

THE ISLAMIC CONCEPT OF FEMINISM IN SIGER LAMPUNG

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Abstract

Lampung is a province located in the South end of Sumatra island. People will find a glamorous and big icon in yellow color called Siger when they enter the gate of this province. Siger is the symbol of honor for people in Lampung. Unfortunately, there are various kinds of violence suffered by women in this province. Those violence practices include harsh treatment, rape, and common law which verily not beneficial for women. Based on this phenomenon, this research tries to depict the real meaning of Siger as the symbol of honor for Lampung society as well as its relevance toward Islamic concept. After being analyzed using a Library Research approach, it can be concluded that Siger carries the deep values of feminism and it indicates the concept of gender equality. Those feminism values, then, reflected in society life so the feminine characteristics which full of care, respect, tender and polite become more preferred in daily living. However, the concept carried in Siger also has the relevance toward Islamic concept that reveals the same case.

Keywords: *Siger, Feminism, Gender Equality, Islamic Concept*

A. Introduction

Recently, the Islamic studies become more interesting and it appears in large scale along with the presence of gender discourse in Islamic studies itself. This issue was sounded by feminism group who demand on equal women rights as the men. The case of women rights and position (the relation of men and women) or which commonly called as gender issue is one of big issues in contemporary Islamic thought instead of the other issues. This issue appears due to the deep concerns of oppression and imbalance gender condition occurring in all fields of human life. Islam as the religion actually exists with many humanity values carried in its thought. One of those humanity values is the sincere recognition for both similarity and unity of human. It has been stated that the position of human is to be *Khalifah Fil Ardh*, as the noblest and most dignified creature (QS. *al-Baqarah* (2): 30 dan *al-Isra* (17): 70. This humanity value clearly depicts the principle in which Islam does not differentiate these two kinds of creature, men and women. They have the same position. Even, Islam highly prizes the humanity value, a similarity and justice.

Yet, in many developing countries including the ones with Islam as the majority, the women position in fact being discriminated and alienated. It can be seen from the reality that women do not get the equality as men in many fields likes social, politics, economy and law.¹ It includes the limitations for women to

¹ On the late of 20th century, the high awareness that discrimination and gender inequality practices have been widely suffered by women finally arises. The phenomena of gender inequality include: (1) women marginalization in domestic, working and the

run the business, manage the property and own the land. Even, they have to get their husband permission when they just want to have a trip. In the region of sub-Sahara, Africa, some women get the right of land owning from husband because of marriage engagement which means this right will be lost once when they get divorced. Meanwhile, in South Africa women are limited in education field. There, women only get a half time for school compared to men. In developing countries, the business run by women also faces a lack of assets in comparison to what men do (Kamil, 2007: 38)

On Lampung Province, women often suffer the violence such as rudeness, rape and domestic violence. It is based on the information gained from National System of Violence Monitoring (SNPK) 2015 that shows the amount of violence that potentially indicates the high rate of human right abuse. Based on those data, it is clearly reported that in time of recent five years, Lampung holds the number 7 in national scale as the province with crime deeds occurred to women. It includes 393 cases of rape. Then, it sits on 15th range for domestic violence with 148 cases.²

Furthermore, there is a tradition named *Larian Gadis*. *Larian Gadis* is a tradition in marriage process for couple who cannot hold the wedding ceremony because of insufficient money to pay. *Larian gadis* is a Lampung tradition in which a girl will be brought by boy's family to their indigenous leader, then, this case will be ended by a peace talks from both parties. A girl who agrees with all heart to be brought is called as "Cakak Laki" whereas the forced one is called "ditikep".³

Larian Gadis is a traditions when the girl is forced to be 'run'. She does not agree to be brought in fact. Well, those deeds surely breach the youth tradition and it can lead to custom punishment or fine. At first, this tradition is offered as the wise solution to help a man and a woman who truly love each other but do not have enough money to hold such kind of wedding ceremony. Yet, this tradition is now abused. People often find a woman who does not love the man but she is run by this man. Usually, this trick is done by offering the invitation to do sightseeing around the town but then she is brought to man's

other fields of society life. This marginalization process leads to poor women economic condition; (2) the subordination toward women since there is an assumption that women are irrational and emotional so they cannot lead. Hence, they have to be placed in such of unimportant position; (3) an unbeneficial stereotype for women like an assumption that women like to dress up in order to attract the men so it triggers sexual abuse; (4) kinds of violence suffered by women physic or psychologically are caused by the consideration that women are weak creature; (5) the sexual-based job desk that is definitely disserves women, i.e. women are only fitted to do domestic jobs so they are not deserve to do the public ones as men. Consequently, women are imprisoned in small space and narrow thinking (Ilyas, 1997: 42).

² Sistem nasional Pemantauan Kekerasan (SNPK), Retrieved from <http://snpk-indonesia.com/DataTools/QueryBuilder/?lang=ina&randdo=c1174c8c-2ad7-461d-ae86-b79dee013086&userid=9185383>, Accessed On 05 June 2015.

