



REPUBLIK INDONESIA
KEMENTERIAN HUKUM DAN HAK ASASI MANUSIA

SURAT PENCATATAN CIPTAAN

Dalam rangka perlindungan ciptaan di bidang ilmu pengetahuan, seni dan sastra berdasarkan Undang-Undang Nomor 28 Tahun 2014 tentang Hak Cipta, dengan ini menerangkan:

Nomor dan tanggal permohonan : EC00201987338, 9 Desember 2019

Pencipta

Nama : **Dr. H. Ilman Nafi'a, M.Ag, Dr. Hj. Septi Gumiandari, M.Ag**

Alamat : Karya Bakti RT 005 RW 010 Kelurahan Karyamulya Kecamatan Kesambi, Cirebon, Jawa Barat, 45131

Kewarganegaraan : Indonesia

Pemegang Hak Cipta

Nama : **Dr. H. Ilman Nafi'a, M.Ag, Dr. Hj. Septi Gumiandari, M.Ag**

Alamat : Karya Bakti RT 005 RW 010 Kelurahan Karyamulya Kecamatan Kesambi, Cirebon, Jawa Barat, 45131

Kewarganegaraan : Indonesia

Jenis Ciptaan : **Karya Tulis Lainnya**

Judul Ciptaan : **PSIKOLOGI BERPERSPEKTIF FEMINIS (Upaya Memasukan Standpoint Perempuan Dalam Kajian Ilmu Psikologi)**

Tanggal dan tempat diumumkan untuk pertama kali di wilayah Indonesia atau di luar wilayah Indonesia : 9 Desember 2019, di Cirebon

Jangka waktu perlindungan : Berlaku selama hidup Pencipta dan terus berlangsung selama 70 (tujuh puluh) tahun setelah Pencipta meninggal dunia, terhitung mulai tanggal 1 Januari tahun berikutnya.

Nomor pencatatan : 000169093

adalah benar berdasarkan keterangan yang diberikan oleh Pemohon.

Surat Pencatatan Hak Cipta atau produk Hak terkait ini sesuai dengan Pasal 72 Undang-Undang Nomor 28 Tahun 2014 tentang Hak Cipta.



a.n. MENTERI HUKUM DAN HAK ASASI MANUSIA
DIREKTUR JENDERAL KEKAYAAN INTELEKTUAL

Dr. Freddy Harris, S.H., LL.M., ACCS.
NIP. 196611181994031001

LAMPIRAN PENCIPTA

No	Nama	Alamat
1	Dr. H. Ilman Nafi'a, M.Ag	Karya Bakti RT 005 RW 010 Kelurahan Karyamulya Kecamatan Kesambi
2	Dr. Hj. Septi Gumiandari, M.Ag	Karya Bakti RT 005 RW 010 Kelurahan Karyamulya Kecamatan Kesambi

LAMPIRAN PEMEGANG

No	Nama	Alamat
1	Dr. H. Ilman Nafi'a, M.Ag	Karya Bakti RT 005 RW 010 Kelurahan Karyamulya Kecamatan Kesambi
2	Dr. Hj. Septi Gumiandari, M.Ag	Karya Bakti RT 005 RW 010 Kelurahan Karyamulya Kecamatan Kesambi



PSIKOLOGI BERPERSPEKTIF FEMINIS

(Upaya Memasukan Standpoint Perempuan dalam Kajian Ilmu Psikologi)

Abstrak

Psikologi adalah salah satu disiplin Ilmu yang tidak bebas nilai atau pun netral gender. Ia berjenis kelamin. Penelitian ini bertujuan untuk mengeksplorasi: (1) konstruksi bias gender yang *manifested* dalam ilmu Psikologi; dan (2) upaya-upaya yang harus dilakukan oleh kaum Psikolog feminis agar standpoint perempuan dapat menjadi metodologi alternatif dalam kajian ilmu Psikologi. Penelitian ini menggunakan metodologi kualitatif dengan pendekatan Studi Pustaka. Hasil penelitian menunjukkan: (1) Berbagai konsep dan teori yang bias kesetaraan terdapat dalam banyak pemikiran tokoh Psikologi Modern. Mayoritas teori Psikologi modern mendasarkan riset mereka pada sosok laki-laki sebagai subjeknya. Mereka hanya fokus pada topik-topik kajian yang menurut perpektif lelaki-lakian mereka penting untuk dibahas. Mereka sangat berpihak, bila tidak ingin dikatakan mengagungkan, pada eksistensi laki-laki semata; (2) Ada beberapa upaya yang harus dilakukan oleh kaum Psikolog feminis agar standpoint perempuan dapat menjadi metodologi alternatif dalam kajian ilmu Psikologi. Diantaranya adalah: (a) Epistemologi feminis dapat dibangun dari posisi dan pengalaman perempuan dalam masyarakat dan budaya sebagai titik tolak penyelidikan ilmiah. Pengalaman perempuanlah yang akan menstranformasi perhatian dan cara ilmu sosial mendefinisikan masalah dan tugas-tugasnya. Pengalaman perempuan menyediakan dasar-dasar untuk menguji hipotesis yang berbicara tentangnya; (b) Psikologi feminis terus berusaha memperjuangkan yang terbaik bagi kaum perempuan. Dalam perjuangan ini, perspektif kaum laki-laki pun tidak diabaikan. Karena tujuannya bukan menukar korban opresi dari perempuan menjadi laki-laki, melainkan meniadakan opresi tersebut. Inilah standpoint feminis dalam Ilmu Psikologi.

