

Gendered Barriers to Education: Patriarchal Culture and Women's Participation in Rembitan Village, Indonesia

Zilly Arsyika Masyhuri¹, Syafruddin², Nursaptini³

¹Faculty of Teacher Training and Education, University of Mataram, Indonesia.

E-mail: zillyarsyikamasyhuri@gmail.com

²Faculty of Teacher Training and Education, University of Mataram, Indonesia.

E-mail: sayfruddin@unram.ac.id

³Faculty of Teacher Training and Education, University of Mataram, Indonesia.

E-mail: nursaptini@unram.ac.id

Abstract: Patriarchal culture remains a significant issue in Indonesia, influencing various aspects of social life, including education. The patriarchal value system that positions men as dominant decision-makers has created gender disparities that restrict women's access to education. This study aims to identify, understand, and analyze the influence of patriarchal culture on women's educational participation in Rembitan Village, Central Lombok Regency. Using a qualitative case study design, data were collected through in-depth interviews with ten informants and nine female participants who had dropped out of school or had not pursued higher education. The data were analyzed using qualitative techniques and validated through source, method, and time triangulation. The findings reveal that patriarchal values remain deeply rooted in Rembitan society and manifest in two primary forms: (1) cultural patriarchy, which prioritizes boys' education and reinforces male dominance in decision-making, and (2) domestic patriarchy, characterized by gender-based divisions of labor and male control over household decisions. These conditions limit girls' motivation and opportunities to pursue education. The study recommends strengthening gender awareness through family and community education, enhancing the role of institutions in promoting equality, and developing local policies that support women's access to education, particularly in rural areas.

Keywords: Education; Gender Inequality; Patriarchal Culture; Women's Participation

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1. Introduction

Before the 20th century, women in Indonesia were not recognized as equal to men in various aspects of life, including the economic, political, legal, and educational spheres.¹ In education, there was a prevailing perception that schooling should be prioritized for boys rather than girls. This male-oriented perspective reflects a deeply rooted patriarchal culture that continues to persist in society.² As a result, the principle of equality in education, which should guarantee fairness without discrimination based on status or gender, has not yet been fully realized.³

Several previous studies have discussed issues related to patriarchy and women's access to education. Simbolon and Sunbanu revealed that communities still believe education should be prioritized for boys, as parents assume that sons will be the heirs who continue the family lineage.⁴ Similarly, Huda stated that the persistence of patriarchal culture, where customary law still places men in dominant and superior positions, further reinforces gender inequality.⁵ This phenomenon is supported by data from Statistics Indonesia, as reflected in the Human Development Index (HDI), where the male HDI reached 77.26%, while the female HDI was only 70.96%.⁶ Moreover, BPS Indonesia data also indicate a significant disparity in the School Participation Rate at the upper secondary level in 2023 between urban and rural areas: 18.50% of children in urban areas did not continue to senior high school, compared to 26.06% in rural areas.⁷ Meanwhile, the 2023 National Socioeconomic Survey conducted by the BPS Office of West Nusa Tenggara Province showed that the percentage of the population aged five and above who were still attending school was 26.30% for males and 24.78% for females.⁸ These figures illustrate that women still face barriers in accessing education, largely due to the persistence of patriarchal norms that prioritize boys' opportunities in all sectors.⁹

Rembitan Village, located in Central Lombok Regency, is one of the areas where female participation in education remains low. Available data clearly show a gap in educational access, particularly in several hamlets with very low levels of schooling. According to an interview with the village secretary, in addition to

¹ Ade Irma Sakina dan Dessy Hasanah Siti A., "Menyoroti Budaya Patriarki di Indonesia." *Jurnal Sosial Share*, 7, no.1 (2017). <https://doi.org/10.24198/share.v7i1.13820>

² Efendi. "Kesetaraan Gender dalam Pendidikan." *Jurnal STAIN Parepare Almaiyyah*, 7 no.2 (2014) : 142-297

³ Anwar. "Implikasi Budaya Patriarki Dalam Kesetaraan Gender Di Lembaga Pendidikan Madrasah (Studi Kasus Pada Madrasah Di Kota Parepare)." *Jurnal Al-Maiyyah*, 10 no. 1 (2017): 63-64

⁴ Simbolon Gallex & Sunbanu Ady Benny. "Perempuan dan Budaya Patriarki terhadap Angka Putus Sekolah (Studi Kasus di Desa Netpala, Kecamatan Mollo Utara, Kabupaten Timor Tengah Selatan)." *Jurnal Pendidikan Indonesia*, 5 no. 10 (2024). <https://doi.org/10.59141/japendi.v5i10.5196>

⁵ Huda. "Peran perempuan Samin dalam budaya patriarki di masyarakat lokal Bojonegoro". *Jurnal Sejarah, Budaya, dan Pengajarannya*, 14 no.1. (2020).

