

Women's Access to Higher Education in Indigenous Communities

Komunitas: International Journal of
Indonesian Society and Culture
17 (2) (2025): 115-125
DOI: 10.15294/komunitas.v17i2.26936
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p-ISSN 2086-5465 | e-ISSN 2460-7320
Web: <https://journal.unnes.ac.id/journals/komunitas>

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Abstract

The research conducted aims to analyze women's access in indigenous communities to obtain the right to higher education and various factors that influence it. The research subjects were women in the Sade Traditional Village who continued their education to university, and also those who had graduated from high school or equivalent but did not continue to university. The research informants were the parents of the research subjects and traditional leaders in the Sade Traditional Village. Data were collected using interviews, observation, and documentation techniques. Data analysis employed Miles & Huberman's interactive data analysis, which involves four main steps: data collection, data reduction, presentation, and drawing conclusions or verification. The results of the study show that: (1) women in the indigenous community in the Sade Traditional Village actually have access to fulfilling the right to higher education, as long as they fulfill the provisions/basic principles that are considered good by the local community, namely: (a) maintaining the noble values placed on women, (b) having a commitment to complete education well, (c) ensuring that they can work sustainably in an affordable place without having to live separately from their family, especially their husband, (d) choosing a major/study program that can be directly felt by the local community, (2) there are various factors that influence women's access in the Sade Traditional Village in obtaining the right to higher education, namely: (1) customary rules, (2) community perceptions about higher education for women, (3) an attitude of resignation to fate, (4) an attitude of not easily believing in new things, (5) self-motivation, (6) accessibility of higher education, (7) parent's education level, and (8) parent's economy.

Keywords

women's access, indigenous peoples, higher education

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INTRODUCTION

Obtaining an education is a human right guaranteed in Article 28C of the Indonesian Constitution (UUD NRI 1945). This article emphasizes that every person has the right to education. This means that the right to education does not discriminate based on gender. Furthermore, Article 31 paragraph (1) emphasizes that “every citizen has the right to an education”.

The provisions of Article 31 paragraph (1) as mentioned above are further regulated in Law No. 20 of 2003 concerning the National Education System. Article 4, paragraph (1) emphasizes that “education is organized democratically and fairly and non-discriminatory, upholding human rights, religious values, cultural values, and national diversity.” Furthermore, Article 5 paragraph (1) emphasizes that “every citizen has the same right to obtain a quality education”.

This provision demonstrates the guarantee of the right to education for everyone without distinction of sex (gender). This means that women have the same rights as men to receive higher education. Gender equality is currently one of the most important targets to be achieved by countries that have joined the Sustainable Development Goals (SDGs), including Indonesia. Efforts that countries can make to improve gender equality are primarily through education (Fitriani & Neviyarni, 2022). Margaret Mead, in her research conducted in three ethnic groups in the Pacific, stated that the psychological or character differences between women and men are not universal traits, but rather character and psychology are the results of cultural formation (Fitriani & Neviyarni, 2022). The results of this study also illustrate the conditions of women in Indonesia, especially women born and raised in indigenous communities. The traditions and customs inherent in indigenous communities require women to comply with applicable customary rules, such as the existence of a patriarchal culture that makes access to education difficult and limited for women in indigenous communities.

The strong influence of men on women is a result of patriarchal culture in so-

ciety. Ortner stated that women's secondary status in society is a fact found in all cultures. The results of research by Rizkiyana & Widodo (2011) found that the paternalistic culture and patriarchal ideology adopted by the community limit women's access to education. Another study, with Betawi indigenous people as subjects, showed that many stigmas in indigenous communities hinder women's access to education, namely a family environment that prioritizes education for boys, so that girls do not have equal opportunities to receive education to develop their potential (Lysandra & Wintara, 2025). Furthermore, the results of Research in Acehnese society show that girls perform all household chores, such as cooking and washing clothes for all family members. Many adolescent girls are forced to drop out of school to help out at home, and many are even married off by their parents before they reach 18, preventing them from pursuing higher education. This is undoubtedly shaped by the patriarchal traditions and culture that exist in Acehnese society (Kiram, 2020).