Kata Kunci: Psikologi, Feminis, Standpoint

PSYCHOLOGY WITH A FEMINIST PERSPECTIVE

(Efforts to Insert Women's Standpoints in Psychological Studies)

Abstract

Psychology is a discipline that is neither value free nor gender neutral. It is of gender. This study aims to explore: (1) the construction of gender bias manifested in psychology; and (2) efforts that must be made by feminist psychologists so that women's standpoints can become an alternative methodology in the study of Psychology. This study uses a qualitative methodology with a literature study approach. The results of the study show: (1) various concepts and theories that have an equality bias exist in the thoughts of many Modern Psychology figures. The majority of modern psychological theories base their research on the male figure as the subject. They only focus on study topics which according to their male perspective are important to discuss. They are very siding with, if not to be said to be glorifying, the existence of men alone; (2) there are several efforts that must be made by feminist psychologists so that the women's standpoint can be an alternative methodology in the study of Psychology. Among them are: (a) Feminist epistemology can be built from the position and experience of women in society and culture as a starting point for scientific investigation. It is women's experiences that will transform attention and the way social science defines its problems and tasks. Women's experiences provide a basis for testing the hypotheses that speak of them; (b) Feminist psychology continues to strive for the best for women. In this struggle, men's perspectives were not ignored. Because the goal is not to exchange victims of oppression from women to men, but to eliminate the oppression. This is a feminist standpoint in Psychology.

Keywords: Psychology, Feminist, Standpoint

INTRODUCTION

As a means of cultural socialization, science does not only teach a child to be literate, but also as a means of transferring various ideologies including gender ideology. These norms, ideologies and values are transferred by the initiators of science either in a straightforward or hidden manner, either through scientific concepts or theories that reflect gender values and norms that take place in the culture of society (Davies, 1996). This is in line with Bourdieu's thinking about symbolic violence (Bourdieu, 1990). Symbolic violence is invisible violence that is not felt as violence, but as something natural. This symbolic violence has been spreading in scientific activities for a long time by marginalizing one gender in building the science that has been manifested so far. While on the other hand, the people's mindset is led to believe that the existence of science is value-free, objective, and has nothing to do with "sex". Science, in short, is always sex-neutral. Even though what is hidden in it is not the case. Feminism criticism sees that in the development of science and theories what can be called sex-blindness has developed, because the science and rationality that support them are not sex-neutral. It really depends on who created it.

In order to know more thoroughly which gender creates this dominant epistemology, it is necessary to ask the following questions: "whose voice has been heard more so far in giving birth to a theory?" "Whose experience was involved in that process?" and "how is epistemic authority established and maintained?" These basic questions are asked in order to investigate who made the dominant epistemology, dismantle the formation of theories and knowledge that have existed, and reposition epistemic activities or knowledge so that later experiences, knowledge and subjectivity that have been neglected will be seen.

Responding to some of the questions above, it is relevant to raise the statements of experts in this matter. Virginia Woolf stated that "science is not genderless, he is actually a man and a father." In line with this opinion, Hugh Drummond argues, that "science is tightly held in the hands of men, while women are together with the poor and the black, usually women are only researched and never do research" (Harding, 1987). Carol Travis in her article *The Mis-measure of Women*, and Carol Gilligan in her phenomenal article *Women's Place in Men's Life Cycle*, stated that "Women have been lost in the realm of science, even as research subjects (Travis. 1992). the above thought is supported by Pythagoras (485-410 BC), "Man is the measure of all things," (Reinharz. 1992).

Some experts' statements above seem to show that men are the subject of science. Men are the dominant epistemology maker. When science is held tightly in the hands of men, the claim to the truth of science also hangs on the male perspective. Science generally uses a male perspective as a point of reference. It only focuses on men's issues, and takes traditional gender roles for granted. Science will ignore gender roles and the basic social divisions of society. As stated by Barbara Du Bois that science will tend to "serve and reinforce social values and the concepts of reality that are already dominant (Travis. 1992). This is where the symbolic violence occurs. Symbolic violence is initiated by men by dictating how to think, act and even language towards women. Women must submit to the categories of knowledge created by men. This is due to phallocentrism, a situation where men dominate knowledge, language, discourse, action, and become the center of criteria for everything.

Various key concepts thought by leading scientists are concrete evidence in this regard. Take, for example, the concepts of role (Durkheim), work (Marx), property rights (Marx and Engels), action (Weber), and social contract (Rousseau), all of which were consecrated to men. Therefore, it is necessary to present efforts in dismantling biased understanding in various concepts and theories in Psychology, which so far

have often been used as a means of legitimating a patriarchal way of thinking. This is where the significance of this research is gaining momentum. This research does not only try to analyze things beyond just exploring the concepts of modern psychologists who are considered to ignore the existence of women in their scientific experimentation, but also "adding women" in the study and analysis of science, which is expected to be the main agenda of this study (Harding, 1987). This research is very important in order to solve the problem of androcentrism and women's representation in science, acknowledge the differences in thinking and knowledge of women and men, and consider women's life experiences through a psychological perspective.

Several researches on this subject has also been discussed. Among them, the research conducted by Gumiandari (2019) entitled "Islamic Psychology perspective on Sigmund Freud's Psychosexual Concept" showed that Sigmund Freud as the father of psychoanalysis has proven to have many concepts that are considered gender biased, such as his concept of Envy Penis, Anatomy is Destiny. Oedipus and Tetra Complexes, The tendency of neurotic behavior in women and so on. Through the perspective of Islamic Psychology, Septi Gumiandari tries to analyze and criticize the forms of gender bias in Sigmund Freud's thinking.

In line with the above research, Misiyah (2006) in her research *"Pengalaman pengetahuan perempuan sumber pengetahuan membebaskan"* sees that women's experiences are always considered emotional and too subjective to be used as a basis for knowledge. It can become knowledge if interpreted from a male perspective. When a woman emphasizes the importance of paying attention to experiences and using women's perspectives in analyzing and developing science, she has to face claims of being "unscientific." Similar research conducted by Abdullah (2001) on "Sex, Gender and Reproduction of Power" showed that the biological reality of women has been abused by others in a complex structure of power and science. The interests of other parties lead to the formation of multi-layered realities that distract from understanding the subjectivity of women.