³ Zuraida Kherustika, et al, *Pakaian Dan Perhiasan Pengantin Tradisional Lampung*, (Bandar Lampung: Pemerintah Provinsi Lampung Dinas Pendidikan UPTD Museum Negeri Provinsi Lampung "Ruwa Jurai", 2004), p.33

house. When woman's family intends to pick her up, the man's side will keep the woman so she cannot leave the house. Better to die than being ashamed, it is a man family's watchword. Indeed, woman has to accept what the man wants to protect her family from being victim of violence in man's house.

Based on those, this study aimed to understand *The Siger Lampung* which is proclaimed as the symbol of honor for Lampung people especially for women. It is important to be analyzed deeper in correlation to Islamic concepts. For actually *Siger Lampung* is considered as a "Piil" or honor and pride for Lampung people, worn by women especially in custom ceremonies or wherever,⁴ it is bonded tightly to Lampung people so the existence of Siger finally becomes an identity as well as an honor for Lampung people themselves.

Thus, there is a question, What is the real meaning of Siger for Lampung people since it is worn by women?, How does Islam view this concept, for Lampung and Islam is a unity which cannot be separated?. Based on those problems, this paper aims to give the description and explanation about the study of Siger meaning in accordance with Islamic values.

The method in this study is used library research, a research that uses some books or relevant references as the source of the data. Therefore, the object of this research is kind of books related to Islamic Feminism and Siger both written in Indonesia and foreign languages. Besides the books, the data of this research also gained from journals published in various sources. The characteristic of this research is *analytic-descriptive*, it tries to present the data of some literatures about feminism studies in Islam and Siger Lampung in such a systematic way. Then, the data are analyzed in addition of some comments to make them easy to be understood. Furthermore, this research applies a *philosophical approach* in order to solve the problem by maximizing the rational mind through focused contemplation and thinking about the nature of something exists or possibly exists, using a thought of certain schools of philosophy or in the form of systematic analysis based on deductive, inductive and phenomenological thinking as well as considering the science of thinking (logic).

B. Discussion

1. Siger Lampung

Generally, the ethnic group in Lampung is divided into two; Lampung society with *Pepadun* custom and Lampung society with *Saibatin/Peminggir* custom. Both of these groups have the special tradition according to their habits.⁵

⁴ Siger is a crown for Lampung bride released in triangle shape with yellow color. Usually, it has the branch or curve in amount of nine or seven. Siger becomes a verily common accessories in Lampung as well as being an iconic symbol for this province. It is made from a piece of copper, brass, or the other metal in shining gold color. See M.Ikhwan, *Wujud Arti dan Fungsi Puncak-Puncak Kebudayaan Lama dan Asli Bagi Masyarakat Lampung (Sumbangan Kebudayaan Daerah Terhadap Kebudayaan Nasional)*, p.98

⁵ M.Ikhwan, *Wujud Arti dan Fungsi Puncak-Puncak Kebudayaan Lama dan Asli Bagi Masyarakat Lampung (Sumbangan Kebudayaan Daerah Terhadap Kebudayaan Nasional)*, (Bandar Lampung: Departemen Pendidikan dan Kebudayaan Kantor Wilayah Propinsi

However, they have the similarity which is truly basic and prominent. Lampung society with *Pepadun* custom usually lives in rural region including Abung, Way Kanan/Sungkai, Tulang Bawang and Pubian. Meanwhile, people with *Saibatin* custom live in the region of Teluk Lampung coast, Teluk Semangka, Krui, Belalau, Rajabasa and Melinting.

Lampung people who belong to *Pepadun* group have the custom ceremony signed by a throne ascension ceremony conducted in traditional party called *Pepadun*. *Pepadun* itself refers to a chair of throne used in ceremony of title gaining, so this event is called as *Cakak Pepadun*.⁶ This tradition is recognized by a big custom ceremony with title (*juluk*) awarding process within. In terms of the position, everyone has the right to get the certain custom status or to get the higher position in requirement of paying the amount of money and sacrificing some buffalos. The higher title to gain, the more money and buffalos will be sacrificed.

This group involves four big clans which then divided into more clans called buay they are; Group of Agung Siwo Megou, Megou Pak Tulang bawang, Buay Lima (Way kanan/ Sungkai), Telu Suku. Lampung people with *Pepadun* custom also known as *Peminggir* include they who live in; *Peminggir* Melinting/Rajabasa, *Peminggir* Teluk, *Peminggir* Semangka, *Peminggir* Sekala berak, Ranau, Komering and Kayu agung.⁷ The custom of *Peminggir* or *Saibatin* people makes them not possible to increase the status class although they have potentials of richness, charisma and the others. The custom position known as counterpoise (*penyeimbang*) can only be gained through the descent heritage. This rule of custom is about how to dress in custom, to wear accessories and the position as the indigenous leader as well.

Sigeris a crown worn by women on their head as the symbol of custom grandeur and the distinguished life state.⁸In other words, Siger is a crown for Lampung bride released in triangle shape with yellow color.Usually,it has the branch or curve in amount of nine or seven. Siger becomes a verily common accessories in Lampung as well as being an iconic symbol for this province. It is made from a piece of copper, brass, or the other metal in shining gold color.⁹ Siger is worn by Lampung bride in wedding ceremony and the other custom parties in usual. In the past, Siger is made from the original gold and it becomes the valuable daily accessories besides being worn as the bride crown by women.