Paternalistic culture is a culture embraced within the patrilineal kinship system, a kinship system that traces descent through the male line. This kinship system is practiced by most communities in Indonesia, including the Sade Traditional Village in Central Lombok Regency, West Nusa Tenggara (NTB) Province.

The existence of Sade Traditional Village, as one of the indigenous communities that adheres to a patrilineal kinship system, potentially limits women's access to higher education. Restricting women in the Sade Traditional Village community's access to higher education not only negatively impacts individuals but also limits their opportunities in professional and social life (Sonia & Sassi, 2024). Many customary rules bind women in the Sade Traditional community, preventing them from accessing higher education despite their strong desire to pursue higher education.

Influential factors, besides patriarchal culture, also stem from a lack of understanding of the importance of education, customary rules requiring daughters to live

with their husbands upon marriage, women becoming housewives, making pursuing higher education unimportant, and other customary provisions believed by the Sade Indigenous community. Therefore, this research is crucial, aiming to analyze women's access to higher education in indigenous communities, particularly in the Sade Indigenous Village, and the factors influencing it.

The theory used to analyze these findings is gender theory, which states that women have equal rights to education as men. Gender theory highlights how biological factors do not solely shape the responsibilities, roles, and expectations of women and men but are more dominantly influenced by social and cultural constructs (Azizah, 2021). Gender theory in the context of education explains how gender stereotypes and patriarchal norms often create barriers for women to obtain equal opportunities to education as men (Barra et al., 2024). The creation of barriers for women to gain access to various aspects of life, including education, leads to gender inequality. Gender inequality is a phenomenon of imbalance and unfair access to resources between women and men in various aspects of life, such as access to employment, health, education, power, political participation, and freedom of decision-making. The background of gender inequality in Indonesia is caused by various factors, generally arising from multiculturalism, which includes diversity of ethnicity, race, language, religion, tradition, and customs (Aula, 2023).

Furthermore, cultural theory is used, explaining that values, norms, and beliefs held within a society can influence women's access to higher education. According to Binford, culture is all the indirect, genetically controlled means by which individuals and groups adapt to the ecological community that defines their traditions and customs (Keesing, 2014). Therefore, the cultural influence of every indigenous community, including the Sade, significantly influences the behavior and decisions made by individuals and groups, including the decision to pursue higher edu-

cation.

The results of this study are crucial as baseline data for developing models for higher education movements and policies that address women's access within indigenous communities, as a manifestation of efforts to protect, fulfill, and advance the right to gender-equal education, as mandated by Indonesian laws and regulations.

METHOD

The type of research conducted was descriptive qualitative research, a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. The researcher used this type of research to describe findings related to women's access to higher education in the Sade Traditional Village and the various factors that influence it.

The research was conducted in the indigenous community located in the Sade Traditional Village, Rembitan Village, Pujut District, Central Lombok Regency, West Nusa Tenggara (NTB) Province. Data collection used interview, observation, and documentation techniques. Interviews were conducted with research informants. The primary informants in this study were: (1) women in the Sade Traditional Village who had completed higher education, and (2) women in the Sade Traditional Village who had graduated from high school or equivalent, were unmarried, and did not continue their education to university. Additional informants in this study were: (1) parents of the primary informants, and (2) traditional leaders in the Sade Traditional Village. Data analysis used interactive data analysis involving four main steps: data collection, data condensation, data presentation, and conclusion drawing (Miles et al., 2014). Data validity analysis used triangulation techniques, which involve checking data across multiple sources, techniques, and periods (Sugiyono, 2020).

RESULTS AND DISCUSSION

Overview of Sade Traditional Village

Sade Traditional Village is a Sasak in-

indigenous community located in Rembitan Village, Pujut District, Central Lombok Regency, West Nusa Tenggara (NTB) Province. The government designated Sade Traditional Village as a tourist village in Lombok through NTB Governor's Decree No. 2 of 1989 concerning the designation of 15 tourism areas. This designation is based on the fact that Sade Traditional Village still maintains the local culture of the Sasak Tribe.

