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SUBORDINATION OF GIRLS' EDUCATION IN RENDANG VILLAGE RENDANG DISTRICT KARANGASEM REGENCY

By:
Ida Ayu Adi Armini[1], Ida Ayu Gde Yadnyawati[2], I Wayan Winaja[3]
[1]Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
[2,3]Universitas Hindu Indonesia
[1]dayuadiarmini@gmail.com, [2]idayadnya@gmail.com, [3]winaja@unhi.ac.id

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Abstract

This study aims to examine and analyze the subordination of girls' education in Rendang Village, Rendang District, Karangasem Regency from the aspect of implications for the lives of girls in Rendang Village. In addition, this study aims to increase awareness of parents, girls, the community, women, men, the education office and the government regarding the urgency of education in life. Thus, education that is free from subordination or healthy needs to be empowered. This study is a qualitative study with a critical paradigm. Data collection was carried out through non-participant observation, in-depth interviews and document studies which were then analyzed using Verstehen data analysis. The results of the study show that the implications of educational subordination on the lives of girls in Rendang Village, Rendang District, Karangasem Regency include: educational implications, economic implications, social implications, political implications and cultural implications.

Keywords: Subordination, Education, Girls, Subordination of Education, Girls' Education.

I. INTRODUCTION

Education is a crucial sector in human life that cannot be separated. Education is integrated as a human need and a human right that must be fulfilled. Education is a need and right inherent in humans and is developed by the human mind as the epicenter of education and educators towards a better human life. Humans without education, it is impossible to live as complete human beings. Therefore, children as human beings have the right and obligation to receive a good education. This is also supported by various regulations, both internationally and nationally, as well as in Hindu teachings regarding the guarantee of the rights and obligations of children, both boys and girls, to receive an education. UNESCO, as the highest licensed body for education worldwide, emphasizes that the urgency of education in human life is not only an effort to realize a world order so that humans continue civilization, development, and prosperity, but also to realize complete human beings individually and socially based on the icon of UNESCO's four pillars: learning to know, learning to be, learning to do, and learning to live together (Parwati, 2018).

National legal regulations also guarantee and require the fulfillment of the basic right to education for children in Indonesia. This is stated in Article 28C of the 1945 Constitution, which states that everyone has the right to develop themselves through the fulfillment of their basic needs, the right to education and to benefit from science and technology, art and culture to improve the quality of their lives and for the welfare of humanity. Article 31 Paragraph 1 states that every citizen has the right to education. Law Number 20 of 2003 concerning the National Education System, in Article 4 Paragraph 1, states that education is organized democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values, and national diversity. Article 5 Paragraph 5 states that every citizen has the right to get the opportunity to improve their education throughout life.

The same thing is also put forward in the Hindu holy book as a source of Hindu teachings, namely the holy book of Rgveda, III.29.5 mentions kavim *advayantam pracetasam amrtam supratīkam*. Translated, an educated human child has insight into the future, is intelligent, eternal (eternal) and noble (Titib, 1996:442). Thus, education is an important thing and a necessity that must be given and carried out in order to realize a self with insight, intelligence, optimization of life potential and nobility in human children. In line with the various regulations above, Gates (1996), revealed that 21st-century children need education in order to become human children who have various knowledge, skills, innovation, use of technology and information media in all access and can survive through life skills.

The reality, however, shows the opposite. Education remains difficult, biased, and expensive for children. Children are still exploited in the educational world. One emerging issue is the practice of subordination of girls' education in Rendang village. Rendang village was chosen as the research object because statistical data from Rendang village shows a high number of girls who drop out of school or do not continue their education, as many as 712, compared to only 592 boys. The high number of girls in Rendang village who drop out of school or do not continue their education is triggered by low parental economic budgets and parental skepticism about the urgency and outcomes of education for girls. This indicates the persistence of educational disparities in the form of educational subordination received and experienced by girls in Rendang village. Some girls in Rendang village still do not have access to fulfilling their right to a good, appropriate, and healthy education due to this practice of educational subordination. Yet, girls are role models for future educators for the next generation and determine the future development of human civilization. If girls in Rendang village continue to experience educational subordination, they will become uneducated or uneducated. This situation will undoubtedly have negative implications for their future lives, both internally and externally. Based on the aforementioned gaps

in the problems, it is crucial to examine and analyze the implications of the subordination of girls' education in Rendang Village, Rendang District, Karangasem Regency, in order to raise awareness among various parties regarding the urgency and necessity of education for girls and to strengthen the support system for realizing good, appropriate, and healthy gender-friendly education.