The research above is confirmed by Wieringa (1999), who argues that women's experiences are not seen as a valid basis for building a theory. Women's lives are not studied. In fact, social, economic, psychological and historical scientific theories are based on the experiences of men. Likewise, the critical analysis of Arivia (2003) in her research on philosophy with a feminist perspective, it shows that one of the fatal mistakes of male philosophers throughout the ages is their attempt to always claim that their view of women is a universal view and that they have legitimacy for their statements about women.

Various studies and writings above differ from this research which aims to explore: (1) the construction of gender bias manifested in Psychology; and (2) efforts that must be made by feminist psychologists so that women's standpoints can become an alternative methodology in the study of Psychology. The results of this study are expected to be able to provide a new perspective for society that the construction of knowledge is not neutral and value free, including gender bias. Because science is something that is constantly moving and developing. It is now required to accept and acknowledge women's experiences as a source of knowledge, in addition to men's experiences.

METHOD OF RESEARCH

This study uses a qualitative methodology with literature study. Qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior supported by literature studies

based on deepening literature studies in the form of data and numbers, so that reality can be understood (Moleong, 1996). Efforts to undertake exploration and critical analysis of the phenomenon of gender bias in the concepts and theories of Psychology require a lot of text analysis so that this research style is dominated by literature study. The first and main sources in this research are all modern psychological theories which are indicated to contain an equality bias, while other sources are all literature based on two disciplines: Psychology and Gender, as well as other Psychological and Gender thoughts that the author uses as a tool of analysis to investigate. Psychological concepts that are assessed as gender biased as well as through literature studies reinforced by in-depth Focus Group Discussions with several psychologists and feminist figures.

In order to obtain an accurate interpretation of the contents of modern psychology concepts which are considered to be equality bias, the author used Gadamer's hermeneutic approach. This approach is necessary, because the object of study is impossible to interpret without going through the method of interpretation. This approach is important as a basis for the author in analyzing the language used by these modern psychologists. Meanwhile, in analyzing the data, authors used content analysis. Content analysis is a research technique for making replicable inferences and validating data with respect to the context (Krippendorff, 1991). This analysis is obtained through the results of discussions, seminars and expert judgment in the fields of Psychology and Gender.

RESULT FINDINGS

Based on a literature review and discussion with several colleagues who are concerned with the study of Psychology and Gender, the following results were obtained:

1. Psychology is not a gender neutral science

There is one question to initiate this discussion: is science neutral or value / gender biased? This question is important to raise, because if scientists are to honestly analyze the existence of a science, it will present in their brain cells a new understanding, that science is a human construction that is not neutral. It is not genderless. It really depends on who created it. It serves and reinforces social values and concepts created by the creators themselves (Mill, 1970). When science was held tightly in the hands of men, it is certain that women's experiences will not be a source of knowledge. Women will only be the object of research studies.

The assumption above is confirmed by Pythagoras in Reinhartz (1992) which stated that "man is the measure of all things". Everything depends on men. As a result, many human concepts in science are inadequately measured, hanging, because the standard of measurement is a homogeneous sample, the content of which is male domain only. This is a clear example of the real methodological fallacy that occurs from the tendency of androcentric in the building of a science (Hoffman, 2001).

It can also be said elaborately that science seems to have been developed only by men. Most scientific text books are written by men, new theories are initiated and developed by men. The Nobel Prize is won by prominent male statesmen and scientists. A woman seems to be drowning. Her voice cannot be heard. Her work cannot be seen and identified. Have women ever contributed new knowledge to society and their country? Carol Travis, in her writing, the mis-measure of Women, stated that women have been lost in the realm of science, even as research subjects (Travis, 1992).

Likewise in the context of Psychological science, this reality also shows the face of its truth. Psychology is an arena for discourse that is collected, analyzed and

concluded based on the perspective of an androcentric, male-centered psychologist regime. It is built on the basis of experiences, the expression of men's thoughts and perceptions about the world, even research on women's problems is often designed, interpreted and analyzed based on a masculine perspective, not rooted in women's life experiences themselves. The life experiences, ideas, thoughts and needs of women have been relatively absent from psychological research because we live in a world that prioritizes masculine values, perspectives and knowledge as objective truths. Because of that, the products of knowledge presented by Psychology are very masculine, because they come from men's thoughts, ideas, and experiences. The impact cannot be avoided, when the formulation of knowledge is then used as a reference for reading the symptoms that appear in everyday life, a striking gap between groups of men and women appears.

Lawrence Kohlberg's study of moral judgment, Erik Erikson's study of the eight stages of human development, and Sigmund Freud's theory of female inferiority from men. All of them are built on theories of human development that base their research wholly on male subjects (Belenky et al., 1986). They only focus on topics which from their male perspective are important to discuss. They are very siding, if they do not want to be said to glorify, the existence of men alone. When the findings of this study are applied and generalized to become a reference for the development of children in general, including women, this gap appears. Women's experiences and interests are completely ignored.

That is why many scientists and researchers undermine the abilities of women in the mainstream of science. As thought by Otto Weininger (1986) in his book "Sex and Character", he said: "Being a woman means being someone who is incapable of conceptualizing, who is impossible to make decisions. In a woman's mind, subjective and objective are not separate things, so she cannot make decisions, she cannot reach the truth even though she always longs for them."

In line with Otto's statement above, Aristotle also said that "Women are men who are not complete." Even according to Weininger (1906), "not a single woman is really interested in science. Even if she thought, she was actually pretending, deceiving herself and smart men." The assumption that women are weaker is also in line with the opinion of the theory of nature that has existed since the inception of philosophy in the Western world. This theory assumes that it is "natural" women are weak, emotional, irrational and always under men. Therefore, women are very dependent on men for many things in their lives (Gilligan, 1982).

