The Value of Prestige on the Father Figure in the Family Acehnese people

*Zaitun Munirah1, Elly Maliah2, Yadi Ruyadi3
1,2,3Department of Sociology Education, FPIPS, Universitas Pendidikan Indonesia, Bandung

ABSTRACT

In Acehnese society itself, there is a system of prestige given to the head of the family at home, namely the father figure. The form of prestige is in the form of appreciation and privilege of treatment to the father. This study aims to explore the socio-cultural values embedded in Acehnese society, namely the value of prestige which is closely related to the patrilineal system. Although it is often not realized, the existence of these values is real. By using a qualitative approach in the form of a literature review study, namely a literature study that uses references from other research journals, theses, theses, books related to the prestige value of the father figure in the family. This study also relates the focus of the study to a feminist view that basically the main essence desired by women is the creation of harmony, dignity, and freedom in managing life, both from within and from outside the home. Meanwhile, in Aceh, the privileged access or advantages that women get is always related to marital status. They will get their rights if they get married, and have children. However, it is still not comparable to that obtained by the adam in the family. In conclusion, the prestige value is still embedded in the Acehnese family, but the practice is no longer the same as before.

Keywords: prestige, father, Acehnese.

Author correspondence
Email: zaitun.munirah97@gmail.com
Available online at http://jurnal.unsyiah.ac.id/riwayat/

Kata kunci: prestise, ayah, Aceh
INTRODUCTION

Aceh has made Islam as a guide for life so far, this has been described in history. Even to have an award for the privilege of Aceh with its Islamic law. In addition, a regulation in the form of Law Number 44 of 1999 contains the "Organization of the Privileges of Aceh". In it there is an explanation of rights in the form of freedom to determine the rules of community life in accordance with the teachings of Islam. The term of this regulation is commonly known as Qanun. This has a binding vitality for all government administrators and Muslim communities in Aceh. So there is a term that states "harmony between customs and religious teachings in Acehnese society is like substances and properties that cannot be separated from one another". In addition to a belief system dominated by Muslims, Aceh also adheres to a patriarchal family system. Where the family lineage follows the paternal or male line. Almost all countries in the world believe in patrilineal culture, including Indonesia. However, according to (Djamour, 1965) most Indonesians adhere to bilateral as a family system.

However, society in general still holds the belief that men should be prioritized, be superior, and have a dominating position in the social environment. On the other hand, women are considered not enough to exceed this position. In the Acehnese themselves, there is a system of prestige given to the father as the head of the family at home. The form of prestige is in the form of appreciation and privilege of treatment of the father figure. Starting from small things such as eating utensils at home, father has plates, glasses, spoons, which are not allowed to be used by other family members. Especially if it is served to guests who are present at home. It becomes taboo or something taboo to do. Even for sitting mats such as mats that are usually used in the house, a marker will be added in the corner where the father usually sits. Like embroidery or small stitches pinned on the part you want to mark on the seat mat. Similar to the previous provisions, the corner of the mat may not be occupied by other family members. Even when the father does not use it, the corner is still not allowed to be stepped on by other people, including family members. Because it is considered a form of bad or disrespectful behavior.

The prestige value that emerged and developed in the Aceh region is believed to come from the development and influence of patriarchal values embedded in the joints of the Acehnese people. These values arise into a habit and behavior that is applied in almost every family, as the smallest socialization unit in society. However, basically it does not mean that the position of women in Aceh is truly oppressed and not appreciated. Women still have a noble and useful position in the family and society. So that it is treated and maintained as well as possible. Mainly because women are an external image of the family. In the sense that the clothes worn by wives or women in the family become the "face" or value of the family condition. Therefore, by giving beautiful clothes, to jewelry, it is proof that women in the family are also treated as valuable.

