

THE ROLE OF WOMEN'S AGENCY FOR RELIGIOUS MODERATION IN BETANG CULTURE

Rohinah, Maemonah

Sunan Kalijaga State Islamic University Yogyakarta
rohinah@uin-suka.ac.id , maimunah@uin-suka.ac.id

Abstract

The article explores the role of women's agency in promoting religious moderation within the Betang culture of Central Kalimantan, Indonesia. Using a qualitative case study approach involving eight Betang families as research participants, the study reveals that women play a crucial role in fostering tolerance and social harmony within Betang communities, particularly through education and daily practices. In shaping children's character and attitudes, women help them internalize the importance of living harmoniously regardless of religious differences. Furthermore, the study highlights how Betang women exercise their agency to challenge social structures and patriarchal cultural norms. Overall, the research provides valuable insights into the interplay between women's agency and religious moderation in the unique socio-cultural context of Betang society.

Keywords: Women's agency, Religious moderation, Betang culture.

Abstrak

Artikel ini mengeksplorasi peran agensi perempuan dalam proses moderasi beragama dalam budaya Betang di Kalimantan Tengah, Indonesia. Studi menggunakan metode studi kasus kualitatif dengan delapan keluarga Betang sebagai subjek penelitian. Temuan utama menunjukkan bahwa perempuan memainkan peran penting dalam mendukung toleransi dan harmoni dalam masyarakat Betang, terutama melalui pendidikan dan praktek sehari-hari. Dalam membentuk karakter dan sikap anak-anak, perempuan membantu mereka memahami pentingnya hidup dalam harmoni tanpa memandang perbedaan agama. Selain itu, penelitian ini menyoroti bagaimana perempuan Betang memanfaatkan agensi mereka untuk melawan struktur sosial dan norma budaya yang patriarkal. Dengan demikian, penelitian ini memberikan wawasan penting tentang interaksi antara agensi perempuan dan moderasi beragama dalam konteks budaya Betang.

Keywords : Agensi perempuan, Moderasi beragama, Budaya Betang.

Introduction

Women have long been important subjects in various aspects of life, both globally and locally. Their roles are not limited to the domestic sphere but also extend to the public sector, such as in social, economic, and political development. Women's contributions in these various aspects often go unacknowledged, including in the context of Betang culture ¹. Betang is an indigenous community in Central Kalimantan with a unique cultural heritage, where women play a crucial role in maintaining social harmony and stability. ²This theme has attracted attention in the disciplines of anthropology and gender studies, as it involves issues such as women's agency, religious moderation, and how the two interact within specific cultural contexts.

However, the issue of women's agency in the context of religious moderation remains a challenge that needs to be addressed. In Betang society, women's roles are often limited by patriarchal social structures and cultural norms. ³Nevertheless, there is evidence that women have agency in challenging patriarchal norms and actively participating in religious moderation ⁴. This issue requires further research to better understand how women in Betang society play a role in religious moderation.

Agency refers to an individual's capacity to act independently and make strategic choices in the face of existing social norms and structures. In the context of this research, agency is defined as the ability of Betang women to not only adapt to their surroundings but also to actively challenge and transform the constraints imposed by patriarchal cultural norms. Women, through their agency, are able to initiate change by utilizing their traditional roles—for example, in children's education, local economic activities, and social interactions—thus contributing to the formation of values of religious moderation and tolerance. Understanding this concept of agency is key to interpreting how women can be effective agents of change in maintaining social harmony and stability amidst religious and cultural diversity.

Several previous studies have examined women's agency and how it is applied in various social, cultural, and geographic contexts. Women's agency can undermine masculine dominance among the Pashtun people in Pakistan. ⁵Another study examined how women in far-right Greece interact with their agency within their political party, while challenging gender norms and feminism. ⁶Proximity to mining areas in India can increase women's agency, thereby reducing the

¹ V. Wahyudi, "Peran Politik Perempuan dalam Perspektif Gender," *Politea: Jurnal Politik Islam* 1, no. 1 (2018): Article 1, doi:10.20414/politea.v1i1.813.

² P. Lestari, "Peranan Dan Status Perempuan Dalam Sistem Sosial," *Dimensia: Jurnal Kajian Sosiologi* 5, no. 1 (2011), doi:10.21831/dimensia.v5i1.3439.

