

Women's Resistance in the Kenduri Blang Tradition (Study in Matang Rawa Village)

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ABSTRACT

The Kenduri Blang tradition is a post-rice harvest thanksgiving tradition that is still carried out and preserved by farmers in Aceh to this day. Gender inequality in the Kenduri Blang tradition still often occurs in the lives of the people of Matang Rawa village, Baktiya sub-district, North Aceh district. Women still do not get gender justice in the process of implementing the Kenduri Blang event, considering that the existence of women in the agricultural sector is very important for the sustainability of rice farming in a village. This thesis aims to explain the factors and motivations of women who dare to attend the Kenduri Blang event and how the forms of resistance of village women against patriarchal domination in the Kenduri Blang tradition. The method used in this study is qualitative methodology (Phenomenology), this study uses the theory of Phenomenological Existentialism as an analytical tool, and the data collection techniques used are field observation, in-depth interviews, and documentation. The results of the study show that the factors that encourage women's courage to attend the Kenduri Blang event are based on the loss factor (feeling disadvantaged), the equality factor, and the strong motivation factor. There are also inhibiting factors, namely religious factors, cultural factors, and discrimination factors experienced by village women. Meanwhile, the form of resistance of village women is to fight openly by coming directly to the event venue, protesting, debating and criticizing men

INTRODUCTION

The character of the Acehnese people is known for its strong religious society with Islamic religious values. For the Acehnese people, customs and religion can be carried out side by side, although along with the development of the times some traditional customs and cultures of the Acehnese people have faded and been forgotten, there are still some local wisdoms in the form of traditional ceremonies that still survive because their existence is considered important by the Acehnese people, one of which is the Kenduri Blang ceremony or tradition (Marpaung & Harahap 2024).

Kenduri Blang which is very close to the Acehnese people is usually interpreted as a symbol and as a sense of gratitude (Anismar et al, 2021). The Kenduri Blang tradition is part of local wisdom that will never disappear even though the events or implementation processes vary from time to time or the implementation is different from other places, because Kenduri is part of gratitude to God by giving alms food and sharing with others, with the hope and purpose of God will multiply sustenance through the upcoming rice harvest (Mugni 2018).

There are differences in the implementation of the Kenduri Blang event depending on local culture, religion, and traditions, however, the Kenduri Blang tradition often contains deep religious meaning for the people who practice it (Maulidar 2023). According to Ansor and Nurbaiti (2014) In the Kenduri Blang tradition, gender relations show that the roles of men and women are equal, both actively contribute to the tradition process, share responsibilities, help each other, and participate equally in decision-making to ensure the event is achieved. Research presented by Simatupang (2021) regarding the involvement of women in Batak traditional culture (Toba Christians), states that the role of women in the lives of the Toba Christian Batak community is highly respected and appreciated, their suggestions and input in an event greatly determine the success of the implementation of the customary activities to be carried out.

Referring to research presented by Putri & Anzari (2021) regarding the role of women in the agricultural sector in Indonesia. Recently, the presence of women at the Kenduri Blang tradition location has increased drastically from previous years. Where in previous years, women who attended the Kenduri Blang location only numbered 3 to 7 people, dominated by widows and elderly women. This year there has been an increase where the number of women attending reached 37 people from various backgrounds ranging from single mothers, female farmers, elderly women, and even several young women (girls) also attended the Kenduri Blang location, even though their presence at the location received negative views and stereotypes from the community (men). This shows that there is resistance carried out by women in Matang Rawa village to dare to attend the implementation of the Kenduri Blang tradition even though they receive discrimination and negative stereotypes (Initial Observation, October 28, 2024).

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LITERATURE REVIEW

Resistance is an action or attitude to survive and defend oneself, an effort to fight and oppose and even oppose other forces and powers in the class and social structure that are in power in a society (Wijayanto & Ulinnuha 2023). Resistance can also be explained as resistance carried out by women or their rejection of patriarchal culture or something that cannot be fought because of its formal, hidden and irregular nature (Astuti 2024). It is also resistance to a policy released by a party or resistance carried out by individuals or groups to get out of the zone of circumstances that make them uncomfortable or not in accordance with what is desired (Safira 2024). Women's resistance is manifested in their actions and ideas that are in line with feminist ideas and change the conditions of decline in the customary, social and family realms (Lecturer 2024 in Gulo et al. 2024).

