

Analysis of Gender Equality in Education Through the Pisuke Tradition in Padamara Village, East Lombok District: Karl Marx's Conflict View

I Made Wimas Candranegara^{1,*}, I Wayan Mirta², I Ketut Jika, Moh. Taqiyudin
Ramdani³

^{1,2,3} Faculty of Social Science and Political Science Universitas Warmadewa
*Corresponding author. Email: wimascandranegara3491@gmail.com

ABSTRACT

Gender equality is an equal condition between men and women with the same rights and conditions or quality of life. The pisuke tradition is carried out from generation to generation where men must pay a certain amount of money or goods to women outside of the dowry payment. This tradition usually occurs in the Lombok area, especially in Padamara Village, Sukamulia District, East Lombok Regency. In Karl Marx's view of class conflict in the case of education that occurred in Indonesia and especially in Padamara Village, it can be assumed that this social class then emerged between the social classes of men and women, both male and female. The social class of women is looking for ways to fight back. One of the differences that occur is through the pisuke tradition. The class referred to here is the difference in the position or class of men and women in the eyes of the people of Padamara Village. This is by the results of research on giving pisuke, which is adjusted to women's level of education. The higher the woman's education level, the higher the amount of pisuke that must be paid. Furthermore, one of the national goals that are in line with the existence of awiq-awiq is to increase the educational participation rate of girls in Padamara village. Whether we realize it or not, Pisuke has a fairly influential impact on women in Padamara village. One of the impacts is in the world of education, as expressed by one resident of Padamara village, especially women, Pisuke's presence is also quite influential on the level of girls' education participation, this is because if the education level of girls is high, then the number of pisukes that men want to give will adjust. Then the main reason is the feeling of pride for women if the pisuke paid by men is because of the view of society if the pisuke paid by men affects the views of women's social strata. Therefore, this pisuke became a vehicle for women's resistance to increase their social strata in Padamara village. This is because the number of pisukes given will contribute to society's view of the social status of women, not just the nobility.

Keywords: Education, Gender Equality, Pisuke Tradition.

1. INTRODUCTION

Gender equality is an equal condition between men and women in legal rights, and the conditions or quality of life are the same. Gender equality is one of the human rights of every human being. Gender differentiates roles, attributes, traits, attitudes, and behaviors that grow and develop in society. Gender roles are divided into productive roles, reproductive roles, and social roles. However, in reality, until now, women are often considered weak and only become complementary figures.

In education, women often do not receive support in the form of material and morals to receive a more proper education, especially in traditional communities living in rural areas. Education is essential to convey the aims and objectives of development. It is not easy to carry out developmental changes in every level of society because the values and norms have been built strongly through culture.

Education that is not discriminatory will be very beneficial for both women and men, especially to realize equality and justice to achieve growth, development, and eternal peace in human life. Education is considered and stated as the main element of the nation's intelligence and

as a product of social construction. Thus education also has a role in the formation of gender relations in society. Gender equality does not occur scientifically, especially in areas with strong subcultures (Ariyanto Nugroho in Kompas, 2011: 10). This statement was raised because there have been many gender inequalities in society that are assumed to arise due to a gender bias in education. So it is necessary to have programs or activities and traditions that can uphold gender equality justice which continues to be a taboo issue.

The pisuke tradition is a tradition that is carried out from generation to generation in which the male must pay a certain amount of money or goods to the female outside of the dowry payment. The gift in question can be in the form of money or objects when a messenger from the groom asks the woman to her guardian. The number or size of the pisuke is usually determined during the pre-wedding procession, which is usually called true-selabar. For some Lombok people, this pisuke is a gift that must be given before the marriage contract takes place, usually if there is no definite agreement on the amount of pisuke that must be given. The wedding may be delayed, even if the marriage will not happen if the family the man refuses to pay the pisuke according to the request of the woman's family. In general, the amount of pisuke that the man must pay is adjusted to the level of education of the woman who wants to be the bride. The higher the education level of women, the higher the amount of pisuke that must be paid. Traditions like this usually occur in the Lombok area, especially in Padamara village, Sukamulia, and East Lombok.

