



## *Rasan Teambek Anak*

# Traditional Marriage Values in Empat Lawang Regency as Emancipatory Learning Strategy in Social Studies

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**Abstract:** Rasan teambek anak is a marriage ritual in the Empat Lawang regency in whom the groom relocates to the bride's residence and changes his address to live and work in the bride's residence. The purpose of this paper is to develop an emancipatory learning strategy for social studies learning in Empat Lawang, South Sumatra, based on traditional marriage values and practices of rasan teambek anak. This article was produced based on a review of the literature and the aggregation of reading comprehension from various primary researches. To comprehend the notion of rasan teambek anak and emancipatory learning, literature studies were conducted utilizing search engines such as Google Scholar and e-Library. A series of investigations on elders (Jurai Tue) and cultural practitioners yielded primary data sources. According to the description of the conceptual manuscript article, emancipatory learning aspires to establish an open learning environment that is non-discriminatory, pluralistic, and gender-sensitive.

**Keywords:** Emancipatory learning strategies, *Rasan teambek anak*, social studies



## Introduction

*Rasan teambek anak* is a marriage custom in the *Empat Lawang* area in which the groom relocates to the bride's home. He also changes his address to the bride's domicile, which is often called *teambek anak teguh buku babut*, which means that the husband lives with his wife by switching his address, identity, and residency in the registration office from his former location and beginning to make a living in the wife's residency area. In line with Rusmini and Hartikasari (2018), *rasan teambek anak* is a local wisdom-based marriage system in which a son-in-law is adopted as a child by his father-in-law, similar to *semendo* adopting a child. As a consequence of the marriage system, the couple must stay and work at the wife's residence.

This marriage custom arose due to a previous tradition in which prospective couples who wished to marry in the *Empat Lawang* area were required to follow the regulations of the wife moving to the husband's house. After the marriage covenant, the woman would relocate to the husband's residence and make a living at the husband's residence. This term is called *Kesab*. *Kesab* is a marriage custom in which a daughter is sold by her family to a man; often, the person with authority to sell this girl is her father or elder brother (Nurdin, 2018). When this marriage agreement is authorized, it signifies that the woman accepts all of the consequences and any events that occur in the man's place. If the husband dies, for example, the woman is obligated to marry a member of the husband's family. It may be his brother or cousin who is still family, preventing the woman from returning to their parents' houses. As a result, women have few options and may not interact with their parents and relatives back home. Women have been sold to males and have no control over their life since the *Kesab* marriage practices were approved. *Rasan kesab* marriage tradition renders women defenseless, deprives them of their rights, and prevents them from pursuing their life goals.

Women now have the opportunity to express themselves with the implementation of *rasan teambek anak*. When it comes time to be engaged (*memadu rasan*) so that the marriage may occur, a woman might express her feelings about whether or not she wants her future husband to join her. It indicates that a woman is not obligated to obey all her husband's wishes. Furthermore, this custom allows women the option of being able to express their opinions and wants. They are not required to accept all men's



preferences, a patriarchal system that favors males over women, denying women any rights about themselves. Women are regarded as subordinates or parts of men, which means they do not have their entities (Supriatna, 2018). They are only permitted to act following the social and cultural structures in place at the time.

When *rasan teambek anak*, a traditional marriage narrative, is connected in education, it is intended that students would comprehend the necessity of being aware of their gender roles and carrying out equitable gender relations, recognizing and respecting each other's duties. More significantly, women are motivated to address gender inequality, aim to improve their potential to be equal to men, achieve their position, role, autonomy, or be themselves that are not influenced by outside forces (Supriatna, 2020). This emancipatory story of marriage customs was developed to inspire students to play their gender, which they may subsequently utilize in real-life situations. This activity is a critical thinking attempt to fight injustice, engage socially equitable interaction, and equalize men and women. As a result, learning will be developed in emancipatory education in the end. The term "emancipatory" refers to the liberation of humans from different shackles such as economic, social, political, and other constraints (Syihabuddin, 2019). Emancipatory education is defined as education that is free of constraints and is more than only learning to read, write, and do arithmetic. Furthermore, this education converts learning into a process for critical thinking, creative thinking, collaboration, and communication with others, resulting in significant meaning in learning (Setyowati, 2020). These emancipatory learning attempts to foster open learning, treat students equally and without discrimination, promote diversity (pluralism), and address gender issues.

Fostering self-esteem or self-confidence, from a pedagogical perspective, must be accomplished via learning. Through social studies learning, teachers can apply emancipatory learning that makes students aware of being the main actors in women's emancipation and self-actualization movement by demonstrating their autonomy, independence, awareness of their rights, and freedom through ideas or works. Furthermore, it is beneficial in developing critical and creative attitudes in pupils and developing independent thinking and emancipatory learning.



## Methods and Research Design

This study uses a qualitative method with the phenomenology approach. The purpose of this research is to develop an emancipatory learning strategy in social studies based on the value of the traditional story marriage of *rasan teambek anak* in the Empat Lawang regency of South Sumatra, as well as to learn about the marriage customs practiced by the Empat Lawang community and their meanings that must be preserved. The data were collected through interviews, observations, and a review of the literature. Purposive sampling was used to identify informants, called the elders or *jurai tue*, then interviewed. Data was collected in Tebing Tinggi, Empat Lawang Regency, South Sumatra, during September to October 2021. This activity was carried out by conducting direct observation of a cultural practitioner to get a description of *rasan teambek anak* and record critical information about the couples practicing the tradition.