II. METHOD

This research is a qualitative research with a critical paradigm approach related to the subordination of girls' education in Rendang Village, Rendang District, Karangasem Regency, especially the implications of educational subordination on the lives of girls in Rendang Village. Data in this study were collected through non-participant observation techniques, in-depth interviews and documentation studies. Informants in this study were determined based on purposive sampling which is a technique for determining informants with certain considerations (Arikunto, 2003; Sugiyono, 2019). The informants in question are girls who receive subordination practices in Rendang Village in the 8-30 year old cluster, parents who practice subordination in Rendang Village, girls who are educationally literate in Rendang Village, parents who are educationally literate in girls in Rendang Village, community leaders in Rendang Village, educational leaders in Rendang Village and religious leaders in Rendang Village. Furthermore, the data obtained regarding the implications of educational subordination on the lives of girls in Rendang Village will be examined using B. F. Skinner's Behaviorism theory and Sylvia Walby's Patriarchy theory. Then the data were analyzed using Verstehen data analysis techniques. Verstehen is a qualitative interpretation to be able to explain sociological phenomena observed in the field according to the meaning given by the research subject (Ritzer, 2003:199).

III. RESULTS AND DISCUSSION

The implications of educational subordination on the lives of girls in Rendang Village, Rendang District, Karangasem Regency are divided into five implications, namely educational implications, economic implications, social implications, political implications and cultural implications.

3.1 Educational Implications

Education is essentially the primary means for developing and advancing human life. This concept aligns with the statement by Arifuddin & Karim (2021), stating that through education, humans can develop their potential and advance towards a better future. The human potential in question includes cognitive, affective, and psychomotor potential. When educational subordination occurs to girls in Rendang village, the primary and fundamental implications are evident in their education. Based on observation and interview data, researchers found that the forms of educational subordination experienced by girls in Rendang village, namely public subordination (red flag patriarchal educational ideology, gap outcomes in women's education, and image black campaigns) and private subordination (hegemony of educational preferences, educational hiatus practices, and intimidation of dropouts), have implications for the lives of girls in Rendang village, including, first, the restriction of girls' basic rights to education in Rendang village.

The deprivation of basic educational rights reveals the reconstruction of educational subordination stimuli that occur and are received by girls in Rendang village in an acceptable manner, whether in the form of educational delays, unmet educational infrastructure, temporary termination of education or dropping out of school, which contribute to the formation of responses to the implications of the unfulfilled basic educational rights of girls in Rendang village. Where it is known that various regulations related to basic educational rights for children, both international, national and local, emphasize that education is mandatory for children and there should be no discrimination. Automatically, the subordination of basic educational rights for girls in Rendang village becomes a form of deprivation of subordinate actors, in this case, especially parents in Rendang village, against their daughters' basic educational rights. Looking at the above phenomenon, the deprivation of basic

educational rights certainly indicates the existence of procedural inconsistencies between existing educational regulations and educational practices in the field.

Second, the low quantity and quality of girls' education in Rendang village highlights that the practice of educational subordination that occurs and is accepted by girls in Rendang village results in a quantitatively low rate of girls' educational participation in Rendang village. In other words, fewer girls in Rendang village attend school. Education, in terms of quantity, will be dominated by boys or patriarchy. Educational subordination also results in a low quality of girls in Rendang village. The low quality referred to is the low potential and competency possessed by girls in Rendang village, both soft skills and hard skills. The low quantity and quality of girls' education in Rendang village will ultimately have implications for weakening the competitiveness of girls or women in Rendang village in the job market and in life.

3.2 Economic Implications

Economics in life is identified as a process of human activity directly related to the distribution, consumption, and production of goods and services. Economics can be assumed to be an activity related to the management of material resources of individuals, communities, and nations in order to improve the standard of human well-being. Economics is also human behavior and actions in meeting their ever-growing needs with existing resources through consumption, production, and distribution activities (Mujib, 2017; Rosyidi, 2006).

