



## Women's Movement in Formal Education (Case Study in Aewora Village, Ende Regency)

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### ABSTRACT

Education is one of the manifestations of human rights in an effort to permanently liberate ignorance, poverty, and social inequality. Efforts to improve human resources through formal education in Indonesia are mandated by the 1945 Constitution, Law No. 20 of 2003 concerning the national education system and Law No. 12 of 2012 concerning higher education. Since Indonesia became independent in 1945 and entered the age of 79 years, formal education has not been evenly distributed in Aewora village as an integral part of Indonesia. Discrimination and socio-cultural oppression of women's formal education still occur and for many years women have fought for their rights to obtain formal education on an equal footing with men. For many years, women in Aewora village could only enjoy elementary and junior high school education, while at the high school level it was very limited, as was higher education. Women's struggles can be seen in 2020, 2021, 2022, 2023, 2024, namely at the high school and tertiary education levels, starting to appear in limited numbers. Slowly, oppression, negative stereotypes on women's formal education began to open up the awareness of the thinking by traditional family and community leaders that education has an important role in improving the quality of human resources and realizing a better quality of life. The backwardness of women's formal education in Aewora is caused by strong customs, and patriarchy that places men in the top and superior positions in various fields, so that women work more in housekeeping, marry at a young age and still consider women to be physically very weak and unable to travel far. This socio-cultural construction causes women to be underdeveloped and oppressed in the field of formal education.

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## INTRODUCTION

Education is one of the important parts of human efforts to overcome and combat ignorance in order to become creative human beings. Education is also a conscious effort made by every individual and social organization in a systematic manner to improve science, technology, and skills. In simple terms, in the great dictionary of the Indonesian language (KBBI), it is emphasized that education is the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. From this understanding, it can be seen that through education: first; people experience changes in attitudes and behaviors, second; people are in the process of becoming mature, becoming mature in attitudes and behaviors; third; This maturation process is carried out through teaching and training. From the great Indonesian dictionary, it is understood that education is a process, method and act of education.

In the Preamble to the 1945 Constitution, it is emphasized that the purpose of the state is to promote welfare, educate the life of the nation and participate in implementing world order based on independence, lasting peace and social justice. As an implementation of the 1945 Constitution, the government stipulated a law on the implementation of national education, namely Law number 20 of 2003, the purpose of education

is to improve the quality of human resources, science, technology and art as well as faith and piety to God Almighty. In reality, to advance education in Indonesia, which transcends socio-cultural boundaries and very strong traditions, it is not easy for the social strata to realize quality education for all men and women without exception and discrimination.

Since Indonesia became independent 79 years ago, the implementation of education in Indonesia, including in Aewora village, Ende Regency, has not been evenly distributed and has not touched all other groups and social layers. This is due to many factors including poverty, socio-cultural factors and thoughts and views that are still negative towards education for certain races and genders, namely women, so that there is a very wide gap between the education of men and women. Therefore, women are left behind in all aspects of life, both in political, government and private bureaucratic aspects. If we find many women in school, it is only at the elementary to junior high school level, high school is very limited and women who continue to higher education are also very lacking.

The factors that cause the low formal education of women, which are still dominant and have a strong influence are socio-cultural factors, feudalistic forces and negative labeling of women's education and poverty, so that many women who are still young are forced to marry at a relatively young age and give birth to many children, experiencing malnutrition. Therefore, not a few women have to leave their hometowns to find work elsewhere and migrate to various regions in Indonesia, there are also those who choose to survive with a limited life, and education has a relationship with various very complex things in socio-cultural life. This was affirmed by Freire Paolo, that the goal of education is to liberate everyone from the shackles of ignorance, poverty, poverty and social inequality (1985).

