JISIP (Jurnal Ilmu Sosial dan Pendidikan)
Vol. 10 No. 4 November 2026
e-ISSN : 2656-6753, p-ISSN: 2598-9944
DOI: *10.36312/jisip.v10i4.11540/http://ejournal.mandalanursa.org/index.php/JISIP/index*

Construction of the Meaning of Women's Education from the Ma Perspective: Rural Community and Gender Values in Pandanlaras Village, Krucil District, Probolinggo Regency

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Article Info
Article history:
Received: 2 Oktober 2026
Publication: 1 November 2026

Keywords:
Meaning;
Rural;
Gender;
Regency.

Abstract
This study analyzes how rural communities construct the meaning of women's education and how gender values influence the sustainability of women's education in Pandanlaras Village, Krucil District, Probolinggo Regency. The research uses a qualitative approach with a case study design. Informants were selected purposively, which included parents, community leaders, religious leaders, and adolescent girls. Data were obtained through observation, in-depth interviews, and documentation, then analyzed using Peter L. Berger and Thomas Luckmann's social construction theory. The results of the study show that the community is beginning to view women's education as a means to improve knowledge, experience, and quality of life. However, traditional gender values still influence the way people view that women will eventually carry out domestic roles, so that higher education has not been fully prioritized. This study shows that the construction of the meaning of women's education is the result of negotiation between traditional values and the demands of social change towards gender equality in education.

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1. INTRODUCTION

Education is not just about classrooms and diplomas, but also about how society gives meaning to the future, social roles, and life opportunities. Therefore, it is interesting to question how a society constructs the meaning of education and how this construction influences educational decisions for girls, including whether they will have opportunities. Through education, individuals acquire more than just knowledge and skills; they also develop values, ways of thinking, and the ability to participate in broader social life (Setiawan et al., 2022). With the era of globalization and rapid social change, there has been a major shift in the direction of education. Education is needed to prepare individuals not only to be intelligent, but also socially aware, able to adapt to various situations, and aware of humanitarian issues, including gender equality (Indy et al., 2020).

In Indonesia, education plays a crucial role in improving the quality of human resources and strengthening the nation's competitiveness. Education is considered strategically important, as stated in the constitution, to enhance the nation's intellectual life. The government continues to strive to reform education by developing curricula, improving teacher skills, and expanding access to education, even in remote areas (Iswahyudi et al., 2023). Education holds a highly strategic position in national development. This is as stated in the 1945 Constitution of the Republic of Indonesia, which states that the state is obliged to enhance the intellectual life of the nation. Furthermore, through Law Number 20 of 2003 concerning the National Education System, education is directed at developing students'

potential so that they become people who believe in and obey one God, possess good morals, are knowledgeable, skilled, creative, independent, and become responsible citizens (Indonesia, 2003).

Education in Indonesia still faces several challenges, in addition to differences in access to learning technology, learning strategies, and unequal access to and understanding of education, also due to gender inequality in education caused by cultural norms, social factors, and economics (Fauziah & Dewi, 2025). Official data from the Central Statistics Agency (BPS) in 2025 showed differences in the percentage of education graduates in rural areas: the percentage of women who graduated from high school/equivalent was 24.79% higher, while women who graduated from college were 19.55%, and those who graduated from college were 6.30%, while men were only 4.86% (Silviliyana et al., 2025). However, in general, the participation of both is still relatively low. Rural communities have values, rules, and traditions passed down from generation to generation that shape how people view the roles of family members, including their children. These values not only shape how people interact with one another but also influence how parents make important decisions about their children's future (Musrifah, 2025). Education is seen not only as a learning process in schools, but also as a strategic space that connects traditional values with the demands of social change.

The role of parents and the social environment play a crucial role in determining how long a child's education can continue. In many rural communities, parental decisions are often influenced by social pressure, public opinion, and long-standing traditions (Wahyuni & Simamora, 2024). When the environment views girls' primary role as being at home, the choice to continue their education is often not considered urgent, even though they have the potential and interest to develop further. This situation is closely linked to strong and natural gender values in rural communities, where children's roles and futures are often determined by their gender. Young women, in particular, are still largely confined to domestic roles as future wives and mothers, meaning that higher education is often seen as irrelevant to their lives (Mulyati, 2022). The following are some previous studies that served as an illustration/reference in conducting this research:

First, Adytia Feri Frananda et al., in an article entitled "Inclusive Education for Gender Equality: Women's Empowerment Strategies Through Curriculum and Digital Literacy" (Fradana et al., 2025). This study uses a descriptive qualitative approach with a literature review method. They examine how gender inequality in education still occurs due to gender stereotypes, early marriage, and patriarchy. Effective efforts to address this include integrating a gender-responsive curriculum, improving digital literacy, and strengthening women's participation in STEM fields.