³ R. Kumalasari, "Perempuan dan Moderasi Beragama: Potensi dan Tantangan Perempuan dalam Mewujudkan Moderasi Beragama," *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak* 4, no. 1 (2022), doi:10.29300/hawapsa.v4i1.6484; L. R. Rahayu dan P. S. W. Lesmana, "Potensi Peran Perempuan dalam Mewujudkan Moderasi Beragama di Indonesia," *Pustaka: Jurnal Ilmu-Ilmu Budaya* 20, no. 1 (2020): 31–37, doi:10.24843/PJIIB.2020.v20.i01.p05.

⁴ Y. Huriyani, E. Zulaiha, dan R. Dilawati, "Implementasi Moderasi Beragama di Kalangan Perempuan dalam Perspektif Penyuluh Agama di Bandung Raya," *Jurnal Iman Dan Spiritualitas* 2, no. 4 (2022): Article 4, doi:10.15575/jis.v2i4.21162.

⁵ S. Khan, S. Thambiah, dan Y. H. Khoo, "Women's Agency as Reason for Life Threats Among the Pashtuns in Pakistan: Narratives of Women Fleeing Honor Killing and Masculine Domination," *Violence Against Women* 29, no. 3–4 (2023): 431–52, doi:10.1177/10778012221092468.

⁶ N. Kamenou, "Feminism contested and co-opted: Women, agency and politics of gender in the Greek and Greek-Cypriot far right," *European Journal of Women's Studies* 30, no. 1 (2023): 66–83, doi:10.1177/13505068221145412.

acceptance of domestic violence and encouraging shared decision-making.⁷

There is also research specializing in women's agency in health and education contexts. Social norms and cultural beliefs influence women's agency in accessing and utilizing reproductive health services.⁸ In the educational context, women in adult education programs in Ethiopia practice agency in their daily lives but face limitations in making independent decisions on important issues.⁹

The role of women's agency in conflict and social movements has also been the subject of research. Women are not only victims of conflict, but also agents of change in conflict and post-conflict societies.¹⁰ Another study analyzed how the Shaheen Bagh protests in India can be interpreted as an act of citizenship, involving women as active citizens defending their rights.¹¹ Another study also showed how women in Kerinci Seblat National Park, Indonesia, organized themselves and exercised agency in efforts to conserve the national forest.¹²

While previous research has highlighted various aspects of women's agency, there are several shortcomings. Most studies focus on women's experiences in patriarchal societies and often fail to consider how women's agency plays a role in contexts such as religious

moderation. Furthermore, there is a lack of research on how women's agency plays a role in the Betang cultural context. This indicates a knowledge gap in the study of women's agency and religious moderation.

This article focuses on the role of women's agency in religious moderation in Betang culture. The aim of this study is to explore how women in Betang society use their agency to play a role in religious moderation, and how this can help understand the dynamics of gender and religion in the Betang cultural context. The significance of this study lies in its potential to broaden our understanding of women's agency in a less understood context and may provide insights into how women's agency can influence and shape social and cultural dynamics.

This research uses a qualitative case study method¹³ to explore the issue. The study selected eight families from the Betang culture as case studies, exploring the role of women's agency in religious moderation. Data were collected through observation, unstructured interviews¹⁴, and documentation, allowing researchers to deeply understand women's experiences and perceptions of religious moderation, as well as the contributions of their education and experiences at home and in the community. Furthermore, the data were analyzed using Miles Huberman's method,

⁷ A. Guimbeau dkk., "Mining and women's agency: Evidence on acceptance of domestic violence and shared decision-making in India," *World Development* 162 (2023), doi:10.1016/j.worlddev.2022.106135.

⁸ M. Vizheh dkk., "Determinants of women's agency in accessing and utilizing reproductive healthcare services; a systematic review," *Culture, Health and Sexuality*, 2023, doi:10.1080/13691058.2023.2200814.

⁹ T. A. Mengistie, "Exploring women's agency through adult education program in Ethiopia," *Cogent Social Sciences* 8, no. 1 (2022), doi:10.1080/23311886.2022.2073672.

¹⁰ P. Yadav, "Can women benefit from war? Women's agency in conflict and post-conflict societies," *Journal of Peace Research* 58, no. 3 (2021): 449–61, doi:10.1177/0022343320905619.