There are two kinds of Siger that are Siger of *Saibatin* people and Siger for *Pepadun* people. A Siger owned by *Saibatin* people has 7 jags which symbolizes "buay" of coastal people (*pesisir*). Besides, it also signs the position of a counterpoise who always being in the center of masters and society. That's why

Lampung Bagian Proyek Pengkajian dan Pembinaan Nilai-Nilai Budaya Lampung 1995/1996, 1996, p. 17

⁶ *Ibid*, 17

⁷ *Ibid*, 19

⁸ Zuraida Kherustika, et al, *Pakaian Dan Perhiasan Pengantin Tradisional Lampung*, p.33

⁹ M.Ikhwan, *Wujud Arti dan Fungsi Puncak-Puncak Kebudayaan Lama dan Asli Bagi Masyarakat Lampung (Sumbangan Kebudayaan Daerah Terhadap Kebudayaan Nasional)*, p.98

the jag in the center of Siger is designed with higher shape in comparison to the other ones. In addition, two highest jags in both sides show the position of the masters.¹⁰ Moreover, those seven jags also has the meaning of seven title in coastal people custom, they are; Suttan/dalom, Raja jukuan/dipati, Batin, Radin, Minak, Kimas and Mas/inton, these adok/titles only can be awarded to the vertical descent. In other words, it is similar to the original kingdom nuances in which the only king descent who deserve to get the title of the King, the same thing is valid for the other adok/title.¹¹

Considering the shape, *Saibatin* Siger is truly almost similar to a Great House of Pagaruyung Kingdom such as Istana Si Linduang Bulan, a house of heritage from the heir of Daulat Yang Dipertuan Raja Pagaruyung descent, and Adityawarman Museum in the region of Minangkabau, West Sumatra. Therefore, the custom of *Saibatin* people gets the influences from Pagaruyung Kingdom. It is tightly related to the history of Paksi Pak Sekala Bekhak (Buay Bejalan Diway, Buay Pernong, Buay Nyerupa and Buay Belunguh) establishment in which Islam enters Lampung territory in time of Sekala Bekhak Kingdom order, influenced by Pagaruyung Kingdom and being spread by Ratu Ngegalang Paksi. In addition, there are many similarities between *Saibatin* and Pagaruyung custom including the way to hold the wedding, the order and the properties.¹²

Mean while, the Siger of *Pepadun* people has nine jags with the same shape in back side. Those nine jags symbolize the nine rivers flowing on Lampung land, they are; Way Semangka, Way Sekampung, Way Seputih, Way Pengubuan, Way Abung Rarem, Way Sungkai, Way Kanan (Umpu Besai), Way Tulang Bawang, and Way Mesuji.¹³ The shape of *Pepadun* Siger is verily similar to *Sekala* fruit. It is surely common because the Kingdom of Sekala is the pioneer of Ulun Lampung (Lampung people), and the process of Abung Siwo Megouestablishment is the result of Lampung people spread on upland of Sekala Bekhak in the Mountain of Pesagi. It can be seen from tambo Buay Bejalan Diway in which Ratu Dipuncak leaves the Kingdom Sekala Bekhak in search of new region with her family.

Ratu Dipuncak has four sons, they are; Unyi, Unyai, Subing and Nuban who become the descent of Paksi Buay Bejalan Diway and four other clans that are Anak Tuha, Selagai, Beliyuk, Kunang and Nyerupa as the descent of three other Paksi who then becoming Abung Siwo Mego.¹⁴ In contrast to Coastal Siger which has the shape of Great House, *Pepadun* Siger even has the shape of Sekala fruit. Along with people spreading as well as some buay establishment, *Pepadun*

¹⁰ Zuraida Kherustika, et al, *Pakaian Dan Perhiasan Pengantin Tradisional Lampung*, p.41

¹¹ Retrieved from <http://id.wikipedia.org/wiki/Siger>, On 02 July 2015

¹² DEPDIKBUD Provinsi Lampung, *Sistem Kesatuan Hidup Setempat Daerah Lampung*, (Teluk Betung: Departemen Pendidikan dan Kebudayaan Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah 1980/1981,1982), page. 26

¹³ Zuraida Kherustika, et al, *Pakaian Dan Perhiasan Pengantin Tradisional Lampung*, page. 33

¹⁴ DEPDIKBUD Provinsi Lampung, *Sistem Kesatuan Hidup Setempat Daerah Lampung*, page. 27

custom is not only applied by Abung but also the other buay which then create a new custom society like Megou Pak Tulang bawang (Puyang Umpu, Puyang Bulan, Puyang Aji, Puyang Tegamoan), Pubian Telu Suku (Minak Patih Tuha or Suku Manyarakat, Minak Demang Lanca or Suku Tambapupus, Minak Handak Hulu or Suku Bukujadi), and Sungkay-Way Kanan Buay Lima (Pemuka, Bahuga, Semenguk, Baradatu, Barasakti, the five descents of Raja Tijang Jungur).