The economic life of girls in Rendang village, after experiencing educational subordination, has certainly undergone changes. Education is known to significantly impact economic life. The economic implications of this practice of educational subordination experienced and experienced by girls in Rendang village include, firstly, limited employment opportunities for women in Rendang village. Girls in Rendang village who experience educational subordination, particularly those who drop out of elementary, middle, and high school, tend to have low educational qualifications. This situation is certainly not in line with the demands of the current job market era, where various profitable jobs today require high and relevant educational quantity and quality. In other words, girls in Rendang village, if they want to obtain broad and good job opportunities, must be highly educated. A real-world example of girls in Rendang village whose education is subordinated by their parents is the termination of their education at the junior high level. As a result, these girls have difficulty finding the jobs they want, take a long time to find work, and are forced to work as photocopying workers or other odd jobs in the village.

Second, the high rate of female unemployment in Rendang village. The practice of educational subordination that occurs also contributes to high unemployment among women in Rendang village. This can be seen from the statistical data of the Rendang village population based on livelihood, which shows a high number of unemployed women in Rendang village, amounting to 424 people. In addition, the high number of women in Rendang village who work domestically as housewives, amounting to 1,098 people. Women in Rendang village who do not have a higher education seem to have a tendency to maintain their domestic status, which leads to the emergence of the problem of high female unemployment in Rendang village.

Third, the low income of women in Rendang village. The stimulus of the low quantity and quality of education for girls in Rendang village, caused by the practice of educational subordination that occurs and its acceptance, results in a lack of jobs that can be filled and obtained by women in Rendang village. This also has implications for the income received from the work process undertaken by girls in Rendang village. One informant named Murtini, a girl in Rendang village who experienced the practice of educational subordination in the form of dropping out of high school, revealed that she had difficulty finding work, especially a good one. Finally, the informant opened her own business as a food vendor in Rendang village. The income she earned was also not large. The informant was grateful if she recovered her trading

capital. Sometimes it could not even cover the trading capital. The phenomenon of the informant above indicates that the subordination of girls' education in Rendang village has a very negative impact on the income of women in Rendang village.

Fourth, hampered village economic development. The apparent economic implications of the practice of parental subordination of education to girls in Rendang village do not only impact the internal girls in Rendang village. Field phenomena also show the high unemployment rate among girls in Rendang village caused by the subordination of education received by girls in Rendang village, which also has implications for economic development in Rendang village. Rendang village, which is a developing village, is trying to develop the village, including in terms of the village economy. The subordination of girls' education in Rendang village results in girls in Rendang village being unproductive in work or increasing unemployment among women in Rendang village. This also has significant implications for the low income level of women in Rendang village and tends to weaken the economy of women in Rendang village as human resources that build the Rendang village economy. The weak economic condition of girls in Rendang village due to the high unemployment rate of girls, will indirectly give rise to the problem of social poverty that occurs in Rendang village.

How can economic development in Rendang village thrive and progress if many of its residents, especially women, are unemployed and unemployed? This has the potential to exacerbate poverty in Rendang village. Economic activity in Rendang village, related to the production, distribution, and consumption of goods and services, will be disrupted. Rendang's economic system will become stagnant. This condition is exacerbated by the low purchasing power of the community (women in Rendang village). This low purchasing power is caused by the low income they receive. Over time, this will slow economic development in Rendang village.

Thus, the strong stimulus provided by the subordination of girls' education weakens women's future employment and income. The weak employment and income of one segment of the Rendang village community, namely women, leads to a decline in purchasing power. The cycle of production, distribution, and consumption in the community is reduced or even quiet. This has significant implications for the weakening of the Rendang village economy. Over time, the growing stimulus will give rise to social poverty issues. This further response is the hampering of Rendang's economic development. The final response, when Rendang's economic development is declared a failure, will give rise to the concept of a poor village. When this poverty becomes entrenched in Rendang, it will form a culture of economic apathy in the village.

