



Women's education in West Nusa Tenggara: an exploration of educational materials, gender equality and justice

Muhammad^{1*}, Nurhilaliati²

¹ Mataram State Islamic University, Indonesia

ARTICLE HISTORY

Submitted
12-02-2023

Accepted
25-04-2023

Published
29-05-2023

ABSTRACT

The education of women within families plays a crucial role in shaping the perception of the ideal woman in society. This study explores female education within the Sasak, Samawa and Mbojo (Sasambo) tribes in West Nusa Tenggara. A descriptive qualitative approach using phenomenology is used in the research. Data were obtained through in-depth interviews, observations, and documentary studies that involved cultural/community leaders, and several female community members aged at least 18 years. The results of this study indicate that the educational materials in the three tribes reveal the significant impact of local culture in determining the educational methodology employed. Though each tribe's education features varying elements, all of them express cultural, traditional, and religious values in their approach. However, in terms of gender equality and equity, several noteworthy limitations to women's education were revealed in these three tribes. These encompass customary expectations linked to women, societal restrictions that curtail women's autonomy and liberty, and gender responsibilities that do not grant equitable options for women. The research proposes various actions to address these challenges, including fostering educational programs that enhance women's empowerment, encouraging more flexible sharing of roles, respecting women's educational and career choices, and educating on gender equality and justice.

KEYWORDS

Women's education, Educational materials, Social relations, Gender equality, Traditional and religious values, Sasak, Samawa, and Mbojo Tribes



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Copyright © 2023 *Nadwa: Jurnal Pendidikan Islam*

*Corresponding author: Muhammad ✉(muhammad83@uinmataram.ac.id), Makasar State Islamic University, Indonesia.

Introduction

Quality education can contribute to better human quality and vice versa. A significant benchmark of quality education is the release of learners from any form of discrimination based on ethnicity, religion, culture, or gender. Gender discrimination is a frequent kind of discrimination that prevails, particularly in the field of education.

This discrimination has given rise to various gender theories from a feminist perspective, which examine the relationship between men and women in society (Hare-Mustin & Marecek, 1988; Hirschmann, 2008; Smith et al., 2010). However, it is important to note that discrimination and gender relations do not always manifest in the same way across different cultures (Davies, 2007; Engineer, 1990; Fatimah, 2012; Hermawati, 2007; Khaerani, 2017; Wirata, 2015). This phenomenon is shaped by the social system, values, norms, religions, and beliefs prevalent within society (Engineer, 1990; Klingorová & Havlíček, 2015; Nurhilaliati, 2017; Schimmel, 2003; Wardatun, 2009).

This discrimination has given rise to various gender theories from a feminist perspective, which examine the relationship between men and women in society (Hare-Mustin & Marecek, 1988; Hirschmann, 2008; Smith et al., 2010). However, it is important to note that discrimination and gender relations do not always manifest in the same way across different cultures (Davies, 2007; Engineer, 1990; Fatimah, 2012; Hermawati, 2007; Khaerani, 2017; Wirata, 2015). This phenomenon is shaped by the social system, values, norms, religions, and beliefs prevalent within society (Engineer, 1990; Klingorová & Havlíček, 2015; Nurhilaliati, 2017; Schimmel, 2003; Wardatun, 2009).

In Indonesia, the relationships between genders are influenced by kinship structures, namely patrilineal, matrilineal, and bilateral systems. These structures significantly impact various aspects of social life such as marriage, inheritance, and social connections. These beliefs are taught and inherited in family education for generations. The family has a pivotal role in shaping the portrayal of the ideal woman within society.

Education in diverse tribes including Sasak, Samawa and Mbojo (Sasambo) found in West Nusa Tenggara (NTB) region showcases the richness in Indonesian culture. Their strong customs and cultural heritage significantly influences each tribe's approach to education. Education imparts knowledge and preserves and upholds revered traditions, customary values and norms within the local community. Therefore, education plays a crucial role in maintaining a distinct cultural identity.

While education in the three tribes has positive aspects in preserving culture and traditions, it is noteworthy that it also highlights gender inequality and inequity, which are significant issues. Thus, it is important to address these challenges to ensure that education in these three tribes becomes more inclusive and provides equal opportunities for individuals of all genders.

Although there are previous studies related to the focus of this study, for example Fadli (2018), Rahman (2015) discuss gender-based family education. Both use library

research. Candra (2019) highlights the impact of patriarchal structures and colonial practices on women in certain societies. Asyari (2021) discusses the importance of family institutions in educating children with the wisdom values of the Sasak tribe. Wirata's research (2015) on women in Sasak scripts provides insight into the position of women in traditional society. Soro (2022) examines the importance of honour in Bima Dompu society. Sofiani & Mufika's research (2020) on parenting and gender bias in early childhood education provides relevant insights. None of the above research specifically links women's education and gender equality in the three tribes. How is the distribution of educational materials and good values given?