According to Karl Marx (Mc Larren, 1998), that man reflects himself not only intellectually, in his mind, but also actively, in reality, and in this way he can see the image of himself in the world he has created. This shows that appreciation for human values is very important. In this way, all human beings in the world, both men and women, wherever they are, have the same opportunity to develop their intellectual potential and creativity abilities in realizing their decent life welfare, here the role of education is an important sting to provide and open insight into thinking so that it develops reasonably in accordance with universal human values and human rights.

Karl Marx (1972), emphasized the similarities between humanity and social life. There are no human beings outside society; Each individual is surrounded by others through various relationships of dependency and thus social bonds are formed from human conditions and nature. Marx said that:

Humans as political zones, according to the most appropriate meaning, are not only social creatures (animals) but also social animals that can only develop into individuals (humans) if they live in society. The development of a human child who lives in isolation outside society into an individual is just as impossible as the development of a language without individuals living together and talking to each other. (Marx, 1972).

Functional structural adherents (Parson, 1977) believe that society tends to move towards equilibrium and leads to the creation of social order, society like the human body, so that society is seen as an institution that works like human organs. The community is said to be healthy if social order is created. This will be achieved if everyone is willing to adapt to the collective values that grow in society. Therefore, the functional structural perspective believes that the main purpose of important institutions in society, such as education, is to socialize the younger generation to become members of society. Education is a learning process knowledge, skills, and habits of a group of people that are passed down from one generation to the next through teaching, training, and research.

Thus, education is a process of guiding all the forces of nature that exist in the children of students so that they as human beings and as members of society can achieve safety. Therefore, quality education for everyone must be able to have a positive impact on the development of universal human values so that they can have creativity and innovation to improve their standard of living and welfare. Strictly speaking, education must play its role and function of educating citizens, because education is the most important key in determining a person's success in building a life. Therefore, functionalists focus their attention on the educational process in ensuring social order. In this case, functionalists assume that education is tasked with maintaining consensus and social solidarity. Consensus and social solidarity are the starting point for the realization of a harmonious society, a place where ordinary people get everything they want. Functionalists also ask typical questions whose answers are useful to see if education has a contribution and relevance to other aspects of life.

Functionalists think that education should have relevance to the development of the economic system and thus its relevance to efforts to help integrate society. Therefore, in the human capital theory introduced by Schultz, through his speech entitled "Investment in Human Capital" that the process of acquiring knowledge and skills through education is not just a consumptive activity, but a form of investment in human resources for the short, medium and long term (Damsar, 2011).

The subordination of women in education is also inseparable from the sovereignty of women's culture in the context of Indonesia's great culture, including the ancestral culture of the Indonesian nation which is rooted in the traditions and culture of the tribes of the previous heritage of the archipelago culture spread

throughout the provinces of Indonesia. In general, the culture of society in the world places men at the top of the hierarchy, while women are number two. Jenkins (2013) said that culture is a complex whole, which contains knowledge, beliefs, art, morals, laws, customs and other abilities, skills, acquired by a person as a member of society. Therefore, from the perspective of critical education, it is believed that there is a political content in all educational activities (Giroux, 1993).

In some cultural orders of Indonesian society, there is a reality that women are in second place and marginalized. This condition has become part of the lives of women and men that are socialized for generations, until today women are still marginalized. Looking at the social construction in the past in domestic life, women worked to take care of the household while men worked outside the home. This then became a habit and was seen as a custom wherever there were women in the world. However, as the times progress, women then choose to have a career outside the home to meet their finances and other needs. We can refer to the struggle that Elizabeth Cady Stanton (1815-1902) did in fighting for the 1848 women's rights convention in Seneca Falls and supporting women's suffrage in the United States (Darwin and Tukiran, 2001), where only one hundred years later the United Nations officially delivered a declaration on human rights, including the rights of women and men. From this we can see that women's struggles are not easy, especially in a very diverse society like Indonesia.

