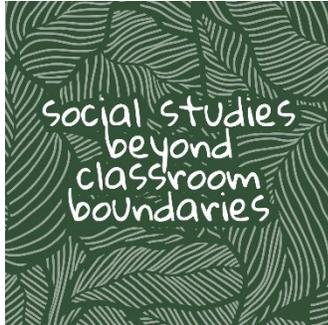


## Gender Inequality and Stereotype: Social Construction of Madurese Society



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### ABSTRAK

Setiap suku yang ada di Indonesia memiliki karakteristik yang berbeda-beda. Seperti masyarakat Jawa, Sunda, Madura pasti memiliki perbedaan yang significant. Hal ini membangun berbagai macam persepsi dari suatu masyarakat terhadap masyarakat lain. Persepsi inilah yang dimaksud dengan stereotype. Sebenarnya, stereotip itu memiliki 2 persepsi, yakni persepsi positif dan juga persepsi negatif. Jadi, hal ini tidak dibenarkan jika terdapat individu atau suatu kelompok tertentu merujuk kata persepsi hanya pada sisi negatif saja. Tetapi, banyak sekali dijumpai bahwa individu ataupun suatu kelompok membangun sebuah stereotip negatif saja. Suatu individu dan kelompok tersebut tidak menghiraukan bahwa stereotip positif itu ada. Mengenai stereotip, hal ini juga terjadi pada masyarakat Madura. Salah satunya adalah stereotip pada gender masyarakat Madura. Gender diasumsikan sebagai pembeda antara laki-laki dan perempuan berdasarkan konstruksi sosial dan budaya. Namun, istilah gender masih menjadi masalah terbesar dalam konstruksi sosial. Di Madura, ketimpangan gender merupakan salah satu masalah yang sering terjadi. Sebab, di Madura tertanam budaya patriarki, di mana perempuan ditempatkan sebagai yang kedua dalam beberapa aspek. Ketimpangan gender dapat dipengaruhi oleh beberapa hal, salah satunya adalah stereotype tersebut. Hal ini ini biasanya terjadi pada wanita baik secara fisik maupun mental. Penelitian ini bertujuan untuk menyelidiki bagaimana stereotip-stereotip ketidaksetaraan gender terbangun melalui konstruksi sosial masyarakat Madura.

**KATA KUNCI:** Ketidaksetaraan gender, stereotip, konstruksi social, masyarakat madura

### ABSTRACT

Every tribe in Indonesia has different characteristics. Like the Javanese, Sundanese, and Madurese, there must be significant differences. This builds various kinds of perceptions from one society to another. This perception is what is meant by stereotype. Actually, stereotypes have 2 perspectives, namely positive perceptions and also negative perceptions. So, this is not justified if there are certain individuals or groups referring to the word perception only on the negative side. However, it is often found that an individual or a group only builds a negative stereotype. An individual and the group does not care that positive stereotypes exist. Regarding stereotypes, this also occurs in Madurese society. One of them is stereotypes on the gender of the Madurese community. Gender is assumed as a differentiator between men and women based on social and cultural constructions. However, the term gender is still the biggest problem in social construction. In Madura, gender inequality is a problem that often occurs. This is because in Madura there is a patriarchal culture in which women are placed second in several aspects. Gender inequality can be influenced by several things, one of which is the stereotype. This usually happens to women both physically and mentally. This research aims to investigate how stereotypes of gender inequality are built through the social construction of Madurese society.

**KEYWORDS:** Gender Inequality, Stereotype, Social Construction, Madurese Society.

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## A. Introduction

The Madura Society is a group of individuals from Indonesia, who trace their ancestry back to the island of Madura and other neighboring islands. In addition to their presence on the island of Madura and nearby islands, the Madura Society has established communities in numerous cities across Indonesia and even abroad. The Madura Society holds a remarkable position within the socio-cultural landscape of Indonesia due to their enduring presence, active involvement in the local community, and the constant narratives and anecdotes associated with them.