Closed resistance is usually ideological and symbolic in nature, namely in the form of rejection of things that are forced on a society, such as slander, gossip and even revoking respect for those in power; this resistance is usually carried out to defend the rights of oppression that occurs in everyday life in society; This is what makes the reason for oppressed and oppressed women to survive by maintaining subsistence or a minimalist and simple way of life that already exists by rejecting it through the women's resistance movement (Vera 2023). According to Yuliatin (2019), the concept of gender is culturally generally used to provide identification and differences in a role, or behavior between men and women that develop in the life of a society based on social construction.

Gender can be formed through various value systems, including customary values, education, religion, politics, economics, and so on. As a result of social construction, gender roles can change over time, conditions, and different places so that it is very possible for role exchanges between men and women (Setiawan 2024). There are similarities between the concept of gender equality and gender justice, while gender justice is a process and treatment that is fair between men and women (Fibrianto 2016). In this case, gender discrimination is discrimination experienced and carried out by one gender, both men and women, but in this case, the one who experiences discrimination is women who are carried out by men. Where women experience discrimination in the implementation of the Kenduri Blang tradition which is held after the rice harvest in the fields. Women are not involved and receive discrimination such as negative stereotypes from society (men) if they are present at the Kenduri Blang location.

The implementation of the Kenduri Blang tradition is generally only found in areas that have long had rice fields (Maifianti 2014). In its implementation, no elements were found that were contrary to religious teachings or sharia, and scholars have never issued a fatwa stating that this tradition is deviant. On the other hand, Kenduri Blang is seen as part of local wisdom that is important to preserve, so that the younger generation can know and appreciate the ancestral traditions of the Acehnese people in the past (Mugni 2018). This can be seen in the application of the community who still believe that the harvest of the farming community will increase if God gives his blessings after carrying out the Kenduri Blang tradition (Anismar et al. 2021).

The Kenduri Blang tradition is a tradition of the farming community in Aceh which is generally held as a symbol and form of gratitude from farmers to God (Allah), and also part of the media for conveying messages and signals to all farmers and the community of a village regarding the implementation of activities to go down to the rice fields for farming. Kenduri Blang is usually initiated by Imuem Gampong (village religious figure) and the village head (Geusyik) to then be carried out both per village, settlement, and per farmer group in a village. Usually the event organizer is the head of the farmer group (Kejrue Blang) who is assisted by several members of the farmer group or other committees that are dominated by men. No women are seen in the Kenduri Blang procession even though there is no rule prohibiting women from attending the event (Maifianti 2014).

METHODOLOGY

This study uses a qualitative approach, namely a method that aims to produce descriptive data in the form of words, both spoken and written, as well as observable behavior from individuals or groups who are the subjects of the study. Qualitative research using a phenomenological approach is used by researchers to analyze the phenomenon of women's resistance in the Kenduri Blang tradition. and with this method and approach, researchers hope to be able to represent this phenomenon clearly and more deeply (Dalimunthe et al., 2020). The informants involved and involved in this study were 14 women, with the following criteria: namely women who were present at the Kenduri Blang tradition location at least once as many as 8 people, 2 widows, 5 women farmers/farm laborers, 2 people (women who had attended and who had never attended), 1 woman (a person who knows the history of the Kenduri Blang tradition), 1 man (religious figure), 1 man (event organizer), and 1 woman from another village. Data Analysis Technique is a scheme to systematically determine data obtained by observation, observation, interviews and even literature related to the topic to be studied. Miles and Huberman (1992) in Sugiyono (2013) provide three components in data analysis techniques, namely; Data Reduction, Conclusion Drawing or Verification

RESULTS AND DISCUSSION

Analysis of Motivating Factors for Women to Attend the Kenduri Blang Event and Forms of Resistance by Village Women