¹¹ P. Sengupta, "Making (Ab)sense of Women's Agency and Belonging in Citizenship Debates in India: Analysing the Shaheen Bagh Protests as 'Act(s) of Citizenship,'" *Social Change*, 2021, doi:10.1177/00490857211040248.

¹² T. K. Hendrastiti dan S. Kusujarti, "Ginger torch flower (unji): The identity of women's agencies in the national park," *International Journal of Advanced Science and Technology* 29, no. 3 (2020): 5690–99.

¹³ L. Cohen, L. Manion, dan K. Morrison, *Research Methods in Education*, 8th ed. (Routledge, 2017).

¹⁴ A. C. Michalos, ed., *Encyclopedia of Quality of Life and Well-Being Research*, 2014, <https://link.springer.com/book/10.1007/978-94-007-0753-5>.

involving data reduction, data display, and conclusion drawing, ¹⁵with a focus on identifying patterns, themes, and relationships between family life, religious background, and educational practices.

Discussion

Role Social and Domestic Women in Culture Betang

The results of this study reveal the various important roles of women's agency in moderating religious practices in Betang culture, particularly among the Dayak people. In the Betang cultural context, women play a crucial role in social structures and daily life, as well as maintaining harmony and gender equality. For example, Dayak women living in Huma Betang play a crucial role in building social interactions and communal activities, such as meumbuk (a traditional Indonesian word for "meumbuk"). Through these activities, these women actively help maintain and strengthen social and cultural ties within their community. Furthermore, women also play a crucial role in teaching and promoting the values of gender equality and social justice.

Women also play a vital role in the domestic life of the Huma Betang. For example, women are responsible for kitchen activities and measuring the width and height of windows using their own bodies as measuring tools. These roles reflect the respect and honor accorded to women in Dayak culture. Gender emancipation in Dayak culture also reflects the recognition of women's roles and contributions. In this culture, women and men share roles according to their abilities and agreements. These roles encompass various aspects of life, from family to community life.

In the context of religious moderation,

women's agency also plays a crucial role. For example, in the daily lives of the Buntoi community, women in particular frequently engage in mutual cooperation and mutual assistance, a key component of tolerance. The residents of the Damang Batu longhouse (betang) uphold the values of family and mutual assistance (handep) during traditional ceremonies, including funerals and weddings. The Huma Betang (house) is a prominent example of women's agency in Dayak society. The women in this house are weavers and contribute significantly to preserving the Dayak art of ikat weaving. These women also utilize their knowledge and skills to produce various rattan products, such as mats, bags, and hats. These activities not only reflect their abilities and skills but also illustrate their role in local economic development.

Women's agency plays a crucial role in religious moderation in Betang culture. Through their various roles and activities, women promote harmony, gender equality, and inclusivity in Dayak society. This research underscores the importance of recognizing and valuing women's roles and contributions in society and demonstrates how they can contribute to the development of religious moderation. The role of women's agency in religious moderation in Betang culture has significant implications for the social dynamics and development of Dayak society. In Betang culture, places for social interaction are crucial in building harmonious relationships between individuals. One common place for social interaction is the river, where Betang residents gather for communal activities. In this context, women's agency plays a crucial role in facilitating dialogue between individuals from various religious backgrounds.

¹⁵ M. B. Miles, A. M. Huberman, dan J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 4th edition (SAGE Publications, Inc., 2019).

The social role of women in building gender equality is also a crucial factor in religious moderation in the Betang culture. Although war games involving shooting stones are limited to men, this does not prevent women from actively participating in other social activities. There is information about the pounding activity carried out by the female residents of Huma Betang. This activity demonstrates women's active participation in Dayak social life. Furthermore, in social life in Huma Betang, every resident is always open and helpful to one another. In the Betang family culture, women have high dignity, are valued, respected, and protected by men. The principles of loyalty and equality are upheld in Dayak culture, so that women and men live in strong bonds of solidarity.

In Dayak culture, women also play a crucial role in measuring the width and height of windows in Huma Betang. This demonstrates their direct involvement in household construction and maintenance. Furthermore, women play a central role in kitchen activities in Huma Betang. They are responsible for cooking and providing food for the family and the residents of Huma Betang. Women also play a crucial role in preserving Dayak traditions and culture, particularly in handicrafts such as weaving. Only women are involved in the weaving process and in passing on this cultural heritage to the next generation. Women play a crucial role in maintaining cultural continuity and strengthening local identity.

