



THE ROLE OF WOMEN INDIGENOUS COMMUNITIES IN EDUCATION

(An Overview Of Women's Roles In Kasepuhan Sinar Resmi)

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ABSTRACT

The role of women is very important in instilling the noble value of maternal culture and the noble value that should be preserved even though the era has changed where there are challenges of modernization. Response to globalization while maintaining the noble value of culture requires efforts to instil and form characters that can adapt to changes by maintaining local wisdom because education is a civilizing process that cannot be separated from the role of women to make it happen. This field research uses survey methods or observations in the field or research location to obtain data as a primary source.

While the secondary data is sourced from excavation and search of books, internet, FGD and, other records that are considered to have a relationship and can support this study. The research approach used is a sociological, historical, and normative approach. The role of women can be seen in daily life in the indigenous community of Kasepuhan Sinar Resmi in maintaining and implementing the noble cultural values of the community "ibu bumi bapa langit, guru mangsa" which basically in their lives, people should preserve nature in rice culture community.

Keywords: *Indigenous, women, culture*

1. INTRODUCTION

Indigenous women as part of the native community have an extraordinary role in nation building. In addition to being the frontline protector and custodians of the cultural values and local wisdom of the Nusantara archipelago, they also have a major role in economic resilience, play a social role, and preserve the natural environment. Unfortunately, many indigenous women still receive stigma and discrimination due to the strong patriarchal culture, are less involved in the development processes, experience gender-based violence, and are entangled in poverty, and other problems.

This study will illustrate how the role of women in indigenous communities in maintaining the noble values of culture and custom. Empowerment is the degree of autonomy and self-determination within communities and societies. It enables them to represent their interests in a responsible and self-determined manner, acting on their own authority. It is the process of becoming stronger and more confident, especially in controlling one's life and claiming their rights. Empowerment is the process of obtaining basic opportunities for marginalized people, either directly or through the help of non-marginalized people who are willing to share their own access to those opportunities. It also includes actively thwarting attempts to deny those opportunities. Empowerment also includes encouraging, and developing skills for self-sufficiency, focusing on eliminating future need for charity or welfare within individual groups. Rappaport (1984) states: "Empowerment is seen as a process: the mechanism by which people, organizations, and communities gain mastery over their lives." This process may be difficult to initiate and implement effectively. Empowerment in the context of society is the ability of individuals who compound with society and who build the empowerment of the community concerned. A society where most of its members are physically and mentally healthy, and well-educated will certainly have high empowerment (Awang 2010:45).

Limited knowledge and differences between men and women are increasingly exacerbating women in Indonesia. This makes women powerless. For example, in terms of customs that apply in indigenous communities, namely patrilineal, matrilineal and bilateral. In patrilineal societies such as Batak ethnicity,



In Lampung and Flores ethnicities,, the son will be the heir as well as the successor head of the father's family. Even though women play a dominant role in making a living by taking care of fields, houses and other workers. In decision-making, women have no right to give advice or opinions. Whereas (the male uncle) has the governing power, often the uncle also takes part in the inheritance and even controls it. In bilateral societies, such as in Java, it is more important to accept the ragil or smallest child who used to accompany the parents.

Facts and Analysis '*Membumikan Mimpi Tujuan Pembangunan Berkelanjutan dalam Tinjauan Perempuan Adat*' in 2020 which shows that as many as 67.4% of indigenous women have never been involved in development consultations that take place in their respective indigenous territories, 33% stated that they have or have had difficulties in obtaining nutritious food, 87.8% perceived that poverty still occurs in their communities, 38.9% stated that child marriage still occurs in indigenous communities, and 14.6% stated that physical/sexual violence from husbands or boyfriends experienced by indigenous women. This analysis is the result of a study conducted by "PEREMPUAN AMAN" with 1,116 indigenous women as participants and involving 31 indigenous communities in 44 villages.

