

Culture Matchmaking in Madurese Ethnic: A Study of the Motives, Factors and Impacts in Marriage Life

Netty Herawati* and Nailur Rohmah

Abstract---

Purpose: Matchmaking is a culture that is still developing in Madura today. Where times are already modern, but this tradition occurs a lot among clerics or families who still have kinship. Over time, these matchmaking were submitted with culture, social and economic status. This article analyzes the motives, factors and their impact on marital life that causes it to remain accepted until now

Methodology: This is phenomenology research. Primary data were collected through in-depth interviews and observations. The informants consisted of three Madurese ethnic matchmaking couples. Secondary data taken from his parents.

Results: The results of the study show the motives of matchmaking: 1. not becoming a spinster, 2. Strengthening kinship 3. Establishing kinship with people who are already known, 4. Increasing social strata (if matchmaking with clerics), 6. Improving family economics, 7 Property / inheritance does not belong to others. Factors that affect matchmaking include: 1. economy, 2. culture, 3. Social status, 4. Kinship. The impact of matchmaking in the married life of Madurese ethnic couples consists of positive and negative impacts. Positive impacts are: 1. Accepting spouses sincerely, 2. Not demanding, 3. Minim conflict, 4. Easier marriage adjustments. negative impacts are: 1. the family participates in regulating the household, 2. Infidelity.

Applications/Originality/Value: Matchmaking based on this motives sound rational but curb the freedom to choose a partner by themselves. Matchmaking based on influencing factors and their impact on marital life teaches individuals to still maintain the values of submissive in Madura culture which is reflected in the proverb "buppa 'babbhu' ghuruh ratoh"

Keywords--- Impacts in Marriage Life, Culture Matchmaking, A Study of the Motives.

I. INTRODUCTION

Studying marriage in an ethnic group is interesting, one of which is about matchmaking. Matchmaking is a form of marriage in which parents choose their children's partners based on factors that tend to protect the interests of the family and the wider community (Swallow, 2016). This tradition of matchmaking is still developing in Africa, Southeast Asia, the Middle East and Latin America. Because of migration, this practice has expanded to the West today. (Bravo et al, 2014). In other countries such as India, Rome, United Kingdom, China there is still a matchmaking tradition (Ciren, et al, 2016). In Indonesia, matchmaking still occurs in every region, including

Netty Herawati*, Faculty of Social and Cultural Science, Universiti Trunojoyo Madura, Jawa Timur, Indonesia.
E-mail: herawati.netty9@gmail.com
Nailur Rohmah, Faculty of Social and Cultural Science, Universiti Trunojoyo Madura, Jawa Timur, Indonesia.

Madura. Madura is an archipelago located in the north of the island of Java, the province of East Java. Madura is famous for cultural diversity. Matchmaking are one of the cultures that still exist in Madura until today. Even before children are born, parents have made binding promises to match their children if they have different sexes (Sa'dan, 2015). As research by Ningsih & Handoyo (2015) revealed that matchmaking has the aim to return the favor, find a good partner and to help the family economy. Previously Bravo, et al (2014) suggested that matchmaking were done as a way to improve the economic situation, maintaining honor. Many families choose husbands for their daughters according to their wealth. (Bravo, Almansa, & Ruiz, 2014)

Matchmaking seem to curb the freedom to choose a partner, and marry a loved one. Tradition has caused someone to accept a matchmaking. Matchmaking in Madura since someone was very young, even communities in certain areas, matchmaking before children are born. Parents have made binding commitments to match their children if they have different sexes (Sa'dan, 2015). Matchmaking are said to be successful if there is no negative stigma attached to Madurese women who have entered the age of 17 and above, but also haven't a prospective spouse to get married. The most "safe" step that can be done is to match, regardless of the marriage process is done faster or longer. Matchmaking is marked by the engagement of the two spouse. Generally the engagement that takes place in Madura will not take long. Batabyal (1998) stated that making a matchmaking does not wait long. Large families will be very supportive so that the marriage will take place as soon as possible and giving dowry in marriage is usually agreed by both parties (Batabyal, 2007).

Aside from matchmaking, the Madurese are also known for their relatively high religious attitude. This is inseparable from the number of Islamic boarding schools in Madura, both large boarding schools and small boarding schools. What is interesting is the hope of the ulama's family, that their children will not become "lost children" because they marry someone outside the ulama's family. This high expectation, brought them to match their children with families from Islamic boarding school who still have kinship. Even though their children have taken high education outside the region, in the end it also does not reduce the intention of the family to find a spouse for their children. As Carrie (2018) argues, they still choose their matchmaking and higher education as an opportunity to get a better wife. Matchmaking with relatives who still come from ulama's families, are expected to be able to support the matchmaking. With the support of the values or vision and mission of the same family or no difference is expected to be easier in adjusting the partner, so that a lasting marriage until death separates. As Batabyal (2016) pointed out that matchmaking is done for the purpose of a better marriage.

