
CULTURE OF MASCULINITY IN MATRILINEAL COMMUNITY AS A CHARACTER EDUCATION FACILITY

*Karantau madang di hulu, Babuah babungo balun
Merantau bujang dahulu, Di rumah baguno balun*

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ABSTRACT

The government through the Ministry of Education and Culture set character education as a major theme in the learning process. Character education in learning does not require additional hours, but can be developed in any subjects the discussion of masculinity, not merely talking about gender-related to man or the strength of a man, but in this paper will be described how masculinity can flourish without attributing the power of a man in a society that embraces the line system of maternal or matrilineal descendants. The introduction of a culture of masculinity in matrilineal society is expected to shape the character of the students through learning either in the classroom or outside the classroom.

Keywords: masculinity, matrilineal, character, learning

INTRODUCTION

Discussion about masculinity has been much discussed by previous writers, but more studies are directed to masculinity issues in advertisements, photographs or movies. The discussion of masculinity in society especially in the matrilineal community has never been discussed. In connection with the issue, this short article will attempt to describe how masculinity grows within the matrilineal society, then how this masculine culture can survive and can provide character education to that society.

Masculinity is a living culture in today's society. Masculine is a concept of certain social roles, behaviors, and meanings attached to men at a certain time. In the discourse of feminism, men with patriarchic cultures are like something scary, because the already internalized culture in various elements provides an unfavorable position for women. The relation looks like describing the relationship of the ruler to the servant, in Javanese terms known as *konco wingking*, where women are always subordinated.

In a patriarchal society, the power of men against women has been so strong not only dominates the culture but also has penetrated the matrilineal culture. As revealed in a research Woman Research Institute, it turns out that in Minangkabau as one of the

adherents matrilineal women still have a position but only as a symbol because the final decision remains in the hands of *Mamak* (uncle), which is actually a male.

In general, people know Minangkabau society is an egalitarian and democratic society in the system of matrilineal culture, the position of women and men is equal. In other words, there is a convenience for women to develop themselves in all areas, although on the other hand, the man retains full power over his *nagari*. The power of men against his fame is none other than the position of the *ninik mamak*, the *nagari penghulu* still remains strong by seated the eldest women is mother or grandmother.

Moreover, in Minangkabau society, the prevailing tradition and deeply entrenched in social life in Minangkabau, women are regarded as the source of the ultimate source of wisdom which is very famous in the adat expression which says that women are: (a) *ambu puro*, key holders of heritage treasures. *Ambu puro* is a kind of fabric made of cloth to store *puro* money. Almost all Minangkabau women who are old have *puro*, so in this case, Minangkabau women are welfare maintainers. household. Furthermore, women are told by (b) *unduang-unduang to Medina*, umbrella banner into heaven, meaning woman is a protector to *Medina*, introduction to the Holy Land and protector and supervisor who direct to heaven. In addition, women in the Minangkabau community are referents as (c) *kapai tampek batanyo, kapulang tampek bacarito*, which means before going to the place to ask questions, and when returning the place tells the story. This implies that all decisions are going to be taken should be discussed with him first. This tradition is deeply rooted in the life of the Minangkabau people.

In Minangkabau society, *bunda kanduang* has the same rights as men. Everything that will be done in the circles of tribal and tribal people according to adat, the voice of omen is decisive. Some of the qualities possessed by *bunda kanduang*, indirectly teach his people to characterize in accordance with the demands of his community. Some traits that must be possessed by a *bunda kanduang* in order to be a role model are a) true, b) honest, inner. c) is clever, d) articulate, e) has the nature of shame.