Sade Traditional Village covers an area of 5.5 hectares. Its strategic location lies along the Praya-Kuta highway, 30 km from Mataram City, the capital of NTB Province. Sade Traditional Village can be reached in approximately one hour from Mataram City and only 15-20 minutes from Lombok Praya International Airport.

Sade Traditional Village is home to 150 families with a population of 750, all of whom are Muslim Sasak. All residents of Sade Traditional Village are descended from the same family and are related by common intermarriage practices. The current school-age residents of Sade Traditional Village are in their seventh generation, and their parents are in their sixth generation, with most having completed elementary school.

The residents of Sade Traditional Village make their living from agriculture. They grow rice in rain-fed paddy fields, which lack irrigation, with a harvest once a year. While waiting for the harvest, residents of Sade Traditional Village engage in side jobs such as weaving and selling small-scale goods to meet their basic needs.

Women's Access to Higher Education in the Sade Traditional Village

Women in indigenous communities, especially in the Sade Traditional Village, actually have access to obtain the right to higher education, as long as the women fulfill the provisions/principles that are considered good by the local community, namely:

1. Can maintain the noble values that are always maintained by the local community

The people of Sade Traditional Village hold high values, and these values are placed on women, making them the determinants of family honor. For the local community, a

respectable family is one in which the honor of its women is maintained; conversely, a family loses its honor if there are women who do not maintain their honor.

The people of Sade Traditional Village carry out efforts to maintain women's honor through various customary rules, which, although unwritten, are adhered to by the local community. These rules contain substantial restrictions on women for the sake of protection and respect, such as prohibitions on women living separately from their families or traveling without a male guardian (*mahram*), and prohibitions on women traveling alone with men who are not *mahram*.

2. Commit to completing the education well (not drop out halfway).

Parents in the Sade Traditional Village provide equal opportunities for all their children, both boys and girls, to pursue higher education, as long as they are committed to completing their education. This is very important for parents because of the experience of others whose children managed to enter college but did not complete it, despite having already spent much money, as noted by the following informant.

"There was a time when a woman in our village continued her education at college but did not complete it, despite having already spent a significant amount of money. This kind of thing sets a bad example for parents in our village, who think that sending a woman to college is just a waste of money".

3. Guarantee work in an affordable place without living separately from family/husband.

Access to higher education for women in the Sade Traditional Village also requires the opportunity to work within reach of their parents' residence (if unmarried) or their husband's home (if married). This is because local customary law prohibits women from living separately from their parents and/or husbands for any reason, including work duties.

4. Choose a major that can directly benefit the local community.

The chosen majors are also a require-

ment for women in indigenous communities to obtain their right to higher education. These majors are those deemed relevant by the local community to the public interest, such as health and education/teaching. These two majors are seen as providing direct benefits to the local community without violating women's natural roles and functions within the family, namely as wives and mothers to their children.

The various provisions limiting women's access in the Sade Traditional Village, as outlined above, demonstrate how women are not treated equally with men in accessing education. This situation is certainly inconsistent with gender and human rights theory, which states that everyone, including women, has the right to fair treatment and equal opportunities in all aspects of life, including access to higher education.

The conditions faced by women described above also demonstrate the strong patriarchal culture in the Sade Traditional Village and serve as a barrier to women's access to higher education. This finding aligns with UNESCO's (2020) findings that socio-cultural factors that reinforce women's subordination are among the barriers hindering women in indigenous communities from obtaining education. In the context of indigenous communities in Indonesia, research in Uumbu Kawolu Village, Central Sumba Regency, found gender inequality in access to education (Rambu Kaita Wewi & Kurniawan, 2024).