Madurese ethnic matchmaking is successful because one of the Madurese culture is related to submissive to four main figures, namely: father, mother, teacher and government leader (buppa ', babbu, ghuru ban ratoh). The four main figures reflect the Madurese submissive hierarchy. The values of submissive that have been implemented since childhood, have been internalized into ethnic Madurese children and one of them is manifested in submissive to parents to be matched with people who have been chosen for him. According to Batabyal (2003) the decision to marry in an matchmaking may not occur, but the average paired partner can accept his match. Batabyal (2002) suggests that the decision to choose one's own partner based on love or choosing a matchmaking depends on the expected amount of time. This can be interpreted that someone tends to choose their own partner if he has the opportunity and time.

Following is the previous research on matchmaking in table 1.

Table 1: Previous study on matchmaking

Reference	Type of study	Indicated for matchmaking
Ciren et al, 2016	Comparing four different countries from Asia and Europa (india, Roma, China, UK)	The change arranged marriage to autonomous marriage influenced mainly by cultural and political, marital laws and sociological factors
Buriro & Endut, 2016	Qualitative research on 12 in depth interviews	Matchmaking and traditionally arranged marriages influence the domestic violence
Ningsih & Handoyo, 2015	Fenomenology study about motive parents	Matchmaking in the Bakeong Sumenep Madura Community
Bravo et el, 2014	Ethnographic qualitative	Matchmaking for money, to improving economic situation and to honor.
Sa'dan, 2015	Descriptive study in several area in Madura, including Bangkalan, Sampang, Pamekasan, Madura	Young women may be promised in marriage when they are still in their mothers' wombs or in childhood. This is tradition of arranged marriages breaches the ethics related to humanity, justice and equality.

Couples who have a match will be a little conflict in the household (Zhe Jin, 2004). Matchmaking have an impact on quality of life (Zhe Jin, 2004). Matchmaking often cause problems in the household (Buriro & Endut, 2016). Based on the background of this problem, what are the motives behind the matchmaking and what factors influence the matchmaking and the impacts it in marital life

II. METHODOLOGY

This is a qualitative research with a phenomenological approach. Primary data is collected through in-depth interviews and observations. Using purposive sampling technique with the criteria of ethnic Madurese couples, living in Madura, marriage age 0-10 years. Informants are three matchmaking pairs, namely A-VF, SM-N and SK-ME. Secondary data were obtained from the parents of one of the spouse. Data analysis through three stages, namely data reduction, data display and conclusion drawing/ verification.(Sugiyono, 2012)

III. RESULT

A person's reasons for accepting marriage vary, informant A said that he had receive an matchmaking by his parents since graduating from high school because he was afraid of adultery, did not want to make the wrong choice. Parents A suggested that he not choose a spouse by himself, so it would be better if the parents choose a spouse for him, who had a clear understanding of "bibit, bebet and bobot".

Unlike the information conveyed by SM and ME. SM and ME accept matchmaking because of culture. SM parents set her up since she was in the womb with her best friend's son. His parents want his friendship to remain established and ties of kinship with those he already knows. The reason is almost the same, namely information from SK. SK said that since childhood he was a matchmaking by his parents. SK matches other people who still have kinship. So that family relations do not break up. According to SK's parents, he and his relatives are also friends. To maintain their friendship, their children will be matchmaking. Likewise with N. According to N, the

matchmaking tradition in housing has been around for a long time and is hereditary, they will be juxtaposed with a cousin or someone who still has a family relationship. N's parents say that so that the inheritance does not fall into the hands of outsiders, it is better to inherit the treasure to the prospective spouse who still has family relations. While VF accepts matchmaking because he is submissive to his parents. Conditions of economic hardship that make parents want to marry VF as soon as possible with their chosen partner.

The results of the following interviews can be seen from table 2.

Table 2: Motives, Factors and impact arranged marriages.

	SM-ME	A	SK	VF	N
Age when arranged marriage	In the womb	18 y	5 y	14 y	12 y
Motif arranged marriage	Friendship, kinship with people who are already known,	Can not find their own partner, so as not immoral, not adultery	Kinship, friendship between families	In order not to become a spinster, economic reasons, increase social strata	Hereditary, kinship and family relationships, inheritance does not fall to others
The impact arranged marriage	Often conflict with a partner, it takes a long time to match up with a partner	The process of finding a partner is easier, often unsuitable for in laws because of household interference	Not many demands from family	Accept the couple as is, the intervention of a family	Cheating, divorce

IV. DISCUSSION / ANALYSIS

Religiosity and Matchmaking Culture

Religiosity is often interpreted as a person's religion or faith in his religion. The five dimensions of religiosity expressed by Glock and Stark (1988) are in line with the dimensions of Islamic religiosity expressed by Ancok and Suroso (2008). Ancok and Suroso have verified the views of Glok and Stark, which in essence is the theory of Glock and Stark can be used to understand the religious or Muslim identity of a Muslim.

Islamic religiosity includes five dimensions, namely (a) the dimension of aqidah, concerning beliefs and human relations with God, angels, holy books, prophets, etc. , zakat, and fasting, (c) the dimension of charity concerning behavior in social life, for example helping others, defending the weak, working and so on, (d) the dimension of ihsan concerning experiences and feelings about God's presence, fear of violating prohibitions, etc. -other, (e) the dimension of knowledge concerning one's knowledge of religious teachings.

