

“Lemah Wangi”¹ Site And Women’s Glorification In Kalipagu, Ketenger Village, Baturraden District, Banyumas Regency, Central Java Province

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ABSTRACT : In the research conducted by the Research Team. It was shown that syncretism, the “Lemah Wangi” site and Lingga-Yoni artifacts have been found in the Kalipagu area. “Lemah Wangi” is a syncretism that originated from a situation where ancient educational buildings were found in the area. Lingga-Yoni is a symbol that has a relationship between men and women. The existence of Lingga-Yoni at the “Lemah-Wangi” site finds gender values. The Research Team aims to obtain information from Kalipagu residents about syncretism and glorification of women. The research was conducted using qualitative research methods. The subjects of this study were several male figures in Kalipagu who played a role in developing the “Lemah-Wangi” syncretism, knew about Lingga-Yoni, and the function and existence of women. In-depth interviews were conducted with the subjects to obtain information, both about gender issues and values and glorification of women. The results of this study indicate that the research subjects have an understanding of gender and women's issues and values. The study shows that gender is understood as issues and values related to men and women. Meanwhile, women are understood in having empowerment and bringing humans into life. Understanding women, men begin to consider it important that women are not considered and placed as mere second persons. Women are seen as not to be dominated by men but treated glorification women by men. Men also emphasize that women are not weak figures. In addition, glorification of women, for men in this study, does not only place them as life partner figures. In the discovery of the syncretism process "Lemah-Wangi" and Lingga-Yoni shows that women are a presentation of the earth and building of the human life as a whole. .

KEYWORDS : “Gender Issue, Lemah Wangi, Lingga-Yoni, Syncretism, Women’s Glorification

I. INTRODUCTION

In the Baturraden area there is a religious site that has a syncretic character, namely the "Lemah Wangi" site located in Kalipagu hamlet, Ketenger Village. Syncretism is often understood as a mixture of culture and religion. In the Javanese community in Kalipagu, syncretism unites residents between *Kejawen* culture and Islam as religious behavior. Not far from the center of the site there is a Lingga-Yoni artifact, a symbol of the creation of the universe that reflects the relationship between men and women. This is where the uniqueness of the "Lemah Wangi" site arises: it is syncretic but provides space for gender values.

Studies that try to uncover syncretism in relation to gender values are still quite rare. As explained above, studies on syncretism are almost always related to the fusion of teachings, both religions and other beliefs. Meanwhile, gender is more widely discussed in relation to religion, such as the writings of Masitah (2018), Abidin, et al. (2020), Viktorahadi (2021), Mulyati, et al. (2022), and Cahyo (2022). In these studies, the focus is more on gender issues that reveal their relationship to religion. Studies on gender, however, are more related to life in general, such as, among others, gender with human rights (Audina, 2023), gender with culture (Mansor, 2020), and gender that reveals the relationship between individual human rights freedom and leadership of the younger generation (Zulhaimi, et al., 2021). Therefore, gender is more related to situations faced as issues by society in general and several things related to cultural values. Syncretism, therefore, is more often related to values, culture, and religion. Various studies focus more on the relationship between syncretism and culture, religion, and even understanding and appreciation.

The reality does not simply distance the study of syncretism from gender studies. Simply put, gender can be understood as the process of becoming a woman and becoming a man around both living together. In such a

¹ The Land of Fragrance

sense, several studies reveal the closeness of syncretism to gender. Kamuri (2020), for example, who wrote about the syncretism of the Marapu belief in Sumba with Christianity, which provides a description of traditional ceremonies, including giving awards to women. However, Kamuri's writing does not explain the placement and role of women in daily life in Sumba society after syncretism occurred. Pramulia's writing (2019) which examines the Javanese book *Serat Centhini* shows the *sangkan paraning* (origin) of Javanese female gender. However, in the *sangkan paraning*, the Javanese female gender in the writing does come from the Javanese book above which is more laden with Javanese values and is not the result of syncretism. Moreover, although both writings mention women, the study of syncretism never directly discusses gender issues. Among the studies that look at the relationship between syncretism and religion and religious behavior, there is one study that has a slight overlap with gender. The study conducted by Kurniansyah (2019) tried to uncover the fusion of Islam embraced by the Bugis people with local Hindu-Balinese culture in one area in Bali. This syncretism is manifested in the changing role of Bugis women, from being life partners (wives) and housewives who become the main breadwinners. Thus, this syncretism is only able to provide more open space for Bugis women to carry out trading activities. This means that there is no real syncretism (a fusion of Islam with Hindu-Balinese) but rather economic needs that must be met with the participation of women. The study of syncretism in relation to gender issues is therefore still quite relevant and open to be carried out. Departing from this assumption, this study was conducted not only to fill the scarcity of such studies. More than that, this study aims to uncover, describe, and explain the contribution of syncretism to issues around gender, especially in relation to the glorification of women.

