

Batik Entrepreneurs': A Gender Study of Madurase Women against its Local Tradition

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Abstract

One of local traditions in Madura is an arranged marriage. What a unique culture it is since it may be occurred when a bride to-be since she is at her mother's womb. This research has three purposes. The first is to examine the sexist oppression challenged by rural women in Madura. The second is to analyze solidarity obtained . The last is to elaborate personal basic power exercised so that they are able to be a creative industry entrepreneur. The theory applied in this research is bell hooks (1984). The ethnography research with the interview towards the subjects of the research and the representative of the related agencies in Madura and visiting the social media and the official web of the related agencies in Madura are used in order to conduct the research. The results show that they experience sexist oppression caused by the attachment of sexism embedded in the local tradition that is an arranged marriage. The social circle as the supporting systems lead them to be able to exercise their personal basic powers. Those are necessary to transform themselves to be young creative industry entrepreneurs who promote batik from local to global.

Keywords: Batik Entrepreneur, Gender Study, Local Tradition, Madurase Women, Solidarity.

I. Introduction

Madura is an island in the northeast of East Java and is separated from the island of Java by the Madura Strait. There are several kinds of local culture in Madura and one of them is the tradition of matchmaking (abekalan). Before the Suramadu bridge was built to connect the islands of Madura and Java, the island of Madura was an island that was less developed economically, educationally, and culturally (Elysia, 2014). This has become one of the triggers for the abekalan tradition to become a socio-cultural phenomenon that often occurs in several villages in the four districts in Madura. Abekalan has become a tradition from the past

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until now, as experienced by the millennial generation. Abekalan is the initial process to get to marriage which is carried out by the parents of the prospective groom and bride. They agreed to match their sons and daughters to form a household. There is no minimum age limit for prospective brides and grooms who will be matched by their parents. There is even an arranged marriage that has been carried out since prospective bride was in the womb (bhakal eko-akoaghi) (Karisyati & Moh, 2017).

After carrying out abekalan, then the marriage of their sons and daughters is carried out. Marriage after the youngest matchmaking is carried out when the bride-to-be has finished her first menstrual period (Karisyati & Moh, 2017).

There are several previous studies on matchmaking in Madura. Rofika and Iswari (2020) conducted research on several factors that influence the ongoing marriage of young people in Madura. Some of the triggering factors are because it was preceded by an arranged marriage, to avoid adultery, readiness for adult responsibilities, from rural areas, low education levels, and the financial inability of parents. Similar research was conducted by Bawono, et.al (2020) on several factors that support the achievement of subjective well-being, namely harmony and happiness in early marriage. Since childhood, incantations (black magic practices), education, religion, SES, and falsification of the age of marriage. Some of the consequences of early marriage are also the focus of the research, namely household disharmony, difficulties in meeting household needs, problems with children's education and child care, and inequality in partners that triggers divorce.

Madura is an archipelago with topographical conditions surrounded by the Madura Strait so that being a fisherman is one of the livelihoods of the population. The wives busied themselves with batik while waiting for their husbands to return to fishing activities. Madura batik has long been favored by various groups ranging from local to international. Therefore, historically batik is a leisure activity of a wife and then women become the most important and main actors starting from the process of making batik to marketing batik to the hands of consumers. The making of batik which is done together is an embodiment of the strong value of togetherness between them.

A number of studies have been carried out related to Madura batik. Alwiyah, et.al (2020) explained in their research about several important factors that influence batik entrepreneurs, the existence of batik, and changing their perspective on media platforms and information

technology to support their business. Several ways for batik craftsmen to survive and improve the quality of their batik skills are also the focus of this research.

Related research was conducted by Hengky (2018) which revealed several competitiveness factors that need to be improved related to policies. The unique style of cultural design and creative human resources are essential factors in increasing competitiveness. The local government is expected to participate in an effort to help make handicraft production patents by holding training to improve the quality of handicraft production related to different designs that reflect local culture. The government is expected to strengthen efforts to promote a distribution site that can facilitate purchasing access to some tourists.