The reality can be seen from the research conducted by Mary Belenky and her friends. Belenky conducted a study by interviewing about 135 women from various social, economic, educational and professional backgrounds. The respondents in the teaching and learning process at the university always complained and felt that they were not competent in academics, not as competent as male students. They often argue that what is more meaningful to their lives is not academic life, but real life full of dynamics, friendships with the people around them, and life crises (Belenky et al., 1986).

The results of Belenky's interview show that there is a wrong system in the academic world, which makes it easier for male students to express their competence and authority, and makes it difficult for female students to behave the same. Female students are less confident in expressing their opinions because they are afraid of being belittled and not listening to their ideas. They tend to be "silent" because they are afraid, worried about not being accepted, blasphemed and belittled. This is as Mary's statement follows: "Women have been educated to be emotional beings rather than intelligent beings. Educators should be able to make women empowered, no longer under the authority of men (Belenky et al. (1986).

The formation of the inferior female personality: feeling unworthy, irrational and inadequate at the top occurs through a very long process and is shaped by various socio-cultural, religious and state conditions through the transmission of knowledge in schools. With this long process, a negative understanding of women is often considered to be a divine provision which is natural or seems to have an irreversible biological character. This is actually what caused the beginning of gender injustice in society.

From the above explanation, it can be concluded that the gender biased knowledge construction has become a theory of knowledge. The theory is then contained in the components of the learning process in schools, which will also be internalized into student knowledge. Students' knowledge will affect the attitudes they have. Thus, knowledge of gender bias internalized in students' minds will affect their attitudes which are also gender biased. Besides having an effect on attitudes, according to the cultural thinking framework of the idealism/cognition model, one's knowledge also affects one's behavior (psychomotor aspects) (Davies, 1996). Thus, internalized gender bias knowledge will manifest in student behavior when interacting with their environment, including friends, teachers, situations, preferences, clothes, games, and so on, in this case, especially student behavior related to the learning process lived in school (Azkiyah. 2002).

Thus, theoretically it can be concluded that the learning process that contains gender bias will have an impact on internalizing gender bias knowledge in students. The internalized knowledge of gender bias affects the attitudes and behavior of students' gender bias. So, a gender-biased learning process will have an effect on internalizing gender-biased knowledge, attitudes, and student behavior. This is also part of students' definition of the social reality of the school and the truth of the knowledge they get in school (Muthaliin, 2001).

Departing from the explanation above, it is necessary to make efforts to uncover biased understanding in various concepts and theories in science, which have been used as a means of legitimacy for a patriarchal way of thinking. Among the efforts made to give feminist color to the building of psychology as the following explanation:

2. Some Efforts to Give Feminist Color to The Building of Psychology:

a. Deconstruction of Positivistic Epistemology

The demands of the feminist movement in the second wave (post-60s) were efforts to liberate women from male domination, to free women from discrimination and abuse by men. The existence of neglect of women's experiences in science clearly shows the strong ideological / political influence of men in the scientific paradigm of positivism. This also marks the failure of positivism as an objective scientific paradigm.

Furthermore, Robinson revealed that the fact on women's experience in science is neglected showed that there is a relationship between power and knowledge, who has knowledge will determine power, how knowledge is researched, evaluated and justified. Therefore, it is not an exaggeration to say that positivism is a gender blind paradigm, so that the knowledge that is built is always in a masculine perspective (Robinson, 2002). Virginia Woolf also made a criticism of science that tends to side with men who argued that science is not without sex; he is a man, an influential father (Lubis. 2006). The social science constructed by men in the view of feminists is very sexist because it is distorted by the prejudice of men against women. Sandra Harding emphasized in this case that women cannot be understood based on the traditional paradigm which is generally shaped and constructed by the male paradigm (Smith, 1991).

Feminists criticize traditional science as represented by the views of French Bacon and colleagues (Showalter, 1989). According to Bacon, the goal of science is human mastery of nature. Science must have practical uses and increase human superiority over the universe. The exploitation of the universe in science, according to Bacon's view, is compatible with the exploitation of women. (Maksum, 2008). This field pattern is very contrary to the aims of classical philosophy, that the aims of modern science and technology which are exploitative are different from those of classical philosophy and knowledge which seek to understand nature, suppress wisdom and maintain the harmony of nature (Lubis; 2006). Carolyn Merchant criticized Baconian thinking which contained mechanistic elements about male-oriented reality through the jargon "knowledge is power". Mastery of natural laws for the domination of natural wealth, was also rejected by Merchants. According to Merchant, this view would only make nature / women solely as slaves to the fulfillment of male lust. The Baconian view has major consequences for the occurrence of hegemony, the hegemony of men against women which is synonymous with human exploitation of nature (Lubis, 2006).

From the above explanation, it appears that the main criticism of feminists is that positivism-based knowledge has placed the interests of men as the main thing and represents all experiences and other interests, namely women. This means that scientific building is only seen in the perspective and interests of men, women and the problems are not shown on the surface and are only seen as deviations that are outside the scientific path (Lubis, 2006). For this reason, there needs to be a change in the way of thinking of women, where the various memories that are implanted through existing knowledge constructed by interested parties, in this case men, have placed women as objects and are subordinate (Fakih, 1996; Reed, 1993). This is in line with Germaine Greer's view that there needs to be a change in the way of thinking, new values and ways of equal relations (cultural transformation) which will lead to women's freedom from a patriarchal culture (Lubis, 2006). That is why Meggie Humm suggested that women should be used as the basis for the formation of a non-sexist society (Humm, 1989; 1998).