Furthermore, research by Ismawati (2024) conducted in Pasarenan Village, Kadungdung District, Sampang Regency, also found limitations in educational access for women. Similarly, research by Hyronimus (2023) found that girls are not prioritized in access to education, creating a gap with boys, resulting in girls missing out on opportunities to obtain a proper education. Other research has also identified several barriers to women's access to education in the Suku Anak Dalam (SAD) community, including patriarchal culture, the domestication of women, and a lack of awareness of the importance of education (Nurwahyulningsih et al., 2022).

Factors Influencing Women's Access to Higher Education in Sade Traditional Village

Findings regarding various factors that influence women's access in Traditional Villages to obtaining the right to Higher Education can be seen in the following Figure:

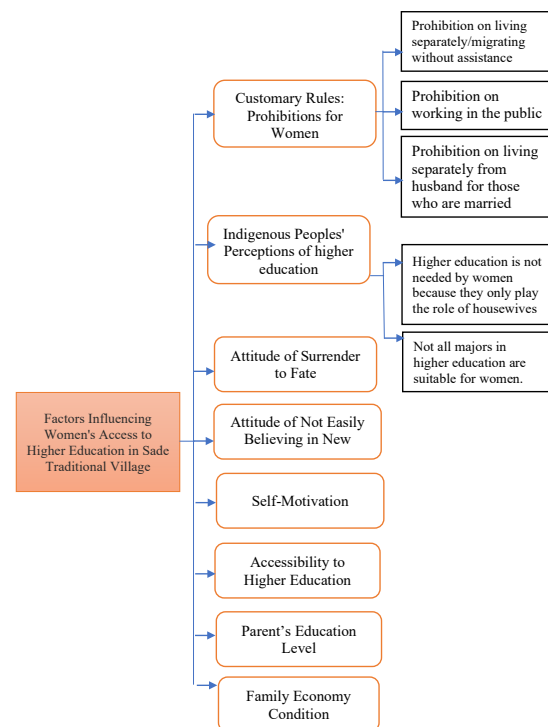


Figure 1. Factors influencing women's access to higher education in Sade Traditional Village.

1. Customary Rules

The customary rules in Sade Traditional Village significantly influence women's access to higher education. These customary rules are unwritten but nonetheless adhered to by the local community. In this regard, there are various customary rules oriented towards preserving women's honor by restricting them through various prohibitions, including:

a. Prohibition for women to live separately or travel without being accompanied by a mahram.

Customary rules prohibiting women from living separately or traveling without a male guardian apply in all circumstances, including pursuing higher education. In this

regard, the research subject, who is the only woman granted access to higher education in the Sade Traditional Village, stated that

“When I graduated from high school, I could not immediately continue to higher education, because I had to wait for my younger brother who was still in his second year of high school so that he could study at the same time in Mataram City, and could live in a rented house in Mataram to look after and accompany me”.

The informant's statement above demonstrates the strong rule prohibiting women from living separately or traveling without a male guardian. This prohibition aims to prevent women from *merarik* (elopement), a local marriage tradition. Locally, *merarik* must take place from the woman's parents' home and is not permitted from a boarding house or other location.

Furthermore, the prohibition also aims to prevent promiscuity. In this regard, women in the Sade Traditional Village are not permitted to be alone with unrelated men, as is common among modern women, such as walking alone or going out to eat together. If such activity is discovered, the woman will be taken to her parents for marriage.

b. Prohibition for women to work in the public sector which has the potential for intensive interaction with men and also night work schedules.

For the people of Sade Traditional Village, women's primary role in the family is to manage the household, and earning a living is the husband's primary responsibility. Therefore, they believe that higher education is unnecessary, as they will ultimately become housewives, primarily responsible for caring for their husbands and children. They are not permitted to work in the public sector due to the potential for intense interaction with unrelated men and the associated night shifts. According to them, these conditions create opportunities for women to be harassed by other men, thus disrupting the family. This is possible because, for them, harassing women is tantamount to undermining the family's dignity and can

have fatal consequences, as stated by the following informant:

“We highly respect women; they are prohibited from working so that they are not ordered around and do not become servants of others, and also so that they are not disturbed by others. Because it concerns the family's dignity, and life is at stake. Sade Tiga men are reluctant to risk their lives in the name of protecting women and maintaining their honor”.

c. Prohibition for married women to live separately from their husbands

A customary rule that binds women and also hinders their access to higher education is the prohibition on living separately from their husbands for any reason, including duties and work demands. For the people of Sade Traditional Village, once a woman marries, she has no choice but to follow her husband or live in the house provided by him.