Women's educational discrimination is also inseparable from patriarchal culture which is one of the causes of oppression against women (Rueda, 2007: 120). A society that adheres to a patriarchal system puts men in a dominant position and power over women. Men are considered to have more power than women. In all walks of life, society views women as weak and helpless. According to Saadawi, (2001) the history of patriarchal society from the beginning formed human civilization that considers that men are stronger (superior) than women in both personal life, family, society, and the state. This patriarchal culture has hereditary shaped differences in behavior, status, and authority between men and women in society which later became a gender hierarchy.

Men and women are biologically different, there are differences in reproductive organs and body construction in both sexes, but in the cultural context the roles played by both have equality. However, culture has given privileges to men. And cultural reality does not accommodate equality and balance. In a culture, a woman is only a tool to complement. Patriarchal culture has influenced the relationship between women and men and caused subordination and therefore Gramsci (Jhonson, in Lawang, 1988) mentioned that the power of patriarchy fosters the development of a culture of hegemony in politics and socio-culture and social change movements.

The existence of very low women's education is also faced by the people of Aewora village which is one of the areas in Maurole District which until now still holds fast and has very strong traditions, customary culture and continues to maintain its continuity, as well as a very strong patriarchal culture, so that it affects other socio-cultural aspects, especially in the formal education of women.

## RESEARCH METHODS

This research was conducted in Aewora village, Ende Regency. The problem studied was "How to Struggle Women in Formal Education in Aewora, Ende Regency". In accordance with its substance, the type of research is qualitative research with a case study approach (Sehlegal 1986). The research subjects included women with an average age of 17-25 years, women who have families, traditional leaders, community leaders, elementary school teachers and junior high school teachers at the research site and the Aewora village government. The number of informants is not limited, the most important thing is the quality of information conveyed by the snowball-informant technique (Azwar, 1998). Data collection was carried out by observation, in-depth interviews and documents. In conducting observations and interviews, the researcher himself is a key instrument by conducting participatory observations and in-depth interviews. The use of the observation method in this study is an effort to develop scientific knowledge about the culture and customs of treatment of women's education. Observations are carefully planned according to the focus of the research so that the circumstances and validity (validity) can be controlled in accordance with the research objectives. In the observation activity, the researcher made observations on the struggle in the field of formal education.

The interview was conducted using the guidelines of an open and in-depth interview on the substance of the problem being studied. As a result of observation, interviews will be developed in accordance with the data of documents related to the formal education of women in Aewora village and in accordance with the substance and object of this research the results of the research are analyzed descriptively (Nachmias David and Chava Nachmias. 1987. Meanwhile, the validity of the data was checked by triangulation of theories, sources and methods (Miles, Huberman, 1992).

## RESULT AND DISCUSSION

### Women's Struggle in Formal Education in Aewora, Ende Regency

Aewora Village is located in the northern part of the island of Flores, Maurole District, Ende Regency, which was originally the mother village of several villages that bloomed from Aewora village, namely Watukamba village, Detuwulu village, Ngalukoja village. The population of Aewora village consists of 595 heads of families with a population of 2,353 consisting of 1097 males (46.62%) and females as many as 1,256 (53.58%).

Every individual, whether male or female, and social groups, families during life undergoes changes, which can be unattractive changes in a less noticeable sense. These changes can occur quickly or even gradually and last continuously throughout life and it depends on how each individual makes an effort to utilize the brain and physical potential given by God in order to increase creativity in improving his or her standard of living and well-being. Since the Enlightenment century, the efforts of the world community in advancing education in every country have continued to be carried out as an effort to build human resources to improve quality, innovation and creativity in working to utilize and manage natural resources and social resources, increase income and improve their livelihood welfare, as well as in Indonesia, especially in Aewora village, Ende Regency. However, the nature of this situation is different in each region that is formed with different characteristics and socio-culture. Aewora Village is formed from the land area of the traditional community of Detukeli-Aewora which socio-culturally has strong ties of tradition and culture in its treatment of nature and the environment as well as socio-cultural life and the role of men and women in working outside the home, including in the world of formal education. Women in Aewora village have to struggle hard from year to year to realize their life dreams by taking the path of formal education as a form of socio-cultural liberation to advance their civilization for the better. The struggle of women with a very long time as a result of the feudalistic confines of customs and culture slowly proves that women also have passion, motivation and deep desire to achieve success in their lives.