II. RESEARCH METHODS

This research aims to uncover, describe, and explain the relationship between syncretism and the glorification of women. Therefore, this research was conducted using qualitative methods. In this method, data and information have been collected through in-depth interviews. The analysis process is carried out interactively and the data is analyzed taxonomically and domainically. This type of research will begin with a grounded approach (Glaser & Strauss, 1967; Creswell, 2007). In this case, the researcher does not prepare the research design deductively but inductively. The choice of such a design was made because it gives the researcher ample space to explore the data and information obtained.

This research was conducted in Kalipagu hamlet (*dusun* – in Java language), Ketenger village, Baturraden sub-district, Banyumas Regency, Central Java. Kalipagu is a hamlet that is not far, approximately 20 km from Purwokerto City, the capital of Banyumas Regency. Kalipagu hamlet is a natural condition located on the slopes of Mount Slamet. Kalipagu is a hamlet that is typical of the Banyumas Javanese society, community, and culture that has a strong character. Its relevance to the topic of this research and the character of Kalipagu as such, then, purposively, the research subjects are the founder and community leaders who participated in the development of the "Lemah Wangi" site in Kalipagu hamlet.

Moreover, the research subjects provides explanations and descriptions that are appropriate as expected in the research, especially regarding gender and the glorification of women. The explanations and descriptions that have been carried out by the the research subjects were obtained based on interviews and observations of them. In-depth interviews were conducted by creating a comfortable atmosphere with the intention that they would be free to tell and explain them experiences about "Lemah Wangi", gender, and the glorification of women. In addition, this study also conducted observations by observing all kinds of activities related to culture, especially those related to traditions at the "Lemah Wangi" site. In this way, the data needed for this study has been obtained and can be analyzed.

Data process in this study was conducted interactively/ongoing (Miles, Huberman, Saldana, 2014; Taylor & Bogdan, 1984). In such a process, data analysis is carried out simultaneously, synchronously, or back and forth between research components such as data collection, data display, data condensation, drawing conclusions, and writing reports. In addition, the data and information that have been collected are analyzed using taxonomy and domain models (Spreadly, 1997). Through these two models, data is interpreted and analyzed according to the socio-cultural context in which this research was conducted.

Furthermore, in this study, data was validated using the Triangulation model. In this model, researchers maintain the possibility of bias by interviewing different research objects (Miles, Huberman, Saldana, 2014; Taylor & Bogdan, 1984). For this reason, in this study, data and information validation was carried out by interviewing local residents in Kalipagu who were not involved in the development of the "Lemah Wangi" site and did not understand gender values and the glorification of women.

III. "LEMAH WANGI" SITE, GENDER ISSUES, AND WOMEN'S GLORIFICATION

3.1. "Lemah Wangi" and Life

The findings of this study reveal that the syncretism of the "Lemah Wangi" site, gender values and women's glorification are reflected and manifested in the socio-cultural life of the local community. The "Lemah Wangi" site itself has artifacts that, among others, have a gender touch, especially attention to women. Artifacts such as

Lingga-Yoni, in particular, show the existence of characters about women. It is through these discoveries and lessons that gender values are discovered and understood. In addition, these characters are known and understood about women. Through this understanding, this study shows that syncretism is related to the glorification of women.

The “Lemah Wangi” site has a certain character. “Lemah Wangi” is an area – which the locals call a site – about 3-4 kilometers from the center of Kalipagu, up towards a small forest. “Lemah Wangi” is located in a dense forest area at the foot of Mount Slamet. Until now, the forest is still under the responsibility of PT. Perhutani Banyumas Regency. The Kalipagu community is still trying to struggle for the status of the forest in the “Lemah Wangi” area so that it can be changed to customary forest status and managed by the local residents themselves. The “Lemah Wangi” site is in the form of a wide open land as a result of the felling of several trees. The wide open land is surrounded by large trees that are still lush. In “Lemah Wangi” there is a site of building ruins, some of which are still in the form of foundations, the result of excavations carried out by the residents of Kalipagu hamlet. According to a Kalipagu community figure who is trusted to find and develop the site, “Lemah Wangi” is believed to be a place of education for the practice of *kasekten lan kanuragan* (magic and full body), especially from the Galuh Kuno kingdom. “Lemah Wangi” not only educated and was a place of training for the princes of the Galuh Kuno kingdom but was also attended by princes from other kingdoms at that time. The sites that are currently starting to be recognized in “Lemah Wangi” are places for prayer and Hindu prayer places and places for reading - it is still unclear whether it used to be a kind of library or not. In this case, this research subject stated that “Lemah Wangi”:

“*Lemah* (land – ed.) is Mother Earth whose impression is extraordinary, which gives life. *Lemah* in this case, how for us as humans to achieve the fragrance of our name, the fragrance in our own behavior”.

The statement above shows that human life does not just happen and is lived. Life makes each person by attaching their individual self to nature. Humans are not only themselves but they become part of life with other people and nature. Such situations become people and produce someone who is known by others. In addition, in this way, nature brings humans to live together and is part of nature itself. The fragrance of each human being becomes a journey of such a process. In the sense that the *bumi pertiwi* (motherland – ed.) is often related to people's ability to work. However, such work is often not carried out as an ability in the sense of hand-craft (Dewi & Putra, 2023). According to researchers, they showed that more people work in offices than work done at home because workers at home often have skills and abilities to work through manual skills. In addition, the understanding of the motherland is known as the area of entry of religion - Islam, in particular (Muslim, 2021). The motherland, thus a region becomes the true nature of each person who is built together with nature and society culturally. According to other research subject, in the sense of “Lemah Wangi” itself:

“In essence, by learning to understand the teachings of our ancestors, we are actually learning life, from nothing to, being to, not being. So *kasampuraning urip* (perfection of life - ed.) is the symbol of perfection of *pati* (death - ed.). So we want to go there even when we die”.

“Lemah Wangi” as mother earth is not only in the sense of a region and nature. Human presence is understood as a journey. Humans not only live but learn life from everything they face. Studying it, humans try to create their own lives that are considered perfect. That's where work and religion are in the journey of life in the sense of “Lemah Wangi”.

Human life also involves understanding oneself. Humans walk and experience real and true life. Humans can experience problems and difficulties but must have the ability to overcome them. It's not just norms and culture that are simply followed. Humans face and position themselves. In this sense, the subject of this research also indicate that humans:

“Well, from there we must always remember with clarity of heart and mind. We always *eling* (remember - ed.) with our parents' ancestors. So without clarity of mind and clarity of heart, the essence will not be able to emerge”.

Humans do not simply face and live life according to order and culture. In fact, life does not go on in the sense of social facts as thought by Emile Durkheim and *verstehen* as thought by Max Weber (Ritzer, 2000). In a sociological sense, social facts live human life that is orderly and cannot be separated from itself individually. In that sense, humans live and behave according to social regulations that are beyond their individual abilities. On the other hand, in the sense of *verstehen*, life is lived and created by human understanding in their own lives. Both of these understandings are almost the same in understanding the research subject above. Humans not only live life according to an order but for that humans must also be

able to utilize their hearts, minds, and memories so that clarity is created in themselves to see everything they face socially. In that understanding, the heart and mind give birth to human clarity which is expected to lead to goodness (Suharti, 2021). At this point we will be able to understand how men not only live alone and have strength and power but learn gender and women precisely to find themselves.

3.2. Gender Issues

In the sense of this research, "Lemah Wangi" can be interpreted as land and fragrance. The next understanding, "Lemah Wangi" is not interpreted as simply a finding of natural conditions. "Lemah Wangi" in general also means that the people in Kalipagu often carry out *asung pakurmatan sesaji pepak* (respect for complete offerings - ed.) and *merti bumi* (cleansing the earth - ed.). In the understanding of the Kalipagu community, it shows that the statement of both understandings is a symbol of prosperity. Prosperity is not a material image but a spiritual practice towards perfection. In the sense, perfection is a practice in life, procedures, and knowledge. Here too, welfare is both physical and spiritual, full of balance without ambition and greed. Such understanding does not stop in the understanding of the Kalipagu community about life. One of the understandings of this research subject states:

"Well, from the *wedang telon* (drink served mixed with flowers - ed.) there must still be the *kembang telon* (the three flowers - ed.). The *kembang telon* is a red and white rose flower, and one jasmine. The red and white rose is a symbol of the father - *biyung* (mother - ed.). The red rose is a symbol of *getih* (blood - ed.) *biyung*. The white rose is a symbol of the father's *getih*. The mixing of the two, between the red and white, is the occurrence of the *wiji* (seed - ed.), fetus and so on. These roses are a mixture of tastes, they are ways of life. The jasmine in the sense that jasmine *roso ati lan lathi* (the taste of the heart and tongue - ed.). All the words must come from here, in harmony."

