Local Wisdom Marginalization of Women's Education and its Implications on Parenting Patterns in The Balinese Community on The Lombok Island, Indonesia

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Abstract: This study aims to analyze in depth the relationship between the education level of women who will become or have become mothers and their obligations and responsibilities to care for their children. This study uses qualitative methods with a phenomenological approach. Data collection was conducted through observation, interviews, and documentation. In-depth interviews were conducted with mothers who were marginalized or had low educational levels, only graduated from elementary school or even never attended school, as well as with local community leaders and religious leaders. The results of this study conclude that education is a very important factor for a woman as it provides knowledge and skills to care for her children after becoming mothers. Mothers with low education, or even those who did not have the opportunity to receive basic education, tend to be ignorant and indifferent to child development, thus allowing their children to grow and develop naturally, with a permissive parenting style. In an effort to prepare a quality generation in the future, the government and related parties need to fight for equitable access for women to obtain education, so that they will be able to independently raise their families and educate their children.

Keywords: Implications; Local wisdom; Marginalization; Parenting Patterns; Women's Education

Introduction

Any country that achieves progress in various fields can usually be assumed to have a similarly advanced level of education for its citizens, both in terms of quality, quantity, and equitable access for everyone (Morrice, 2021; Tonegawa, 2022). Indonesia, as a nation striving to align itself with developed nations, also prioritizes development in the field of education. Article 31 of the 1945 Constitution explicitly states that every citizen has the right to education (Ali, 2009). Implicitly, the 1945 Constitution states that every child of the nation has the right to an education. However, empirically, in Indonesia, there is still widespread discrimination against citizens in accessing educational services, caused by various factors, such as prevailing societal norms, specific customs or traditions, and the dominant culture within the community (Ratnawati et al., 2019).

Education also plays a role in advancing national culture (Chen & Shih, 2025). A nation that upholds the importance of education is synonymous with a cultured and civilized nation. Culture and education are harmonious, complementary, and mutually influential (Hadijaya et al., 2025). While the prevailing culture within a society can, on the one hand, support equal access to education for everyone, certain cultural practices can also serve as a basis for discriminating against certain groups in accessing education. For example, the patriarchal culture prevails in several regions of Indonesia, including the Balinese community

living in Lombok, West Nusa Tenggara. This patriarchal culture can marginalize women's rights in various social activities, including access to educational services (Mappe & Jusnawati, 2022; Sultana, 2010). This disparity in access to education for women was also found at the research site in the Balinese communities of Lilin and Rincung hamlets in West Lombok Regency.

Based on a review of several references and preliminary studies conducted at the research site, a strong patriarchal culture was found in the community, marginalizing women in social life, such as inheritance rights, education, and other aspects of social life. The various disparities between men and women, particularly in relation to education, have attracted researchers' interest in further research.

Method

This research employs a qualitative method with a phenomenological approach. The purpose of using a phenomenological approach is to deeply reveal the meaning behind all phenomena that occur. A phenomenological approach allows for a deeper understanding of the causes of an event. This requires a more intensive researcher presence for direct observation at the research site, as well as conducting interviews and documentation as needed to enrich the research data (Pei et al., 2017).

As a method, phenomenology emerged from a process of struggle within the field of philosophy. Based on the background of phenomenology's birth as a method, research studies using the phenomenological method are always related to the core areas of philosophy: ontology, epistemology, and axiology. The ontological perspective in this research aims to explore the underlying causes of the marginalization of women's education in the community serving as the focus of the research, enabling a comprehensive understanding of the social phenomena that occur. Furthermore, from an epistemological perspective, phenomenology is understood as a method for acquiring knowledge.

In relation to this research, the method used to collect data, analyze it, and draw conclusions uses a phenomenological approach, such as being free from prejudice, allowing for the actual phenomena occurring within the social community being studied (Adeniran & Tayo-Ladega, 2024; Tuffour, 2017). Furthermore, phenomenological reduction is carried out by carefully and consciously observing, listening, feeling, and understanding the phenomena. Furthermore, variations in imagination are also employed, namely, seeking possible meanings by using references, imagination, and approaches to the social phenomena that occur. Epistemologically, phenomenological research also synthesizes meaning and essence, which can describe the nature of the phenomenon as a whole, allowing conclusions to be drawn as an effort to establish knowledge.

