

Madura Culture and Woman Education

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Abstract: Purpose of this article is to describe condition of Madurese, especially woman equality to get education. There are some details of the problem that need to be analyzed. First, "How is the Madura culture give meaning to education concept for woman?". Second, "How is the treatment and access of education to Madurese woman?". The main theory that is used to analyzed is Davis & Gergen. This first theory sees that identity establishment and the role of woman are product of cultural construction and dominant ideology value in certain group. Human development and individual identity is more influenced by culture. Second, the main theory is Herbert Mead, it is well-known as symbolism interactionist theory that explains more about communicative activity that is done by individual human and understanding the meaning in its culture. Qualitative method is approached in this research. It is done in Pamekasan. First result is education conception for woman is always related to domestic doctrine. Second, Madura woman feels a cultural pressure and structural in education access.

1 BACKGROUND OF THE STUDY

Most of Madura society who live in Madura are in East Java Province, administratively. Compared to other area in East Java, social-economic of the civilian who live on Madura island still backward. Poverty problem, for example. Based on data of Biro Pusat Statistik (Central Bureau of Statistics), poverty is highest in 2012 and 2015. The proportions are 28% in 2013, and 26% in 2015. Meanwhile, income percapita of Madura society is the lowest in East Java. It is around 9 until 15 million rupiah per year. It is so far from 30 million rupiah per year (BPS,2016).

Educational level in Madura is low. Participation number of school (APS) in Mandator secondary level is 69% in Pamekasan, 5.7 percent in Bangkalan, and 55.33 in Sampang, lower than the average number of education in East Java. 70.4% Madura woman participate in education, mainly in Senior High School level (16-18 years old). In average, it is 63% lower than men participant (80%) (BPS, 2017).

Based on the statistical data, it shows that Madura society is still backward in social-economic life. There is a phenomenon of low woman

participant in taking education in the Senior High School Level compared to man.

In order to find the answer of inequality phenomenon in education, there are two research questions made. First, "How does Madura culture give meaning about education concept for woman?" and second, "How is the treatment and access to have education for coast woman in Madura?".

2 RESEARCH METHODS

The research location is in *Desa Pagagan* (Pagagan village), *Kecamatan Pademawu* (Pademawu district), Kabupaten Pamekasan (Pamekasan town). It is a coast place. In average, Madura has low education. Most of people in Madura has a job that relates to sea such as fisherman, fish organizer, and fish seller.

This researcher that approaches qualitative method has some steps to do. First, doing review to some literature and study about education, especially that relates to woman education problem in coast area. This review is important to be done to get framework to understand the position of Madura woman in Madura culture, especially in education.

Second, technique of data collection is done by using interview guidelines. It is used for digging

information from sources. The number of sources that are interviewed around 25 people. They are poor little girl, poor old people, teacher, and some society figures. Observation method is done by watching the daily life of coast people.

3 RESULTS AND DISCUSSION

3.1 Conceptual of Woman Education

Madurese are known as people who obey Islam religion. They also keep original tradition and custom that have been value of Madurese behavior.

Relation between man and woman is still in patriarchal logic that puts man as a superior component compared to woman. Because of this, logic is always approached in Madura social-culture that woman is placed in the identity who are needed to be watched, protected, and guided.

Teaching dialectics and culture toward Madurese woman can be treasured in Niehof (1985) entitled "Women and fertility in Madura". Madurese are known as entity that sticky viscous and fanatic to religion doctrine. How is the strategy of Madura woman culture to face this social scope? Based on this questions Niehof do research of two Madura woman entities who lives in coast area and out of everywhere and also mountain area. Relation is created among coast society, for example Patondu village. It is different from the activity that happens to people who live in around mountain, for example Tambang village. In very close social relation, Niehof (1985) often finds some Madura men who represent women opinion, husband as a delegation of wife's opinion when he is interviewed Niehof.

This social relation cannot be separated from Madurese background that still look woman as a part of family who has to be protected, maintained, and as a man struggle for being honored by society (Wiyata, 2002). Because of this, society of Madura places woman in a pure place and separated from man. This dimension shows that room is translated as part of tradition. It depends on religion doctrine with humanity dialectics in society.

In this reality, religion is understood as social phenomenon that is not single. Religion can be a doctrine and behavior in a cultural scope. This shows to traditions that depend on religion doctrine (Islam) to Madura society. In the other side, religion is a place to be depended in the social activity, culture, economic, and relation intersociety. Woman also translates social doctrines about religion into reality and social reality. (Raday,2003).

