THE NATURE OF WOMEN IN EQUALITY OF KNOWLEDGE AND EXISTENCE IN THE ONTOLOGY OF EMANCIPATION

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ABSTRACT

Literature review article This explore the fundamental nature of women in context struggle equality knowledge and manifestation existence self, based on framework ontological emancipation. In a way ontological, human own essence as creature monopluralist, namely creature individuals and creatures social (Herawati, nd). However, the system dominant patriarchy often put man as subject development, which results in subordination position women (Huriani, 2021). Emancipation, which is interpreted as as effort reach equality rights, are construction social issues that give rise to understanding new related roles and positions Woman in realm domestic and public (Dewi et al., 2018). Point central in movement emancipation This is gender education and awareness. Thought pioneer as RA Kartini emphasized education and empowerment economy as road going to freedom and gender equality, providing knowledge and power For determine fate itself (Yuliani, 2025). On the other hand, postmodern feminism, which is represented by the figure like Judith Butler, expanding understanding about existence through draft deconstruction and plurality identity, challenge narrative single about women (Yuliani, 2025). Integration between approach Kartini's practical approach focuses on solutions concrete like education and marriage force with outlook theoretical postmodernism which emphasizes deconstruction identity and diversity experience create movement more feminism inclusive and effective in face challenge contemporary (Yuliani, 2025). Gender equality is similarities condition and position for women and men For get opportunities and rights as humans to be able to participate in all activity life (Huriani, 2021). With Thus, the essence Woman in emancipation lies in the recognition on right basic, achievement equality knowledge, and manifestation inclusive existence as well as deconstructed from rigid patriarchal norms.

Keywords : *Kartini, Postmodernism, Feminism, Gender Equality, Education*

INTRODUCTION

Struggle Woman in look for room existence and equality has become universal discourse that crosses geographical and cultural boundaries (Supardjaja et al., 2007). In the context of development a country, often man positioned as subject main, while Woman experience subordination (Huriani, 2021). Conditions This push emergence effortful movement and thought articulate women's fundamental rights. Struggle For get equal rights for women in various fields, including education and life politics, is issue important in movement Woman or feminism in many countries (Supardjaja et al., 2007).

Feminism, in particular general, is a movement that focuses on struggle gender equality and elimination discrimination to women, who criticize structure patriarchal and demanding change social (Yuliani, 2025). Feminism base himself in consciousness conditions in which women No treated equivalent with men, so that appear effort For delete treatment discriminatory (Supardjaja et al., 2007). In order to overcome problem structural said, the movement global women sparked policies new, started from strategies that involve and activate role Woman in development, such as *Women In Development* (WID) and then corrected become *Gender and Development* (GAD) (Huriani, 2021). GAD focuses on identification of structure, system and culture the society that forms injustice to women (Huriani, 2021).

Literature review article This aim For peeling essence ontological Woman in glasses emancipation, focusing on two main pillars : equality knowledge and existence self. Ontology referring to the essence deepest something, and in context woman, she touch essence nature at a time construction social that forms his identity. With combine Kartini's thoughts as pioneer practical, and postmodern feminism as framework deconstruction identity, it is hoped can found relevant and comprehensive synthesis for struggle gender equality in Indonesia.

METHOD

This study employed a qualitative literature review method. This method involves a systematic analysis of relevant academic documents to develop a comprehensive conceptual framework regarding the nature of women within the ontology of emancipation. Due to its non-empirical nature, the methodology components are adapted to content and thematic analysis of the literature.

1. Population and Sampling Methods

a. Data Population (Literature) The population in this study is all academic literature (journals, books, reports, and theses) that discuss women's emancipation, gender equality, human ontology, and the thoughts of feminist figures, especially RA Kartini and postmodern feminism.
b. Sampling Method The data sample was collected using a purposive sampling technique. This sample consists of 12 specific documents provided and identified by users (e.g., Kartini, 1922; Huriani, 2021; Yuliani, 2025; Supardjaja et al., 2007; etc.). The sample selection criteria were based on the direct relevance of these documents to the main research themes: Women's Ontology, Knowledge Equality, and Emancipatory Existence.

