

Feminism and Love

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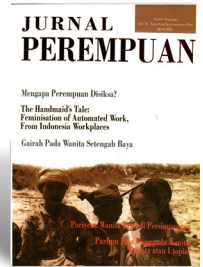
Patriarchal Relationships, Subordination and Glorification of Marriage: The Dilemma of Women across Generations in Living and Interpreting Love
Naufaludin Ismail

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Naufaludin Ismail

Feminism and Love

Love is one of the most talked about topics and we are surrounded by various representations of love in our daily lives. Several works of art and literature as well as music, movies, soap operas and commercials have love as main theme. Love, as it is often narrated in romantic tales, is considered as indefinable, mysterious and beyond rational discourse. The meaning of love is held to be knowable only intuitively, at the level of feeling, and cannot be communicated in precise terms (Jackson 1999). Therefore, love is often seen as a unique personal need and a desire which is placed in the private realm. The idea of this kind of love is widely believed by society thus things that are part of social and cultural construction of love tend to be taken for granted. Meanwhile, social and cultural constructs are influencing and determining the meaning and definition of love. It can be said that there are two dominant readings of love (Grossi 2014). On the one hand love is seen in close relationship with patriarchy and heterosexuality. This is because the narrative of love is mostly associated with procreation, family, marriage and the household, as well as with monogamy and / or polygamy and loyalty. Thus for women, love is easily translated as being a wife or mother. On the other hand love is seen as not to be bound by social imperatives and constraints; on the contrary, it is related to the idea of freedom, equality and ones capability to act. In other words love is seen as a force capable of overcoming existing social barriers. Therefore for women love is considered to be liberating and empowering.

In feminist thought, the issue of love has been studied by early thinkers such as Simone de Beauvoir, Shulamith Firestone and Ti-Grace Atkinson, feminists who criticize the role of love in perpetuating patriarchal relationships. In the 1980s, this was followed by feminists such as Luce Irigaray, Julia Kristeva, Audre Lorde and bell hooks who viewed love in more productive ways. According to Jackson (1999), feminist criticism of love is related to the notion that love is seen as an ideology that legitimizes women's oppression and which keeps them trapped in exploitative heterosexual relationships. In addition,

love is also seen to make women vulnerable, *not only to exploitation, but also to being hurt by men*. Feminists also see romantic love critically. This is because romantic love is central to heterosexuality and contributes to gender inequality and violence against women.

On the other hand there are also a number of feminists who view love as a form of resistance and transformation which can give women the capability to act. Lynne Pearce and Jackie Stacey who study the narrative of romance, argue that love retains its ability to free women from the patriarchal grip because of its "narrative" power. According to them the fusion with the love narrative allows women to facilitate the "rewriting of other spheres of life" (Grossi 2014). Moreover, the idea of queer thinkers who try to move beyond a conventional understanding of love, is also important in the discourse of love. This idea, for example, is related to dismantle the definition of love that is often associated with heterosexual sex or associated with human nature. The same goes with the dismantling of the relationship between love with marriage, family and procreation. Also important to note is that love sometimes correlates with concepts such as work, care, desire, and romance. Although often associated with romantic romance, the meaning of love is actually very broad.

Today's society has a tendency to view love as a profit-generating commodity or as a means to obtain pleasure and even subjugation and domination. Here, it is important to study feminist views on love, to look at it as an important ethical, social and / or political power with an interdisciplinary approach. Therefore, JP96 discusses love in homosexual relationships, feminist experiences in romantic relationships, existence of popular culture in introducing patriarchal love values, violence in dating relationships, philosophical meaning of love, and how women experience the meaning of love. This issue encourages the deconstruction of ideological work that subordinates women in love and hopes to sharpen the feminist theoretical framework on the issue of love while finding mechanisms for change. **(Anita Dhewy)**

Abstracts Sheet

Hendri Yulius (Department of Gender and Cultural Studies, University of Sydney, School of Philosophical and Historical Inquiry, New South Wales, Australia)

Rethinking and Queering Relationships in the Age of Same-sex Marriage: Multiplicities, Intensities, and New Potentialities

DDC: 305

Jurnal Perempuan, Vol. 23 No. 1, February 2018, pp. 1-9, 1 image, 20 ref.

This essay presents a theoretical discussion, analysis, and formulation to reconfigure new meanings, potentialities and multiplicities of homosexual relationships. After a brief discussion on the rapid popularization of marriage equality as the primary goal of queer movements, an overview of queer critiques of marriage is provided. Special attention will be given to the discussion about homonormativity and the sharp criticism from queer negativity/anti-social queers. For these critiques, the subjects are encouraged to occupy an abject position, which I argue, only further depoliticize queer politics. After a critical overview of this political stance, I offer the accounts of Foucault and Deleuze to explore multiple forms of relationships beyond marital institution, focusing on the ways in which relationships are to be understood in terms of potentialities, intensities, and emergent forms and functions beyond the existing language capacities and formalized forms. This essay should, however, is not meant to be masterly or prescriptive, but rather is a modest effort to spur more critical concerns, discussions, and debates among queer Indonesians.

Keywords: queer, homosexual, marriage equality, Foucault, Deleuze, potentialities, multiplicities, relationship

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When Female Feminists Falling in Love: Ideology, Media, and Practices

DDC: 305

Jurnal Perempuan, Vol. 23 No. 1, February 2018, pp. 11-17, 20 ref.

Falling in love is a universal experience that cannot be limited by racial, religious, ethnic, or even ideologies. Female feminists also experience falling in love and being in a relationship. When falling in love, female feminists often face the tension between their consciousness holding on to feminist ideology, and their collective experience influenced by patriarchal culture. Therefore, female feminists often have to compromise and negotiate in their relationships. This paper examines the contemplative experiences of female feminists falling in love in the context of patriarchal culture by focusing on three main areas: feminist ideology, the influence of patriarchal media, and relationships in everyday lives. This research is a descriptive-qualitative paper which uses in-depth interviews with female feminists of different backgrounds in Yogyakarta, Surabaya and Jombang. Findings show that female feminists' concept about love cannot be separated from the existence of their partners, the experience and media reproduction towards the concept of love, and the practice of female feminists relations formed before a formal relationship.

Keywords: love, feminism, media, female feminist, patriarchy

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Romance and Femininity in Indonesian Teenage Dramas: A Transnational Post-Feminist Analysis

DDC: 305

Jurnal Perempuan, Vol. 23 No. 1, February 2018, pp. 19-27, 25 ref.