Padamara village is one of the villages in the Sukamulia sub-district, East Lombok district, which still adheres to the customs (awiq-awiq desa) that exist in the village. Padamara village, in its historical trajectory, is known as a traditional area, where almost all aspects of community life have traditional values that not only apply to the Padamara village community but are also respected by other Sasak communities outside Padamara village, especially the surrounding villages. This is because the existing customary awiq-awiq does not conflict with religious values and the goals of national development. Likewise, the concept of pisuke is still preserved by the people of Padamara village. Because according to the people, there are no conflicting customs and religions because the values contained in these customs were born as a result of the development of Islamic teachings. However, apart from the above, exciting things happened in Padamara village. Efforts to increase the level of participation in girls' education have been carried out in the village. These efforts may not be realized directly by the surrounding community. This is because these efforts are processed in such a way in the form of giving awiq-awiq pisuke by their ancestors in the marriage process in the village, which gradually changes the mindset of women and parents in the village towards education, especially their daughters. This kind of thing can increase the interest and participation of girls in Padamara village, and as an effort in order to succeed the

ideals of the State which have been stated in the SISIDIKNAS Law No. 20 of 2003 chapter IV, the third part of article 8 also explains the role of the community in the continuity of education which reads: "The community has the right to participate in planning, implementing, monitoring, and evaluating educational programs."

Most of the people of Padamara village do not see the essence of the traditional role of the pisuke, which has permanently been established. Sometimes some people today only see that the pisuke custom is only a village ritual that does not have a profound and high meaning, even though if examined more deeply, it turns out that the concept of awiq-awiq pisuke has a deep meaning, namely elevating the position of women who incidentally become people second only to men, at least, equal to men in terms of education and social strata. The above is reinforced by the results of this study, especially regarding the impact of the existence of pisuke in Padamara village, including As a trigger for social dynamics in Padamara village, as a trigger for the spirit of girls' educational participation, as a medium for transforming gender equality values.

2. METHOD

The method used in this study is a qualitative method with a literature study and interview approach. The main types of references used in the study of literature are journals and scientific articles. The data obtained from the literature will be used to analyze and explain problems in a discussion. Informants interviewed in this study included the Padamara Village Head, Community Leaders, and the Padamara Village Community.

3. RESULT AND DISCUSSION

State of the art research is taken from several examples of previous research as a guide or example for research that is currently being carried out. Examples taken are related journals on gender equality in education and the pisuke tradition. One of the journals entitled "Gender Equality in Education" by Rustan Effendy, a lecturer at the State Islamic High School (STAIN) Parepare in 2014, describes efforts to provide opportunities for women to improve the quality of education. The second two, entitled "Pisuke in Marriage Customs, Masalah mursalah Perspective" by Sri Suci Haryanti from the State Islamic University of Maulana Malik Ibrahim Malang in 2017 which explains that the pisuke tradition is mandatory for the Muslim community of the Sasak tribe so that the continuation of traditional marriages can be said to be valid under customary law.

Based on the two journals above, it can be concluded that gender equality does not mean contradicting between men and women. However, it is more interpreted as building relations and equal opportunities between men and women. The education pathway through a gender-based curriculum is an effort to realize sustainable

national development. One example of his efforts is the pisuke tradition.

3.1 Gender Equality

The term gender, according to Oakley (1972), means a difference or gender that is not biological and is not God's nature. Meanwhile, Caplan (1987) asserts that gender is a behavioral difference between men and women apart from the biological structure, most formed through social and cultural processes. *Gender* in social science is defined as a pattern of male and female relations based on their social characteristics (Zainuddin, 2006: 1). Hilary M. Lips defines *gender* as cultural expectations for men and women (for women and men). Meanwhile, Linda L. Lindsey considers that all societal decisions regarding the determination of a person as male or female are included in gender studies. (What a given society defines as masculine or feminine is a component of gender). H. T. Wilson defines *gender* as a basis for determining the differences in the contribution of men and women to culture and the collective life that results in them becoming male and female. Elaine Showalter mentions that gender is more than just a distinction between men and women in socio-cultural construction (Nasaruddin Umar, 2010: 30).

According to Oakley (1972), Gender equality is a difference or gender that is not biological and not God's nature but has the same dignity and worth. On the other hand, according to Caplan (1987), Gender equality is the difference in behavior between men and women apart from most biological structures formed through social processes and social and cultural interactions. Not only that, according to Zainuddin (2006), *gender equality* can be defined as a pattern of male and female relations based on their social characteristics. It is realized that gender is a new issue for society, thus giving rise to the disproportionate sharing of interpretations and responses about gender. One of the factors that influence it is the various interpretations of the notion of gender.

3.2 Field of Education

According to the National Education System Law no. 20 of 2003: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society. On the other hand, according to the Big Indonesian Dictionary, education is changing the attitudes and behavior of a person or group of people to mature human beings through teaching and training efforts; process, method, and manufacture of educating. Meanwhile, according to Edgar Dalle that education is a conscious effort carried out by families, communities, and government through guidance, teaching, and training activities, which take place at school and outside school throughout life to prepare students to be able to play roles in various living environments effectively stay for the future.