In addition, women are also involved in mutual cooperation activities in the Dayak community. They work together with men to help each other with tasks that require mass labor. Gotong royong is a strong value in Dayak culture, and women play a role in building and strengthening the community's social character.

In the context of religious moderation, women have great potential in realizing peace and interfaith tolerance. Research on the transmission of resilience values to children in families with religious and cultural differences in Huma Betang shows that the family, as the primary institution, plays a crucial role in shaping children's character. Families in Huma Betang teach positive values such as tolerance, cooperation, and interfaith respect. These values help children understand and accept religious differences.

Communication between family members is also a crucial factor in religious moderation in the Betang culture. Democratic and open communication allows family members to share their understanding and perspectives on religion. This helps develop children's critical thinking skills in facing social and religious challenges. In carrying out their maternal duties, women in the Betang culture also have the freedom to carry out their responsibilities. They receive support from their families and communities to carry out their duties effectively. In Dayak culture, women are valued and respected as good mothers and wives, enabling them to carry out their maternal roles responsibly.

Furthermore, women also demonstrate a sensitivity to differences and the needs of others within the Betang culture. Openness to differences and acceptance of diversity are crucial for children's personal and social development. Women play a role in teaching inclusive values and acceptance of differences to other family members, thus fostering harmony and unity within the family and community.

Women's Contribution to Preserving Local Culture and Traditions

Women's agency plays a significant role in religious moderation in the Dayak betang

culture. They facilitate dialogue between individuals, build gender equality, preserve traditions and culture, and foster cooperation in mutual cooperation activities. Women also play a crucial role in educating children about tolerance, mutual respect, and acceptance of religious differences. In betang culture, women are valued, respected, and protected by men, enabling them to play an active role in building and strengthening a harmonious and tolerant society. In the Dayak betang culture, women play a crucial role in teaching children about religious moderation. They are the primary educators in the family, instilling the values of tolerance, mutual respect, and appreciation for religious differences. Through family education, women help children understand the importance of respecting the religious beliefs and traditions of others and fostering an inclusive attitude in interacting with diverse communities.

Women also play a role in introducing children to universal values such as justice, peace, and mutual respect within the context of religious diversity. They explain that every individual has the right to choose and practice their own religion, and that religious differences should not be a reason for conflict or discrimination. Through appropriate teaching, women help children understand that religious moderation is key to creating social harmony and peace among individuals. Furthermore, women also provide concrete examples of practicing religious moderation in their daily lives. They demonstrate tolerance and respect for differences in social interactions with neighbors and the surrounding community. For example, they engage in interfaith mutual cooperation activities, visit

different places of worship, and participate in religious celebrations. Through these examples, women show children that religious moderation is not just theory but must be implemented in real life.

In the Betang culture, the family is the primary institution in shaping children's values and attitudes. The role of women in teaching religious moderation to children is crucial, as they have a strong influence on the formation of their character and attitudes. With a caring approach and good role models, women can help children understand the importance of living in harmony with others, regardless of religious differences. The role of women in teaching religious moderation to children in the Dayak Betang culture has a significant impact on fostering attitudes of tolerance, appreciation of differences, and inclusiveness. Through teaching, concrete examples, and practices in daily life, women play a crucial role in shaping children's character so that they become moderate individuals and respect religious differences.

The role of women's agency in moderating religious practices in Betang culture has been given considerable emphasis in previous literature. In the Betang cultural context, women play a crucial role in social structures and daily life, as well as maintaining harmony and gender equality.¹⁶ For example, Dayak women living in Huma Betang play a crucial role in fostering social interactions and communal activities, such as *meumbuk* (a traditional ritual performed by the Dayak people). Through these activities, these women actively help maintain and strengthen social and cultural bonds within their community.¹⁷ Furthermore, women also play a crucial role

¹⁶ R. Probosiwi, "Perempuan Dan Perannya Dalam Pembangunan Kesejahteraan Sosial (Women And Its Role On Social Welfare Development)," *Natapraja* 3, no. 1 (2015), doi:10.21831/jnp.v3i1.11957.

