

## REPRESENTATION OF MADURA WOMEN IN THE HOUSEHOLD

**Zainur Rozikin and Rio Kurniawan\***

Social and Political Science Faculty, University of Merdeka Malang

Coressponding Author : \* kurniawanrio11@gmail.com

### ABSTRACT

Madura in socio-cultural reality, hides mysteries in the form of individual local and collective interactional values, so it is very feasible to exposed its existence as an important part of the social-humanities problem. Mainly concerning the representation of gender bias in women in a Madura household, and it becomes very interesting to explore more deeply in terms of its social role. The use of functional structural perspectives with a focus on individual roles has facilitated the description of various forms of habits and the dynamics of social relations that develop in the social environment. Qualitative descriptive methods used in this study, try to interpret the social reality that occurs in Madura women, both internal and external relations related to the household. The results of this study indicate that Madura is an ethnic group that is very thick with Islamic culture and religion. As well as, there is still a gender bias for women, because men are free to get involved in the public sphere, while women are severely restricted in their participation in the public sphere. In the scope of the domestic sector in Madura women, it still dominates the habit of daily living compared to the public sector, and prioritizes family matters. This is shown by the obedience of Madura women to their husbands, because birth and inner life are the most basic responsibilities for husbands.

**Keywords:** women's representation, gender bias, Madura society.

### 1. INTRODUCTION

The problem of women in Madura is still crucial. Even though outside Madura the movement that demanded fairer treatment for women had been long enough, but in Madura women's problems were still unfinished. Seeing unfair treatment of women, researchers do not need to ask how much the role of Madurese women in the public sphere. The researcher starts from a simple matter, for example, have women (school age) obtained the right to education? The latest reality is being revealed by local media in Madura, Radar Madura informs that in Bangkalan district has a gross enrollment rate (APK) and a pure enrollment rate (APM) in the SMA/SMK/ equivalent level below the national standard which is set at 80 percent. The APK of SMA level is only 50.47 percent and APM is only 39.81 percent. This figure shows that junior high school graduates equivalent to continuing their education to the next level are still very low. The question is, in the numbers above, how big is the female APM? It can be ascertained that the female NER is lower than male.

Facts in rural areas, the number of women who drop out of school and cannot continue to a higher level, is enough concrete evidence. One of the reasons is because many women are forced to marry at a very young age. This problem is not a simple

matter, but it becomes a cultural problem. Because in the past Madurese culture, there is a suggestion for the ancestors, for example "jha 'gitenggi asakola, dagghi' badha e dapor keya", which means "don't go to school high, later in the kitchen too". The meaning of this message is explicitly addressed to women not just speech that has no power effect. But none other than the form of the strong patriarchal culture of Madurese society that presses women to remain in the domicile.

The cultural phenomenon of young marriage, for example, will be sharper if traced from here. Sometimes there is also a truth if it is said that Madurese culture is very unfriendly for women. Another problem is the economy that makes education expensive for most Madurese. Again, the first victims of this economic problem are women. The path taken is to marry her when she is still an early age. If married, he or she is no longer a dependent of the family but is the full responsibility of a husband. Even if it is still "apolong" (hitching) with parents, it (and her husband) will still be a productive economic buffer for the family.

Religious leaders, the government, even women's organizations themselves do not have a planned and organized program. Moreover, synergism to combat the culture of young marriage and increase the APM of women in the world of education seems to require a great struggle. Awareness campaigns about the dangers of young marriage to reproductive health and the quality of offspring, may be played by religious leaders and women's organizations. Meanwhile, the local government can open up access for women unable to afford school. For example, giving BKM (Special Student Assistance) which is prioritized for women. The formulation of the problem that can be taken from the illustration above is, What is Madura culture in the behavior of women in the household? Is there a gender bias in Madura? While the purpose of this study is for what indicators determine the role of madura women in the household, and find out whether or not there is a gender bias in Madura society.

