

Betawi Ethnic Parents' Perceptions of Girls' Higher Education

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| Made Saihu |

Institute of PTIQ Jakarta,
Indonesia

madesaihu@ptiq.ac.id

ABSTRACT

This paper concludes that parents of Betawi ethnicity in Tangerang city area have different perceptions about higher education for their daughters. Some of the differences in perception include: 1) Considering higher education very important, because women when they are married and have children, the mother becomes the "first madrasa" for her children and the intelligent mother will give birth to an intelligent generation as well; 2) Consider it unimportant, because they assume that girls when married are more focused at home to be housewives; 3) Although many of the Betawi ethnic parents expect higher education in their children, many of them are at a weak economic level. In principle, this paper aims to photograph the phenomenon of reasoning of Betawi ethnic parents related to higher education for girls in Tangerang City. In its analysis, this paper uses a descriptive qualitative method that assumes that researchers are not only actors in the field but can also be the subject of research. This research is indeed considered less than perfect; therefore, it is necessary to conduct further research at least through this research to provide an overview of how Betawi ethnic perspectives concern higher education for their girls. A study that describes social phenomena in the perspective of ethnomethodology in Betawi society.

KEYWORDS

Women; Betawi; higher education; Tangerang

INTRODUCTION

Higher education is very important for all genders, because by studying up to higher education the person can increase understanding and develop science (Nabila and Umro 2020:136–48). This knowledge is not only important for men but also for women who have the task of being educators for their children. Women's obligations in studying are not only shackled to certain knowledge, but have now expanded so that their learning field is very wide covering various disciplines (Shihab 2018: 12). By increasing the opportunity for women to get higher education, it is hoped that a woman will be able to produce the next generations, because a qualified mother will give birth to quality children. However, regarding perceptions in the issue of whether or not higher education is important for women, there is still an overlap, especially for certain ethnicities. Society is more concerned with men in terms of education, and views women as unnecessarily highly educated.

Islam does not discriminate between the fair sex and the Adams in studying as high as possible. Islam does not restrict its people in terms of seeking knowledge, even though Islam encourages its people to seek knowledge throughout their lives (Nurbayan 2017:342–53). So that there is no age limit in seeking knowledge and Islam advocates

seeking knowledge and practicing it. It is the culture that is ingrained in society that is one of the factors that education for men is more important than women or male oriented, namely society's assumption that "women do not need to go to high school because they end up in the kitchen." (Rahmayani 2021:1031–38). One of these factors developed because women who graduated from college preferred to be housewives instead of working. In addition, economic factors are also the reason a woman does not get the opportunity to get an education up to high education (Siregar 2020:171–90). A survey by the Center for Education Data and Statistics (PDSP) of the Ministry of Education and Culture in 2013 showed that the percentage of women teaching in universities was 40.58%, while the percentage of male educators in universities was much higher, as much as 59.42%. The Ministry of Education and Culture views that the perception of women is more important to think about domestic affairs, resulting in a woman's motivation decreases and they are reluctant to continue their higher education until S2 or S3 as one of the requirements to become lecturers (kirnanda 2017).

This paper is based on the assumption that in Betawi ethnic society women do not need to receive higher education, this is based on the task of a mother, which is to educate her children at home (Sari 2019:1–11). At least this fact can be found in several Betawi ethnic areas, such as DKI Jakarta, Depok, Bekasi and others, including the Sudimara Jaya, Ciledug, Tangerang, Banten areas, but at the same time many Betawi people also consider higher education important for their daughters (Larasati Putri, Wijayanti Sutjipto, and Puspita Sary 2021:31–46). Based on this background, the author considers that there is a need for research on the views and considerations of Betawi ethnic parents in expecting and directing the right education for girls, especially Betawi ethnic parents in accompanying their daughters to provide higher education for girls.

LITERATURE REVIEW

There are four functions of educational purposes, including: a) The purpose of functioning to end the business, something that has no purpose has no meaning. In addition, the business experienced a beginning and experienced finally. There is an effort that is stopped because of something failure before reaching the goal, but the effort cannot be said to be over. In general, efforts end when the final goal is achieved; b) The purpose of functioning to direct the business There appears to be anticipation (foresight) to the goal, misappropriation will occur and the activities carried out will not run efficiently; c) The goal serves as a base point for achieving other goals, new goals as well as the follow-up goals of the first goal. Thus, it can be said that from one point of view the goal limits the space for business movement. However, in other respects such objectives can affect the dynamics of the undertaking; d) The function of the goal is to give value (nature), to the effort. There are efforts whose purpose is more sublime, noble, broader than other ventures. This shows that in the formulation of each goal is always accompanied by values that are to be pursued its realization (Nata 1996: 46).