The second wave of feminism brought about a change in the epistemology of philosophy and practice of western research academies. According to Robinson, women's studies was born as a popular field of study and was constructed on the awareness that women were previously neglected in science. Women and women's problems do not appear to the surface and are considered to deviate from the scientific path (Lubis. 2006). The study of women criticizes the tendency of science according to the view of feminists to be androcentric / phallogocentric, which means that science has put the experiences and interests of men as the main thing and is a universality that represents all experiences and other interests in this case the interests of women (Agonito, 1977).

b. Building a Feminist Epistemology

Feminist epistemology is present as a critical response to the positivist epistemology system, which realizes the relationship between epistemology and politics, between power and knowledge, and between theory and praxis. This epistemology originates and is a refinement of the Frankfurt school, which includes the concept of science and ideology in gender analysis (Lubis, 2006).

Feminist epistemology is built from the position and experience of women in society and culture as a starting point for scientific investigation. It is women's experiences that will transform attention and the way social science defines its

problems and tasks. Women's experiences provide a basis for testing the hypotheses that speak of them; the experience of women and their lives is the basis for feminist knowledge which is sourced from a standpoint epistemology based on this which allows the emergence of feminist studies based on the context of certain socio-cultural life experiences. Where each research carried out will have an impact on the development of feminist theories in accordance with the context of the era, as well as affect how researchers or feminist approaches analyze the position of women in society in the study of women carried out (Humm, 1989). According to Naomi Black, personal experiences and individual subjective values are considered in women's research by suggesting the relationship between science and politics (Lasweel, 1972), science with interests and daily life. The truth of theory in this perspective is that the theories put forward can increase women's awareness and emancipatory abilities (Lubis. 2006).

Furthermore, there must be a reformulation of the intellectual tradition that is constructed based on sexist prejudice, namely building feminist theories based on the experiences of women and from the perspective of women themselves. (Lubis. 2006). Harding goes on to call her feminist epistemology "feminist standpoint". This standpoint feminist thinking is influenced by the analysis of the Marxist model to reveal biases (androcentricity, class, and gender), hidden interests and power to be exposed and realized. Marx claims to reject value-free science as proposed by (modern) positivists by claiming that there are class interests and the construction of capitalist ideology in western science.

In a standpoint epistemology, interests, power and non-humanistic relations are deconstructed so that a more humane relationship with others and nature can be created. (Lubis, 2006). According to Harssock, the assumptions contained in standpoint feminist epistemological concepts and structures specifically not only see dualism: mind-body, ideal-material, social-natural, self-other as a form of solipsism, but see them as two more dialectical things rather than dualists. The standpoint epistemologist sees the point of view of the proletariat and capitalist criticism as two things that make it possible to discover the activity of life itself (Lubis, 2006). According to FoxKeller and Harraway, science may not be purely objective, but it is influenced by society with various demands and its history. Science is always situated knowledge (limited knowledge) and no single scientifically "proven" truths. (Lubis. 2006)

The main premise of feminist epistemology can be traced to the view of Virginia Woolf in *Three Guineas* (1938) who agreed with the sexist knowledge, that knowledge is not without sex, he is male, the father who influences the development of science. This view then raises the awareness that science until now is the result of construction by men without involving women. Knowledge is constructed based on men's prejudice against women, where women's experiences cannot be used as a valid scientific basis, and therefore women's lives are not seriously studied in scientific science. Al-The results of scientific theory which include social, psychological, historical, or even religious sciences are never based on women's experiences, but are based on men's experiences (Lubis, 2006).

Because of this, Sandra Harding clearly argues that women cannot be understood based on the positivist traditional paradigm formed by the masculine paradigm. In this context, Harding assesses that women's studies will be meaningless without the existence of a new feminist-based epistemology or paradigm, without which there will be no significant changes. Thus, it will be

possible to build intellectual traditions based on women's experiences and women's perspectives. Therefore, feminist epistemology is basically an effort to make women the center of concern and awareness in an effort to advance women, and anyone who does it will be called a feminist regardless of whether he is male or female. Feminists are not sexist (Herkmen, 1990).

The epistemic view of feminists above clearly rejects gender injustice that exists on the basis of a positivistic epistemology, which is based on the episteme of oppression of women in various fields. Socially, for example, women do not have power in a society dominated by men; meanwhile culturally, women face the stronghold of tradition which always marginalizes women from socio-cultural institutions (Tong, 1998; 2004). The clear differences between positivist and feminist epistemology can be seen in the following table (Lubis, 2006):

In the study of women, the positivism paradigm with quantitative empirical methods is generally considered inappropriate as a method for research. The positivism paradigm is considered too colored by the spirit of masculinity and ignores feminist perspectives. Feminist studies are more appropriate if they use a critical or constructivist theoretical paradigm using hermeneutics, semiotics, phenomenology, participatory research or qualitative methods with various variations. The reason that can be put forward is because these methods acknowledge the role and influence of the socio-cultural context on science, because it is possible to construct a theory with a feminist perspective.

A dialogical / dialectical method that recognizes the dialogical relationship between the subject and the object under study (text or respondent) is considered more appropriate for science that relates theory and praxis. Women's studies are not aimed at finding universal laws, establishing objective and verified theories through the laboratory, but rather aiming at understanding the socio-cultural conditions of women. By knowing the social reality of women's culture, then efforts are made to provide enlightenment and emancipate the condition towards the desired condition, this means that theory cannot be separated from praxis and the interests of society. (Lubis, 2006).

Furthermore, Richardson and Taylor compiled five feminist methods as suggested by Judit Coo and Mary Margaret Fonow as follows: (1) Introducing the influence of gender, gender inequality in all human social activities; (2) Disclose how gender relations with other systems affect differences, such as race, social class, ethnicity, age and so on. There are different experiences and expectations between men and women between classes, whites and blacks and skins of color; (3) Reminding and spreading awareness (consciousness rising) which is believed to help minimize or eliminate injustice/oppression against women; (4) Thinking about and changing the dualistic view of the researcher and the object under study with a dialogical, participatory view; (5) Emphasizing the need for empowerment and transformation which have indirectly led to various criticisms (Harding, 1987).