Even after the rise of Indonesian feminist film directors like Nia Dinata, Mira Lesmana, Mouly Surya, Nan T Achmas and Lola Amaria, Indonesian moviegoers still flock to the cinemas to watch teenage romance dramas, many of which are badly written. This paper examines the way romance and femininity have been shaped in cinematic representation in the movies *London Love Story 2*, *Promise* and *Dear Nathan*. This paper concludes that Indonesian romance teenage dramas are entrenched with masculine power and heavily dominated spectacles in which the feminine heroines are treated as passive objects of desire whose agency and subjectivity are being stripped away. Using feminist literature on post-feminist romance cinema, the heroines in these films have mostly been constructed as independent, smart and seemingly capable to act at first, but nevertheless pursue romantic, traditional, heterosexual relationships saturated with masculine control and dominance. This paper shows that the awareness of post-feminism has become transnational, crossing geographical borders between West and East, and has influenced the production and consumption process of the popular entertainment industry, including in Indonesia.

Keywords: love, romance, teenage dramas, post-feminism

Nike Nadia (Gender Studies Program, School of Strategic and Global Studies, Universitas Indonesia, Jakarta, Indonesia)

In the Name of Love: Power Relation and Revictimization on Sexual Violence Case in Courtship (Case Study of Court Decision)

DDC: 305

Jurnal Perempuan, Vol. 23 No. 1, February 2018, pp. 29-34, 1 table, 11 ref.

This paper aims to explain the dimensions of the imbalanced power relations and revictimization that occur in rape cases by the victim's partner. Using the case study of court decisions and radical feminist theory as a tool of analysis, the author argues that the narrative 'in the name of love' used by perpetrators of sexual violence in personal relationships is another manifestation of the inequality of power relations and becomes the site of subjugation of the female body. Therefore, forms of exploitation that use a 'proof of love' narrative in cases of forced sexual intercourse in personal relationships should be identified as part of sexual violence.

Keywords: sexual violence, rape, violence in relationships, seduction, partner by consent

Bagus Takwin (Faculty of Psychology, Universitas Indonesia, Depok, Indonesia)

Love, Existential Project, and Truth Seeking

DDC: 305

Jurnal Perempuan, Vol. 23 No. 1, February 2018, pp. 35-42, 19 ref.

This paper explains what love is by referring to the philosophical thoughts of several philosophers and the results of empirical research that have been done on the phenomena of love. It also discusses the tendency to extend love on one side, as well as narrowing and even negating love on the other. This paper takes the position that love is an existential project. Philosophically, love is seen as the continuing search for truth. As the fruit of will and sincerity of human endeavor, love has real and concrete results. In its concrete form, love is the embodiment of a mutual promise in reality; a step-by-step process presents the concrete manifestation of the statements made in that promise. This philosophical thought is corroborated by empirical studies of love that love differs from sexual passion or lust. Love can last long time, can be eternal and stay intense through a couple's efforts to care for, nurture and develop each other.

Keywords: love, existential project, commitment, influence of love

Naufaludin Ismail (Jurnal Perempuan, Jakarta, Indonesia)

**Patriarchal Relationships, Subordination and
Glorification of Marriage: The Dilemma of Women across
Generations in Living and Interpreting Love**

DDC: 305

Jurnal Perempuan, Vol. 23 No. 1, February 2018, pp. 43-53, 1 table, 13 ref.

This paper focuses on the experience of women across generations living and interpreting love as part of their lives. Their experiences in living and interpreting love will be seen from two points of view, namely their romantic relationships and the institution of marriage or their family. Based on the data of six subjects of research with different backgrounds like age, marital status and sexual orientation, this paper shows that there are different perspectives on love and marriage or family institutions compared to mainstream society. The six people in question assume and believe that love or romantic relationships have a close relation with patriarchal cultural values, like men's domination, subordination and ownership if they'd agree with mainstream society's thoughts about love. They also believe that marriage is an institution that produces patriarchal cultural values that will disadvantage women if the marriage is not built on equality and fairness. These six subjects of research agree with the grand narrative of feminism that love shouldn't always be related to ownership, men's domination but instead must be liberating for women to become independent and autonomous.

Keywords: love, romantic, marriage, oppression, subordination

Patriarchal Relationships, Subordination and Glorification of Marriage: The Dilemma of Women across Generations in Living and Interpreting Love

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Abstract

This paper focuses on the experience of women across generations living and interpreting love as part of their lives. Their experiences in living and interpreting love will be seen from two points of view, namely their romantic relationships and the institution of marriage or their family. Based on the data of six subjects of research with different backgrounds like age, marital status and sexual orientation, this paper shows that there are different perspectives on love and marriage or family institutions compared to mainstream society. The six people in question assume and believe that love or romantic relationships have a close relation with patriarchal cultural values, like men's domination, subordination and ownership if they'd agree with mainstream society's thoughts about love. They also believe that marriage is an institution that produces patriarchal cultural values that will disadvantage women if the marriage is not built on equality and fairness. These six subjects of research agree with the grand narrative of feminism that love shouldn't always be related to ownership, men's domination but instead must be liberating for women to become independent and autonomous.

Keywords: love, romantic, marriage, oppression, subordination

Introduction

Talking about love can turn into a never-ending discussion. There are many debates on the right definition and true meaning of love. It is also hard to base the meaning of love on historical facts because nobody knows for sure how a relationship turned into "love". At least, when it comes to the discussion about the theory of love, we can explore the history of Western civilization through ancient Greek philosophy that has a very diverse distribution of love to explain different relationships for everyone. The website www.psychologytoday.com, a news portal that discusses psychological issues on a daily basis, states at least seven different kinds of love, namely: *Eros* (love that is characterized by passion and desire), *Storge* (love for one's family), *Philia* (love for one's friends), *Agape* (unconditional love without boundaries and selfishness, like the love for God), *Ludus* (love that emphasizes joy), *Pragma* (love that focuses on pragmatic calculations) and *Philautia* (love for oneself). The diverse demarcation of love in the history of ancient Greek philosophy may still be relevant today as to how we interpret love in certain relationships. In the 21st century, society in general mainly interprets love as a romantic kind of love rather than sharing it as rigidly as in ancient Greece. The meaning of romantic love has been somewhat influenced by the movement of Romanticism

in Europe that was popularized by many philosophers, writers, musicians and painters such as JJ Rousseau, Caspar David Friedrich, Richard Strauss and others who in the 18th and 19th century developed nuances of a movement that glorified affection, freedom, natural realism and beauty.

