

## FULLFILLMENT OF EDUCATIONAL RIGHTS FOR WOMAN THROUGH WOMEN'S SCHOOLS IN AENGBAJA KENEK VILLAGE

**Devi Mutiara Sanni, Basuki Babussalam**

Faculty of Law, University of Muhammadiyah Surabaya

*E-mail Corespondent: mutiarassd@gmail.com*

### **Abstract**

*This research wants to highlight the fulfillment of women's educational rights as regulated by the 1945 Constitution. This research will answer the questions (1) How is the implementation of the fulfillment of educational rights stated in the 1945 Constitution? (2) How is the right to education fulfilled through women's schools in Aengbaja Kenek Village ? This research uses empirical research methods, namely by conducting interviews, Focus Group Discussions and several other relevant literature. The research results show that, First, the fulfillment of educational rights in Indonesia has not been maximized, especially for women. Second, the fulfillment of education as regulated by the 1945 Constitution is still limited to the high school level. Third, in Aengabaja Kenek village, they still adhere to the old rules, namely that women are limited to a kitchen, well and mattress. Fourth, women after high school education must be required to work, some are even forced to get married immediately. The research methods used were in-depth interviews, participant observation, and questionnaires. The results of the research show that the majority of women in Aengbajakenek village still adhere to old cultures that limit women's educational rights, namely that women are limited to being housewives. Apart from that, the research results also show that women's schools in villages have a crucial role in facilitating women's access and participation in safe and inclusive education for women, helping overcome gender stereotypes, including increasing awareness of their rights. However, this research also identified several challenges, such as women's lack of awareness to fulfill their own needs in fulfilling their education, gender stereotypes that still occur in society, and cultural norms that inhibit women's full participation in education. Therefore, further efforts are needed to strengthen women's schools, build public awareness about the importance of women's education, and promote gender equality at all levels of society in Aengbajakenek village, Sumenep, Madura.*

**Keywords :** *Fulfillment of educational rights, Women's school, Aengbajakenek Village,*

### **I. INTRODUCTION**

Every human being has their own perception of the education they receive because perception is an important aspect of humans in responding to various symptoms or phenomena in the environment (Jatiningsih, 2021) (Jatiningsih, 2021). Regardless of every perception that develops, education is a very fundamental need for every level of society. Everyone has the right to receive adequate and quality education. The quality of education will affect the quality of human resources. Therefore, education should be accepted by all people without exception in accordance with the 1945 Constitution of the Republic of Indonesia, article 31 paragraph 1 which

reads "Every citizen has the right to receive education." However, fulfilling the right to education is not always easy to realize, especially in rural areas which often face their own challenges. Women's education, as an integral part of the right to education, requires special attention to ensure equal access and quality of education. Aengabaja Kenek Village, as the context of this research, is the focus of analysis to understand the implementation of fulfilling women's educational rights in a rural context.

According to Nurhayati, education that can make the nation intelligent is education that is free from elements of gender discrimination, men and women both have the right to obtain higher education, both have the right to use the knowledge they have obtained (Nurhayati, 2018). In certain societies, education for women has not been a top priority. In addition, there is an understanding of religion that tends to be textual, old-fashioned and very exclusive (Zuhriyah, 2018). Women have the same ability as men to contribute to community development through education and learning experiences. However, women are still not given a bigger role and are even more marginalized. The lack of women's rights to obtain educational opportunities causes problems for women, one of which is marriage at a young age.

KEMENPPA stated that in 2021 there were 65 thousand cases of requests for dispensation from child marriage and in 2022 there were 55 thousand applications. Many applications are submitted for marriage at a child's age due to the fact that female applicants are already pregnant and parents are pushing for their children to get married immediately because they already have close friends/boyfriends. Women's lagging behind in education is not in itself the fault of women's own efforts to learn, but rather is due to an unequal culture that places more emphasis on men than women in terms of educational access opportunities (Anggraeni & Lestari, 2017).

Based on the data we obtained from the results of a questionnaire distributed to Aengbajakenek village women with an average age of 15-45 years, it shows that women in rural areas in terms of education are still confined by the old culture, namely that women are only limited to Masak, Macak, Manak, which has an impact . Also regarding access to employment opportunities . Of the 40 answers, more than 50 percent of women are still unsure about continuing their education because of the existing culture. The following picture shows the lack of people in Aengbajakenek Village, especially women, in terms of access to education and employment.

