



# Social Capital Of Education With A Gender Perspective For Political Equality Of Ethnic Minorities Semende

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## Abstract

*Equality in politics is necessary to improve the welfare of both men and women. The Gender Empowerment Index or IPG of Lampung Province in 2020 was 90,330; in 2021, it was 90,370; in 2022, it was 90,580. This increase was followed by an increase in the Human Development Index (HDI) in 2021 by 69.90, in 2022 by 70.45, in 2023 by 71.15. The average length of schooling increased from 8.08 in 2021, 8.18 in 2022, and 8.29 in 2023. Gender equality improves well-being and education. This study explains the gender gap in education in Semende ethnicity and its impact on patriarchal values that hinder the development of gender equality in the political field. The research was conducted with qualitative methods of gender approaches on access, control, participation and benefits. Data was collected through interviews and secondary data. The results showed that formal education has yet to be able to exclude students from patriarchal culture. In addition, education within the family and environment strengthens patriarchal culture. Factors of educational facilities, the number of teachers, the distance of schools from settlements, and language and ethnic values are obstacles to developing gender equality education. In addition, the development of gender equality in Semende Ethnicity shrinks the roles of women in politics.*

**Keywords:** Social Capital, Patriarchy, Semende Ethnicity

## 1. INTRODUCTION

The development of gender equality, shown by the increase in HDI and HDI at all levels of the region, has increased but slowly. The number of women members of the DPR, Provincial and Regency / City Parliaments is moving slowly. In one sub-district with a majority of ethnic Semende residents in the 2014 election, one woman managed to become a member of the DPRD, but in 2019 the candidate failed to be elected. The condition of the

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AJMESC, Volume 04 Issue 01, 2024



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woman's lagging behind occurs in many places. The results of research on the political culture of Semende ethnic women in South Ogan Komerang Ulu Regency show that the construction of matrilineal culture in the Semende tribe has an influence on the attitudes and social behavior of Semende women but does not have an influence on the political attitudes and behaviours of Semende women towards the political culture of participants. This happens because the customary bonds formed in the Semende tribe are very strong.

The degree of cohesiveness of Semende ethnic customs has increased women's social participation in the lower layers of Semende ethnicity. However, the degree of customary cohesiveness in social attitudes and behaviors does not occur for elite women because of differences in indigenous support. In reality, the matrilineal system in Semende society did not create women as centers of power in the wider region. In matrilineal societies, patriarchy also tends to be high and becomes a cultural obstacle to women's political culture. This condition is an anomaly from the research results that have been carried out so far. As Bourdieu's theory of capital explains, social, economic, political, and symbolic capital is important for women to engage in politics. Still, in reality, capital diversity has no effect on women's electability, in contrast to men. This kind of thing is also an anomaly that makes men dominate women's electability. As a result, although affirmations on candidacy have increased the number of women as candidates (30%), the victory is dominated by men. Patriarchal domination of the matriarchal structure does not allow women to gain more votes than men.

Research on the root causes of patriarchal culture has been widely conducted. One of them is gender theory. According to Oakley, 1972 in Rattu (2018) that gender is a behavioral difference between men and women that is not natural, but which is socially constructed through a long social and cultural process. Hilary M. Lips in Marzuki (2007) Define gender as cultural expectations for women and men. This opinion is in line with the general opinion of feminists such as Linda L. Lindsey (Islam Ats-Tsauri, 2020). All societal provisions regarding determining a person as male or female are areas of gender studies. Meanwhile, H. T. Wilson (Sulistyowati, 2021; Rahayu et al., 2023) Defines gender as a basis for determining the different contributions of men and women to culture and collective life as a result of which they become male and female.