There is a real problem when the meaning of love is reduced to something romantic only. There are certain standards or conventions made by mainstream society to define romantic love. Conventions around romantic love usually are heterosexual relationships with heteronormative and heterosexual values, and the ultimate goal or peak of a romantic love relationship is the institution of marriage and having a family. In Indonesia, for example, the latest data released by the Central Bureau of Statistics (BPS) shows that there have been 1,958,394 marriages and at least 4 million Indonesians engaged to be married in 2015 alone. The figure of 1,9 million released by BPS is perhaps not completely valid because it is an open secret that there are many couples in Indonesia that don't get married in a registry office but only in a religious ceremony. There is also the issue of polygamous marriages that are probably not recorded by BPS. Marriage itself is still a polemic in several countries around the world, especially when it comes to marriage for non-heterosexual groups (Lesbian,

Gay, Bisexual, Transgender, Intersex, Queer/questioning and others/LGBTIQ+). In addition, according to Pew Research Centre, an independent research institute for social issues worldwide, by the end of 2017, only 26 countries recognize non-heterosexual marriages. Apart from the debate about marriage discrimination against non-heterosexual groups, the institution of marriage itself is still considered as important and the biggest proof of love.

The culture of patriarchy is so strongly felt in the institution of marriage because it is considered to merely reproduce patriarchal values and curb women. Many feminists criticize romantic love and relationships or openly reject the institution of marriage, like Emma Goldman, Simone de Beauvoir, Andrea Dworkin, Kate Millet, Susan Okin and more. Most feminists reject marriage because they consider it a center of oppression in several areas of a woman's life, from an economical and political standpoint, as well as the free will of women to choose whomever they want to marry. Based on this observation, the author was interested to do a research on women of several generations to analyze their experience with love and how they see the institution of marriage in their lives.

This is a qualitative research using the method of in-depth interviews purposively for Sahabat Jurnal Perempuan (SJP) with six people aged between 20 and 50 years with both heterosexual and non-heterosexual sexual orientation. The reason why this research uses SJP as subject matter is to find out how much influence feminism has on aspects of their lives, especially when it comes to love and marriage. The variables concerning age and sexual orientation were chosen purposively in order to enrich the research results and to provide a diverse perspective from the experience of the subjects of this research. This research will use Carol Gilligan's ethics of care as the main analytical tool to see how the women interviewed for this paper prove that love and marriage do not always bring happiness to women.

The Narration of Six Love Stories: The Dilemma of Women When Living With and Understanding Love

Cantika, (not her real name), is 29 years old and currently finishing her thesis for her postgraduate studies at a university in South Korea, where she also currently lives. Cantika is not married yet because marriage isn't something that should be forced but instead should be according to one's own wishes. Cantika interprets love as a construct that is first build on feelings of like and interest, before these feelings turn into attention and putting hope

on the other person and so on. Cantika fell in love for the first time in elementary school but she experienced her longest romantic relationship when she was in her third year of junior high school. The relationship lasted six years. Throughout those years, Cantika felt that she was in an abusive relationship. She wasn't really happy about it. Often, she would experience psychological and physical violence from her boyfriend, like one time when she was "kidnapped" by her boyfriend's friends, forced into a car to meet with him. This happened because at that time, Cantika had decided to break off the relationship because she couldn't stand her boyfriend's attitude anymore. She also felt trapped in her situation due to the so-called hero syndrome, because at the time time, it was only Cantika who could stop the bad habits of her boyfriend, like using drugs, smoking and getting drunk although at the time he was also only in his third year of junior high school. If Cantika for instance decided to break up with him, he'd go into a deep depression and fall back into bad habits – and only Cantika could get him back on track. In the end, Cantika never felt that the relationship she had for six years was a loving one. She still deeply regrets being in a violent and abusive relationship for such a long time.

According to Cantika, in addition to psychological and physical violence, she also experienced sexual violence from her boyfriend. This occurred when Cantika was still in her third year of junior high school. The first incident happened when Cantika was kissed on her cheeks without giving consent. She was very upset at the time and didn't speak to her boyfriend for one week. What made her sad, however, was that when she told one of her relatives what happened, they said Cantika overreacted and didn't even consider this harassment. But despite this incident of harassment, Cantika continued the relationship and what happened afterwards was an even worse incident of sexual harassment. Her boyfriend repeatedly touched her breasts without her consent. This incident occurred at school. Cantika felt that this was wrong and wanted to end the relationship but her boyfriend convinced her that she didn't have to break up with him because he'd stop touching her. The most severe and traumatizing incident of sexual violence for Cantika happened when she was forced to perform oral sex. The first time, it happened at an Internet Café. Cantika cried but was still forced to continue. Since then, Cantika was traumatized by oral sex. In the end, Cantika was able to end the relationship because she entered college to study. At the time, Cantika studied in West Java, and her boyfriend in East Java. The process of breaking up wasn't easy, and Cantika repeatedly had to re-establish their relationship because her boyfriend kept bothering her

and followed her every step from afar through Cantika's closest friends, until eventually, they broke up for good and ended their relationship.

Sheila, (not her real name), is 27 years old and has been married to her husband for around two years. She feels that she was too young for marriage by the time of her wedding. Sheila and her husband are now in a long-distance relationship because he is currently studying in the Netherlands. Sheila herself says that it's not easy for her to define love. According to her, love is a feeling that is built on admiration, the feeling to want to protect and take care of your partner. Sheila adds that when she is in love, feelings of affection appear and she wants to show this affection to her partner. She acknowledges that when she decided to get married, it was actually out of curiosity. When she chose to marry, she already had expectations about marriage, and when she became a wife, her expectations were actually met so that she later on interpreted marriage as a commitment that had been built seriously by her husband. The romantic nuance in Sheila's marriage is no longer important as an indicator to measure their happiness. Sheila says that the most important thing in her marriage is how to maintain her own visions and her husband's and achieve them together even though they are under the same roof. The one thing that is different for Sheila before and after getting married is the feeling of joy when she meets her husband. Sheila says that when they were still dating, it made her extremely happy when they met on a date or for other activities, and she always felt a sense of excitement. But after getting married, Sheila doesn't feel this excitement anymore because she already committed wholeheartedly to her husband. This also influences the way Sheila lives her daily life. Even during their long distance marriage, Sheila feels that both she and her husband can live their lives well although they miss each other and the activities they usually do together.

Sheila's marriage with her husband is not without obstacles. Sheila admits that she still feels pressure from many sides, including the family when she wasn't even married yet. She says that when she decided to get married she also did so because there was pressure from her parents. When she decided to marry her husband, it happened very quickly and the process was short. Even though both Sheila and her husband still wanted to continue their post-graduate studies, Sheila's parents emphasized that this could still be accomplished while building a home and life together. Even though it is now only Sheila's husband who continues his post-graduate studies and Sheila has decided to further her promising

career, she feels that she and her husband compromised a lot and thinks that whatever happens in their marriage, they will be able to take it because the most important thing according to Sheila is that she is already convinced her husband is her soulmate who is bound to her through commitment and responsibility, not only romantic values.