In the view of the people of Sade Traditional Village, if a daughter pursues higher education, the orientation is towards working in the public sector, for example, as a State Civil Servant (ASN). This, of course, could mean being assigned to a location far from where they live, potentially requiring them to live separately from their husbands. However, this is not permitted by their customary law. This is one reason why they are reluctant to pursue higher education for their daughters.

The various customary rules that restrict women in the Sade Traditional Village, as described above, illustrate the conditions of a society that adheres to a patrilineal kinship system. This system fosters a patriarchal culture (Herdania et al., 2025).

The customary rules that hinder women's access to higher education, as described above, can be analyzed using Gender Nurture Theory, which assumes that differences in gender relations between women and men are not determined solely by biological factors but rather by societal structures. The conditions faced by women in the Sade Traditional Village constitute restrictions on their freedom, resulting in them

being trapped and denied equal access to rights as men (Ilaa, 2021).

The unequal rights of women and men in a patriarchal culture are also highlighted by Abidin et al. (2018), who note that families adhering to a patriarchal system provide boys with greater opportunities for education than girls. Furthermore, Yusalia (Apriliandra & Krisnani, 2021) also argues that in a patriarchal culture, women are considered inherently weaker. Furthermore, Ari & Janottama (Syahputra et al., 2023) also argue that the limited roles of women imposed by patriarchal culture trap them in subordinate positions or are considered inferior.

Customary regulations that limit indigenous women's access to higher education, as mentioned above, also demonstrate the disparity in treatment between men and women in obtaining higher education. In this regard, Zuhri & Amalia (Zhafarina et al., 2023) argue that by establishing different rights for men and women, patriarchal societies set standards for women's unequal position within the family and society. Nasir & Lilianti (2017) also suggest that if a family still has a son, he is prioritized for education. Rokhmansyah (Febriyanti, 2022) emphasizes that patriarchal societies place men in a more dominant role than women in all aspects.

Furthermore, gender Theory in the context of education explains how gender stereotypes and patriarchal norms often create barriers for women to obtain equal opportunities to education as men (Barra et al., 2024). The creation of barriers for women to gain access to various aspects of life, one of which is education, will give rise to gender inequality. Gender inequality is a phenomenon of imbalance and unfair access to resources for women and men in various aspects of life, such as access to employment, health, education, power, political participation, and freedom in decision-making (Aula, 2023).

On the other hand, the customary rules in the Sade Traditional Village, as described above, actually illustrate the nature of customary law, as stated by Hadikusuma (2014), namely, its religious nature. Accord-

ing to the Theory of *Receptio in Complexu* (Reception in Complexion) proposed by L.W.C. van Den Berg, customary law of a community is the result of the unanimous acceptance of the religious law adhered to by that community (Zaelani, 2019). In this case, Islam, the religion believed in by the local community, also imposes restrictions on women for the sake of protection and respect. These rules can also provide benefits in protecting women from the negative impacts of promiscuity and maintaining the integrity of the household. Thus, these customary rules are relevant to one of the legal ideals, as stated by Gustav Rudbruch: usefulness. This means that customary law has demonstrated its significance as law for the local community and is therefore still maintained and adhered to (Santoso, 2021).

Customary regulations that restrict women's access to higher education also require serious attention, in order to raise local community awareness of the importance of education for women, enabling them to fulfill their noble role within the family. Efforts to foster a mindset in society that recognizes the strategic role women play within the family and determines the quality of future generations are crucial.