3.3 Social Implications

Girls in Rendang village are individuals who are bound by social life, whether within their family, community, nation, or state. This is because from birth, every human being has an instinct to socialize, a fundamental human need to be able to connect in social life. This social instinct is a manifestation of human existence as a social being that requires social interaction. The educational subordination experienced by girls in Rendang village is a social interaction formed by parents in Rendang village towards their daughters. This interaction is a negative subordination interaction and has negative implications for the social development of girls in Rendang village. The social implications of educational subordination for girls in Rendang village include, firstly, emotional conflict in children.

According to Qodariah et al (2022), emotions in humans are defined as mental conditions related to psychology and biology in humans that give rise to actions. Emotions can be good and positive things in helping humans to respond effectively to phenomena, problems or threats that occur in human life. However, emotions can also be bad and negative things that give rise to destructive behavior if humans cannot control them. Thus, there are two terms related to emotions in humans, namely positive emotions and negative emotions. Positive emotions include: (1) affection, love, empathy; (2) humor, funny; (3) satisfaction; (4)

happiness; (5) joy; (6) sexual arousal; (7) pride and (8) relief, security. Negative emotions include: (1) anger (2) anxiety; (3) disgust; (4) shame; (5) fear; (6) sadness; (7) jealousy; (8) envy and (9) hope. The practice of subordinating girls' education in Rendang village has indeed created social implications in the form of emotional conflicts that arise both from the actors who subordinate education, namely parents, as well as emotional conflicts that are clearly demonstrated by girls in Rendang village. In other words, here the stimuli of educational subordination actors (parents) are built in the form of negative emotions such as: (1) the informant's parents' attention to the words of other people or external parties who corner the education of girls in Rendang village; (2) the pride and happiness felt by parents in Rendang village, if their daughters follow all the advice, orders, commands and directions of parents regarding children's education; and (3) complaints and burdens felt by parents because of the heavy burden of children's education, both materially and non-materially.

In addition, there are also emotional stimuli and responses that also develop in girls in Rendang village as actors receiving educational subordination, namely: (1) anger; (2) disappointment; (3) hope; (4) sadness and escape. All emotional stimuli and responses displayed by both parents and girls in Rendang village, will ultimately shape behavior and decisions regarding the practice of educational subordination. Second, disharmony in social interactions of girls in Rendang village. Girls in Rendang village in their social lives must interact with their surrounding environment. The environment around girls in Rendang village in question includes the community environment, the environment of parents and the environment of peers. The social life of girls in Rendang village will display a good and civil life, if the child's social interactions with the surrounding environment (society, parents and peers) are also good. The opposite will happen, the social life of girls in Rendang village will display a bad life and disharmony, if the child's social interactions with the surrounding environment experience conflict, violence, tension, marginalization or subordination. Therefore, the educational subordination that occurs, is experienced and accepted by girls in Rendang village has a strong tendency to give rise to social implications in the disharmonious social interactions of girls.

The reconstruction of the disharmony of social interactions of girls in Rendang village according to the informant's narrative explains that through the practice of educational subordination received by the informant, it turns out that it is more emphasized by the informant's father or patriarchal actor. This causes the informant to have a bad relationship with her parents in the family, especially the father as a patriarchal actor. The result of the disharmony of social interactions of girls in Rendang village displayed by the informant is that the informant acts silently or indifferently towards the informant's father. The informant also feels emotionally lazy when close to the father. All of this is formed due to social relations in the form of actions given by the informant's father who is inattentive and irresponsible both in the family and the informant's education. The informant stated that she has more harmonious social interactions as a girl in Rendang village towards her parents, namely the mother. This strengthens the tendency of harmonization of social implications in the social interactions of girls in Rendang village towards feminist actors. The informant revealed that this disharmony of social interactions gives rise to emotional embarrassment for the informant in social interactions with the community and peers. Therefore, it can be concluded that the disharmonious position of social interactions among girls in Rendang village is due to the educational subordination that occurs and is experienced not only in social interactions in the family environment (parents), but also in the school community environment and the environment of their peers.