Second, Opy Trisnawati & Subhan Widiansyah's study, "Gender Equality for Women in Higher Education" (Trisnawati & Widiansyah, 2022), employed a descriptive qualitative approach with in-depth interviews, observation, and literature review. The study explains that gender equality in higher education is beginning to be realized, particularly in the classroom learning process, where each student has equal rights. However, discriminatory practices are still found within friendships and campus organizations.

Third, Fia Nyimas Savitri et al., entitled "Implementation of Gender Mainstreaming in the Education System in Purnajaya Village, North Indralaya District" (Savitri et al., 2024). This study uses a descriptive-analytical approach. Data were collected through in-depth interviews and field observations. In their study, they conveyed that gender mainstreaming in the Purnajaya village education system has begun to be implemented, but still faces

challenges in the form of strong gender stereotypes and bias in society, low educational awareness, and inconsistent policy implementation.

Fourth, Evy Ratna Kartika Waty et al.'s study, "The Role of Women in Education" (Ratna et al., 2024), used a literature review, examining various books, scientific articles, and other sources. The results of the study confirm that historically, women have often experienced limited access to education due to patriarchal culture. The efforts of female figures have helped change society's perspective on education for women and have been proven to have a positive impact on personal development and intelligence, the health and quality of future generations, as well as justice and women's empowerment.

Fifth, Rezky Juniarsih Nur et al., through their article entitled "Realizing Gender Equity Through Education" (Nur & Komariah, 2024). This research approach is quantitative, with a survey method of 400 respondents in the city of Bandung. Data were collected through a questionnaire that measured education level, gender, and the level of gender stereotypes. The results showed a significant negative relationship between education level and gender stereotypes ($r = -0.523$; $p < 0.01$). This means that the higher a person's education level, the lower the gender stereotypes they hold. Regression tests also showed that education level had a significant effect on reducing gender stereotypes ($\beta = -0.234$; $p < 0.05$). These findings confirm that education plays a crucial role in challenging traditional gender norms and encouraging a more equal perspective.

Several previous studies have examined gender equality in education, but most have focused on policy aspects, educational participation rates, and the general relationship between education and gender stereotypes. These studies largely examine large-scale phenomena and have not deeply examined how the meaning of education for women is shaped through social interactions at the community level. Therefore, this study differs from previous studies by focusing on the process of constructing the meaning of women's education, which is shaped by community perceptions, gender values, and social pressures within the context of village life at the village level. This research is expected to provide a more contextual understanding of the social dynamics that influence women's educational decisions.

This phenomenon is evident in Pandanlaras Village, Krucil District, Probolinggo Regency. Children who choose to continue their education to a higher level are often the subject of discussion in their neighborhood. This choice is considered unrealistic, especially when the family's economic situation is limited or when girls are expected to marry quickly and take care of the household. Social influences, such as criticism or doubt from their peers, also influence the motivation of children and parents in making educational decisions.

Based on initial observations, researchers indicate that gender values in Pandanlaras Village still strongly influence community views on children's education. Women are often perceived as more focused on household tasks, such as helping with housework, caring for younger siblings, and being prepared to become future wives and mothers. Meanwhile, boys are often seen as potential breadwinners, so they are often perceived as different and have less freedom in choosing their education. This mindset can indirectly influence parents' choices in providing educational opportunities for girls, both in terms of continuing school, learning support, and prioritizing education funding. This situation leads to low participation of girls in secondary and higher education and reinforces gender inequality in access to education. Specifically, this study aims to identify how parental perceptions of girls' education are formed, analyze how gender values are reproduced in the community's social life, and explain how the interaction between parental perceptions, gender values, and social pressures affects the sustainability of girls' education.

The existence of this phenomenon makes Pandanlaras village a relevant location for further study in this research. This village demonstrates not only the unfair differences in educational perspectives between boys and girls, but also how gender values, parental beliefs, and social pressures influence girls' educational choices. Because the community still strongly upholds traditional values, Pandanlaras Village can provide an appropriate context for understanding the process of shaping the meaning of women's education in rural life in depth and contextually.