2. Instrumentation

The primary instrument in this literature review is the researcher (*human instrument*) themselves, who act as data collectors, analyzers, and synthesizers. The researcher is assisted by a

Thematic Analysis Guide (Analytic Framework) as a tool to organize the data, ensuring that each document is analyzed based on established themes.

3. Procedures and Timeframes

The research procedure is carried out in stages:

a. Data Identification and Reduction: All sample documents were read intensively to identify and extract data in the form of concepts, arguments, and quotations relevant to the three main themes.
b. Thematic Classification: The extracted data is classified into sub-themes: (1) Criticism of Patriarchy and Ontological Nature, (2) Education and Equality of Knowledge, and (3) Pluralistic Existence and Deconstruction.
c. Synthesis and Interpretation: Conducting comparative analysis and synthesis to find common threads, differences, and integration between concepts (e.g., integration of Kartini's practical approach with the theoretical insights of postmodernism).
d. Citation Verification: Ensuring that each argument and quotation is accurately attributed to the correct author and year of publication (abstract notes and bibliography).

4. Analysis Plan

The analysis plan used is Qualitative Content Analysis *and* Thematic-Comparative Analysis.

a. Content Analysis: Determining the meaning, message, and main perspective of each data source regarding the issue of the nature of women and emancipation.
b. Comparative Thematic Analysis: Comparing and contrasting views from various sources (e.g., legal perspective [Supardjaja et al., 2007] with philosophical/feminist perspective [Huriani, 2021; Yuliani, 2025]) to build a comprehensive argument.

5. Validity and Reliability

a. Validity The *validity* of the findings is ensured through Data Source Triangulation. This study uses various types of sources (journals, books, letter collections) and perspectives (historical, theoretical, sociological, and legal) to ensure richness and depth of interpretation. In addition, Citation Fidelity (accuracy of citation) is used to ensure that the interpretation does not deviate from the original intent of the source author.
b. Reliability (*Consistency*) Reliability is achieved through the Consistency of the Thematic Framework. All documents are analyzed based on the same thematic framework, ensuring that data is extracted consistently and logically to answer the research questions.

6. Assumptions

The assumptions underlying this research are:

a. The literature provided by users is valid, credible, and authoritative in discussing the issues of feminism, emancipation, and the thoughts of RA Kartini.
b. The theoretical concepts raised (ontology, emancipation, knowledge) are universal but can be interpreted in the Indonesian socio-cultural context.

7. Statistical Tests and Comparisons Made

a. Statistical Test: Not relevant and not used because this research is a qualitative study (document) which does not involve calculating numerical data.
b. Comparisons Made: The comparisons made are qualitative-conceptual, including:

- Historical Comparison: RA Kartini's Thoughts (education and traditional liberation) vs. Contemporary Feminism Developments (identity deconstruction).

- Inter-Paradigm Comparison: Practical Feminism (Kartini) vs. Theoretical Feminism (Postmodernism/Butler).
- Context Comparison: The existence of women in the secular realm (GAD) and the traditional/religious realm (*Bu Nyai's Leadership*).

8. Scope and Limitations of the Methodology

a. Scope of Methodology: The scope of this research is limited to the theoretical synthesis of the concept of "The Nature of Women in Equality of Knowledge and Existence in the Ontology of Emancipation." The results of the research aim to build a new conceptual framework that integrates various existing literature sources.
b. Methodological Limitations: This study has a major limitation: it does not generate new empirical data in the field. The findings and conclusions are based entirely on the interpretation and analysis of published literature and are limited to the sources provided. Therefore, the results do not reflect the direct views of the research subjects (women/communities) today, but rather reflect the thoughts of the authors reviewed.