Although there are previous studies related to the focus of this study, for example Fadli (2018), Rahman (2015) discuss gender-based family education. Both use library research. Candra (2019) highlights the impact of patriarchal structures and colonial practices on women in certain societies. Asyari (2021) discusses the importance of family institutions in educating children with the wisdom values of the Sasak tribe. Wirata's research (2015) on women in Sasak scripts provides insight into the position of women in traditional society. Soro (2022) examines the importance of honour in Bima Dompu society. Sofiani & Mufika's research (2020) on parenting and gender bias in early childhood education provides relevant insights. None of the above research specifically links women's education and gender equality in the three tribes. How the distribution of educational materials, good values is given.

Research gaps arise when identifying positive solutions that address issues and enhance gender equality and fairness in education among the three tribes. As such, this study seeks to fill the gap by providing definite and practical suggestions for promoting a more inclusive and equal education for women in these tribes. This article identifies the existing problems and tries to accommodate the cultural, customary and religious values respected by the local communities in designing solutions. In doing so, it seeks to bridge the gap between the need for gender equality and respect for valuable cultural heritage.

Method

This research uses a descriptive qualitative approach, specifically utilizing phenomenology, to explore cultural realities in the context of education and gender relations. The main objective is to describe the research findings as they are, without preconceived conceptual biases. The main focus is to explain the meaning behind female research subjects' events, experiences and statuses. Data were collected through in-depth interviews, observations, and documentary studies involving cultural/community leaders, and a number of female community members aged at least 18 years.

This research was conducted as a multi-case study, and it was conducted in three major ethnic groups in NTB with different cultural characteristics: Sasak, Samawa, and Mbojo. The Sasak research was located in Rambitan village, South Lombok. The Samawa

research was conducted in Rarak Ronges, Taliwang, West Sumbawa, while the Mbojo research took place in Donggo Kala, Donggo. The selection of locations was based on the assumption that these areas still strongly maintain their cultural traditions. Subject selection followed a purposive sampling method, which was based on data saturation and sufficiency as well as answering research questions.

Data analysis used inductive methods, involving the synthesis of specific field findings into more general theories and concepts. Data validity was assured through extended observation, triangulation of data from various sources, and discussion with peers knowledgeable about the research theme.

Results

Learning *materials* or *instructional materials* are knowledge (cognitive), skills (psychomotor), and attitudes (affective) that must be mastered by students in order to fulfil the specified educational objectives. Learning materials occupy a very important position of the entire curriculum component, which must be prepared so that the implementation of learning can achieve the target. The target must be in accordance with the educational objectives that students must achieve. This means that the material determined for learning activities is material that really supports the achievement of goals. Learning materials are selected as optimally as possible to assist learners in achieving goals.

Thus, Educational materials are one of the important components in the educational process, because materials/contents are things considered important that can realise the achievement of the desired educational goals by a family. Although not planned and arranged systematically like a curriculum given in the formal education process, educational activities in the family still have materials or materials that are either agreed or not by parents to be given / instilled in educating their children. In general, the instilled educational materials cannot be separated from the beliefs, norms, and ethics that apply in society. In particular, the educational materials that are instilled are adjusted to the traditions built by a family, which then become the characteristics of each family.

In the context of Sasak family education in Rembitan Village, according to Yusuf (amaq Yusril, 44 years old), education for girls in Rembitan Village includes the following aspects: self-preservation, which involves prohibiting women from leaving the house or going out with non-mahram men, with fines for such offences. If women and men leave the house at maghrib or after, they are expected to get married. This has led to the rarity of Rembitan women working as female labourers (TKW) outside the village. In addition, women are taught weaving skills, household management, cooking, and the principle of "it is better not to do than to do wrong" is emphasised to both girls and boys (Yusuf, Interview, 31 July 2022). Rembitan women also wear cloth as daily clothing to cover

their aurat, although they do not wear head coverings. Women's use of skirts or trousers is considered strange by the community.

According to Minah (inaq Yusril, 42 years old), one of the indicators of the community's respect for a family is how much the community participates in the family's begawek (celebration) events. The more participation indicates the family's level of involvement in begawek events in the community. Therefore, teenagers are expected and taught to be involved in begawek once they reach adolescence (Inaq Yusril, Interview, 31 July 2022).

Inaq Minah, Yusuf's wife, on the other hand, came from another village and had a different background. Despite coming from an educated clerical family and having a high social status, she underwent a major change after marrying Yusuf. She found it difficult to deal with the cultural differences and heavy domestic work in Rembitan. However, she still performed her duties well and even influenced positive changes in the local community. She encouraged higher education for her children and was brave enough to voice her opinion about disagreeing with some traditions she considered irrelevant (Inaq Yusril, Interview, 31 July 2022). Mamiq Raba, her mother-in-law, acknowledges the positive role of inaq Minah in bringing about change (Interview, 31 July 2022).