The Madurese community is famous for the spirit of gotong royong in various community activities. Community activities that involve women are no exception, the spirit of mutual assistance is a value that unites them. These social values have been rooted in living together in society. With these values, heavy work, difficult problems, faced by someone will turn out to be light and easy. In addition, intimacy or a sense of belonging, caring, loving is growing. Another benefit is that existing differences are not clearly visible so that potential disputes can be minimized.

Similar research conducted by Rochmadi (2020) explains the goodness of the Madurese community which later becomes a behavioral guide. A guide to interacting with other people for their daily needs and their benefits to support the success of the Madurese community in the economic and career fields. Uphold honor; respecting parents, knowledgeable people, leaders, and guests; and family ties, mutual help, and high solidarity with one another are the virtues of the Madurese community. Besides, the goodness becomes a guide in behavior. Normalia, et.al (2020) conducted a similar study on Madurese in Sungai Segak village, Kalimantan. They have a high sense of kinship so that in every action and activity they prioritize cooperation or mutual assistance between fellow residents. For example, at the time of holding a celebration or celebration of the big day of Maulid, namely the birthday of the Prophet Maulid Muhammad SAW; tahlilan, namely sending prayers for deceased relatives, and so on.

Some of the studies described above are research on matchmaking and early marriage in Madura, Madurese batik, and the value of helping the Madurese community. The three major themes are examined separately. And there is no confirmation from previous research that

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abekalan which is then followed by the child-marriage is a form of sexist oppression in terms of limitation of access to education opportunity. There has been no previous research that analyzed solidarity which is the basic value of the local community to grow basic power and with power enable him to transform into a central figure in the home batik creative industry. The vacancy of research on three issues related to gender that is carried out in a sustainable and comprehensive manner as well as other vacancies invites researchers to conduct this research so that updates will be available.

These three issues are the objectives of this research. The first objective is to describe the sexist oppression experienced by women of the millennial generation as craftsmen and traders of the Madura batik creative industry in the four districts of Madura. The second objective is to explain the solidarity that supports them to achieve the spirit of Sisterhood and to develop personal basic power. The third objective is to describe the personal basic power they practice to stop sexist oppression until they are able to actualize themselves as Madurese batik makers and entrepreneurs for financial independence and economic improvement for their families and surroundings.

By applying the theory of bell hooks (1984) the research conducted by the researcher on this occasion made it possible to analyze the three issues related to gender thoroughly and present research on supply from a different perspective and connected with two other issues regarding gender. It starts with the issue of sexist oppression in the abekalan tradition experienced by respondents in Madura, then continues with how solidarity from social circles is able to grow strength in respondents, and ends with how strength is exercised by respondents so that they are able to rise up and make changes in themselves.

This is where the novelty offered in this research. It is not only novelty in terms of analyzing three gender issues on an ongoing basis but also novelty in ideas about issues raised from bell hooks (1984) thought, namely culture that has an influence on the three issues related to gender.

bell hooks' (1984) explanation of sexist oppression describes the situation of middle-class white women in the USA as victims of mental, physical, spiritual violence that they experience every day, they are weak in changing their condition because they do not realize that they are victims. They do not voice themselves as victims because everything is accepted without protest so they are described as non-existent. Women with different racial, class, and

sexual behavior backgrounds and who are victims of discrimination, exploitation, domination, and oppression are not included in the above conditions. From here, bell hooks (1985) initiated the feminist movement to stop sexist oppression and male domination in order to achieve social equality with men.

The movement refers to women with differences in race, class, and sexual behavior who are victims of discrimination, domination, exploitation, and oppression. Through the bell hooks feminism movement (1984) they were fought to be free from sexist oppression and male domination to achieve social equality with men. With the spirit of Sisterhood, namely the ability to eliminate prejudices because of the division of differences in race, class, privilege and sexual behavior so that a bonding will be created that is grown from sharing sources, not a feeling of the same fate as a victim. The spirit of Sisterhood is able to grow the power to stop sexist oppression and achieve social equality with men. The subjects of this research are millennial generation women in the four districts in Madura who are active in the Madura batik creative industry. Interview is one of the data collection techniques needed in this research. Thus, the ethnography design (LeCompte & Jean, 2010) is carried out in this study because it analyzes the case of matchmaking as a local cultural tradition and how women's basic power responds to this culture so that they are able to actualize themselves.