Observing the above phenomenon, the researcher was motivated to conduct further studies by making this problem the object of research entitled "Construction of the Meaning of Women's Education from the Perspective of Rural Communities and Gender Values in Pandanlaras Village, Krucil District, Probolinggo Regency" in order to understand more deeply about social norms, traditional values, and environmental pressures that shape girls' education decisions in Pandanlaras Village, Krucil District, Probolinggo Regency.

2. RESEARCH METHODS

This research uses a qualitative approach with a case study (Assyakurrohim et al., 2022). This qualitative approach was chosen to deeply understand the meaning of women's education as constructed by the community within the context of rural social and cultural life. The research data source came from the Pandanlaras Village community, selected using a purposive sampling technique. Informants were selected based on certain criteria relevant to the research focus, namely parents with school-age daughters, community or religious leaders, and adolescent girls who were currently or had completed secondary education. The selection of informants aimed to obtain in-depth information regarding the community's views on women's education and the gender values that develop in their social environment. Data collection techniques were carried out through non-participant observation, in-depth interviews, and documentation (Waruwu, 2023).

3. RESULTS AND DISCUSSION

In rural communities, decisions about a girl's education are often based not only on her academic ability or personal desires, but also on broader social considerations. These considerations relate to expectations about women's roles, views of ideal futures, and general societal opinions about what is considered appropriate. These ways of thinking are shaped through everyday interactions within the family and social environment, becoming unwritten rules for determining a child's educational direction.

This phenomenon demonstrates that the meaning of girls' education is the result of an ongoing social process. To understand how this meaning is formed and maintained, one relevant theory in this context is the Social Construction Theory proposed by Peter L. Berger and Thomas Luckmann (Ramadhani et al., 2025), which explains that social reality is not something that exists naturally or is formed by itself, but rather is created and shaped through ongoing social processes.

Based on the results of the research that has been conducted, this research is focused on "The Meaning of Women's Education from the Perspective of the Pandanlaras Village Community, Krucil District" with three main focuses of discussion, which include the community's perception of women's education, gender values that develop in society, and the process of constructing the meaning of women's education in the social life of the village community.

Public perception of women's education in Pandalaras Village, Krucil District, Probolinggo Regency

Based on in-depth interviews with residents of Pandanlaras Village, Krucil District, Probolinggo Regency, it was found that the community holds diverse perceptions about women's education. These perceptions can be grouped into three main themes: the importance of education for women, community expectations for women's future education, and views on the differences in education between men and women.

a. The Importance of Education for Women

The research results show that the majority of the public has a positive view of women's education, although some still believe that higher education is not a primary need because women will ultimately focus on domestic roles. One parent expressed his support for women's education as follows.

"Ye penteng, setiah jemannah laen tak ngak lambek, reng binik koduh sekolah kiah, mak le tak ketinggalan."

"Yes, education is important, but times are different now. Women should also attend school to keep up." (Anipa, 2026)

In contrast to this view, other informants showed a doubtful attitude and considered education as a choice, not a necessity.

"Perloh tak pateh perloh keng ya tergantung orenga kia, mon bedeh se andik niat sekolah yeh bagus, tapeh mon tak sekolah kiah tak masalah."

"Education is not really necessary, but it all depends on each individual. If someone wants to go to school, that's a good thing, but if they don't go to school, it's not a problem either." (Harisa, 2026)

Meanwhile, some other informants interpreted education in a minimalist way, as stated below.

"Se penteng korlah taoh macah bik noles, korla sekkolah rua, jielah cokop. Tak koduh sekolah terroh sampek jhau."

"The important thing is being able to read and write and having attended school. That's enough. You don't have to pursue higher education." (Isma, 2026)

These three quotes illustrate the diversity of societal perceptions. Some view education as a means of keeping up with the times and improving one's capacity, while others still view it as a conditional choice limited by basic reading and writing skills. This diversity demonstrates the ongoing process of reconstructing social reality alongside old values that have not yet fully shifted.

b. Hope for the Future

Most informants hoped that girls would receive a higher education than previous generations, while others believed that a good future for women did not always require higher education. One parent expressed her hope as follows.

"Ya ngarep lebih begus dekbudinahla, mun sekolah benyak ilmu se e keolle, bik bisa manfaat ka depannah."