According to Liz Stanley, research on women's studies underwent a fundamental change from research in 1980, this can be seen from four interrelated aspects, namely; (a) Shifting the perspective of men to the point of view of women; (b) The shift from natural scientific methods to scientific methods of socio-culture; (c) Feminist dialogue and discourse on friendship; namely friendly dialogue to evoke feminine values and experiences and research from a friendly perspective; (d) Epistemology which considers local, social and position aspects of women. To better understand the epistemic differences

between the positivistic paradigms in order to build a feminist epistemology are as follows:

EPISTEMIC ASPECT	POSITIVIC PARADIGM	FEMINIST PARADIGM
Basic Assumptions	Social phenomena/facts are observable, objective, and free from researcher bias.	<ul style="list-style-type: none"> ▪ Social phenomena and a person's behavior is influenced by certain powers and interests. ▪ Reality is constructed and negotiable, which is influenced by the social, cultural and power context.
Source of Facts	Facts are revealed through standardized and context-free research procedures.	Power, control, and contextual factors can be identified through personal / group opinions as a reflection of various versions of reality.
Method	Data collection was carried out in a structured, measurable and tightly controlled manner. Examples: surveys, experiments, laboratories, structured observations and rating scales	Participatory observation, directed dialogue, allows two groups (dominant-marginal) to express their opinions, experiences and desires. Example: participatory research, active listening, reflective seeking to change and removing personal political barriers.
Trend	Quantitative approaches, verification, and prediction of behavior through causality and association	Feminist studies seek understanding of the influence of gender on attitudes & behavior, including differences in power and control in the framework of social change / emancipation
Participation Rate	Research subjects answered specific problems in formatted responses	Participants have the freedom to direct the data collection process and in determining their next action.
Participation	The subject and object of research do not influence each other (neutral)	There are empowerment and emancipation efforts within the framework of forming action for social change.

c. Creating a Feminist Psychology that is accommodating to the Experience of Both Sexes

Feminist psychology is a psychological approach that analyzes the effect of inequality in gender relations and behavior between two different sexes (Travis, 1992). This approach was born as the antithesis of psychological research which historically has often used a male perspective as the norm. This perspective of

course discriminates against women's experiences and knowledge. From this reality, the feminist psychology movement emerged in the early 1970s (Crawford, 2000).

During its development, psychology began to raise the issue of domestic violence to the public. A feminist psychologist, Lenore Walker, rocked the world of psychology with the results of his research on battered women's syndrome. Although many have been criticized, among them by Mary Ann Dutton, Lenore Walker's theory of the impact and cycle of violence has opened a new understanding of the psychological condition of the victim. The results of her research are even applied in the field of law, especially as a basis for defending victims of domestic violence who are the perpetrators of the murder of her husband (Barnett & LaViolette, 1993).

After Lenore Walker, the psychological figure who re-echoed women's issues was Carol Gilligan. He criticizes moral development according to Lawrence Kohlberg, which places women's moral development in a lower position than men. According to Gilligan, women have their own stages of moral development because women grow up with different experiences than men. He then developed the concept of caring ethics, which is contrary to men's ethics of justice. This concept then made feminists think about seeing the strengths of women, making them unique, and not even eliminating them. The impact of Gilligan's theory on the development of feminist legal theory has also been enormous (Gilligan, 1982; Horney, 1967).

The development of feminist psychology studies also develops in the therapy process (Enns, 2004). If it has been rumored that only women need therapy, but in fact men also need it. In social construction, men formed by a patriarchal culture are not men who like to discuss their personal problems with other people. Men were also taught to be strong in facing their own problems and not seek help wherever possible. Men are taught not to express their sadness and anxiety (Miriam, 1999). Things like this certainly prevent men from seeing a counselor. Even though men are not without problems. For example, raised in a society that emphasizes their role as breadwinner, men who do not have successful careers will be vulnerable to stress. Because of that, men also need therapy or counseling (Rader, 2003). This sexist understanding is what feminist psychology wants to reconstruct.

An epistemological view that is centered on the perspective of men only or women alone, needs to be reconstructed with an epistemology that is in favor of equality, so that it will give birth to knowledge that is neutral and without bias, prejudice and partiality for the interests of one particular sex. Because if only the welfare of women is concerned, in the end it will only cause oppression with the new victim, namely men. In addition, in life in this world which is clearly filled with women and men, the well-being of women is also affected by their interactions with men. In this way, a better world will only be achieved if the welfare of men and women is equally considered (Herdiansyah, 2016).

Knowledge that does not consider the maternal or androcentric aspects implied or implied in positivism will certainly be flawed, therefore in feminist epistemology this is also a "flaw", when the standard of values in the perspective of "father" is changed in the perspective of "Mother" (Rahmat, 1994). For this reason, Professor of feminist critics from the University of Miami, Susan Haack (b. 1945 M.) in the *Manifesto of a Passionate Moderate* (1998) stated that as a project of ethics and politics, feminism is good, but when it is infiltrated by women's interests, it will become lame, as "bad" as what they criticize, because

they will lead to a new epistemological hegemony, where the epistemology should be neutral (value-neutral/value-free) (Cathrine Holst, 2005: 4-5).

In addition, an epistemological view that still sees differences and hierarchies of values that are built into equal binary opposition between "us and them" both on a micro or macro scale, will produce cultural patterns that are exclusive at the local, regional, or national level. Such views cannot be considered "new" in a historical or theoretical sense. This is what happens in feminist epistemology, they are not only able to carry out a renewal of interests, which will only create new hegemony (Rosi Braidotti, 2007: 65-74). This phenomenon was revealed by the Professor of Feminism and Techno science at the European Graduate School (EGS) Donna Haraway (b. 1944 AD) as quasimonopoly, which can occur not only in the name of gender, but - in the study of Haraway (1997; 90) - also bio-technology. , or any authority.