II. Findings and Discussion

The findings of this study were obtained from interviews with several selected respondents in the districts of Bangkalan, Sampang, Pamekasan, and Sumenep Madura. They are millennial generation women who are engaged in the Madurese batik creative industry and experience a period of provision and their work as local batik craftsmen and or entrepreneurs which is a family heritage business. Besides that, officer interviews and visits to official websites and social media with several related agencies such as the Pamekasan women's empowerment office, the Pamekasan youth, sports and tourism office, and the Pamekasan industry and trade office complete the data needed in this research. The findings of the study are divided into three parts according to the purpose of this study, namely data on sexist oppression, solidarity, and power. The research findings are then discussed based on the bell hooks theory of feminism (1984) to get an overview of the three issues related to gender experienced by the respondents. Several quotations from previous related studies are included to support the discussion carried out in this study.

2.1. Sexist Oppression

The findings obtained from interviews with respondents in villages that are famous for producing Madura batik, that on average they undergo abekalan period when they are at the cottage or equivalent to the junior high school period or the beginning of high school or the equivalent. Their average age at the time of the interview was between 27 -35 years old and engaged in activities as batik craftsmen or businessmen in the village of Tanjung Bumi Bangkalan sub-district, Sampang sub-district village, Proppo Pamekasan sub-district, and Pekandangan Barat sub-district Sumenep. Kota and Pekandangan Barat sub-districts were represented by one respondent each as a craftsman and two sub-districts, namely Tanjung Bumi and Proppo, were represented by one respondent each as local batik craftsmen and entrepreneurs.

Some of the respondents went through a process that was almost similar to each other, namely with the basic process of the father of the prospective groom stating his intention to propose to the daughter of the father of the prospective bride. At the time of stating the intention, the prospective groom is aged between 23-30 years and has worked as an entrepreneur or farmer. While the age of the bride and groom is between 14-17 years old and they are currently boarding or junior high school or early high school or equivalent. The father of the bride's side agreed to this and other family members also followed the opinion of the head of the family. The bride-to-be as a member of the family must follow her father's decision with full obedience.

After a few months, it was followed by a marriage between the respondent and their respective husbands from the results of the abekalan . Respondents accepted their husbands from the results of their father's choices and decisions without being able to ask or protest even though they did not know him before and even only knew him during the abekalan procession and without any rejection. Because they were married, the respondents had to stop their schooling or boarding. With this marriage, the respondents had to fulfill their obligations as wives and mothers for their children. Besides that, they must also follow social rules, namely limiting interactions other than with relatives from the female side or the male side with the permission of the husband.

From the research findings, it can be discussed about the attachment to sexism of the abekalan tradition experienced by the respondents. Bell Hooks (1984) mentions attachment to

sexism as a trigger for discrimination, exploitation, and oppression of women. In the case of abekalan experienced by respondents in this study, several views of the local community that show attachment to sexism and become a trigger for the abekalan tradition occur so that it has an impact on respondents who experience discrimination, exploitation, and oppression which will be described in the section on sexist oppression.

a. Tak Pajuh Lakeh

This term is the perception of the people in the village where stay respondent from fourth districts in Madura for women who don't get married at the age that are already above sixteen years old. The perception becomes the main reason for the respondents' fathers to wed the respondents off immediately at a young age. That has a purpose to avoid gossip from the neighbors around that is the respondents are spinsters (tak pajuh lakeh) and it is a disgrace for the family and the respondents themselves. For that Sari (2016) wrote that number of child marriage in lower than sixteen years old on Madurese society is classified as high and one of the reasons is the existence of that sexist mindset. .

A Spinster is a gossip from the society around and it causes a father, his family, and a daughter herself will bear the shame when a daughter has not marry yet until sixteen years old. As outlined by Rivai (2019), that a father feeling worry if until mature his daughter has not marry yet. A daughter who is a spinster becomes a gossip from the surrounding and they also ridicule a spinster against a daughter. This social phenomena is indications of sexist oppression of Madurese women which undergo matchmaking and child marriage.