Gender inequality that occurs in the Kenduri Blang tradition in Matang Rawa village, Baktiya sub-district, North Aceh district still occurs today even though women have fought back by bravely attending the Kenduri Blang event, it does not mean that this gender inequality has disappeared. In the implementation of the Kenduri Blang event in Matang Rawa, it is still dominated by men and all event activities are carried out by men without involving women in it. Such as activities collecting donations for the event, preparing event needs, praying at the Kenduri Blang event, and even cooking which are generally done and identical to women but at the Kenduri Blang event venue are replaced by men. Regarding the role of women in the Kenduri Blang tradition as stated by Ansor and Nurbaiti (2014) who stated that women and men in the Kenduri Blang tradition have equal roles and both play an active role in the traditional procession. This is in contrast to what happened in Matang Rawa village where all Kenduri Blang event activities were carried out by men without any role for women in it, and this shows that there is still a strong patriarchal dominance in the implementation of the Kenduri Blang tradition in the village.

Likewise, Simatupang et al. (2021) stated that the position of women in Batak cultural customs revealed that the role of women in culture and customs is highly valued, even their suggestions and roles in an event greatly determine the implementation of the event, which is determined by the role of women in it and the role of women is not subordinated. Meanwhile, the role of women in the Kenduri Blang tradition still experiences gender inequality in it and is subordinated, where women are not involved in the Kenduri Blang event so that resistance arises from village women to achieve equality between men and women in the Kenduri Blang tradition.

Regarding the position of women in carrying out religious rituals (Bali), it was also discussed by Darmayoga (2021) based on his findings, stating that women in this case have a very important role and position and many tasks. Where women are tasked with making and preparing religious ritual equipment such as offerings and women are also required to dance a sacred dance, and women are also tasked with carrying offerings in the form of fruits that are neatly arranged towering high, then women will wear traditional clothes and walk to the temple on foot. This shows that the role of women in religious rituals and traditions is very important for the sustainability of the traditional event.

In contrast to the findings of current researchers who found that there is still gender inequality in the implementation of the Kenduri Blang tradition which is carried out in Matang Rawa village, Baktiya district, North Aceh district. Where all event activities are carried out by men, even the task of cooking which is identical to women is also carried out by men. Village women must first resist and fight against patriarchal dominance to be able to attend the Kenduri Blang tradition, because the presence of women in the Kenduri Blang tradition is still viewed negatively by some of the village people. Even women who attend the Kenduri Blang event are still considered to reduce the sacredness of the event, and this is what still makes the role and existence of women in the Kenduri Blang tradition subordinated.

Talking about the resistance of Tandhak Madurese Women as stated by Rahmawati et al. (2021) states that the resistance carried out by Tandhak Madurese women takes place in both the private and public spheres, with various forms of expression that are not always seen directly. These forms of resistance include curses in the heart that are deliberately not expressed, attitudes of rejection that are reflected in behavior that is not in accordance with There is also a form of resistance that looks like obedience, namely by following the will of the party in power. However, this action is not actually a form of submission, but rather a survival strategy amidst the pressure of power.

In contrast to the findings of current researchers, there is a form of resistance carried out by village women when fighting against patriarchal domination in the Kenduri Blang tradition. Village women carry out resistance openly and openly against men (event committee) by debating, protesting, and even criticizing the performance of the event organizing committee. This is done by village women as a form of resistance against patriarchal domination and gender inequality in the Kenduri Blang event that takes place in their village norms, and tears that are suppressed and not shown to others.

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The resistance carried out by the women of Metang Rawa village is very unique and very much reflects the resistance carried out by the female heroes of Aceh in the past. Where the female heroes of Aceh in the past carried out resistance by motivating each other between women so as to form a stronger female force in fighting the colonialists in the past. If we look at the resistance carried out by village women in fighting patriarchal domination, especially in the Kenduri Blang tradition, it is almost the same as that carried out by the female heroes of Aceh in the past, namely by realizing their role in a society and motivating each other among women to dare to come to the Kenduri Blang event venue.

