

Implementation of Gender-Equitable Education in shaping children's character based on Nggusuwaru Local Wisdom to realize a Women-Friendly Environment and care for children

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Abstract

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1. INTRODUCTION

In Bima society, there are still many adherents of patriarchal culture which has been passed down from their ancestors, where they believe that men have power over women, so that it is not uncommon for women to be treated unfairly in various matters and this is considered normal by Bima society, including considering the concept of local wisdom nggusuwaru which is the slogan of Bima people's leadership. The concept of nggusuwaru is a guideline for the sultan and the Bima people as a symbol of a mirror and a reflection for anyone who wants to be a leader [1]. The average public perception considers the philosophical value of local wisdom nggusuwaru to be intended for prospective leaders in the royal community and Bima society in general, the main target is men [2]. ResultsResearch on child-rearing patterns in forming the character of local wisdom of nggusuwaru shows that its application produces children's characters that reflect the 8 values of nggusuwaru, but the application by parents is more emphasized on boys, while girls...considered appropriate when giving in on certain aspects [3]. This is not a problem as long as it does not cause problems, however the normality of women giving in has become a long-standing problem, women are considered unethical if they fight back and it is considered honorable to be patient and resigned and endure a problematic household, even though it has an impact on the woman's psychology and the child's psychological development on an ongoing basis [4]. It is certain that a woman (mother) experiences stress and faces prolonged problems, of course experiences stress and is unhappy in her life, and then will experience difficulties in educating her children happily and fairly. Thus, the implementation of the values of *Nggusuwaru* can be a foundation in forming children's characters fairly so that they respect equality, and foster a sense of care for women and children. This is said to reflect the level of involvement of men and women in teaching and

learning activities [5]. Gender-fair education focuses on providing equal opportunities for all children, both boys and girls, to gain an understanding of nggusuwaru values in order to develop optimally, both in academic, social, and moral aspects. The implementation of gender-fair education is also related to efforts to overcome gender-based stereotypes and discrimination that still develop in society [6]. The application of gender-fair education in the formation of nggusuwaru characters which is initially applied in the family from when children are small until the children become adults, because the formation of the character of Nggusuwaru Local Wisdom in each person does not just happen, but is based on the process of parenting and socialization of formation in its development. Children who appear to have good character are certainly formed by parents with good character as well. [7] In the development of a child to have good character, it is certainly formed by the father and mother in collaboration and partnership, the understanding and togetherness of the father and mother becomes comfort and happiness for the children and will be emulated throughout their lives. For this reason, it is important for gender equality, supporting changes in behavior and attitudes that are gender-fair, and providing equal access to education for all family members. [8] Gender disparities are a major obstacle to achieving the SDGs, especially in areas such as reducing health, education, poverty and economic growth. We also show how gender-responsive policies and initiatives can help remove these barriers and advance women's suffrage and gender equality (9)

In the modern era, women are really needed in all aspects of life, both in the public and domestic spheres, women must get gender-fair education that starts in the family, women must have human resources, be creative and happy, because women are the heart of education for children in building children's character to become a superior generation"[10] meaning that gender-fair education in forming the character of local wisdom of Gusuwaru is very important in accelerating the realization of women-friendly and child-caring

The approach and problem solving is the implementation of gender-equitable education which is initially carried out in the family through equal care and then applied in schools through equal learning, because the character values of nggusuwaru must be applied to boys and girls through care and learning, so that children can apply the character of local wisdom of nggusuwaru in their daily lives continuously. The philosophical value of local wisdom of nggusuwaru which is the leadership slogan of the Bima people and will be formed equally in boys and girls equally, namely:

1. Become *Dou ma dei ropaja knowledge*
2. Become *Dou Ma I'm sending you*
3. Become *dou ma taho ruku rawi*
4. become *dou ma taho londo ra maina*
5. become *dou ma doho medicine account*
6. Become *dou that stupid wombo*
7. Become *dou ma sabua nggaahi labo rawi*
8. Become *Douma disa like me*

The values of the local wisdom of nggusuwaru must be formed in boys and girls through gender-fair education that begins in the family through parenting and is implemented in schools through learning. This can accelerate the creation of a more friendly environment for women, which provides protection and respect for their rights, and cares for the welfare of children as the next generation of the nation. Gender-fair education will be achieved if it is provided as early as possible in accordance with the stages of physical and psychological development, including the child's cognitive development. [11] Get used to a social education system where every individual will be taught to treat other people fairly without any obstacles.

2. RESEARCH METHODS

This research uses a qualitative approach with a field study. This approach was chosen because the research aims to understand the phenomenon of implementing gender-equitable education in depth within the context of family and school life, as well as how the values of Nggusuwaru local wisdom influence children's character development.

The research subjects included parents (fathers and mothers) as the primary caregivers of children, elementary and middle school children, elementary and middle school teachers.

This research is focused on

1. Forms of implementation of gender-fair education in families and schools.
2. The role of Nggusuwaru local wisdom in shaping children's character.
3. The impact of gender-equitable education on creating women-friendly and child-care families.

Data collection techniques include observation and in-depth interviews conducted with parents, children, teachers, community leaders, and village officials to explore experiences, perspectives, and real-world practices related to gender-equitable education. Documentation is also used.