The development of religious life in Madura is in line with its social and cultural trajectory. The bigotry of Madurese in Islam is reflected in their submissive in carrying out religious law, namely the pillars of Islam such as praying five times a day, fasting, giving alms and alms, and a great desire to perform the pilgrimage to the holy land of Mecca. The desire of Madurese to study religion in Islamic boarding school is also quite large. That is the reason why the ulama/kyai as teachers and religious role models have an honored place in the eyes of the community, so that overall the teachings of Islam are very concentrated in coloring Madurese culture and civilization (Rifa'i, 2007).

The culture that is still very closely developed in the ethnic Madura is a culture of submissive. This culture is reflected in their proverb "buppa" babbhu "ghuru ratoh". This means that Madurese must hold the value of submissive to authority figures, firstly submissive to parents, secondly submissive to teachers who in this case are clerics and thirdly submissive to government. Submissive to parents one of which is accepting marriages.

Marriage in Indonesia is regulated in Act Number 16 of 2019 as a revision of Act Number 1 of 1974 concerning the minimum age of marriage. Marriage is a physical and spiritual bond between man and woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Almighty God. According to O'Brien (2008) matchmaking is defined as a marriage union in which the bride and groom are chosen by a third party for each other, who in many cases are their parents. An arranged marriage is a meeting between a prospective husband and wife by matching between the two (Ningsih & Handoyo, 2015).

The current picture of Madurese ethnic groups according to Rifa'i (2007), that Madurese are very strict with their customs and are fanatical about Islam. In accordance with the philosophy of power Madura bhupa 'ladder, bhabbu', teacher, rato (mother, father, elder, teacher, king / government). This philosophy means that every Madurese must respect their parents and parents widely. Included in the matchmaking culture (Ningsih & Handoyo, 2015). Marriage for Madurese is seen as an activity of integrating two families into a much larger whole. Therefore, marriage must go through stages to enable it to explore and measure not only the harmony of the bride and groom but also the harmony and equality of the two families to be united. (Rifa'i, 2007)

Matchmaking in Madura becomes a culture due to various underlying factors, including issues of religion, wealth, kinship, and friendship (Wuryandari, 2010). Many Madurese parents match their children while still in the womb called bhakal eko-akoaghi, some choose their partners by marrying two cross children (sons and daughters) with two siblings of friends or relatives called salep tarjha, with various this form of Madurese matchmaking. Parents want to marry their children aside from the culture that has been done from time to time also because most of them do not believe in the suitability of their children's choices, so parents choose a spouse for their children with various considerations, bibit, bebet, bobot (Ningsih & Handoyo, 2015). Madura women have limited access to make things important for their lives in choosing a partner. Madurese still choose matchmaking for them (Mardhatillah, 2014). Marriage is arranged as support for intra-ethnic matchmaking (Hense & Schorch, 2011). Arranged marriages that occurred in Madura because of their relatively low level of education. As Banerji (2013) suggests that the level of education is related to the decision to accept an arranged marriage.

Motives, Factors and Impacts Matchmaking

Each person can determine their own spouse or choose their own. Matchmaking are only one way to get a partner, despite all that, the marriage can be canceled if the person concerned cannot accept. O'Brien (2008) interprets an matchmaking as a marriage union where the bride and groom are chosen by a third party for each other, who in many cases are their parents. Hense & Schorch, (2011) said that matchmaking can occur within an ethnic group. Furthermore Bravo, et al (2014) suggested that matchmaking were conducted as a way to improve the economic situation, matchmaking were also conducted for reasons of maintaining honor. Ciren, et al. (2016) say that marriages occur a lot in foreign countries. According to Batabyal (2003) the decision to marry in a matchmaking

may not occur, but the average paired partner can accept his matchmaking. Batabyal (2002) suggests that the decision to choose one's own partner based on love or choosing a matchmaking depends on the expected amount of time. This can be interpreted that someone tends to choose their own partner if he has the opportunity and time.

It was stated by Allendorf and Ghimire (2013) that the level of education and age of marriage had an influence on the quality of marriage. Batabyal (2016) stated that matchmaking were conducted for the purpose of a better marriage. As Carrie (2018) argues, they still choose their matchmaking and higher education as an opportunity to get a better wife. Matchmaking with relatives who still come from Islamic boarding school families, are expected to be able to support the matchmaking of spouse. With the support of the values or vision and mission of the same family or no difference is expected to be easier in adjusting the spouse, so that the marriage lasting and harmonious. Therefore it can be interpreted that the factors that can affect matchmaking are economic factors, cultural factors, social status factors, and family factors.

Based on the factors that influence the matchmaking above, it can be analyzed its impact on the married life of the spouse. The impact of matchmaking in the married life of Madurese ethnic couples consists of positive and negative impacts. Positive effects are: 1. Accepting your partner sincerely, 2. Not demanding, 3. Little conflict 4. Adjustment of marriage is easier. Negative impacts are: 1. The family participates in regulating the household, 2. Infidelity.

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