Now people can find the symbol of Siger in almost every corner in this province including the transmigration regions which landed by people from other ethnics. Moreover, Siger has been applied into many shapes. The Siger symbol both in image and 3D designs can be found in monument, tower, gate, house ornament, store, house fences as well as in variety of accessories such as key chain, painting, statue, doll and many others. Besides that, the Siger symbolization can also be seen in the logo of province, region, cities, government institutes, institutions, companies, organizations, ceremonies and the events held in Lampung. The Siger tower which now becomes a special icon of Lampung province is located in exactly 0 km point of Sumatra Island.

2. Feminism And Gender Equality Values In Siger Lampung

Siger is an iconic symbol of Lampung Province so it is no longer merely used by women. Yet, this symbol has been widely and deeply rooted in Lampung society life as well as became an honor and pride (*Piil Pesenggihei*). *Piil Pesenggihei* as the reflection of Lampung society, is the manifestation from the creation of Lampung society journey in interaction to their social circumstance. The *Piil Pesenggihei* concept, there are some high cultural values which then become the characteristics, nature, and rule to behave. Totally, this concept means a kind big-heart, feeling of shame, willing to socialize, hospitality, helps between human, and big named or being titled. Because of this reason, Lampung people can sacrifice everything including their soul to bear those values.¹⁵ *Piil Pesenggihei* is all about pride. Here, Lampung People will be well-behaved in order to keep the good name and bear the pride individually or group.

People of Lampung will kind-heartedly sacrifice their soul for the sake of holding the pride. To keep their pride, Lampung People will not do the wrong and contemptible deeds which potentially can bring the shame and ruin their pride. The cultures of *Piil Pesenggihei* are: *Sakai Sambayan*, Sakai Sambaian principle is people Lampung life behavior in terms of cooperation, helps, and giving each other. *Nemui Nyimah*, Nemui Nyimah principle refers to the characteristic of being generous and full of hospitality to everyone including people around them or the outer sides who come to interact with them. *Nengah Nyapur*, Nengah Nyapur is the depiction of Lampung people who has the social sense like the other ethnics have. Nengah Nyapur principle is released by Lampung People in their society life which involves the people from different ethnics. In fact, they not only socialize with their own custom society but the

¹⁵ M. Ikhwan, *Wujud Arti dan Fungsi Puncak-Puncak Kebudayaan Lama dan Asli Bagi Masyarakat Lampung (Sumbangan Kebudayaan Daerah Terhadap Kebudayaan Nasional)*, page. 25

others too. *Juluk Adek*, it is an Lampung People's attitude to appreciate the certain individuals along with their way of life through a title of honor giving.¹⁶

It is a Lampung people attitude who usually willing to be open and socialize with anyone without the limitation of ethnic, race, religion and nation. Perhaps, it seems weird to see when we compare it to other regions which use the masculine symbols such as sword, creese (keris), spear, poniard and many more. Lampung does the contrary. It uses a Siger to be symbol since Siger is worn by women in such important custom ceremonies in fact. Generally, Lampung society applies a system of patriarchy line,¹⁷ this Patrilineal system (dad's descent line) orders the oldest son of oldest counterpoise to hold the custom throne. Every oldest son is a counterpoise (*penyeimbang*), a son who will heir the dad's role as the family leader or the leader of families in the same descent.

Historically, Patriarchy comes from Arabian Peninsula, a dry region in some centuries before the coming of Prophet Muhammad. Related to this, Jane Smith states that this patriarchic structure views women as the properties and they only can do the activities in domestic scope. Nevertheless, this scope is enlarged into wider society scope after Prophet Muhammad being success to unite many ethnics at that time. Religion states that both men and women are definitely same in the sight of God.¹⁸ Siger adopts the concept from Islam. In fact, Islam is the only religion followed by all people from native Lampung ethnic. Although there are many ethnics and religion in Lampung, the native society follows Islamic thought in 100%.¹⁹ Islam states that men are the leader in domestic sphere and women are the manager who arranges everything in it. This concept is now applied in Siger symbolization.²⁰

The use of Siger symbol in fact does not only touch the term of glory and prosperity symbolization through its shape but it depicts more about feminism values.²¹ Generally, Siger Lampung has been interpreted as the values of feminism themselves. It is derived from women characteristics which are full of love, respect, protection and willing to educate. Hence, Siger is then made as the symbol reflected in daily society life. It has been believed that the characteristics of women in Siger have been preferred to lead the society and socialize with guests as well. The feeling of love, respect, protection and act to educate are the feminine values reflected on Lampung people's daily life.

¹⁶ Fachrudin, *Upacara Cangget Agung Aktualisasi Nilai-nilai Budaya Daerah Lampung Bagi Generasi Muda*, (Lampung: Departemen Pendidikan dan Kebudayaan Kantor Wilayah Propinsi Lampung 1988/1999, 1999), page. 38

¹⁷ Zuraida Kherustika, et al, *Pakaian Dan Perhiasan Pengantin Tradisional Lampung*, p.33

¹⁸ Jane Smith, *Women In Contemporary Muslim Society*, trans. Syafaatun Al-Mirzanah et al, *Perempuan Dalam Agama-Agama Dunia* (Yogyakarta: Suka Press, 2002), p. 26-27.