DISCUSSIONS

The Meaning of Masculinity in Matrilineal Society

The masculine myths still being in the public spotlight. The meaning of masculine for the Western world always makes the body as an instrument of the will. The body, sexuality, emotionality, seen as a wild power and source of unrest (Rutherford, 2008). Historically, the process of the construction of masculinity is related to the doctrine of separation between the strong soul and the weak flesh. In each society group there is a characteristic concept of masculinity. It can be said that the social definition about the meaning of being a male virility, and not based on aspect of natural but it is historically constructed and this construction is culturally diverse. A study conducted by Kurnia (2004) with the title *Representation of Masculinity in Advertising*, identify that there are five characteristic of masculinity that is: 1) well behaved attitude and sportsmanship (using authority to dominate, when there is violence in the use of that authority, violence is considered as a strategy of men to resolve the problem and overcome of life); 2) *cave man* mentality (aggressiveness and male violence are fairly reasonable); 3) new fighters (the emergence of new fighters who are usually associated with military and sports that are considered to provide images of adventure and strength of men); 4) muscle and 'ideal man' with a muscular body which imaged the ideal male body; 5) the power of technology as a powerful male action tool that is clever, defend yourself, defensive, and exterminate enemies, such as advanced weapons (pistols), jackets and sunglasses. Rahayu (2003) described the image of masculinity as a traditional male role displayed in an aggressive, brave, honest, independent, strong, rigid, powerful, intelligent, and rational figure. Further described, masculinity is through a figure that holds control, dominance, and power both sexually and in the social space (retro man).

In the beginning, it was stated that the Minangkabau (West Sumatera) community is a matrilineal kinship system, people who embrace the maternal lineage of the largest in the world. The matrilineal system is a system that regulates the life and orders a society engaged in a tangle of kinship in the maternal line. A boy or girl is a clan of a mother's womb. In a matrilineal system, women are positioned as binders, keepers, and depositors, as the adage expressed customary *Amban puruak* or storage.

That is why in the determination of regulatory and customary law, women are not included. Women received a set of rights and obligations in a tradition that has been decided in advance by the "*ninik mamak*".

Foresyona (2008) explains the position of men and women in the tradition of Minangkabau in a balanced position. The role of men in Minangkabau is divided into:

- a. As a nephew; in his people, a man begins as a nephew. As a nephew, he must comply with all the rules that exist in people. Learn to know all the assets of his people and all members of his clan's family. In determining the status of a nephew as the heir of the *sako* and *pusako*, the nephew's child is grouped into three groups:
 - 1) The nephew under the *daguak*; it means he is the direct recipient of the inheritance of *sako* and *pusako* from his *mamak*.
 - 2) Nephew under the *pusek*; it means he is the recipient of inheritance if the nephew under *daguak* nothing (extinct).
 - 3) Nephew under *lutuik*; generally excluded from the inheritance *sako* and *pusako*.
- b. As a *mamak*; in the next turn, after he grows up, he will become a *mamak* and take responsibility for his nephew. He begins to regulate, though responsibility is entirely in the hands of his higher *mamak*, the prince of the people.
- c. As *penghulu* ; furthermore, he will take control of his people as *penghulu*. The title of greatness given to him, with the title *Datuk*. A *penghulu* is obliged to maintain the integrity of the people, to regulate the use of inheritance. He also acts on things that are outside his people for the benefit of his people. Every man against his people is always taught; if you cannot add (meaning the treasures of the people), do not reduce (that is, sell, pawn or make your own).
- d. The role of men outside the social; he has another role as a guest or an immigrant in his wives. Means that he is the ambassador of his family to his wives, and his wife as an ambassador of his people also in his husbands. Each other should keep balance in a variety of ways, including treatments against the members of both parties.

From the above explanation based on Foresyona's opinion, it can be concluded that although the Minangkabau people adherents to the Matrilineal system but the masculinity of a man remains a necessity to guard his own people. The women cannot refute or reject the decision of the tradition stakeholders for the sake of harmony in the community.

Beynon (2002) explains that masculinity is culturally formed in its diversity, it is experienced and enacted. The concept of hegemonic masculinity was then introduced as a prelude to seeing masculinity, first, in the historical context and, secondly, through the class lens. Talking about masculinity in matrilineal society cannot be separated from the name of cultural approach that related to sociology and psychology that tend to neutralize the role of men in their people.

Character Education through Matrilineal Culture

As the main vehicle in nation and character building, education required to give earnest attention to the development of human beings Indonesia in the overall dimensions. The dimensions in question are in line with the nature of human nature, the human being as a mono dualist creature, seen from aspects of the order of nature, the nature of nature (individual/personal beings and social beings), the position of nature (autonomous/independent, and at the same time God-given creature). The development of these three aspects can only be done if humans from the beginning of their birth have been educated to lead to actualized potentials of nature.