Women in families, as mothers, are particularly in need of higher education. They not only bear the responsibility of feeding and physically caring for their children, but also serve as their children's first school. In this regard, it is emphasized that as the first school, mothers are a key factor in a child's future success (Nurhayati & Syahrizal, 2015).

The importance of higher education for women, which influences the quality of the next generation, aligns with Hafidz Ibrahim's poem, which translates as "a mother is the first madrasah (school) for her children. If you prepare her well, you will have prepared a good generation." Furthermore, this aligns with Muhammad Hatta's statement, quoted in Hanamanna (2021), that "If you educate a woman, you educate a generation." If women are given equal educational opportunities, they will have the power to change the world.

Education for women is crucial for supporting the quality of female human resources (Ratna et al., 2024). Furthermore, women in the modern era are stakeholders in development; therefore, development implementation must emphasize the importance of women's empowerment efforts (Ainiyah, 2017).

2. Indigenous Peoples' Perceptions of Higher Education for Women

The perceptions of the Sade Traditional Village community regarding higher education for women are as follows:

- a. Higher education is unnecessary for women in Sade Traditional Village because they ultimately serve only as housewives
- b. Not all majors in higher education are suitable for women

According to the community's view in Sade Traditional Village, only a few majors/programs of study at higher education institutions are suitable for women, namely those that directly benefit the local community, namely medicine, nursing, midwifery, and teaching.

Higher education programs other than those mentioned are considered unsuitable for women. For example, the Tourism Polytechnic (Poltekpar), with its various programs, including culinary arts, room division, and prepares students for employment in the tourism industry. For the Sade Traditional Village community, these jobs are not suitable for women, and once married, they certainly do not have their husband's permission to work in these sectors. The perception of the Sade Traditional Village community regarding higher education, as outlined above, aligns with the findings of Narwoko, J. Dwi, and Suyanto (Syahputra et al., 2023), who argued that women do not need to pursue higher education, as they will ultimately end up in the kitchen.

In the Sade traditional community's view, women working in the tourism sector will likely associate with unrelated men. Upon marriage, their husbands will likely ask them to quit their jobs. This is why women in the Sade Traditional Village, and their parents, are apathetic toward higher education for women, often dismissing it as

a costly endeavor that prevents them from sustainably working in the public sector.

This contrasts with other majors, such as health and teaching. For the Sade Traditional Village community, these majors can directly benefit the local community without requiring them to leave their hometowns for work, thus deeming them beneficial for women. However, this major faces obstacles in access for women in the Sade Traditional Village, due to limitations in talent, interest, costs, and competition for entry.

3. Attitude of surrender to fate

Resignation to fate is a factor that also influences indigenous women's access to higher education. In this regard, in the Sade Traditional Village, the community has a slogan that reflects this attitude of resignation to fate: "Mun wah ye jak ye wah," meaning "if this is how it is, this is how it is." This slogan reflects the local community's resigned attitude to their circumstances, believing that their circumstances are a fate that must be accepted and appreciated. This prevents them from moving forward to change their situation, particularly through fulfilling women's right to higher education to achieve a better life.

Considering the explanation above, efforts to build public confidence in the importance of education, especially higher education for women, must be undertaken immediately. This is because women truly determine the quality of the nation's next generation. The primary education comes from the family. Women with a higher education background will produce a generation of educated and well-mannered (noble) future generations.

4. Attitude of not easily believing in new things

The Sade Traditional Village community's distrust of new ideas is evident in their response to the online college program. They questioned its legality and its acceptance as a requirement for employment. This distrust has prevented the program, which would have facilitated access to higher education for local women, from being implemented.

5. Self-Motivated

Self-motivation is a factor that significantly influences women in indigenous communities' access to higher education. In this regard, a research informant who gained access to higher education stated that her motivation for continuing her education at university was to prove that women in the Sade Traditional Village could and were capable of pursuing higher education. She wanted to achieve a better life, or at least achieve the same as her parents, who had successfully become civil servants. She believed that a highly educated woman would certainly give birth to children who were also enthusiastic about pursuing higher education and had a brighter future.