2. METHODS

This field research uses observations in the field or research location to obtain data as a primary source. While the secondary data is sourced from excavation and search of books, internet, FGD and, other records that are considered to have a relationship and can support this study. The research approach used is a sociological, historical, and normative approach. The historical sociological approach is a way of approaching a phenomenon that occurs in society by giving more importance to the patterns of relationships in the site of social life and the normative approach is used to see whether there is a match between the data obtained from the results of research with customary norms. Meanwhile, data collection is carried out by interviews and questions and answers systematically, both directly and indirectly with respondents. The observation was conducted by direct observation of matters related to the object and subject of research by systematically recording the phenomenon of the phenomenon being studied. Observation is a conscious effort carried out systematically, with standardized procedures.

3. RESULTS & DISCUSSION

The indigenous people of Kasepuhan Sinar Resmi are the indigenous community of Sirna Resmi Village in Cisolok District in Sukabumi Regency. It is located in the vicinity of Mount Halimun Salak National Park. Its hereditary stories reveal that the Kasepuhan community is the remnant of the Pakuan Pajajaran Kingdom.

The indigenous people of Kasepuhan in this area consist of three areas i.e., Cipta Gelar, Sinar Resmi and Cipta Mulya indigenous people located in Cisolok, Sukabumi area, which is one of the traditional villages of Kasepuhan Banten Kidul that still strongly maintains cultural preservation in the area that includes the Ciletuh Geopark.

The indigenous people of Kasepuhan Sinar Resmi is a community with all its local wisdom that in their daily lives carry out traditional social culture that refers to the characteristics of Sundanese culture in the 18th century. Kasepuhan Sinar Resmi is one of eleven kasepuhan in South Banten region. This community lives from generation to generation, this identity is still maintained and strengthened as a manifestation of gratitude and respect for ancestors born from an uninterrupted historical process in the course of time to continue to uphold the dignity and right of origin as cultural identity and national cultural heritage. With the system handed down by their ancestors, the indigenous people of Kasepuhan Sinar Resmi organize their entire lives both as individuals and as distinctive social and religious groups, which differ from one another. These systems are maintained and fought for as a source of the spirit of life contained in the customary system that is still cultivated and preserved.

Along with the times and the rate of growth in all fields and in response to this, one of the priority programs within the Indigenous People Union of Kasepuhan Banten Kidul is holding the Seren Taun Traditional Ritual Event which is a responsive attitude to the aspirations of the indigenous people around Kasepuhan Sinar Resmi, as evidence of an active role in the framework of efforts to improve the quality of human resources and



respect for the ancestral heritage by maintaining and preserving the characteristics of its Customary Culture. The basic foundation of Adat cannot be separated from the support of regional or central premarital programs that should be developed in the fields of: 1) strengthening brotherhood, 2) awareness of religious education, character and maintaining cultural customs.

The indigenous people of Kasepuhan Sinar Resmi have never been separated from several philosophies in life that have been integrated into the soul of their people. The philosophy that guides people's lives. In social life, the basis of Kasepuhan customary law is the philosophy of life, "*tilu sapamilu, dua sakarupa, hiji eta eta keneh*", which literally means 'three in one face, two are similar, forms, that one is that too'. This value system contains the understanding that life can only take place well and peacefully if it is fulfilled with three conditions, namely: *tekad, ucap dan lampah*, (intention or thought, speech and action) should be in harmony and accountable to *incuputu* (descendants of kasepuhan citizens) and elders (parents and ancestors) soul, body and behaviour, should be consistent and ethical. The traditional beliefs of *sara, nagara*, and *mokaha* should be harmonious and not contradictory to one another. *Sara* means that society will always respect ancestral traditions towards the creator of the universe. *Nagara* (Sundanese) means that people will always follow the regulations set by the state. *Mokaha* (Sundanese) means everything that regulates social life between humans