3.3 Pisuke Tradition

Customary law has several processes in marriage, and one of them is pisuke. Pisuke is a process of bargaining over the security deposit between the female guardian and the male guardian. Guardians from the female side often ask for a high price for pisuke so that it is not uncommon for the male side to burden the payment. The delay in payment of pisuke money can hinder the implementation of the marriage process, breaking the relationship between the bride and the family of both parties. This is because pisuke is the determinant of a marriage can proceed to the subsequent marriage process or not.

3.4 Karl Marx's Viewpoint of Class Opposition

The class struggle is an active manifestation of class conflict seen from various socialist points of view. "The written history of all hitherto existing societies is the history of the class struggle," stated Karl Marx and Friedrich Engels. According to Marx, the conflict between the upper and lower classes is not because of envy or selfishness but objective interests. Marx wrote: "The issue is not what the proletariat or the whole proletariat envisions as the goal. The problem is what the proletariat is and what history will be forced to do by its very nature" (Franz Magnis-Suseno: 116). From this interdependence lies the hidden intentions of the working class. The employer class wants as much profit as possible in free competition, so the employer class wants to finance the working class as low as possible.

Moreover, conversely, workers want to get as many wages as possible, reduce working hours, and control the factories where they work. When the employer class weakens in the sense that it is no longer able to control its economy, it is at that time that the working class is increasingly able to control their interests so that a revolution occurs. The private property rights of the working class can be abolished. In Marx's theory, several things are essential. First, the economy and power roles are essential because their interests are primarily determined by their respective positions. Second, the upper class does not want any change because the upper class is already stable and well-off with their assets, so the upper class directly maintains its status as the upper class.

On the other hand, the lower classes want to change because they are oppressed, and change or revolution is the only way to advance. Third, the lower class that has been oppressed for a long time desires to conquer the upper class. On the contrary, the upper class will continue to maintain its decisive role as the upper class. Therefore, social change can only be achieved using revolution so that the point of view of Karl Marx can be a reference from aspects of life.

3.5 Padamara Village & Pisuke Tradition

Padamara Village is one part of Sukamulia District which is geographically expansive, Padamara Village,

Sukamulia District, East Lombok Regency, West Nusa Tenggara Province. Which until now still adheres to the pisuke customs (awiq-awiq village) that exist in the village. Padamara village, in its historical trajectory, is known as a traditional area, where almost all aspects of community life have traditional values that not only apply to the Padamara village community but are also respected by other Sasak communities outside Padamara village, especially the surrounding villages. This is because the existing customary awiq-awiq does not conflict with religious values and the goals of national development.

Likewise, the concept of pisuke is still preserved by the people of Padamara village. Because according to the people, there are no conflicting customs and religions because the values contained in these customs were born due to the development of Islamic teachings. For the people of Padamara village, customs are norms that are upheld in life. Customs also instill a firm belief in the power of Allah SWT to create humans with complete perfection. Customs create humans in life, and their lives always show good, positive attitudes and traits and are based on morality. Pisuke is several gifts from the groom's family to the bride's family. The gift in question can be in the form of money or objects when a messenger from the groom asks the woman to her guardian. The number or size of the pisuke is usually determined during the pre-wedding procession, which is usually called true-selabar. For some Lombok people, this pisuke is a gift that must be given before the marriage contract takes place, usually, if there is no definite agreement on the amount of pisuke that must be given, then the wedding may be delayed, even if the marriage will not happen if the family the boy refuses to pay pisuke according to the request of the female family. In general, the amount of pisuke that the man must pay is adjusted to the level of education of the woman who wants to be the bride. The higher the education level of women, the higher the amount of pisuke that must be paid. Not infrequently, this issue will end up in court because female guardians are usually not willing to marry off their children if the requested pisuke is not fulfilled. Traditions like this usually occur in the Lombok area, especially in Padamara village, Sukamulia, and East Lombok.

3.6 Karl Marx's Theory Based on Gender Equality in Pisuke

In Mark's view, the history of society on earth is the history of class struggles between free and slaves, nobles and commoners, masters and workers, in short, between the oppressors and the oppressed. Since humans were born, they were not motivated by big ideas such as politics, science, art, and religion, but by material needs to sustain life such as food, drink, shelter, and clothing. In classical and medieval times, human civilization was dominated by agriculture. In contrast, in modern times, capitalism emerged, namely, a new model of trade and factories, which resulted in the emergence of the bourgeoisie and the proletariat. Capitalism gives benefits

to the bourgeoisie/middle class, while for the proletariat, they get nothing. They only sell labor for company owners to earn wages for their livelihood. It is from this that conflicts arise, resulting in the suffering of the proletariat. Mark's thoughts sparked the proletariat to carry out a revolution by destroying the entire socio-economic system oppressing it, but the bourgeoisie did not want to give up its wealth.