⁶ Badan Pusat Statistik. Indeks Pembangunan Manusia (IPM) berdasarkan Gender, 2022–2023. Jakarta: BPS (2024).

⁷ Badan Pusat Statistik. "Indeks Pembangunan Manusia (IPM) menurut Jenis Kelamin, 2022-2023". (2024).

⁸ Badan Pusat Statistik Provinsi Nusa Tenggara Barat. Statistik Pendidikan Provinsi Nusa Tenggara Barat 2023. Mataram: BPS NTB (2024).

⁹ Nursaptini, Muhammad Sobri, Deni Sutisna, Muhammad Syazali, & Arif Widodo. "Budaya Patriarki dan Akses Perempuan dalam Pendidikan." *Jurnal Al-Maiyyah*, 12 no.2 (2019)

economic factors, the strong influence of customary and cultural values upheld in several hamlets also contributes to women's low participation in education. Among the 21 hamlets in Rembitan Village, Sade Hamlet remains one of the most traditional, which exacerbates educational inequality between men and women.

Educational data from one hamlet in Rembitan Village highlight this disparity. At the higher education level, only one woman successfully pursued tertiary education in 2000. Since then, no other woman from the hamlet has continued to university, while thirteen men have attained higher education. The sociocultural conditions of Rembitan Village, which are deeply rooted in customary norms and traditions, significantly shape community perceptions of education, particularly regarding women. The low participation of women in education cannot be separated from the patriarchal culture that is considered part of the customary order to be obeyed in daily life.

Preliminary observations conducted by the researcher revealed evidence of patriarchal practices. Most school-aged girls were found selling goods around the village instead of attending school. Further interviews with a female participant who dropped out and married at sixteen revealed that patriarchal culture was the main factor influencing her decision to leave school. Her family did not support her education; instead, she was trained from a young age to weave a skill regarded as essential preparation for marriage. This condition reflects a social construction that confines women's roles to domestic responsibilities and marital readiness, thereby limiting their educational opportunities. This aligns with the statement of Widya et al., who emphasized that education is a fundamental factor in supporting national development and economic growth. However, many school-aged girls still do not receive proper education due to their parents' patriarchal views.¹⁰

Based on these findings, this study aims to identify, understand, and analyze patriarchal culture and women's educational participation in Rembitan Village, Central Lombok Regency. It also seeks to identify the specific manifestations of patriarchy within social and family contexts that influence women's educational decisions. To achieve these objectives, this study employs a case study method focusing on the contextual relationship between patriarchal culture and women's educational participation in social life.

The contribution of this research is expected to provide a comprehensive understanding of how patriarchal culture shapes women's access to and experiences in education in rural areas. Furthermore, the findings are intended to serve as an academic reference for gender and education studies and as a consideration for local governments, educational institutions, and communities in formulating empowerment policies and programs that promote equal participation in education.

2. Method

This study employs a qualitative approach using a case study method, focusing on patriarchal culture and women's educational participation in Rembitan Village, Central Lombok Regency. This approach was chosen because it enables the researcher to gain a comprehensive understanding of the experiences of women who

¹⁰ Larasati Regina Widya, Hamidsyukrie ZM, & Sukardi. "Kesetaraan Gender dalam Akses Pendidikan dan Pekerjaan bagi Perempuan di Dusun Sade, Desa Rembitan." *Jurnal Pendidikan Sosial Keberagaman*, 9 no.2 (2021). 10.29303/juridiksiam.v9i2.339

live and develop within a patriarchal cultural environment. The study emphasizes an in-depth exploration of the phenomenon under investigation, aiming to uncover the meanings, processes, and contextual factors embedded within it. Qualitative research is inherently exploratory, allowing researchers to generate new insights or theoretical understandings from the collected data rather than being constrained by predetermined hypotheses.