Gender stereotypes often involve making exaggerated or incorrect claims about the characteristics of males and females. As an illustration, a prevalent gender stereotype concerning males is that they lack emotions, while females are often portrayed as irrational or excessively emotional. A stereotype is a commonly embraced belief or prejudice about an individual or group, despite being overly simplistic and not necessarily reflecting the complete truth. Gender stereotypes can result in unjust and unequal treatment based on an individual's gender. This is called sexism. There are three fundamental categories of gender stereotypes. 1). *Personality traits*: As an illustration, women are frequently pressured to be accommodating and emotionally expressive, while men are commonly expected to possess self-confidence and display aggression. 2). *Occupations*: Certain individuals tend to make hasty assumptions that associate women with teaching and nursing roles, while perceiving men as more likely to be pilots, doctors, and engineers. 3). *Physical appearance*: As an illustration, women are often pressured to conform to expectations of being slender and elegant, while men are similarly expected to be tall and muscular. Additionally, there are stereotypes surrounding how men and women should dress and groom themselves, such as men wearing pants and having short hairstyles, and women wearing dresses and applying makeup.<sup>1</sup>

Gender stereotypes find their origins in patriarchy, which continues to be the prevailing system in our society to this day. The term "patriarchy" is commonly employed in everyday conversations. Patriarchy, in essence, entails the authority of the father figure extending over women within the family as well as younger males who are socially and economically subordinate. Patriarchy has been employed as a critical framework to elucidate the male-dominated aspects of authority and power within any given social system. Patriarchy inherently grants privileges to men over women, resulting in women having limited or no access to the material, sexual, and intellectual resources of society. In patriarchal societies, women encounter substantial obstacles when it comes to accessing education, attaining property rights, and exercising agency in matters such as marriage and various aspects of life. These challenges contribute significantly to the perpetuation of gender inequality and the reinforcement of socially constructed roles and norms for women, as exemplified by the Madurese community in their everyday existence. When examining these dynamics within the Madurese context, it is crucial to employ a scientific lens to

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<sup>1</sup> Eckel, C., Gangadharan, L., Grossman, P. J., & Xue, N. (2021). The gender leadership gap: Insights from experiments. *A Research Agenda for Experimental Economics*, 137-162.

understand the intricate interplay of cultural, economic, and societal factors shaping the experiences of women and their social status.<sup>2</sup>

There was research by Azura et al in 2023 which discussed the stereotype of children marrying young in Madura. In this case it is definitely still related to gender inequality. If we talk about early marriage in other areas, it is possible that early marriage that occurs among teenagers is due to the wishes of each partner, not coercion and demands from parents. Where, the teenagers dared to make the decision to continue to the level of marriage. However, this is different from the *Bandang Laok* tradition in that the woman is obliged to accept an arranged marriage or an invitation from her parents to proceed to a legal marriage. Local residents perceive marriage as a mechanism that can fortify existing interpersonal bonds, potentially resolve interpersonal issues arising from limited social interaction and communication between spouses, parents, families, and other stakeholders contributing to the matrimonial arrangements within the household. Furthermore, marriage is employed as a means of safeguarding and reinforcing social status and the preservation of lineage, tracing ancestral roots back to antecedent family structures. This practice is also intricately linked to the consolidation of accumulated wealth in the form of inherited assets, which subsequently become the inheritance rights of the succeeding generations within the familial lineage. In this context, a scientific analysis is required to comprehend the multifaceted sociocultural and economic dimensions of marriage in the studied community.

## B. Literature Review

### Definition of Stereotype

The stereotype shows all the images that exist in our minds and from these images we can use them to see the contents of the world and its surroundings.<sup>3</sup> So, when viewed from the definition presented by Lippman, stereotype is a thought or view (a picture of a person's head) from a person himself that can be used to see everything in the world. Stereotype is a belief regarding the social aspect in assessing or viewing the characteristics of a group and this belief is considered to be true.<sup>4</sup> From this definition, it can be concluded that stereotype is a view or perception of a group towards another group where this view is considered the truth. Stereotypes can produce 2 sides; positive or negative. However, many cases of stereotypes are found to be more negative because they do not really know someone or a particular group. This negative stereotype arises because a person's perception is not based on his understanding of the real truth about a group. However, stereotypes can also fade and disappear on their own if the person giving rise to the stereotype already really knows and understands a group (knows the real truth of the group or ethnicity concerned). From this it can be shown that stereotypes will have an

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<sup>2</sup> Ulummudin, N. I., Akbar Mawlana, Audea Septiana, & Martinus Legowo. (2022). Membongkar Budaya Patriarki Madura: Studi Fenomenologi Pasar Tradisional di Desa Labang sebagai Ruang Publik Perempuan Madura. *Jurnal Ilmiah Penalaran Dan Penelitian Mahasiswa*, 6(2), 142–158.