This perception is embedded in local culture and institutionalized through the abekalan tradition and socialized through negative predicate for girls who have entered the age of 20 years and are not yet married. This perception is sexist which labels women like merchandise with the term tak pajuh (not selling). In other terms it is a spinster and this will bring disgrace to the person concerned and to his family. In accordance with the explanation of bell hooks (1984) that women are divided into class, race, and sexual behavior and those who are considered the best by society have the potential to oppression to those who are lower. Likewise, what happens in the case of women who have not married until the age of 20 are women who according to the local community are less valuable than those who are married at a younger age. So that it is called tak pajuh lakeh which represents the worth of women in the

eyes of the local community if they have been married to men. Otherwise, it will be looked down upon.

b. Torok Ocak

Term the refer on compliance requirement children, especially girls on person The old perception of the local community is socialized from generation to generation and becomes a value held by the local community. This value is the cause when parents match their daughters, then the daughter must poke fun at the parents' intentions. The daughter does not have the power to refuse or express her opinion because it will be considered not a funny person and against her parents. It can even make children labeled a big sinner and disobedient to their parents.

A perception that is upheld in society with the intention that a child, especially a girl, she must follow the intentions or advice of parents. No opportunity was given to voice herself either agree or disagree. Torok ocak as a perception that shows the power of parents, especially fathers as the head of the family to their children. This hierarchy in the family has the potential for oppression to occur in family members. In the case of abuse, a father who occupies the highest hierarchy in the family is in power to exercise oppression in terms of imposing his will on his daughter without asking for negotiations (bell hooks, 1984).

c. Esantet

The perception of the fear of esantet (getting magic) if the male father's request for abekalan is not accepted encourages the female father's father to accept the abekalan application . The consequences can be in the form of the daughter not getting married in the future. This is believed by the local community as a result of being used by male families so that they cannot marry other men (ekoncih). It could also be that the result is that the daughter suffers from a psychological disorder or is physically ill that cannot be cured medically. This is also believed by the community as a result of esantet performed by the male family because the application for supplies was rejected by the female family. In order to avoid this, the father's application for assistance was immediately accepted by the woman's father and soon the marriage took place where the bride-to-be was under the age of 15-18 years. According to Bell Hooks (1984) this condition reflects that the male family oppresses the female family by forcing their will on the female family. If it is not followed, then the man exercises his power with esantet . The position of the male family is higher in the

community's view, therefore if it is rejected, it means that the female family will become embarrassed because rejection means demeaning.

Some mindsets that contain local cultural values and contain sexist elements are the main triggers for the abekalan tradition and continued with underage marriage. This then gave rise to sexist oppression. Several types of sexist oppression were experienced by some respondents as a result of undergoing prostitution and underage marriage. But basically each respondent gets the same impact.

a. Verbal Abuse

Child marriages often lead to verbal abuse on the wife. This sexist pressure is triggered by several things, namely domination of a husband in family and a patriarchy system that wife is husband's right. Husband feel as head family which entitled to do what even to his wife because she has becomes his rights. This can also be caused by a husband who is still young which has emotional instability. Thus, it cannot be denied when the wife makes a mistake or does not carry out obligation look after house ladder with good, often cause emotional husband and verbal abuse will got by wife.

Insults, abusive, and ridicule from husband on wife in situation like that often occur. Thing this is pressure sexist which give impact no good for wife in home ladder. This is as explained by Bell Hooks (1984) that in a patriarchal society the position of men is higher than women so that women are looked down upon and deserve any treatment from their husbands. Including the ridicule that the husband gives to his wife as an expression of anger. This is because there is a mistake made by the wife or there is a husband's dislike for his wife. This reflects sexist behavior and gender inequality where crimes against fellow humans occur.

b. Prohibition to Continue Study

Underage marriage causes respondents as wives to break up school. Wife no again can continue to school like their peers. School is considered no longer important for a wife. Duties and responsibilities the main wife is to take care of her husband and take care of the household. The wife has to shift all the focus of her attention only on family new together her husband. Respondent accept it. But sometimes envy occurs if hear or see social media or peer stories about the experience in school.