According to Mackie (1991) and Warmiyati et al. (2018), this difference in behaviour lasts a long time to become natural because socialization involves teaching individuals to be feminine and masculine as society expects. Gender socialization runs for life from childhood (childhood) to adolescence (adolescence) and continues with secondary socialization about





gender. Berger and Luckman (1967) and Jamal Syarif (2007) Explain that socialization occurs at the primary and secondary socialisation stages. Waters and Crook (1946) in Jamal Syarif (2007) added one stage mentioned by Water and Crook (1946), namely the tertiary stage. Primary socialization occurs in the family, secondary socialization occurs outside the family sphere, and tertiary socialization occurs when the individual has been separated from the family as an adult. Both experts share the same opinion that socialization in the family is primarily to prepare individuals before living in the wider community, as stated by Waters and Crook, 1946; and Berger and Luckman 1967 in Jamal Syarif (2007).

Gender socialization involves socialization agents, among others, through family, school, playmates, religious culture, ethnicity culture, and community institution culture. In school, adolescents internalize the value of femininity and masculinity in terms of achievement; for girls, there can be conflicts of femininity. Bowerman in Warmiyati et al. (2018) explained that although all children, both boys and girls, must learn and excel if girls surpass their achievements, boys tend to be perceived as exceeding their nature and reducing their femininity. This leaves girls with a conflict over themselves between achievement and femininity.

Socialization is the process by which individuals or groups establish relationships with other individuals or groups. In establishing these relationships an individual recognizes rationality, emotion, cognition, feeling, and behavior so that the individual is involved in the life of his community Vander (1979) in Jamal Syarif (2007). In the process, an individual, directly or indirectly, gets information from family, family members, and society about values and norms. Socialization agents other than family are also from the media and the environment. From that process, the individual behaves as appropriate behaviour of his group and learns to be a citizen of the community of which he is a member, Berger (1984) in Jamal Syarif (2007). Astutiningsih's research results (Astutiningsih, 2008; Kusumawati 2023) show that there is marginalization in education. Namely, education is not gender sensitive to ensure equal education and training opportunities; does not provide equal access between men and women; does not guarantee the improvement of women's knowledge and skills capacity as an effort for gender equality and justice in the field of education from an early age through formal education in schools and non-formal.

According to Roziqoh > Rival (2014), the goals of gender-fair education are: (a) The child understands their gender identity; (b) The child develops gender-fair attitudes and behaviors; (c) For early childhood, the focus of gender-fair education is on gender identity.





These gender identities include (a) Personal (biological) sexual identities and (b) Personal role identity (culture/norms).

## 2. RESEARCH METHODS

The method used in this study uses a descriptive qualitative approach based on existing empirical facts. Moleong (2010) explained that qualitative research is a process of finding data and understanding social problems based on holistic research, formed by words and obtained from natural situations.

## 3. RESULTS AND DISCUSSION

### 3.1 Patriarchy of the Semende Ethnicity

Wait Tubang is the first daughter of the Semende ethnicity who is given the authority to manage the family estate. This property maintains the resilience of families, especially women, children, and the elderly, so they are not displaced when men migrate for land expansion. The men in his family determine this authority as part of the Semende Ethnic customs. This authority is an obligation to replace the position and role of parents in caring for their children, although Wait Tubang is also obliged to take care of her husband and children. The managed inheritance must not be bought and sold. The inheritance house must be occupied. If Wait Tubang has sold the inheritance, it is considered lawless or oblivious. The moral punishment received will make her leave the house or invite her husband to leave the house.

Semende's ethnic kinship is very strong. Relatives in the Semende Ethnicity are all families that are related by blood or because of marriage. At the same time, the family is the one with blood relations. So, it's different from (Strauss, 2007; Kusumawati 2022) that kinship in society arises because of blood relations, marital relations and hereditary relationships. According to Levis Strauss, the kinship system binds certain individuals into social groups, such as families. There are 4 (four) principles of descent in kinship, namely patrilineal (patrilineal descent); Matrilineal; Bilinial (bilinial descent); Bilateral (bilateral descent) (Koentjaraningrat, 2007). According to Morgan (Meiyenti & ., 2014), the matrilineal system (maternal nisab) is the oldest kinship system in the history of human civilisation. The father-nil or patrilineal system followed this system, and finally, the two-sided or bilateral kinship and kinship systems.

