Urgency of Islamic Education based on Gender Equality in Restoring the Patriarchy Culture in the Woman Kokoda Environment of West Papua Indonesia

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Abstract. The objective of this study is to find out the problem of gender inequality among women in the Kokoda Tribe in West Papua from the perspective of Islamic education. The research subjects were Kokoda women of various ages who settled at several areas in Sorong, West Papua. This research used descriptive qualitative approach. The results showed that the problem of gender equality in the Kokoda Tribe women was caused by 1) the strong patriarchal culture inherent in the Kokoda Tribe, 2) women as a symbol of fertility, and 3) the low religious understanding.

Keywords: Islamic education, gender justice, patriarchal culture.

INTRODUCTION

There are several research results that demand the education needs to play an active role in overcoming the problem of gender inequality. M Solichin [1] argues that inequality is often justified by interpretations of religious teachings. A cultural and structural will is needed to change the educational paradigm as Islam leads to gender equality [2], as well as the importance of gender equality is based on education formulated in national education [3]. Because one of the causes of gender inequality in the education sector is the factor of participation, access, control, and culture of the community, respondents' understanding of gender and gender-oriented education is still low [4]. Moreover, women must obtain rights and carry out their obligations to develop independence through education. Education for women is legitimized by historical data about the role of educated Islamic women of all time [5].

In fact, the rate of women's participation in education is still low. A number of factors, such as religious, cultural, social, political, and cultural factors are considered to be the cause. Women's views that are important literacy need to be changed by increasing equality of education access for women [6]. In fact, every child has the right to get the same education in his family and community environment, so an equality of education to children is a must [7].

Gender-based education is not only prepared to prepare different needs for life, but also proves to be more effective to find teaching methods that are in line with the characteristics of genders [8]. In addition, there is also a need to revise a religious education material that is commonly implemented by understanding professional gender bias. This is an innovation movement of religious education regarding equality and justice (equity) between women and men in economic, socio-cultural, and political access [9].

Islamic education is a process of total human formation without distinguishing genders. The existence of discrimination and forms of gender injustice are influences from the local culture and the interpretation of the methods of the Qur'an verses which lack of the women's role. This is because the verses of the Qur'an are understood in part and are not contextual [10]. It is also expected that educators and students need to change the paradigm and mindset in gender sensitive [11].

This study is to answer the problems faced by Kokoda women whose life is still biased by gender inequality through the role of religious education so that they are expected to play an active role in the community. Therefore, gender issues in the Papuan community are interesting to discuss because Papuans apply the patrilineal kinship system. A separate approach is needed in accordance with the cultural conditions adopted in this area. It can also use an Islamic perspective analysis to map the content of ideas and analyze trends in justice and equality values in Islamic teachings that are applied to Kokoda women.

METHOD

This study used the qualitative approach. The subjects are Kokoda Tribes who live in several areas in Sorong, West Papua. Data were obtained through observation and interviews. The subject was determined by observing the conditions and activities of the Kokoda women. Data were analyzed by simplifying and summarizing the results of observations and the results of interviews from the subjects of the study, and supporting/comparing data from several
Kokoda tribemen.

**RESULT**

In general, the condition of the Kokoda Tribes are in the middle to lower economic conditions: poor and apprehensive. Poverty is influenced by two factors: laziness and uncertainty low income. According to Rais [20], these two factors appear to be stereotypes inherent in this tribe. The nature of laziness has implications for the quality and quantity of income obtained. The education level of these tribesmen is mostly only in elementary level, junior high school, middle level or even tertiary institutions.

Women in Papua always live in marginal life. Women in the mountains and inland Papua are symbolized as fertility and beds in traditional homes, and as coals for the source of warming houses, cooking food, etc. Only these symbols manifest themselves in roles that apply in the domestic area, like being a babysitter, in the garden, and kitchen. The traditions and customs of Papua which are now arbitrarily interpreted consider men to be superior to women although in daily practice, both domestic and social roles, women actually tolerate it.

All of this has strengthened the cultural and structural perpetuations of women's workload. In other words, the "gender role" of women who maintain their neatness has resulted in the growth of their tradition and belief that they are responsible to implement all domestic work. The socialization of gender roles makes a guilt for women if they do not do it. While for men, they do not feel it as their responsibility, even traditions that forbid traditionally to participate. The workload has doubled for women who work. Apart from working outside their homes, they must also be responsible for all domestic work.