¹⁹ Fachrudin, *Upacara Cangget Agung Aktualisasi Nilai-nilai Budaya Daerah Lampung Bagi Generasi Muda*, p. 27

²⁰ An interview with Ir. Anshori Djausal, MT, on 06 July 2015 in Kantor Perpustakaan dan Arsip Daerah Provinsi Lampung

²¹ *Ibid.*

In the explanation of Siger related to Feminism and Gender Equality, the explanation itself is especially about the feminism values which become the concept for Lampung people in the form of Siger, then, those values are reflected in their daily life with final purpose to make this concept to be “mother” for the society who is perfectly friendly to guests visiting their place as well as giving protection and prosperity with all fertility and potentials in her womb just like a mother who truly loves her children. Those feminism values are the depiction that Lampung people highly appreciate women as the important figure in their life, the inspiring figure with all spirit to support their couples.

Thus, the touch of feminism makes Lampung people turn to be more friendly to newcomers in this province. So, if it is related to recent context, this hospitality sense will attract more visitors both domestic and foreign to come to Lampung. For actually Lampung has lots of tour destinies which are definitely beautiful. It will be more advantageous if Lampung can improve all its corners and fields to attract more investors from domestic and abroad. This point is meant by the words ‘women always give the spirit for their couples’, with this tender, lovely, independent and friendly feminine touch hopefully Lampung people can gain more values for themselves. In sum, Siger does not only become the symbol of honor and pride but also gives the positive implication for the region itself.

Therefore, it can be concluded from this explanation that through the use of Siger as the symbol, Lampung people always highly respect feminism values. Those feminism values are proof that Lampung people always present the high respect toward the principle of hospitality (*Nemui Nyimah*). They are symbolized as a mother for the society who always protect and bring the prosperity with fertility and potentials inside her womb, just like a mother who fully love her children.

3. The Relevance Of Islamic Concept And Siger In Feminism

Generally, feminism and gender are the simple concepts in which women do not demand on anything except the justice for everything especially in education field without intention to go over the men and breach their nature. Thus, feminism groups state the gender concept based on the differences between men and women gained from social term rather than a natural aspects of both parties. The analysis based on natural aspect differences never being sounded since this case is in God’s order whereas the differences based on social are the main terms to be analyzed by feminist or the other gender activist till this recent days.

In the history of its development, feminism is stimulated by the disserve phenomena faced by women. Thus, feminism movement appears with person in high awareness toward injustice practices suffered by women as the participant. It is hard to define the meaning of feminism, in Indonesia, feminism is derived from the word feminist which means the fighter for women rights, which then being developed to be a thought or “*isme*” struggling for rights of women. In

Kamus Besar Bahasa Indonesia.²² Feminism is not a monopolitic ideology with the same thought, however, it is influenced by the space and time so that the feminism thought has a past, recent and future time.²³ There are three ways to describe a feminism. *First*, feminism is theory questioning about the relation between men and women power.

A person will be called as feminist if he/she asks about the power of men and women. Second, feminism is radical feminism, radical and social. A person will be named as feminist if his/her thinking and act included on those thought. Third, feminism is a movement based on women discrimination fact which then being developed in the form of action to fight the discrimination itself.²⁴ According to Khamla Bhasin and Nighat Said Khan, feminism is the awareness toward women discrimination and exploitation in society, working space or domestic sphere, as well as the conscious action from both men and women to change such kind of condition .²⁵ Meanwhile, Budhy Munawar Rachman states that islamic feminism is almost similar to feminism in general. The difference itself is that islamic feminism has the specialty, islamic feminism is the result of intensive dialogue between both justice and equality principles written on religious texts with the real treatment gained by women who live in muslim society circumstance.²⁶

In recent development, the activity of feminists or gender activists in various countries are different based on their own cultural settings and "isme" in the struggle of feminism movement also has the different interpretation and stress in some places. Feminist in Italy fights for the same role in social services as well as women's rights as mother, wife and worker. The same thing committed by feminists in Indonesia including what was done by RA. Kartini, Dewi Sartika, Cut Nya' Dien. On the other hand, gender activists in France do not want to be recognized as feminists but prefer to take *Mouvement de liberation des femmes* which is based on psychoanalysis and social criticism. Based on those examples, in sum, feminists or gender activists always being involved with politics culture in certain time.

The definition of *Gender* generally used to identify the differences between men and women in terms of social and culture whereas the sex is used to identify those differences based on biological anatomy. The term *sex* (in Indonesia dictionary means "jenis kelamin") focuses on human biological aspect including

²² Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, (Jakarta: PT Gramedia Pustaka Utama, 2008). p. 410

²³ Rosemarie Putnam Tong, *Feminist Thought: Pengantar Paling Komprehensif Kepada Arus Utama Pemikiran Feminis*, trans. Aquarini Priatna Prabasmoro, 13th edition (Yogyakarta: Jalasutra, 2006) p. 2

²⁴ Yanti Muchtar, *Dapatkah Laki-Laki Menjadi Feminis*, Jurnal Perempuan, Edisi XII-1999)

