

## **Madurese Women and the Politics of Marriage: A concept of Marriage in the Globalization Era**

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**Abstrak:** Globalisasi telah berkontribusi pada intensitas hubungan sosial di seluruh dunia yang terus meningkatkan keterkaitan orang-orang dari beragam budaya. Implikasinya menciptakan kemungkinan penyebaran ide-ide baru atau tertentu melalui telekomunikasi dan internet yang dapat diakses dengan mudah. Tak bisa dipungkiri, masyarakat di Madura juga terpengaruh oleh globalisasi terutama pada praktik budayanya. Masyarakat Madura sering dihadapkan pada fenomena problematis dalam tradisi perkawinannya karena perijodohan dan kawin dini masih lazim dilakukan dan sudah diwariskan secara turun-temurun sejak lama. Berkaitan dengan fenomena tersebut, penelitian ini akan menjelaskan bagaimana perempuan muda Madura yang selama ini aktif menggunakan media dan internet mengkonseptualisasikan ide-ide perkawinan mereka, apakah mereka masih mengikuti tradisi lama atau telah membangun konsep pernikahan baru. Dengan menerapkan metode kualitatif, penelitian ini akan melakukan wawancara dan menyebarkan angket kepada perempuan muda Madura yang kuliah di Universitas Trunojoyo Madura. Hasil penelitian menunjukkan bahwa globalisasi sedikit banyak membangun persepsi baru tentang perkawinan bagi perempuan muda Madura dimana persepsi tersebut dibangun berdasarkan apa dan bagaimana mereka menghubungkan diri dengan dunia di luar komunitasnya.

**Kata kunci:** globalisasi, perempuan Madura, konsep pernikahan

**Abstract:** Globalization has contributed to the intensification of worldwide social relations that continuously increases the interconnectedness of people from diverse cultures. Its implication creates possibilities in spreading new or certain ideas through accessible telecommunication and the internet. It is undeniable that Madura is also affected by globalization particularly its cultural practices. Madurese people have frequently been confronted with a problematic phenomenon in their marriage tradition because arranged marriage and early marriage are still commonly practiced and have been passed down over generations for a long time. Both of the practices give unfair treatment to women since they violate their autonomy and independence. As globalization opens access to a new perspective of life, as people can experience another culture by traveling or connected through the internet, it provides a huge influence on the way people think, reacts, and responds to their own culture or tradition. In connection with this phenomenon, this study is going to elucidate how young Madurese women who have been exposed to the use of media and the internet conceptualize their marriage ideas, whether they still follow the old tradition or they have constructed a new concept of marriage. By applying a qualitative method, this study will conduct an interview and distribute a questionnaire to young Madurese women studying at the University of Trunojoyo Madura. The results indicate that globalization to some extent constructs the new perception of marriage for young Madurese women and builds a variety of interpretations based on what and how they connect themselves with the world outside their community.

**Keywords:** globalization, Madurese women, marriage concept

### **I. INTRODUCTION**

Madurese people are a community who hold their traditions and customs firmly as a symbol of their adherence and attachment to their culture. The construction of the social norms and standards of Madurese society is based on several structures, combined and linked together creating powerful rules and regulations with social sanctions for those who behave differently and not as expected. Religion and kinship are two of those which contribute and become fundamental bases, also adopting some values of the patriarchal

system as a way of life and a code of conduct (Sudarso, Keban, & Mas'udah, 2019). All aspects Madurese people have in their social structures make their community have a unique stereotypical and stigmatic cultural identity (Taufiqurrahman, 2007). The cultural identity is considered as a description and representation of both the individual identity of the people and the ethnic Madurese communal identity expressed through actions and behaviors (Taufiqurrahman, 2007). The uniqueness of Madurese cultural identity creates a character of people who have high pride and commitment to their culture or tradition and those are ingrained in social and family relationships (Kuswandi & Azizah, 2018).