From an axiological perspective, it is of course related to ethics and logic. Meaning constructed based on logic forms the basis for the birth of phenomenology. This method allows for the discovery of structured logic through verbal and symbolic language, primarily through interviews with informants at the research site.

Result and Discussion

Marginalization of Women's Education

Marginalization comes from the root word "marginal," meaning a less advantageous boundary or being on the fringes. The word "marginalization" is defined as an effort to limit or restrict the role of a particular group, and "marginalize" is defined as "to marginalize." The term "marginalization" is also frequently used in political discourse. However, in Indonesia, the term "marginalization" is also very familiar in the world of education. For example, the difference in educational services between urban and rural areas is often referred to as "educational marginalization," especially in rural areas. Education in underdeveloped areas differs significantly in terms of school infrastructure, limited teacher numbers, and the lack of electricity and internet access. These conditions are often referred to as "marginalization" or "being marginalized" (Ulfa, 2023).

In the context of this research, "marginalization" means the marginalization of women in accessing educational services, or it can also be said to refer to the injustice experienced by women in terms of access to education, particularly in high school and higher education.

Regarding government efforts to provide equal access to government without gender bias, the term "gender marginalization" often arises. For example, studies on the importance of political education for women are motivated by the unequal political access for women in government and non-government institutions. In this context of gender equality in government and non-government, the term "marginalization" can be interpreted as discrimination against women in government (Novianti et al., 2022).

The marginalization of women in education is not based solely on assumptions, but rather on an empirical phenomenon (Fagertun, 2017; Wijana et al., 2024). Women are consistently marginalized, partly due to societal beliefs that the higher the level of education their children desire, the more expensive it will be. This situation forces parents to make rational choices, considering the socio-cultural aspects of the local

community. This rational choice is predominantly influenced by patriarchal culture.

Empirically, several informants have found that parents from low-income families prefer to send their sons to school, arguing that girls' labor is more needed at home. Another reason is that providing higher education to girls is not widely perceived as beneficial by their parents, as once a daughter marries, she becomes a member of her husband's family, unlike a son who remains with his parents.

Parents still believe that providing higher education to daughters only benefits their husband's family in the future (Dewi & Tobing, 2025). There is a lack of understanding among the community, particularly the community in the research location, that providing higher education to both girls and boys is equally important in equipping them with the thinking skills and skills necessary for their future lives.

The family is a child's primary and first educator. Within the family, the roles of fathers and mothers in education should be balanced (Bullough Jr, 2016). However, in the research location, educating children tends to be the mother's responsibility. The parenting style of uneducated mothers significantly impacts the quality of their interactions and communication with their children. Mothers with little or no education tend to be indifferent to their children's education. This is due to a lack of understanding among mothers that education is crucial for their children's growth and development (Dasmo et al., 2015).

Women's educational backwardness requires sustained and sustained action, as education is a long-term investment. While the women's movement has recently begun to show success, women have yet to enter key public sectors, such as government, particularly those related to policy (Kaffenberger & Pritchett, 2021). Many women focus on gender equality rather than other issues. This is perhaps understandable, as gender inequality should be a significant undertaking for women. If women remain focused solely on the discourse, they will continually lose momentum.

Based on observations and interviews at the research sites, various factors were identified as contributing to the marginalization of women's education. These factors include the socio-cultural factors of the Balinese community in Lombok, which are still strongly rooted in patriarchal culture, leading to persistent gender stereotypes, such as the limitation of women's roles in various social activities. The exclusion of women from meetings of socio-religious organizations such as the Banjar, resulting in decision-making at these meetings and other important activities being solely carried out by men, has also influenced parents' enthusiasm for sending their sons to higher education rather than their daughters.

The strong social norms prevailing in the Balinese community in Lombok also influence women's educational opportunities, which are not equal to those of men. Social norms, such as inheritance rights falling to men, lead society to prioritize higher education for their heirs. Furthermore, there are still strong social norms regarding the belief that women are sufficient to work at home and take care of the household. This is due to the strong patriarchal culture that persists in society, although a small segment of society, particularly among the educated, is seeking change.