The statement above is not in the sense of just a tradition in Javanese society (Fachrulrozi & Zulfiningrum, 2024). Often the meaning of flowers in Javanese society even refers to Javanese wedding traditions (Mustakim, et al., 2022). In fact, the meaning of flowers also appears in stories and tales in Javanese society (Pratiwi & Kuncorowati, 2021). The statement of the research subject above shows more that life has meaning about ancestors, especially those meant are parents. The two ancestors in question do not only produce species that continue their lives. Both of them pass down feelings of the heart and tongue that regulate speech. The statement also shows that human life is quite dependent on men and women, the two people who become ancestors who are praised. In this sense, Javanese people are not only passed down to men. In fact, the statement above understands that every man - and also women - lives a life from everything that is the fetus of women as ancestors to appreciate and respect them. It is in this case that gender values get their understanding. Gender, in social practice, is not simply understood as the understanding of the statement above.

In general, gender issues are related to the placement and treatment of women and men in everyday life. Gender issues are often understood as, among others, injustice, inequality, marginalization and sexual violence (Fakih, 2022). These issues, uniquely, are usually discussed in relation to culture and religion. Structurally, culture and religion must be recognized as having a patriarchal character which is therefore laden with the views of men (Sinaga, et al., 2023) so that they often become the source of gender issues themselves. In both social realms - culture and religion - women are often understood as the second sex (Anggraeni, 2019; Marangga, 2022), figures who are not involved and not involved in building and developing socio-cultural realities. As an illustration, culture - in almost all societies in the world - tends to place men as heads of families to leaders. Likewise, society's understanding of religion places men "above" women, like God's messengers who are dominated by men (Simaibang & Bajari, 2019). Syncretism in the sense of mixing culture and religion, thus, is very male-characterized (Restuadhi, et al., 2023). In that way, it is understandable that the discussion of syncretism has distanced it from gender issues. Meanwhile, according to the subject of this study, it states that:

"On the slopes of South Slamet, we believe that the symbol of Lingga - Yoni is identical to the slopes of South Slamet, which means having strength, enthusiasm, with a soft heart, softness of mind. How for us from hard to soft is a combination of its own. Well, if in terms of language, roughly, if a man wants to press the *bras bras*, then there must be someone who *nglembuti* (softness - ed.)."

Understanding in culture in Kalipagu does not only understand syncretism showing various symbols that have patriarchal characters. In general, in this study, syncretism is understood as the combination, unification, and acculturation of many elements such as culture, religion, and art. The symbol of Lingga - Yoni in the "Lemah Wangi" site as stated above, is completely far from the meaning of syncretism. In the understanding of Lingga - Yoni is not understood in the patriarchal character of men. The statement above shows that Lingga - Yoni presents a character of *nglembuti* or gentleness. Culturally, men are very patriarchal. Through Lingga - Yoni, men learn and study gender life.

The definition of gender is not a person's biological character as in the understanding of sex. Gender has an understanding of character that is built through social construction (Fakih, 2022). Culture that is built in the sense of social construction is often closer to gender, male and female. However, culture also produces male characters as patriarchal characters. Lingga - Yoni as a symbol in research in Kalipagu actually separates the patriarchal character of men. Lingga - Yoni brings a deeper understanding of gender where men and women are constructed socially and culturally. Therefore, as an understanding of men, it is necessary to become a character who has a gentle heart and mind, as stated above. According to Fakih (2022), this statement actually shows that changes in the characteristics of gender traits occur from time to time, from one place to another. The community in Kalipagu seems to need to change the understanding of gender, both for men and women. In this sense, gender does not need to change, both men and women. Understanding, changing and replacing gender values, both for men and women, is possible so that a more humane life can be found.