"I hope they have a better life in the future. If they go to school, they will gain a lot of knowledge that will be useful for their future lives." (Anipa, 2026)

However, some other parents still direct their daughters to play a role in the domestic sphere after completing an education that is considered sufficient.

"Ye neng bengkoh la, mun la mare sekolah, demmmah pole? Jek la tobuk sekolah, mun la cokop sekolah, tanguk an neng bengkoh nulongin reng tuana.".

"Yes, just stay home. After graduating from school, there's no need to go anywhere else. If you think your education is sufficient, it's better to stay home and help your parents." (Harisa, 2026)

On the other hand, some girls themselves show aspirations to continue their education to a higher level, as expressed below.

"Terro, ya insyaallah kok kuliaah bak mak le ndik pengalaman se benyak, le tak gun paggun pengalaman reh, namba ilmu."

"I want to, God willing, I want to go to college so I can gain more experience, not just the same old experiences, and gain more knowledge." (Noviatun Nisak, 2026)

These three quotes show that hopes for the future of girls' education are plural: some are shaped by parents' desires to break through the limitations they have experienced, some remain tied to domestic roles, and others are driven by the girls' own personal aspirations, even though these desires often run up against the families' economic constraints.

c. Differences in Education between Men and Women

Some communities view men and women as having equal rights to education, while others still associate women's education with the domestic roles they will play after marriage. One informant, a parent of a daughter, emphasized the principle of equality as follows.

"Mun can kok tadek bhidenah bik reng lakek, padeh kabhi. Reng binik bik reng lakek pade andik hak se pade se asekolah."

"In my opinion, there is no difference between women and men; they are all the same. Women and men have the same right to go to school." (Anipa, 2026)

A different view was expressed by another informant who continued to link women's future with their domestic role after marriage.

"Ya degik kan paggun deddih se neng bengkoh, mun reng binik, degik paggun ngurus bengkoh bik keluarga."

"Yes, in the end, you will also become a housewife. If it's a woman, she will still take care of the house and family." (Harisa, 2026)

The principle of equality in seeking knowledge was also emphasized by religious figures as follows.

"There is no discrimination; everyone is required to study. Even if they have a good family background, they still have to study. Men and women both have the obligation to seek knowledge." (Samsuri, 2026)

These three quotes demonstrate two competing perspectives in society: acceptance of the principle of equal access to education on the one hand, and the emphasis on domestic roles for women's futures on the other. This is reinforced by the finding that women tend to experience stricter supervision and restrictions than men in their daily lives, so formal equality in educational access has not yet been fully translated into equality in social space.

Table 1.

Findings on community perceptions of education in Pandanlaras Village

No.	Dimensions of Perception of Education	Findings	Information
1.	The importance of education for women	● Education is seen as a means for women to be able to keep up with the times and not be left behind by others. ● A small portion of society still views	This finding shows that education has begun to be seen as a provision for the future, although some still see it as not a necessity.

		higher education for women as not a need that should be prioritized. ● The family's economic condition is the main consideration in providing educational opportunities to girls.	
2.	Hope for the future	● The hope of continuing education is influenced by the family's economic capabilities and the daughter's wishes. ● Some people still think that women do not need to pursue higher education because in the end they will play a role in the household. ● Some young women have the desire to continue their studies to gain experience, while others have no plans or are constrained by costs.	These findings suggest that some parents expect their children to be better than they are.
3.	Differences in education between men and women	● Women still experience restrictions in freedom and decision-making compared to men. ● Society is beginning to experience a shift in mindset towards gender equality in education, although traditional values still influence some parts of society. ● There is still a view that women have primary responsibility in the domestic sphere, so that men's	These findings suggest that traditional gender values still influence societal views on girls' education, despite the emergence of more equal views on educational rights for boys and girls.

		education is considered more important in some conditions.	

Gender values in the family and society of Pandanlaras Village, Krucil District, Probolinggo Regency

Gender values within families and communities can be understood as the views, rules, and customs that influence the division of roles and positions between men and women in life. These values are formed through the influence of family, culture, traditions, and relationships passed down from generation to generation. In rural communities, gender values influence how society views women's education, particularly in determining women's roles, responsibilities, and opportunities to obtain education.

a. The Role of Women in Family and Society

Research shows that women are still seen as primarily responsible for domestic work, such as housekeeping, cooking, childcare, and serving their husbands. Girls are also accustomed to helping with household chores from school age. One parent stated the following.