²⁵ Khamla Bhasin and Nighat Said Khan, *Persoalan-Persoalan Pokok Mengenai Feminisme Dan Relevansinya*, trans. S. Herlinah, (Jakarta: Gramedia Pustaka Utama, 1995), p. 5

²⁶ Budhy Munawar Rachman, *Islam Dan Feminisme: Sentralisme Kepada Kesetaraan Dalam Mansour Fakih Dkk., Membincang Feminisme: Diskursus Gender Perspektif Islam*, 1st edition, (Surabaya, Risalah Gusti, 1996), p. 202

the differences of chemical composition and hormone inside the body; physical anatomy; reproduction, and the other biological characteristics. Meanwhile, gender focuses more on social, culture, psychology, and the other non-biological aspects. The study of gender emphasizes on masculinity or femininity aspects of someone. It is different from the study of sex which emphasizes the biological anatomy and chemical composition aspects in men (*maleness*) and women (*femaleness*) body. A child growth process (*child*) to be a man (being a man) or woman (*being a woman*), are used more in terms of gender rather than sex. The term sex is generally used to refer to reproduction case and sexual activities (*love-making activities*), further, the term gender is more preferred.²⁷

For some groups, Islam truly brings the gender equality values. It has been clearly stated on the verses of Al-Qur'an that both men and women have the same responsibility (Al-An'am [6] : 164, al-Mu'min [40] : 17, al-Muddasir [74] : 78). Men and women are created from the same kind (*nafsin wahidah*) (An-Nisa [4]: 1). The honor of men and women are same based on their achievement (Ali Imran [3] : 195, an-Nahl [16] : 97, al-Hujarat [49] : 14). Moreover, as a couple, both men and women have the equal position with determined portions and duties (An-Nisa [4] : 32, an-Nisa [4] : 35). Based on those verses of gender, it can be concluded that men and women are same as the slave of God, as leader (*khalifah*) in the world, both of them accept the same primordial promise, both Adam and Eve are actively involved in cosmos drama, and both men and women have the same potentials to gain an achievement.²⁸

Khoruddin Nasution, collects a number of *nash* talking about the equality of men and women which then grouped into eight parts; (1) General statement about men and women equality (Al-Baqarah [2]: 187, 228), (2) The equality of their history (An-Nisa [4]: 1, Al-Hujarat [49]: 13), (3) Equality in deeds and rewards (Ali-Imran [3]: 195, an-Nisa [4]: 32, at-Taubah [9] : 72, al-Ahzab [33]: 35-36, al-Mu'min [40] : 40, al-Fath [48]: 5, al-Hujarat [49]: 13, al-Hadid [57]: 12, and al-Mumtahanah [60]: 12), (4) Equality to care and love (Al-Isra' [17]: 24, ar-Rum [30]: 21, al-Ahqaf [46]: 15, and al-Baqarah [2]: 187), (5) Justice and equality (al-Baqarah [2]: 228, an-Nahl [67]: 97), (6) Equality in social guarantee (al-Baqarah [2]: 177), (7) Helps one another (at-Taubah [9]: 71, al-Maidah [5] : 2), (8) Equality to get the same opportunity in education (al-Mujadalah [58]: 11, Az-Zumar [39]: 9).²⁹

On the other hand, there are also many verses which, at glance, seem to be contradictive to the gender equality opinion. In some verses, Al-Qur'an states that men are the leader of women (an-Nisa [4]: 34). Women witness is considered to be a half in comparison to men's (al-Baqarah [2]: 282). Women only get a half

²⁷ Faisar Ara, Ananda, *Wanita Dalam Konsep Islam Modernis*, (Jakarta: Pustaka Firdaus, 2004), p. 2-4; Kamla Bhasin, Dan Nighat Said Khan, *Persoalan-Persoalan Pokok Mengenai Feminisme Dan Relevansinya*, (Jakarta: Gramedia Dan Yayasan Kalyanamitra, 1994), p. 12

²⁸ Nasarudin Umar, *Argumen Kesetaraan Gender: Perspektif Al-Qur'an*, (Jakarta: Paramadina, 1999), p. 247-245

²⁹ Khoiruddin Nasution, *Fazlur Rahman Tentang Wanita*, (Yogyakarta, Tazafa & Academia, 2002) p. 22

amount rather than men's in heritage dividing (An-Nisa [4]:76). Men can have more than one wife (An-Nisa [4]: 3). In certain stage, those verses sometimes being understood as the tool to support women's marginalization. According to Asghar Ali Engineer, those verses have to be understood based on certain contexts because they are not a normative sentence valid for all time span.³⁰ Those verses contain a strategy of *Tasyri'* in transitional phase of a totalitarian and unfair system to new system which is democratic and fair in terms of gender.³¹

After knowing the history of Siger as well as its kind, use and concept, this research then being attracted to know the concept in Siger deeper along with its relevance toward Islamic concept in terms of gender equality and feminism. Therefore, the analysis is completed with the explanation of both perceptions (Siger and Islamic Concept) presented in following:

It is stated in Siger that man is a leader of family and woman is manager who handle all things in family itself. Besides that, woman's characteristics (full of care, respect, giving protection and to educate) hopefully can create such kind of hospitality sense in socialization which is surely in line with Lampung society's principle, *Nemui Nyimah*. However, there is a myth that the nature of women is to be a role behind the scene, to be a person who always supports their husband's career, and a housewife with great merit for children succes.³²