Yusuf himself admitted that in the 1990s, his views and behaviour still reflected the society he came from. However, his attitude changed after studying religion at a boarding school (Yusuf, Interview, 31 July 2022).

The researcher observed that Inaq Minah is an active and knowledgeable individual within the traditions of the Rembitan community. She dared to speak openly, even criticising traditions that she considered irrelevant or unfair especially for women. Although some of her criticisms were followed by local women, she felt frustrated that not all the changes she wanted were achieved (Observation, 31 July and 1 August 2022).

Aprian argues that the Rembitan community pays more attention to adherence to adat than religious rules. This could be due to the lack of religious education among the Rembitan community. The younger generation in the village is more enthusiastic about adat traditions than the mosque, which often seems deserted. The traditions passed on to the younger generation involve customary norms, manners, household skills, and other skills such as weaving and food preparation for celebrations (Lalu Muhammad Aprian, Interview, 19 August 2022).

Based on the interviews with the informants above, it can be concluded that education for women in Rembitan Village involves aspects such as self-care, household skills, weaving skills, the use of cloth as a cover, and involvement in community events such as begawek to help prepare food. In addition, tradition and adat have a major influence in this community, with most residents prioritising adat over religion.

In the context of Samawa families, education for women, as stated by Rohana that there are specific things that Samawa parents teach their daughters. Her parents teach

her about the importance of education, *laminmu kuliah, kuliah, lamin satemu nikah, nikah*; taking care of herself as a woman, maintaining manners in mingling, maintaining morals not to embarrass or *Nak Besengila*; ways of praying or other worship; taking care of the household, especially cooking and cleaning the house. The mother has a more dominant role in family education, especially in relation to *adab* and taking care of the house. Although fathers are not dominant, fathers are feared by children because they are strict. He directs them to take school seriously (Rohana, Mataram, interview, 5 August 2022).

For Samawa families in Rarak Ronges Village, as explained by Salma (56 years old), education in her family involves social aspects and manners, emphasizing behaving politely when interacting with others. They are taught not to fight when playing, to greet others when entering the house, and to behave politely to their parents. The need to sit when parents sit is also emphasised. They are also taught the importance of not interrupting when others are talking. All these aspects are part of the *adab* and ethics education they receive (Salma, Rarak Ronges, interview, 3 August 2022).

Maryam (72), Salma (56), and Abu Bakar (44) from Gong Datu Hamlet reveal the differences in the education of boys and girls in the past. Boys were taught agricultural work such as ploughing the land, while girls took care of work such as planting rice and tying rice during harvest. They explained how these skills were shared by gender, with work directly related to agriculture being the responsibility of boys, while girls were responsible for work such as rice binding (Maryam, Salma, and Abu Bakar, interviews, 3 August 2022).

Religious education in Rarak Ronges is not done much by parents but rather left to the TPQ Quran recitation teacher. Abu Bakar (44) explains that learning the Quran starts after children enter primary school and takes place on Friday nights, involving various aspects of religion such as how to pray, bathe a corpse, obligatory bathing, and performing *istinja*. Although the Quran is not taught initially, the main focus is prayer. Adults are also taught how to pray correctly. This shows that religious education is left to the Koran recitation teacher rather than the parents (Abu Bakar, Rarak Ronges, interview, 3 August 2022).

In the context of Samawa families in Rarak Ronges, girls are taught a range of skills, including preparation for formal education, hygiene, survival, and the use of herbal therapies. Siti (24) stated that they are taught to write before entering primary school, with a focus on education and a high regard for health. They were also taught to appreciate trivial things in the home environment. In addition, the family provided traditional medicine for health problems such as tooth decay. Siti emphasises that her parents did not spoil her and she was taught to go beyond school, eating and sleeping. They are also taught to understand trivial things in the home environment (Siti, Rarak Ronges, interview, 2 August 2022).

Teaching materials for Samawa families in Rarak Ronges include the values of politeness, togetherness, fairness, and balance. Siti described the community of Rarak Ronges as hospitable, with a habit of inviting passing neighbours to eat together. Families also teach about cleanliness, togetherness, and the fair distribution of rights within the family, including household furniture and land. Parents also advise their children to take care of themselves and behave well when interacting with others (Siti, Rarak Ronges, interview, 2 August 2022).

Although education and religion have influenced the Samawa people of Rarak Ronges, some mythical beliefs still remain. For example, they believe that bathing in Gong Datu water can bring good luck, and traditional medicine is often used for illnesses. People also believe that not following parents' advice can bring bad luck (Siti, Rarak Ronges, interview, 2 August 2022).