Phenomenon that happens in Madura coast is a mix of Madura culture and Islam understanding that can make patriarchal culture get stronger (placed man in higher social position compared to woman). One of the examples is the case of early married. This proof is from interview that some women are married in the school age around 13-15 years old. There is an opinion in Madurese coast if man proposes woman it is an obligation for woman's parent to accept that although the woman is still in the school age. Woman is always in waiting position, so when there is a man who purposes, it is like a fortune. No longer they will get married and the family does not think about the mental condition of the woman.

This condition is happening until now. It is because the fear of parent about the social-culture punishment, like there is a "curse" to the woman. In the other side, there is a reason about doing rules in Islam to prevent the sin.

This condition is a factor to give an educational conception for girl. Girl in coast Madura get education not to get knowledge for having good carrier in the future, but it is because to be a mother of their children. In research village, it is found that almost all girls study in two places. They are formal institution like school in the morning and informal institution like reading Quran in the afternoon. Formal school is to get knowledge in the long period. When they have children it is also used for teaching their children such as explaining to them the way to do their homework like math and other general knowledge. Informal religion school is for giving them knowledge about Islam.

Contemporary anthropology is approached because the theories are about explanation of 'the real society'. It explains that identity making and the act of woman and man are cultural construction and dominant ideology values certain group. The development of human behavior and individual identity is influenced by culture. In cultural perspective, the difference of gender is understood as instrument in the society in the certain time (Tripathy, 2010).

Patriarchal system in gender history is a system that places man authority higher than woman in every life aspect. Out of the domestic field, man controls and limit public space of woman. This symptom is patriarchal production mode by Sylvia that give woman disadvantages.

3.2 Educational Access by Woman

Around Madura coast area, educational institution takes part such as *pondok pesantren*. It has important influence in socialization about position. Woman is compared to man in a religion problem and their life in the society. The strong refraction of gender in Madura culture get an approval from religion values that are thought in *pondok pesantren*.

Pondok pesantren in Madura is being a primadonna for family in coast area because in this place children are taught knowledge about religion and general knowledge. Another benefit is cheaper than other educational institution.

Educational institution like school and *pondok pesantren* are the powerful agents for gender socialization. Role and status are taught in school and they open to new people, including ourselves (Carter, 2014). Woman roles and man roles in schools and what treatment children get will lead how social system works. People who have higher status than other will be seen. School reflects about society understanding about gender and other different social roles between man and woman. Condition and environment are important to identify and evaluate educational system about gender refraction. It is because education is the important agent that contribute fragment about gender refraction more.

The finding of this research is interesting because boy who live in coast area is free to choose the school. They do not need to study in two different schools, general school and religion school. Boy has more opportunity to study outside his hometown, even in another province.

Freedom for boy to choose school is the patriarchal form. It means that boy has to be accustomed to their public role by approaching their skill to get undomestically experiences. It aims to keep and protect his wife and children when he has married.

Actually, country has given guidance about inequality case of education for woman through *Undang-Undang (UU) Number 18/ 2014*. It clearly shows that every woman has right to get protection of their rights, it means same chance to reach justice and prosperity in life including to get good education. The statement above shows that government has obligation to protect woman for getting same chance with man in reaching prosperity in life.

In other data of case, some children from poor family are still not be able to continue study because their function is earning money for family living. In

some communities, girls often get discrimination in gender and education like being someone who has sacrifice life because of family poverty. For certain families, they feel that girls do not need to get high education. They are still shackled to marry their daughter in the early age.

Herbert Mead (Gillespie, 2005) wrote about symbolic interactionism theory that explained about communicative activity by human individuals. He also explained the meaning of it in society cultural life. In this theory, communication is the main process where human can feel who we are, people who talk to us about who we are, what we should do, and what kind of behaviour that we cannot accept. A lot of researchers show that gender is told by parent. It is told by using their response to their children through playing activity with their peer and interaction between teacher and student. In this communication activity, indirectly happens changing cultural values just from one side. It is bias to the character development or individual identity, mainly in subordinate of group that has certain authority.

4 CONCLUSIONS

Understanding woman educational concept in Madura coast society cannot separated from two main unsure, they are culture and religion. Education for Madura woman is seeking general and religion knowledge to fulfill her domestic concerns when they will have their family by marriage.

Poverty factor is not a dominant obstacle for Madura woman to access education because there are a lot of scholarship from government and priceless education through *pondok pesantren*. So, inequality for girl in Madura coast area is more because internal factor from society that relates to patriarchal culture. It has rooted and successfully hegemonize the thinking pattern and behavior of Madura society. In the other side, the power of hegemony is supported by approving patriarchal values and religion value. It makes it easier to internalize patriarchal culture in daily life of Madura coast people.

The solution to decrease inequality of education for children in Madura starting from giving explanation about gender. This explanation should be given intensively to religion figure such as kyai to make him has a lot of knowledge about gender more comprehensive, so it can be socialized to his students (*santri*).

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