

THE IMPACT OF PATRIARCHIAL CULTURAL RECONSTRUCTION ON WOMEN'S IN CENTRAL LOMBOK

Zul Pahmi¹, Suparman², Gita Sarwadi³, Kholid⁴

^{1,4} Universitas Nahdlatul Wathan Mataram, Gomong, Mataram, Indonesia

² Universitas Teknologi Sumbawa, Moyo Hulu, Sumbawa Besar, Indonesia

³ Akademi Bisnis Lombok, Kabupaten Lombok Utara, Indonesia

Email: zulpahmi@unwmataram.ac.id

Article History

Received: 03-09-2025

Revision: 20-09-2025

Accepted: 27-09-2025

Published: 03-10-2025

Abstract. Pessimism is defined as a psychological condition characterized by feelings of low self-esteem, helplessness, and submission to male dominance. This article explores how the reconstruction of patriarchal culture affects the development of pessimistic attitudes among women in Central Lombok society. This research uses a descriptive qualitative approach, involving in-depth interviews with 15 women from three villages (Sengkerang, Ganti, and Pengonak) selected through purposive sampling, participatory observation, and relevant literature review. Data analysis was conducted qualitatively through the stages of data reduction, data presentation, and drawing conclusions. The findings indicate that patriarchal norms are deeply entrenched through strict division of domestic roles and the marginalization of women's rights in education and public decision-making. This situation leads to pessimism, evidenced by limited social involvement, low economic initiative, and reluctance to voice opinions. Nevertheless, resistance persists among young women who are involved in local organizations, pursue higher education, and develop micro-enterprises in the creative economy. This study underscores that, despite the continued dominance of patriarchal structures, social dynamics are gradually creating opportunities for women's empowerment in Central Lombok.

Keywords: Patriarchal Culture, Pessimism, Sasak Women, Central Lombok

Abstrak. Pesimisme didefinisikan sebagai kondisi psikologis yang ditandai dengan perasaan rendah diri, ketidakberdayaan, dan ketundukan terhadap dominasi laki-laki. Artikel ini mengeksplorasi bagaimana rekonstruksi budaya patriarki memengaruhi perkembangan sikap pesimis di kalangan perempuan di masyarakat Lombok Tengah. Penelitian ini menggunakan pendekatan kualitatif deskriptif, penelitian ini melibatkan wawancara mendalam dengan 15 perempuan dari tiga desa (Sengkerang, Ganti, dan Pengonak) yang dipilih menggunakan teknik *purposive sampling*, observasi partisipatif, dan tinjauan pustaka yang relevan. Analisis data dilakukan secara kualitatif dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Temuan menunjukkan bahwa norma-norma patriarki tertanam kuat melalui pembagian peran domestik yang ketat dan marginalisasi hak-hak perempuan dalam pendidikan dan pengambilan keputusan publik. Kondisi ini menyebabkan pesimisme, dibuktikan dengan terbatasnya keterlibatan sosial, rendahnya inisiatif ekonomi, dan keengganan untuk berpendapat. Namun demikian, resistensi tetap ada di kalangan perempuan muda yang terlibat dalam organisasi lokal, menempuh pendidikan tinggi, dan mengembangkan usaha mikro dalam ekonomi kreatif. Studi ini menggarisbawahi bahwa, terlepas dari dominasi struktur patriarki yang terus berlanjut, dinamika sosial secara bertahap menciptakan peluang bagi pemberdayaan perempuan di Lombok Tengah.

Kata Kunci: Budaya Patriarki, Pesimisme, Perempuan Sasak Lombok Tengah

How to Cite: Pahmi, Z., Suparman., Sarwadi, G., & Kholid. (2025). The Impact of Patriarchial Cultural Reconstruction on Women's in Central Lombok. *Indo-MathEdu Intellectuals Journal*, 6 (6), 9705-9712. <http://doi.org/10.54373/imeij.v6i6.4326>

INTRODUCTION

Patriarchal culture is a social system that places men as the center of authority and the main controller in both the domestic and public spheres, in this construction, men are seen as power holders, decision-makers, as well as determinants of the direction of family and community life (Sukri, 2012). On the other hand, women are more often positioned as parties who must submit, obey, and accept predetermined domestic roles, patriarchal cultural patterns are not only inherited from generation to generation, but also reconstructed through various social instruments, such as social practices, family structures, and religious interpretations that tend to be gender-biased (2019).