Mazra'atul (23) emphasises the mother's role in her family's education. Their children are taught values such as honesty, respect for others, not fighting, and the obligation to pray. She also revealed that their mothers provided specific teaching on topics related to women, such as menstruation, beauty, and service to the husband. This suggests that girls' education focuses more on the household and marriage aspects, while boys are taught about finding work (Mazra'atul, Mataram, interview, 8 July 2022).

Regarding women's education, a local religious leader called Lebeh, who is 65 years old, explained the material taught to girls in Samawa families. These materials include manners when meeting friends, talking to parents, and replying if someone feeds them. They are also taught how to serve guests who come to the house and the manners of entering and leaving the house. This is all part of the etiquette education they receive (M. Yasin, Rarak Ronges, interview, 2 August 2022).

Based on interviews with various research subjects, it can be concluded that girls' education in Samawa families in Rarak Ronges covers various aspects, including formal education, social manners, religion, household skills, and attention to health. This material also includes the values of politeness, togetherness, the principle of fairness and balance in the distribution of rights. In preparation for marriage, girls are given specialised instruction in service to their husbands and self-management.

In the context of the Mbojo community in Donggo Kala, like the Sasak community in Rembitan and the Samawa community in Rarak Ronges, their daughters are taught values and skills. Community members in Donggo Kala have similar views on the values they pass on to the younger generation.

H. Abu Bakar (69) revealed that although they may have limited knowledge and formal education, they still educate their children with simple values passed down through generations. These include obedience to Allah and the Messenger, obedience to parents, and obedience to commands and prohibitions. These are the basic values that are instilled in everyday life (H. Abu Bakar, Donggo Kala, interview, 8 May 2022).

Ramlah (61) also provides a similar perspective, emphasising the importance of obedience, honesty and good manners to her children and grandchildren, both male and female. They are taught to always ask permission and inform their parents when going out. This shows the teaching of manners and ethics in behaviour (Ramlah, Donggo Kala, interview, 8 May 2022).

In general, these values are things that parents teach their children, regardless of gender. This includes obedience to Allah, the Messenger, and both parents, both when in the home and outside the home. However, specific materials are also emphasised in women's education.

According to Sartika (52), the specific materials taught to the girls involve aspects of personal hygiene, house hygiene and environmental hygiene. They are also encouraged to achieve their goals and told to study hard and focus on their education. This reflects the importance of household and environmental skills in women's education (Sartika, Donggo Kala, interview, 7 May 2022).

Hairunnas (53) shares a similar view, emphasising the importance of having strong aspirations, being active in learning, and persevering in the pursuit of education. Children are taught to focus on completing their education before entering the marriage phase. This shows that formal education is prioritised and emphasised (Haerunnas, Donggo Kala, interview, 6 May 2022).

The research also revealed how much the community cares about their children's education. Despite economic limitations, many parents in Bima, including Donggo Kala, prioritise their children's education. They sacrifice their material well-being to ensure their children receive higher education. Concrete examples of modest houses inhabited by children who have earned university degrees are evidence of the high spirit and priority of education in the community (Observation during the research process).

Based on the above, it can be concluded that girls' education involves a number of values and skills taught by parents. For the Sasak in Rembitan Village, girls' education involves several important elements, including: (1) Self-Preservation: Women are taught to take care of themselves by strictly prohibiting them from leaving the house or interacting with non- mahram men. Violation of this prohibition can result in a fine. This reflects the social and cultural values held by the local community. (2) Household Skills: Girls are trained in household skills, including cooking, managing the household, and other skills considered important in their role as family members. (3) Weaving Skills: Weaving skills are also taught to girls, reflecting local cultural traditions passed on from generation to generation. (4) Use of Cloth to Cover the Veil: Women are expected to wear cloth to cover their aurat, although head coverings are not compulsory. The local community considers women's use of skirts or trousers uncommon. (5) Involvement in Community Events (Begawek): Participation in community events such as begawek indicates the community's respect for the family. Adolescent girls are taught and

expected to be involved in begawek events upon reaching adolescence. On a broader level, tradition and custom significantly influence this community. Rembitan villagers tend to prioritise adat over religion in many instances, reflecting the strong influence of local culture in determining the approach to education taken.

The education of Samawa women in Rarak Ronges Village also involves various aspects, including: (1) Formal education: Samawa girls are given formal education, which includes academic materials. (2) Social Manners: Girls are taught social manners, which include the values of politeness and good behaviour in social relations. (3) Religion: Religious education is also important in girls' education, including aqidah and the obligation to worship. (4) Household skills: As in Rembitan village, household skills are also taught as part of their education. (5) Marriage Preparation: As part of their education, girls are also given specialised teaching on preparation for marriage, including service to the husband and self-management.