The kinship system in the Semende community in South Sumatra is generally matrilineal, but only sometimes. It is called matrilineal because the (eldest) woman becomes





the heir and guardian of the family estate. Muhammad Tairu Efrianto (2017) said that the Semendo people adhered to the principle of matrilineal kinship, as did the Minangkabau people. But Doty Darmayant Efrianto (2017) Semende ethnic kinship is not matrilineal because a child is part of his father and mother's family so that the role of women (eldest children) is only as carrying out the trust to guard inheritance to be together.

The traditional wisdom of the Semende ethnicity in the Pulau Panggung sub-district is still partly maintained by its ancestors from South Sumatra. They maintain their culture, such as house building, language, marriage procedures, highland life choices suitable for coffee gardening, and values and norms that govern relations between men and women. The amniotic values that prevail in the Pulau Panggung sub-district have shifted so that Wait Tubang was founded, which no longer has an inheritance (Tepang Bangkang). Obligations and sanctions for violations of amniotic values have been tolerated due to changing times that demand the mobilization of work and education for men and women. The shift in amniotic values is caused by poverty and economic needs so that parents make sales.

This distribution for the Semende ethnicity is considered equality. Women are positioned as Wait Tubang and perform economic and domestic roles for Semende ethnicity, meaning that men defend women as Wait Tubang, Belai Children, and parents so as not to be displaced by their lives because heirlooms have been provided. Previously, men and women who were not independent were still in the care of their parents unless their parents were no longer there, so it was an obligation for Wait Tubang to take care of them. There is no difference in the upbringing. Boys and girls have the right to go to school and recite. However, women will be mated sooner so that parents still have space and time to work to find boys' school fees and boys' marriages. In Semende custom, marriage begins with giving money, such as a dowry, to the bride, which will be used as wedding expenses. Semende ethnic women are expected to marry soon to obtain offspring that will become Wait for Tubang. Men are expected to marry another Wait Tubang.

This social construction is considered a natural thing (nature) that is passed from generation to generation. If the family has a new daughter, they position the child as a candidate for Wait for Tubang. After growing up, the daughter realized that she was in time to Wait for Tubang. Wait for Tubang to experience the production process and be socially reproduced as natural or natural. Prospective women Wait for Tubang are prepared to become Wait Tubang who have abilities such as "jale", which unifies all family members, like "axe," i.e. not biased between the wife's family and the husband's family, like "kujur" i.e. having authority, obedience, loyalty, honesty, and sincerity to the rules; and loyal and





obedient to mothers, fathers, in-laws, and meraje. Wait, Tubang must have a nature like an "urn", which is patient and able to keep secrets. Those family secrets must be closed strongly, tightly, and neatly so that the family's ugliness is not known to other families. Wait Tubang is also likened to a pond to have a calm and patient soul and not easily complain. A man positioned as Meraje must have a wise nature in making decisions, be patient and tough, decisive, intelligent and able to overcome problems.

Some Semende ethnicities on Pulau Panggung, both men and women, consider the construction undisputed. Although Wait Tubang will curb careers for the younger generation, it is also seen that the customary rules are flexible. There is flexibility because the development of the times has resulted in the occurrence of marriages of different ethnicities, which resulted in the development of inheritance arrangements no longer only to Wait Tubang but to all family members, both men and women; some are divided equally, some are "carried in a sling". This change for the Semende ethnicity is also considered not a problem. Everything is considered as a response to the development of the times so that interaction does not have to be face to face; communication can be by telephone, garden work, and caring for the elderly; it does not have to be done indirectly and does not have to meet every day. Although this seems strange, it happens.

Although for the Semende Ethnicity, the social construction is considered natural and without problems, the changes to the distribution of Semende customary heritage show that a new rationality has developed in the distribution of inheritance. Some men demand that men also inherit because the division only in Wait Tubang is an inequality between men and women (Anzani & Sarwono, 2018). So, the demand for equality in the distribution of inheritance to sons resulted in a reduction in the number of inheritances to girls. In this case, Wait Tubang still has the right to the inheritance house. Wills are not shared because they are symbols of togetherness or family unity.