¹⁷ C. Octaviany, Y. Bahari, dan A. Zakso, "Analisis Partisipasi Wanita Dalam Pelestarian Tenun Ikat Suku Dayak Desa Di Rumah Betang Ensaid Panjang Sintang,"

in teaching and promoting the values of gender equality and social justice. ¹⁸Therefore, understanding their role in moderating religious practices in Betang culture is crucial.¹⁹

The Role of Women in Transmitting Religious Moderation to the Younger Generation

This study attempts to answer the question of how women influence religious moderation in Betang culture. Women also play a crucial role in the domestic life of the Huma Betang. ²⁰For example, women are responsible for kitchen activities and measuring the width and height of windows using their own bodies as measuring tools. These roles reflect the respect and honor accorded to women in Dayak culture. Gender emancipation in Dayak culture also reflects the recognition of women's roles and contributions. ²¹In this culture, women and men share roles according to their abilities and agreements. These roles encompass various aspects of life, from family to community life. ²²Through this research, we hope to provide new insights into the role of women in religious

moderation in Betang culture.²³

The restructuring of research findings shows that women's agency plays a crucial role in moderating religious practices within the Betang culture. ²⁴For example, in daily life, women frequently engage in mutual cooperation and mutual assistance, a key component of tolerance. Residents of Huma Betang uphold the values of family and mutual assistance (handep) during traditional ceremonies, including funerals and weddings. Huma Betang is a prominent example of women's agency in Dayak society. ²⁵Women in this household work as weavers and contribute significantly to preserving the Dayak art of ikat weaving. These women also utilize their knowledge and skills to produce various rattan products, such as mats, bags, and hats. These activities not only reflect their abilities and skills but also illustrate their role in local economic development. In this context, women's agency in Betang plays a crucial role in maintaining and preserving local culture and economy.²⁶

Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK) 9, no. 7 (2020), doi:10.26418/jppk.v9i7.41357.

¹⁸ Y. Sulistyowati, "Kesetaraan Gender Dalam Lingkup Pendidikan Dan Tata Sosial," *IJouGS: Indonesian Journal of Gender Studies* 1, no. 2 (2021): Article 2, doi:10.21154/ijougs.v1i2.2317.

¹⁹ M. K. Nisa dkk., "Moderasi Beragama: Landasan Moderasi dalam Tradisi berbagai Agama dan Implementasi di Era Disrupsi Digital," *Jurnal Riset Agama* 1, no. 3 (2021), doi:10.15575/jra.v1i3.15100.

²⁰ N. Ajizah dan K. Khomisah, "Aktualisasi Perempuan dalam Ruang Domestik dan Ruang Publik Perspektif Sadar Gender," *Az-Zahra: Journal of Gender and Family Studies* 2, no. 1 (2021): Article 1, doi:10.15575/azzahra.v2i1.11908; S. Samsidar, "Peran Ganda Wanita dalam Rumah Tangga," *AN-NISA: Jurnal Studi Gender Dan Anak* 12, no. 2 (2020), doi:10.30863/annisa.v12i2.663.

²¹ K. R. S. Dewi, A. Andayani, dan N. E. Wardhani, "Citra Emansipasi Perempuan Dalam Kisah Mahabharata: Pelurusan Makna Peran Dan Kebebasan Bagi Perempuan Modern," *Jurnal Masyarakat dan Budaya* 19, no. 2 (2017): Article 2, doi:10.14203/jmb.v19i2.492.

²² A. S. Djarkasi, "Kemitrasejajaran Gender: Pria dan perempuan dalam pembangunan," *Jurnal AKRAB* 1, no. 4

(2010): Article 4, doi:10.51495/jurnalakrab.v1i4.62; A. Wiratri, "Menilik Ulang Arti Keluarga Pada Masyarakat Indonesia," *Jurnal Kependudukan Indonesia* 13, no. 1 (2018): Article 1, doi:10.14203/jki.v13i1.305.

²³ N. S. Khaerani, "Peran Wanita Dalam Perubahan Sosial Melalui Kepemimpinan Posdaya," *Sosietas: Jurnal Pendidikan Sosiologi* 7, no. 1 (2017): Article 1, doi:10.17509/sosietas.v7i1.10352; A. Kiftiyah, "Perempuan Dalam Partisipasi Politik Di Indonesia," *Jurnal Yuridis* 6, no. 2 (2019): Article 2, doi:10.35586/jjur.v6i2.874.