In addition to guidelines in socializing between communities, the Kasepuhan community has interactions with nature. Through the philosophy of "Mother Earth, Father Sky, Queen Land", the people should maintain the integrity of the earth and everything in it so that the balance of nature is maintained. Based on these philosophies, Kasepuhan community has the belief to continue to maintain what has been passed down by their ancestors, both maintaining relationships with other humans and maintaining relationships with nature. One of the ancestral legacies that is still applied in Kasepuhan people's life is the agricultural system of fields/huma (*rurukan*) and rice fields which are carried out once a year. This agricultural system is not just an agricultural activity that generally leads to productivity, but it is more oriented towards a strong interaction between society and God, society and society and nature. In managing the agricultural system, from preparing the land to resting the land, it is always followed by a series of accompanying traditional ceremonies or rituals that have been inherited by the ancestors.

The people of Ciptagelar, Sinar Resmi and, Cipta Mulya are communities with a culture of fields and a mixture of rice fields, so they can be called rice culture people. Rice culture people believe that rice is just like humans. Rice is considered to have a spirit and soul and its life cycle and body parts are similar to those of humans. Growing rice is not a livelihood for the Kasepuhan people, but rather a part of life. The characteristics of the community are self-sufficient, peaceful, and highly respectful of manners. Their outlook on life and behavior cannot be separated from the rites of rice culture. This rice culture community has some unique values and beliefs about rice. In the twenty general principles of rice culture societies in South, Southeast and East Asia according to Hamilton (2003) in Kusdiwanggo (2017), one of them explains the relationship between rice and women i.e. the fertility of the Goddess of Rice is manifested in the fertility of women, so the personification of the Goddess of Rice is a woman. In Kasepuhan community, local food institutions play a major role in realizing the family economy. This can be seen in the large role of *leuit* for the community. *Leuit* is not only a place to store agricultural products but also a household food security. The process of agricultural exploitation also pays attention to the role of women. Agricultural activities provide balanced tasks to women so their role in development is quite large. Local communities also determine the direction of sustainable independence. Local communities traditionally have rules that preserve the environment so that resources are preserved from damage. Kasepuhan community only has one harvest cycle a year. This agricultural pattern is based on the traditional view that land is associated with a mother who gives birth once a year.

Traditional rituals performed

Traditional rituals carried out in kasepuhan prioritise the role of women in maintaining cultural preservation, among others:

Procession for Field (Huma) and Rice Field Agriculture. The agricultural system in Kasepuhan Sinar Resmi is divided into field (huma) and padI fields. Both have differences in the process from preparing the land for cultivation to resting the land that has been used.



There are several main activities that must be carried out by Kasepuhan people, namely:

- 1) Ngaseuk: the start of rice planting activities by putting seeds into the aseuk hole.
- 2) Beberes Mager: a ritual to protect the rice from pests. This activity is carried out by hunters in Abah's field (the field owned by the kasepuhan) by reading prayers. This activity is carried out around the month of Muharram.
- 3) Ngarawunan: a ritual to ask the contents of rice to grow fertile, perfect and without interference. This activity is carried out by all incu putu to ask for prayers to abah through the pamakayaan section. Ngarawunan is performed after the rice is three months to four months old.
- 4) Mipit: Rice harvesting is first done by Abah as a sign of the harvest season.
- 5) Nutu: Pounding the harvested rice.
- 6) Nganyaran: cooking rice using the first harvested rice, two months after the harvest.

After all agricultural activities are completed, a Tutup Nyambut activity is held which signifies the completion of all agricultural activities in the rice fields marked by a celebration. One of a series of important agricultural activities regarding the main rice field farming system after Seren Taun ceremony is Turun Nyambut. Turun Nyambut activity is a sign of the start of the period to plough the rice fields and prepare the land to be planted with rice again. This ceremony is done to celebrate the harvest of that year and as entertainment for people who have worked for one year in agriculture. The series of events began with deliberation first involving all incu putu to determine the amount of budget needed. After the deliberation is over, a handover of the pilgrimage is carried out. The overtime kolot (village head) and ranggeyan's head gathered to discuss the amount of cost borne per person for the concurrent costs to be handed over to Abah. After the handover of the pilgrimage, Abah made a pilgrimage to the karamat (astana) of his ancestors

After the deliberation is complete, the handover of the Ponggokan is carried out. Kolot lembur (head of the village/hamlet) and the head of the Ranggeyan gather to discuss the amount of costs borne per person for Serentaun costs to be handed over to Abah. After Serah Ponggokan, Abah makes a pilgrimage to the Karamat (Graveyard) of his ancestors.