"Ya biasana aromat bengkoh bhing, masak, ngurus anak. Ya tak teng penting kia kan, kabhi bisa aromat bengkoh tekkak tak sekolah."

"Yes, usually taking care of the house, cooking, and taking care of the children. It's not that important, because everyone can take care of the house even if they don't go to school." (Harisa, 2026)

Other informants also expressed the same thing.

"Ya deddih ibu rumah tangga, nguros anak bik lakenah, mun la kabin, reng binik paggun andik tanggung jawab ngurus bengkoh bik keluargah."

"Yes, being a housewife, taking care of the children and husband. Once married, women still have the responsibility of taking care of the home and family." (Isma, 2026)

This view was also felt by girls who stated the following.

"Seghut, mun mole sekolah biasanah nolongin ra kora tabeh sapuan, mun bedeh kelakoan neng bengkoh, engkok biasanah langsung nulongin oreng toah."

"Often. When I get home from school, I usually help wash the dishes or sweep. If there's work at home, I usually go straight to help my parents." (Noviatun Nisak, 2026)

These three quotes demonstrate that women are positioned as the primary custodians of educational work, and this division of roles is instilled in girls from their school years. Nearly all informants viewed women's roles within the family as primarily educational, with formal education not yet fully recognized as a primary need for women.

b. Developing Norms and Culture

Research results show that gender values are still inherited through family and social environments. The older generation still maintains the view that women will ultimately be more confined to the domestic sphere, despite a shift in perspectives toward greater support for women's education. Parents of girls expressed the following:

"Bede gik, apa pole reng tua lambek en, biasanah reng tua gik paggun andik pandangan se laen ka reng binik ben reng lakek, keng mun se ngodeh, se la mulai nganggep pendidikan reng binik padeh."

"There are still some, especially among older people. They usually still have different views on women and men, but the younger generation is starting to see women's education as equally important." (Anipa, 2026)

Another informant said the following.
"Bede gik, keng la bek ngurangin, e bending lambek, setiah masyarakat la benyak se sadar mun pendidikan reng binik padeh."
"That view still exists, but it's starting to diminish. Compared to before, many people now realize that women's education is also important." (Harisa, 2026)
This statement was reinforced by community leaders as follows.
"Ya deri kebiasaan lambek, deri reng tua ka anak, pas rok norok lingkungan nah kia."
"This view originates from ancient habits, from parents to children, and is also influenced by the environment." (Samsuri, 2026)

These findings indicate that norms and culture serve as a medium for the transmission of gender values between generations, while also reflecting the preservation of patriarchal culture in family life. Nevertheless, gender equality values are beginning to emerge in women's education, although they remain a minority, indicating that societal mindsets are gradually changing.

c. The Influence of Tradition on Educational Opportunities

The research results show that tradition still influences women's educational opportunities. Some communities still believe that women do not need to pursue higher education because marriage is prioritized, although support for women's education is beginning to emerge. One informant stated the following.
"Bentana se ngak ngak jie gik bede sampe setiah apa pole se sekolah binik, cen tak benyak keng, benyak an mareh SMA langsung kabin."
"Such remarks persist today, especially toward girls attending school. It's not often, but most of them get married after graduating from high school." (Anipa, 2026)
Another informant said the following.
"Pernah, bede se ngucak se penting la bisa maca noles. Mon la tao maca bik noles, kadhina la cukup."
"Yes. Some say that the most important thing is being able to read and write. If you can read and write, that's considered enough." (Harisa, 2026)
However, there are also changes in views, as expressed by the following informant.
"Iye, gun bede kia reng tua se nyuro sekolah dulu, jek ru keburu kabin, mun bisa, sekolah e terusaghi sampe mareh."
"Yes, there are also parents who tell their children to go to school first and not rush into marriage. If possible, school should be continued until graduation." (Isma, 2026)

These three quotes demonstrate that tradition still influences women's educational decisions, particularly in the form of prioritizing domestic roles over further education. However, there is a gradual shift in values toward a more supportive approach to women's education, as demonstrated by some parents now encouraging their daughters to complete their education before marriage.