<sup>3</sup> Lippmann, W. (1922). *Public Opinion*. New York: Harcourt, Brace

<sup>4</sup> Manstead, Antoni S.R., Hewstone, Miles. 1996. *The Blackwell Encyclopedia of Social Psychology*, Oxford: Blackwell Publishing

influence on what is remembered and also what is felt by individuals towards a group or other ethnicity.

Stereotypes arise due to the tendency of one's thinking to be able to make a generalization but without differentiation. Another meaning of the word stereotype is a shortcut of thought made by a person or a certain group. In stereotypes, not only have one view but there are two views that can be positive and can also be negative. However, most people think that stereotypes lead to negative views and even do not hesitate to use these stereotypes as material for carrying out discriminatory actions from one group to another. It is true that there is a tendency for a certain group to focus more on aspects or things that are negative towards other groups.

### **Gender inequality**

Despite the fact that sex is distinct from gender, however frequently gender is identified with sex. Gender is assumed as the difference between men and women based on social or cultural construction and considered as the consensus in particular regions and cultures. Meanwhile, sex can be defined as the diversity between man and woman according to biological characteristics. The term gender is often assumed as a male-female differentiation that appears because of the cultural reality built by society<sup>5</sup>. Besides that, Gender can be defined as the difference in sex built upon culture, in which it's distinguished by their respective roles between men and women that are constructed by local culture related to role, nature, position in society and status. However, some people interpret gender as God's nature that can not be avoided by humans and can not be exchanged. In Conclusion, Gender is refers to the social aspect, while sex refers to the biological aspect.

One of the problems that appear in the construction of gender is inequality of gender. Gender inequality refers to injustice of human rights between men and women in various aspects of life such as aspects of work, education, politics etc. In the context of society, gender inequality is one of the reasons for gender bias in which socio-culture puts a woman as second in which men are more dominated in several aspects than women. There are five inequalities of gender that are taken by women, including 1) marginalization, it is the elimination process due to diversity of gender that leads to poverty. On the other hand, In the economic field, women are often sidelined because they are considered not the backbone of the family, so they get lower incomes and only do technical and routine work. 2) Subordination, that views and actions that put man are more dominant than women in several aspect of life, 3) Stereotype, it's standardization of roles that seem unchangeable and cause gender inequality, for example usually women are labeled or identified with negatives things such as weak, cowardly and crybaby, while men are identified with strong, brave and steadfast, 4) violence, this usually happens to women both physically and mentally. and then last 5) workload or double burden, in which career women will be burdened

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<sup>5</sup> Mulyadi, A. (2014). RELASI LAKI-LAKI DAN PEREMPUAN (Menabrak Tafsir Teks, Menakar Realitas). AL-IHKAM: Jurnal Hukum & Pranata Sosial, 7(2), 247–261. <https://doi.org/10.19105/al-lhkam.v7i2.327>

with multiple responsibilities.<sup>6</sup> It is because they not only have responsibility for their career, but also they have to take responsibility for household chores such as cooking, washing clothes, taking care of children etc.

Configuration of gender inequality is established by several things among its forms, strengthened, socialized even constructed socially through long process, consequently socialization of gender is perceived as the god's nature biologically and can not be rechange, so appears the consensus of male nature and female nature. In the case of gender inequality, women are more victims than men. It's because men are assumed and perceived as the main control in society and social life and public, while women are put as the second. This case is based on the theory of gender construction including feminism that refers to women characteristics labeled with images of peace, gentle, calm, emotional and rely more on instinct, and masculinity that refers to men who are considered strong, rational and protective.

### **Social Construction of Madurese Society**

Social construction refers to a consideration that has been made and received by the human in a society, generally it influenced by human action and interaction. Berger perceives social construction as the term that refers to describing a process through human interaction and action both individually or in a group continuously creating a fact or reality that had and subjectively experienced. There are several things that form the background of social construction including the reality of life and human interaction. In real life, interaction is one thing that is acquired by society both interaction individually or in a group, in which this interaction is a realization of social reality. In interacting, the society will acquire the same number of cases that are experienced between each other, consequently this case appears to considerations or consensus formed by the society itself.

In social construction, gender inequality is one of the biggest problems in society, certainly in Madura. As known, Madura is one of the regions in Indonesia that upholds religiosity and makes it a tradition and cultural responsibility and obligation. Apart from that, the Madurese community also perceives that there are differences between men and women in various aspects of life, this gets treatment and differences in how to be treated, protect and care for them. They think that Madurese women have a different position from men. The majority of Madurese women are within the scope of Islamic boarding schools. Madurese women will be admitted to Islamic boarding schools at the age of formal education with the aim of acquiring religious knowledge. This is done a lot because Islamic boarding schools are considered the best educational institutions by the Madurese community.<sup>7</sup>

<sup>6</sup> Karya Laksmi Pamuntjak: Kajian Gender. Bapala, 9(7), 1–15.