²⁴ S. Rohmah, R. P. Ilahi, dan Y. Huraini, "Peran Perempuan dalam Terwujudnya Moderasi Beragama di Era Pandemi covid-19: Studi Analisis Muslimah Reformis," *Equalita: Jurnal Studi Gender Dan Anak* 3, no. 2 (2021), doi:10.24235/equalita.v3i2.9838.

²⁵ E. Y. Seran dan M. Mardawani, "Kearifan Lokal Rumah Betang Suku Dayak Desa Dalam Perspektif Nilai Filosofi Hidup (Studi Etnografi: Suku Dayak Desa, Desa Ensaid Panjang Kecamatan Kelam Permai)," *JURNAL PEKAN: Jurnal Pendidikan Kewarganegaraan* 5, no. 1 (2020): Article 1, doi:10.31932/jpk.v5i1.703.

²⁶ M. C. Rani dan W. P. Ratnasari, "Pemberdayaan perempuan melalui pemanfaatan potensi budaya lokal," *EMPATI: Jurnal Ilmu Kesejahteraan Sosial* 10, no. 1

This study reveals that the active role of women has great significance in balancing religious practices in Betang culture. Through their various roles and activities, women promote harmony, gender equality, and inclusivity in Dayak society.²⁷ This research underscores the importance of recognizing and valuing women's roles and contributions in society and demonstrates how they can contribute to the development of religious moderation.²⁸ These findings demonstrate that women play a crucial role in maintaining harmony and tolerance within society.

The results of this study also show that women's role in moderating religious practices in the Betang culture often supports previous findings. The role of women's agency in religious moderation in the Betang culture has significant implications for the social dynamics and development of Dayak society.²⁹ In the Betang culture, places for social interaction are crucial in building harmonious relationships between individuals. One frequently used place for social interaction is the river, where Betang residents gather for communal activities. In this context, women's agency plays a crucial role in facilitating dialogue between individuals from various religious backgrounds. The implications of these findings suggest that women's agency can significantly influence religious moderation and interfaith relations in

Dayak society.³⁰

In analyzing these findings, it is important to note that women's role in moderating religious practices within the Betang culture cannot be separated from their social and cultural context. Women's social role in fostering gender equality is also a crucial factor in religious moderation within the Betang culture. Although war games involving the shooting of tutus (a type of wood) are limited to men, this does not prevent women from actively participating in other social activities. There is information about the mebukk (a type of gathering) activity carried out by female residents of Huma Betang. This activity demonstrates women's active participation in Dayak social life. Furthermore, in social life in Huma Betang, all residents are open and supportive of one another. Within the Betang family culture, women are held in high esteem, valued, respected, and protected by men. The principles of loyalty and equality are highly valued in Dayak culture, resulting in strong bonds of solidarity between women and men. In this context, the respect and protection of women within the Betang culture are important evidence of their significant role in society.³¹

In this context, it is important to remember that women's roles and contributions in society and religious moderation may be

(2021): 78–89, doi:10.15408/empati.v10i1.21505; R. Rodiyah, "Peran Perempuan Dalam Melestarikan Berbagai Tradisi Lokal," *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 3, no. 1 (2018), doi:10.29300/tjksi.v3i1.1554.

²⁷ D. Daimah, "Peran Perempuan Dalam Membangun Kerukunan Umat Beragama: Studi Komparatif Indonesia Dan Malaysia," *EL-TARBAWI* 11, no. 2 (2018): Article 2, doi:10.20885/tarbawi.vol11.iss2.art3.

²⁸ M. R. Bayumi, R. A. Jaya, dan B. M. Shalihah, "Kontribusi Peran Perempuan dalam Membangun Perekonomian sebagai Penguatan Kesetaraan Gender di Indonesia," *Al Huiyiah: Journal of Woman and Children Studies* 2, no. 2 (2022): Article 2, doi:10.24042/jwcs.v2i2.14317; A. E. Manembu, "Peranan

Perempuan Dalam Pembangunan Masyarakat Desa (Suatu Studi di Desa Maumbi Kecamatan Kalawat Kabupaten Minahasa Utara)," *POLITICO: Jurnal Ilmu Politik* 7, no. 1 (2018),

<https://ejournal.unsrat.ac.id/v3/index.php/politico/article/view/16329>.

²⁹ Rahayu dan Lesmana, "Potensi Peran Perempuan dalam Mewujudkan Moderasi Beragama di Indonesia."