In Aengabaja Kenek Village, increasing access to and fulfilling educational rights for women is an urgent need. According to data from the East Java Province Central Statistics Agency, the average length of schooling in Sumenep district in 2022 is only 5.93. This average is the smallest when compared to other areas in East Java. In Indonesia, in Law No. 20 of 2003 concerning the National Education System, it is known that "formal, non-formal and informal education pathways can complement and enrich each other". Women's empowerment is very important as an effort to reduce poverty because women are the most victims of poverty (Ganiem, 2016).

Data from the National Statistics Agency in 2022 recorded that 9.68 percent of Indonesian women live below the poverty line. This figure is slightly different from the percentage of male poverty. As many as 9.68 percent of Indonesian women live below the poverty line. Women's non-formal schools are an effort to empower women. Therefore, non-formal schools in rural areas exist to open access to education for those who cannot attend formal schools for various reasons, such as limitations. geographical, as well as economic conditions (Shofiyyahtusya'diah & Rahaju, 2012) .

Non-formal schools are a structured and tiered educational pathway that is outside formal education where the degree of compliance and uniformity of non-formal schools is looser than that of formal education (Nurhasanah, 2015). Non-formal education is provided for community members who need educational services that function as a substitute, supplement, and/or complement to formal education in order to support lifelong education (Putri & Riyanto, 2020).

The main target of providing non-formal education is women's groups, which has become known as women's empowerment. The aim of this organization is to increase the learning potential of citizens through developing professional attitudes and personalities as well as mastery of knowledge and functional skills. The presence of Non-formal Women's Schools helps the problems faced by rural women or mothers by helping realize government programs in efforts to implement programs to empower women. This government program is aimed specifically at women, namely by alleviating women's problems, especially in the villages of Aengbajakenek, Bluto, Sumenep.

The women's school program held by the Ormawa DPM FH PPK Team made the situation of women in Aengbajakenek village begin to improve, but the steps and process of progress were very slow because women or mothers in the village were still unfamiliar with becoming independent women in their families and environments. With the curriculum that has been created, the women's school program that has been held in Aengbajakenek village, Bluto, Sumenep was formed by collaborating with 4 women's communities in the village, namely Fatayat, Karang Taruna, Posyandu Cadre and PKK. Data on the number of study participants at the start of the women's school was still 20 people in July, then increased by 40 people in October. This number indicates that the level of awareness of women is starting to increase regarding the need for education and broadening their knowledge because of the existence of a non-formal women's school in Aengbajakenek Village.

## **II. PROBLEM FORMULATION**

Through the Introduction and Problems above, the following is the formulation of the problems to be raised:

1. How is the implementation of the fulfillment of the right to education stated in the 1945 Constitution?
2. How is the right to education fulfilled through women's schools in Aengbaja Kenek Village? The aim of this research is to analyze and describe the implementation of fulfilling the right to education as stated in the law as well as fulfilling the right to education in Aengbaja Kenek Village.

## **III. RESEARCH METHODS**

The research method used in this study is empirical research methods, namely by conducting interviews, Focus Group Discussions and several other relevant literature. Interviews are a method that will be used to obtain direct perspectives from various stakeholders, such as learning residents, tutors, related agencies, village officials, Fatayat, Karang Taruna, Posyandu cadres and PKK. Interviews will be conducted with structured and open questions, allowing respondents to convey their experiences, perceptions and assessments of the role of women's schools in fulfilling women's educational rights.

FGDs will be held by tutors and learning residents. The FGD will allow for focused discussions and interactions between participants, which can produce a deeper understanding of the dynamics and challenges faced in fulfilling women's educational rights through women's schools in Aengabaja Kenek Village.

#### **IV. RESULTS AND DISCUSSIONS**

##### **1. Implementation of the Fulfillment of Educational Rights as Contained in the 1945 Constitution**

The right to education is one of the fundamental human rights and is widely recognized throughout the world . In Indonesia, the right to education is regulated in the 1945 Constitution (UUD 1945) as one of the rights that must be fulfilled by all citizens. Implementation of the right to education must also pay attention to the principle of inclusive education, where every individual has the right to receive education without discrimination. Various regulations have been implemented in Indonesia as the government's efforts to ensure adequate and equal access to education.

The 1945 Constitution of the Republic of Indonesia regulates education, especially in Article 31, which reads as follows: 1) Every citizen has the right to education 2) Every citizen is obliged to attend basic education and the government is obliged to finance it 3) The government seeks and organizes it. a national education system, which increases faith and piety as well as noble morals in order to educate the life of the nation, which is regulated by law 4) The State prioritizes the education budget of at least twenty percent of the State income and expenditure budget as well as regional income and expenditure budgets for meet the needs of national education administrators 5) The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of humanity.

