

WOMAN IDENTITY AS MATRIARCH (PEKKA) IN MUNCAR, BANYUWANGI

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Abstract— Subdistrict of Muncar that located in Banyuwangi is one of subdistrict with the largest population in Banyuwangi. It also triggered the number of woman as matriarch (PEKKA), there are 691 inhabitants divided into two villages, there are 364 inhabitants in Tapanrejo and 327 inhabitants in Tambakrejo. The research problems are (1) How is formed identity on woman as matriarch (PEKKA) in Muncar, Banyuwangi? (2) How is the role of woman as matriarch in performing the family functions in Muncar, Banyuwangi? (3) How is formed social construction on woman as matriarch (PEKKA) on the society in Muncar Banyuwangi? This study used qualitative approach by using narrative method. The procedures of data collection in this study were observation, interview, and document. The results of this study were: (1) There was difference of identity that formed in woman as matriarch (PEKKA) between the new PEKKA and old PEKKA. The differences were in the understanding of role and identity. (2) The fulfilling of family needs (economic function) and the number of children that made children lack of affection that caused delinquency children. (3) The social construction that formed in the society where woman as matriarch lived below the poverty line. The conclusion from this study showed that woman as matriarch (PEKKA) in Muncar, Banyuwangi had shifted in the role and status.

Keywords—*woman, identity*

I. INTRODUCTION

Knowing the socialization process in family is important. An important requirement for socialization process is social interaction, because without interaction, socialization can not take place. According to Vander Zanden, socialization is a process of social interaction through identifying the ways of thinking, feeling and behaving, so that they can participate effectively in society [1]. In this time, the concept of family is no longer just refers the family is smallest social institution that consists of father, mother, and children. However, single parent such as widow or widower who split that caused divorce or dead and raise their child alone can also be called a family.

In Marriage Law number 1 of 1974 article 31, paragraph 3, mentions that husband as head of family and wife as housewife. It renews the concept of a family as we know. The absence of law that recognizes the existence of woman as family head makes the fate and the existence of matriarch got less attention.

Survey that conducted by PEKKA organization shows total percentage of family with woman as head of family in Indonesia is greater than the data acquired by Central Bureau of Statistics. There are 88.731 families registered by PEKKA

(System of Welfare Utilization Based on Matriarch Community) and 15.278 of which states that their family is led by woman. This figure has a greater percentage than the amount of data obtained by Central Bureau of Statistics which was 14.3% in 2011.

Data obtained from the District Government of Muncar divided in two villages, they are total of 691 women as matriarch in Tapanrejo village and Tambakrejo village. There are 364 women as matriarch in Tapanrejo village and 327 women as matriarch in Tambakrejo village. These are the data of PEKKA that recorded by official documents such as Family Register which indicates that the woman is the head of family.

There were several previous research that related to the theme of this study. Based on the results of previous research, entitled "The Level of Empowerment Matriarch (Case on PEKKA Program in Dayah Tanoh, East Mutiara, Pidie, Aceh." This research focused on the empowerment program that woman as matriarch (PEKKA) with the goal of empowerment program for widow in Dayah Tanoh. The concept of this empowerment program applied the concept of development that was bottom-up planning. This concept was a concept that emphasized the development of society (in this case, matriarch was widow) as the main actor in the development process [2]

Based on the results of previous research entitled "Public Perception of Status Widow (Case Study in Iromejan, Klintren, Gondokusuman, Yogyakarta)" This study discussed the society perception in Iromejan that considered a widow with negative view and factors of these perceptions [3].

Furthermore, the results of previous research, entitled "Housewife Role in Increasing Family Income Case Study in Sukoanyar, Pakis, Malang" This research discussed about woman who choose to work infactory and also had the responsibility to be wife who should be care of the household and children and also helped husband in economics factor. Lived a double role of woman at this time as a housewife and factory workers caused positive and negative impact [4].