Syifa, (not her real name) is currently continuing her second post-graduate studies at a private university in West Java and at the same time is a lecturer at a foreign language institute in West Java. Syifa is 32 years old and not married yet. At an age that most people consider "not young anymore and should already be married", Syifa still wants to focus on her education even though she doesn't deny wanting to have a marriage with traditional values between man and woman. Syifa says that her family twice – once her aunt, once her grandparents – organized a *ruqyah* (recitation of the Qur'an to cure sickness and other problems) because they thought she doesn't want to get married, which is considered deviant from the teachings of Islam. Syifa herself actually wants to focus on her education and career. She even longs for a romantic relationship where her partner is more dominant than her. Syifa assumes that it is more comfortable to be in a relationship with someone who is older, charismatic and intellectually stimulating. Syifa also feels more comfortable playing the more submissive part in a relationship. But she also ready to face facts if she can't find a man who wants to marry her. If Syifa shall get married later on, she still imagines a marriage with traditional values as it can provide security and comfort when having sex as a means of procreation, and she hopes to have a dynamic and mutually respectful relationship with her potential husband.

Syifa recalls an unpleasant experience when she was in a romantic relationship with someone at the age of 19. At that time, Syifa was in a relationship with an 18-year-old man. She felt restrained because of their different visions in building a relationship. Syifa still wanted to have fun and hang out with friends her own age, while her boyfriend already steered their relationship towards marriage. Another experience Syifa shared was how her boyfriend broke up with her because she won an international essay competition in Jakarta. Syifa was surprised why her boyfriend broke up with her when she never felt that they had any heavy argument. Syifa even says that she gave him advice on how to manage his money and finances so he could save up and have a deposit. Syifa also recounted her experience with a man who was the head of an Islamic student association and who restrained Syifa in her way of thinking. Syifa was

forbidden to write about certain topics that her boyfriend considered being at odds with Islam and she suffered from his over-protection and expectation on how women should behave. Due to a variety of bad experiences in her past romantic relationships, Syifa is not necessarily anti-marriage, but she also doesn't want to be pressured into getting married as soon as possible.

Prilly, (not her real name), 40 years old, is a politician whose career is currently on the rise. Prilly is also a feminist activist who often speaks her mind about feminist issues in public, especially on issues of sexual satisfaction for women and transgender. Prilly is familiar with the institution of marriage as she was married for nine years (from 2007 to 2016) before deciding to get divorced. As an outspoken person who calls herself feminist in public and actively involved in Indonesia's political world, Prilly is a well-known public figure so when she decided to divorce her husband, she experienced disdain and scorn from different sides that didn't agree with her choice as a feminist and politician. Prilly honestly admits that she underwent a painful inner debate when she decided to get divorced. However, at the time Prilly's mind was already made up and she felt that her marriage couldn't continue any longer. According to Prilly, there were many reasons that in the end made her decide to file for divorce, one of which was the frequent disagreements between her and her husband before they finally divorced in 2016. Another crucial reason was their economic problems. Prilly had a higher salary than her husband, but as a feminist, this wasn't much of an issue for her. Prilly provided for various primary needs in their domestic life. Because of her public work and providing financially for their household, Prilly hoped that her husband would focus more on the domestic work because her concept of a marriage was an equal and egalitarian one. It didn't turn out that way; in fact, Prilly still had more domestic responsibilities than her husband. Verbal abuse is another reason why Prilly decided to separate. Prilly felt exhausted every time they had an argument, while her husband used rude words and even slammed the door in her face. At this point, Prilly's inner debate reached its pinnacle. She eventually decided to divorce rather than being a hypocritical person who is vocal on feminism and women's issues but at the same time is unhappy in her marriage. Ultimately, fully determined, Prilly opted for the divorce. Prilly is now happier, outside of the institution of marriage, and has the status of a widow. Prilly adds that after getting divorced, she became even more successful in her career and feels free to determine her future.

Mika, (not her real name) is 48 years old and works as a lecturer at a state university in Indonesia. She teaches

about feminism, gender, women's issues and equality. As a lecturer who is focusing on women and children's issues since 1995, Mika has been exposed to issues of feminism for a long time and also applies them in life. Mika defines love as something universal that is able to cross boundaries of gender, nation and class. She sees love as something liberating that doesn't restrict individual freedom. As a non-heterosexual, Mika is fed up with campaigns on various platforms that always portray romantic relationships around heterosexual couples, filled with heteronormative and heterosexual narratives. As an academic who has been involved in the social world for quite some time, Mika says that a romantic relationship as determined by mainstream society is an unnatural construct. In other words, romantic relationships that are recognized are only heterosexual relationships with heteronormative values. Speaking about love, Mika herself only felt love 10 to 15 years ago. To her, the other romantic relationships she had before were not love because she felt restrained; the relationships were marked by jealousy and didn't liberate her as an autonomous individual.

Mika's view of the institution of marriage is somewhat pessimistic. According to her, whether one is in a heterosexual or non-heterosexual relationship, marriage shouldn't be the main goal as a proof of love. Even so, she is not opposed to the LGBTIQ+ group that wants to fight for marriage as their civil right, but personally, she is not interested in being bound in a marriage because of the contradiction with Mika's understanding of love that is liberating and without ownership. According to Mika, it is also important to deconstruct patriarchal values in marriages to create justice and equality in the institution of marriage. Mika has been part of an advocacy team for changes or amendments to Marriage Act No. 1 1974 about Marriage; especially advocating to change the age limit for women to marry. Mika considers the marriage law to structurally perpetuate child marriage, and therefore it must be amended. Mika adds that if we are stuck in a romantic relationship that has been accepted by mainstream society, it is unfortunate because love should be social. In other words, love can give a positive contribution to society and state, as a form of love that is as beautiful as the love in a romantic relationship.

48-year-old **Andrea** (not her real name) is a German citizen who has been living in Indonesia for a long time. She works in the Ministry of Women and Children's Empowerment (KPPPA) as the representative of a German non-profit organization under the German government. Andrea feels that it is no problem at all to live alone with her child, without the help of a man, because she herself

was raised without a father. When Andrea speaks about the concept of love or romantic relationships, she admits that it is not important to her life anymore. She herself experienced a culture shock when she tried to create a concept and meaning of the word romantic itself. In Andrea’s country, looking for solitude, privacy for the couple and not mingling with the public would fall under the category of “romantic”, but when Andrea came to Indonesia, her notion of what is romantic was challenged. In Indonesia, she says, mainstream society has a different concept of what they think is romantic. For instance, they like to visit crowded places and make sure to upload their romantic experience on their social media accounts. Andrea feels that it is not the time for her anymore to seriously think about romantic relationships. She now focuses on her small family and her daughter because she has a vision to build a feminist and independent family, free from patriarchal values from outsiders who may intentionally or unintentionally be involved in her child’s education, friendship or media.