The results of the study show that women's education in Aewora village is very low, especially the existence of women in the field of secondary and higher education. Data for five years (2020, 2021, 2022 and 2023 2024).

**Table 1.** Women in education

Yes	Year	Upper Secondary Education (degree)	College Education
1	2020	5	2
2	2021	5	1
3	2022	7	2
4	2023	7	2
5	2024	9	3
Sum		33	10

Source : Primary Data processed by the Author

Based on the table above, it shows that for five years between 2020 and 2024, women who attended the upper secondary education level and who continued to higher education were still very low. In 2020, there were 5 women who attended high school/equivalent, and 1 (one) person attended higher education. In 2021, there are 5 people attending high school/equivalent education and one person in higher education. In 2022, there are 7 people who are attending the Senior High School level / equivalent and 2 people are participating in higher education. Furthermore, in 2023 there will also be no increase, namely 7 people, still the same as the previous year, while those who participate in higher education are 2 people. In 2024 there will be an increase of 9 people, an increase of two people from the previous year and 3 people who participate in higher education.

Empirically it shows that formal education is based on an understanding that this effort cannot be separated from the broader social, cultural, economic, and political context. Educational institutions are not neutral, independent and free from various interests, but are actually part of other social institutions that are a place for the battle of interests. Education must be understood in the framework of the relations between knowledge, power and patriarchal ideology, namely the dominance of men over women in all fields, especially in the field of formal education. These various interests will shape the culture of society and last hundreds or even thousands of years until the life of modern society today. It must be realized that human subjectivity cannot be separated from the broader social context. Human subjectivity is greatly influenced by what is read and learned, the school environment in which the human being learns, the social environment in which he interacts, the family environment in which he lives, the political system that governs public life, the mass media and television that supply public information, and other entities that help shape and influence individual consciousness

The lagging behind women in education in Aewora village is also a result of social, cultural, and political relations, and economic injustice for many years and this shows that there is a phenomenon of injustice and gender discrimination between men and women. Gender injustice and discrimination are unfair conditions experienced by men and women as a result of socio-cultural systems and structures that have been rooted in history, customs, and customary norms that apply in Aewora village.

This was emphasized by education figures, indeed since a long time ago the education of women in this village is still very low and not considered, if there is a school that is only limited to junior high school education (junior high school/equivalent) while for high school and college levels it is very difficult. In this village, customs and culture are still very strong, especially related to women's education, often spoken in public and even become a benchmark for life in the family, if high school women also still go back to the kitchen, women are not allowed to work outside the home, take care of the household, are not allowed to travel far, so that many students who after graduating from junior high school immediately get married and some are also matched since they were children" (Interview with ME and SW, June 17, 2024)

In line with the opinion above, also conveyed by one of the junior high school graduates who is now a wife and has two children, mentioned that "economically our parents can still send us to a higher level of high school and college, but we were told to stop school, even having been betrothed since childhood to get married, In addition, the local culture also views women as weak so that if they travel far to study it can cause problems and worries for parents, there are even those who argue that no matter how high the education of women will definitely return to the kitchen, or take care of the household and is often considered a natural job. In terms of physicality, brain ability, actually we have the same abilities as men, even in school there are many women who are smarter than men, but that is the reality that cultural and customs make us very behind in education, even though we feel that we can and want to live a better life" (Interview with MM and FW, June 23, 2024).