Ibu Bumi, Bapak Langit, and Guru Mangsa vs Food Intensification Program

The main livelihood of the community is farming both in the fields and rice fields. The agricultural pattern of the Kasepuhan people relies on hereditary knowledge about how to farm which depends on the existence of beliefs in nature. The concept of ibu bumi bapa langit, (*The mother is interpreted the same as the earth, while the father is likened to the sky*, and Guru mangsa.its means teacher prey”

Kasepuhan people grow local grains which they call pare ageung. They recognize not less than 100 species of rice. But generally, the community utilises around 50 species. Kasepuhan Sirna Resmi people still maintain the traditional way of farming. They tile the land and plant it once a year. They did this in honour of Mother Earth. This earth is a living thing. Therefore tradition teaches about agricultural rites. Before cultivating the land, they perform a ceremony. According to their beliefs, to cultivate the land, it is necessary to make an excuse since this earth is a creature that has been polluted. That's what they do. Officially their religion is Islam and there is a mosque in the middle of the village. But they still give rites or offerings to Dewi Sri. Rice in the concept of kasepuhan is interpreted as Dewi Sri (Mother), so starting from planting to harvesting and cooking and eating it using certain respect procedures.

As Berkes states, the main strengths of local knowledge systems in this aspect are 1) Self-interest, in the sense that local knowledge is an important key to conservation efforts, because its strength comes from 'within' and not from 'outside'. 2. Accumulative knowledge systems, in the sense that local knowledge is an accumulation of centuries of ecological adaptation patterns of local communities 3) Knowledge has the potential to help design effective resource conservation efforts, due to local support and high levels of adaptation and practicability considerations.

The six dimensions are: 1) social development, 2) economic development, 3) political development, 4) cultural development, 5) environmental development, 6) personal/spiritual development.



However, other societies will reflect a different picture and require different priorities in the development process. The important point is that the six aspects of community development are very important and to have a truly healthy and functioning society, it is necessary to achieve a high level of development for all six dimensions as a whole. Community development program developers should pay attention to these six dimensions and the goal should be to maximize development on all dimensions. Schuler, Hashemi and Riley (Edi Suharto: 2008) developed several empowerment indicators, which they referred to as the Eindex or empowerment index:

a) Freedom of mobility: the ability of the individual to go outside the home or region of residence, This level of mobility is considered high if the individual is able to go alone. b) The ability to purchase 'small' commodities: the ability of the individual to purchase items of daily needs (rice, kerosene, cooking oil, seasonings); needs himself. For the above indicators, high points are awarded to individuals who can make their own decisions without asking their spouse for permission; especially if they can buy these items using their own money. c) Involved in making household decisions: able to make decisions alone or with husband/wife regarding family decisions, d) Relative freedom from family domination, e) Legal and political awareness.

Nugroho (2008) states that there are four empowerment indicators i.e.:

- 1) Access, in the sense of equal rights in accessing productive resources in the environment.
- 2) Participation in utilising these limited assets or resources.
- 3) Control, i.e. that men and women have equal opportunities to exercise control over the use of these resources.
- 4) Benefits, that men and women should equally enjoy the results of resource utilization or development together and be equally successful.

To know the focus and objectives of empowerment operationally, it is necessary to know various empowerment indicators that can show whether someone is empowered or not. So that when an empowerment program is delivered, all efforts can be concentrated on what aspects of the target change (e.g. poor families) need to be optimized.