In general, the state's responsibility in fulfilling the right to education has been increasingly emphasized in the 1945 Constitution. In Article 28 C paragraph 1 it is stated "Everyone has the right to develop themselves through fulfilling their basic needs, has the right to receive education and benefit from science and technology, the arts and culture, in order to improve the quality of life and for the welfare of humanity."

The same thing is regulated in Article 28E paragraph (1) of the 1945 Constitution which reads as follows: "Every person is free to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the country and leave it, and has the right return". Based on the provisions of these articles, it appears that every person, especially Indonesian citizens, gets two protections at once. First, have the right to education. Second, freedom to choose education and teaching (Affandi, 2017).

The Human Rights Law also emphasizes that fulfilling the right to education is a right for every person, especially citizens, as regulated in Article 12 which reads as follows: "Everyone has the right to protection for their personal development, to obtain education, to educate themselves, and to improve their quality of life so that to be a human being who has faith, piety, responsibility, noble character, happiness and prosperity in accordance with human rights . " Furthermore, Article 48 of the Human Rights Law also

confirms that "Women have the right to receive education and teaching at all types, levels and pathways of education in accordance with predetermined requirements."

The Human Rights Law also regulates the right to education for children as confirmed in Article 64 of the Human Rights Law which reads as follows "Every child has the right to obtain protection from economic exploitation activities and any work that endangers them, so that it can interfere with their education, physical health and morals. , social life, and spiritual mentality."

According to doctrine, fulfilling the right to education is considered part of human rights. This statement can be seen from the understanding given by expert Manfred Nowak. According to Manfred Nowak " *The right to education, including various aspects of educational freedom and academic freedom, constitutes an essential part of contemporary human rights law. Although the right to education is generally considered to be a cultural right, it is also related to other human rights* " (Nowak, 1991)

In fulfilling the right to education, it is also necessary to look at the provisions contained in the international instrument in the field of human rights, namely the Universal Declaration of Human Rights (UDHR). This provision emphasizes the right of every person to obtain education and exemption from education costs. This has the consequence of the state's responsibility to make it happen, both in the sense of providing opportunities by providing educational facilities and providing educational costs.

Article 26 of the UDHR reads as follows: 1. Everyone has the right to education. Education must be free, at least for the lower school and primary education levels. Lowest level of education should be required. Technical and vocational education in general should be open to everyone and higher education should be equally accessible to all based on intelligence. 2. Education must be aimed at the broadest possible personal development and at strengthening respect for human rights and fundamental freedoms. Education must promote mutual understanding, tolerance and friendship among all nations, racial and religious groups, and must promote the activities of the United Nations in maintaining peace. 3. Parents have the primary right to choose the type of education to be given to their children.

Even though the constitution and several derivative regulations have mandated that every citizen has the right to education, in practice not all citizens can experience proper formal education. This can be proven according to BPS data in 2022. The national average school dropout rate for the male group (primary school level) is 0.80, the female group (primary school level) is 0.62, the male (junior high school level) is 7.77, the female (secondary school level) is junior high school) is 6.06, men (high school level) is 24.56, women (high school level) 20.35.

There are several factors behind this situation, including 1) The high cost of formal education, 2) Some areas in Indonesia, especially inland or remote areas, still experience problems with accessibility to formal education institutions, 3) Some people in rural areas do not understand the importance of education so can lead to a decision not to continue education, 4) there are not yet sufficient educational facilities and infrastructure to accommodate all students

Therefore, implementing the fulfillment of the right to education as stated in the 1945 Constitution and various existing provisions still requires commitment and joint efforts from various parties, namely the government, educational institutions and the community. Concrete and integrated steps must be taken to ensure the availability,

accessibility, quality, inclusiveness and relevance of education in order to achieve sustainable national development goals. In this way, all citizens can take advantage of the right to education in accordance with the spirit of the Indonesian constitution.

## **2. Fulfilling the Right to Education through Women's Schools in Aengbaja Kenek Village**

Education in Aengbajakenek village has several obstacles, including in terms of culture which places men in a higher position than women. So this also affects access to education between women and men. Women tend to be placed in positions where their rights are unknowingly limited. For example, the right to participate in decision making in the family, the right to obtain higher education, and the right to participate in politics. True women's emancipation does not yet apply to women who live in rural or remote areas, so this means that there are still many women who are not empowered properly (Ratnasari et al., 2021).

From the various complexities of women's problems that exist, women's empowerment is one way to empower women through non-formal schools for those who do not have the opportunity to access formal education. The women's school in Aengbaja Kenek Village has an important role in fulfilling women's educational rights by creating a supportive learning environment, adapting time to community learning activities, providing equal access to education, and increasing awareness of educational rights.