However, the difference is that if the Acehnese women in the past fought to fight and expel the colonialists, while the Acehnese women today fight against the patriarchal domination carried out by men from their own village. Acehnese women in the past fought using weapons and war tactics in fighting the colonialists, while village women today fight directly by coming to the Kenduri Blang event venue and using certain strategies that can increase women's strength when they come to the Kenduri Blang event venue.

Analysis and Reflection of Simone Beauvoir's Existential Feminist Theory with Motivational Factors and Forms of Resistance of Village Women in the Kenduri Blang Tradition

Beauvoir's existentialist feminism argues that there is an inequality in relations between men and women where men label themselves as The One or The Self while women are positioned as passive objects and made into The Other or The Liyan (Beauvoir, 1956:15 in Azzahra 2022). In the case of gender inequality in the Kenduri Blang tradition, men position themselves as subjects while women are placed and viewed as mere objects. Where women are only used as tools to lighten the burden of men when working in the fields, while when the Kenduri Blang celebration is held, women are not included and even tend to be marginalized and subordinated. The existentialist feminist approach developed by Simone de Beauvoir highlights the construction of gender relations through the concept of the Self and the Liyan.

In this framework, men are placed as subjects, while women are positioned as others or objects. Beauvoir argues that in order to maintain this superior position, men systematically build dominance over women. This form of domination is reflected in various dimensions of life, from domestic leadership structures to broader social orders in society (Azzahra 2022). As happened in Matang Rawa village where men tried to maintain their dominance by using religion and culture to suppress and limit the role of women in the Kenduri Blang tradition. Efforts to dominate were carried out in the form of building a narrative of "religious law" regarding women who come to the Kenduri Blang event, the law is *makruh* and even *haram* (even though this law only regulates the law of women who come to graves), and men also use cultural reasons such as the presence of women at the Kenduri Blang event can reduce the sense of "sacred" of the Kenduri Blang event.

This is done by men to maintain their dominance over women, especially in the cultural realm, namely the Kenduri Blang tradition. To maintain their dominance, men objectify women, this is in line with Jean-Paul Sartre's existentialist thoughts on human existence, Simone De Beauvoir explains that men maintain their existence and subjective position by making women passive and objectified entities (Azzahra 2022). In the Kenduri Blang event, men only view women as objects, namely by considering women weak and viewing women as negative objects (sexual objects) for men alone (Dalimunthe et al., 2025).

This can be seen from the reason why women are not involved in the Kenduri Blang event because it is seen as being able to reduce men's focus on the Kenduri Blang event, and even men think that the involvement of women in the Kenduri Blang event can be troublesome for them because men think that women have weak souls and are easily sick considering the location of the Kenduri Blang event which is held in the village cemetery complex and is in the forest. Not only that, men also give stereotypes and labeling (*batat* women) and negative stereotypes for women who come to the Kenduri Blang event.

Existentialist feminism in Simone De Beauvoir's view means existence has the meaning of standing out from oneself. Because according to De Beauvoir, women are not born as women but are born to be women (Rohmah & Ilahi, 2021). Likewise, what happened to women in the village of Matang Rawa where women were not born to be part of the Kenduri Blang tradition, due to the social construction built by men which marginalized women in the tradition. Therefore, village women began to fight against the gender injustice experienced by village women in the implementation of the Kenduri Blang event. Where village women have begun to realize their rights in the Kenduri Blang event so that the courage of village women appears which is based on motives and factors of loss, equality factors, and strong motivation so that village women begin to dare to fight by coming to the Kenduri Blang event, even though they get discrimination and negative stereotypes from men. In this case, women have dared to get out of the stereotypes and labeling that were previously given to them by daring to attend the Kenduri Blang event.

Based on the findings of the researcher, it is emphasized that a strong motivation factor is one of the factors that plays a major role in the courage of village women to attend the Kenduri Blang event. Because by having a strong motivation, village women motivate each other to raise the courage of village women to attend the Kenduri Blang event as a form of resistance from village women.