Based on the description above, men and women have an important relationship in the Semende Ethnicity in Pulau Panggung. Women are positioned at home with work related to households. Women must manage the property and care for their parents and elderly. This obligation must not be violated. Instead, men are in a position of controlling women.

### 3.2 Weak Gender-Oriented Education

The persistence of patriarchal culture in the Semende ethnicity, among others, is influenced by gender-oriented education, both formal and informal, which continues patriarchal culture and vice versa. From the availability of educational facilities until 2020,



there have only been elementary schools in each village, while there are only 5 junior high school education facilities at the sub-district level. There are 3 high schools and one Madrasah Aliyah, and to continue to higher education, one must go to the capital of Tanggamus Regency or the nearest district. Based on these data, the educational facilities available to the Semende ethnicity in Pulau Pangung District are minimal. Moreover, if you consider the area in this sub-district, which is 403.3 km<sup>2</sup>, the population is 40,310. This sub-district needs transportation facilities that connect from village to village. Public roads connecting villages are bad because the roads are cooked, rocky, and potholed (Pulau Pangung in sub-district, 2020).

The number of students in 32 elementary schools in Pulau Pangung sub-district is 4,303, and the number of teachers is 304, so the ratio of student teachers is 14.15%. For the junior high school level, out of 3 junior high schools (SMP), the number of students is 909, the number of teachers is 62, and the teacher-student ratio is 14.66. At the high school level, out of 2 Senior High Schools (SMA), there are 488 students, and the number of teachers is 35, so the teacher-student ratio is 13.94. (Tanggamus District Education Balance, 2017). The data shows that at every level of education, many drop out. Of 4,303 elementary school students, only 909 are in junior high school, and 488 are in high school. However, the literacy rate for the age of 15+ in 2019 was 95.7 despite the number of poor people at 25.9%. This shows that the spirit of Semende Ethnicity in education is high.

The high enthusiasm of the Semende ethnicity in education has nothing to do with the change in the patriarchal culture that exists in society. The pattern of people's behavior in everyday life and politics still shows the strength of patriarchal culture. The forms of patriarchal culture contained in politics are:

**Table 1. Semende ethnic patriarchy in politics**

| Number | Category                  | Man   | Woman  |
|--------|---------------------------|---|--|
| 1.     | Candidate Sequence Number | 1, 2, 4   | 3,5,6  |
| 2      | Vote acquisition          | Tall  | Very low   |
| 3      | Social capital            | High (public figures, religious leaders), high candidate status | Low (not a public figure, not a religious figure, the candidate status is low) |

|   |                                |  |  |
|---|--------------------------------|--|--|
| 4 | Modal Economy                  | High (land ownership, gardens, rice fields)  | Low (has no property)  |
| 5 | Modal Political                | High (parpol member, parpol manager)   | Low  |
| 6 | Symbolic Capital               | High (Kyai, Rich, friends with political figures, high school education, Bachelor's) | Low (no relation, not Nyai, junior high school education, high school) |
| 7 | Decision-Making in nominations | Man  | Man  |
| 8 | Electability                   | Tall   | Low  |

Data Source: Field Data after processing in 2023

Based on the data above, as many as 8 (eight) categories show that there is a gap between men and women of Semende ethnicity in politics, where women are subordinated to men. As a result, women do not benefit from the political dynamics. Semende women are only the object of a system designed to increase representation in politics, namely affirmative action in candidacy but not electability. There are no barriers to women's access to candidacy, so women have filled 30% as candidates because regulations stipulate that if female candidates do not reach 30% in candidacy with the zipper system, their participation will be crossed out. If explored, 30% of women cannot be said to have met expectations because the position of women in the numbering still shows men in the position of ordination, namely at number one and two while women are at number three or last. Then at number four, it's men, number five is male or female, and number six is female. The placement of men in these small numbers is because men have higher social, economic, political, and symbolic capital than women.

The survival of patriarchal culture cannot be separated from education or socialization within the family (primary socialization).