Within this context, the patriarchal legacy is deeply embedded in everyday traditions, such as the Merariq marriage custom, which, although a source of cultural pride, often reflects women's weak bargaining power. Additionally, the gendered division of labor confines women mostly to domestic roles, while men control public spaces. This creates a social construct that fosters role inequality, rendering women unfit for significant decision-making in both family and society. This phenomenon directly affects women's psychological well-being, fostering attitudes of pessimism, including feelings of inferiority, self-doubt, and dependence on male figures. Such mentalities are evident in women's limited participation in local politics, lower educational levels compared to men, and restricted access to employment and economic independence. Consequently, many women in Central Lombok feel reluctant to voice their opinions, even regarding their basic rights.

In the midst of the strong dominance of patriarchal culture, there are also social dynamics that show change. Modernization, the development of information technology, and increasingly open access to education have provided opportunities for some Central Lombok women to resist the restrictive cultural construction. Young women's groups, for example, are beginning to show critical awareness through involvement in community organizations, entrepreneurial activities, and creative economy movements (Hidayati, 2018). They are trying to build independence while fighting the psychoistic stigma that has been attached to women. Therefore, this study is important to analyze how patriarchal cultural reconstruction affects women's psychosis in Central Lombok, as well as highlight the forms of resistance that emerge. The results of the research are expected to provide a more comprehensive understanding of gender relations in the Sasak community, as well as open up space for strategic recommendations in women's empowerment efforts (Yusuf, 2015).

METHOD

This study uses a descriptive qualitative approach, which is a method that seeks to describe social phenomena in depth based on real conditions in the field without manipulating variables (Sugiyono, 2014). This approach was chosen because the problems studied are related to the construction of patriarchal culture and its impact on women's psychoistic attitudes in Central Lombok which are contextual, complex, and require interpretive understanding.

Research Subject and Location

The subjects of the study are women living in several villages in Central Lombok Regency, namely Sengkerang, Ganti and Pengonak, the selection of the location is based on the consideration that these villages are still thick with patriarchal cultural practices, especially in marriage customs, family relationship patterns, and gender roles. Informants were selected using the purposive sampling technique, which is a deliberate selection based on certain criteria. The criteria for informants include: women between the ages of 20-50 who live in Central Lombok, have experienced or witnessed firsthand patriarchal cultural practices in daily life, are willing to be respondents and are able to provide information openly. In addition, this research also involves indigenous leaders, community leaders, and local women leaders as key informants to provide a broader view of patriarchal cultural reconstruction.

Data Collection Techniques

Data collection in this study was carried out through three main techniques, namely participatory observation, in-depth interviews, and literature studies, participatory observation was carried out by directly observing women's activities in the domestic and public spheres, such as their role in the household, involvement in social activities, and participation in community forums. These observations are intended to capture the real phenomenon of how patriarchal culture is reconstructed in everyday life.

In-depth interviews were conducted with 15 female informants as well as 5 traditional and community leaders as key informants, interviews used a semi-structured format with open-ended questions so that respondents could provide a broader experience, view, and interpretation of patriarchal culture and its impact on women's psychoistic attitudes, meanwhile, literature studies were conducted by examining various literature sources, both in the form of books, journal articles, as well as the results of previous research, which discusses the themes of patriarchy, gender, women's psychoticism, and Sasak community culture, this

literature study is the basis for strengthening the theoretical framework while enriching field data analysis.

Data Analysis Techniques

Data analysis is carried out with an inductive approach following the stages proposed by Miles and Huberman (1994), namely data reduction, data presentation, and conclusion drawn, data reduction is carried out by sorting and simplifying information obtained from the field to suit the focus of the research, namely the reconstruction of patriarchal culture and its impact on women's psychosis.