This situation is as described by bell hooks (1984), that in the relationship between men and women in a patriarchal society, sexism that occurs is marked by the actions of men doing

oppression on women. As experienced by respondents in each district that they get restrictions on accessing education. This is because the husband who has become the head of the family forbids his wife to continue her education. Husbands demand their wives to focus on their obligations to pay attention to the needs of their husbands, children, and do housework. Husbands think that women don't need high school because in the end they just stay at home. The thought is sexist thought and the wives accept it as obedience because it has become a local culture.

c. Physically and Psychologicly Burden

The obligation to take care of husband, children, and take care of the house must be carried out 24 hours a day, it becomes a physical and psychological burden for respondents. This is especially true if the respondent has to do it alone because there is no one to help . At a young age, the respondent must accept and carry out this great responsibility without being able to complain. Besides that, respondents still have to divide their energy to do additional tasks helping in the fields, raising livestock such as chickens, goats, birds, and ducks. Respondents also carry out batik activities in their daily activities because this activity will increase family income.

The density of activities that the respondent has to undergo every day makes the respondent not have time for himself. They also don't have enough rest time. This situation creates a physical and psychological burden for respondents even though they are unable to voice because it is an obligation and naturalness because their parents and the surrounding community also experience the same thing. Responding to this situation, Bell Hooks (1984) explained that sexism occurs when men exploit women. Exploitation of energy, mind, and soul is experienced by respondents while carrying out their obligations as a wife. They must be strong physically, mentally, and spiritually in carrying out their daily routines because life must go on.

2.2. Solidarity

The following are some of the findings of research on solidarity that built for respondents as “victims” of sexist oppression due to supplies and early marriages that have been undertaken. For each the solidarity obtained is accompanied by a description of sharing resources power and strength. It is the true value of solidarity as the support for women facing sexist oppression. With thereby, benefit which caused is the spirit to unite to face,

through, and stop sexist oppression. No To do bond with method share experience as a victim of sexist pressure, because it will only weaken spirit for fight oppose pressure sexist, because the reason to unite is the fate of fellow victims pressure sexist.

As explained by bell hooks (1984) that women must life and work in solidarity. Solidarity is very needed to fight sexist oppression. Women are better bond no based on equality fate as victims, but based on shared strengths and resources. This is the type of bond that is the essence of Sisterhood . Women must learn the true meaning of the value of Sisterhood . The obstacle that separating women must be eliminated in order for solidarity to exist, cause of change and transformation of society as a whole could not be expected. In line with thinking the, system patriarchy in society faced by respondents can not be changed completely, then what can be done is with pro active They build solidarity from social circles . Thus when solidarity is built for respondents, that's when the problem of sexism that is faced is overcome and the differences between respondents due to diverse backgrounds among respondent could be eliminated.

a. Solidarity Family

Family solidarity is the most primary thing for respondent for permanent have spirit in moment undergo crisis self in house the stairs. Wrong one form bond brotherhood which is formed from a sense of empathy for the closest family such as biological mothers to the respondent, fosters energy and strength for him. The respondent's mother recounted an experience that experienced in time supplies and wedding early, and this Becomes factor grow source power for respondent for have flavor patient and spacious chest in face pressure sexist this. The respondent's mother is the closest and foremost person in assisting the response obligations as a wife. She helps take care of children, take care of the house, take care of pets, and make batik. This is very possible because the respondent's family lives in the same yard as the mother's family. The close proximity of living makes them connect and cooperate in several affairs easily. This is a reflection of where the Madurese people live, which is known as the taneyan lanjeng , which is a long yard.

The respondent's mother is able to release her limits as a mother who is hierarchically above the respondent who must be served (bell hooks, 1984). However, he actually helps with activities that the respondents have to do every day. He also acts as a friend to talk to the

respondent so that the respondent can tell stories and chat. This can be a substitute for social friendships that must be broken when respondents have to undergo early marriage.

This also reflects the values that exist in the Madurese community, namely mutual cooperation. With this value, the difference in position as a mother and child that allows division can be eliminated. The spirit of mutual cooperation embedded in the heart is able to break the gap that can occur because of the position as mother and child. Therefore, solidarity is built for respondents so that respondents can carry out their heavy obligations and can go through physical and psychological burdens.