The education of Mbojo women in Donggo Kala Village includes the following elements: (1) Basic Values: Girls are taught basic values such as obedience to Allah, the Messenger, and both parents. (2) Manners and Ethics: They are also taught adab and ethics in their behaviour and interaction with others. (3) Personal and Home Hygiene: Education covers aspects of personal hygiene, home hygiene, and environmental hygiene. (4) Formal Education: A focus on formal education is also an important part of this girl's education. (5) High Passion for Education: Communities in Bima show high enthusiasm for their children's education, even if it means sacrificing material well-being.

All these tribes implement education with a different focus but all reflect cultural, customary and religious values in their approach. In this context, education becomes a tool to maintain the traditions and values respected by the Sasak, Samawa and Mbojo communities.

In the assessment from the perspective of educational objectives proposed by Bloom et al. (1956), the educational materials in these three tribes can be classified into three important areas, namely: Attitude: Educational materials include the development of attitudes such as high and honourable manners, which reflect the importance of ethics in the local culture. Area of Knowledge: Education encourages higher knowledge, especially in terms of formal education, as well as knowledge of religion and cultural values. Areas of Skills: The materials also involve skills development, including skills in taking care of oneself, family and community, as well as skills in specific areas such as weaving. Of course, these materials are not directly related to the division of teaching materials based on facts, principles, concepts and procedurals as often adopted in modern education.

Discussions

SASAMBO tribe material sharing for women's education from a gender equality and justice perspective.

Gender equality entails equal rights for both men and women to partake in fields including politics, the economy, social development, cultural activities, education and defence and reap benefits of progress. This implies that every individual, irrespective of gender, obtains equal chances to partake and acquire human rights, as stated by Sulistiyowati (2021, p. 4).

The Qur'an places great emphasis on gender equality as a core principle within Islamic teachings. This principle asserts equal status for all individuals regardless of social ranking or gender. The criteria employed to scrutinise the principles of gender equality include the role of individuals as servants of Allah, as caliphs on earth, as having made a primordial covenant with God, and as being actively involved in the cosmic dramatisation through the male symbol of Adam and the female symbol of Eve. The potential for achievement is also key (Umar, 2001). In the context of education, every child in a family must be provided with equal opportunity to learn (Fadli, 2018, p. 42).

Education for women of the Sasak community in Rembitan Village is influenced by the prevailing social and cultural norms which exert control over them. The education here, specifically centered on self-preservation, imposes constraints on women's freedom by forbidding them from leaving the house or interacting with men who are not related to them. This statement contradicts the principle of equality, which advocates for women to have equal rights to men in terms of leaving their homes and participating in society.

Education in household skills and weaving emphasises women's traditional roles as housekeepers and successors of local culture. However, providing a more balanced education that accommodates women's aspirations in various fields, including those outside the domestic role is important. Although Islamic teachings require covering the aurat with cloth, respecting women's freedom to choose their attire is equally vital. This duty should be presented as a personal decision based on faith, not a compulsion. Although participation in community events can yield positive outcomes, ensuring women's involvement is voluntary and not a result of social pressure is crucial.

Education for women in Rarak Ronges Village includes formal education, religious teachings, and household skills. The provision of formal education is a positive step towards providing women with equal opportunities to develop their potential. Although formal education is provided, it still reflects traditional gender roles of women serving their husbands and taking care of the household. Consequently, this approach has not achieved gender equality. The formal education provided may present opportunities, yet there is still a predominant emphasis on marriage preparation and conventional domestic duties. Gender equity is limited due to the entrenched division of roles among

girls. Their education primarily focuses on serving their future husbands and managing household responsibilities, hindering their potential development beyond these traditional roles.

Education for women in Mbojo in Donggo Kala Village encompasses basic values, manners, ethics, hygiene and formal education. The programme prioritizes basic values, manners and ethics to foster character in women, while formal education provides them with knowledge and skills that elevate their quality of life. However, although there are positive aspects to note, including a significant enthusiasm for formal education, gender role divisions continue to prevail in this educational context. There is an emphasis on household skills and women's beautification skills, which is problematic as personal and home hygiene responsibilities should not solely fall on women. Instead, all family members should be taught such skills. Efforts are being made in this education to enhance the knowledge and skills of girls. However, gender-based expectations and enforcement still exist.

The education of women in all three tribes continues to be dominated by traditional gender roles. Formal education is available, but it primarily emphasises homemaking and marriage preparation roles. This highlights the insufficient gender equality and equity in their education, indicating a need for additional endeavours to advance these principles within women's education in these societies.

Critiques of Educational Materials for Women and Proposed Solutions

The prevailing patriarchal culture in society continues to prioritize boys' access to education, resulting in continued obstacles for females seeking education (Nursaptini et al., 2019, p. 24). Misguided family education leads to the emergence of gender bias in social order (Sulistiyowati, 2021). Education for Sasak women in Rembitan Village continues to reflect potent social and cultural norms that restrict women in several ways. The proscription of women leaving the house or interacting with non-mahram men can be seen as a form of social constraint that hinders women's independence. Although women are taught household and weaving skills, it is crucial to guarantee equal access to formal education and a broader range of career opportunities. This has the potential to transform education into an instrument that empowers women.