The theory used in this research is functional structural theory, namely a theory that is closely related to a structure created in society, namely structure and function. That is, humans have their respective roles and functions in the structure of society. This has certainly been a concern by many social scientists, from classical to modern times. Classical theories of functionalism were introduced by Comte, Spencer, and E. Durkheim, as well as modern functionalism which was passed on by Robert K. Merton and Anthony Giddens (Ritzer & Goodman, 2007). Through this theory, this researcher looks at the role and function of women in the pressure of patriarchal culture that exists in Madurese society. Are women in Madurese society still carrying out roles with real or not (gender bias occurs). This study uses a participatory approach, which puts women not as objects but as research subjects. The community will submit their own facts and perceptions about women's participation in improving the family's economy. The results of the facts revealed by the community themselves will be used as material/recommendations to develop patriarchal patterns of participants and several factors that influence the role of madura women in the household. Data collection methods are carried out through discussion. The analysis was conducted with Focus Group Discussion. To find out the representation of women in households in Madurese society, researchers conducted interviews and

observations to a number of Madurese women (Bungin, 2006).

## 2. DISCUSSION

### 2.1 Madura Culture in Women's Behavior in the Household Area.

Madura is known as the salt island, because indeed the sale of salt in Madura is very large and profitable. Besides being famous for its salt in Madura it is also famous for its religiousness. Because the majority of the people are Muslims. Even the culture adopted is still very thick with eastern customs, and patriarchal culture. Where a woman must keep her household up and make a husband as his priest. So, a wife must obey and obey her husband, this is something absolute and must be done by a woman in Madura. In the household a wife must adjust to her nature as a woman, which is usually known as three words, namely (cooking), adandan (dressing) and arembi '(giving birth). However, arembi 'here not only gives birth as a mother's nature, but also must be able to care for, raise, and educate her children intensively more than a husband, because the community has trusted the nature as a husband that is, he must make a living for his family.

Madurese indigenous people still cannot be separated from their lives by the existence of highly respected and respected community leaders or kiai. As the researchers know, kiai are the most important role model in the lives of Madurese, while in the kiai family there is no term for career women, only serving husbands, caring for children and being mothers to students especially female students. Even when a kiai with the feeling of walking again or visiting them they will not walk side by side, surely the husband must be in front of him. Because this has been the result of community construction and has rooted its culture, events like this are considered normal. When there are women who try to equalize their roles with men, this will be considered deviant and will become a public gossip. However, the growing age, there are some women who come out of that thought. They have started to open themselves to work, going to higher education.

The researcher divides into two sectors, namely in the public sector and in the domestic sector. Women in the public sector are those who work to support the family economy, there are those who become traders, batik makers, even have a position in a bureaucracy, even though this woman must always prioritize her duties as a wife and still have to maintain her patriarchal culture. Whereas domestic women are those who do not want to get out of eastern customs, they do not want to jump in the public world, they just want to run something that has become their nature as a woman, usually this sector is very dominating among the community. This is like the results study of Adi (2017), that women have a big role that is not shown in domestic life, a hidden power that can create harmony and disharmony. From here it began to appear, they already knew the existence of gender equality even though there were very few in number, even mothers whose economies were below average also joined her husband farming if he was a farmer, selling well around the village and selling in his house while the husband worked as fisherman etc. However, the occurrence of gender equality has not been comprehensive, which is very visible and easily

observed has occurred in urban areas while in rural areas it is still very dominant. And what underlies this tradition is patriarchal culture and a very religious society.

## **2.2 Madura Women's Reality in Society.**

### **2.2.1 Madurese Women in Households.**

In a family, the role of production, reproduction, distribution, transition and consumption is carried out as a result of cooperation between men (husbands) and wives (women) with balanced role sharing. But in terms of accessing capital and improving the family's economy, often, it is still controlled by men, not even men are recognized as breadwinners. This becomes a burden when the role of women as wives and mothers when their husbands go to earn a living outside the area and in a long time, so that women are the ones who play the role of the husband as the regulator of the family's economy.

Women in the village place themselves as *konco wingking* husbands, their activities are only limited to household areas, or if they are involved in public affairs, then they are only involved in consumption matters. The culture of the people that develops in the village is religious. The condition of the community faced with the reality of socio-cultural and social religious society that is generally homogeneous, namely Islam.