In his explanation of solidarity, Bell Hooks (1984) proposed sharing sources that are owned so that a strong bond will be formed. Like the respondent's mother who has shared her physical, mind, and heart abilities with the respondent. This creates a bond between mother and child and gives the respondent strength to face their new tough obligations. So that this can stop the effects of sexist oppression, namely the physical and psychological burden due to heavy activities as a wife and other additional tasks. Respondents do not feel as a heavy burden because their mother has helped them either in immaterial or material ways and it is also commonplace in the surrounding environment.

b. Solidarity Government

From the results of research on the respondents' batik activities, it is known that the respondents participated in the batik workshop activities held by the local district. Respondents also participated in the expo which was facilitated by the local government. One of the benefits following the expo is to increase market access. The Ministry of Industry has an e-Smart IKM (Small Industry) program intermediate) which aim push perpetrator effort for enter in marketing online . Benefit other follow expo is so that all levels of society can appreciate Madura batik cloth, specifically because batik Madura this painted by para craftsman by authentic so that produce motive which different and unique. Wrong One expo activity that the respondent has participated in is Events Charm Batik Wastra Archipelago on date 25 September- October 6, 2019 at Summarecon Mall Kelapa Gading (MKG) which to 4 in skeleton Day Batik National, 2 October 2019.

The workshop and expo activities provided by the district government are a form of solidarity for the respondents. This activity is to help respondents as local Madura batik craftsmen or entrepreneurs to further improve their knowledge and skills in batik as well as in selling

batik. The program created crowds for respondents who only knew the conventional way of making batik. Several batik experts shared the latest batik drawing techniques, fabric selection, natural batik coloring techniques, soaking techniques, and drying techniques to the respondents to apply them to their batik methods.

With this program, the knowledge of batik that was passed down from generation to generation as well as the batik business can be modified with the new knowledge they got from the workshop. With the help of the expo committee from the district government, the respondents' batik works were exhibited to attract consumers and reach a further market share. In this case, the government functions as an institution that pays attention to its people by empowering respondents to make their batik creations even better and wider for consumers. The program to empower women craftsmen and entrepreneurs of Madura batik from the district government plays a role in helping to stop the effects of sexist oppression, namely early marriage experienced by respondents (Bell Hooks, 1984). Furthermore, Bell Hooks (1984) explained that with this program the local district government has shared sources, namely sharing knowledge and funds to respondents to be more empowered as batik artisans and entrepreneurs to achieve family welfare.

2.3. Power Base Personal

The research findings describe the basic personal power carried out by respondents which include determination, self-strength, intelligence of mind, depth of skill in dealing with acts of domination, exploitation, oppression, and control carried out by the father and husband or local culture that is sexist. Power base personal is term which used by Bell Hooks (1984) when proposing a change in perspective power. So far, power has been defined as the power to dominate and control others. Male supremacy is the oldest form of domination apply on all field, that is political, economy, institution culture, and backing their control with physical force. In this supremacy, power is used to defend women to remain in an inferior position. Thus women will remain depressed and they get economic, sexual, and psychological benefits.

Suggestion by Bell Hooks (1984) about draft power which different radically, that strong women refer to the practice of power their personal basis to stop male domination over them. With thereby, power not when succeed control and dominate others. It is the same with that power is ability for Act with strengths and abilities, or by actions that result in achievement.

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So that even though women are in a condition weak, exploited, or trapped in oppressive circumstances, actually they are able to do basic power practice their personal.

In line with the positive constructive concept of perspective power, then the respondent's power will be analyzed based on various kinds of personal basic power practices that are carried out. Practice power their personal basis is to stop the sexist pressure from the start of their predicament and early marriage experience. Customs and wedding traditions early represent about domination man which bound in culture. When the respondent undergoes an arranged marriage and next with wedding early, in moment that's the beginning respondent practice power base personal for can live, go through, and stop the sexist pressures that arise from early marriage. The following summary is some basic power narratives practiced by respondents.