Education for Samawa Tribe women in Rarak Ronges Village With formal education, girls in Rarak Ronges Village have better opportunities to develop their skills and knowledge. This is positive in the context of women's empowerment. Nonetheless, it is crucial to guarantee that formal education is free from gender discrimination and supports equal education and career opportunities. Collaboration with the government can help achieve this equality (Sulistiyowati, 2021).

Education for Mbojo women in Donggo Kala Village covers basic values, manners, ethics and household skills. This can be considered as a way to prepare women for their

traditional role as housewives. From the perspective of feminism and Islamic feminism, it is important to ensure that this education does not limit women's choices and provides equal opportunities for the development of their potential beyond traditional roles.

In the history of Islam, Prophet Muhammad treated women equally in all aspects of life. He prohibited female infanticide, encouraged financial and legal equality between men and women, and gave women the right to choose dignified professions, inheritance rights, property rights, and other positive business opportunities (Takunas, 2018, p. 43). In all cases, it is important to strive for education that provides equality of opportunity and empowerment of women. This involves removing social and cultural barriers that inhibit women and providing equal access to formal education and wider opportunities in various fields. Thus, education can be a tool to promote gender equality and justice in Sasak, Samawa and Mbojo ethnic communities.

To improve gender equality and equity in education in the three tribes, the recommendations we offer are: *first*, empowerment and equality: It is important to prioritise education that promotes women's empowerment and provides equal opportunities for them in various aspects of life, in accordance with Islamic teachings that emphasise gender equality. (Umar, 2001). Gender equality is not only a universal value, but also a key element in the development of a just and sustainable society. The main focus should be on creating equal access to quality education for all children, regardless of gender (Probosiwi, 2015, p. 54).

Second, there is a flexible division of roles between men and women in the household and society. Gender equality includes equal access to education and employment opportunities and changes in the social and cultural norms that govern gender roles (Nuraeni & Suryono, 2021). One way to achieve this is to integrate the learning of relevant skills and values for both sexes from an early age. This includes, for example, teaching men domestic skills such as cooking and childcare, as well as introducing men to the concept of shared responsibility in managing household chores. Conversely, women should be empowered with knowledge and skills that enable them to compete in the workforce and contribute actively to community decision-making. Thus, a more flexible division of roles can help reduce gender inequality, improve individual well-being, and create a more inclusive and sustainable society in the future.

Third, respect for choice is key to ensuring true gender equality. Society must be able to respect and recognise women's right to make choices in education and career without coercion based on gender stereotypes. Gender differences exist, but must be kept within reasonable limits, without compromising fundamental individual and social rights. (Rohendi & Shamsu, 2023, p. 275). This allows women to truly control and decide their life paths. When women are given the freedom to choose the education that suits their interests and talents, as well as the career they envision, society contributes to the creation of an environment that favours individual growth and the development of a more equitable society. In this context, respect for choice is about giving women the

opportunity to participate fully in social and economic life and supporting women's personal development and autonomy. This is an important step in achieving gender equality that will benefit society as a whole.

Fourth, education on gender equality. Education on gender equality is an important step towards a more just society. Society can create a more inclusive and equitable environment by understanding that both women and men have equal rights in all aspects of life. This can reduce discrimination, violence against women, and social and economic disparities between the genders (Kementerian PPPA RI, 2017). In other words, education on gender equality helps change people's mindsets to create a more equitable environment for all individuals. In addition, gender equality is also an important element in sustainable development. Women are an integral part of society and play a very significant role in social, economic and environmental development. By supporting gender equality, women can actively participate in decision-making, access resources, and contribute to sustainable development (Kementerian PPPA RI, 2018). Research shows that when women are empowered, they tend to be more concerned about environmental issues, child welfare, and community quality of life. Thus, education on gender equality is not only the moral right, but also an important strategy in achieving sustainable development.

The challenges in achieving gender equality as stated by Pahlevi and Rahim involve legal injustice, economic disparity, low political participation of women, paradigm shift and mentality in society, and the essentiality of education and awareness as key elements of transformation. Addressing these challenges requires a holistic collaboration of various stakeholders, including the government, non-governmental organisations, the private sector, and civil society. (Pahlevi & Rahim, 2023, p. 266).

