

The Identity of Madurese Women: Between Tradition and the Development of Modernization

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Abstract— Madurese culture put women as a symbol of self-esteem. Although the women in this ethnic figure renowned as tough and hard-working, they are unfettered by tradition. This paper focuses on investigating Madurese women's identity between tradition and modernization. The research method used in this research is phenomenology with the informants were Madurese women and men. The setting of the research was in Sampang Madura district. Data were collected using interviews and in-depth interviews, participant observation (passive participation), documentation or recording of archives. Data were analyzed using Miles and Huberman (1994) analysis with data reduction technique, data presentation, conclusion and verification. This research would discuss the identity of Madurese women among others; First, the Madurese domestic domains, including: (1) the role of women as wives (2) The role of Madurese women as mothers (3) the role of Madurese women as children; Secondly, identity of Madurese women in public sphere, like an obligation to: (1) maintain cultural traditions and values, (2) maintain harmony among peoples Third, Transformation Role from tradition to modern: (1) the emergence of dual roles both economically and socially, (2) between the domination and resistance of the dual role presence of the Madurese women.

Keywords— Madurese women's identity; tradition; modernization

I. INTRODUCTION

Gender is not a new discourse at this time. Its issues have been played since the beginning. This wave seeks to respond to women's experiences and needs in changing social and political circumstances. Voice of equality is an effort of women's existence in the world of education, social, culture and politics [1]. One system that always numbered two women in various aspects of life, namely in social, education, or politics is the patriarchal system and women are always close

to the domestic space [2], what is the consumption of the masses to women who have only a scope in the domestic space is a mistake.

Along with the development of the era, the role of women is very important. For example gender equality continues to be promoted [3]. The movement of women begins with the orientation of increasing the dignity, dignity, and degrees of women through various things with education [4], movies and politics [5], with a religious aspect [6]–[8], and see a women's non-governmental organization that encourages women's political participation to obtain positions in Turkey [9].

The patriarchal system in the history of gender is a system that places the male power over women in all aspects of life [10]. In the economic aspect, family financial management depends on the husband, while the wife puts on the acceptance and expenditure of the family. Men are placed in public positions, while women are considered an important part of domestic factors. Women provide all services for husbands, children, and other family members [1], [11]. Outside the home, men restrict and control the public role of women. Because the fate of women is very dependent on the husband, the position of women is seen lower. This is because husbands with relatively low incomes, low educational attainment, and low employment status are not significantly being more intended than higher husbands to support such ideologies [12].

Social, economic, and cultural change have affected the views of some societies about women [13]–[16]. In urban and intensive areas in contact with socio-economic change, the view that places women's position on a par with the faster-growing men [14]–[17]. For example equations at the level of education [18], prioritize health services for women [19], the choice to become a career woman [20], [21], like having the

same position in a male-dominated job [22], become the leader of the job manager [21], and lead in politics [23], even modern women are involved in cases of breaking the norm [5]. Based on the change of perception, the involvement of women in the public sphere is getting bigger. In that context, women are not solely responsible for domestic affairs so that women are no longer regarded as complementary in the household, but it becomes the determinant of household survival.

The various studies that have been conducted have not been observed about women in accordance with having a domestic role and assisting in public roles. Madurese people think that woman is a figure that must be protected and guarded, but Madurese women also participate to help the family economy. This research focuses on the identity of Madurese women between tradition and development of modernization.

II. METHODS

This paper used a phenomenological approach [24]. Phenomenological methods are particularly effective at bringing to the fore the experiences and perceptions of individuals from their own perspectives, and therefore at challenging structural or normative assumptions. Adding an interpretive dimension to phenomenological research, enabling it to be used as the basis for practical theory, allows it to inform, support or challenge policy and action. The location of this research was in Sampang, Madura. The technique of selection of informants in this study is called a purposive sampling technique in which researchers tend to choose informants that meet certain criteria and are considered trustworthy and know to be accurate data sources as well as knowing deep trouble. The selected researchers as key informants must be the criteria are: The women and men of Madura. The technique of data collection in this study is an in-depth interview, interviews, participatory observation and documentation or record archive. Qualitative data analysis consists of three strands of activities, including: (1) reduction of data, (2) presentation of data, (3) draw conclusions and verification [25].

III. RESULTS AND DISCUSSION

During this time Madurese is famous as a formidable and powerful figure. All the characteristics and temperaments as a woman also has. This tough and powerful nickname is given to Madurese women because of how many Madurese women are able to overcome their physical limitations, work hard and work like a man. But this toughness does not in the least reduce the nature as a woman actually.