Phase beginning wedding early, that is year first until year second, the respondent undergoes a super heavy obligation in role social which new as wife and mother house ladder. Status social mother house ladder which bring consequence is responsible for taking care of the household. By the way, husband not obligated in the household area. This is an indication existence pressure sexist in wedding early. Attitude respondent is to do everything with the best possible effort. To- This situation is called by Bell Hooks (1984) that women are powerful when he has practiced strength personal basis (personal basic power) so that it is strong to endure the sexist pressure that faced. Determination and physical strength are sources of respondents who are used to being able to carry out the heavy obligations of taking care of their husbands, children, homes, working in the fields, and raising pets at a very young age. The intelligence of the mind and the expertise of the skills applied by the respondents when they had to carry out additional tasks of making and selling batik. Responding to this situation, Bell Hooks (1984) describes the achievements achieved by women as power. Likewise, the achievements that respondents can achieve when successful through domination, control, and exploitation carried out by their husbands in domestic tasks for respondents. Therefore, respondents are powerful because they are able to practice their personal basic power so that they are able to overcome male supremacy.

The next achievement achieved by the respondents was their contribution to the Madura batik creative industry. Respondents doing batik business to find additional economic family, and this at the same time shows his existence. The decision to do a batik business, either himself as a workers, craftsmen, and entrepreneurs are for Asian actualists herself as woman which

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can help economy, family and society at large. These activities increase right economy for self, family, Public, and country.

Respondents who successfully carry out their batik activities managed to earn rupiah because he managed to sell batik to the national scope through social media. Thus they succeeded in increasing personal well-being . and Public around. Benefit other which no lost important is to preserve Madura batik as a heritage of wealth local culture that has been recognized by UNESCO as a wealth Indonesian culture . Now it is clear from the respondent 's actions for change role positive social economy the culture . Respondent's social status has shift from secondary Becomes primary society which is an important player for business marketing culture batik.

Conclusion

The conclusion about the results of the first study is about attachment to sexism and sexist oppression. Respondents who experienced a period of addiction at the age of which very young is because culture in village the place respondent stay. This culture is an issue of sexism that is the reason basic and strong to run matchmaking. The culture in the form of pattern think Public with system patriarchy. A number of in in between is not paju lake, stork random, and esantet . Tak paju lakeh is a mindset that stigmatizes parents who have daughters when they who doesn't get married soon, their children will get ridicule the surrounding community as not obedient lakeh . Torok funny is the standard of thinking of parents who match children the girl in age early. Because with age still young, the children still obey the advice, direction, and wishes of parents. The perception of the fear of esantet (getting magic) if the male father's request for abekalan is not accepted encourages the female father's father to accept the abekalan application . The attachment to sexism has an impact on the occurrence of sexist oppression. Pressure sexist which experienced by respondent cover organ reproduction, verbal abuse , break school, and physical and psychological burden .

The conclusion about the results of the second study is about solidarity obtained by respondents from social circles. Bond that occurs between the respondent and the social circle is because the existence of sharing sources is not based on the equation of fate as victim sexist. Share source which owned, both material and non-material sources, will strengthen destination from happening bond in among respondent and social circles. A number of form solidarity which got by respondent from social circle is family solidarity and government

solidarity. Each social circle have form solidarity which same and unique for weave bonding which strong with respondent which very needed to achieve one goal, which is to have power oppose and stop pressure sexist.

The conclusion of the third research result is related to power which owned respondents. Action most important which conducted by respondent is when the respondent decides to pursue the world of batik as a support economy family and Public. So that on Finally, the respondent can prove himself to be a woman which beyond frames which justified by Public patriarchy in the village where the respondent lives, which is the main character business culture in level regional, national, and international.

From the whole discussion about the results of the study, it can be concluded that the sexist oppression experienced by the respondents is because the respondents are women who live in an environment that represents a patriarchal system. Thus, respondents are subordinate people in the prevailing social rules of society. Also because of local culture or traditions that contain sexists that give men privilege. In this case, Biana (2020) calls it intersection oppression or double oppression. Likewise, when respondents get solidarity from social circles as a supporting system, respondents get it easily because there are local values that support it. The value of gotong royong which is rooted in the traditions of the Madurese community makes it easy for respondents to get solidarity, especially from their families. So local culture can be supportive or detrimental to gender.

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