The position of patrilineal law gives the father the decision-making power over the family. Overall, this element strengthens the authority and status of the father, as well as the power of the male lineage. Of course, this is not intended to directly undermine the position of women's self-esteem in the family. Such as domestic activities in the household, which are the limiting activities of women's work in the family. This is because, the main actors of every busy household affairs are held by women. This is based on the understanding of the values held by the community until now. Talking about prestige value, what is often depicted is the prestige value of image and economic status. Because the concept is a fixed attribute that enters the stratification order system in society (Adler & Rodman, 1985). Individual social status in society is usually always associated with economic influence. Such as the research entitled "Economics and Prestige in Karapan Sapi Culture in Madura" by (Juhari, 2016) which of these activities is the most prestigious competition in Madura. This caused the enthusiasm of the audience, even from outside
the island of Madura. As a tangible result, social solidarity was created which resulted in a change or shift in the meaning of the bull race culture in the symbol from the beginning. Gradually changed to be more directed to the concept of material and individual only. The material meaning referred to refers to the income of economic benefits. While individually, the meaning is described from the privileges obtained from the community. For example, such as increasing the social status of the person concerned. Lauer's view of the change in value is considered a reaction to external forces that befall a system (Lauer, 2001).

If you look at previous research by (Mardhatillah, 2014) entitled "Madura Women as a Symbol of Prestige and Actors of the Matchmaking Tradition", the topic of the study also mentions the value of prestige in society, but the difference is that the object is shown to women. Then added with the background link of the matchmaking tradition. Although they have similarities that allude to the concept of prestige. However, the discussion did not find a clear formulation of the problem. Do not focus on the title of the research that was raised. Floating on the influence or authority of the family and community leaders in determining the choices and prestige values possessed by Madurese women. Meanwhile, in this case, the plan in this paper has a clear research objective, namely exploring the value of prestige on the father figure in the family system in Acehnese society.

Then a further study entitled "The Influence of Patriarchal Culture on Religious Understanding and Cultural Formation" by (Nurmala, 2015) in a paper argues that in general Indonesian society holds a patriarchal system, so that the position of women in society is often seen as unable to surpass the position of men. Because this discussion is associated with the concept of Muslims in Indonesia. The background of this research is the discussion with religion. Furthermore, it is studied with feminism theory. This section is the most visible difference between this paper and previous research. Although it can actually be related to the focus of the research, the authors avoid it so that the topic of the study is not too broad, because it is feared that it could lead to raw research results.

In line with the description of previous research that still describes relevance today. However, the reality of the prestige values that exist in Acehnese society is not well recognized. It was as if this had only become a normalized habit and no one had questioned why it had become an important habit and a symbol of its own in Acehnese society. According to Ernest Cassiner, humans are referred to as "animal symbolicum" which means creatures who use linguistic symbols as a medium in interacting in life (Aminuddin, 2001).

In addition to the plurality of languages, many of Aceh's cultural traditions are not explored outside the region. The proof is that there are still many who are confused and afraid to visit Aceh. By reason of the issue of the GAM conflict that is still echoing, the rules of the Qanun, and many other things related to this area known as the Veranda of Mecca. The interesting side, Aceh which consists of various small ethnic groups in it, many have a variety of characteristics of different languages and traditions. Then whether the value of prestige in the father figure is only found in some areas of Aceh, or does this value generally extend to various other areas of Aceh. Considering the patriarchal system adopted by almost all Acehnese people. So on what basis makes the position of the Acehnese father or man have a symbol of prestige in society?. Until now, there is still no bright spot and clarity of the root source. This paper tries to explore the prestige value of a father figure in Acehnese society. What makes the father figure have more value in the family. Therefore, the author takes the focus of the study that raises the value of prestige in Acehnese society.

RESEARCH METHODS

This study uses a qualitative approach in the form of literature studies, through literature studies using references from other research journals, theses, theses, books related
to the prestige value of the father figure in the family. The method used peels slowly at the core of the study. The purpose of this research is to explore the value of prestige in Acehnese society, especially to the father figure in the family. Then for the specific purposes of this paper, namely, (1) Knowing the influence and position of the patriarchal system in Acehnese society, (2) Knowing the influence of prestige values in Acehnese families, (3) Knowing the reasons and meanings of the father figure having privileges in the Acehnese family.