Conversely, women who faced barriers to accessing higher education tended to be apathetic and resigned. This finding aligns with research by Tasia and Nurhasanah (2019), which showed that increased participation in higher education in a country occurs due to women's growing awareness of the importance of education for improving their quality of life. Meanwhile, in countries with low levels of female participation in higher education, the primary cause is socio-cultural factors, which still believe that education is not vital for women. Furthermore, higher education for women has a positive impact on both the women themselves and their surroundings. Increasing knowledge, skills, and expertise are basic components that women obtain through higher education, thus leading them to a better quality of life and being able to bring about social and economic change for the family, community, and national environment.

6. Accessibility to Higher Education

The accessibility of higher education refers to the perceived affordability of higher education for women in the Sade Traditional Village, considering the region, cost, competition for admission, and capacity.

Regarding university accessibility, the research subject, the only woman in the Sade Traditional Village who has access to higher education, explained that the University of Mataram, her chosen institution, is located not too far from the Sade Traditional Village, approximately one hour away, allowing

for frequent visits from her parents. Cost-wise, it is very affordable, as state universities (PTN) are cheaper than private universities (PTS) at that time. In terms of capacity, the majors and study programs chosen are less popular due to their relatively high level of difficulty, resulting in less competition for admission.

7. Parents' Education Level

Their parents' education level also influences women in indigenous communities' access to higher education. This can be seen from research data from the Sade Traditional Village, which shows that the only women who have access to their right to higher education are those whose parents are highly educated, with their father having a Bachelor of Education. Conversely, women who experience barriers to accessing their right to higher education are those whose parents have mostly not completed elementary school.

The research data above aligns with the findings of Miyati et al. (2021), who concluded that there is a significant influence between parental education level and children's education in Pinasungkulan Village, Ranowulu District, Bitung City. Furthermore, this also aligns with the findings of Perdana (2015), who found that a child whose mother's education level reaches secondary and higher education has a higher probability of attending school than a child whose mother's education level is only elementary school.

8. Parents' Economy

Parents' economic status also significantly influences access to higher education for women in indigenous communities, particularly in the Sade Traditional Village. This can be seen from research data, which shows that women who gain access are those whose parents are the wealthiest in the region. In addition to being civil servants (ASN), they are educators (teachers) at a public junior high school in Central Lombok Regency and own extensive agricultural land with abundant harvests. Conversely, women who experience barriers to access are those whose parents are farmers with small plots of land and small-scale traders with uncertain in-

comes.

For the people of the Sade Traditional Village, pursuing higher education requires significant costs for various purposes, including Educational Development Contributions (SPP), operational costs, housing leases, and other expenses. Meeting these needs is certainly quite challenging for parents in the Sade Traditional Village, as their income as farmers and traders is uncertain. Often, their income is only enough to cover daily expenses. Meanwhile, scholarship availability is also limited, and the disbursement process at the end of the semester makes them pessimistic and doubtful about continuing their children's education at university.

These research findings align with those of Muharani et al. (2024), who found a significant relationship between parental economic status and the motivation of students at SMAN 1 Rao Utara, Pasaman Regency, West Sumatra Province, to pursue higher education. Furthermore, research by Valentina et al. (2022) also revealed that low family income is one of the barriers to women's access to higher education.

CONCLUSION

Women in indigenous communities, especially in the Sade Traditional Village, actually have access to fulfilling the right to higher education, as long as they fulfill the basic provisions/principles that are considered good by the local community, namely: (1) maintaining the noble values placed on women, (2) committing to completing education well, (3) ensuring that they can work sustainably in an affordable place without having to live separately from their family, especially their husband, (4) choosing a major/study program that the local community can directly feel.

Various factors influence women's access in the Sade Traditional Village in obtaining the right to higher education, namely: (1) customary rules, (2) community perceptions of higher education for women, (3) an attitude of resignation to fate, (4) an attitude of not easily trusting new things, (5)

self-motivation, (6) Accessibility of Higher Education, (7) parents' education level, and (8) parents' economy.

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