Conclusion

The educational materials from the Sasak, Samawa and Mbojo tribes demonstrate how local culture greatly impacts their respective educational approaches. For the Sasak tribe in Rembitan, educational materials for women focus on conforming to traditional customs and acquiring essential family skills such as cloth weaving, cooking, water drawing, firewood and grass collection for livestock, delivering food to working husbands, and cloth wearing. The educational materials for women belonging to the Samawa and Mbojo communities are similar. In the Samawa community of Rarak Ronges, education is emphasized, as well as etiquette in social interactions, moral standards to avoid causing embarrassment or offence, religious practices, and household affairs such as cooking and cleaning. Additionally, special instructions related to serving one's husband and personal care are imparted to women upon adulthood or marriage. The Mbojo tribe in Donggo Kala places great emphasis on having good morals and manners and receiving a high level of education for future knowledge retention. Teaching pertains to various skills, from attending to personal hygiene and beauty as

women, to responsibly managing households and safeguarding the environment. The tribe also stresses on establishing positive relationships and actively participating in community activities.

From a gender equality and equity perspective, it was discovered that women's education in three tribes faces significant obstacles. Firstly, the emphasis on traditional roles assigns women to housekeeping and marriage preparation duties, which hinders their potential. Secondly, social control is another major obstacle for women in these tribes. Some practices, such as preventing women from leaving the house or interacting with non-mahram men, create limitations on women's independence and freedom. In addition, gender obligations in some cultures and religions place specific responsibilities on women without offering equal opportunities.

To improve gender equality and equity in education among the three tribes, we recommend the following: (1) develop an education system that advances women's empowerment and provides them with equal opportunities to excel in various fields; (2) establish a flexible division of roles; (3) respect women's educational and career decisions without forcing them to take on certain roles; (4) provide education on gender equality and equity. By implementing these suggestions, education in the three tribes can become a more efficient means of attaining gender equality and equity within the framework of the customs and traditions valued by the respective communities.

This conclusion raises suggestions to all parties related to this discussion, including: 1) Islamic education experts to always be objectively active in reforming Islamic education so that problems in Islamic education can be resolved. 2) The government should be more accommodating to the Islamic education's epistemology in managing and developing the national education system. The mental revolution proclaimed by the government is difficult to achieve without paying attention to the epistemology of Islamic education which strives for the development of students both intellectually, emotionally and spiritually.

References

- Asyari, H. (2021). *The Role of "Bale Langgak" in the Implementation of Socio-Cultural Values in Sasak Community*. 598–601. <https://doi.org/10.2991/assehr.k.210525.157>
- Bloom, B. S., Krathwohl, D. R., & Masia, B. B. (1956). *Taxonomy of Educational Objectives: The Classification of Educational Goals* (Handbook 1, Cognitive Domain). David McKay Company.
- Candra, P. H. (2019). Kritik Feminisme Postkolonial untuk Membongkar Kultur Patriarki dalam Budaya Manggarai. *Jurnal Pendidikan Dan Kebudayaan Missio*, 11(1), Article 1.

- Davies, S. G. (2007). *Challenging Gender Norms: Five Genders among Bugis in Indonesia, Case Studies in Cultural Anthropology*. Thomson Wadsworth.
- Engineer, A. A. (1990). *Islam and Liberation Theology: Essays on Liberative Elements in Islam*. Sterling Publishers Limited.
- Fadli, A. (2018). PENDIDIKAN KELUARGA BERBASIS GENDER PERSPEKTIF PENDIDIKAN AGAMA ISLAM. *Jurnal Keislaman*, 1(1), Article 1. <https://doi.org/10.54298/jk.v1i1.3345>
- Fatimah, S. (2012). Gender dalam Komunitas Masyarakat Minangkabau; Teori, Praktek dan Ruang Lingkup Kajian. *Kafa`ah: Journal of Gender Studies*, 2(1), Article 1. <https://doi.org/10.15548/jk.v2i1.53>
- Hare-Mustin, R. T., & Marecek, J. (1988). The meaning of difference: Gender theory, postmodernism, and psychology. *American Psychologist*, 43(6), 455–464. <https://doi.org/10.1037/0003-066X.43.6.455>
- Hermawati, T. (2007). Budaya Jawa dan Kesetaraan Gender. *Jurnal Komunikasi Massa Vol 1 No 1 2007*, 1(1), 18–24.
- Hirschmann, N. J. (2008). *Gender, Class, and Freedom in Modern Political Theory*. Princeton University Press.
- Kementerian PPPA RI. (2017, June 9). *Mencapai Kesetaraan Gender dan Memberdayakan Kaum Perempuan*. Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia. <https://www.kemenpppa.go.id/index.php/page/read/31/1439/mencapai-kesetaraan-gender-dan-memberdayakan-kaum-perempuan>
- Kementerian PPPA RI. (2018, February 23). *Kesetaraan Gender: Perlu Sinergi Antar Kementerian/Lembaga, Pemerintah Daerah, dan Masyarakat*. Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak Republik Indonesia. <https://www.kemenpppa.go.id/index.php/page/read/31/1667/kesetaraan-gender-perlu-sinergi-antar-kementerian-lembaga-pemerintah-daerah-dan-masyarakat>
- Khaerani, S. N. (2017). Kesetaraan dan Ketidakadilan Gender dalam Bidang Ekonomi pada Masyarakat Tradisional Sasak di Desa Bayan Kecamatan Bayan Kabupaten Lombok Utara. *QAWWAM*, 11(1), 59–76. <https://doi.org/10.20414/qawwam.v11i1.723>
- Klingorová, K., & Havlíček, T. (2015). Religion and Gender Inequality: The status of women in the societies of world religions. *Moravian Geographical Reports*, 23(2), 2–11. <https://doi.org/10.1515/mgr-2015-0006>