Higher education is very important for all genders, because by studying up to higher education the person can increase understanding and develop science. This knowledge is not only important for men but also for women who have the task of being educators for their children (Mappapoleonro 2020:22–32). Women's obligations in studying are not only shackled to certain knowledge, but have now expanded so that their learning field is very wide covering various disciplines (Shihab 2012: 12). By increasing the opportunity for women to get higher education, it is hoped that a woman will be able to produce the next generations. Moreover, Islam does not restrict its people in terms of seeking knowledge,

even though Islam encourages its people to seek knowledge throughout their age (*long life education*).

Differences in position and even the roles possessed by men and women that are increasingly developing in society are caused by culture and a religious view and even community beliefs (Shihab 2012: 117). As a subculture of Islamic teachings, Betawi culture should strongly encourage their children to obtain a higher education, not the other way around (Murdianto 2018:84–107). Moreover, the cultural values that are used as guidelines by betawi people in carrying out their lives are passed down from the older generation to the younger generation with the cultivation given in social life from childhood, including from parents to their children in the family which is the main and closest scope in society.

Education in gender equality is a blend of education and gender (Kamil Sahri and Hidayah 2020:67–105). Education as concluded by the author that conscious efforts are made by adults to help and guide the growth and development of students regularly and systematically towards maturity through teaching guidance, exercises, and are devoted in order to develop the personality and abilities of learners to the level of maturity, and this is done both inside and outside of school which lasts a lifetime, for the sake of achieving the highest possible salvation and happiness. This is in line with the national education stated in the National Education System Law No. 20 of 2003 Article 4 Paragraph (1) which states that: "education is organized in a democratic and equitable manner and is not discriminatory by upholding human rights, religious values, cultural values, and the plurality of nations. (Umaedi 2004: 22).

The world of education needs equality in getting an education, both for men and women. At least the state is able to equalize education, so that all citizens can feel the education. The things that need to be in the education law are: a) Ensuring that equal opportunities are provided to girls and adult women in all levels of education, so that men and women can be equal in obtaining education; b) Ensuring that primary education is required for school-age children, efforts need to be made by eliminating all basic education costs for girls from low-income families; c) Abolish all discriminatory laws that would result in girls being unable to participate or continue their education, for example the right of pupils to continue their education despite pregnancy and grant permission for maternity leave, providing support for women to continue their studies; d) Ensure that in the relationship between education and the demand for employment, gender balance is observed so that both in education and in the workforce there is no gender gap (gap); d) Strengthening the relationship between the education sector and training in employment (Christian and Edenela 2019:1–14).

The Administrative System in educational institutions is decisive in the process of managing management, be it service or financial issues. There needs to be reforms at the administrative level so that gender equality will be created in the world of education: a) Increase the number of girls' schools; b) Providing gender training to all administrative personnel both to men and women; c) Ensuring women are involved in designing, the education system and its management aspects (Saihu 2020a:43).

It is necessary to ensure that there is alternative education provided by the government for children who are unable to attend school on a regular basis. If this non-formal education is provided, it is also necessary to think about providing a place to work or at least being given information on job vacancies. In this day and age education is very important in life so that a person can compete in the world of work, therefore we can create it from scratch, namely from the world of education that produces a good and skilled

generation that is given both to men and women, so that there are no gaps in life. Policies in gender-equal education are urgently needed for humans (Saihu 2020b:76).

RESEARCH METHODS

This research was carried out in the Tangerang City area of Banten Province, precisely in the Sudimara Jaya village with indigenous people and the majority are Ethnic Betawi. This research is carried out in stages starting from preliminary activities, implementation to the final activity of the research. Researchers are present directly in the field because it is the area where the researcher himself lives, almost every day the researcher pays attention to and communicates with the surrounding community with the intention of observation, interviews and documentation studies of the object under study. The time required in this research process is six months starting from March 2021 to August 2021.