3.4 Political Implications

Political life is inseparable from the structure of human life. According to Noor (2014), politics is a sphere of policies and choices made to achieve human well-being. The quality of political life is said to determine the

sustainability of human life systems across various sectors. In politics, people are often confronted with orientations toward policies and political and governmental choices that ultimately impact their lives. Therefore, politics and humans are interconnected. The subordination of girls' education in Rendang village, carried out by parents, is suspected to be educational politics. Parents in Rendang village act as political actors influencing their girls' education. This situation will certainly have various implications, including on the political lives of girls in Rendang village. The following are the implications of the subordination of girls' education in Rendang village on their political lives. First, the low participation of women in Rendang village in politics. This is because women with higher education qualifications are highly needed in the political world. Not women from Rendang village who are uneducated or dropouts. There is a perception that when women who are uneducated or dropouts participate in politics, they become political figures with a negative image. If this becomes a model in Rendang village, then education for politics will be less important. Political actors may be uneducated, the people automatically may also be uneducated.

The stimulus of educational subordination for girls in Rendang village can embodied a response from women in Rendang village who are less educated. This will reduce women's competence in competing in various sectors of life, including politics. Healthy Rendang village politics requires the active participation of highly educated Rendang village women, who possess innovative ideas and synergistic political actions aimed at the development and advancement of Rendang village. If there are women in Rendang village who are uneducated or have dropped out of school, they certainly do not meet these criteria. A good, appropriate, healthy, and high level of education for women in Rendang village will certainly support a sound political system. Conversely, if education is problematic, such as the subordination of girls in Rendang village, politics will lose a competent next generation of political leaders. The reality shows that from the past until now there has never been a female village leader or prebekel of Rendang village. Only one woman from Rendang village has become a leader in a village organization or institution, namely the chairperson of the Rendang traditional LPD.

Second, the exploitation of women's political rights in Rendang village. Political life is often like a double-edged sword. Politics can be a bringer of peace, prosperity, and happiness for humans. Politics, through various political policies, attempts to regulate human life to prevent conflict. However, politics will be a bringer of destruction, war, and death for humans if politics is misused through intimidation and exploitation in political life. Political intimidation and exploitation that often occur are intimidation and exploitation of a person's political rights in politics. Political rights are rights held by every individual to strengthen individual participation in controlling and participating in politics and government. Political rights include: (1) the right to participate in government, either directly or through representatives; (2) the right to equal opportunities in state public service; (3) the right to express free speech, both verbally and in writing; and (4) the right to associate and assemble (Suryawati, 2020).

The political implications for girls in Rendang village who are educationally subordinated are the exploitation of their political rights by certain individuals. This occurs because the stimulus for women in Rendang village who are educationally subordinated has a low level of education, which means their understanding and knowledge regarding politics, political rights, and the implementation of politics are lacking. Discussing politics with women with low education is a sensitive area. Women in Rendang village with low education can respond to knowing or not knowing, and between caring and not caring about politics. This condition makes women in Rendang village highly sought after and hunted during political times. Because of the lack of understanding, ignorance, and misunderstanding of subordinated women in Rendang village, it is easy for certain individuals to stimulate the exploitation of their political rights. After being easily exploited, there are indications that women in

Rendang village who are educationally subordinated abuse their political rights. Voting because they are told to or following others. Girls in Rendang village can also abstain from voting. Thus, education and women's politics in Rendang village are closely interconnected. If women in Rendang village want to be politically literate, they must also be supported by educational literacy without any bias towards educational subordination.

3.5 Cultural Implications

Humans are cultured beings. Culture is a sphere of human life that tends to create a civilized, cultured society. Culture is defined as the customs and ways of life created by humans through creativity, feeling, and work. Culture also encompasses the entirety of human life, patterned and acquired through learning or passed down from generation to generation (Dewi, 2022). Therefore, girls in Rendang village are cultured beings who naturally aspire to a civilized life, including in their education. The practice of subordinating girls' education in Rendang village is indicated as a pattern of inherited regeneration, as evidenced by its persistence in the village. Some parents adopt this practice as part of their educational culture, justifying the limitations of their parents in Rendang village. This situation can create an unhealthy cultural space for girls' education in Rendang village. Furthermore, it will undoubtedly have negative cultural implications not only for girls in Rendang village but also for their families, communities, and the nation.