This research does not manipulate or give specific treatments to variables or design something expected to happen to the variables. However, all aspects and components or variables run as they are. The data were analyzed qualitatively, which included data reduction, data presentation, and data verification. Triangulation of sources, time, and procedures is used to validate the data. Articles, journals, and books served as data sources.

## Findings and Discussions

The Empat Lawang society is a friendly community with many distinctive cultural and traditional features known as *mutual* or *keruani* and *sangi kerawati* (knowing each other and taking care of each other as one family). Similarly, Empat Lawang community has several different types of traditional marriages. Among other things, the following are some types of marriage in the Empat Lawang community:

- a. *Nebo* is a sort of marriage that does not have the blessing of the woman's family at the outset; as a result, the man candidate begs his prospective bride to flee from home, only to be picked up and married off at the woman's residence.
- b. *Turun ranjang* refers to a marriage between a man and the younger sister of his deceased first wife.



- c. *Rasan Kesab* refers to a wife going to her husband's residence and staying there regardless of whether she is comfortable or not. This marriage means that a daughter was sold by her parents to a man, probably her father or elder brother.
- d. *Rasan teambek anak*, the inverse of *rasan kesab*, occurs when the groom lives and works at the bride's home (*bunting*).

The focus of this study is only on the actuality of the *rasan teambek anak* traditional marriage, which is linked to emancipatory learning. In the *rasan teambek anak* tradition, the woman says that she will not accompany her husband, but it is the husband who accompanies his wife and seeks work at his wife's place. This is a form of bravery and resistance that emerges from women's vulnerability when forced to marry and obey their husbands' wishes. This emancipatory narrative must be developed in the classroom to educate students that it is not just men who have a voice. However, women have the right to share their thoughts without being represented by anybody. To speak up to demonstrate a woman's autonomy as an individual with independent rights over herself who is not determined by hegemony from outside herself.

The purpose of emancipatory learning is to motivate pupils to take on their gender responsibilities. Students are provided fair and equal opportunities to study. Both men and women must be self-assured while sharing their ideas or opinions. According to Suprijono (2016), emancipatory education is an educational model that emphasizes student activities (student-centered) to provide students with sufficient opportunities to explore, discover new experiences, and think critically in identifying and addressing difficulties in a holistic and meaningful learning environment.

In social studies, learning can begin by asking students to answer questions, and it can also begin with debates and exchanging ideas. Teachers can assist students in developing their participation and critical thinking skills by employing emancipatory questioning techniques and asking questions that encourage the emergence of diverse answers (divergent) by employing the question words why and how. These kinds of questions will elicit an investigation, and students are encouraged to explore argumentative responses. This discussion might give rise to a variety of ideas based on what is on their minds. Students feel empowered to explore their creative ideas when they participate in the discussion by responding to these controversial themes



(Supriatna, 2020). Students are supported in the discussion by sitting together, discussing, having dialogue, conveying ideas, listening to their friends' thoughts about issues that must be solved, as well as recognizing the viewpoints of others, which is a helpful method in increasing student comprehension. Putting male and female students in the same group is another intelligent technique to ensure that students are treated equally. Another crucial aspect of emancipatory learning is to allow female students to lead prayers in class before beginning the course, split groups and become group leaders and even class leaders. Male students can deliver presentations, and female students have the same opportunity to do so without feeling embarrassed in front of their classmates. The essential component of the discussion is to notice their points of view and their bravery in sharing their views, thoughts, and ideas. Students are encouraged to express themselves confidently, both orally and in written form.

Furthermore, each student must develop their skills in various areas based on their capabilities and interests. This applies to both men and women. Expertise, especially experience in examining sources, will help to shape critical and creative thinking. Reading a variety of sources and references can help students gain more insight and knowledge. Students will gain self-esteem as a result. Thus, women are no longer socially constructed as weak and unsuited to work in the public sector. Women who have experienced different treatment gender roles with males, such as labeling and forms of injustice, can be improved via emancipatory learning in social studies. Later students, students must have vital goals to continue their education. Female students, as well as male students, must proceed to a higher level of study.

Inspired by Spivak's work, children are given a chance to communicate, as Spivak (1988) stated, "Can the subaltern speak?" That is, to educate youngsters aware of their rights to express themselves, their dreams, and desires to be themselves. Students are encouraged to speak up and to establish in themselves the importance of fighting for equality. They can make decisions that will allow them to realize their goals. Higher education and intellectual development are not just for men but also women. Both have the same right to the best education and to attain their objectives. According to Beauvoir (2011), there is no difference between men and women. This sense of gender is not physically inherited but is 'imposed on us by the culture in which we live. This indicates that only society's perception of women as second-class citizens in education and life advancement is valid. In the current circumstances, both men and



women believe that the struggle is finished, that there is a debate about how women should be treated in society. That gender discrimination is no longer present. Men and women have equal opportunities and are entitled to fight for their rights in a fair and equitable manner (Hidayati, 2018). The notion is incorporated into social studies learning, specifically social studies learning, that allows students to learn from problematic situations, have autonomy in making decisions, and be creative in problem resolution. Finally, it provides the students' opportunities to convey their desires and rights, express ideas and hopes, and freely choose what they want to be.

## Conclusion

Based on the study and discussions, it was determined that the emancipatory story of the *rasan teambek anak* is a valuable strategy in social studies learning, particularly in challenging areas. Emancipatory learning liberates students from ignorance, backwardness, and powerlessness by providing a diverse range of opportunities for students to study challenges and think critically and creatively to solve them and opportunities for students to practice their ability to change or improve something. Emancipatory learning may be employed in social studies and other subjects. Consequently, male and female students have the same rights and positions to pursue their objectives via their ideas and works.

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