In women's schools, inclusive and discrimination-free learning will be developed with various materials that discuss various problems developing in rural communities, especially women, and entrepreneurship training because small business entities will become an important factor in economic development (Hani et al., 2012). This development can lead to women's empowerment and social transformation, which in turn can contribute to reducing poverty and supporting economic development in the country (Anggadwita et al., 2015). Therefore, with the existence of women who still have a low level of empowerment, it is necessary provide non-formal education for women, which is in accordance with the mandate of the law in Article 26 paragraph (3), namely non-formal education for women's empowerment education.

Even though in its implementation there are still various problems and challenges because not all training participants can carry out business activities and there are still participants' businesses that are developing or underdeveloped, non-formal schools are one answer to these problems (Karwati, 2017). Because training is defined as learning that is prepared so that the implementation of current work improves by empowering women (Atmodiwirio, 2002). Entrepreneurship training at the women's school in Aengbaja Kenek village is expected to help the government develop the small industry sector and reduce unemployment and improve women's living standards (Lingga Astiti, 2019).

The women's school in Aengbaja Kenek village initially only raised material related to gender justice, but as time went by, the Women's School, which is a non-formal school, also developed entrepreneurship material because there was a lot of potential in the village that could be developed into small businesses that could supporting the independent economy of village women. Participants from this women's school, or what we call students, are women aged 15-45 years, but we also widen the target to male students. Because if you want to empower women, especially in the family environment,

then this male figure is really needed. Study residents expressed their interest in women's schools because they wanted to help their families financially.

This is because they heard that the women's school program would facilitate MSME training. Similar interests are also felt by the 30 year old age group and above with the aim of increasing their income due to their husbands working alone. Apart from that, the interest of learning residents in increasing their independence and social values was also felt by the village head, another respondent from the 20-35 year age group, that her interest in becoming independent and active in community life has become important since her husband became a village head and rarely at home. Through the Aengbajakenek Village Women's School, she wants to train her leadership skills and independence. The village youth organization itself has received training for the sustainability of the women's school program in Aengbajakenek Village, so that with the curriculum that has been created, the program can continue into the following years.

The women's school in Aengbajakenek Village is divided into two women's classes and entrepreneurship classes. In the women's class, material is provided regarding parenting, increasing the role of women in the family, bullying, sexual violence, women's rights and intolerance. With this activity, the researchers identified the benefits gained by the participants, namely increased knowledge and the opening of women's minds who were not stuck only in kitchen matters. The second class is the entrepreneurial class. In the entrepreneurship class, a women entrepreneur workshop was held and created potential village products to awaken the entrepreneurial spirit of village women. Entrepreneurship class activities attended by village women from the 30-40 year age group. Through training and mentoring in entrepreneurship classes, women can start and manage their own businesses. This helps create job opportunities not only for themselves, but also for others in their community. Because the learning residents come from several communities such as PKK, Posyandu Cadres, and Fatayat.

Therefore, it can be concluded that the interests that influence the implementation of the Women's School program in Aengbajakenek Village have supported the implementation of the program. Apart from that, the alignment of interests of implementers and students to make this program a success can be said to be good.

## V. CONCLUSION

The right to education is one of the fundamental human rights and is widely recognized throughout the world. Implementation of the right to education must also pay attention to the principle of inclusive education, where every individual has the right to receive education without discrimination. The Human Rights Law also emphasizes that fulfilling the right to education is a right for every person, especially citizens, as regulated in Article 12 which reads as follows: "Everyone has the right to protection for their personal development, to obtain education, to educate themselves, and to improve their quality of life so that to be a human being who has faith, piety, responsibility, noble character, happiness and prosperity in accordance with human rights." Furthermore, Article 48 of the Human Rights Law also confirms that "Women have the right to receive education and teaching at all types, levels and pathways of education in accordance with predetermined requirements."

Even though the constitution and several derivative regulations have mandated that every citizen has the right to obtain the right to education, in practice not all citizens can experience

proper formal education, especially women. From the various complexities of women's problems that exist, women's empowerment is one way to empower women through non-formal schools for those who do not have the opportunity to access formal education.

The women's school in Aengbaja Kenek Village has an important role in fulfilling women's educational rights by creating a supportive learning environment, adapting time to community learning activities, providing equal access to education, and increasing awareness of educational rights. In its implementation, the women's school in Aengbajakenek Village is quite good, but it is acknowledged that there are still several obstacles, namely differences in regional languages. These obstacles can be overcome by having more frequent casual discussions with students.

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