RESULTS AND DISCUSSION

A. The Ontological Nature of Women and the Structural Critique of Patriarchy

Fundamentally, humans including women have essence absolute as creature monopluralist, which includes characteristic nature as creature individuals and creatures social (Herawati, nd). Natural characteristics as creature social means that in his life man No can life alone and always need other people in form interaction social (Herawati, nd). Therefore that, right basic human rights (HAM) should be uphold tall rights every citizens without differentiate it, where the rights woman in The Human Rights Law is right basic humans (Supardjaja et al., 2007).

However, the reality social often deviate from essence ontological this. Ideology patriarchal has operate development that places man as subject, which is direct impact bad in condition women, produce poverty, low education, and discrimination ((Huriani, 2021). Criticism of system patriarchal This become runway emergence feminism. Feminism is flow thinking based on awareness that Woman No treated The same with men and aims For delete discriminatory treatment (Supardjaja et al., 2007). Discrimination defined as " every distinction, exclusion, limitation, which is made on base type " inner " sex various field life (Supardjaja et al., 2007).

In Indonesia, RA Kartini has become voice important beginning in struggle feminism with his anxiety about helplessness women, reflecting criticism sharp to system social and cultural constraints freedom and potential women (Yuliani, 2025). Kartini criticized hard practices customs feudal tyranny freedom women, such as wedding forced (Yuliani, 2025). Anxiety This highlight how patriarchal social and customary norms shackle autonomy and rights Woman on life they himself (Yuliani, 2025).

B. The Nature of Monopluralism and Human Wholeness

In a way ontological, essence deepest man is as creature monopluralist, which includes two traits nature fundamental : creature individuals and creatures social (Herawati, nd). As creature individual, female own uniqueness and autonomy self, while as creature social, he No can life without interaction social and need other people (Herawati, nd). In the frame right basic human rights (HAM), rights woman No may distinguished, because right the is right basic universal human (Supardjaja et al., 2007).

Involvement Woman in all aspect life, including *jihad*, worship, and work, are viewed equivalent with man in Islamic views, so the hijab, for example, is not may limit freedom Woman in career professional (Herawati, nd).

C. Kartini's Critique of the Shackles of Feudal Patriarchy

The essence ontological whole This often blocked by the system patriarchal. Yeni Huriani (2021) explains that system patriarchal development, which places man as subject, implies subordination women, resulting in discrimination, poverty, and low education (Huriani, 2021). Criticism of system This become the core of the struggle emancipation.

In Indonesia, protests beginning to system patriarchy come from RA Kartini, whose anxiety rooted from practice customs feudal shackles freedom women, such as wedding forced (Yuliani, 2025). Personally, Kartini's experience when secluded forbidden continue school and feel broken silence dampen show how freedom and rights on knowledge snatched away by tradition (Pane, nd). Kartini criticized hard restrictive customs including those criticism to practice polygamy (Anonymous, nd). Kartini, in Spirit his struggle, reflects demanding voice deletion treatment discriminatory, which then become essence from feminism (Supardjaja et al., 2007).

D. Knowledge Equality as the Main Pillar of Emancipation

Equality knowledge (education) is foundation main in reach emancipation. Education is very urgent field For start empowerment Woman in access needs, both in the field of economic, social, political, legal, and culture (Supardjaja et al., 2007).

RA Kartini emphasized importance education for woman (Yuliani, 2025). She see education as road For freedom and empowerment, and key main For emancipation women, who give they knowledge and power For determine fate alone (Yuliani, 2025). Without educated mothers, civilization and intelligence Javanese people do not will proceed with rapid (Kartini, letter to Mrs. Abedanon, January 21, 1901, in Yuliani, 2025). Kartini emphasized role Mother as educator First for son, where is his hand it was the mother who laid seed good and evil in heart humans (Yuliani, 2025). Therefore that, education for Mother become the requirement for mothers can educate her children (Yuliani, 2025).