Differences writing of this study with previous research was, this study would describe about the identity that occurred in woman as matriarch, the role of woman as matriarch in performing the function of family, and social construction that was formed on woman as matriarch (PEKKA) that occurred in society around.

This study was divided into three of the research problems, they were (1) How was formed identity on woman

as matriarch (PEKKA) in Muncar, Banyuwangi? (2) How was the role of woman as matriarch in performing the family functions in Muncar, Banyuwangi? (3) How was formed social construction on woman as matriarch (PEKKA) on the society in Muncar Banyuwangi?. Then the purpose of this study was to analyze the identity of the woman as matriarch (PEKKA), analyze the role of woman as matriarch (PEKKA), and analyze the social construction that formed about woman as matriarch (PEKKA).

Furthermore, the benefits of this study for researcher was useful to enlarge the scientific social development, for government would be useful to determine the ideas related to the establishment of a policy to pay more attention to the existence of woman as matriarch (PEKKA), and for Department of Sociology would be useful for reference material faculty and students to further activity of writing scientific papers, and help the society to pay more attention to the existence of PEKKA.

Based on the description above, the researcher would present the paper by the title "Woman Identity as Matriarch (PEKKA) in Muncar, Banyuwangi". That due to similar study about woman as matriarch was still rare. The reason for selecting focus of study in this study due to the lack of government regulations regarding the existence of matriarch. Whereas, most of matriarch lived under the poverty line.

Researcher hoped, with this study might provide deeper insight into the matriarch. The government should also set rules that govern the phenomenon of matriarch and the future would be assured and the recognition of a clear legal and regulated in the regulatory system, and the government provided an organization for matriarch (PEKKA) to improve their lives such as providing skills for independent business opportunities for PEKKA.

II. METHOD

This was qualitative study, which was an approach that produced the descriptive data in the form of written or oral information from respondent and behavior of respondent that could be observed. And this study also used qualitative approach by using narrative method. Narratives told individual experience, and the story might reveal the identity of the individual and how they saw themselves [5].

In this study, researcher directly came to the field as tool for collecting necessary data to obtain information from the data source directly at the sites. The time of data collection was carried out from the date of January 28, 2018 to coincide with the interview with the informant Mrs. Welas. Researcher directly observed the object and the subject of the study that was monograph data of Muncar subdistrict and requested matching research data of society in Tapanrejo and Tambakrejo villages. Through observation, researchers found some real conditions that existed in the lives of matriarch (PEKKA).

The study was conducted in Muncar, Banyuwangi. Where the district consisted of 10 (ten) villages, they were Tapanrejo, Kumendung, Tambakrejo, Kedungringin, Kedungrejo, Sumberberas, Blambangan, Sumbersewu, Tembokrejo, Wringinputih.

Data sources in this study using primary data and secondary data. In collecting primary data sources, researcher used the data to obtain direct information about the identity of woman as matriarch (PEKKA) in Muncar Banyuwangi. Primary data in carrying this study of 16 informants consisting of five informants of matriarch (PEKKA), seven informants were children in family, and four informants were surrounding society in Muncar, Banyuwangi. Furthermore, secondary data collection in this study was data obtained from thesis, and matching research data of population in Tapanrejo and Tambakrejo villages in Muncar, Banyuwangi.

Data collection procedures included limiting the focus of research, data collection in qualitative research were observation, interview, and document.

III. FINDING AND DISCUSSION

The Result of Woman Identity as Matriarch (PEKKA) in Muncar, Banyuwangi. Based on the observation, interview, and document in the form of photos that conducted by researcher, then research revealed the finding in the field based on the focus of problem.