³⁰ Kumalasari, "Perempuan dan Moderasi Beragama: Potensi dan Tantangan Perempuan dalam Mewujudkan Moderasi Beragama."

³¹ I. Indah, "Peran-peran Perempuan dalam Masyarakat," *Academica: Majalah Ilmu Sosial dan Ilmu Politik* 5, no. 2 (2013): 28495.

influenced by various factors. In Dayak culture, women also play a crucial role in measuring the width and height of windows in Huma Betang. This indicates that women are directly involved in household construction and maintenance. Furthermore, women play a central role in kitchen activities in Huma Betang. They are responsible for cooking and providing food for the family and the residents of Huma Betang. Women also play a crucial role in preserving Dayak traditions and culture, particularly in handicrafts such as weaving. Women play a crucial role in maintaining cultural continuity and strengthening local identity. Thus, women play a crucial role not only in daily life but also in the preservation and development of local culture and traditions.³²

This research shows that women play a crucial role in facilitating religious moderation within the Betang culture. Furthermore, women are also involved in mutual cooperation (gotong royong) activities in the Dayak community. They collaborate with men to assist each other in tasks requiring mass labor. Gotong royong is a strong value in Dayak culture, and women play a role in building and strengthening the community's social character.³³In the context of religious moderation, women have significant potential in fostering interfaith peace and tolerance. Research on the transmission of resilience values to children in families with religious and cultural differences in Huma Betang shows that the family, as the primary institution, plays a crucial role in shaping children's character.³⁴Families in Huma Betang teach positive values such as

tolerance, cooperation, and interfaith respect. These values help children understand and accept religious differences. Therefore, this research demonstrates that women play a crucial role in facilitating religious moderation and peace within the community.

This study also shows that effective communication can play a crucial role in facilitating religious moderation in the Betang culture.³⁵Communication between family members is also a crucial factor in religious moderation in the Betang culture. Democratic and open communication allows family members to share their understanding and views on religion.³⁶This helps develop children's critical thinking skills in facing social and religious challenges. In carrying out motherly duties, women in the Betang culture also have the freedom to carry out their responsibilities. They have the freedom to improve the quality of life for their families by utilizing their knowledge and skills. Some women are also involved in various social and community activities, such as mutual cooperation (gotong royong), which helps strengthen social ties and foster solidarity among community members. Thus, women play a crucial role in promoting religious moderation and maintaining social cohesion in Dayak society. Therefore, this study demonstrates that women can play a significant role in facilitating interfaith dialogue and understanding within the community.

Conclusion

This study aims to understand the role of women's agency in religious moderation within

³² Ibid.

³³ Subagyo, "Pengembangan Nilai Dan Tradisi Gotong Royong Dalam Bingkai Konservasi Nilai Budaya," *Indonesian Journal of Conservation* 1, no. 1 (2012): Article 1, doi:10.15294/ijc.v1i1.2065.

³⁴ E. Christiani, "Transmisi Nilai Orang Tua Berbeda Agama pada Anak," *Acta Psychologia* 1, no. 1 (2019): Article 1, doi:10.21831/ap.v1i1.43311.

³⁵ H. Sazali and A. Mustafa, "New Media and Strengthening Religious Moderation in Indonesia," *Jurnal Komunikasi* 17, no. 2 (2023): Article 2, doi:10.20885/komunikasi.vol17.iss2.art3.

³⁶ HAE Lao, E. Tari, and M. Hale, "Interpersonal Communication Patterns for Interfaith Families in Kota Raja District, Kupang City," *Harmoni* 20, no. 1 (2021), doi:10.32488/harmoni.v20i1.493.

Batang culture. While previous research has largely focused on women's agency in a patriarchal society, this study provides new insights into women's agency within the context of religious moderation and Batang culture. The results demonstrate women's crucial role in facilitating dialogue between individuals from diverse religious backgrounds, teaching and promoting the values of gender equality and social justice, and preserving Dayak traditions and culture. This confirms women's significant contribution to the development of religious moderation and social dynamics. This study, despite its limitations in research on women's agency, makes an important contribution to expanding our knowledge of women's agency in a less understood context. Future research is recommended to further explore other aspects of women's agency within Batang culture and how they contribute to building a harmonious and tolerant society.

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