[https://scholar.google.com/scholar?hl=id&as\\_sdt=0%2C5&q=ketidakadilan+perempuan+dalam+kumpulan+cerpen+kitab+kawin&btnG=#d=gs\\_qabs&t=1684675553525&u=%23p%3DBoh\\_5TXpJv4J](https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=ketidakadilan+perempuan+dalam+kumpulan+cerpen+kitab+kawin&btnG=#d=gs_qabs&t=1684675553525&u=%23p%3DBoh_5TXpJv4J)

<sup>7</sup> Hidayati, T. (2009). Perempuan Madura antara tradisi dan industrialisasi. KARSA: Journal of Social and Islamic Culture, XVI(2), 62–74.

Furthermore, As era and culture have progressed, girls in Madura are considered more possessive than boys, they are restricted in many activities such as being banned from going out at night, not going out alone or even playing with friends. Madurese women receive stricter attention and control by their parents or family, even when they are working at a fairly mature age. In terms of history, generally Madurese people start working from a young age, namely in their teens when they have graduated from junior high school. In the context of work, Madurese people have a very high work ethic and enthusiasm, this is in accordance with the belief they hold that working is worship.<sup>8</sup>

The emergence of stereotypes stating that Madurese women will work in the household has sidelined education and the obligation to work for women. They believe that when a woman has a husband, she will only take care of household chores. This makes many Madurese women put aside their education and only focus on household matters. As a consequence, women's access to higher education is limited and minimal, so that only men are expected to become successors in improving the family economy. Even so, women can also work to help support the family's economy, but this is very minimal considering that many household chores are borne by women.<sup>9</sup>

### C. Method

This current study used a systematic method. It establishes through systematic techniques which studies of the current literature must be taken into account in a literature review that is based on a clear research topic<sup>10</sup>. The consistency and generalizability of past research findings to various sectors or samples can be evaluated using systematic reviews.<sup>11</sup> The procedure used to conduct a systematic review differs significantly from that of a literature review. The first gets started in a manner that is meticulously organized by searching for articles to review by following the correct path and including the various databases available. However, literature reviews are less systematic and just a few databases are used to get the articles.<sup>12</sup>

### D. Data Collection and Data Analysis

A systematic search was conducted in databases Google scholar and ERIC. These databases were selected since they contain the highest number of education-related studies. The search terms used included "Patriarki di Madura", "Gender inequality in Madura", "Gender and Patriarchy in Madura", "Inequality gender". Of the results returned, only research studies were

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<sup>8</sup> Anhary, T. P., Islam, U., Sunan, N., & Surabaya, A. (2023). KAJIAN SOSIOLOGI ISLAM TERHADAP PATRIARKI DAN BIAS GENDER DI MADURA. 6(2), 170–181.

<sup>9</sup> Anhary, T. P., Islam, U., Sunan, N., & Surabaya, A. (2023). KAJIAN SOSIOLOGI ISLAM TERHADAP PATRIARKI DAN BIAS GENDER DI MADURA. 6(2), 170–181.

<sup>10</sup> Wilt, T. J., & Fink, H. A. (2007). Systematic reviews and meta-analyses. *Clinical Research Methods for Surgeons*, February, 311–325. [https://doi.org/10.1007/978-1-59745-230-4\\_18](https://doi.org/10.1007/978-1-59745-230-4_18)

<sup>11</sup> Ueki, A., Ueki, K., Oguma, A., & Ohtsuki, C. (1989). Partition of electrons between methano-genesis and sulfate reduction in the Anaerobic digestion of Animal waste. *The Journal of General and Applied Microbiology*, 35(2), 151–162. <https://doi.org/10.2323/jgam.35.151>

<sup>12</sup> Robinson, P., & Lowe, J. (2015). Literature reviews vs systematic reviews. *Australian and New Zealand Journal of Public Health*, 39(2), 103. <https://doi.org/10.1111/1753-6405.12393>

taken into account. All the studies examined in this article were coded and analyzed by three researchers. By June 2023, the literature search had 20 journals that related with this research.

