

Gender Differences Metacognitive Skills in Bali

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GENDER DIFFERENCES (*PURUSA PRADANA*) AND METACOGNITIVE SKILLS IN BALI

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Abstract. Balinese culture places women as subordinate because there is a misconception of the concept of *purusa* and *pradana*. Indeed *purusa* and *pradana* exist in every man including also in women. *Purusa* is the soul and *pradana* is the body. Basically, gender issues are not just about the problems of male and female relationships, but also with the issue of education. The purpose of this study was to determine the effect of gender differences (*purusa* and *pradana*) on the metacognitive skills of grade 5 primary school students. The survey design used was cross sectional survey design, the researchers collected data at a single point of time. The data collected were metacognitive skill data of grade 5 primary school students. Based on the results of empirical analysis, there is no significant difference between men and women on metacognitive skills with sig 0.672 > 0.05. Metacognitive, especially skill is not something to be gained but needs to be trained in learning both in school, family and society. This means that to form students who have high metacognitive skills need cooperation between the school as a formal executive education with school committees (parents of students) by utilizing various sources that exist in the student environment are located

Keywords: *gender, purusa and pradana, metacognitive skills*

I. INTRODUCTION

In the Balinese custom which adheres to the patriarchy the difference in the treatment of women is very subtle. Balinese culture places women as subordinate because there is a misconception of the concept of *purusa* and *pradana*. Indeed *purusa* and *pradana* exist in every man including also in women. *Purusa* is the soul and *pradana* is the body. However, in the realization of *purusa* is still interpreted as the soul, only *pradana* is defined as objects. If the soul never dies alias will survive while the thing is a dead item so it does not need to be treated humanely. This false belief continues in the daily lives of Hindu women in Bali. The presence of men and women is not to be contradicted, but is complementary to the realization of *dampati* (inextricably) in life

The issue of gender is not really a new thing, because since man was born in this world has been

distinguished into two different sexes, namely men and women. At the same time, there has been a socio-cultural construction about the role of each of these creatures and the air. Basically, gender issues are not just about the problems of male and female relationships, but also with the issue of education

One of the important components in the implementation of learning is the process of thinking. This thinking process serves as a basis for what learners do in the investigation and delivery of arguments when composing new knowledge. The problems that always occur in the learning process is the process of thinking that is not optimal when learners learn and the inability to utilize the knowledge that has been obtained, so that the desired learning objectives are not achieved. The problem is related to the metacognitive skills of learners

Metacognition leads to the ability of high order thinking involving active control of a particular cognitive

process in learning. Some activities like planning how to complete a given assignment, to monitor comprehension, and to evaluate cognitive development, belong to metacognitive activities in daily life. Metacognitive skills helped students make a plan, follow a certain progress, and monitor their own learning process (Imel, 2002). Bahri and Corebima (2015) Metacognitive skill is considered playing an important role in many types of cognitive activity, including comprehension. The activation of metacognitive skill might create a self-regulated learner and might affect to the improvement of learning outcome. Metacognitive skill is one of the aspects of knowledge dimension and an interesting skill to be studied further

Bali is an area that has strong cultural roots, customs and religions as well as a major tourist destination of the world. The Balinese society holds a strong cultural tradition in the life of society. *Purusa* and *pradana* concept in Hinduism and indigenous peoples in Bali aims to achieve balance in life which is *Santhi*/peaceful in spiritual and physical happiness. The terms *purusa* and *pradana* in Balinese dictionary are termed as follows: "*purusa* means the families of the men and *Pradana* means the families of the women". *Purusa* and *pradana* in Bali customary inheritance law is always a consideration in determining who is entitled as an heir and that as the successor to the offspring of the male Agung, et al (2016)

This study Ajisukmo and Saputri (2017) shows that metacognitive knowledge and metacognitive regulations are two important aspects of learning. Therefore, training on how to use both aspects is regarded crucial, thus, research on the effectiveness of the training can be planned for the future. Bahri and Corebima (2015) based on the findings and the discussions, it can be concluded that the contributions of learning motivation and metacognitive skill simultaneously are very high in PBL-RQA, PBL, RQA, and conventional learning strategies on students' cognitive learning outcome. Besides, it is identified that the contribution of metacognitive skill on students' cognitive learning outcome was higher than he contribution of learning motivation.

Veenman (2014) research faund a gender-age interaction in metacognitive skills. Female participants were expected to show a pause or decline in growth and a subsequent resumption of growth one year ahead of male participants. a significant gender by age interaction, much in line with the expectations. Females started out low in class 2, recovered in class 3, and finally peaked in class 4. Males, on the other hand, started positive in class 2, declined in class 3, and recovered in class 4.

II. MATERIALS AND METHODS

The purpose of this study was to determine the effect of gender differences (*purusa* and *pradana*) on the metacognitive skills of grade 5 primary school students.

The sample in this study were 126 students with 62 male students and 64 female students. data collection techniques with questionnaires, consisting of 30 questions with metacognitive skills indicator namely: planning,

monitoring and evaluation. The questionnaire used refers to the Likert pattern. Scoring of respondents' answers is as follows: Very Often (4), Often (3) Sometimes (2), and Never (1).