The cultural implication of the implementation of educational subordination for girls in Rendang village is the reinforcement of patriarchal culture in education. The reality of educational subordination for girls in Rendang village reveals the condition of girls in Rendang village who experience a lack of fulfillment of their right to a proper, appropriate, and healthy education. This occurs more predominantly among girls in Rendang village, rather than boys. Therefore, the subordination of girls' education in Rendang village is suspected of reinforcing patriarchal culture in education.

The patriarchal culture of education has become an ingrained patriarchal ideology in the educational realm. The strengthening of patriarchal culture in education, through the practice of subordinating girls' education in Rendang village, also reinforces the limitations on women's access to and active participation in education. Furthermore, awareness of the importance of education for women in Rendang village is low. Inevitably, the stigma of low education among parents and the community in Rendang village becomes a common occurrence. Likewise, the perception that women in Rendang village do not need a higher education is commonplace. This needs to be clarified and synchronized so that education is a gender-friendly space. Therefore, developing a culture of knowing, feeling, and acting regarding the synergy between patriarchy and feminism in education is crucial for realizing human education and holistic human development in all aspects of life, leading to a civil society.

The overall implications of education, economics, social, politics, and culture outlined above reinforce Skinner's behaviorist theory in the subordination of girls' education in Rendang Village, Rendang District, Karangasem Regency. The existing educational subordination stimulus, designed to influence individual actions and decisions, can consist of simultaneous educational subordination stimuli. Likewise, responses to educational subordination given to individuals can vary depending on how each individual responds to or perceives the educational subordination stimuli provided. The final outcome, in the form of decisions and actions, is the ultimate bonus of behaviorism (Skinner, 2013).

Furthermore, the strong patriarchal culture of education that has developed in Rendang village is in line with the stimulus of educational subordination experienced by girls in Rendang village, which continues to exist and occurs to girls in Rendang village. This stimulus leads to a form of insecurity and disparity in access to education between girls and boys in Rendang village. This is characterized by the presence of different responses to educational opportunities and treatment between boys and girls. The gap between boys and girls in education will

become commonplace in the community's lifestyle. The patriarchal culture of education that continues to be maintained in a society such as in Rendang village will become a tool of patriarchal superiority. This is in line with Walby's patriarchal theory which states that the subordination that occurs to women will become a realm that strengthens patriarchy and weakens feminism (Walby, 1990).

The shackling of girls' basic rights to education, the low quantity and quality of girls' education, limited employment opportunities for women, high rates of female unemployment, low income for women, hampered village economic development, emotional conflicts for girls, disharmony in girls' social interactions, disharmony in girls' mental health, low participation of women in politics, exploitation of women's political rights and the strengthening of patriarchal culture in education are the implications of the subordination of girls' education in Rendang village. These implications strengthen the patriarchal structure in life, including education. The patriarchal structures that are strengthened are patriarchy in household production, patriarchy in work, patriarchy in the state, patriarchy in emotional violence and patriarchy in culture. Patriarchal structures in education need to be neutralized into a synergy if we want to achieve equilibrium for educated women.

IV. CONCLUSION

The subordination of girls' education in Rendang Village, Rendang District, Karangasem Regency is one form of educational disparity that occurs and is accepted by girls in Rendang Village. This condition strengthens the unfulfilled and unimplemented basic rights to good, appropriate and healthy education for girls in Rendang Village by their parents. The subordinated education of girls in Rendang Village has significant implications for the lives of girls or women in Rendang Village, including: (1) educational implications (shackling of basic rights to girls' education, low quantity and quality of girls' education in Rendang Village); (2) economic implications (limited job opportunities for women, high female unemployment, low income for women and hampered economic development in Rendang Village); (3) social implications (emotional conflicts of girls, disharmony of social interactions of girls in Rendang village); (political implications (low participation of women in politics and exploitation of women's political rights in Rendang village); and cultural implications (strengthening of patriarchal culture of education in Rendang village). The results of this study, hopefully can provide benefits to: first, parents, society, education providers and the government regarding the importance of education and support for the implementation system, implementation and evaluation of good, appropriate and healthy education for girls. Second, women should increase awareness and motivate themselves to get higher education to realize educated, competitive and independent women in life and synergize with patriarchy in development and progress. Third, other researchers should be able to develop more complex research related to education and subordination parts that have not been studied.

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