The study involved nine women who met the selection criteria, along with ten additional informants selected to enrich the data by providing broader perspectives, including village officials, community leaders, and family members. A purposive sampling technique was used, with the following criteria: (1) women residing in Rembitan Village; (2) women from Rembitan who dropped out of school; (3) women who did not continue to higher education; and (4) women who never received formal education.

Data analysis was carried out using Creswell's case study analysis framework, which consists of five key stages. The first stage, data organization, involved systematically arranging interview, observation, and documentation results related to patriarchal culture and women's educational participation in Rembitan Village. The second stage required intensive reading and memo writing to assign analytical meaning to the collected data. In the third stage, the researcher described, classified, and interpreted the data by developing thematic codes and constructing a database to manage information on patriarchal norms and women's engagement in education. The fourth stage focused on interpreting the findings by integrating them with relevant literature and previous studies, ensuring coherence between empirical data and theoretical perspectives. Finally, in the data presentation and visualization stage, the findings were presented in both textual and tabular forms to provide a clear and comprehensive overview of the research results.¹¹

To ensure data validity, this study employed source, technique, and time triangulation by cross-checking information obtained from interviews, observations, and documentation related to patriarchal culture and women's participation in education in Rembitan Village.¹² 1) Source triangulation involved validating data from multiple informants by comparing information collected from various sources to enhance credibility.¹³ 2) Technique triangulation refers to verifying and validating information obtained from the same data source through different methods.¹⁴ The researcher cross-checked interview, observation, and documentation data, integrating the results to reach comprehensive conclusions.¹⁵ 3) Time triangulation entailed validating information collected through interviews, observations, or other

¹¹ Creswell. *Penelitian Kualitatif dan Desain Penelitian (Memilih di antara Lima Pendekatan)*. (Yogyakarta: Pustaka Pelajar, 2014).

¹² Susanto, Risnita, & Jailani Syahrani. "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah". *Jurnal Pendidikan Sosial & Humaniora*, 1 no.1. (2023).

¹³ Alfansyur, & Andarusni. "Seni mengelola data: Penerapan triangulasi teknik, sumber, dan waktu pada penelitian pendidikan sosial". *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah*, 5 no.1 (2020)

¹⁴ Alfansyur, & Andarusni. "Seni mengelola data: Penerapan triangulasi teknik, sumber, dan waktu pada penelitian pendidikan sosial". *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah*, 5 no.1 (2020)

¹⁵ Sugiyono. *Metode penelitian kualitatif, kuantitatif dan R&D*. (Bandung: Alfabeta, 2013).

methods at different times or under varying conditions.¹⁶ When inconsistencies were found during data verification, repeated checks were conducted until consistency and reliability of information were achieved.¹⁷

3. Results

Based on interviews and observations, patriarchal culture was identified as the primary factor influencing women’s participation in education in Rembitan Village. The findings can be categorized into three main dimensions: (1) patriarchy in cultural practices, (2) patriarchy in household production, and (3) patriarchy as a social structure shaping gender relations in education.

3.1. Patriarchy in Culture

Patriarchal culture in Rembitan Village significantly shapes women’s educational participation, resulting in notable gender disparities. While boys are encouraged to pursue higher education, girls are often guided toward domestic roles. The data collected reveal patterns of inequality across educational levels, highlighting how cultural norms, economic considerations, and customary practices influence access to education. The table below summarizes the processed findings based on informants’ accounts and community observations.

Table 1. Manifestations of Patriarchal Culture Affecting Women’s Educational Participation in Rembitan Village

Aspect	Finding
Parental financial capacity	Education depends on parents’ ability to pay; boys are prioritized for investment in schooling.
Educational encouragement	Boys are encouraged to continue schooling to higher levels; girls often stop after junior/senior high.
Mobility restrictions	Girls are restricted from studying or working far from home; men can study independently elsewhere.
Cultural expectations	Higher education is seen as a social investment for men; women are expected to assume domestic roles.
Marriage and domestic roles	Girls are often married off early; expected to become housewives regardless of educational attainment.
Respect and social position	Women are respected, but customary rules limit autonomy; men hold decision-making and leadership roles in the family.