Therefore, it is then drawn that the core of the discussion in this paper is in the form of a problem formulation, namely how is the position of the patriarchal system in influencing the social life of the Acehnese people? Furthermore, how does the influence of the value of prestige appear in the Acehnese family? And how can a father figure have a higher value of privilege and dignity in the Acehnese family?

Then, the writer is interested in studying further about the meaning of prestige values in the community, especially for the Aceh region, which holds a patrilineal system. In addition, the focus of this study was withdrawn because very few were published into writings in order to dig deeper into the unique values embedded in Indonesian society, which is rich in diversity. In the end, the focus of the study was raised through a study entitled "The Value of Prestige in the Father's Figure in the Acehnese Family".

DISCUSSION
In this study, the discussion will start from looking at the position and influence of the patriarchal system in Acehnese society, then the value of the position of the father in the Acehnese family, then linked to the focus of the discussion on the prestige value that exists in the father figure and linking feminism views and gender discussions with values. The following is a description of the discussion:

The Influence and Position of the Patriarchal System in Acehnese Society
Patriarchy is an ideology of one of the variations of the dominating view, a view that prioritizes the domination of one group over another, which is meant here is the male side. According to (Rokhmansyah, 2016) patriarchy is based on the word patriarche, which implies a structure that positions the role of men as central rulers, and everything. The practice of this patriarchal culture is still imprinted today. Even in the midst of the growing number of feminist activist movements that are aggressively voicing and trying to uphold women's rights, including in domestic, political, economic and cultural activities. The substance of being “gender biased” will not be able to be directly changed to “gender fair”. If structurally, or from the power holders, they are not sensitive to gender issues and problems related to women. That way, people will still maintain conventional social construction in their social environment.

The principle of equality so far that is understood by the community regarding the role and position of men in the reality of social life is still in layman's understanding. Where women are considered no better or superior than men, and this fact is still widely debated in society. Although the claim to the subordination of women continues to be echoed loudly. The hegemony of men's groups in various sectors of society remains unshakable. As if the voices of the women are still not loud enough echoes. Sometimes it even raises irony on the part of women themselves who become people who underestimate or don't care about it. Turning from this, then what is the condition of the position of the patriarchal system in Acehnese society today. By looking at the results of the research (Astina, 2019) entitled "Gender Perspectives on the People of Banda Aceh City". Presenting the results from a gender perspective to the people of Banda Aceh City, especially those with higher education, can understand well the meaning of gender. And coupled with the reality on the ground, that many also place the role of freedom for women to choose their desires in work. Deciding to pursue a career outside the home or become a full-time housewife. If it relates to the topic of the study of this paper, from the background of the Acehnese people
who adhere to patriarchy. It turns out that for the time being, the practice of patriarchal values has begun to fade. In the sense that it is not as complex as it used to be.

This can be seen from how society has been “contaminated” with feminism views and economic development. Although these factors do not merely eliminate the value of the father’s prestige in the family, the mother or woman now has more freedom to do activities and have activities outside the home. In addition, what can be underlined that the research conducted is a case study in the provincial capital, namely Banda Aceh. Where this makes the research results irrelevant. Because it is influenced by the research location which is an urban area with a high level of pluralism and education.

So the conclusions obtained can be different if we move the focus of the research location to rural areas, or small areas in Aceh that are still not too touched by the times. With the influence of different community backgrounds, such as education level, livelihood of its citizens. This prestige value still has a considerable influence in the social environment of the Acehnese people. So that the form of the practice of prestige given to fathers can still be seen today. Father’s Position in the Acehnese Family. From the previous background, the forms of privileges obtained by the father figure in Aceh have been described. To raise the question, what is the actual position of the figures from the family in society. Based on the results of the literacy study conducted, several points can be drawn that illustrate why the position of fathers or men in the family in Aceh is more dominant and has privileges.