3.3. *Glorification of Women*

The "Lemah Wangi" site is a form of syncretism. The site has united Javanese culture which is thick with religions. The syncretism that occurs on the "Lemah Wangi" site does not reflect or promise solutions to gender issues. This happens because the site actually lays the foundation for a view that is more oriented towards glorifying women. The syncretism that glorifies women, uniquely, is rooted in culture and religion itself separately. Studies conducted by several researchers that link gender with culture or religion have been presented in the form of articles. In his article, Suhada (2019) shows that Islam provides a conducive space for gender equality. Relations between genders are also discussed within the framework of the Islamic world (Huda, 2020). Women are also discussed, although in relation to perpetrators of terrorism in the writings of Asiyah, et al. (2020). In such research, the understanding of women is shown in relation to institutional, social, and cultural institutions.

Meanwhile, interestingly, several other articles discuss the relationship between culture and women. On the cultural side, more articles critically discuss several gender issues. Tokan and Gai (2020), for example, see culture as a space that limits women's participation in politics. Wangka (2020) also shows that culture often puts women in a difficult position for themselves. However, historical tracing conducted by Sujati and Haq (2020) in the early 20th century in Indonesia - between 1912 and 1941 - shows that Javanese culture has actually provided sufficient space for women to gather themselves and carry out political movements. The understanding of women in the eyes of the community is not in the sense as in the research article. Research on community members in Kalipagu shows a general understanding of women that is simple. One of the subject of this research stated that:

"If it is a woman, Mother is God incarnate. So this woman is related to the offerings. How we respect Mother Earth is the first thing. Mother Earth is Mother *Pertiwi* (motherland – ed.). That's what with his gentleness, affection, patience, and so on. So, entering into the spiritual side, the female symbol is a symbol that is connected to divinity. In essence, God is manifest".

Through the "Lemah Wangi" site, syncretism does not appear to be immune to gender. Syncretism, which is basically patriarchal in character, is able to represent itself in different forms. In this case, the "Lemah Wangi" syncretism is not anti-women. It places women in their honorable and noble position. In the words of a founder of "Lemah Wangi" is that women are "representatives of God" in the world. Understanding such as the statement of the research subject also shows that women are understood as a manifestation of God. In this sense, women can be interpreted by normalizing social situations (Hayati, 2022). In addition, the attitude of the male research subject in the statement above also shows that women are not socially secondary and are not degraded (Wirahmat & Alfiyani, 2022). The position of men, it is not only the desire to improve themselves and try to understand their opinions and behavior towards women. The experience of men themselves, in fact, some of them, experience the suffering of such as domination, exploitation, and repression carried out by an unfair system (Fakih, 2022). Various other studies on the contrary show that suffering and unfair treatment are experienced in the lives of many women (Hajarani, 2024; Rahma, et al., 2020; Safitri, et al., 2022; Ningrum & Hijri, 2021; Achsani, 2021). Women's experiences like this are actually not incomprehensible to men regarding their treatment. The affirmation of the statement of the subject of this research above actually tries to understand and behave towards women. In addition, this affirmation tries to understand, introduce themselves, and treat women to respect and honor them.

In understanding to glorify women, men are not simple and easy. The opinions of the people in Kalipagu have understood that one of the positions of women is a source for many people. The subject community of this research emphasized that women have *guwo garbo* (uterus - ed.). The uterus in such an understanding is the source of birth for all mankind on the face of the earth. Of course, several studies show that the understanding of human birth is not the history of male birth as understood by the existence of Jesus Christ by Catholic and

Protestant/Christian humans (including, Tamyong's research, 2021; Sihombing, et al., 2023; Panjaitan, 2024). Meanwhile, the statement in the subject of this research emphasizes that women have the meaning:

“Well, *Marlan Marti*. This is still in *Guwo GarboBiyung*. When we meditated in *Guwo Garbo Biyung* for nine months and ten days. This is what keeps *Marlan Marti* itself”.

In the sense of *marlan* is understood as a male individual who is brave, intelligent, and hardworking. As a man, in the sense of *marti*, he must have and learn about gentleness, kindness, and diligence. The understanding of the research subject statement above shows that the existence as a man cannot forget the existence of women. Since its existence, men cannot escape from the affection of women's conscience. In this case, women are not placed only as a *biyung*, mother. In the sense of the statement, it's not just that. Women are actually figures where they are mothers who give birth, mother earth, and this is where their existence is understood as a form of existence that is understood as the determinant of the life of the earth and God. In this case, women become representations and are connected to God and have depth to every human being (Usfuriyah, 2020; Putra, 2020; Wirahmat & Alifiyani, 2022).