Source: Primary data, 2025

¹⁶ Alfansyur, & Andarusni. “Seni mengelola data: Penerapan triangulasi teknik, sumber, dan waktu pada penelitian pendidikan sosial”. *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah*, 5 no.1 (2020)

¹⁷ Sugiyono. *Metode penelitian kualitatif, kuantitatif dan R&D*. (Bandung: Alfabeta, 2013).

The table demonstrates that systemic inequalities are embedded in local culture, reflecting a patriarchal mindset that prioritizes male education. Informants' experiences illustrate how these norms operate in daily life. According to AE (55 years old), while girls are not formally prohibited from attending school, parents often limit their education due to safety concerns and traditional expectations, preferring to marry daughters off after high school. Similarly, Y (28 years old) explained that she only completed elementary school due to economic difficulties and cultural norms restricting her mobility, whereas her brother was encouraged to pursue a university degree as the future head of the family. AZ (52 years old) added that, despite women being respected in the community, customary rules prevent them from traveling or studying far without a male relative, whereas men are free to pursue education independently.

These findings indicate that cultural patriarchy not only constrains women's educational opportunities but also reinforces broader social hierarchies. Education is framed as a privilege and a social investment for men, while women are expected to focus on domestic responsibilities. Such norms perpetuate gender inequality, limiting women's intellectual development and participation in public and professional spheres. By embedding the belief that higher education is unnecessary for women, the community sustains structural disparities that restrict women's mobility, decision-making, and access to social resources. This cultural system, therefore, functions as a mechanism for maintaining male dominance while constraining women's potential and opportunities in education and broader social life.

3.2. Patriarchy in Household Production

Patriarchal structures in Rembitan Village extend beyond education, manifesting strongly in household production and decision-making. Fathers, as heads of households, predominantly determine daughters' educational paths, reflecting broader cultural norms that prioritize male opportunities. Women's involvement in household and economic activities is largely unrecognized, and their labor is often assumed to be supplementary rather than valuable. Observations and interviews indicate that women's time is heavily occupied with domestic chores and family economic contributions, which significantly restricts their educational and professional development. The following table summarizes the main findings regarding household production and gender roles in Rembitan Village.

Table 2. Patriarchal Household Practices and Their Impact on Women's Education and Economic Participation

Aspect	Finding
Household decision-making	Fathers determine daughters' education; sons have autonomy to pursue higher education.
Early marriage	Girls often marry after junior high due to financial constraints and limited job opportunities; boys' marriage timing is less constrained.
Domestic labor participation	Girls spend significant time on household chores, sibling care, cooking, cleaning, and weaving traditional fabrics.
Economic activities	Girls assist parents in small-scale village businesses (e.g., selling snacks or handicrafts) but rarely receive recognition.

Aspect	Finding
Perceptions of work roles	Men are viewed as suited for physically demanding jobs; women are considered appropriate only for lighter domestic work.
Social and economic recognition	Women's household and economic contributions are undervalued socially and economically, reinforcing marginalization.

Source: Primary data, 2025

The table highlights the gendered division of labor and its consequences for women's education and autonomy. Informant IR (30 years old) reported that she could not continue her studies because her parents did not allow her to attend university far from home, whereas her brothers were free to pursue higher education. Similarly, an elementary school teacher, S (45 years old), explained that parents fear for their daughters' safety if they study outside the village, while sons are encouraged to study anywhere due to expectations of future leadership as heads of families. Early marriage further limits women's opportunities; IJ (22 years old) shared that she married after junior high because of financial constraints, restricted job opportunities, and her husband's restrictions on working far from home. These narratives reveal how patriarchal control over women's choices, mobility, and bodies limits access to education and economic independence, aligning with radical feminist perspectives.

Observations during field visits corroborate these accounts. Girls spend most of their time performing household chores and assisting with family economic activities, including preparing meals, cleaning, caring for siblings, selling goods in the village, and weaving traditional fabrics. These time-intensive tasks hinder their ability to engage in formal education or skill development. Patriarchal cultural perceptions reinforce the notion that men are more capable of performing physically demanding or economically productive tasks, while women's contributions are viewed as secondary. Despite often possessing equal or superior work ethic and capabilities, women's labor remains undervalued and invisible. Consequently, household production in Rembitan Village functions as a mechanism of patriarchal control, maintaining structural inequality and limiting women's participation in both educational and economic spheres.