Furthermore, in Marx's view, social class is a classification of humans in a classification that is not equal to social groups. If social groups put more emphasis on grouping humans based on horizontal differences, but in social classes, humans are grouped based on differences in collective qualifications vertically. Social qualification vertically, humans are grouped according to their respective classes, such as upper class, middle class, and lower class. The problem that occurs in the social life of this society is why there is always a grouping of social classes. From these social classes, conflicts arise, resulting in the suffering of the proletariat. Mark's thoughts sparked the proletariat to revolution by destroying the entire socio-economic system cracking down on it. However, the bourgeoisie did not want to give up its wealth.

In the case of education that occurred in Indonesia and especially in Padamara Village, it can be assumed that this social class then emerged between the social classes of men and women, intentionally or not, the social class of women looking for a way out to fight the differences that occurred, one of which was through the pisuke tradition. . The class referred to here is the difference in the position or class of men and women in the eyes of the Padamara village community. This is by the results of the study that giving pisuke was adjusted to women's level of education. The higher the education level of women, the higher the amount of pisuke that must be paid. Furthermore, it is not one of the national goals that are in line with the existence of awiq-awiq to increase the participation rate and education of girls in Padamara village. If you look back at the 60s era, parents' support for girls' education is far less than that for boys. In general, the Sasak people until the 1960s still underestimated the participation of girls in formal education, especially in rural areas. The results of a survey conducted in Padamara village explained that the level of participation of girls in the 1980s-1990s ranged. Girls' educational participation was still quite adequate, but the level of education at this time was only up to high school and equivalent and was still dominated by men. Meanwhile, in 2000-present, the education level of girls is equal to that of boys, some have graduated to Strata 2 (S2), and many girls have continued their education outside the region. ²⁴ The low participation rate of girls compared to the participation rate of boys in Padamara village, especially before the 1970s, then at this time changed completely, namely reaching an equal and even higher rate of participation of girls than boys in all levels of education is phenomenal and exciting to investigate more deeply, especially about the role of adat which is

still vigorously maintained by the Sasak people, especially the concept of pisuke which has always existed to this day.

Whether we realize it or not, pisuke has a fairly influential impact on women in Padamara village in the course of its journey. One of the impacts is in the world of education, as stated by one of the residents of Padamara village, especially women, the existence of pisuke is also quite influential on the level of education participation of girls, this is because if the education level of a girl is high, the number of pisuke to be given by the male will adjust accordingly. Then the main reason is a sense of pride for the female side if the pisuke paid by the male side is due to the opinion of the Padamara community if the pisuke paid by the male side affects the view of the female social strata. From the results of an interview with a resident of Padamara village (a woman), it can be concluded that education is a way to improve social strata in society, where pisuke plays a role in women's motivation to continue their education. This is because of the changing mindset of the Padamara village community, which begins to see someone with their capacity. Therefore, education for the community, especially women, is essential both for themselves and the community. This is what makes Padamara village women more active in increasing their level of education. The higher the education they take, the higher the pisuke they have to give them. In this way, of course, the social strata of women will also increase. In addition, in terms of gender equality, it turns out that pisuke plays a role. The gender equality referred to in this case is, when the man gives pisuke in a predetermined or agreed amount, especially in large quantities, then the man will not be easy to divorce or divorce his wife, with the consideration that he has already spent much money, especially the gift of pisuke.

4. CONCLUSION

Gender equality is justice in providing opportunities for gender men and women in terms of participation in education. Education is an essential tool to achieve gender equality in the relationship between men and women. There are still many development policies that are gender-biased and seem to ignore the role of women. There have been many good practices and other innovations in mainstreaming gender equality in education in Indonesia and internationally. One of them is the pisuke tradition which provides efforts to uphold gender equality for women through Karl Marx's class conflict perspective.

It is hoped that the future challenge is to rebuild education as part of the cultural force. To ensure the fulfillment of human rights and implementation, where women can move forward together and feel the same treatment as other citizens, namely men, because humans are also humans who have the same human rights, with the opening of broader access to education is one key to

improving empowering women to be able to participate in decision-making in all areas of community life, as well as the goals of national development.

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