The statement of the research subject above also shows that women are understood by men as figures who are part of men themselves. Women are the source of origin of men - and not only that but also women themselves. The statement above shows that every human being begins and becomes part of women. Women conceive and make humans from their *guwo garbo*. Biologically, as created by God, in nine months and ten days all humans are inside women. In that way, all humans come from women. In that sense, men are often only possible to be the basic material for the presence of all humans. The existence and occurrence of humans come from and begin with women. According to the statement of the research subject, both of these things emphasize that every human being is:

“.....connected with the affection of conscience, from a mother. Well, that's why it is symbolized that the mother is God who is manifested. *Restu biyung* is *restuning Gusti* (God's blessing - ed.). That's according to our beliefs. Well, if *biyung* doesn't bless, it's not necessarily that *Gusti Allah* blesses”.

Syncretism in Kalipagu is understood by the community as a union between culture and religion. Sociologically, culture is the result of a social construct of society that is based on and departs from the experiences of the community's own life and nature. Meanwhile, religion, present in people's lives, comes from teachings about understanding and acknowledging the existence of God. In short, syncretism is understanding the existence of culture - nature and the existence of God. The statement of the research subject above, thus, shows that the understanding of syncretism is one with the position of women. It must be admitted that culture and nature are not significant positions for women (Utama, et al., 2023; Candra, 2019; Darmayoga, 2021). Meanwhile, religion - as part of its understanding and existence in a syncretic manner - was born and taught in a social world that is more patriarchal in character (Ismail, et al., 2024; Ariziq, 2022; Er & Rahman, 2019; Hasiah & Siregar, 2023). Syncretism as in Kalipagu, actually does not position men significantly. In the time when the “*Lemah Wangi*” ritual tradition was found, women were understood through the renewal of understanding from the Lingga – Yoni site. The statement of the research subject above shows that the existence of God is represented by women. In the sense that the statement in question shows that the mother's blessing is a blessing that is determined and positioned by God. In this sense, other statements from the research subject further emphasize that:

“*Lemah* is (land – ed.), the motherland whose impression is extraordinary that gives life. The fragrance of the name, the fragrance in our own actions. It starts from where from the Mother herself. From the blessing of our mother, we can spark because of the energy of the universe, especially the energy of the earth itself for us to pour into actions perhaps from its degree.”

The statement of the research subject above shows that *lemah* is the land of the motherland. In the sense that the land of the motherland is a place for mothers as their obligation to plant nature that fosters human life. This obligation is not just to become human but to create the fragrance of every human life. This means that human life becomes the goodness taught by women. Goodness is not only present in the socio-cultural and religious construction through syncretic understanding. In the sense of the statement of the research subject above, therefore, it shows that women convey and teach goodness so that syncretism through “*Lemah Wangi*” is thus understood to have a significant position for women. Learning from this, the purpose through this research subject is to give respect and glorification to women.

Women are not only understood in their position as mothers. Various studies have shown, among other things, that the position of women is equal to that of men (Utama, et al., 2019). In addition, the results of other studies

show that the position of women is related to equality in terms of gender (Suhada, 2019; Anisa & Ikawati, 2021). In a feminist sense, unfair treatment must be transformed into a fairer system, both for women and men (Fakih, 2022). The results of such studies point more to the attitude of researchers who try to understand women from a gender perspective. Meanwhile, the target of this study points more to the statement above that the position of women is the spark of universal energy that brings humans to their degree. At this point, the attitude of the research subjects in Kalipagu emphasizes the glorification of women.

IV. CONCLUSION

- Through the “Lemah Wangi” site in Kalipagu, Lingga-Yoni artifacts were found which showed the subjects of this research where gender values and the glorification of women are reflected and manifested in the socio-cultural life of local residents.
- In addition, Lingga-Yoni symbolically can be stated that syncretism is not only a combination of culture and religion but also respect and glorification of women.
- Gender issues are often faced by placing cultures that are in patriarchal power. Men in this character more often place female figures under the male power structure. In the experience of the subjects of this research, it then shows that understanding, changing, and replacing gender values, both for men and women are possible so that the lives of both become more humane.
- The position of women becomes the spark of universal energy that brings humans to their dignity. The attitude of the subjects of such research in Kalipagu confirms understanding, comprehension, and respect, as well as glorification of women.

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