3.3. Patriarchy as a Social Structure Shaping Gender Relations in Education

Patriarchy in Rembitan Village operates as a comprehensive social structure that shapes gender relations and influences educational opportunities. Household production and cultural norms are particularly prominent in maintaining women's subordinate position. These structures interact to prioritize men's education and public roles while restricting women's mobility, access to schooling, and opportunities to pursue higher education. Socially constructed gender roles define what is considered "appropriate" for women, creating expectations that women focus on domestic and caregiving responsibilities rather than academic advancement. The table below summarizes the key manifestations of patriarchy as a social structure affecting education in the village.

Table 3. Patriarchal Social Structures Limiting Women’s Educational Opportunities in Rembitan Village

Aspect	Finding
Household responsibilities	Girls spend most of their time performing household chores and assisting in family economic activities, limiting time for schooling.
Cultural norms	Women’s education is considered secondary; pursuing higher education is viewed as unnecessary.
Decision-making education	in Male heads of households control daughters’ educational paths, while sons have autonomy in school and career choices.
Early marriage	Girls often marry young due to cultural and economic pressures, interrupting their education.
Social expectations	Women are expected to assume domestic and caregiving roles; men are positioned for leadership and public responsibilities.

Source: Primary data, 2025

The table highlights the structural mechanisms through which patriarchy limits women’s educational opportunities. Household responsibilities and domestic labor occupy significant portions of girls’ daily routines, reducing their ability to attend school or pursue higher education. Cultural norms reinforce the perception that women’s education is less important, and male heads of households retain authority over educational decisions, restricting female agency. Early marriage further interrupts educational progression, while social expectations maintain women’s roles in domestic and caregiving tasks. Together, these factors create a systematic pattern of gender inequality in education.

These findings indicate that patriarchy operates not merely as tradition but as a structured social system that shapes behaviors, roles, and opportunities. Women’s access to education is constrained by household duties, social expectations, and family decision-making, while men are granted greater freedom and support to pursue academic and public roles. Addressing these disparities requires interventions that go beyond financial assistance or educational facilities; it involves transforming household responsibilities, challenging cultural norms, and fostering gender awareness at the community level to create equitable access to education for women.

4. Discussion

4.1. Patriarchy in Culture

This study reveals the significant influence of patriarchal culture on women’s participation in education in Rembitan Village. Boys are consistently prioritized for schooling, with many cases showing girls dropping out while their brothers continue until graduation, reflecting a widespread perception that boys’ education is more important. Cultural norms and customary traditions further restrict girls’ mobility, preventing them from traveling outside the village to pursue education, whereas boys

are free to study anywhere. Local beliefs reinforce the notion that education beyond the home is unsafe for girls, acting as a social mechanism that discourages or prevents continued schooling. In addition, domestic responsibilities, social expectations, and community pressure require girls to remain close to home and fulfill traditional roles, while boys enjoy greater autonomy and access to educational opportunities. These combined factors, family prioritization, restrictive customs, safety concerns, and gendered social expectations, demonstrate how patriarchal culture systematically limits girls' educational participation and reinforces gender inequality in the community.

This condition aligns with Sylvia Walby's concept of patriarchal structures, in which culture functions as one of the main arenas for male dominance over women. Cultural norms perpetuate gender inequality by normalizing women's subordination as something "natural." In Rembitan society, these norms are reinforced by customary laws that prohibit women from traveling without male accompaniment, thus limiting their access to secondary and higher education.¹⁸ According to Fikri, women possess various inherent human rights, including the right to knowledge, that is, the right to education, to develop intellectual capacity, and to participate equally in educational and intellectual pursuits without gender-based discrimination.¹⁹ These findings are consistent with the research of Widya et al., which shows that many school-age girls still lack adequate access to education. Education plays a crucial role in supporting national development and economic growth.²⁰ Similarly, Sulistyowati argues that patriarchal culture positions men as dominant figures, while women are expected to be submissive. The patriarchal paradigm often shapes social perceptions, reinforcing the notion that even highly educated women are ultimately most suited for domestic roles as housewives.²¹ Ironically, education, typically viewed as a means of empowerment, often becomes an arena that reproduces male privilege and entrenches gender hierarchies.²²

4.2. Patriarchy in Household Production

This study also reveals the persistence of patriarchy within household production, manifested in several patterns. Boys are consistently prioritized for schooling due to their expected future role as breadwinners, while girls are prepared primarily for domestic life as housewives. Girls frequently drop out of school to assume household responsibilities and are not granted the same freedom as boys to engage in work outside the home. In many cases, girls leave school to manage domestic duties, whereas their brothers continue their education up to the university level, reflecting their preparation to assume roles as heads of households. These patterns illustrate how household production functions as a mechanism of patriarchal control,

¹⁸ Walby, S. *Theorizing Patriarchy*. (Oxford: Basil Blackwell, 1990).