The values and norms of the lives of the people, both individual and social life are colored by Islamic religion. The dominance of these values has brought women more difficulty in carrying out other roles, namely helping their husbands to improve their family's economy. According to informants, in fact the community does not object when they see women working, provided that they do not get out of religious norms, because many women community residents work in the market. But women's independence in improving the economy is still defeated by their role only as wives and mothers, so that men are still prioritized as breadwinners.

### **2.2.2 Factors Affecting Madurese Women in Households.**

The barren and dry natural environment of the island of Madura finally influences women to take over the duties of their working husband. This condition is one of the supporters of many women who work, although this work does not replace the function of her husband as the main breadwinner. Its nature is to increase household income. Agricultural land that is capable of producing maximally and inadequate husband's income, becomes the driving force of women to earn a living and undertake various businesses to improve the economy of their families. Male / household heads who are looking for work outside the region, namely those who graduated from elementary school at 61.11%. There were even 38.89% who did not complete elementary school, and none of them completed their education to a higher level.

This condition shows that the household head in the village can be said to have a job that does not require a high level of education. This certainly affects the income for his family. So that the wife left by her husband working outside the region / country, only trying to increase family income by working side-by-side. Most of the

women in the village whose education is still low on average, they not only work in taking care of the house and caring for their children, but they also work in the fields to continue farming activities that are abandoned by their husbands.

This fact shows that women have played a balanced role with men but in a different form that men work as immigrants in other areas and women or wives take care of their homes and children and continue their work as agriculturalists in the area of origin. This phenomenon shows that Madurese society, especially women, have developed forward from the perspective of patriarchal culture.

The dominance of male roles in the household is not something that is still sacred by some women in Madura. Especially in matters of increasing income, Madurese women today are becoming an additional backbone for the family economy. This means that family / household economic income has become significant since Madurese women have dared to go out of the house in terms of work. In line with this, the structural-functional theory or approach also assumes that a society consists of several parts that influence each other. This theory looks for fundamental elements that influence in a society, identifies the function of each element, and explains how the elements function in society (berger & Luckmann, 1996).

In the context of this research is a family or household institution. A person's position in the family will determine its function, which is different. But this difference in function is not to meet the interests of the individual concerned, but to achieve a common goal as a whole. This conception has happened in households in the Madurese community. Couples in the Madura community have synergized to improve the family's economy. Because the monthly income is not much if only relying on the role of the husband to make a living, eventually the role of the wife is also needed in order to improve the family's economy. This has been the case for the majority of people in the city district, but is still a minority for people in rural areas. Nevertheless, the income of the community household has experienced a significant increase compared to income that still comes from one source of income (husband as the sole breadwinner). Because it cannot be denied also, the level of education of Madurese society is low, this is what results in very little household income when relying on the role of the husband. So inevitably, this condition forced the Madurese women to leave their homes and look for additional jobs, either as laborers or traders in the market.

The development of the role of women is not only influenced by the development of society and education, but the most important is the condition of the family. Lack of education level and skills possessed, it affects the small household economy. In conditions in the field, researchers see that there are four fundamental factors that affect Madurese women in managing household behavior. First education, based on the statement of one informant, that education and skills are important but that is not much ignored by the people in the village because their character is the type of hard worker so even though they are only able to work in the local sectors but because they want to work hard, then it is also able to bring in a relatively large additional income from where they work. Both access to information that has, the condition of the village far from the city, suggests that the village

women are very difficult to get information about work. So that makes them resigned to the situation and according to the husband. Seeing the closed communication of Madurese women, it is clear that the values of local wisdom are actually still strong, but due to economic needs, cultural values have been slowly eroded and lost in an increasingly modern era. Third is motivation. Motivation and morale that are formed in women help determine whether they work or not. Strong motivation depends on the strength of motivation. And from the economic burden borne with the husband. The family's economic burden directly forces women to help their husbands work.