UNICEF (nd) proposes 5 dimensions as a benchmark for the success of community empowerment, consisting of well-being, access, critical awareness, participation and control. The five dimensions are dynamic categories of analysis, each other is related synergistically, mutually reinforcing and complementary. Here is a more detailed description of each dimension: 1) Welfare. This dimension is the level of community welfare measured by the fulfilment of basic needs such as clothing, shelter, food, income, education and health. 2) Access. This dimension concerns equity in access to resources and the benefits generated by the presence of resources. The absence of access is a barrier to improved welfare. The gap in this dimension is caused by the absence of equal access to resources owned by those in higher social classes compared to those from lower social classes, the powerful and controlled, the centre and the periphery. Resources can be time, energy, land, credit, information, skills, and so on. 3) Critical awareness. The inequality that occurs in people's lives is not a natural order that has existed for a long time or is solely God's will but is structural as a result of institutionalized discrimination. Community empowerment at this level is in the form of public awareness that the gap is a social formation that can and must be changed. 4) Participation. Empowerment at this level is when the community can be involved in various institutions in it. That is, the community takes part in the decision-making process and thus their interests are not neglected. 5) Control. Empowerment in this context is if all levels of society take control of existing resources. That is, with available resources, all levels of society can fulfil their rights, not just a few people in power who enjoy resources, but all levels of society as a whole. The community can control and manage its resources. Adapting Dewi Kumiasih's (2010) presentation on Sundanese leadership, in general, it can be described by the characteristics of totalitarian transcending, transforming entrepreneurship, and charismatic transactional. These three aspects are associated with four dimensions of power: power within, power to, power over and, power with. An interesting thing found in Sundanese leadership is the proverb "nyalindung ka gelung" whose meaning is to depend on others, not have an attitude. The broader meaning of the expression "nyalindung ka gelung!" is not willing to try, to rely on the income of the wife, or parent-in-laws. "Nyalindung" means to take shelter, surrender, or entrust life to something or someone because those who use "gelung" are usually women



(wives). This interpretation indicates that when the leadership of the husband or man does not run optimally, women have extraordinary power to maintain the continuity of the organization. The potency of women's leadership if it is given, can make a significant contribution.

In the sub-ethnic archipelago, there are agrarian communities that began to emerge after a period of hunting and gathering. There are four phases of prehistoric life in Indonesia (Vroklage in Kennedy, 1939). Based on the four phases of prehistoric life in Indonesia, the third phase began to realize agrarian life (Kusdiwanggo, 2017). Farming on dry land is a continuation of horticultural life (gathering) while farming on wetlands begins after planting on dry land. People who grow crops on dry land are field farmers and in wetlands are rice field farmers.

During the third phase, Indonesian people began to stop moving. Both field farmers and rice farmers decided to settle down and began to pay attention to the environment around them. Agrarian society lives not far from its agricultural environment (Boelaars, 1984). The pattern of life of the Indonesian people in each phase shapes the mentality of the people in that phase. The shape of the house with its layout, the mass layout of the building, and the spatial pattern of the settlement are formed from the culture of its inhabitants (Rapoport, 1969).

4. CONCLUSION

The role of women in indigenous communities is very important to maintain the culture that is carried out for generations. The role of women as mothers in the family makes them the main and first teacher to instill and preserve the noble values of the culture as the philosophy adopted, i.e. *ibu bumi bapa ratu* in social life to always uphold "*tilu sapamilu, dua sakarupa, hiji eta eta keneh*", Rice in Kasepuhan concept is interpreted as Dewi Sri (Mother), so from planting to harvesting and cooking and eating it uses certain respect procedures that cannot be separated from the large role of women. The role of women greatly influences the offspring of the next generation called *incu putu* in instilling noble cultural values that believe in the creator, submit to government regulations and coexist with the community well as the philosophy of *Sara Nagara Mokaha*.

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