The data that has been reduced is then presented in the form of narrative descriptions, interview excerpts, and observation results that are thematically organized to facilitate the interpretation process and in the last stage is the drawing of conclusions and verification, namely finding patterns, themes, and meanings contained in the data, as well as re-checking the truth through comparison with other data sources. To maintain validity, sources and techniques are triangulated, namely comparing the results of observations, interviews, and literature studies and confirming findings to informants (*member checks*). With this analysis technique, the research is expected to provide a valid and in-depth picture of the impact of the reconstruction of women's patriarchal culture and its psychological impact

RESULTS AND DISCUSSION

The results of the study show that the reconstruction of patriarchal culture in Central Lombok is still very dominant in shaping women's mindsets, behaviors, and social positions, data obtained from interviews, observations, and literature studies show that patriarchal culture is manifested in four main aspects, namely women's domestic role, inequality in public spaces, social control through customs, and psychological impact in the form of psychoistic attitudes. However, there are also dynamics of resistance among young women that show social change.

Women's Domestic Role

The majority of informants stated that the role of women was more limited in the domestic sphere, of the 15 women interviewed, 11 admitted that since childhood they were directed to master household chores rather than continuing their education. One informant, R, 25, said: "Dulu saya ingin melanjutkan sekolah ke SMA, tetapi orang tua mengatakan bahwa perempuan cukup bisa memasak dan mengurus rumah, nanti setelah menikah semua menjadi tanggung jawab suami." (*"I used to want to go to high school, but my parents said that women can cook*

and take care of the house, and later after marriage all the responsibilities of the husband). This view is deeply rooted in families in Central Lombok, so women's opportunities to pursue higher education are often hampered. Analysis of this phenomenon shows that the reconstruction of patriarchal culture has internalized the role of women as passive housewives, thereby limiting their space for self-actualization outside the home.

Inequality in Public Spaces

In the context of participation in the public sphere, women tend to be positioned as parties who do not have authority in decision-making. Observations in Sengkerang Village showed that in the hamlet meeting attended by 27 people, only 3 women were present and all of them did not express their opinions. This is in line with the statement of informant I (32 years old), a posyandu cadre, who said: *"We are present at village meetings, but usually we only listen. When it comes to talking, it's often considered unimportant."* Analysis of this data shows that the dominance of men in public forums creates a culture of silence for women, thus giving birth to a psychoistic attitude to convey their aspirations.

Social Control through Customs

The *merariq* or elope-mating custom is one of the real examples of social control that strengthens patriarchal culture. As many as 7 out of 15 female informants admitted that they experienced elopement without the full consent of the women. One of the informants, S, 29, stated: *"I didn't dare to refuse for fear of embarrassing my family, even though I wasn't ready to get married."* This practice shows that customary is often used as legitimacy to limit women's choices, even in fundamental decisions such as marriage. Data analysis shows that customary reconstruction reinforces women's subordinate positions, where obedience to men's family decisions takes precedence over women's personal rights.

Psychological and Psychotic Impact

The accumulation of domestic role restrictions, public inequality, and customary control gives birth to psychological impacts in the form of psychoistic attitudes. From the interviews, 9 women stated that they often felt inappropriate to make important decisions, both in the family and society. Informant H, 31, said: *"I often feel embarrassed to speak in front of a crowd, afraid of being wrong and afraid of being perceived as ignorant."* This attitude shows the internalization of powerlessness inherited through the patriarchal system, so that women prefer to remain silent and depend on men. The analysis of this phenomenon confirms that

psychosis is not an innate trait of women, but the result of social constructs that are formed and reproduced through patriarchal culture.

Young Women's Resistance

Although patriarchal dominance is still strong, the study also found resistance from young women's groups. Some of them are actively involved in women's organizations at the village level, such as the PKK and creative communities. Observations in Praya Village show that there is a group of young women who develop creative economy-based handicraft businesses, which not only increase financial independence but also strengthen self-confidence. In addition, 4 out of 15 informants are currently continuing their education to college despite facing initial rejection from their families. An informant, 23-year-old L, who is studying in Mataram, said: *"I want to prove that women can also go to high school and help their families, not just in the kitchen."* The analysis of this resistance phenomenon shows that there is a generational change that is slowly starting to shift from psychosticism to optimistic attitudes through education, organization, and the creative economy.