Madurese women in plain view is a figure no different from other women in Indonesia. A prominent difference is seen in the brown or black skin. Although not a few are also white. The dominance of blacks is caused by genetic factors and also by natural conditions Madura tend to heat. In order to look more polite, then this black term appears with a sweet black designation. The term black is sweet for the people of Madura is known as "*Celleng Sedda*", which means black that fits the dosage. Suppose food fits salt and tastes good. Beautiful according to the Madurese with the skin "*celleng*

sedda" reveals how the physical appearance of Madurese women, her beauty is not bored seen and looked at. Madura women show more exotic beauty of Indonesian women.

Madurese women physically do not look graceful and authoritative. The bone structure of the face is too rough for graceful words. Madurese little girl looks much smoother, but rough as soon as they grow up. Madurese women are famous for their simple and original oriental parasures of Indonesia, dark and rough-skinned. Madurese women with their simple features have different characteristics and have their own beauty meanings. Pretty in the eyes of the Madurese is not the same as beautiful in the perception of people from other regions. Beautiful Women according to the Madurese people likened to "*potre koneng*". *Potre Koneng* 'is a figure of *Potre Madureh*' which is the name of the king's wife from the kingdom of Madura. *Potre Koneng* is described as a very graceful way of walking, a piece of rattan wood, with tapering eyes, eyebrows like a new moon, and lips like a slice of orange. *Potre Koneng* became the ideal figure of female beauty Madura, but beautiful physical like *Potre Koneng* is not an absolute requirement that must be owned by Madurese women. The main attraction of Madura women lies in the beauty of the personality (inner-beauty), especially the Madurese women in the countryside is known as a tough woman.

There are many women in other areas who inspire with all the advantages, but slightly different from Madurese women. Madurese women are known as a formidable figure who always holds the traditions and teachings of religion as a view of his life. Many things have changed from the role and duties of Madurese women in the past and the present. This research will attempt to reveal how the existence of Madurese women with all the predicates and rules they bear in the past and the present. Madura Women identity can be discussed through several aspects, including: viewed from the domestic realm, viewed from the public sphere, and the transformation of roles from tradition to Modern:

A. Madurese Women in Domestic Domain

Madurese women naturally have positions and roles governed by the religions and traditions that bind a society. The role and task of women Madura is almost owned by all women everywhere that has various positions as well as the accompanying roles. Madurese women in the domestic sphere have an understanding of how women's roles and duties are in the home. The position of women in this domestic realm is a very prominent position. The status and roles of women in the domestic sphere include 1) the role of wife, 2) the role of mother, and 3) the role of the child:

1) Role as wife

Islam is a religion shared by the majority of Madurese. Religion has become a cornerstone of Madurese society to behave and live life. Madurese women understand their duties and duties as wives in depth as has been taught in Islam, that the role and duties of women as wives can be described among others is the role of Women in decision-making, women in the service of sexuality, the obligation of women to maintain the dignity of husband and extended family, Madurese women's obligations maintain the solidarity of kinship, Madurese

women are encouraged to have high patience, willing to sacrifice, and Madurese women are obliged to remember ancestors.

The household life of a Madurese family is like any other family, built from the union of men and women who bind the promise to the penghulu, guardians and witnesses to live together as husband and wife. Since the promulgation of marriage ceremony, since then also the new household life started by the bride and groom. Both have their rights and duties respectively in accordance with the status and the new role it bears. Men have a new status as husband as well as head of household. As the head of the household, the husband has a central role. All responsibilities for the survival of a household are on the shoulders of a husband. Households are like a ship that will sail for the sake of achieving common goals, and the husband is the skipper who will lead the direction and destination of the ship to where it will be anchored.

However, a wife also has roles and responsibilities that have been arranged in such a way that the two can walk together. The wife is obliged to be obedient and obedient to all orders of the husband. All these rules are the teachings set forth in Islam. Madurese women obey this as God's command and believe in it deeply. Madurese women are not aware of their husbands, not only as obedience but because God commands them. Breaking it means to be sinful and will bring it into misery. When a household experiences an unfortunate or adverse event, the wife will be considered as the cause of her disobedience to her husband. The necessity of the obedience of a Madurese woman to their husbands will launch a family fortune. The position of a wife in a household through its ability and obedience, then the household life will be *Sakinah, Mawaddah and Warahmah* (*Sakinah* means calm, peaceful, *mawaddah* means love, hope, and *rahmah* means affection).