The first point is the concept of fatherhood, namely, the value of the deconstructed masculinity is the concept of fatherhood or the easy term is "fatherhood". This is closely related to the concept of "motherhood" in terms of women. (Murray, 1996) argues that, everything starts from a phenomenon in Western society which is judged by how domestic activities are carried out. Such as cleaning the house and taking care of children are considered as jobs that are full of gender bias, or more specifically as jobs that are considered feminine. Plus there are suspicions that are thrown at the father figure who wants to take care of his child as pathological behavior or behavior that is very unnatural. Next. (LaRossa, 1988) found a unique fact from the results of his research, where there is an open view of child care which is considered as something new and modern. Plus the findings about the tendency of men from the West to pay more attention to issues regarding child care. This is what he calls "masculine domesticity" or "domestic masculinity" and in another part is referred to as the process of "evolutionary fatherhood". Ultimately this process leads to a balanced division of labor in the domestic sector between men and women. From the previous description, it has been emphasized that the stereotype of masculinity is meant as a balanced take from men in the domestic sector. The reconstruction becomes an important thing to create a more balanced relationship between men and women in the future.

Then there is the value of masculinity, which is a stereotype about men who are opposed by women. Because indeed the two camps have opposite properties like magnets with similar poles, but will never unite. A man who has less identical characteristics will usually be referred to as a feminine man or often referred to as less macho. This also creates a biased relationship between men and women, where the hegemony of men over women is considered something that fulfills its nature.

From the description above, it is at least illustrated how the influence of stereotypes built on male figures in society. In addition, for the case of the Aceh region itself, there are religious values that also influence the root values embedded in the community. The number of Muslims who dominate clearly strengthens the position of father or male figures in Aceh. Because of the belief in the value of Islam which puts the position of men at the front as leaders of the people. Then for the practice of prestige given to the father, it is a mixture of the strength of cultural values that give birth to habits with the value behind them.
At a later stage it is believed to be hereditary and practiced the lineage of the descendants of the Acehnese people.

The Effect of Prestige Values on Families in Aceh

Prestige is a term to show the nobility, ability and authority possessed by someone, so that they get privileges compared to others. In the view of sociology, prestige is in the form of social status, honor and position held by a person in his life, where that person has more elements in a category than other people around his environment. Therefore, people who have prestige values generally will get special behavior from the surrounding environment. In this paper, it refers to the father figure in the Acehnese family. When discussing the influence of the prestige value possessed by the father in the family, at first glance what comes to mind is definitely not on a large scale. In the sense that the impact is not too significant. However, if it is dug deeper, then it will emerge to the surface of the reality which is often overlooked.

Gender inequality is manifested in various forms, including: (1) subordination, believing that one gender group is considered more important than the other sex, thus giving priority to only one party. In this discussion giving the father or male member of the family; (2) stereotype, the main image of an individual or group that is not in accordance with the existing evidence of reality. In this discussion, the label given to men or husbands as the main breadwinners results in the assumption that whatever is done and produced by women who work side-by-side for additional income, so it is rarely taken into account (Mursyidah, 2013), (3) marginalization, marginalization, for example in the field of work. The type of work carried out by men is believed to be superior and important than women and often affects the difference in the amount of wages earned from the two jobs (Mansour, 2008), (4) double burden, almost all domestic work is borne by women. So that men feel that this is not their obligation, even in some regional traditions, men are prohibited from participating in work in the domestic sector.

For the last point, there is a connection with the truth that occurs in the understanding of Acehnese culture. In addition to the prestige value received, male family members are also considered bad if they are involved in the kitchen or seen sweeping the terrace, and doing other domestic work. Because it is considered unnatural or taboo to be done by the adams in the family. Therefore, the practice of prestige values has a significant influence on the social environment of the community. The values embodied in each practice do have a positive meaning. In a sense, it creates a sense of respect, respect and courtesy with parents, especially fathers in the family for their wives and children.