Overall, the results of the study reveal that the reconstruction of patriarchal culture in Central Lombok is still the dominant factor that causes female psychosis, both in the domestic and public spheres. However, the resistance of young women is an important indication that patriarchal culture is not static, but can be resisted through new spaces of empowerment

CONCLUSION

Based on the results of the research and analysis conducted, it can be concluded that the reconstruction of patriarchal culture in Central Lombok has a significant influence on the formation of women's psychoistic attitudes. The reconstruction is manifested in several aspects, namely the restriction of domestic roles that place women only as housewives, the lack of space for women's participation in public decision-making, and the strong customary control such as *the practice of merariq* which limits women's freedom in making life choices. This condition has a psychological impact in the form of low self-confidence, passive attitude, and women's dependence on men in various aspects of life.

However, this study also found that there is a growing resistance dynamic, especially among young women. Through involvement in social organizations, efforts to pursue higher education, and the development of the creative economy, women began to build critical awareness and show an optimistic attitude to break out of the shackles of patriarchy. These findings confirm that patriarchal culture, although still dominant, is not something static, but

can be changed through education, economic empowerment, and strengthening women's communities. Thus, this study recommends the importance of synergy between local governments, community leaders, educational institutions, and women's organizations to encourage more gender-equal cultural reconstruction. These efforts are expected to be able to suppress psychosis and open up a wider space for Central Lombok women to actively participate in social, economic, and political development.

RECOMMENDATIONS

Based on the findings of the research, there are several strategic recommendations that can be the basis for policy and further research references. First, for local governments, it is necessary to formulate a more gender-responsive development policy by opening up wide access for women in education, economy, and public participation. The government also needs to integrate women's empowerment programs in village to district planning, as well as provide legal protection against customary practices that have the potential to harm women, such as elopement without full consent. Second, for traditional leaders and religious leaders, it is important to reinterpret religious traditions and teachings to better support gender equality. These figures are also expected to be able to be role models in providing space for women to actively participate in deliberative forums and decision-making. Third, for educational institutions, increasing access for girls through scholarship programs and the provision of a curriculum that instills the value of equality from an early age is very important. Educational institutions need to encourage a change in mindset so that women have equal opportunities to achieve higher education and build their capacity. Fourth, for future researchers, it is important to conduct interdisciplinary studies that combine psychological, anthropological, and gender perspectives to understand the impact of patriarchy more comprehensively. In addition, future research can also be focused on evaluating existing women's empowerment programs, so that they can provide evidence-based recommendations in formulating more targeted policies

ACKNOWLEDGMENTS

The author would like to express his deepest gratitude to all parties who have provided support in this research process. Special thanks were conveyed to the female informants in Sengkerang, Ganti, and Pengonak Villages who sincerely shared their experiences and views on the reconstruction of patriarchal culture in Central Lombok. Thank you are also addressed to traditional leaders, community leaders, and local women leaders who have provided valuable information so that this research can run well.

REFERENCES

- Arikunto, S. (2010). *Research Process*. Jakarta: Rineka Cipta.
- Bourdieu, P. (1991). *Language and Symbolic Power*. Cambridge: Harvard University Press.
- Connell, R. W. (2009). *Gender in World Perspective*. Cambridge: Polity Press.
- Hidayati, N. (2018). Patriarchal culture and its implications for gender injustice. *Journal of Gender and Child Studies*, 5(2), 87–99.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Sukri, S. (2012). *Merariq: The Marriage Tradition of the Sasak Community*. Mataram: Lombok Library.
- Sugiyono. (2014). *Qualitative, Quantitative, and R&D Research Methods*. Bandung: Alfabeta.
- Suwastini, N. K. A. (2019). The development of Western feminism in the 18th century to postfeminism. *Journal of Social Sciences and Humanities*, 2(1), 1–12.
- Yusuf, M. (2015). Patriarchal culture in the social life of the Sasak people. *Journal of Social Humanities Research*, 9(1), 55–67