Table 2
Research Findings on Gender Values in Family and Society

No.	Dimensions of gender values	Findings	Gender values	Information
1.	The role of women in the family and society	● Women are seen as being primarily responsible for domestic work (taking care of the house, cooking, raising children,	The division of traditional gender roles does not reflect gender equality.	All informants viewed the role of women in the family as being in the domestic sphere.

		and serving their husbands). ● Girls from school age have been accustomed to helping with household chores.	Women are positioned as household managers and family caregivers.	
2.	Evolving norms and culture	● Gender values such as women's duties at home are still passed down from parents to children through customs and the social environment. ● The older generation still maintains the view that women ultimately belong in the domestic sphere. ● Society is starting to experience changes in people's mindsets, although this is happening gradually.	Internalization of gender values through family and social environment. Intergenerational preservation of patriarchal culture. The value of gender equality is starting to emerge in women's education, even though they are a minority.	This finding shows that cultural norms and values that develop in society still influence people's social life.
3.	The influence of tradition on educational opportunities	● Tradition still influences families' decisions in providing educational opportunities to girls. ● Some people still think that women do not need to pursue higher education and that it is better to get married after graduating from high school.	Prioritize domestic roles over women's education. A gradual shift in values towards increasing women's access to education.	These findings suggest that tradition still has an influence on women's educational opportunities, although it is slowly shifting in a more supportive direction.

The construction of the meaning of women's education through the interaction between societal perceptions and gender values

The research results show that the construction of the meaning of women's education in Pandanlaras Village is formed through the interaction of life experiences, family authority, and economic and social conditions. These three aspects are interrelated in shaping how society views the importance of education for women.

a. Experience in Interpreting Education

The research results show that life experiences are the primary basis for society's understanding of the importance of girls' education. The experience of not being able to continue their education, the experience of families with low levels of education, and the experience of observing the lives of others encourage parents to provide better educational opportunities for their daughters. One parent informant stated:

"Ya deri pengalaman dibik, lambek engkok tak sekolah teggi dethina ngerasah penteng gey ke anak mak le pengalaman. Iye deri pengalaman ngkok dibik, mangkana anak engkok e soro sekolah."
"This view stems from my own personal experience. I didn't pursue higher education, so I feel that education is important for children. Therefore, I encourage my children to attend school." (Anipa, 2026)

Other informants also revealed that family experience was a reason for providing better educational opportunities to children.
"Deri riala keluarga. Iye berpengaruh mun lambek kan gun lolos SD la ambu, deddhina setiah engkok ngarep anak bisa sekolah lebih teggi ben tak ngalami se padeh."
"That view comes from my family. That experience was very influential. I dropped out of school after graduating from elementary school, so now I hope my children can go to school and avoid the same experience." (Harisa, 2026)

In addition to parental experiences, girls also stated that their understanding of the importance of education was obtained through their parents and teachers.
"Deri reng tua bik guru, reng tua ngajari pentingah sekolah bik guru benyak ngaberi nasehat untuk terus belajar."
"This motivation comes from my parents and teachers. My parents taught me the importance of going to school, while my teachers often advised me to keep learning." (Noviatun Nisak, 2026)

These findings indicate that life experiences and socialization processes within the family and school play a role in shaping the meaning of women's education.

b. The Influence of Family Authority on Educational Decisions

Research results show that decisions regarding girls' education are generally made through family discussions. Although children are given the opportunity to express their wishes, parents still play a primary role in determining the continuation of their education. One informant stated:
"Ye ke rembhek kadek bik reng tuanah, tersera anak kanak en kia dekremmah sekolaah apa njek deyye."
"This is discussed first with the parents. Afterward, we assess the child's wishes, whether they want to continue school or not." (Anipa, 2026)

However, there were informants who explained that the final decision rested more with the father as the party responsible for financing education.
"Mun kok tersera bapak en lah, polan kan se biayaennah sekolah bapak en, biasanah mon bede keputusan soal lanjut sekolah, engkok rembugan ben bapak dhik."
"For me, it's up to my father, because he's the one who pays for my schooling. Usually, when I make a decision about continuing my education, I discuss it with him first." (Harisa, 2026)
From the daughter's side, the parents' decision remains the main determinant.
"Bede neng oreng tua bak tekkaah lah ngkok maksaah sekolah neng dinnak ompama mun can reng tua njek ya njek."
"The decision still rests with my parents. Even though I've begged to stay here, if my parents don't allow it, I still can't continue." (Noviatun Nisak, 2026)