## E. First Discussion

### **What are the factors that influence the stereotypes of Madurese society?**

First, the stereotypes of Madurese society originate from a legend and also folklore. Then, these legends and folklore were passed down by our ancestors to one generation and then passed on to the next generation through word of mouth and this has happened since the pre-colonial era by the Dutch. For now, with the development of technology, all the legends and folklore about the Madurese are poured into a book.

Second, regarding the views held by other communities. In this case, as was done by the Sundanese and the Javanese, these two tribes had direct interactions with the Madurese. Then, the stereotype can be formed due to a view of the two tribes which initially is an everyday-defined social reality that continues to spread rapidly through word of mouth. This is also the same as the legends about the Madurese people who have been made into books. This book is also widespread in which the story has been formed starting from the pre-Dutch colonial era. Until now this has become an agreed reality which means that something is considered true because people are told that it is true.

Third, sourced from records and also reports by the Dutch colonial. These notes and reports by the Dutch colonists had a fairly large impact because they contained a written interpretation. The report and notes contain both positive and negative things. Negative things refer to the behavior, character, identity, and also the characteristics of the Madurese people. This report, which was made by the Dutch colonialists, has a deep impression on the views of the general public on the Madurese people. If we explore more deeply about the humors of the Madurese people, it can be concluded that the characteristics of the Madurese people as outlined in the Dutch colonial report have been absorbed therein. What is meant in this case is that the characteristics of the Madurese community as outlined in the Dutch colonial report influenced the general public's understanding of Madurese society. Furthermore, written reports by the Dutch colonists on the Madurese will certainly become the primary reference source in the academic and research world.

When viewed in general, it can be said that there is no record that specifically discusses the identity of the Madurese society in the pre-colonial era. In contrast, records about the Madurese society can only be found in a historical context of the relationship that occurred between the local government and the central government, namely in the Mataram Kingdom, especially at the end of the Mataram reign, namely between 1726-1745. However, it cannot be denied or denied that the debates and relations that occur between the Madurese and outside Madurese have shown a separate interpretation of the Madurese. Then, it becomes a starting point to build a stereotype about Madurese society from that interpretation. This stereotype circulates very rapidly from one individual to another and in different contexts, it is also found in

the form of folklore or erosion, and humor or even more cruel, namely nothing more than just nonsense or an insult. towards the Madurese.<sup>13</sup>

Time after time, stereotypes or stories about the Madurese people continue to spread more and more rapidly in the form of folklore which is passed on orally from one individual to another. In accordance with historical developments, it can be said that the earliest party to make a note as outlined in writing about the Madurese was the Dutch. There may be records made by parties other than those made by the Dutch, but the most easily found written records are written records that were collected by the Dutch during their time. Therefore, it can be said that the Dutch colonial government became the earliest party to provide a view of the formation of the identity or image of the Madurese people from an authority-defined point of view.

Stereotype sets in which these stereotypes show that the Madurese always get negative views from people other than Madurese, especially the Javanese. One of the core aspects contained in this chapter is the stereotype regarding the physical characteristics of the Madurese people compared to the physical characteristics of the Sundanese and Javanese people.<sup>14</sup> The physical characteristics of Madurese men have been described as very rough, they have rough skin, have strong and stout bodies, bodies tend to be thinner and thinner, and they also have a strong body.<sup>15</sup> The height of Madurese men ranges from 160 to 170 cm, which is said to be smaller than the proportion of heights of people outside Madura.<sup>16</sup>

A difference in the characteristics of Madurese men compared to Javanese. The Madurese have a more robust body and are also very muscular but their bodies are not tall, their faces are wider and also not smooth, their cheekbones seem to protrude and look very rough. In this case, the face of the Madurese man shows cruelty and the Madurese man has a heavy skull, has more prominent facial features than the others, and has a face that is considered less handsome. A Dutch preacher known as Esser formulated that Madurese men in the Sumenep area often looked like barbarians.<sup>17</sup>

In addition to the physical characteristics of Madurese men, so do Madurese women who are described as less attractive than Javanese or other people. The characteristics possessed by Madurese women are shy and clumsy, damp and their faces are not beautiful. Madurese women are also said to be less beautiful than women in West or East Java, and Madurese women are considered to be women who look old quickly and at a young age their faces already look muscular and wrinkled. Then, the smooth and beautiful facial features that make Javanese women look attractive, this is very rare to find among Madurese women.<sup>18</sup>

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<sup>13</sup> Applicable, N., & Repository, I. (2007). Java 's last frontier : the struggle for hegemony of Blambangan , c . 1763-1813.