The above phenomenon is described by Susan Hekman, that empirical or standpoint feminist epistemology has indeed succeeded in identifying and defining problems, but has failed to solve the problem, considering that no single perspective can be considered epistemologically special from the other. Although in reality the feminist epistemology figures above tried to accommodate differences neutrally, these efforts did not produce results. The resulting knowledge remains a knowledge that is conditioned (situated knowledge) at least by one time and place. The result is that partial knowledge appears, they do not portray phenomena from anywhere, but from one perspective, which in the language of postmodernists is still considered subjective knowledge (Susan Hekman, Winter, 1997: 341-365), in the sense of feminist epistemology again. Remain trapped in the pseudo-objectivity that was denounced by the Positivism which they criticized.

The picture that develops towards feminism then is a blurry picture that cornered them as anti-male, anti-feminine, over-perspective, interfering in personal life, not being humorous, gloomy and puritan, as said by the Doctor in the field of communication and feminist studies from University of Minnesota, Catherine M. Orr (1997: 29-45). Feminism is also considered a Doctor of Women's Studies from Massey University, New Zealand. Jenny Coleman, has done reduction, homogeneity, and interpretation of reality. This fact has led to the emergence of a new wave of feminists known as the third wave of feminists (Jenny Coleman, 2009: 3-13) or postfeminist.

Until now, feminist psychology continues to fight for the best for women. In this struggle, the welfare of men is not neglected. Because the goal is not to exchange victims of oppression from women to men, but to eliminate the oppression. This is a feminist standpoint in Psychology;

CONCLUSION

Based on the literature review, the following conclusions were obtained: (1) various concepts and theories that were biased to equality were found in many thoughts of Modern Psychology figures. The majority of modern psychological theories base their research on the male figure as the subject. They only focus on study topics which according to their male perspective are important to discuss. They are very siding with, if they do not want to be said to glorify, the existence of men alone; (2) there are several efforts that must be made by feminist psychologists so that women's standpoints can become an alternative methodology in the study of Psychology. Among others are:

- a) **Positivistic Epistemology Deconstruction.** As an objective scientific paradigm, positivistic epistemology has failed methodologically and actively. The ideological / political influence of men in the scientific paradigm of positivism has made it a paradigm that is not value free, gender blind, placing the interests and experiences of men as the main thing and is universal representing all experiences and other interests, thus ignoring women's experiences and interests. . A positivistic epistemology needs to be deconstructed by presenting the perspectives and experiences of women which are used as the basis for the formation of a non-sexist society, interests, powers and unhumanistic relations in a positivistic epistemology that are deconstructed so that more humanist relationships to fellow humans and nature can be created;
- b) **Building a Feminist Epistemology.** Feminist epistemology needs to be built from the position and experience of women in society and culture as a starting point for scientific investigation. It is women's experiences that will transform attention and the way social science defines its problems and tasks. The experiences of women provide a basis for testing the hypotheses that speak of them. Women's experiences and lives are the basis for feminist knowledge which is sourced from a standpoint epistemology. In feminist epistemology, quantitative empirical methods are generally considered inappropriate as a research method. The positivism paradigm is considered too colored by the spirit of masculinity and ignores feminist perspectives. Feminist studies are more appropriate if they use a critical or constructivist theoretical paradigm using hermeneutics, semiotics, phenomenology, participatory research or qualitative methods with various variations. The reason that can be put forward is because these methods acknowledge the role and influence of the socio-cultural context on science, because it is possible to construct a theory with a feminist perspective; and
- c) **Creating a Feminist Psychology that is accommodating to the Experience of Both Sexes.** Feminist psychology is a psychological approach that analyzes the effects of inequality in gender relations and behavior between two different sexes. An epistemological view that is centered on the perspective of men only or women alone, needs to be reconstructed with an epistemology that is in favor of equality, so that it will give birth to knowledge that is neutral and without bias, prejudice and partiality for the interests of one particular sex. Feminist psychology continues to fight for the best for women. In this struggle, the welfare of men is not neglected. Because the goal is not to exchange victims of oppression from women to men, but to eliminate the oppression. This is a feminist standpoint in Psychology;

REFERENCES

- Abdullah, I. (2001). *Seks, Gender dan Reproduksi Kekuasaan*. Yogyakarta: Tarawang Press.
- Agonito, R. (1977). *History of Ideas on Women*. New York: G.P. Putnam's Sons.
- Arifullah, M. (2015). Hegemoni Epistemologi Tradisional Dalam Wacana Kritis Feminisme Kontemporer. *Kafaah: Journal of Gender Studies*, 5(1), 1-21.
- Arivia, G. (2003). *Filsafat berperspektif Feminis*. Jakarta: Yayasan Jurnal Perempuan.
- Azkiyah, N. (2002). "Keterkaitan Pendidikan Formal Perempuan dan Dunia Pendidikan," dalam *Jurnal Perempuan* 23. Jakarta: Yayasan Jurnal Perempuan.
- Barnett, O. W. & LaViolette, A. D. (1993). *It Could Happen to Anyone : Why Battered Women Stay*. USA : SAGE Publications.