Discrimination against women in formal education was also conveyed by community leaders, who emphasized; that what has been the problem so far is actually the cultural customs of the community that view that the woman has the main job of being a housewife, taking care of the family, having weak physical strength, so that if she travels far it causes her parents to worry, in addition to young marriage, being matched since childhood, consideration of belis or dowry, the desire of parents to have grandchildren soon, In terms of physical quality, brain and other characters, women actually have a lot of advantages and if given the opportunity to receive a high education, I believe it is very possible, and it is proven that there are one or two women in this village who are able to achieve a bachelor's degree and can become teachers and employees, so for me this is actually the socio-cultural limitation of the local community that makes women's education experience injustice, discrimination, because there are also many boys who do not succeed in school or even college, drop out and even school is just a joke, so I think the culture and way of thinking that society has been wrong so far towards women's education must be ended and made aware so that many women go to school and can change their fate for the better" (Interview with MG and AG, dated June 27, 2024).

From the above description, it seems very clear that the social construction of thinking in the past in society and family home life about women's education has indeed crystallized values that ignore women's education, social construction about women working to take care of the household while men work outside the home, no matter how high school they are also returning to the kitchen and considering that women are physically very weak and cannot travel far to get a better education. This then became a habit and was seen as a custom wherever there were women in the world. In addition, the culture of society about married women at a young age is also part of the social construction of people's thinking that has long been rooted in daily life, this is what causes women not to have the opportunity to develop their education and careers better, in terms of reflecting on various urban areas women's education has been more advanced and developed, as well as the role and existence of women in the public sector.

There are several informants who have the same view about women's education in Aewora village, from 3 different informants, namely TNG at the level of junior high school (SMP), MM, Senior High School (SMA) and SM, have graduated from elementary school, mentioning that, the most basic problem in the education of the parempuan of Aewora village is actually rooted in customs, The culture of society is crystallized into the view of life of parents, families and society in viewing whether or not women's education is important. Biologically and motivatedly, we women have the same desires as other women in other villages or districts, they advance in education, some even become teachers, some become bureaucratic officials in government offices, and politicians, but because of the values and culture of the community and the often negative view of the education of the peasants, we are forced to stop school. If you drop out of school, it means that you will soon get married and have children, take care of your family, and some even those who are in education also stop their education because there are men who want to propose or indeed their parents have matched them when they were children and that is the daily scene experienced by women in Aewora village." (Wawancanra with TN, MD and SM, date, June 25, 2024).

In line with the very rapid socio-cultural and social changes in the world of education since the Middle Ages until now, the social construction of people's thinking must also have begun to change in the

direction of improving and improving lives, one of which is the improvement of the quality of human resources through formal education. Perempuan and men are both God's created beings who have the same ability and potential to develop in realizing their dreams, family, society and nation and should be equal partners and true partners of men. This is also emphasized in the basic philosophy of critical education based on the following assumptions: (a) humans are believed to have the capacity to develop and change because they have the potential to learn, and are equipped with the capacity to think and self-reflection; (b) man, as an imperfect being, has an ontological and historical vocation to become a more perfect human being; (c) humans, in the language of Colin Lankshear (1993) are "praxistic beings who live authentically only when engaged in the transformation of the world".

According to an education figure (senior teacher) in Aewora village, one way to encourage women's rights in education to be on par with men's is to play a leading role in parents and families, the government and formal educational institutions who must continuously campaign, socialize and educate the public about the importance of education. If you want to change, then there is no other way except by enlightening your mind, your views, the quality of your human resources, then education is the best path that every generation must take without discrimination between the male and female sexes. Communities and traditional leaders, families must be invited to talk, discuss the importance of education for women and men. For me, education must be released from the barriers of discrimination, if this is done, I think women have a very wide opportunity to build their dreams and careers. For the family, of course, this is a shared pride that in this village there are women who have the ability and can contribute positively to the development of society and the nation, at least for the better fulfillment of their personal life needs and also their families" (Interview with MR, June 29, 2024)

From the description above, it shows that the most basic thing to women's struggle in formal education so far is the injustice in the struggle that is crystallized in customs and culture and the way of thinking of the community and family about the potential and opportunities that women have physically, brain, abilities, abilities and character, desire and desire to advance, motivation and dreams, if the culture of thinking in society still remains like this, then women must fight even harder to demand justice in education, so that with quality education the role of women in the family and society will be better and make them equal and true partners for men in building their own civilization, the family of the community and the Indonesian nation.