The main instrument in this research is the researcher himself (human instrument), assisted by interview guidelines, observation guidelines, and field notes.

Data analysis was carried out descriptively qualitatively using the Miles & Huberman interactive model, through the stages of data reduction, data presentation, drawing conclusions/verification, by making interpretations and conclusions from the analysis results based on field facts.

Data Validity Test: To ensure the validity of the data, techniques are used, namely source triangulation, comparing data from parents, children, teachers, triangulation techniques combining the results of interviews, observations, and documentation. Member check, reconfirming the findings to informants. Extension of observations, researchers deepen interactions in the field to obtain more accurate data.

3. RESEARCH RESULTS AND DISCUSSION

Implementation of Gender-Equitable Education in shaping children's character based on Nggusuwaru Local Wisdom to realize Gender-Friendly Education Women and childcare are slow to develop due to the low level of family understanding, as implementation is limited to schools, while within families, childcare practices that lead to injustice are still practiced. Women are only involved in certain aspects, such as pursuing higher education, but continuing beyond that will create a double burden for women. However, some families can adapt to implementing gender-equitable education within the family, leading to the values of local wisdom, nggusuwaru, despite parents' limited understanding of equal education.

The implementation of gender-equitable education in the family is that in cleaning the house, taking care of children's needs in the morning, the mother is more dominant, taking children to school is more dominant by the father, making decisions and motivating children is done together with the father and mother. Furthermore, the informants of this study describe that "educating children is not only by giving orders or giving attention, but also providing examples, parents who demonstrate the practice of honesty, the practice of independence, the practice of mbeba wombo, the practice of worship, the practice of caring for each other, the practice of nggahi rawi pahu, commitment and consistency, the practice of courage in truth".

Childcare based on local wisdom of Gusuwaru to create a women-friendly and child-caring environment is reflected in the 7 informants in this study, namely:

- a. Division of Roles and Responsibilities in the Family: Fathers and mothers are equally involved in raising, caring for, and educating children; household chores are divided without regard to gender; there is no double burden on women (mothers) alone.
- b. Fair parenting means that on average, boys and girls get the same opportunities, attention, affection and treatment, there is no differentiation in toys, clothes or activities based on gender stereotypes, children are taught to respect each other, protect each other, care for each other and miss each other.
- c. Values and Character Education, namely parents instilling the values of equality, tolerance, and anti-violence from an early age, teaching about honesty, learning to keep promises, and having the courage to speak the truth.
- d. Children are taught to respect women, not to bully, and to respect diversity, given equal opportunities to go to school, to express their opinions,
- e. Providing protection to children by teaching sex education from an early age, protection from physical, verbal, sexual and psychological violence for both boys and girls.
- f. Average listening to children's opinions according to age, providing life skills,
- g. There are exemplary practices by parents in the way parents show harmony and mutual respect between father and mother, family life is accustomed to togetherness, cooperation, such as eating together at the table, working in the rice fields together, with the aim of maintaining the integrity of the family and descendants so that the relationship is maintained.

Gender-equitable childcare can create a friendly life, namely

- a. Boys and girls can develop with a more balanced sense of self-confidence, emotional and social well-being because they get the same opportunities, forming a character that respects each other, is friendly towards others, is tolerant and empathetic.
- b. For women as mothers, they are not burdened with a double burden, because fathers participate in working together and feel responsible for household matters, mothers are healthier in their daily lives, share joys and sorrows and share happiness because there is support in parenting, mothers feel appreciated and have space for self-actualization.
- c. For families to be harmonious, because roles are divided fairly and with mutual respect, the risk of household conflict decreases because there is no one-sided domination, and a family is formed that is cooperative and has solidarity between family members.
- d. For the community, it can create a women-friendly and child-friendly environment, reduce the practice of discrimination, bullying and violence, and produce a generation that is more just, empathetic and cares about human rights.

4. CONCLUSION

Based on the results of research on the Implementation of Gender-Equitable Education in Forming Children's Characters Based on Nggusuwaru Local Wisdom to Create a Women-Friendly and Child-Caring Environment in Karumbu Village, Langgudu District, Bima Regency, several conclusions can be drawn as follows:

1. The implementation of gender-equitable education within families has begun, particularly in terms of providing relatively equal educational opportunities for boys and girls. However, the division of domestic labor still tends to burden girls, fathers' involvement in childcare remains limited, and male dominance in family decision-making persists.
2. The implementation of gender-equitable education in elementary and middle schools has shown positive progress. Teachers strive to provide equal treatment for all students and encourage girls' participation in various activities. However, gender stereotypes persist

in the allocation of certain activities.

3. Nggusuwaru local wisdom plays a crucial role in supporting the values of equality, particularly through deliberation, cooperation, and collaboration, mutual respect, commitment, and a social spirit, as well as the courage to fight for truth. These values have proven to be a foundation for strengthening the implementation of gender-equitable education in families and schools.
4. The impact of implementing gender-equitable education can be seen in the increased self-confidence of girls, the increased tolerance of boys towards women's roles, and the formation of children's characters who are more caring, responsible, and respect equality.
5. The level of implementation of gender-fair education in Karumbu Village can be categorized as moderate, meaning that some people already have initial awareness and practice, but still need strengthening through socialization, education, and the active role of the village government as well as school and university institutions.

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