Women in this tribe have presented themselves in various roles. Moreover, the appearance shown in the attitude towards the problems faced, among others, fills their roles as a wife, a mother, and a community member as well supporting the family economy. There are at least three kinds of work to be done by wives in this tribe, namely: 1) working outside, such as farming, gardening, fishing, selling garden produce on the market or other side jobs; 2) doing husband's job, such selling farming products or fishing in the ocean; and 3) doing house chores, such as cooking, washing, cleaning the house or taking care of their children.

In addition, there is also a lack of respect for education for women, as it acceptance of education services as well as benefits and mastery. Although the Kokoda Tribe is still relatively few in contact with the world of education, however, they still prefer education for men to women. So, the women's opportunity to get education is limited then men. Kokoda men assume that they are the leader of the family, while women only focus on the activities of the kitchen, wells, and mattresses. This condition leads to a high women’s illiteracy rates.

Injustice to women also appears in the tradition of paying dowry. Dowry is applied to women according to the customs and traditions of the ancestors, even though they are Kokoda Muslims. The dowry is in the form of 1500-2000 ethnic items, such as jars, hanging plates, eastern fabrics, beads, and various kinds of goods. The amount of the dowry for Kokoda men, when making a proposal (Bani-Baminang) and delivering to the house of Kokoda women of a male family (Wowotara), is sometimes burdensome. This allows the men to free their responsibilities if they are unable to pay off the dowry, or even in case of promiscuity and unwed pregnancy, it is still charged to women.

There is no deterrent effect because the men are unable to provide income for their family. The traditional fine has compromised to Kokoda men, so they still commit impregnating a woman before marriage (roponggai).

Marginalization to Kokoda women occurs in the workplace, households, communities, and cultures. It often occurs in households in the form of discrimination against male and female family members. Marginalization is also strengthened by religious customs and interpretations. And this is still found in many tribes in Indonesia that do not give women the right to inherit altogether. Some religious interpretations give women's inheritance rights to half of the men's inheritance rights.

An interesting thing is when Kokoda women assume that the activity of working outside their homes is sincerely considered to help the duties or obligations of their husbands, understanding that they are Papuan women who are the symbol of fertility and sustenance through their hands.

However, Kokoda women are the object of physical and non-physical violence and discrimination from changing economic conditions. They also do not get involved in decision-making. They have no rights to talk or express ideas because women are conditioned to accept what men decide, not to give opinions.

The patriarchal conditions turns out to be supported by their religious understanding, as expressed by some Kokoda men. They are leaders (Qawwamuna) for women as stated in QS. An-Nisa verse 34 which states "Men are leaders of women" because Allah has exaggerated some of the other happiness". Furthermore, the word "Wadhribuhunna" suggests beating to women who are nusuyu. The majority of men is the foundation to justify beating to women/ wives.

Kokoda women’s sincerity to work outside their homes to help the family's economy, of course, is expected to be a collaboration among Kokoda men to ease the burden on Kokoda women, not just waiting for and accepting the results of women's efforts. In addition, it is also to be more polite in speaking and behaving to their partners or to their children.
DISCUSSION

The results showed that the both Kokoda women and men have different perceptions of the concept of gender justice in patriarchal culture because of differences in experiences that were interpreted differently. These differences are determined by either the presence or absence of self-adjustment and socio-cultural support that support the formation of their self-concept. Each individual experiences a process of forming self-concept, an assessment of the environment such as a view of the figure of Papuan women themselves, their families and children, adjustment, and future expectation that are different based on their experiences. The Kokoda community is bound by the power of sacred customs and traditions even though they are Muslims.

When the perception of Kokoda women's understanding (cognition) is different from understanding gender equality between the religious and cultural versions, the role of education and religious education to provide understanding to the community does not do apart. Moreover, the Kokoda Tribe still has little contact with the reality of education. It is hoped that they will understand the verses of the Qur'an and the Hadith proportionally and give women the opportunity to get a better education through the religious education of the Kokoda community.

CONCLUSION

The existence of gender injustice in Kokoda's women's lives, from the aspect of subordination, violence, double burden, and marginalization, demands the empowerment of Kokoda women and their communities to understand the weaknesses of patriarchal culture and the greatness of Islam to women’ equality. The religious teachings do not rise injustice between men and women in the Kokoda community. Islam is believed to be a religion that upholds the values of equality and justice, even against patriarchy, so the role of Islamic education is needed to prove concepts in understanding Islamic materials based on gender justice for students and society, changing the mind-set of educators, policy makers and religious, and customary leaders in the Kokoda tribe.

REFERENCES