Andrea also works as a researcher. She has done research about heterosexual marriages and HIV/AIDS in Indonesia. In her research findings, Andrea discovered that heterosexual marriages, especially in cases of polygamy, child marriage and *pernikahan siri* (marriage performed according to Islamic Law Sharia, without registering according to stipulation of Marriage Law in Indonesia), leaves the women/wives in a vulnerable position and increase the risk of HIV/AIDS because there

is no adequate protection for them from neither husband nor state. As a non-heterosexual, Andrea refuses to be married because according to her, because she feels that once the institution of marriage binds her, romantic values will disappear eventually and turn into domestic and household affairs, such as paying the bills for daily needs. She thinks that marriage actually doesn’t solve any of the problems for non-heterosexuals and is more concerned about elimination of discrimination and prejudice against non-heterosexuals. Andrea shares one example of a discriminating policy from her home country regarding non-heterosexuals; there is an IVF program that costs around 1000 dollars for non-heterosexual couples. Meanwhile, for heterosexual couples, the fee will be borne by the state. Therefore, for Andrea, the institution of marriage is one of the key institutions holding values of patriarchy.

The Criticism of Feminist Thinkers on Love: Patriarchal Relations and Subordination

Feminist thinkers have different arguments to justify the concept of romantic love and the institution of marriage or family, like Emma Goldman, Susan M. Okin, Simone de Beauvoir, bell hooks and Nicola Barker. These feminist thinkers actually do have similarities in their arguments, namely the refusal of patriarchal values attached to the concept of love, marriage and family. The author has tried to summarize their arguments below:

Table 1. Arguments of Feminist Thinkers on the Concept of Love and Marriage

Feminist Thinkers	Concept of Love	Concept of Marriage/ Family
Emma Goldman	<ul style="list-style-type: none"> Rejects the concept of love as freedom (free love) because it is considered a part of the bourgeoisie ideology. Starts a discourse on non-heterosexual love. 	<ul style="list-style-type: none"> Rejects the institution of marriage because it is similar to a business practice, in which women are usually harmed.
Susan M. Okin		<ul style="list-style-type: none"> Families can be a source of injustice because the division of work based on gender can be very unfair to the women.
Simone de Beauvoir	<ul style="list-style-type: none"> Authentic love should be based on mutual recognition of freedom for both sides. 	<ul style="list-style-type: none"> Disagrees with the concept of marriage because it limits the independence of women, but she also thinks that the values in the institution of marriage can change and transform to actually benefit women.
bell hooks	<ul style="list-style-type: none"> Love is the root of recognition, care, responsibility, commitment and knowledge. Love has the power to change us, to give us power to resist domination. 	<ul style="list-style-type: none"> Families can be built in a fair and equal way by abandoning patriarchal values and male domination within the family.
Nicola Barker	<ul style="list-style-type: none"> Agrees with non-heterosexual love but rejects the notion that romantic homosexual love has the same values as heterosexual romantic love. 	<ul style="list-style-type: none"> Rejects the concept of marriage for non-heterosexual groups because it doesn’t solve the problems of discrimination against LGBTIQ+ and marriage.

Sources: Summarized from Barker (2012), Cleary (2015), Goldman (1911), hooks (2000), Okin (1989)

From the experience of the six women mentioned above, the author will try to make an analysis by using feminist thinkers' theories on the concept of romantic love, marriage and family. Cantika, Sheila, Syifa, Prilly, Mika and Andrea feel that marriage is not something sacred anymore, let alone a necessity in life. Even though these women from different generations have a different understanding and interpretation of love, the common thread is that they all place themselves as autonomous and independent individuals. They don't see marriage as a necessity they must stick to, especially when marriage seems to make women suffer. Take Sheila and Prilly as an example; Sheila is currently bound by marriage, while Prilly was married for nine years. The unique thing about both of them is that they don't feel stuck with patriarchal values. Sheila doesn't want to sacrifice her successful career for her husband who is in the Netherlands to continue his postgraduate studies, while Prilly preferred to get divorced instead of being stuck in a marriage that ruined her. According to Brogaard, although statistics may show that married people are happier than singles, and marriage can be an indicator of happiness, the marriage itself is not the cause for happiness (Brogaard 2015, p. 230). There are many factors that can cause someone to be happy in a marriage, and we can't determine that there are only one or two reasons, let alone romantic reasons, that cause a marriage to be happy.

Patriarchal Relations

The values of romantic love according to mainstream society are usually accepting the partner unconditionally, willing to make sacrifices of any kind including material sacrifices, impassioned affection, warm and passionate sex and a happy marriage until death parts them. However, these values don't seem to be a reference for the six women interviewed for this paper. A romantic love or relationship is actually impossible. The total commitment of two people makes them turn a blind eye to the fact that their relationship is impractical, irrational and immoral. For that reason, the term "world belongs to both of us" in romantic relations or love is not a mere term (Wagoner 1997, p. 55). This was experienced by Cantika when she was involved in a violent relationship for six years:

...To be honest, my family has an issue with infidelity. I know that both my father and my father had "someone", so I grew up with the perception that the most important thing about a relationship is loyalty, and it is most important to stay faithful. I had that in my 6-year relationship. I felt that this made me more tolerant of the other things he did to me. Even though it was more than just intimidating me,

he was also very controlling. In junior high school, I didn't have any friends at all because every time I became close to someone, he'd attack them. If it was another boy, he'd beat them up, he was like a gangster in our school. He'd hit the boys or beat them with a helmet. I was just wondering why over time most of the people stayed away from me, and I didn't understand why. At some point, I even thought that they were angry with me; I asked myself what I did wrong... Because they really avoided me, didn't want to talk to me, sometimes they didn't even want to look at me. (Cantika 2017, interview 15 December)

Syifa, who had a romantic relationship with someone from a religious organization for around eight months, had a similar experience. As someone who has long been exposed to the feminism-related issues, it was of course disturbing for her to be in a relationship that curbed her freedom and independence.