**Table 2. Patriarchal Socialization in Semende Ethnic Families**

| Number | Category  | Man     | Woman   |
|--------|---|---------|---------|
| 1      | The use of the Semende language is still maintained at home. It's | Semende | Semende |



|   |   |   |   |
|---|---|---|---|
|   | not Semende if you don't speak Semende.   |   |   |
| 2 | Semende language is still maintained in interactions between neighbors, children and adults. It's not Semende if you don't speak Semende. Semende language for social closeness, as a group identity/ | Semende   | Semende   |
| 3 | Islam is carried out as its predecessor.  | Islam Assunah Waljamaah   | Islam Assunah Waljamaah   |
| 4 | There is still an interaction that elevates the position of men from women.   | Men as kings, his orders must be obeyed                             | Women are obliged to obey men's orders  |
| 5 | Gender bias is still maintained in name-calling   | A man cannot be called his name, but is called his status in honor. | Females can be called names.  |
| 6 | Some still maintain a sitting position, men on top while women on the bottom.   | Men's seats are higher than women's                                 | Women sitting below   |
| 7 | Introduction to customs is carried out during holidays  | The man stayed at home waiting for his sister to come to his house  | Women come to the brother's house while introducing the position and role of men in custom. |
| 8 | Wedding   | the male gives dowry  | Women receive dowry   |
| 9 | Circumcision  | Men are circumcised as taught by Islam                              | All women were circumcised as customary, i.e. cut   |

|    |                                 |  |   |
|----|---------------------------------|--|---|
|    |                                 |  | off the tip of the clitoris.  |
| 10 | Wait for tubang                 | Males do not accept inheritance. It is in the public domain, working outside the home, and being a property owner. | The first daughter received the inheritance and took care of her parents and their grandparents. Being in the domestic realm, the inheritance owner is just managing. |
| 11 | Interaction between individuals | Men are positioned as kings  | Women are obliged to follow men's orders  |

Data Source: research, processed 2023

A total of 8 (eight) categories above show the role of the family in the socialization of patriarchal Semende Ethnic cultural values. In essence, although the first woman was given the authority to manage the inheritance, she was obligated to take care of her parents and children, who were not yet independent and lived in an heirloom house. This authority and obligation have consequences for women who stay at home and care for the house, their parents and children, and their husbands and children.

Socialization of patriarchal culture in formal education at the elementary level, as in the 2013 curriculum which is gender biased in 4 elements, namely (1) gender bias in the distribution of work in public and domestic, (2) gender bias in trait values, namely masculine and feminine in dress (3) gender bias in social status related to leadership and education, and (4) gender bias in hobbies, forms 3 differences in terms of sports; games, and ownership of goods (Zulmi & Lisytani, 2013). This gender bias is reproduced in certain textbooks by presenting men dominating the public sphere and leading the lives of women and their families (Revelation and Lutfauziah, 2023). Efforts to improve gender equality in learning are not easy for teachers to make in their learning models; students who do not understand gender equality are still cases of bullying (Prasetya, 2020).





Thus, it is difficult for the Semende Ethnicity to get out of patriarchal culture because, formally and informally, the education that students receive still needs to make it out of the process of internalizing patriarchal culture. That is why existing social capital, economic capital, symbolic capital, and political capital cannot make prospective women out of patriarchal culture. They are simply following the existing system, yet to lead to the critical awareness of women to break out of patriarchal culture.

#### 4. CONCLUSION

The conclusion of the analysis of patriarchy in the Semende ethnicity on Pulau Panggung shows that patriarchal culture is still strong in the social and political structure of the community. Although the first women were given authority in the management of inheritance, they remained fixated on the traditional obligation to take care of the household and care for the family. Formal and informal education that still maintains gender bias and patriarchal norms also strengthens social structures that benefit men and subordinate women. Although there is a high spirit of education among the Semende ethnicity, it has yet to be able to change the patriarchal cultural paradigm that has been embedded in society. Therefore, efforts to change this paradigm require a comprehensive and integrated strategy in education and public awareness.

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