- Nuraeni, Y., & Suryono, I. L. (2021). Analisis Kesetaraan Gender dalam Bidang Ketenagakerjaan Di Indonesia. *Nakhoda: Jurnal Ilmu Pemerintahan*, 20(1), Article 1. <https://doi.org/10.35967/njip.v20i1.134>
- Nurhilaliati, N. (2017). Kepemimpinan Perempuan dan Edupreneurship di Pondok Pesantren Al-Kautsar Ranggo Pajo Dompu. *QAWWAM*, 11(1), 35–48. <https://doi.org/10.20414/qawwam.v11i1.717>
- Nursaptini, N., Sobri, M., Sutisna, D., Syazali, M., & Widodo, A. (2019). Budaya Patriarki dan Akses Perempuan dalam Pendidikan. *Al-MAIYYAH: Media Transformasi Gender dalam Paradigma Sosial Keagamaan*, 12(2), 16–26. <https://doi.org/10.35905/almaiyyah.v12i2.698>
- Pahlevi, R., & Rahim, R. A. A. (2023). Faktor Pendukung dan Tantangan Menuju Kesetaraan Gender. *Jurnal Iman Dan Spiritualitas*, 3(2), Article 2. <https://doi.org/10.15575/jis.v3i2.26766>
- Probosiwi, R. (2015). Perempuan dan Perannya dalam Pembangunan Kesejahteraan Sosial (Women and Its Role on Social Welfare Development). *Natapraja*, 3(1), Article 1. <https://doi.org/10.21831/jnp.v3i1.11957>
- Rahman, M. (2015). Pendidikan Keluarga Berbasis Gender. *Jurnal Musawa*, 7(2), 234–255.
- Rohendi, L., & Shamsu, L. S. binti H. (2023). Gender dalam Pendidikan Islam: Perspektif Fatima Mernissi. *Jurnal Iman Dan Spiritualitas*, 3(2), Article 2. <https://doi.org/10.15575/jis.v3i2.27788>
- Schimmel, A. (2003). *My Soul Is a Woman: The Feminine in Islam*. Continuum.
- Smith, D. E., Collins, P. H., & Chodorow, N. (2010). Feminist and Gender Theories. In S. Appelrouth & L. D. Edles, *Sociological Theory in the Contemporary Era: Text and Readings* (pp. 312–380). SAGE Publications. [Sagepub.Com/Sites/Default/Files/Upm-Binaries/38628_7.Pdf](https://www.sagepub.com/sites/default/files/upm-binaries/38628_7.pdf)
- Sofiani, I. K., & Mufika, T. (2020). Bias Gender dalam Pola Asuh Orangtua pada Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(2), Article 2. <https://doi.org/10.31004/obsesi.v4i2.300>
- Soro, S. (2022). Value Education in the Form of Bima Dompu Community Respectness. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(02), Article 02. <https://doi.org/10.30868/ei.v10i02.1826>
- Sulistiyowati, Y. (2021). KESETARAAN GENDER DALAM LINGKUP PENDIDIKAN DAN TATA SOSIAL. *IjouGS: Indonesian Journal of Gender Studies*, 1(2), Article 2. <https://doi.org/10.21154/ijougs.v1i2.2317>

- Takunas, R. (2018). DINAMIKA PENDIDIKAN PEREMPUAN DALAM SEJARAH ISLAM. *Musawa: Journal for Gender Studies*, 10(1), Article 1. <https://doi.org/10.24239/msw.v10i1.386>
- Umar, N. (2001). *Argumen Kesetaraan Jender Perspektif al-Qur'an*. Paramadina.
- Wardatun, A. (2009). Kompromi dan Interseksionalitas Gender dalam Pemberian Mahar: Tradisi Ampa Coi Ndai pada Suku Mbojo. *Ulumuna*, 13(1), Article 1. <https://doi.org/10.20414/ujs.v13i1.378>
- Wirata, I. W. (2015). Perempuan dalam Naskah Sasak. *Jumantara: Jurnal Manuskrip Nusantara*, 6(1), Article 1. <https://doi.org/10.37014/jumantara.v6i1.317>