The method in a study will make it easier for researchers to do a study properly and correctly. The scientific research method is a logical, systematic and objective way to find the truth scientifically (Mukhtar 2013: 9). Researchers used a qualitative method with a naturalistic approach developed by Lincoln and Guba, to reveal the natural reality of how Betawi people's perceptions in Sudimara Jaya Village about higher education for girls. The data obtained using qualitative methods with this naturalistic approach are in the form of words or not numbers, which come from the results of observations, interviews, report notes and documentation or others. This is taken because this study seeks to examine social phenomena in an atmosphere that takes place reasonably or scientifically, not in controlled or laboratory conditions. Therefore, the researcher will explain or describe factually what is seen and found from the object in this study, namely the description of the perceptions of Betawi ethnic parents regarding girls' education.

In making observations, researchers observe the daily activities of the surrounding community, especially the local Betawi community. The points of observation techniques in this study are: a) Population and comparison with Betawi ethnicity; b) Social, economic, educational and occupational conditions of the Betawi community; c) Background in the selection and conduct of education by girls in Betawi ethnic families; d) Parental interference in Betawi ethnic families in the selection of the type of education of girls. Furthermore, researchers also conduct interviews to exchange information and ideas through question and answer so that meaning can be constructed in a certain topic. The purpose of the interview technique in this study is to obtain information directly about the thoughts to the briefings given by betawi ethnic parents to girls who are of productive age and work regarding the work and work that is commonly done by girls and their reasons and the acceptance of girls for the thoughts and direction that their parents give.

Next is data analysis, all data from observations, interviews and documentation are collected, combined and studied carefully and analyzed until finally the researcher pours in the form of writings and conclusions. Drawing conclusions is only part of Gemini's configuration. Conclusions also process and summarize to be faster through the researcher's thinking. As well as how to record from the findings found by researchers. The researcher must be able to draw conclusions clearly. According to Sugiyono, there are four criteria in qualitative research that are used to measure and test the validity of deep data, including credibility tests, namely trust, transferability, namely transferability, dependability, namely dependence, and confirmability, namely certainty. (Sugiyono: 2012: 366). This researcher uses the triangulation method, according to Lexy J. Meleong, triangulation is a technique of checking the validity of data using something else outside of that data for checking purposes or as a comparison to the data. The most widely used triangulation technique is examination through other sources. The purpose of data

triangulation carried out in this study is to check the correctness of the data by comparing data obtained from other sources in various phases of research in the field (Maleong: 2002: 8). The examination and checking of the validity of this data shows that the concept of qualitative research accuracy in addition to emphasizing research design is also on data processing and data collection.

RESULTS AND DISCUSSION

Betawi Ethnic History and Profile of Betawi People in Tangerang

Betawi is one of the ethnic or ethnic groups on the island of Java, its location is around the DKI Jakarta area, part of Banten province such as Tangerang City, South Tangerang as well as Tangerang Regency and part of West Java which borders Tangerang City and DKI Jakarta such as Depok City and its surroundings. However, not all residents who inhabit the region are Betawi ethnic, such as the Sundanese ethnicity as an earlier ethnicity in the Tangerang region. Especially now, it may be possible because most of the areas inhabited by the Betawi people are urban areas that have various developed and developed living facilities that attract people from other regions to come with various interests and inhabit areas where Betawi ethnicity lives. Betawi people are also commonly referred to as "Betawi people".

The number of "Betawi people" in the Sudimara Jaya Village area is estimated to be around 50% of the total number of Sudimara Jaya residents, there is no certainty of the number because no calculations have been made by the village or other parties before. However, if roughly calculated, it can be concluded that the number is around 10,931 people or 50% of the total number of residents of Sudimara Jaya. In addition, it is said to be 50% because based on the location of the residents' residences, of the 9 RWs in Sudimara Jaya village, 3 of them are complex areas and in this complex area almost all of them or about 90% of the residents are comer who are not ethnic Betawi even though there are ethnic Betawi in the area of the complex, there are very few of them and usually it is due to intermarriage between the residents of the complex and the villagers who are ethnic Betawi. The remaining 6 RWs are a small part of the road on the side of the highway which is mostly inhabited by shops or migrant residents who trade and in the middle of the surface lies a small housing estate, namely clusters of 8 clusters, the majority of which are also inhabited by migrant residents.