Survey research is a procedure in quantitative research in which the researcher administers the survey on a sample or in the entire population of people to describe attitudes, opinions, behaviors, or special characteristics of the population. The survey design used was cross sectional survey design, the researchers collected data at a single point of time. The data collected were metacognitive skill data of grade 5 primary school students. To determine the effect of nonparametric statistik analysis using Mann Whitney test with SPSS 16 for Windows

III. RESULTS

Based on data analysis of metacognitive skills of elementary school students get results like the table below

Table 1. Metacognitive skills of students

Gender	N	Mini mum	Maxi mum	Me an	Std. Deviatio n
Male	62	68.00	102.00	90. 80	7.70381
female	64	40.00	108.00	91. 25	9.66256

Table 1 shows that the average metacognitive skill for male students is 90.80, min values 68 and max 102, and standard deviation of 9.66. While female students score an average of 91.25, min 40 and max value 108. By looking at differences from average, both male and female have high metacognitive skill categories (aware of their own thought processes and can differentiate the stages of input, elaboration and the output of his own mind, sometimes using models to organize his own thinking and learning)

To test the effect of gender differences on metacognitive skills a non-parametric analysis was used with Mann-Whitney test. The results of the analysis are presented in Table 2

Tabel 2. Test Statistics^a

	Metaskill
Mann-Whitney U	1.898E3
Wilcoxon W	3.850E3
Z	.423
Asymp. Sig. (2-tailed)	.672

a. Grouping Variable: gender

Based on table 2 we get U value equal to 1.898E3, Wilcoxon W equal to 3,850E3 with Z equal to -0,423 and sig 0,672. This means that there is no significant difference

between gender to students' metacognitive skills (sig .672 > 0.005). If there is difference of sig value < 0,05.

IV. DISCUSSION

The results of the analysis show that there is no significant difference between male and female students of metacognitive skills. This is in line with findings from Misu and Masi (2016) there is no significant difference in metacognition awareness between male students and female students, the results of this study indicate that the awareness of metacognition of mathematics education students both men and women alike are at the stage of problem solving process, and feel confused in determining how to get answers. Similarly, the results of Jaleel and Premachandran (2016) there is no significant difference in the metacognitive awareness of secondary school students based on their gender.

Women in Hindu theology are not small pieces of male personification, but are an equal, equally powerful, equally decisive part in the whole embodiment of life. The theological term is "Ardhanareswari". *Ardha* means half, same cleavage. *Nara* means (man) man. *Iswari* means (human) woman. Without the element of femininity, an incarnation will not occur in full and in Hinduism this element gets the same portion as the right and left hemispheres in humans. As the upper hemisphere is the sky with the lower hemisphere of the earth that both have a duty, a balanced power to achieve harmony in nature and human life in this nature.

In *Sivatattwa* known the concept of *Ardhanareswari* is the symbol of God in manifestation as half *purusa* and *pradana*. The position and role of *Purusa* is symbolized by *Shiva* while *Pradana* is symbolized by *Dewi Uma*. In the process of creation, *Shiva* plays a masculine function while *Dewi Uma* plays a feminine function. Nothing will be created if the forces of *purusa* and *pradana* do not coalesce. The unification of the two elements is believed to still provide *bayu* (energy) for the creation of various creatures and plants that exist.

From the concept of *Ardhanariswari* it suggests that women have equal position with men. Women in Hindu theology are not without meaning. In fact, he is considered very meaningful and noble as the foundation of the happiness of the household. Inside *Yayurveda* (XIV.21) it is explained that women are the pioneers, the one who always advocates the importance of the rules and he himself implements them.

The man of God's creation in function as a *purusa* symbolized by the phallus. Because women also, the various forms of offerings will be done, because women also calm and tranquility will be realized. Things that can be interpreted from the above description is the woman is a creature of God who has the complexity of its own roles and glory (religious, aesthetic, economic, and social). As a religious being, he becomes perfect in the sight of God, as well as a detailed regulator of aspects of housekeeping, as well as an honest cashier for their family.

Metacognitive skills for students in Bali can not be separated from the concept of *tri hita karana* (*Parhayangan, Pawongan and Palemahan*). Human relationship with god (*Parhayangan*) can be done with *Bhakti*. The meaning of this *Bhakti* word is to believe in everything that exists in this world is the grace of God, our way to a sense of gratitude and gratitude is to do a *yadnya* (sacrifice) by knowing *yadnya* nature before, on the other side can be done by way of his command and avoid all the restrictions. Human relationships with fellow human beings (*Pawongan*) can be done with a form of *tresna*, the word *tresna* comes from the word love and affection, so therefore a tolerance and mutual respect between people is necessary to make a civilized man. Human relationship with the natural environment (*Palemahan*) can be done with the form of *sih asih, sih asih* is a word that *berintisari* with the meaning of the word remember, neat and have a sense of pity of a thing. Therefore it must and must be legal to maintain the ecosystem of the surrounding environment, because in essence what if the nature is not maintained again the edges we will lose because the enactment of natural law is not indiscriminate and can not be engineered.

Oguz and Ataseven (2016) In teacher education curriculums, designing activities that can develop students' metacognitive skills can be said to help them learn to learn and to increase their motivation. In curriculum, teachers should allocate time for learning strategies teaching, reflective thinking activities and they should also encourage students to read books. Teaching learning strategies can be said to develop students' metacognitive skills. It could also be investigated how some variable activities composed of different techniques affect students' metacognitive skills and motivation. Furthermore, students metacognitive skills and motivation can be investigated with different variables such as self-regulation, self-efficacy, problem-solving skills, reflective thinking.

V. CONCLUSION

Based on the results of empirical analysis, there is no significant difference between men and women on metacognitive skills with sig 0.672 > 0.05. That is, the metacognitive skills of the students are influenced by several factors: teachers, curriculum, local culture, motivation, models and learning approaches, learning styles, and psychological factors. Metacognitive, especially skill is not something to be gained but needs to be trained in learning both in school, family and society. This means that to form students who have high metacognitive skills need cooperation between the school as a formal executive education with school committees (parents of students) by utilizing various sources that exist in the student environment are located.

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Conflict of interests

Authors declare no conflict of interest

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