- Barnett, O. W., & Fagan, R. W. (1993). Alcohol use in male spouse abusers and their female partners. *Journal of family Violence*, 8(1), 1-25.
- Belenky, M.F., B.M. Clinchy, N.R. Goldberger & J.M. Tarule. (1986). *Women's Way of Knowing: The Development of Self, Voice and Mind*. USA: Basic Books.
- Bordieu, P. (1990). *An Introduction to the work of Pierre Bordieu*. London: Macmillan Press Ltd.
- Coleman, J. (2009). An introduction to feminisms in a postfeminist age. *Women's Studies Journal*, 23(2).
- Crawford, M., et al., (2000). *Women and Gender : A Feminist Psychology*. 3rd ed. USA: McGraw-Hill Companies.
- Davies, S. E. (1996). "Education", dalam Letty M. Russell dan Shannon Clarkson (eds.), *Dictionary of Feminist theologies*, Louisville, Kentucky: Westminster John Knox Press.
- Enns, C. Z. (2004). *Feminist Theories and Feminist Psychotherapies: Origins, Themes, and Diversity. Second Edition*. [Online]. New York: The Haworth Press, Inc. Tersedia:
- Fakih, M. (1996). *Analisis Gender & Transformasi Sosial*. Jogjakarta: Pustaka Pelajar, 1996.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*, Harvard University Press.
- Gumiandari, S., & Nafi'a, I. (2019). Gender Bias Constructed In Freud's Concept On Human Psycho-Sexual Development (An Analytical Study based on Islamic Psychological Analysis). *PALASTREN Jurnal Studi Gender*, 12(1), 211-256.
- Harding, S. (1987). *The Science Question in Feminism*. Ithaca: Cornell University Press.
- Harding, S. (1989). -Is There Feminist Method? dalam Nancy Tuana (ed), *Feminism and Science*. USA: Indiana University Press.
- Harding, S. (ed.). 1987. *Feminism and Methodology: Social Sciences Issue*. Loomington and Indianapolis, Indiana University Press, 46- 47.
- Hekman, S. (1997). Truth and method: Feminist standpoint theory revisited. *Signs: Journal of Women in Culture and Society*, 22(2), 341-365.
- Herdiansyah, H. (2016). *Gender dalam Perspektif Psikologi*. Jakarta: Salemba Humanika
- Herkmen, S. J. (1990) *Gender and Knowledge: Elements of Postmodern Feminism*. Cambridge: Polity Press.
- Hoffman, R. M. (2001). The Measurement of Masculinity and Femininity: Historical Perspective and Implications in Counseling. *Journal of Counseling and Development: JCD*. [Online]. Vol. 79 (4). 472-485.
- Holst, C. (2005). *Feminism, Epistemology & Morality*. The University of Bergen. Rosi Braidotti, 2007
- Horney, K. (1967). *Feminine Psychology*. New York, NY: Knopf.
- Humm, M. (1989). *The Dictionary of Feminist Theory*. Columbus: Ohio State University.
- Humm, M. (1989). *The Dictionary of Feminist Theory*. Columbus: Ohio State University.
- Jackson, S. & Jones, J. (ed.). (1998). *Contemporary Feminist Theories*. New York: New York University Press.
- Krippendorff, K. (1991). *Analisis Isi: Pengantar Teori dan metodenya*. Rajawali Press
- Laswell, H. D. (1972). *Politics: Who Gets What, When, and How*. New York: World Publishing Co. Harvard University Press.
- Lubis, A.Y. (2006). *Dekonstruksi Epistemologi Modern: dari Posmodernisme, Teori Kritis, Poskolonialisme, hingga Cultural Studies*. Jakarta: Pustaka Indonesia Satu.

- Maksum, A. (2008). Pengantar Filsafat: Dari Masa Klasik Hingga Postmodernisme. Yogyakarta: Ar-Ruz Media.
- Miriam L. F. (1999). Gender Matters in The Satir Growth Model. Dalam *The American Journal of Family Therapy* [Online]. Vol. Oct-Dec 1999 (27, 4). 345-363. ProQuest Education Journals. Tersedia: <http://www.proquest/pqdweb/> [22 Mei 2006].
- Misiyah, M. (2006). Pengalaman pengetahuan perempuan sumber pengetahuan membebaskan [Women's knowledge of liberating knowledge]. *Jurnal Perempuan*, 48.
- Moleong, L. J. (1996). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muthaliin, A. (2001). *Bias Gender dalam Pendidikan*. Surakarta: Muhammadiyah University Press.
- Orr, C. M. (1997). Charting the currents of the third wave. *Hypatia*, 12(3), 29-45.
- Rader, J. E. (2003). *The Egalitarian Relationship in Feminist Therapy. Dissertation*. The University of Texas at Austin [Online]. Tersedia: http://dspace.lib.utexas.edu/bitstream/2152/779/1/raderje_039.pdf. [20 November 2006].
- Rahmat, J. (1994). Dari Psikologi Androsentris ke Psikologi Feminis: Membongkar Mitos-mitos tentang Perempuan dalam *Jurnal Ulumul Qur'an* No. 5 & 6, Vol V.
- Reed, E. (1993). *Woman's Evolution, From Matriarchal Clan to Patriarchal Family*. New York, London, Montreal, Sydney: Tathefinder, 1993.
- Reinharz, S. (1992). *Feminist Research Methods in Social Research*. Oxford: Oxford Uni Press.
- Robinson, D. Jatmiko, S. (terj.). (2002). *Seri Posmodern: Nietzsche dan Postmodernisme*. Yogyakarta: Jendela.
- Showalter, E. (ed.). (1989). *Speaking of Gender*. New York & London: Routledge.
- Smith, D. (1991). *The Everyday World as Problematic: A Feminist Sociology*. Toronto: University of Toronto Press.
- Tong, R. (1998). *Feminist Thought*. Australia: Westview Press.
- Tong, R. P. (2004). *Feminist Thought: Pengantar Paling Komprehensif kepada arus Utama Pemikiran Feminis*. Terj. Aquarini Priyatna Prabasmoro. Yogyakarta: Jalasutra.
- Travis, C. (1992). *The Mismeasure of Women*. New York: Simon & Schuster.
- Weininger O. (1986). *Sex and Character*. New Yoir: G.P. Putnam's Sons.
- Wieringa, S. E. (1999). *Penghancuran Gerakan Perempuan Indonesia*. Jakarta: Garba Budaya.