Every view in culture is manifested by humans and periodically passed on to the next generation. According to the statement (Koentjaraningrat, 1974) states that cultural values are mental factors that determine individual or community actions. So it is not wrong if you want people to still want to maintain these traditional practices, but it is underlined to keep up with the times. Looking at it from a different perspective, that by giving a prestige value to the father figure in the family, it doesn't just cause great domination. So that it can be a burden or a disadvantage for women in their respective families.

Feminism's View on Father's Prestige Value in Aceh

Subordination of women is thought to have become something that is a structural picture of the practice of the patriarchal system. The Indonesian state from national history also shows the reality of women in the past not getting the opportunity to be able to take a proper education. Only unless the woman comes from the aristocratic or aristocratic circles. Back to the current era where women are now able to breathe more freely to pursue education. However, even when looking at the social realities of today's modern era, gender bias still appears due to pre-existing constructions in society.

Basically, women are aware and agree that the main essence that is desired and coveted is for the sake of creating harmony, dignity, and freedom in regulating the body and also life, both from within and from
outside the home. the value of postmodern feminism Luce Irigaray (1930) who is a psychoanalyst with his thoughts trying to liberate from masculine philosophical thought through psychotherapy and through language practice. From showing clearly about his rejection of the behavior and language practices of men who are considered to be marginalizing the women. Real action by urging the authorities to enforce and uphold the law against sexual harassment behavior, as well as displaying many writings and works that contain descriptions and explanations of appropriate language for women.

The form of prestige values in Aceh does not discriminate openly against women. Because as previously explained. Aceh still places the position of women as a noble place. Due to its nature in conceiving and giving birth to children. And is an object of reflection of the condition of a family in Aceh. So that it is maintained and given privileges in the form of a very high dowry value for the prospective partner when married, as well as getting business capital or a house from his own parents. However, if we criticize a little, this does not only mean that women have become a priority in the family, but the form of privilege towards men at home supports women. All the advantages given are always related to the name of marriage. He will get his rights if married, and have children. Many factors become obstacles that must be passed first to get more rights in the family.

This contrasts with men or fathers at home who from the start already have the value of privilege and dominance that cannot be denied. This angle becomes his own criticism of the prestige value built on the father figure in Aceh. Because feminism wants something more egalitarian. All parties have the same opportunity to get their rights in the family. In reality, this will be a difficulty in itself, because these values have been built directly from within the community. In addition to the role of the dominant Islamic religious values in Aceh, it will not be easy to deconstruct everything in the social environment.

CONCLUSION

Elaboration and literacy studies obtained by the author, it is concluded that the position of this prestige value still has a considerable influence on the social environment of the Acehnese people. So that the form of the practice of prestige given to the father figure can still be seen today. Although for urban areas the practice has begun to fade, it does not mean that it has disappeared or that there has been a deconstruction of it. Then for points that describe why the position of fathers or men in the family in Aceh is more dominant and has privileges, including the concept of Fatherhood (Fatherhood), and the concept of masculinity. From these two concepts, it is at least illustrated how the influence of stereotypes built on male figures in Acehnese society can be described. Furthermore, the influence of the prestige value possessed by the father in the family has an impact on gender inequality which is manifested in various forms, including: (1) subordination of women, (2) oblique stereotypes towards women from various aspects, (3) marginalization of women's rights, (4) double burden on women who also work outside the home. Then as an additional feminism analysis is also drawn to look at the prestige value given to the father figure in the Acehnese family. So that it raises a point of criticism from feminism on these rights, because feminism holds the essence of equality and wants something more egalitarian.

SUGGESTION

The end of this research is still not perfect, and it lacks points of view from various sides, therefore, the author recommends researching discussions that are still related to the focus of this research, such as discussing the value of patriarchy in Aceh or other areas with women's mobility within the area, or discuss the impact of the strong influence of patriarchy in Indonesia with the mindset of the current generation, or perhaps relate the discussion of gender views and prestige values to other figures in the family, for example, the status of mamak or uncle in
Minangkabau society that adheres to a matrilineal system

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