Awareness will importance knowledge this was also raised in discourse feminism contemporary. Gender awareness in development requires that pembaSxzngunan No just refers to protection Woman as weak individuals, but rather intended to direction improvement and development experience awareness self, skills, and creativity women and men (Huriani, 2021). Involvement Woman in development No will improving status and empowerment If pattern patriarchal Still executed, so GAD makes an effort enter gender analysis for development done by men and women in a way together (Huriani, 2021).

Improvement knowledge is also realized through realm academic. Women *'s Studies* was born formally in the United States and the United Kingdom at the end of 1960s, driven by efforts For disclose oppression women and action real For empowering they (Huriani, 2021). From the perspective feminist, education must transformed in a way radical, which is known as pedagogy feminist, which is democratic, cooperative, and involving experience (Huriani, 2021). In addition, research perspective Woman using gender as tool analysis For reveal problem Woman in a way clear and purposeful For empowerment, not make Woman as object (Huriani, 2021). View This in line with view liberal feminists who emphasize that Woman own equal rights For develop ability its rationality optimally, in line with characteristic base man as creature rational (Jagar, 1983, in Huriani, 2021).

E. Education as a Differentiator of Degree

Central pillar in struggle emancipation, good according to Kartini and literature contemporary, is equality embodied knowledge through education. Education is very urgent field For start empowerment Woman in access need economic, social, political, legal, and cultural (Supardjaja et al., 2007).

RA Kartini placed education as road single going to freedom and empowerment for his people, who gave knowledge and power For determine fate herself (Yuliani, 2025). In her concept, Kartini believed that only with education degrees people woman Can raised and civilization the Indonesian nation can advanced (Suryani & Hudaidah, nd). Awareness This culminates in Kartini's views on role central Mother Kartini argued that No Possible civilization and intelligence the Javanese nation will proceed If moms No educated, because hand it was the mother who laid seed good and evil in heart humans (Yuliani, 2025).

Kartini's call is not only personal but also public, reflected in fruit his thoughts were broadcast, including is call : " Give the Javanese people education !" (Kartini, 1922, p. 398). Her thoughts about education Woman even reviewed as draft education *Qanita* (Umi Azizah et al., 2022, in Dian Amelia Putri, 2025). Kartini 's struggle proven become inspiration for all over people women (Suryani & Hudaidah, nd).

F. Transforming Education Through Gender Awareness

At the global and structural level, the struggle equality knowledge translated through approach like *Gender and Development* (GAD). GAD aims For improve and develop experience awareness self, skills, and creativity women and men in a way together in development (Huriani, 2021).

Importance knowledge also gives birth realm studies Specialization in Women *'s Studies* at the undergraduate level academic aim For disclose oppression and doing action real For empowerment women (Huriani, 2021). From the perspective feminist, education must through pedagogy transformative feminism, namely democratic, cooperative, and community-based experience (Huriani, 2021). Views This in line with liberal feminism that demands right Woman For develop ability its rationality optimally, in line with characteristic base man as creature rational (Jagar, 1983, in Huriani, 2021). With thus, equality knowledge No only question access school, but also transformation epistemological in view and analyze the world.

G. Existence and Ontology of Emancipation in Plurality of Roles

Equality knowledge (education) is foundation main in reach emancipation. Education is very urgent field For start empowerment Woman in access needs, both in the field of economic, social, political, legal, and culture (Supardjaja et al., 2007).

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H. New Existence and the Challenge of Role Gap

Emancipation is construction social issues that give rise to understanding new about roles and positions women, challenging distribution role traditional between realm domestic and public (Dewi et al., 2018). Gender equality is fought for is similarities condition and position for women and men For participate full in activity political, economic, and social (Huriani, 2021).

However, Kartika Rahmat Sari Dewi et al. (2018) highlighted challenges that arise from existence new this : emergence assumption that Woman must capable appear in front public often No balanced with fulfillment task in realm domestic, which has implications for the gap between ambition public and personal obligations (Dewi et al., 2018). Whole existence, in context this, demanding balance and integration, not replacement One subordination with other subordination.