The findings show that families have great authority in determining girls' education, although decisions are generally preceded by communication or deliberation.

c. The Influence of Economic and Environmental Conditions on Education

The research results show that family economic conditions and social environment are important factors influencing the continuation of girls' education. Considerations of

education costs, school distance, access, and environmental support are fundamental in determining whether girls can continue their education. One parent informant stated:
"Se mampu nah reng tuanah beih. Jeu betes sah dari sekolaanah. Bede se adukung bede se njek kia, mun cen lah ambu ya tanguk kabinah beih lah."
"This is adjusted to the parents' capabilities. Furthermore, the distance to the school is also a consideration, as it's quite far away. Some provide support, while others don't. If you've already dropped out of school, it's better to just get married." (Isma, 2026)

Another informant also explained that the family's economic capacity was the main consideration in continuing education.
"Biaya bik sekolaennah, mun u jeu lun mang-mang, bede se adukung, bede se njek kia. Mun biayah mampu ben sekolaah tak terlalu jauh, engkok ngedukung."
"The main considerations are the cost of education and the location of the school. If the school is too far away, I feel worried. Some support it, while others don't. If the cost of education can be covered and the school isn't too far away, I support my child's education." (Harisa, 2026)
The same thing was also conveyed by village officials.
"Mun ekonomi pas-pasan biasanah se binik se tak lanjut sekolah. Ya, mun benyak se tak sekolah teggih, ya se laen rok norok deyye."
"When a family's economic situation is limited, it's usually girls who don't continue their education. If many girls don't pursue higher education, others tend to follow suit." (Samsuri, 2026)

These findings indicate that the sustainability of women's education is not only influenced by the family's economic capabilities, but also by the social environment that shapes society's views on women's education.

Table 3.
Findings on the construction of the meaning of women's education in Pandanlaras Village

No.	Dimensions of the construction of women's education	Findings	Construction Process	Information
1.	Experience in interpreting education	● Society views women's education as a means of improving their lives because they experienced limited educational opportunities in the past. ● The experience of seeing families and communities with low education	Parents, teachers, and the environment convey experiences and values about the importance of education. This experience is accepted as a fact that education can change lives. Girls then see education as a provision for the future.	The majority of informants stated that their views on women's education were influenced by their life experiences and the social environment they experienced.

		strengthens the belief that education can improve the quality of life.		
2.	The influence of family authority on educational decisions	● Decisions about girls' education are generally made through family discussions involving parents and children. ● Parents still have the primary authority in determining the continuation of their daughter's education. ● The child's wishes are taken into consideration, but the final decision is still adjusted to the family's abilities and considerations.	Parents convey rules and considerations regarding education Parental authority becomes an accepted norm in the family Children accept that educational decisions must follow the agreement and capabilities of their parents.	The majority of informants stated that parents have a major role in determining their daughters' education and are very influential.
3.	The influence of economic and environmental conditions on education	● The family's economic condition is the main factor that determines the continuation of a girl's education, so the decision to continue her education remains the parents' decision. ● Education costs, school distance, access, and security are important considerations in continuing education, so when they are no	Families and communities consider economic and environmental conditions in making educational decisions. Economic considerations and societal norms are social realities that are considered normal. Girls understand that educational opportunities depend on family capacity and environmental support.	These findings indicate that women's education is not only shaped by family values, but is also influenced by the economic conditions and social environment that surround community life.

		longer able to consider these things, women are directed to just get married.		

4. CONCLUSION

This research shows that the construction of the meaning of women's education in Pandanlaras Village is formed through the interaction of community perceptions, gender values, life experiences, economic conditions, and the social environment. Most people view women's education as an essential tool for improving knowledge, experience, and quality of life, enabling them to navigate changing times. However, traditional gender values still influence educational decisions, as women remain positioned as responsible for the domestic sphere.

The research also found that the meaning of women's education is shaped through a process of social construction, as described by Berger and Luckmann: externalization, objectification, and internalization. Community life experiences, family customs, cultural norms, and social interactions result in two perspectives evolving simultaneously. On the one hand, education is understood as an investment in women's future, while on the other, there is still a view that higher education is not a priority because women will ultimately fulfill their roles as wives and homemakers.

5. ACKNOWLEDGEMENT

The author would like to express his gratitude to all informants, especially to Pandanlaras Village, who were willing to donate their time and provide the information data needed in this research.

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