Many ways done Madurese Society for the sake of maintaining the sexuality of couples, namely by the production of herbal medicine. During this Madurese society is famous for its potent Maduranya potion and potent keep harmony of sexual life of married couple. Madura potions are intended for consumption by both men and women. Madurese women have an obligation to satisfy their partner in sexuality. Because if not, then a dissatisfied husband will choose and seek other women, especially Madurese men are known as men who have many wives. Drinking herbs is a demand and obligation for a wife so that the husband is satisfied and does not turn to other women.

Consuming herbal Madura regularly, for women, can be trusted to maintain a youthful face while realizing a happy home. Madurese men always want to look strong and manly in the affairs of the bed. They will feel ashamed if deemed not able and not strong. Therefore, as men they also try to drink herbs or herbs to boost their sexuality. Istripun required to compensate by drinking potions that are destined for women. If both already have the same strength, then the harmony in the household will be created.

Madurese regard women or wives as part of their family's self-esteem. The self-esteem of a Madurese man rests with his wife or woman. The man will always guard and defend the honor of the women of his family. Women's morality is the

self-esteem, power, majesty and strength of men. Madurese males will not be able to bear '*Malo*' (shame) if his self-esteem is disturbed by others. They will not hesitate to sacrifice themselves in order to restore a self-esteem that he considered to have been tarnished. Madurese man will not hesitate to save his celurit in order to restore his pride. *Carok* events occur because most of the Madurese men are not willing if the woman is harassed or taken by another man. The phrase '*benni reng lakek mon tak bengal acarok*' (not a man if not dare to do *carok*) becomes a motivation for Madurese men to defend his honor. Therefore, Madurese women as a wife mainly have the obligation that their attitude and behavior will not damage the pride of husband and family.

Madurese women must be faithful, obliged to maintain their dignity, and good name themselves and their extended family. All his actions and behavior are always monitored and the public spotlight. once he breaks the values and norms prevailing in society, then the whole life of the people will remember him. For the Madurese, being a wife must have patience even under any circumstances. Can accept what has become his lifeline and believe that the patience possessed by a wife must exceed the patience that is owned by the husband. During this time, the famous Madurese man has a tendency to have more than one wife. It is a pride for some Madurese men to be able to have a lot of marriages sometimes used as an excuse for polygamy. There are many reasons for Madurese men to legalize polygamy. In addition to the sunnah of the apostle who justified their marriage, the wife who was unable to give offspring, the inability of the wife to serve the husband in terms of sexuality, the nature of the wife who is considered unkind and the thousand reasons given by a man to women as his demands to women. This situation requires Madurese women must have a high level of patience when it happens to him.

Madurese people believe that this ancestral spirit is indirectly still connected with us. They will come to us, especially their children, to see and to find out who among them still remember and pray for them. When they see their grandchildren still remembering and praying for him, he will give us a prayer of salvation and kindness. They will then return to the grave of their final resting place with joy and radiant faces. This ritual can be done at every date of their death, Friday night, before the month of fasting, Idul Fitri celebration or the holding of such a special haul invite people to pray together praying for the ancestral spirits.

As a wife, then remembering this ancestor is his duty to remind to the husband because the kitchen and alms business directly related to the wife. Many benefits will be obtained if the ancestors remember, people believe the ancestors who prayed will pray back for our good. A wife who does not carry out this obligation will be scorned by the community and if the family experienced an event and the disaster due to negligence, then the wife who will be directly appointed and accused the cause for having forgotten the ancestors.

2) *Role as mother*

In addition to the role of wife, women also have a noble role as a mother. From the womb of a mother is born the

children who are expected and coveted to be present in a marriage. Madurese people are very respectful, respectful and loving mother figure. In the decision-making hierarchy, the mother is one of the influential figures who is listened to and obeyed by her words and commands. As a mother, the role of Madurese women will be discussed from the following two issues: raising and Maintaining children, educating and giving children a good and good example.

Raising and babysitting is an obligation of women as mothers. Since in the womb, then Madurese women like other women are required to keep the fetus in its womb. Even before being declared pregnant, Madurese women make various efforts to get her offspring. Heredity is the perfect symbol of her position as a wife. Can gift the offspring to the husband will increase family harmony. When declared pregnant, then this Madurese woman will really keep the fetus that it contains in various ways.