...In 2010 I met the head of HMI, and we went on a couple of dates. There is a restriction, (because his position) is more powerful, also because of religious dogma, for example I wasn't allowed to write this or that (gender equality or feminism issue), I should behave like this or that. It also affect to relationship and caused insecurity. So insecurity does not always come from material or position, but because of his overprotective attitude. (Syifa 2017, interview 19 Desember)

Andrea had a slightly different experience. Since childhood, she wasn't raised by a father figure, so since she was a young girl, she never had the experience of being discriminated because of patriarchal values in her family. Even in her romantic relationships, she never felt the negative impact of a relationship filled with patriarchal values, nevertheless, she now focuses on raising her child with feminist values.

Even so, Andrea still faces some challenges to teach feminist values to her child, because patriarchal values will still come from external sources, like educational institutions, for instance. Andrea herself will consistently teach her child feminist values in order to avoid the patriarchal cultural values received by her child. Andrea also admits that it's not easy to teach feminist values to her child, and that it is something she needs to gradually.

At the beginning, it was hard to teach her feminism, because we have to be consistent, when she was still in kindergarten, she was told by her teachers that girls must have long hair, while boys have short hair, that's when it already started. So I said to my daughter "Hanna (not her real name), hold on, just look at me, my hair is short too... and I am a woman". This is when she started learning, but she still kept repeating what she had learned in school. Hanna has a friend from India, and the younger sibling of her friend is a boy, but dresses like a girl and also says *I'm a lady princess*, and Hanna's friend always said *I can not understand why my*

brother behaves like a girl. I explained to her that it's not a problem when girls look like boys because bla.. bla.. bla.. We really have to pay attention to patriarchal norms in our children's school even though my daughter's school is actually very open. We still were informed that there were school uniforms for girls and for boys, and I immediately thought, hmm, why do there have to be uniforms for boys and girls? What if one of the boys wants to wear a different uniform? And there are many other stereotypes like that. However, I didn't want to say anything to the school, I was afraid they were going to hate me. (Andrea 2017, interview 20 December)

Indeed, a romantic relationship quite possibly makes someone lose his or her senses for a certain period of time. Feminists' criticism about love is more or less rooted in the question of patriarchal values that always turn women into passive subjects in a heterosexual relationship. Love can actually be understood as a simple phenomenon, it becomes complicated, corrupt and full of obstacles due to inequalities on both sides. Love or romantic relations will always create vulnerability for both sides, and the inequality between men and women will then result in a destructive relationship, and because inequality between men and women occur constantly, a special characteristic of romantic love between men and women is a corrupt relationship (Firestone 1970, p. 130). The problems of a romantic love are not only felt by heterosexual couples, but non-heterosexual couples also often experience the same complex problems. The community's rejection of LGBTIQ+ makes it harder for them to acknowledge that the romantic love they feel is the same as heterosexual couples. LGBTIQ+ theorists also harshly criticize that so far, the narrative of romantic relationships usually include a man and a woman, heterosexual activities while the heteronormative subjectivity of gender only talks about the issue of binary sexual identity (Johnson 2005, p. 120). Three out of the six women interviewed for this research define themselves as women with a non-heterosexual orientation, and they experienced falling in love and being heartbroken just as the other three who define themselves as heterosexuals.

The Subordination of Women

The narratives and ideas of romantic love that elevate patriarchal, heteronormative and heterosexual values are ancient and must be left behind. The six subjects of this study have been exposed to values of feminism and began to understand how to redefine their understanding and appreciation of love. De Beauvoir was quoted as saying in Cleary that everyone should be free from oppression before they can love authentically. The problem for women throughout history is that they were

always in a subordinate position compared to men. The patriarchal society has shaped the situation of women in a way that it prevents them from using their capacity to be able to make free choices, and women will always have fewer opportunities than men. Women must be free from oppression and dependency (independence) in order to love authentically the way men can love authentically (Cleary 2015, pp. 125-126). The six subjects of this study can indirectly understand how to love authentically as disclosed by de Beauvoir. Mika says on this matter:

We have to base our understanding on the fact that love should be mutual liberation, mutual love, mutual respect – it should all be mutual, and for sure there isn't an object and a subject, if there is an object and a subject, there is domination and exploitation, and that is not love. If there is a person who uses the term of love for that, he or she is corrupting the definition of love. (Mika 2017, interview 18 December)

Prilly and Sheila made a similar statement when they saw that women have to fight continuously in a marriage to build an equal relationship and have to keep negotiating with their partners so they won't be in a subordinate position:

In my own marriage, I have no problem with it (equal positions in the household). We agreed that there is nobody in this family who will have a higher position than the other. To me, this concept makes a lot of sense. If we want to show respect, there is no need to think that there is a leader of the family. Even if I make a different decision, it won't be because my husband told me to, but because we have boundaries that pushed me to make this choice. These boundaries exist because I am married and committed, but not because I am a wife. (Sheila 2017, interview 19 December)

... what needs to be a part of love is the continuous negotiation for equality, unfortunately this struggle to negotiate is harder for women than it is for men. After my divorce, I used to joke with my friends whenever we went to a wedding 'oh, look at how happily they take photos, but they don't know that after the wedding, there will be many struggles.' So when we offer our congratulations to newlyweds, we should wish them all the best, not for their new life journey, but for the struggles that lie ahead! Because relationships, marriages, it's all about struggle, negotiating your position with your partner, and that can be very tiring. (Prilly 2017, interview 18 December)

All six women that have been interviewed for this research paper more or less have a feminist perspective when it comes to building a relationship, be it when they are dating, with their husbands and even with their children. The more advanced issue of romantic love is the institution of marriage. Inevitably, we must admit that the institution of marriage involves a lot of intervention

from the state in the way it is formed. The debate about marriage being the highest proof of a love journey will be very interesting when analyzed from a feminist perspective because it can reveal the paradoxical side of the definition of love that so far has been accepted and spread by mainstream society.

The Glorification of Marriage: The Paradox of Happiness in a Marriage

According to the Central Bureau of Statistics (BPS), there were at least 1.9 million marriages in 2015, and in the same year there were approximately 347,000 divorces. If so many people want to get married and regard it as sacred, why do so many choose the path of divorce to end such a revered institution, which is said to be the ultimate proof of love? Emma Goldman has long expressed that marriage is no more than a mere economic agreement, like an insurance, but the difference is that a marriage is more binding and exciting, but the benefits of marriage will not be better than any other investment (Goldman 1911). Goldman's remarks from the 1910s are still highly relevant to the social conditions of today's society in the context of women who will be more disadvantaged in heterosexual marriages. In addition to marriage, heterosexual family institutions are also often accused of being a source of injustice (Card 1996). For many feminists, heterosexual marriage institutions will always be more harmful to women than men (Okin 1989, p. 142). This criticism is not without cause, as the woman who is bound in the institution of marriage with a man will indirectly lose both her identity and ownership. Traditionally, a woman must change her name to her husband's last name when they get married, rape in marriage is considered a myth, and in some countries, women/wives can't even divorce their husbands. Marriage is often the most efficacious justification for oppressing and discriminating against women. Norms and values adopted by mainstream society in heterosexual marriage institutions require the husband to act as head of the household and main breadwinner, while the woman should obey her husband and devote herself to domestic affairs alone.