It indicates that men and women duties are same based on their own portion. Men as the leader whereas women to manage the family. Furthermore, for women role in public sphere, the concept of Siger Lampung also gives the space for women as being seen to be a hospitality symbol (*Nemui Nyimah*). As the leader of the family, men also being obliged to look for basic necessity as being stated in surah An-nisa verse 34: "Men are the protectors and maintainers of woman, because Allah has given the one more (strength) than the other, and because they support them from their means..." (An-nisa' [4]: 34)³³ It is inline with traditional moslem belief. Traditional muslim believes that the best place for women is inside the house (domestic role). A verse to be theological basic for this case is: *And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance..."* (Al-Ahzâb (33): 33).³⁴

For some mufassir, this verse is considered as argumentation of women obligation to always being in house.³⁵ Furthermore, there is a verse that simply

³⁰ Ashgar Ali Engineer, *Hak-Hak Perempuan Dalam Islam*, trans. Farid Wajidi Dan Cici Farkha Assegaf, Cet. II (Yogyakarta: LPPA, 2000)

³¹ Mahmoud Muhammad Thaha, *Syari'ah Demokratik : The Second Message Of Islam*, (Surabaya: Elsad, 1996), p.204

³² Siti Ruhaini Dzuhayatin, "Ideologi Pembebasan Perempuan: Perspektif Feminisme dan Islam", dalam Hj. Bainar (ed.), *Wacana Perempuan dalam Keindonesiaan dan Kemodernan* (Jakarta: PT. Pustaka CIDESINDO, 1998), p. 12-13

³³ Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, (Depok: Al-Huda Kelompok Gema Insani, 2012), p. 149

³⁴ *Ibid*, p. 822

³⁵ Hasyim, Syafiq. *Hal-hal yang Tak Terpikirkan: Tentang Isu-isu Keperempuanan dalam Islam*. (Bandung: Mizan, 2001), p. 191

describes the different right for men and women based on their efforts: "...to men is allotted what they earn, and to women what they earn..." (An-Nisâ' (4): 32).³⁶

The last verse indicates the existence of different right for men and women to be involved in public sphere. Meanwhile, the first verse seems to limit the women to always live inside the house. Sayyid Quthb, in his passage, *Fî Zhilâl al-Qur'ân*, states that the meaning of surah al-Ahzâb verse 33 does not mean a total prohibition for women to go outside the house. This verse signs that household is the main duty for women and the others are not.³⁷ In correlation of men and women relation matter, the basic principle of al-Qur'ân verily shows the egalitarian view. According to Asghar, Al-Qur'ân is the first to give them (women) the rights that never being gained in legal order.³⁸

Actually, the ideology of gender simply differentiates men and women in firm; Masculine with rational, aggressive, independent and explorative characteristics; whereas Feminine with is emotional, tender, dependent, and passive. Those differences are *traditionally* believed as the inherent part in sex identity which then being considered as the nature. As the perfect *Dien*, Islam has a fair view toward a matter of men and women existence in society. The purpose of human creating is to be slave of Allah who always worship Him and the reason of men and women sex creating is to preserve the descent for serving.

Islam views men and women in same position although they are often treated differently for certain degree. Humans are same from their *insaniyah* side that are having mind, instinct, and physical needs. Yet, the different kind makes them get the different rule too. It means no unfairness because it has been determined by Allah as the Creator. It is meant for benefit, preservation, and purity of human life through complement and coordination between one another under God's order too. Human honor does not determined by their position but their righteousness to Allah.

Through the use of Siger as symbol for Lampung Province along with feminism values within, it can be identified that Siger is the depiction of Lampung people who highly respect feminism values, the action leads to the respect of sex difference and gender equality, instead of being a symbol of identity and honor of Lampung people themselves. Gender equality concepts in Siger Lampung are also inline with the same concept in Islam, that are:

First, gender equality principle is based on the reality between men and women, in their relation to God, that is to be a slave. The main duty of the slave is no other than to serve and to worship.³⁹ It can be understood from His commandment: "I have only created Jinns and men, that they may serve me." (Al-Dzâriyât (51): 56).⁴⁰

³⁶ Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, p. 148

³⁷ Sayyid Quthb, *Fî Zhilâl al-Qur'ân*. (Beirut: Dâr al- Syurûq, 1986/1406 H). Ed. V. p. 2859-2860

³⁸ Asghar Ali Engineer, *Islam dan Teologi Pembebasan*, terj. Agung Prihantoro (Yogyakarta: Pustaka Pelajar, 1999), p. 50

³⁹ Umar, Nasaruddin, *Argumen Kesetaraan Jender; Perspektif Al-Qur'an*, (Jakarta: Paramadina, 1999), p. 248

⁴⁰ Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, p. 1044

In human capacity as a slave, there is no difference between men and women. The difference as the measurement to increase or decrease their degree is only their nilai ketakwaan.⁴¹ The achievement of righteousness can be gained by everyone without any recognition of sex, nation, and ethnic differences. Al-Qur'ân firmly states that the most ideal God's slave is a *muttaqûn*, as being written in His commandment:

"O mankind ! We created you from a single (pair) of a male and female, and we made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well-acquainted (with all thing)." (Al-Hujurât (49): 13).⁴²

Second, it is a fact that men and women are created to be *khalifah*. If it is deeply analyzed, it can be seen that Allâh Swt. Gives no emphasize about the sex of *khalifah* itself. Thus, the gender equality principle has been recognized in Islam since an `azalî age. We just need to take a look at surah al-Baqarah verse 30 which states: *"Behold, the Lord said to the angels: I will create a vice gerent o earth..."* (Al-Baqarah [2]: 30).⁴³

Nasaruddin Umar states that the word *khalifah* in this verse do not refer to any sex or ethnic. Both men and women have the same duty as the *khalifah*, who will take a responsibility of their duty in the world, as well as to take the responsibility as the God's slave.⁴⁴

Third, men and women carry the same mandate and accept the primordial promise from God. At that time, the sex of the baby does not known yet whether it is male or female. Therefore, Allah has done something fair and executed gender equality with firstly human has to make the promise with God.⁴⁵ As being stated in His commandment: *"When the Lord drew forth the Children of Adam from their loins-their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" - They said: "Yea! We do testify!" (this), lest you should say in the Day of Judgment: "Of this we were never mindful" (All-A`râf (7): 172).*⁴⁶

Fourth, gender equality principle in al-Qur'ân can be seen from the reality that Adam and Eve are the role wo actively being involved in cosmic drama. Their story to live in heaven, because of some things, they have to come down to the earth, depicts the existence of the equal role between them.⁴⁷ It can be seen from the use of pronoun for two persons (*humâ*), a pronoun for Adam and Eve.⁴⁸ As being stated in following verse: *"So by deceit he brought about their fall:*

⁴¹ Huzaemah Tahido Yanggo, *"Pandangan Islam Tentang Gender"*, dalam *Membincang Feminisme: Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti, 1996), p. 152

⁴² Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, p. 1027

⁴³ *Ibid*, page. 8

⁴⁴ Umar, *Argumen Kesetaraan Gender*, p. 252-253

⁴⁵ *Ibid.*, page. 253-254

⁴⁶ Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, p. 314

⁴⁷ M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1997), page. 302

⁴⁸ Umar, *Argumen Kesetaraan Jender*, page. 260. Seesurah al-Baqarah: 35 for further description.

when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"" (Al-A`râf (7): 22).⁴⁹

Fifth, in line with equality principle, both men and women have the right to make an achievement in their life.⁵⁰ It is especially stated in surah Ali `Imrân: 195, an-Nisâ': 124 and al-Ghâfir: 40). As being emphasized in this verse: *"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions"* (An-Nahl (16): 97).⁵¹

This description can give the explanation to us that al-Qur`ân highly respect a gender equality. Gender equality is a part of Islamic values which universally valid.⁵² Thus, the gender analysis that fights for more just and humane life is not contradictive to basic Islamic thought. Therefore, the discriminative actions in any form cannot be accepted. It includes the religious thoughts which lead to dehumanization and discrimination that truly cannot be tolerated, for religion is verily intended to create a prosperity for all human with no recognition of differences in any form.

C. Conclusion

Siger is a crown worn by women in their head as the symbol of custom honor and distinguished life state. Siger is a specific symbol for Lampung Province so in the reality it is not merely worn by women. This symbol has been spread widely and rooted deeply in Lampung people life which then become an honor and pride (Pill Pesengihei). Siger adopts the concept from Islam. In fact, Islam is the religion followed by all Lampung native ethnic members. Although there are many ethnics and religions in Lampung, native Lampung keep following Islam, for Islam and Lampung is a unity. Islam states that man is a leader in family whereas woman is manager who handle all things in family itself. This concept is now applied in Siger symbolization.

The use of Siger symbolization actually not only meant to be a symbol of glory and richness due to its shape, but also to sound feminism value. Generally, Siger Lampung has been interpreted as the feminism values. It is depicted from woman characteristics who love to care, respect, give protection and educate. Those values which then being made into Siger symbol and applied in social life. It has been believed that woman characteristics in Siger are more preferred to lead the society and to socialize with guests. The feeling of love as well as the act to respect, protect and educate are the feminism values reflected in Lampung people daily life.

⁴⁹ Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, page. 276

⁵⁰ Umar, *Argumen Kesetaraan Jender*, page. 263-264

⁵¹ Yayasan penyelenggara penerjemah Al-Qur'an, *Al-Qur'an Tiga Bahasa*, page. 518

⁵² Masdar F. Mas'udi, *Islam dan Hak-hak Reproduksi Perempuan: Dialog Fiqih Perempuan* (Bandung: Mizan, 1997), page. 29-31

The relevance of Siger concept with concept in Islam is stated in surah An-nisa (4) : 34; Al-baqarah (2) : 223; QS. an-Nisa (4): 32; Ali imron (3): 110. Siger is interpreted with feminism values which then reflected in social life, it indicates that Siger carries a concept of gender equality which is derived from Islamic concept.

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