I. Existence in the Traditional and Religious Realms

Manifestation existence Woman No only limited to the realm modern public, but also penetrates institutions traditional and religious. Leadership of female clerics in Islamic boarding schools Islamic boarding school (*Bu Nyai*) is example real movement emancipation based *gender awareness* in the environment Islamic boarding schools (Ulum & Fairuz, 2021). The emergence of leadership This driven by pressure modernization that gives rise to awareness about democracy, rights basic humans, and feminism among Islamic boarding schools (Ulum & Fairuz, 2021).

In fact, in review Islamic teachings, women viewed own equal standing with man in various forms of worship and work (Herawati, nd). This shows that ontological equality Woman own foundation theological and traditional that can used For oppose patriarchal interpretation of religion.

J. Existence as Performativity and Plurality

Evolution thinking feminism going to postmodernism offer dimensions new in understand existence women, who focus on deconstruction gender identity (Yuliani, 2025). Characters key as Judith Butler argues that gender is performative, formed through practice social repetitive, challenging idea that gender is permanent identity or nature (Yuliani, 2025).

Postmodern feminism rejects metanarrative that tries explain experience all Woman in a way single, and vice versa, emphasizes plurality, relativism, and complexity identity based on race, class, and sexuality (Yuliani, 2025). This is where draft intersectionality where experience Woman influenced by various factor mutual discrimination interact become crucial, as emphasized by b.

hooks (1984, in Yuliani, 2025). The existence of ontological women, therefore, must recognized in its endless diversity limited, deconstructed from rigid patriarchal norms.

K. Kartini in the Discourse of National Existence

Recognition of Kartini's existence as an emancipation figure has reached the national level. President Soekarno issued Presidential Decree No. 108 of 1964, which designated Kartini as a National Hero of Independence (Anonymous, n.d.). However, this existence also faces a complex discourse. There are those who oppose the commemoration of Kartini Day because of the limited area of her struggle (Jepara and Rembang), her inequality with heroes who bear arms, or her pro-polygamy stance, which is considered contrary to feminist views (Anonymous, n.d.). Those who are in favor argue that Kartini is a national figure because her ideas and concepts of renewal have fought for the interests of the nation, including a way of thinking that encompasses the national struggle (Anonymous, n.d.). This discourse shows that the existence of an emancipation figure at the national ontological level is a continuous battleground of interpretation.

L. Synthesis of Movement: Bringing Together Kartini's Practicality and Postmodern Deconstruction

Evolution thinking feminism, from Kartini to postmodernism, shows significant developments in understand and face oppression women. Dini Yuliani (2025) emphasized that although there is difference approach, both own same goal : challenge structure patriarchy and fight for right Woman on education and freedom personal.

Kartini's approach is practical and solution-oriented, focused on problems concrete like education and marriage (Yuliani, 2025). Enthusiasm practical This relevant For demands socio-economic contemporary that requires policy real. In contrast, Postmodern Feminism is more nature theoretical and deconstructive, allowing analysis deep to complexity identity (Yuliani, 2025).

Synthesis second approach This become key. Integrate approach Kartini's practical with outlook theoretical postmodernism will produce movement inclusive, relevant, and effective feminism (Yuliani, 2025). The emancipation movement contemporary requires a strong knowledge base (Kartini), but also the ability For using gender as tool analysis (Huriani, 2021) for see gender inequality through various theory, including postmodernism, in context increasingly social diverse (Yuliani, 2025). With Thus, the essence Woman in emancipation reach the peak of ability For act real based on knowledge, while celebrate and acknowledge diversity its existence.

ACKNOWLEDGEMENT

The author expresses sincere gratitude to Allah SWT for all His grace and blessings, so that this article can be completed well. Appreciation and gratitude are expressed to Prof. Dr. Yeni Karneli, M.Pd., Kons. and Dr. Puji Gusri Handayani, M.Pd., Kons. for the guidance, direction, and valuable input provided during the writing process. Special gratitude is expressed to both beloved parents for their prayers, support, and facilities that have been provided, which have become a source of motivation in completing this scientific work.

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