1. Identity was formed on woman as matriarch (PEKKA) in Muncar Banyuwangi.
 - a. Woman as head of family as the new PEKKA was different with the old PEKKA. The difference was in understanding the role and the new identity that was attached to the head of family. Woman who had recently become a matriarch would be mind to fulfilled their family needs, because the majority of them was housewife who did not work.
 - b. Many problems faced by woman as the head of family on economic issues, childcare, and problems of protection of the entire family.
2. Matriarch (PEKKA) functions in Muncar, Banyuwangi.
 - a. Fulfilling the needs of the family (economic function) remained the main problem when woman became matriarch, because majority they were woman who living in rural with low education, then it became the reason many PEKKA only work as farmers and factory workers who received low wages.
 - b. The number of children who lack affection and lead delinquency. This might occur because children did not get the love of a father fully. Mothers should be fully caring for and educating them, but they should go to work and divided her time to fulfill the need of family. The number of children raised by their grandmother and neighbors led to a lack of control over their behavior.
3. Social construction that formed on woman as matriarch (PEKKA) in Muncar, Banyuwangi.
 - a. Society perceived that the family which led by woman live in poverty. That's caused the low education, the limitation job opportunities for woman, and the role carried out by woman.

- b. Society claimed that if on position as the head of family would work harder to be able to fulfill the needs of her family although they didn't have higher education.

A. Identity of Woman as Matriarch (PEKKA)

The discussion of the role of the family was conducted by using sociological approach. That's to clarify the problem, the basic concepts commonly used in Sociology. This approach started on the view that the individual human being was always had a tendency to live together with each other.

In family institution, division of roles and responsibilities based on the local culture or in accordance with the law book applicable legislation. In social life of Muncar Banyuwangi that the holder of authority to make a living and the head of family was a man or a father and the care of the household was a woman or a mother. Woman or mother who worked also commonly found in Muncar society, and they also kept their role in taking care of the household.

Marriage law number 1 of 1974 article 31, paragraph 3 mentioned that husband as the head of family and wife as housewife. It renews the concept of a family as we know. The lack of regulations governing and recognizes the concept of family as a family led by woman also added to the problem that occurred in the law. Because in reality the existence of woman as matriarch (PEKKA) who lived and simultaneously responsible in her family life into unfamiliar thing. The fate and life of a family that led by woman became a thing had not been fully considered by the government.

Based on the description above, woman experienced a shift in form of her identity. Identity means the value of self and one's role on itself and it was influenced by the culture prevailing in the environment. Similarly with the shifting identity of woman as matriarch (PEKKA) in Muncar Banyuwangi, because of the research findings, the researcher concluded that matriarch had a shift in experienced role. Everything from informants that surveyed admitted that being head of family and taking care of the household at the same time made them should be prepared consistent with the circumstances.

Based on the research finding, there were three factors that caused woman as matriarch. Some of them due to dead divorce, the life divorce, and being left by her husband. The third factor was not an official factor because it was not equipped with supporting data such as the testimony as head of family within the Family Register.

B. Role of Woman as Matriarch (PEKKA) Undertaking Family Functions

Family function according to National Population and Family Planning said that there were eight family functions, including the religion function, socio-cultural function, love function, protection function, reproductive function, socialization and education function, economic function and environmental function. Eighth function was very closely related to family life. Because the function with each other and complementary effected each other. However, not entirely family, especially a family member or head of family responsible for family to do those functions eighth.

In family with woman as matriarch, for example, because in her role became head of the family and take care of the household, woman were running all alone, it would appear the problem. On the recorded study suggested that the function of religion in family should be carried out by delivering their children to Islamic school, for example, would be delivering into the Al-Qur'an Club. Culture that formed in Muncar that when child in junior high school age, they would drop out and not continue to join Al-Qur'an Club anymore. They already felt embarrassed to learn the Al-Qur'an because they assumed that themselves had started to be teenagers and did not want to learn Al-Qur'an were identified as learning activities for children. Whereas, most of those who had single parents had difficulty in applying the knowledge to read the Al-Qur'an in their home because their mother was not very good at reading Al-Qur'an. This was what made religious education received less attention and firmness of woman as matriarch (PEKKA) in Muncar, Banyuwangi. As a result, their children became naughty and no longer able to control themselves.