<sup>14</sup> Dijk, Kees van, Huub de Jonge, and Elly Touwen-Bouwsma. "Across Madura Strait: The dynamics of an insular society." (*No Title*) (1995).

<sup>15</sup> Sukimi, Mohamad Fauzi. "Cerita rakyat dan stereotipe dalam konteks pembinaan identiti Madura (Folklores and stereotypes in the context of identity construction of the Madurese)." *Geografia* 8, no. 9 (2012).

<sup>16</sup> Sukimi. *Cerita Rakyat*.

<sup>17</sup> Sukimi. *Cerita Rakyat*.

<sup>18</sup> Sukimi. *Cerita Rakyat*.

But at the same time, Madurese people are also considered to have good qualities. It shows that the Madurese people are considered loyal, careful, cheerful, brave, passionate, diligent, funny, and full of passion. However, these positive traits seem to be covered by the negative traits of the Madurese. These positive traits can only develop and also appear under certain circumstances, such as when they are organized, safe, under guidance and supervision.<sup>19</sup>

In Madurese society, both men and women are praised because they have high enthusiasm when they do a job, even though they are always considered unsuitable for doing difficult jobs, such as mowing grass, plowing land, and cleaning forest. The Madurese, both men and women, are welcomed to work in the fields in East Java. So that in the 1930s, hundreds of thousands of Madurese worked in the East Java area either permanently or part-time. The Madurese were only suitable when they were in a position in a job that did not require a high degree of skill and most employers considered the Madurese to be a factor. The Madurese will never be able to match the working ability of the people in Java.<sup>20</sup>

These are all stereotypes that must be borne by Madurese people, both men and women. Of course, not all of these stereotypes are true. In the daily life of the Madurese people, judgment based on rational scientific thinking is not everything. The stereotype cannot be a desire with the aim of stating the truth but there are times when the stereotype is more of a delusion or an illusion. Stereotypes have a contribution to a person's judgment and stereotypes are also often considered true by some members of society. But a society that performs a stereotype without thinking deeply about whether the stereotype is actually true or not. Finally, stereotypes have an influence on one's thoughts and actions.

## F. Second Discussion

### **How is the process of spreading stereotypes towards Madurese society?**

Stereotypes against Madurese continue to spread throughout Indonesia using two methods, namely the mass media and migration. Through the process of population migration, interpretations of the Madurese community are spread verbally to other communities (not Madurese) based on actual experiences which are referred to as everyday-defined or based on stories obtained from other people which are referred to as second hand knowledge. There are also not a few stories about the Madurese that have undergone changes so that they become humorous or humorous stories which contain a core story that aims to humiliate or belittle the position of the Madurese. Those humors regarding the nature of the Madurese people who are considered funny, strange, straight, and village-based will of course be easier for other people to remember compared to folklore and legends about the glory of the Madurese.

Through the mass media, the dissemination of humor and stories takes place more widely. An example is in film media. An actor named Kadir has a very big influence when he plays a role to introduce the character of the Madurese people in Indonesia. Kadir is a figure who was born in Lumajang, East Java, he is a comedian and actor in Indonesia who often applies the Madurese dialect in his acting with the comedy group Srimulat. Kadir is with another actor,

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<sup>19</sup> Sukimi. *Cerita Rakyat*.

<sup>20</sup> Sukimi. *Cerita Rakyat*.

namely Doyok. He became very famous when he finished starring in several films in 1987<sup>21</sup>. From this, Kadir can be considered as an ambassador who always introduces Madurese characters and dialects throughout Indonesia.

## G. Third discussion

### How is gender inequality in madurese society ?

Inequality of gender is one of the most popular cases of social construction, including in Indonesia. There are several factors that cause inequality of gender, one of them is patriarchy. Moreover, several regions in Indonesia applied patriarchal values, one of them like "Pengantar Gender dan Feminisme" states that patriarchy is a social system that puts men as primary rulers.<sup>22</sup> The patriarchal system that dominates society causes gender inequality to arise which affects various aspects of human life. In this case, men are perceived as more of the main control in society, while women have little influence or even have no general rights in society, both economically, socially, politically etc.