In the fields of education, economy and livelihood, the Betawi community in Sudimara Jaya village is already fairly good because most or more than 75% of its citizens work as civil servants or private companies whose average education is at least a high school graduate. In addition to working as civil servants or private employees, there are among those who also have side businesses such as "kontrakan" owners, shop entrepreneurs, breeders, farmers and others whose businesses are located inside and outside the Sudimara Jaya exit area. The high number of Betawi people in Sudimara Jaya village who have a level of education, work and economy due to the development and development of Betawi people's thoughts about this matter no longer rely on inheritance from their parents. Furthermore, 25% of its citizens are classified as low economic levels because they have relatively low jobs as well as workers and small entrepreneurs, this is also due to their low educational background because they do not have the opportunity, ability or other factors in receiving education.

Perceptions of Ethnic Betawi parents in Sudimara Jaya Regarding the High Education of His Daughters

Education is the guidance of the growth and development of children. That is, education is an effort to guide the strength of nature in each child so that they are able to grow and develop as human beings and as members of society who can achieve safety and happiness in their lives. Based on the results of the study, all Betawi ethnic parents want their children to be highly educated, have a good job and also get married after having age and mental readiness. The expectation is not limited to parents who are highly educated, have decent jobs and have a middle economic level. Parents who are poorly educated, have a lower middle economic standard and work odd jobs, they want their children to have a higher education and work decently so that later they have a good economic level and are definitely better in everything from their parents (Interview with Ahmad Masruri, 1/8/2021).

The definition of higher education, the entire sample of parents has almost the same answer, namely that higher education is guidance carried out consciously by educators to learners with the aim of forming the main personality physically and spiritually. efforts to help learners so that they are able to do life tasks independently and responsibly orally and morally. In this case, education is also interpreted as an effort to build children to be more mature. this is clearly seen from the statement of one of the informants who has the status of a public figure stating that education is a moral and ethical provision, an introduction to the creator. On one of the informants who had the status of a civil servant, said that:

"Capital as a human being in the life of a nation and state. Abdul Haki argued that currently Betawi people must know what is in social and community so that it can be resolved through educational channels. That is why he said that higher education for both men and women is obligatory to be pursued by the Betawi community (Interview with Abd Aziz, 1/8/2021).

The hope of parents after their daughters are highly educated is that parents want the best for their children now and in the future. This is in line with the statement of the informant:

"The hope is that many, behaving well will be a good example, broader knowledge of insight and become a useful child for the nation and state. A highly educated child should share knowledge with a poorly educated child, continue to share knowledge, definitely get better, so a successful child who is proud of both parents." (Interview with Abd Aziz, 1/8/2021).

A family that is obliged to be educated is not only male and female also needs to be educated as stated by Amin that the opportunity to obtain higher education is not only for men but also women, as expressed by him with Betawi dialect:

"Although there are those who think that it is not important, especially women who end up in the kitchen, wells, and mattresses, for me higher education is important for women, because our religion teaches that education is not only for men but also for women, especially mothers. Mother as a teacher at home who teaches her first knowledge to her children, gives examples and so on. Prospective mothers must understand about good and bad which will then be applied to their children, so this becomes mandatory. Although his knowledge is not used in the world of work, at least when he has children, his knowledge can be taught to his children". (Interview with Mubin, 2/8/2021).

Determination and direction of the type of education, in this case almost all parents provide determination and direction regarding the type of education that is considered good for their daughters even though the type is different such as the statement of one of the informants only directing but not imposing (Interview with Abdul Haki, August 19, 2021). Unlike Abdul Haki, Amin said that he would direct his son according to his interests and talents and which was in accordance with his nature as a woman (Interview with Amin, 19/8/2021). There was also one informant who said that "it's my job to do the best thing I do, just how my son wants." (Interview with Lukman, 15/8/2021). Through this statement, it can be understood that parents basically free the child to choose the education he wants but remains in the type of education that is considered in accordance with the child's talents and interests, while most of them immediately determine clearly that their daughter must carry out an education that he considers appropriate, namely as a teacher as explained by one of the speakers, namely:

"Yes, parents definitely want to give the best education for their children. I told my son to major in teacher training so that he would be like my husband, so that the children would become teachers." Regarding the determination and direction given by parents to their daughters, there are those who immediately take it for granted and carry out education according to the directions given. maybe see that his aunt is a good teacher going home early in the afternoon, Saturday, Sunday off." (Interview with mutiara, 2/8/2021).