A mother's role does not stop until she guards and raises her daughter's son. Moreover, women are also given other obligations that is to educate and provide good role models for their children. A good and patient mother becomes a role model and pride for her children. A child's success can be seen as a mother's success.

3) Role as child

Madurese women have not only status and role as wife and mother but also as child. Being a child has its own rights and obligations such as: obliging to obey and obedient to parents matchmaking, and entitled to full protection from family and relatives.

The duties of a daughter especially to her parents are numerous. Respect and cherish parents, say good and polite words, be nice, take care of parents when they are old, feed them, ask for permission, pray for them and many other obligations. Madurese women realize their obligation as a child as has been set in Islam that became the foundation of his life. Among the many duties as children, it is slightly different among the obligations that exist in other areas that is the matchmaking that is done by the parents of Madura to their daughters.

Madurese parents take great care of their daughters. Their compassion and love embodied with extraordinary care given over their sons. This guarding is given because they consider that the woman is weak and must be protected. There is a presumption that girls are weak children and must be protected. Parents want them to have a good life partner so that they can get a happy life, but also hope their daughter can be a life-support that can take care of parents when they grow old. Regarded as a substitute for mother, Madurese Men will always search for her sister when she has a problem or ask for opinions about life.

Matchmaking is done by Madurese parents to their daughters since childhood. Sometimes because of their daughters' concerns they are not getting a good husband, so since they are born they have been looking for a mate for their daughter. The criteria for choosing a mate are prioritized to be close to the family so that the rope is not lost, so that the

family's inheritance does not fall into the hands of others, and in order to continue the family business. Another criterion is chosen from the family who '*beccek aengngah*' (good offspring), as well as a good character.

The Madurese man will guard, defend the honor of the women of his family members both to his wife and to his daughter. Protection of women is believed by the Madurese as part of God's command. The concept of protecting women spawned spatial development for a house known as '*Taneyan Lanjheng*' (long page). *Taneyan lanjheng* is a concept of building a house that extends in one area. Madurese house facing to the south. The west is a *langgar* or *musholla* (Islamic Prayer Room), then a sequence of houses built from the western east of the western parent, followed by the eldest daughter and continued to the east for his son beriktnya. If it is full, then the development resumed in opposition from west to east.

B. Madurese Self in Public Sphere

The house is a woman's territory, and in this domestic domain Madurese women's center is conducted. However, it does not mean Madurese women are prohibited from doing activities outside the home. Social activities related to the community also require the involvement of women in the public sphere. Madurese are not only known for their solid family solidarity, but also togetherness in a still-strong society. The discussion on the role of Madurese women in the public sphere will be discussed into two discussions, namely: the obligation to maintain the traditions and cultural values, and maintain harmony among peers.

1) Obligation to preserve traditions and cultural values

The Madurese community has many traditions and cultural values that evolve in its society. Various traditions and cultural values are evolving in societies ranging from those related to the human life cycle to traditions related to religious rituality. Madurese women have full responsibility and involvement to safeguard all traditions and cultural values for the sake of maintaining solidarity and kinship. Madurese women as wives have a series of obligations that must be done. The union of two men in a marriage, not only unites the two couples but also unites the four large families. So when a man or a woman married Madura, then he not only married his partner, but also must receive parents, brothers, grandparents and all the extended family both from the father and mother of each partner. A very strong kinship system in the social life of the Madurese becomes a new task for a wife to keep and keep it.

2) The obligation to maintain harmony among people

The meaning of solidarity and togetherness in Madurese society is very important. The famous Madurese have high solidarity among people. The term '*taretan dhibik*' describes the strong sense of brotherhood imprinted in the psyche of society. Madurese women with their capacity as wives have an obligation to harmonize harmony between families, friends and neighbors. Madurese women should have good manners and words that reflect good morality.

3) *Madurese women become a dependable person*

Work outside the home is fully handled by the husband especially related to earning a living. The success of a man can be seen from his ability to provide an adequate and economically comfortable life to his family. Whereas Madurese women have the dominant duties of just taking care of the house and their children. There is no obligation for a woman to work for a living like a man. But as time went on, the conditions demanded that Madurese women want to participate in helping her husband.

C. *The Transformation of the Role of Madurese Women from Tradition to Modern*

In this era of globalization many changes have been experienced Madurese society. Technological and communication advancements more or less influence the mindset of the Madurese, especially Madurese women. The role of Madurese women in the domestic and public sphere has undergone a slight shift or transformation.