Gender inequality makes a patriarchal culture that restrains women's freedom into narrow spaces.<sup>23</sup> Women are restrained by men who are too dominant in leading the household. Particularly in Madura, as a wife, women are limited in carrying out activities such as working and staying outside the home for long, their activities are limited to cooking, taking care of children, washing clothes and cleaning the house. The popularity of this assumption has an impact on several aspects of life such as cultural aspects, social aspects, educational aspects etc.

Furthermore, gender differences are a phenomenon that often occurs among the Madurese community. They assume that men and women are different both physically and socially in society. Generally, men are perceived to have a public role and women are considered as a domestic role. Consequently, in aspects of social life, men are more dominant than women. Indeed, almost all of the existence of social regulations in society, starting from the head of the family to regional leaders, is led by men. Subsequently, this distinction in treatment between men and women creates the image of the issue of many gender inequalities in Madura. It can be concluded that, system of patriarchy is implemented in Madurese society in which gender inequality appears.

However, acquiring a solution to the gender inequality control issue is challenging. Madura has a strong patriarchal culture.<sup>24</sup> Besides that, in Madurese culture, men have traditionally been regarded as superior to women.<sup>25</sup> Furthermore, the creation of patriarchal culture in Madura's society is also aided by the city's traditions and fundamentalist religious

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<sup>21</sup> Sukimi, M. F. (2012). Cerita rakyat dan stereotaip dalam konteks pembinaan identitas Madura Folklores and stereotypes in the context of identity construction of the Madurese. *Malaysia Journal of Society and Space*, 9(9), 22–38.

<sup>22</sup> Rokhmansyah, Alfian. (2016). *Pengantar Gender dan Feminisme: Pemahaman Awal Kritik Sastra Feminisme*.

<sup>23</sup> Listyani, R. H. (2018). *Sosiologi Gender*. Unesa University Press.

<sup>24</sup> Hannan, A. (2016). Gender dan Fenomena Patriarki Dalam Sosial Pendidikan Pesantren (Studi Tentang Hegemoni Kiai Pesantren Terhadap Sosial Pendidikan Bias Gender). *Seminar Nasional Gender Dan Budaya Madura III, Madura: Perempuan, Budaya & Perubahan*, 229–234.

<sup>25</sup> Prastiwi, M. I. (2016). *Perempuan dan Kekerasan*. 9(1), 61–68.

beliefs.<sup>26</sup> A thick patriarchal culture in society makes the oppression of village women look so real. Various forms of women's oppression are implemented, such as exploiting women's bodies only as lust gratification, kitchen cooks, domestic workers, lifelong caretakers, making it difficult for women to enter public spaces. Even when women have abilities that are on par with men such as career abilities, adaptability and intelligence.<sup>27</sup> The great possibility of the existence of gender equality when viewed from the quality of women in public work.<sup>28</sup>

## H. Fourth discussion

### How stereotypes influence gender inequality and the social construction of Madurese society ?

One of the contributing factors of gender inequality is cultural factors. Madura is still known as a society that is strong in its prior culture and tradition which is still applied nowadays. Apart from that, the Madurese people continue to place a high emphasis on religion and incorporate it into their cultural obligations and ethical traditions. The Madurese people have done this for many years. For instance, they separate the containers for men and women in accordance with social customs based on religion and beliefs that are passed down from one generation to the next. Another factor that contributes to gender inequality in Madurese society is education and stereotypes. It provides a lot of impact towards gender equality because in this case Madurese people perceive that there are differences in terms of identity between men and women. In a study of Madurese women's responsibilities to education and job, which are beginning to be ignored as a result of the stereotype that state women only contribute to the domestic sector after they are married.<sup>29</sup> This perspective becomes embedded in Madurese society and is supported by a number of social institutions, which eventually evolved into accepted social facts regarding the status and role of women.

One of the issues related to how stereotypes influence gender inequality in Madurese regarding culture is getting married at a younger age. As known, Madurese was famous for their tradition of getting married at a young age. There are many factors that cause "early-age marriage" such as economic factors, education, religion, tradition and family. Moreover, this phenomenon is also influenced by patriarchal culture and social constructions formed by society such as women are recipients of livelihood and only involved in the domestic sector. Historical aspects and a strongly entrenched patriarchal culture finally put in place women as parties who are subjugated through relationships of inequality power both personally and through country settings. The position of men is at the top of the hierarchy while women are in the lower level. This cultural domination Patriarchy is the background of the phenomenon of "early-age marriage"

<sup>26</sup> Hefni, Mohammad. (2019). Islam Madura: Sebuah Studi Konstruktivisme-Strukturalis tentang Relasi Islam Pesantren dan Islam Kampung di Sumenep Madura (R. Zaiful & T. Subakti (eds.); Pertama). Literasi Nusantara.