After giving determinations and briefings on proper and proper work towards the daughter with the acceptance or rejection carried out by the daughter and seeing her daughter educated both accordingly and not in accordance with the determination and direction given by looking at the ups and downs that the daughter experienced for the education carried out, basically the parents are happy and proud when the daughter is educated. But there is more pleasure and pride in the parents if the daughter is willing and able to be educated according to the determination and direction given, because the parents have several reasons for the good of the child.

Betawi ethnic parents' knowledge of their daughters' higher education, religion, including:

"It's been a long way, even now there are many Betawi people who are highly educated." (Interview with Ahmad Masruri, 1/8/2021).

"It's been a long way in my opinion, because I am personally a pure Betawi person and from childhood my parents and even my grandfather and father were educators, have given me knowledge how important it is to be educated and so on" (Interview with Abd Aziz, 2/8/2021).

"It's not so far away, especially since we, whose parents were ancient, don't understand the lack of knowledge of the importance of higher education. especially for women who if married will become housewives, maybe if parents today in an increasingly sophisticated era, digitally more and more parents want to send their children to school as high as possible." (Interview with Mubin, 3/19/2021).

A positive understanding of higher education for women is built through continuous synergy between government officials and community leaders in Sudimara Jaya Village. Efforts to increase the quantity of higher education for the Betawi ethnicity, especially for women, were socialized through PHBI (Commemoration of Religious Holidays), recitation of mothers, RT and RW meetings (Interview with Abdul Haki, 19/8/2021). From this

activity then gave birth to a shared responsibility in improving the quality of education of the Betawi community in this area.

Girls' Responses to Parents 'Perceptions of Education

Child Is the next generation of ideals, as the next generation of parents' ideals and expectations, good things in the future for the child will be their own happiness and pride for parents, and vice versa, the bad things that happen to the child will become a burden on the parents' minds and anxieties (Hijfin 2018:30–57). Of the several parents who sampled this study, not all of them gave direct direction, they only hoped for the best for their children and only directed, this was due to the freedom given, and of course made the child's spirit more because of the education chosen without coercion from anyone. As human beings, it is normal for girls to accept or reject the determination and direction that parents give is included in the realm of education. this can be because girls have their own aspirations, want to work immediately and try to be independent also because of the urgency to meet their own finances and family finances. Economic factors are also one of the obstacles to higher education for women in the Betwai community in Sudimara Jaya As stated by Mutiara:

"My education Was just a high school samp ai because of economic limitations, and I chose to work." (Interview with M utiara, 5/8/2021).

The form of acceptance that girls do on the determination and direction of parents regarding work is generally they follow what their parents direct. This is not surprising because Betawi people do hold the principles of Islamic teachings. Education is the learning of knowledge, skills, and habits, a group of people passed down from one generation to the next through teaching, training or research and higher education itself is a level of education after secondary education that includes diploma programs, undergraduate programs, master programs, doctoral programs, and professional programs, as well as specialist programs organized by universities based on the culture of the Indonesian nation. Children are the next generation of parents' ideals, so it is commonplace for parents to have expectations for their children. Thus, many parents give direction to the child about what hopes their child wants to realize. A woman is someone who naturally has responsibilities as a wife and mother, in this case if a parent expects an ideal for his daughter, it is certainly something that will certainly try to be adjusted to his responsibilities as a whole woman. This is so that her daughter can look perfect in the eyes of the social by having a good job and being able to carry out her duties as a wife and mother later after marriage. At least this has been illustrated in the change in the thinking flow of the Betawi people in Sudimara Jaya Tangerang Village.

CONCLUSION

Based on the description and analysis of the previous sub-chapters, this paper concludes that parents of Betawi ethnicity in Sudimara Jaya Village have different perceptions of higher education for their daughters. Some of the differences in perception include: 1) Considering higher education very important, because women when they are married and have children, the mother becomes the "first madrasa" for her children and the intelligent mother will give birth to an intelligent generation as well; 2) Consider it unimportant, because they assume that girls when married are more focused at home to be housewives; 3) Although many ethnic Betawi parents expect higher education in their children, many of them are at a weak economic level. Seeing this phenomenon and to increase parents' understanding of the importance of higher education for girls in Betawi Ethnicity in

Sudimara Jaya Village, local government officials, in this case RT (Rukun Tetangga), RW (Rukun Warga), and Village Office, socialize and provide insight to their community on every commemoration of religious holidays (PHBI), RT and RW meetings, as well as recitations of mothers.

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