Five of the six women in this study reject the traditional values that exist in a marriage. Syifa still wants traditional values in marriage, including wanting to be a submissive individual. This acknowledgement is caused because of the pressure of external parties who either consciously or unconsciously instill traditional values in marriage even though Syifa herself doesn't see it as a problem if she doesn't get married at all in the end.

... I do want to have a traditional marriage, but I could also accept it if nobody wants to get married to me, I'd be able to do that. Sexual relationships and love affairs are important if they are consensual, and consent doesn't need to come through marriage. Secondly, some people say that the main purpose of marriage is procreation, but I think this should be negotiable, it doesn't have to be procreation. (The understanding that a marriage should include traditional values) also perhaps stems from our culture, as well as the pressure, but actually I don't feel like 'I have to get married', not really, but of course there is some social pressure and pressure from my family. Here (in Indonesia) it's not safe if we have a sexual relationship outside of marriage. Most of us will be scared to do that. I think that if we are married, we are safer, so maybe we could say that people are looking for safety. At least, I think that's the case. (Syifa 2017, interview 19 December)

Similar to Syifa, Prilly who has been married for nine years, chose to get married for formality reasons such as owning property and avoiding damnation from the public because she and her ex-husband had already been living together before getting married.

I got married because of the social pressure, meaning, I already wanted to have a house and in Indonesia the concept of domestic partnership doesn't exist. So, if you want to buy a house, but your relationship status is not clear – and I was already living with my ex-husband at that time – it will be quite difficult later on when it comes to your family card. Therefore, getting married was quite practical. Also, when you want to buy a bigger house, you need a joint income. It's also not common to visit my family and always bring the same man (but I'm not married to him), more or less those will be the problems. (Prilly 2017, interview 18 December)

Prilly herself refuses a marriage with traditional values, where the wife has to always obey the husband. Prilly even says that if she should ever get married again, it will be for formality reasons, and she will be honest about it. She even said that if a marriage might help her to advance her political career, she'd be willing to do it. Sheila, who is currently married, also shared an interesting view. According to her, marriage is not for everyone because she is convinced that a marriage needs hard work and equality in order to last and survive.

More interesting statements came from the non-heterosexual women interviewed for this research project. Cantika, Mika as well as Andrea refuse the institution of marriage, even though most LGBTIQ+ activists think that marriage for LGBTIQ+ is a symbol of victory and group recognition. Marriage for LGBTIQ+ is not without criticism from feminists who argue that homosexual marriages only adopt monogamous relationships, whereas in reality, LGBTIQ+ are often involved in polyamori relationships (Card 1996, p. 6). Monogamy is often associated with

patriarchy and capitalization of ownership. It is important to strive for marriage for LGBTIQ+ groups in order to gain equal rights in the eyes of the law and the state as well as a symbol that the state recognizes the existence of LGBTIQ+. However, it is unfortunate that marriages championed by the LGBTIQ+ group continue to use traditional, sexist and misogynous marriage values that have been heavily criticized by the second wave of feminists, namely, marxist and radical feminists (Barker 2012, p. 198).

Agreeing with the thoughts of Barker and Card, Cantika, Mika and Andrea refuse marriage for almost similar reasons. Cantika for example said that the institution of marriage is already structured in such a systematic way that it will always harm women; so whatever the circumstances, she feels that marriage will never benefit her.

To me, marriage doesn't seem to be beneficial at all, from every side. Not only from the legal side but also from the cultural side. If I am in a relationship, I want this relationship to be between my partner and me. But a marriage is an institution, and I feel like I would invite strangers to come into my personal space and invade my privacy, and I don't want that. And people will start to ask questions, get involved about any kind of issues, children, husband, or how my husband should treat me. Or, if I'd get married to a woman, they would be upset. I don't think I want to be involved in this kind of drama. (In fact) when you get married in Indonesia, the injustice for women can clearly be seen. I feel like there isn't any bargaining position when I get married, especially because I'm a woman, and I don't want to be trapped in a system that is harmful for me. Although I know that not every marriage is like that, there are things that can be negotiated, but if the marriage is already bad and I know already from the beginning that there are things that won't be easy to negotiate, I'm not interested in getting married at all. (Cantika 2017, interview 15 December 2017)

Similar with Cantika, Mika refuses love that is institutionalized through marriage. To her, the essence of love means that there is equality and freedom. At the same time, she doesn't oppose LGBTIQ+ groups that are fighting for marriage as part of their civil rights.

I don't agree with marriage, I actually refuse it. I think that when we feel love, it is something unique, something synonymous with selfless sincerity. It shouldn't come with ownership and authority but mutual respect and equality. It doesn't make any sense to me; I think that the spirit of love can be compromised when it is institutionalized. Love should be celebrated, enjoyed without any boundaries or obligations. As soon as there are obligations, the feeling won't be the same; the essence of love will be very different. It will go astray, and there will be obligations and other interests outside of love itself. I respect (homosexual marriages) and my homosexual friends who are fighting for recognition of marriage, and it is an important part of their

civil rights... so please go ahead, but I simply don't want to. (Mika 2017, interview 18 December)

Completing Mika's statement, Andrea feels that marriage for the LGBTIQ+ group will actually not solve the real problems that they face. According to Andrea, marriage is only one issue among many whose urgency is more important compared to the recognition of homosexual marriage. She can make this statement because her home country has already recognized homosexual marriage but this still hasn't helped to erase discrimination against LGBTIQ+ groups.

(Homosexual marriage) is still controversial in many countries, including Australia and Germany, there are still many people who oppose it. Secondly, there is a suggestion that there is already the right for everyone to get married, and therefore there is equality. That's an illusion, there is still a lot of discrimination, and many LGBT organizations criticize this. Because actually (the recognition of homosexual marriage) is only a distraction from the real problems, like discrimination against LGBT with disabilities, LGBT with a migrant background, refugee LGBT and even 'normal' LGBT groups. Now, all these groups want to be legally married, but others don't want to marry because we still have other problems, like LGBT who are not accepted at work, don't have a home, don't have an income, are poor or experience violence. In Germany, if you want to have a child, you can also experience discrimination – if women want to have children using reproductive methods or technologies (IVF or surrogacy), and if they are heterosexuals, it will be borne by the state, but if they know that the woman is not heterosexual, they have to pay for themselves. (Andrea 2017, interview 20 December)

Nearly all women interviewed for this research have a different perspective on traditional values of marriage that encourage oppression and subordination of women because they are aware that women have a right to be autonomous. This research aims to examine the experience, appreciation and understanding of love by women of different generations, marital status and sexual orientation. Until now, one can conclude that the six women have been exposed to and have a feminist perspective on love because they reject traditional marriages that might harm them – both heterosexual and homosexual marriages. The big question then is, if women already have a feminist perspective, will romantic love and marriage still continue to take place? To many people, the main goal of a romantic relationship and the institution of marriage and family is happiness, and therefore it would be interesting to look at happiness in a romantic relationship ontologically, and how the feminist "escape route" forms a romantic relationship or marriage and family that is fair, equal and characterized by togetherness and happiness.