Therefore, as an entrance for women in a career in society and the nation, it is to improve the quality of human resources through formal education. The formal education that she goes through properly and in stages will encourage women's ability to master science and technology as well as the development of innovation and creativity in their knowledge. In addition, the increase in women in the field of education will also encourage the acceleration of development, especially how women express their abilities to improve their standard of living and welfare not only for themselves but jointly build families, communities and nations. Therefore, according to Nuryanto (2008), education without discrimination against women is part of the effort to liberate women so that it gives its own meaning in their lives to be more valuable.

According to Mosalaki (traditional chief) Aewora" as a traditional leader, of course we continue to defend it. Customs and culture are ancestral heritage that we must protect but we emphasize more on the aspects of unity and fellowship of customary territories, customary rituals ahead of the planting season and harvest season, preserving forests and the environment, building houses, and many others, our principle is to maintain the integrity of customary communion territories and the sustainability of these customs throughout life from generation to generation. For education, there needs to be a change, because indeed the times have changed and are different from before, now everyone is competing for school and improving their lives, we realize that our village is far behind in women's education. Therefore, for us, it certainly encourages with the hope that women are also aware of their rights and obligations properly according to the orders of religion, customs and culture. We also hope that whatever the progress of the times in Aewora village, customs and culture must be maintained, because otherwise it will violate the customary provisions and moral and cultural messages of the ancestors and this is very dangerous to the safety of the community" (interview with FM figures, June 29, 2024)

From the description above, it is clear that the traditional and cultural forces in the field of women's education which lasted for hundreds of years in the Aewora village area are a form of mindset that inhibits development, there should be a difference in mindset in the past and in the modern era. The way of thinking that should be developed is to open up ways of thinking and increase broad insights about education. Discrimination in women's education has caused this region to lag behind in terms of development in various fields, but in the last few years in the village of Aewora it has slowly shown an increase in women in formal education, especially high school and tertiary education. In the view of social construction theory (Social Construction of Reality), it is emphasized that the negative view and labeling of women's education as a social process through actions and interactions where individuals or groups of individuals, create a reality that is owned and experienced together subjectively. This theory is rooted in a constructivist paradigm that sees social reality as a social construct created by the individual, who is a free human being. The individual

becomes the determinant in a social world constructed on his will, which in many ways has the freedom to act beyond the limits of control of his social structure and institutions. In the social process, human beings are seen as the creators of social reality that is relatively free in their social world. Thus, the social construction of reality is defined as a social process through actions and interactions in which individuals create continuously a reality that is shared and experienced subjectively. (Poloma, 2004).

Based on the description above, it can be emphasized that the mindset of the people of Aewora village about women's education should be changed to a way of thinking about the importance of women's education, education without discrimination in line with the demands of the development of progress today is an important part in improving human resources, mastering science and technology and realizing women's civilization to be more advanced on par with men.

Therefore, in the above context, it is necessary to build a common critical awareness of both women who have been subjected to subordination in the field of education and men, the government and traditional leaders as well as the school- and college-age generations so that they are able to demystify the ideological interests that envelop the reality of social life that continues to undergo very rapid changes now and in the future. Critical awareness and even collective awareness from all components and layers of society are very important keywords in realizing educational equality, because oppression, domination and exploitation take place because of the decline in collective awareness in realizing education and human resource development for the advancement of civilization of society, especially women who have been oppressed so far. The collective consciousness that is built must be able to silence traditional and cultural feudal forces that tend to think negatively about women's education.