C. Social Construction of Society in Muncar, Banyuwangi

The society in Muncar, Banyuwangi which was predominantly livelihood as farmers, fishermen and factory workers were indeed a diverse society. Because the lush natural conditions as well as the east side of the region was beach with life fish canning industry which was the main commodity of Muncar region. The relationship with the meaning of woman as matriarch (PEKKA) was the condition of diverse community of whether the effect on the process of social construction that occurred, or there was no relationship at all.

Based on the finding of research conducted known that woman who lived around PEKKA had diverse meaning about the presence of woman as matriarch (PEKKA). Because of the surrounding society interpreted that PEKKA had to confront the challenges in the family and society. That the fact that there should be prepared to undergo both these roles. The society of Muncar was considered that the majority of woman as heads of families live under economic conditions were mediocre, because they had low education and skills, caused they had difficulty in looking for job and had an impact on her income.

However, in social life, society of Muncar, Banyuwangi which was still a rural society also considered neighborhood still felt for help the difficulty in life which experienced by woman as matriarch (PEKKA) and her family. For example, in caring children, caring the paddy fields and economic problems. In the case of children, usually PEKKA would work and no one took care their children in the home, PEKKA child could be entrusted to the nearest neighbors and get appropriate care in a family.

As with the caring the paddy fields in the evening, the woman as matriarch (PEKKA) also had limited access to go into the fields at evening, the neighbors would help to irrigate the paddy fields. And the last was in terms of economic issues, three of the five informants had said that when they didn't have money to fulfill their daily needs, they were forced to have debt at a grocery shop, and borrow money from their nearest neighbor. It was also a form of community sensitivity to help PEKKA.

IV. CONCLUSION AND SUGGESTION

Based on the results of research and discussion that had been described on the "Woman Identity as Matriarch (PEKKA) in Muncar, Banyuwangi " in this section could be concluded.

First, Identity was formed in woman as matriarch (PEKKA) in Muncar, Banyuwangi, there was difference between the new PEKKA and the old PEKKA. The difference was in understanding the role and the new identity that was attached to the head of family. The new PEKKA would be mind in fulfilling their family needs, because the majority of them previously was a housewife who didn't work. As well as the many problems faced by woman as the head of a household of economic problem, childcare, and protection problem to the entire family.

Second, the role of woman as matriarch (PEKKA) in running family function in Muncar, Banyuwangi found that in fulfilling the family needs (economic functions) was still become major problem. This happened due to the woman who lived in rural majority had lower education, then it made PEKKA difficult in looking for job, so most of them only worked as farmers and factory workers who received low wages. And many children who didn't get lots of love caused delinquency children. This might occur because children didn't get the love of a father fully. Mothers who were previously able to fully care for and educate them to work and divided her time to fulfill the family needs.

Third, social construction that was formed on woman as matriarch (PEKKA) in Muncar Banyuwangi showed that the public perceives that family which led by woman, majority lived in poverty. This was because the low education, limitation job opportunities for woman and the roles performed by a woman. As well as the society claimed that if they were in the position of PEKKA, they would work harder to be able to provide family needs despite they had low education.

Based on the research results that had been obtained and discussion that had been described as well as the conclusion,

there were some things that need to be followed up, they were:

First, the government is expected to pay more attention to woman as matriarch (PEKKA), by encouraging more empowerment and training to improve the skills of making handicrafts and other skills. Thus, matriarch (PEKKA) could develop into an independent business and improve the economy of the family.

Second, the private part that backed by the government, expected to work together to alleviate poverty in this such of family. With the provision of training and utilization of human resources with low education, that could be absorbed into employment with appropriate wage.

Third, further research was expected to examine the problems of woman as matriarch (PEKKA) not only in Muncar, but also could in a wider area coverage in different areas. In the sustainability of this study, it was expected the funding for better research results. It was expected to reveal and help ministries protection and empowerment of woman in data collection and information about woman as matriarch (PEKKA).

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