<sup>27</sup> Read, E. (2020). Mito Inferioritas Perempuan. Independen.

<sup>28</sup> Navlia, R. (2020). Pergeseran peran Gender di Pondok Pesantren Al-Amien Putri 1 dan Tahfidz Al-Ifadah Sumenep-Madura [Universitas Islam Negeri Sunan Ampel]. <http://digilib.uinsby.ac.id/id/eprint/44999>

<sup>29</sup> Anhary, T. P., Islam, U., Sunan, N., & Surabaya, A. (2023). KAJIAN SOSIOLOGI ISLAM TERHADAP PATRIARKI DAN BIAS GENDER DI MADURA. 6(2), 170–181.

that brings its own suffering to women.<sup>30</sup> In the Bangkalan Madura region, 154 couples got married at a younger age than the minimum age for marriage in Indonesia, which is 18 years.<sup>31</sup> Talking about gender equality, women must consent to arranged weddings and parental invitations to prolong a legal marriage. This contributes to stereotypes where a woman who marries after the age of 25 is referred to as an "old maid." In order to protect their lives from being mocked in their communities, ladies indirectly need to accept the invitation. Apart from that, a woman's nature after marriage is only as a housewife, and then also her rank is below men, she is less logical when making decisions and considered weak women.

## I. Conclusion

In summary, it is common for many individuals, particularly within the Madurese society, to conflate gender with biological sex. However, a more accurate understanding of this concept reveals that gender pertains to the distinctions between men and women that are rooted in social and cultural constructs, which are shaped by prevailing norms and consensus within specific regions and cultures. In contrast, biological sex is a classification based on inherent physiological attributes. Consequently, sex primarily relates to biological characteristics, whereas gender pertains to social and cultural aspects.

In the context of the Madurese community, characterized by a strong adherence to religiosity and cultural traditions, the issue of gender equality presents a substantial societal challenge, particularly for Madurese women. This challenge is exacerbated by the prevalence of a patriarchal culture that bestows greater authority and dominance upon men in various facets of life. Consequently, women's participation in public spheres, including education and politics, is often marginalized. This dynamic is influenced by a multitude of factors, with stereotypes being a significant contributor to the perpetuation of these gender-based disparities. A scientific examination of these dynamics is essential for a comprehensive understanding of the social and cultural factors at play within the Madurese society.

Persistent stereotypes directed at Madurese individuals persist to the present day. Stereotypes are characterized as the cognitive perceptions held by one group or individual toward another group, encompassing both favorable and unfavorable perceptions. Nevertheless, stereotypes assigned to Madurese people tend to exhibit a proclivity towards unfavorable attributes. Individuals external to Madura frequently harbor the notion that all Madurese individuals are inherently aggressive, possess a rugged demeanor, maintain untidy appearances, and the like. However, it is imperative to recognize that such generalizations do not accurately represent the entirety of the Madurese population. Beneath these stereotypes, many Madurese individuals exhibit commendable qualities and virtues that often remain obscured by the prevailing negative stereotypes upheld by outsiders.

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<sup>30</sup> Wahdania, W. (2019). Sosiologi Masyarakat Madura. *Jurnal Sosiologi Reflektif*, 13(2), 405. <https://doi.org/10.14421/jsr.v13i12.1654>

<sup>31</sup> Ulummudin, N. I., Akbar Mawlana, Audea Septiana, & Martinus Legowo. (2022). Membongkar Budaya Patriarki Madura: Studi Fenomenologi Pasar Tradisional di Desa Labang sebagai Ruang Publik Perempuan Madura. *Jurnal Ilmiah Penalaran Dan Penelitian Mahasiswa*, 6(2), 142–158.

It can be deduced that gender inequality, stereotypes, and social construction are interrelated societal issues, and their interplay significantly impacts various facets of life. Notably, these three components exhibit intricate interconnections, making it crucial to address them holistically. Raising community awareness regarding the adverse consequences of stereotypes in social construction is of paramount importance. Initiatives such as enhancing the quality of education within the community and empowering women to participate actively in politics, education, and other domains can mitigate the perpetuation of stereotypes and contribute to dismantling the barriers imposed by gender inequality. A rigorous scientific examination of these interconnected issues is essential for the formulation of effective strategies aimed at fostering a more equitable and inclusive society.

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