In this relationship, according to Gramsci (1971), the consciousness of the community as a whole without barriers is the most important part in encouraging the advancement and development of education without discrimination, the weakening of the values of togetherness causes the degradation of human critical faculties. What is meant by critical thinking/consciousness here is a mode of thought that is able to reveal hidden phenomena or go beyond assumptions that are only based, to borrow Gramsci's (1971) term, "common sense." However, it must be remembered that developing critical consciousness cannot be deposited or imposed from the outside, but must be born through creative efforts from within the students themselves. Critical awareness cannot be grafted, but is built through the self-awareness of students and society in a broad sense.

Therefore, in order to realize equality in the field of education without male and female barriers, it is also emphasized in the theory of the critical education school based on justice and equality, education does not only dwell on questions about schools, curriculum, and educational policies, but also about social justice and equality (Kincheloe, 2005). This social vision and education based on justice and equality is not only contained in writings and words, but also manifested in daily educational practices. There should be no ambiguity, paradox and inconsistency between what is normatively constructed and practice in the field. The facts show that schools often show their ambiguous, contradictory and paradoxical faces. On the one hand, schools are based on a vision to build a democratic society, but sometimes in practice they act authoritarian and anti-democratic by not providing space for the growth of critical subjects, tolerance and multiculturalism. Schools have the slogan "educating the nation's children", but in practice only for the nation's children who have capital and capital. The school has a vision to support equality and anti-discrimination, but in practice it does not accommodate minority groups, especially people with disabilities. Schools have been perceived as a learning medium for all, but in practice they only accommodate smart, intelligent, and intelligent children and execute those who have intellectual limitations. The paradoxical face of education like this must be put to an end immediately so that sharp insinuations do not appear in the public such as "schools are opium, the poor are forbidden to go to school" (Jemala. 2005).

From the explanation of the theory above, it can be concluded that women's struggle to find balance and equality in education is an effort to liberate women from racism, stereotyping, sexism, social class, women's oppression, and phallogocentrism. Gender balance and equality is to align the positions of men and women in the context of a particular culture. This is because, in one particular culture, women, especially in rural and remote areas, are often considered inferior, not independent and only subjective. Therefore, the struggle of women in the field of education must be supported by all components of society and the government as an effort to fulfill human rights in improving the quality of human resources for the advancement of individuals, families, people and the Indonesian nation.

## CONCLUSION

Education is one of the important parts of the realization of universal human rights values as an effort to permanently liberate ignorance, poverty, poverty and social inequality. Efforts to equalize and improve human resources through formal education in Indonesia are mandated by the 1945 Constitution, Law No. 20 of 2003 concerning the national education system and Law No. 12 of 2012 concerning higher education.

In reality, since Indonesia's independence in 1945 or for approximately 79 years, formal education has not been uneven throughout Indonesia, as in Aewora village, there has been discrimination and oppression of

socio-cultural and customary conditions, and for many years women have fought for their rights to obtain formal education without discrimination with men.

For many years women in the village of Aewora could only enjoy elementary and junior high school education, while at the high school level it was very limited, as well as for higher education. The tireless struggle by women began to be seen in 2020, 2021, 2022, 2023, 2024 where women entering the upper secondary and tertiary education levels began to exist, although in very limited numbers.

Slowly, oppression and discrimination, negative stereotypes towards the formal education of the perempuan began to open up insight and awareness both by traditional leaders, families who share the same vision that education has an important role in improving the quality of human resources, creativity and innovation to realize the dream of advancing the welfare of life.

The underdevelopment of women's formal education in Aewora village, Ende Regency is due to the strong patriarchal power that places men in the top and superior positions in various fields, so that women work more in managing households, marrying at a young age and there are still many who consider themselves physically very weak and cannot travel far. This socio-cultural construction makes the peasants in Aewora village backward and oppressed in the field of formal education.

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