1) *The emergence of double roles (double burden) in terms of economic and social*

Madurese women are increasingly aware of the importance of education. Education changed the mindset of Madurese women from backwardness to independence and intellectual. Independence and intellect become capital for Madurese women to face Globalization and the demands of the times. Globalization requires Madurese women to be a person who must be ready to face the challenges of life for several years to come. The greatest challenge is seen from the addition of the role that must be taken, so that Madurese women now have a double role in terms of economic and social aspects that they must inevitably follow and they live.

So far Madurese have the view that only Madurese men are obliged to earn a living for their families. Women only accept and enjoy the hard work of the husband. But since this view has not been rigidly applied in society. Madurese women are allowed to help the family economy on the basis of husband's permission and on their own free will instead of coercion. Since more and more Madurese are educated, this view has gradually changed. The education level of Madurese women is now increasing. If the first Madurese women know enough to recite, reading and writing alone is enough as a provision to be a wife and a mother. Now, that view is beginning to change.

Changes in mindset and education do not change the identity of Madurese women. They are still a woman who realizes her nature. The development of the era and its changes did not change the identity of Madurese women, but only increased the role of Madurese women both economically and socially. Socially, Madurese women have been instrumental in helping to change the family's economic status in a better and higher direction. The social stratification of the family has improved since the opening of opportunities for Madurese women into all areas of life.

2) *Between the domination and resistance of the dual role presence of Madurese women*

The Double Role facing Madurese women is currently among the overlapping dominance and resistance. Education becomes an important dimension for Madurese society, as a bridge to a better life. Since the realization of the importance of education, little by little the tradition that prevents Madurese women from learning and careers begins to erode.

The view of the young generation as women has undergone a transformation. They have the courage to express their own aspirations, wishes and goals. They think that matchmaking and early marriage are no longer relevant today. This young generation began to read and analyze the impact of early marriage that he often encountered in the life of Madurese. The number of failures and problems experienced by the younger generation who married early into a picture of life they will experience when doing the same thing.

Parents can no longer dominate their daughters on mate, education and other spheres of life. But as parents they still have an obligation that should not be denied that their daughters remain in the corridor of religious values and norms. As long as their arguments do not violate norms and rules, parents are flexible in giving their daughters the freedom to determine their lives, with notes to be excessive.

The dual role of women in terms of economics gave birth to dominance and resistance that is also still debated by the public. However, the dual role of women in economic terms is not really a serious problem for the Madurese. Since the first Madurese women have been known as working women who helped the husband to earn a living. Due to his limited ability, Madurese men engage their women to participate in making a living.

Since the first there was no compulsion for Madurese women to work and earn a living. During this time he did based on his own initiative to help ease the burden of the family. If the husband considers the woman is no need to help her, then Madurese women will choose to obey the orders and suggestions of the husband.

But in this modern era, the existence of women as a career woman is not a barrier for him to keep running his role as wife and housewife. The toughness of Madurese women is certain to be able to live them without obstacles. Madurese men are also increasingly aware that the existence of women as workers and taking care of the household will not prevent both of them can go hand in hand, as long as a husband he can understand and participate in alleviating the work of his wife as much as possible. Madurese women have been equipped with sufficient religious knowledge as stock so that her new role as a career woman not to eliminate other obligations to take care of household

IV. CONCLUSIONS

Through this research it is known that madura women as the successor of tradition and culture of madura have role among them that can be seen from: 1) The role of women Madura form domestic sphere is the first, role of woman of madura as wife that they have decision making role with

husband's permission, maintaining sexuality function with the emergence of various herbal products for wife, women of Madura as a symbol of family pride, and as a wife who is ready to be polygamy. Second, madurese women play a role as mothers include some things that they have a primary obligation to keep and raise children with all kinds of binding rules since the mother begins to conceive, give birth and to raise their children, they also have an obligation to educate and give the example to their children. The assumption that a good mother will give birth to a good offspring also so strong apply in Madurese society. The third, the role of madura women can also be seen from their role as children that they have the obligation to obey and obey the parents even included in the election of life partner, but they also have the right to get full protection from their family and relatives especially male family. 2) Women also have a role in the public sphere such as the obligation of women to maintain the traditions and cultural values, must maintain harmony among fellow and women Madura become a dependable figure. 3) But now Madura's women are faced with the demands of the age to play a role as a modern woman resulting in a change of role from tradition to modern life. Now they have turned into a person who has multiple roles both economically and socially. women madura changed as a mighty woman who can work in every facet life like a man. The social stratification of the family has improved since the opening of opportunities for Madurese women into all areas of life.

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