The marginalization of women's education is also driven by economic factors. Families with low incomes struggle to afford their children's education. When they must send several children to school, parents, due to limited financial resources, prioritize their sons for higher education (Pickel-Chevalier & Yanthy, 2023). The high cost of education means that economically constrained parents cannot afford to send all their children to school, even though some may desire their daughters to receive the same education as their sons.

Another interesting finding is that the marginalization of women's education is also caused by environmental influences that tend to be accustomed to their daughters having low levels of education. This environmental influence causes women to be hegemonized by this social culture, thus discouraging them from pursuing higher education.

Low Women's Education and Its Implications for Parenting

Women's education significantly influences how mothers interact with their children. Parenting is a dominant behavior among mothers in raising their children (Adawiah, 2017). The higher a mother's education, the better the parenting style they will have for their children. Research has found that the average education level of women who are mothers is only elementary school, and many have never received any schooling, leading to illiterate parents. Illiterate parents tend to be permissive in their parenting practices, allowing their children to grow and develop naturally.

Empirically, demands for equality between women and men in all fields are empty promises, without adequate formal and non-formal education. In this context, gender equality in education requires hard work and awareness from all parties to fight for it. This struggle is certainly an effort to improve the quality of the nation's generation, as a mother's role is crucial in the family, implementing a parenting pattern for her children. In this parenting pattern, a mother not only educates her children but also protects, disciplines, and shapes their character and personality. Therefore,

women's education is crucial, as the better a mother's education, the better her parenting style will be (Wati et al., 2021).

In addition to education, a family's economic situation can also influence parents' parenting styles. Economics and education are intertwined, impacting parenting styles. This phenomenon is cyclical: when a family's economic situation is low, they tend to neglect education, and when parents' education is low, their economic situation tends to be low as well. Findings from the research location showed that mothers with low education, also in low economic conditions, also have implications for poor parenting styles. As parents, mothers become permissive in their children's development (Miyati et al., 2021).

Parenting children in a family is the responsibility of both parents, the mother and the father. In practice, parenting in rural communities rarely falls on the father; instead, it falls primarily on the mother. Therefore, qualified women are needed to become mothers. A mother not only gives birth to the next generation but also bears the responsibility of providing care for her children. The marginalization of women's education leads to a lower quality of care for women (Nursaptini et al., 2019), and the subsequent implication is a lower quality of care for the children they bear.

Parenting also has strong implications for children's social behavior. A child who receives full, intensive and high-quality care will exhibit more ethical social behavior, good morals, and character, demonstrating respect for others, empathy for the difficulties of their peers, and other positive behaviors (Makagingge et al., 2019).

Empathetic and compassionate social behavior will emerge in children who receive warm care from their parents, siblings, teachers, and even peers. Children also need parenting that recognizes the simple accomplishments they achieve through their own efforts. A mother can practice such parenting skills if she is well-educated and avoids marginalization in access to education.

The marginalization of women's education results in low access to education. This empirical fact leads to women who have become mothers also lacking knowledge about how to care for their children. This, of course, has implications for poor parenting practices in nurturing and guiding their children's growth and development.

Limited knowledge about parenting can affect communication patterns between mothers and children, causing children to feel they lack emotional support for their cognitive and psychological development. Children with poor parenting tend to grow naturally, influenced by their environment. In the long term, this leads to them being unmotivated to pursue higher education, thus missing out on opportunities for better employment.

A generation raised with little knowledge of parenting can create a generation with little motivation to strive for access to a good education. This can lead to a cycle of poverty that is passed down from generation to generation if community leaders do not contribute to breaking the cycle of poverty, one way being by improving women's education.

Conclusion

The marginalization of women in education can be caused by many factors, including strong social norms such as patriarchal culture and family economic factors that prevent parents from providing an equitable education to all their children. The implications of parenting styles, in this case, are that mothers with low levels of education tend to neglect their children's developmental needs. The parenting style adopted is permissive, allowing their children to develop naturally, without the ability to pay attention to their children's nutritional needs, and inadequate protection for their physical and mental growth and development. A mother with low levels of education lacks the ability to properly educate her children at home. Parenting often requires parental role models in many areas, such as communication skills, manners, hygiene, and so on. A generation with poor parenting styles will be one with low motivation to develop and progress. Such a situation results in a weak generation unable to pursue better job opportunities and a better future. It even tends to perpetuate a cycle of poverty.

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