### **2.2.3 Madurese Women in the Public Sphere.**

Madura has cultural specifications that are different from other ethnic cultures in Indonesia, as well as being an interesting aspect in the archipelago's cultural treasures. So far, various aspects of Madura culture have contributed to the concept of leadership including the leadership of Madurese women. Prominent aspects are aspects of community social support, cultural support and those that have an impact on political support. These three aspects become a dominant factor in the leadership of Madurese women. Along with the dynamics of the times, modernization, and globalization of information, as well as the success of the emancipation and feminism movements, the attitude and role of women in the political world began to experience a shift. Women no longer only act as housewives who carry out reproductive functions and domestic sector jobs, but have been actively involved in the public sector, both social, economic and political.

The roles that are usually carried out by men have already begun to be taken over by women. It is like Naisbitt and Aburdene (1990) predicted from the 1990s as a decade of female leadership. This view is not too wrong to see the reality of the many heads of state or heads of government held by women, such as Prime Minister Margaret Thatcher (UK), President Corazon Aquino (Philippines), Prime Minister Indira Gandhi (India), Prime Minister Benazir Butho (Pakistan), including the fifth president of the Republic of Indonesia Megawati Soekarnoputri, and several other female leaders in the world today. Village communities (women) are now also aware, even the style of thinking and the level of education has advanced, so that more open to receive information. Of course, such conditions of society tend to be more rational in addressing social problems compared to rural communities (women) that have been addressed. In fact, in Madura, many women have become village heads. In Madura, it is commonly called "klebun".

This fact is proof that patriarchal culture is no longer in power in Madura. Although there are still a number of locations within the countryside that are very strong in patriarchal culture, but with technological advances and times, slowly the patriarchal culture began to be abandoned by society. One of the most recent evidence, Jawatimur province currently has a female governor in the 2018 election. The vote from Madura Island also won the female candidate, Ms. Khofifah. The community (women) began to experience a shift in determining their work in various things such as being a teacher, a Bank employee, even being a representative of the people, the basis of the consideration is no longer a hereditary factor and religious

norms, but a rational consideration factor that causes a woman to be elected. In other words, the community chooses that is related to a woman not because of heredity, but more because of skills, social skills, and the ability to carry out various programs. This shows that women also have a power and power base as well as this is manifested through their behavior in society.

### 3. CONCLUSION

Based on the research data obtained, the common thread of the findings of the researcher is first, in rural areas of Madura there is still a gender bias (albeit slightly) in the division of roles between men and women especially at the household level. But this phenomenon does not apply to urban communities, because the majority of women's roles in urban Madura have moved forward. In this case the contribution of a wife in the household is significant enough to help increase income. Factors that influence the role of madura women in the family, namely: education, access to information and motivation of women themselves in improving the family's economy. Second, Madurese women are adults in terms of thinking about patriarchal culture. In addition to farming and trading, there were several Madurese women who served as village heads. This shows that Madurese women have appeared brave enough to take part in the public / political realm. Gender bias no longer threatens the freedom of expression and work of Madurese women, the demands of life and advances in technology make the patriarchal culture slowly begin to be abandoned by society.

### REFERENCE

- Naisbitt, John dan Aburdene, Patricia. (1990). *Megatrends 2000*. Jakarta: Binarupa Aksara
- Berger, Peter L. Dan Thomas Luckmann. 1996. *The Social Construction of Reality*. Englewood Cliffs, N.J. Prentice-Hall
- Bungin, Burhan, 2006. *Sosiologi komunikasi teori, paradigma , dan diskursus teknologi komunikasi di masyarakat*, Jakarta : kencana
- Adi, Dodot Sapto (2017). *Perilaku Komunikasi Antarbudaya Pasutri Kawin Campur: Perspektif Dramaturgi*. *Jurnal Nomosleca* Vol. 3 No. 2, Oktober 2017
- Ritzer, George & Goodman, Douglas J.. 2007. *Teori Sosiologi Modern*. Terjemahan Alimandan. Jakarta: Kencana
- <https://radarmadura.jawapos.com/read/2018/01/18/41512/partisipasi-pendidikan-masyarakat-di-bawah-standar>