In this case, the existentialist feminist movement focuses on individual struggles. Therefore, the most important element for its success is the awareness of women to achieve their own existence. If we look at the findings of the results of the resistance of village women at the Kenduri Blang event, it is not only centered on individual awareness but also spreads to women and even to groups of women who feel disadvantaged and want to be equalized in the Kenduri Blang event, which then develops into female farm workers who motivate each other among fellow village women to dare to come and fight against the patriarchal dominance that exists in the Kenduri Blang tradition culture (Dalimunthe, 2022). This shows that with personal awareness, it can raise and strengthen the collective awareness of other village women to fight against patriarchal dominance in the Kenduri Blang event in the village.

The goal of existentialist feminism is to achieve freedom for women, according to De Beauvoir women are someone who has freedom (autonomy) like other humans, when women begin to exist then they can create freedom and with that freedom women can design and determine their life path including in making decisions (Rohmah & Ilahi 2021). In line with what was put forward by existentialist feminists where when village women began to dare to fight and show their existence, the existence of women in the Kenduri Blang event began to be noticed, even discrimination and negative stereotypes that were previously labeled against village women began to fade over time with the many women who came to the Kenduri Blang event.

The novelty found in this study lies in the application of existentialist feminist theory where in general this theory was born and used to analyze gender issues that are domestic in nature and are usually used to analyze gender issues related to the existence and resistance of women individually alone. But in this study, the researcher uses existentialist feminist theory to analyze the issue of gender inequality and collective (group) women's resistance that occurs in the public sphere, namely gender inequality and resistance of village women in the implementation of the Kenduri Blang tradition event which took place in Matang Rawa village, Baktiya sub-district, North Aceh district.

Existentialist feminist theory is also suitable for use in analyzing gender issues and women's resistance that occur in the realm and scope of culture. In analyzing the resistance of village women using existentialist feminist theory, the researcher found that education does not affect women's awareness in realizing their role in a society, such as findings that show that women who dare to attend the Kenduri Blang event are dominated by women with a relatively low educational background, starting from elementary school graduates to high school graduates and some even have no school at all. However, there is a strengthening of the theory from the results of this finding, namely that strong

awareness and motivation are very decisive and encourage the resistance carried out by village women.

CONCLUSIONS AND RECOMMENDATIONS

Women's resistance carried out by village women is a response to the injustice felt by women in the implementation of the Kenduri Blang event. Where previously the presence of women in the Kenduri Blang event tended to be marginalized and even subordinated. There are several factors that encourage women's courage to dare to resist and come to the Kenduri Blang tradition, including women feeling disadvantaged because there are women who contribute to the Kenduri Blang event. Women want equality in the implementation of the Kenduri Blang tradition by involving women in it because women previously also worked together in the agricultural sector (rice fields), considering that the Kenduri Blang tradition was carried out as a form of gratitude from village farmers for their harvest. There is a strong motivational factor where this motivation arises from women who feel disadvantaged and the desire to be more equal in the implementation of the Kenduri Blang event, from the motivation and reasons that women who attend the Kenduri Blang event make other women motivated, and women's personal experiences also strengthen women's motivation to be braver to attend the Kenduri Blang event. There are factors of discrimination, labeling, and negative stereotypes against women, where men label women who dare to come to the Kenduri Blang event as bad or unruly women and several other discriminatory actions. The form of resistance carried out by village women in the Kenduri Blang event is direct or open resistance where women come to the event venue directly and choose to argue with men who label them as bad (bad) women, and then women also question why women are not involved and allowed to attend the Kenduri Blang tradition. Women respond to the negative stereotypes given by men to them in various ways, there are women who respond with annoyance even though they explain their reasons for coming to the event, and there are also those who respond calmly because there are women who no longer feel discrimination and stereotypes against them. This shows that the longer and more women come to the Kenduri Blang event, the discrimination and negative stereotypes begin to fade, although not completely. The goal and hope of women who come to the Kenduri Blang event is to get equality between men and women, especially in the Kenduri Blang event. The hope of village women for the future is that the existence of village women can be more noticed and even involved in the Kenduri Blang event. Even village women also hope that this tradition can continue to be preserved and implemented in the future.

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