¹⁹ Fikri. "Fleksibilitas Hak Perempuan Dalam Cerai Gugat di Pengadilan Agama Parepare." *Al-Maiyyah Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*. 12 no. 1. (2019).

²⁰ Larasati Regina Widya, Hamidsyukrie ZM, & Sukardi. "Kesetaraan Gender dalam Akses Pendidikan dan Pekerjaan bagi Perempuan di Dusun Sade, Desa Rembitan." *Jurnal Pendidikan Sosial Keberagaman*, 9 no.2 (2021). 10.29303/juridiksiam.v9i2.339

²¹ Sulistyowati, Y. "Kesetaraan gender dalam lingkup pendidikan dan tata sosial". *Jurnal Studi Gender Indonesia*, 1 no.2, (2021): 1–14. <https://doi.org/10.21154/ijougs.v1i2.2317>

²²Hamidsyukrie ZM, etc. "Masculinity as an Educational Process in the Reproduction of Gender Roles." *Jurnal La Edusci*, 6 no.2 (2025): 145–162. <https://doi.org/10.37899/journallaedusci.v6i2.2242>

reinforcing gendered divisions of labor and limiting women's educational and professional opportunities.

This situation aligns with the patriarchal system, which places men in dominant positions and subjects women to male guardianship, thereby restricting women's access to and opportunities within the public sphere. As a result, women tend to be marginalized, facing cultural barriers that keep them secondary in social and political life.²³ These findings are supported by Simbolon, who explains that parents educate their children according to local culture and traditions. Boys are typically raised to become future household heads, while girls are socialized to be good wives and mothers.²⁴

This aligns with radical feminist theory as proposed by Millett, who argues that patriarchy controls women's bodies and time, transforming domestic labor into a symbolic form of subjugation that remains economically and socially unrecognized. In the context of Rembitan, the gender-based division of labor deprives girls of educational opportunities, as domestic responsibilities are considered more important than schooling.²⁵

Syahputra also observes that women are often deemed unworthy of formal education because their roles are confined to cooking, cleaning, and food preparation. Consequently, only men are regarded as key actors in gaining access to quality education.²⁶ Similarly, Modiano asserts that women are taught to internalize their "natural" roles as domestic workers and mothers, while men are positioned as external breadwinners.²⁷ Women's rights, as part of the inalienable human rights they possess since birth, include the right to equality and justice, the right to legal capacity, independence, economic participation such as trade and property ownership, the right to choose a spouse, the right to education and knowledge, inheritance rights, the right to sustenance and dowry as wives, and the right to leadership and decision-making.²⁸ Anjana et al. explain that women within the household dedicate much of their lives to serving their husbands, children, and other family members. Thus, women play a vital role in managing the household and also contribute economically.²⁹ In line with the findings of Kebingin and Armada, patriarchal culture reinforces rigid gender divisions of labor: men are positioned as the primary breadwinners, while women are responsible for domestic management. Even when

²³ Habibah St. "Partisipasi dan Peran Perempuan dalam Partai Politik". *Jurnal Al-Maiyyah*, 8, no. 2 (2015): 357-359

²⁴ Simbolon Gallex & Sunbanu Ady Benny. "Perempuan dan Budaya Patriarki terhadap Angka Putus Sekolah (Studi Kasus di Desa Netpala, Kecamatan Mollo Utara, Kabupaten Timor Tengah Selatan)." *Jurnal Pendidikan Indonesia*, 5 no. 10 (2024). <https://doi.org/10.59141/japendi.v5i10.5196>

²⁵ Millett, Kate. "Politik Seksual". New York: Doubleday. (1970).

²⁶ Syahputra, MB Bangun, & Handayani, M. "Budaya patriarki dan ketidaksetaraan gender dalam pendidikan di Desa Bontoraja, Kabupaten Bulukumba". *Jurnal Sustainable*, 6 no.2. (2023).