The world of education must be able to play an active role in preparing educated human resources capable of facing various challenges of life, whether local, regional, national or international. Learners are not enough just to master the theories but must be able to apply them in social life. He is not only able to apply the knowledge gained in school/college but also able to solve various problems encountered in everyday life. Education currently only prioritizes the mastery of the students' aspects of knowledge and intelligence. If learners have achieved grades or graduated with sufficient academic scores / above KKM (Minimum Criteria of Completeness), education is considered successful. The formation of the character and cultural values of the nation within the learners increasingly marginalized. The fragility of character and culture in the life of

the nation can bring back the civilization of the nation. In fact, the life of people who have strong character and culture will further strengthen the existence of a nation and state (Suyitno, 2012)

In line with Lickona, Ryan and Bohlin (1999) say that the character contains three basic elements, knowing the good, loving the good and doing the good. In character education, the virtues are often summarized in a series of good (noble) virtues. Thus, character education is an effort to guide human behavior toward the values of life. These efforts also provide a way to appreciate the perceptions and personal values that learners show, both at home, at school and in the wider community. The focus of character education is on ethical goals, but the practice involves the reinforcement of important skills that include the social development of learners.

Zuchdi (2010) says that character education is comprehensive or comprehensive, involving many related aspects into one unity. Character education based on a single strategy is inadequate to enable learners to have good morale. Therefore, a variety of approaches are called comprehensive approaches. The comprehensive term in character education encompasses various aspects: content, method, process, subject, evaluation. In more detail can be described that the content or character education materials can be grouped into three things of moral values, that is morals towards God Almighty (know God as a creator and His attributes, worshiping God Almighty, asking for help to Him), morals to others (self, parents, elderly, peers, younger people), and morals to the environment (nature both flora and fauna and socio-society).

Character education applied to the matrilineal society cannot be separated from government intervention through the Ministry of Education and Culture in West Sumatera. In the matrilineal nature of society, the government teaches the character through subjects since elementary school that is Minangkabau Nature Culture (BAM). Through the introduction of natural culture is expected character education can grow his own cultural love. It is known that character education is the process of humanizing human beings and cultivating human beings starting from household, school, and society. The material that is taught indirectly already teaches education of character which has been declared by the government.

Character education taught through learning in matrilineal society is closely related to daily life, the teachings often delivered by the mother who is a central figure in the life of people in Minangkabau. Material descriptions such as how our attitude and *adab* as the younger generation, for example how we should be polite and courteous speaking and answering questions, courtesy when sitting, traveling courtesy, courtesy dress, love, and respect, honest and responsible, have shame, and others.

Minangkabau people who systemically embrace the form of kinship derived from the mother, called his homeland with the title Minangkabau Nature because nature is everything, from the nature of learning characters, can be developed. The most appropriate phrase is the term "Developed Realms" so that the teachings and worldviews are cited in the proverbs, *pituah-pituah*, *mamangan-mamangan*, and others take the expression of the nature and nature of nature. The depicted world can include knowledge of nature, where human beings have to keep the environment in order to be exploited for long periods of time and stay awake from things that will harm children and grandchildren, here contained the character of how to love nature as a human home.

All the elements that exist in nature such as the moon, the stars, the earth, there is noon, there is night, there is fire, there is water, all these are portrayed into a unity whose existence is in a dynamic natural harmony according to the natural dialectic called *bakarano bakajadian*. It is through this understanding of nature that character education is implanted in the hearts of the younger generation according to the advice conveyed through phrases.

CONCLUSION

Based on the above explanation it can be concluded that character education through the culture of masculinity in matrilineal society is not much different from people who embrace patriarchy family system. People who have a matrilineal system still make men as determinants in all decisions for the benefit of their people through "Mamak", the decisions set rarely have to change suddenly. Everything must be done through the name of deliberation.

Such learning is a form of introducing character education to the younger generation, they are involved in customary meetings but do not possess any power to

vote their consensus, this is because the position of the young generation is still limited to the so-called "nephew". Character education received by young generation in Minangkabau has been introduced since they enter elementary school, this program supported by local government through the introduction of Minangkabau natural culture.

As said by Bachoffen (in Nurwani, 2017) in one family with mother as household controller there is an atmosphere of *mariachi*. Because the mother not only oversees the problem of setting the house but also control the lives of all his family. As an inventor of the matriarchal system, he mentions that such a family exists a power of the reign of government which is not only metaphorical but also capable of expressing its heart through the attitude shown to provide character education.

*Birik-birik terbang ke semak
Dari semak turun ke halaman
Dari ninik turun ke mamak
Dari mamak ke kemenangan*

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