The Ontology of Love: Are Love and Marriage Still Relevant?

The author deliberately placed the discussion about the ontology of love at the end of this paper as a form of reflection on the essence and nature of love. The debate about the universal definition of love is likely to be a difficult one for a long period of time. However, if we look at the connection between love and marriage, maybe it hasn't changed much from prehistoric to modern times. In ancient Greece, for example, the definition of love was much shared to differentiate the relations of love as discussed in the opening. In medieval times, love was more focused on divinity and religion – in this case, Christian love – defining love as only limited to the understanding of human's extraordinary sovereignty over nature, the law, and even death itself – as a form of recognition that man is an enduring extension of God (Wagoner 1997, p. 44). It was different in the 18th century for example, when marriage and sexual relations were still closely linked with heritage, the importance of having children, the economic affairs of families or households, and thinking about family survival and property ownership.

In this modern era, love as a form of support for self-existence doesn't exist yet. Love focuses on forms of physical expression (hugs, kisses and more) or emotional passion, even though this is considered debilitating and disruptive to one's social life in almost all cultures because it is regarded as temporary madness (Nye 2004, p. 16). The definition of love in the contemporary era may not be much different from the modern era, as love in the present era still glorifies romanticism as a form of expression of love. The difference is that love in the contemporary era attracts a lot of sharp criticism from various parties, especially regarding the concept of a romantic monogamous relationship that has been lived for centuries. But the concepts of open relationships, swingers, throuple, polyamori etc. are now more common among society, and usually those who experience and live them are more vocal to talk about their romantic loves as a proof of their rejection towards monogamous romantic relationships.

If the meaning of love can change in every era, can the values of love also change? The answer could be yes or no. The author thinks that the patriarchal values of love won't change if there is no sharp criticism from various sides that are disadvantaged by those values. They can change if the criticism is voiced by those groups that feel harmed by romantic relationships, marriage and families/children. There are already visible changes when it comes

to the values of romantic love. LGBTIQ+ can now get married in several countries and are treated equally, like heterosexual couples. There are also women who are beginning to recognize their rights, especially regarding the issue of domestic violence. Clearly, the feminist struggle to deconstruct the romantic, misogynous, heteronormative and heterosexual romantic values of love is long and complicated. The criticism of feminists is also to be taken seriously; de Beauvoir for instance proposes the concept Loving Authentically in order for women not to fall into oppression or subordination by men. According to bell hooks, the deconstruction of male dominance in marriage and romantic relationships will bring more happiness to the relationship itself. hooks imagines that in the future, feminists no longer need to furiously blame patriarchy as the source of women's suffering in a romantic relationship or marriage. As an alternative, hooks suggests the importance of campaigning that healthy relationships consist of the principles of equality and mutual respect, and the belief that happiness is mutual as well (between the two parties in the relationship) is indispensable for the sustainability for the relationship. (hooks 2000, p. 84).

The author believes that the definitions and values that exist in love, romantic relationships, marriage or family institutions are not standardized, rigid and can evolve with the times. They must change according to the demands of a certain age and time so that love does not betray its very essence as unifying individuals. The sharp criticism conveyed by feminists about love, marriage or family is nothing but a manifestation of resistance to patriarchal values and culture that has always been detrimental and discriminatory against women. Therefore, it seems very natural that romantic relationships and the institution of marriage are criticized so sharply because love should always be happy and free from oppression to anyone without exception. If there is a romantic love or marriage relationship in which there is violence, oppression and subordination, then it is no longer love but a crime.

Conclusion

Love is inevitable in our lives. Whatever form of love relationships we build, they should always promote equality and justice. When it comes to romantic love, it will not be easy to instill the values of equality that feminists have been fighting for. Romantic love is often the obvious embodiment of patriarchal culture in which women are always positioned as subordinate and passive in every heterosexual relationship. Patriarchal culture

that is structured, massive and systematically in every layer of our life is a challenge in itself for us to oppose, and it is not the task of feminist groups only.

The values and culture of patriarchy emerge first in marriage and family institutions, therefore the most rational way to resist patriarchy is to start from our families to stop the injustice and inequality that occurs in the public sphere. Marriage and family institutions are important to be studied and analyzed because even though feminists have struggled long enough to resist and criticize patriarchal values in traditional marriages, the circumstances have not changed enough to benefit women. Domestic violence and child marriage are examples of other issues that need special attention in relation to marriage institutions that do not place women on equal terms and statuses with their husbands. Much work needs to be done to eliminate the patriarchal cultural values that are rooted in even the smallest institution named family.

When it comes to homosexual marriage, the great narrative that is actually rejected by radical feminists is the patriarchal and heteronormative framework still used in homosexual marriages. Actually, homosexual marriage should be a breakthrough of patriarchal and heteronormative values that have been eating away at heterosexual marriage because women are not equal to men – something that has been sharply criticized by feminists for a long time. I believe that what feminists really strive for is to let go of patriarchal values and culture that are so attached to the issue of romantic love and the institution of marriage/family. On one occasion, Gadis Arivia said, "Feminism doesn't reject marriage, but it rejects marriage that is forced and patriarchal. The choice of marriage has to come from the heart and mustn't be forced by anyone." Love should be the most fundamental thing in life as the basic value of humanity; but love becomes complicated and discriminates against women and other minority groups because patriarchy values

still succeed and change the definition and meaning of love in binding negative narratives, laden with male ownership male over women, discriminating against LGBTIQ+ groups and subordinating to women. Therefore, whoever we are in a relationship with, we should love them as equals.

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AUTHOR GUIDELINES

Jurnal Perempuan (JP) is a quarterly interdisciplinary publication in the English language that aims to circulate **original ideas in gender studies**. JP invites critical reflection on the theory and practice of feminism in the social, political, and economic context of Indonesian society. We are committed to exploring gender in its multiple forms and interrelationships.

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