²⁷ Modiano, Yves Jovanka. "Pengaruh Budaya Patriarki dan Kaitannya dengan Kekerasan Dalam Rumah Tangga." *Jurnal Sapientia Et Virtus*, 6, no. 2 (2021). <https://doi.org/10.37477/sev.v6i2.335>

²⁸ Fikri. "Fleksibilitas Hak Perempuan Dalam Cerai Gugat di Pengadilan Agama Parepare." *Al-Maiyyah Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*. 12 no. 1. (2019).

²⁹ Anjana, Hamidsyukrie, Masyhuri, & Syafruddin. "Perempuan Pemecah Batu Apung di Desa Bagik Payung Timur, Kecamatan Suralaga, Kabupaten Lombok Timur." *Jurnal Ilmiah Profesi Pendidikan* 9, no.1 (2024).

women engage in economic activities, their contributions are often regarded as supplementary rather than central to household livelihoods.³⁰

Field observations indicate that many school-aged girls participate in small-scale trading activities around the tourism area. From a young age, boys are directed to become future heads of households responsible for income and leadership. This perspective instills the belief that education is essential for boys to secure employment and attain social status. Conversely, girls' education, if permitted at all, is often viewed merely as preparation for becoming a "good wife," rather than as a means of empowerment or professional advancement. This is consistent with prior research by Nursaptini et al., who found that children engaged in economic activities have limited time to study outside school hours because they are busy working.³¹ Further research by Suryanti et al. conducted in the same region confirmed that most street-vendor children come from Rembitan Village and currently attend local schools such as SDN 3 Rembitan, SDN 2 Rembitan, and SMPN 3 Pujut.³² As noted by Kamal and Orindevisa, patriarchal culture, by positioning men at the center of power, has created widespread gender inequality across various aspects of life, from education, economy, and politics to social relations. This system not only confines women to domestic roles but also reinforces sexist ideologies that disadvantage them.³³

5. Conclusion

This study concludes that patriarchal culture has a significant influence on the low participation of women in education in Rembitan Village. The prevailing social and cultural system positions men as dominant figures, resulting in unequal access to education in which boys are consistently prioritized over girls. Cultural values that restrict women's mobility, combined with traditional expectations confining women to domestic roles, further limit opportunities for women to pursue higher education. Consequently, many women experience early school dropout and are unable to fully develop their intellectual and personal potential. The findings indicate that low female educational participation is not solely a result of economic constraints but is also rooted in entrenched social and cultural structures of patriarchy. Addressing this issue requires coordinated efforts to transform mindsets and social systems that perpetuate gender-based discrimination. Local governments, educational institutions, and community leaders, including traditional and religious figures, must actively promote awareness of the importance of women's education and gender equality across all aspects of social life. Through educational initiatives and community-based empowerment, women can gain equitable access to education, enabling them to contribute meaningfully to social, economic, and cultural development. Enhancing women's educational participation is thus not only a means

³⁰ Kebinigin, Y., & Riyanto, A. "The Impact of Education on Patriarch Culture and Gender Equality". *Jurnal Orientasi Asia dalam Teologi*, 4 no.1. (2022): 79-104. <https://doi.org/10.24071/jaot.v4i1.4223>

³¹ Nursaptini, Syafruddin, & Suryanti Novi Made. "Akses Pendidikan bagi Anak Pekerja di Lombok Tengah (Studi di Kawasan Ekonomi Khusus Mandalika)." *LPPM: Laporan Penelitian*, 6 no. 1 (2022).

³² Suryanti Novi Made, Syafruddin, Wadi Khairil, & Nursaptini. "Sosialisasi Pendidikan Berkualitas bagi Pekerja Anak di SDN 3." *Prosiding Pepadu*, 5. (2023).

³³ Kamal Muhammad, Orindevisa. "Constructing Sexism: Sociocultural Dynamics in the Mandar Community." *Al-Maiyyah Media Transformasi Gender dalam Paradigma Sosial Keagamaan*, 17 no. 2. (2024): 259-105. <https://doi.org/10.35905/almayyah.v17i1.9502>

of improving individual capacity but also a strategic step toward fostering a more equitable, just, and sustainable society in Rembitan Village.

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