Marriage is one of the sacred traditions that becomes an important phase for Madurese people since it is an institution for a legal, long-term relationship between a man and a woman to meet the needs of human life (Septi Karisyati & Moh. Hasin Abd Hadi, 2017). However, to some extent marriage in Madura is a complex issue because being married in Madura does not always a matter of romanticism between a man and a woman, but more into a form of agreement between two families with numbers of religious beliefs and cultural interventions. In the Madurese society case, a woman has more limited freedom than men in choosing a partner to marry as it is culturally inappropriate for a woman to initially propose and ask for marriage due to the doctrine of some values in the patriarchal system. Forms of marriage traditions in Madura that have been practiced over decades by the people are such as arranged marriage, early marriage, and intermarriage. Those forms of marriage traditions do not give autonomy to Madurese women to be independent in designing their future including their marriage life because of the assumption that Madurese women should be guided in making decisions in order not to choose the wrong path (Masyitah Mardhatillah, 2014).

In such a scenario, referred to the injustice treatment got by their women, the marriage traditions in Madura indicate that marriage is being politicized, representing a strategic mechanism to maintain the family, and certainly had biological, cultural, and economic dimensions as well (Noer, 2012). Therefore, it can be said that there are patterns and goals set up to strengthen the dominance of one party or even to get benefit from establishing the marriage. Witnessing such phenomenon over generations and as the disadvantaged party, Madurese women are not free to conceptualize their marriage as they want and dream of and the marriage concept they have is just an adaptation of the

marriages of other women before them such as their sisters, mothers or grandmothers which is carried out as a form of adherence to tradition and to avoid negative stigma.

However, time has changed and brought up significant changes affecting many aspects of life, altering the way people act in upholding their culture and tradition. Globalization, as a global phenomenon, is one of the causes to which societies are confronted with dynamic changes of social life due to the rapidly developing process of a complex interaction between societies, cultures, institutions, and individuals worldwide (Kheeshadeh, 2015). Globalization connects people directly to the world outside their living environment through accessible media or communication and allows people to experience other cultures even without traveling. Even if media and globalization are not always connected mutually, however, both are related (Kheeshadeh, 2015) and media are seen today as playing a key role in enhancing globalization, facilitating cultural exchange and multiple flows of information and image between countries through internal news broadcasts, television programming, new technologies, film, and music (Dr. Carolina Matos, 2012). Getting information in globalization is effortless and people are free to pick up what they want to watch, read or listen from an abundance of sources although it will be resulted in changing paradigms of thought since media has powerful effects over audiences.

Clashing those two phenomena between the politics of marriage tradition in Madura and the powerful effects of media in globalization, this study is going to deeply explore and elucidate how young Madurese women who actively connect themselves to media conceptualize their future marriage. As it is commonly known that new paradigms or perspective possibly emerge through the consumption of stories, narratives, talks, or shows presented by the media, so people may change their standpoint in taking action, behaving, or facing certain issues, including how they react or respond to their old traditions. Therefore, this study is also going to seek whether or not young Madurese women who are going to face marriage still believe that their marriage tradition such as arranged marriage and early marriage is the best scenario of their future life or the influence of media has changed their point of view. Although globalization is a complex and multifaceted phenomenon, this study will view the cases from the perspective of globalization and its impacts allowing people to experience other cultures, habits, and customs massively spread by media that could substantially influence and change people's perception.

Marriage has long been believed as having structure and system to govern the individuals who are going to commit themselves to it. Both the structure and the system of marriage are mostly based on social, culture, and religion that cannot be separated from

people's lives. As theoretically mentioned in the Encyclopedia of Theoretical sociology (A.P Thakur & A. Banerjee, 2004) marriage can be conceptualized in three ways: as an institution, as a ritual, and as a process. As an institution, marriage consists of a set of patterned behaviors, expectations, and relationships that are organized and endured over time. As a ritual, it includes the ceremonies through which married status is achieved and as a process, it is a phenomenon that is marked by gradual changes that lead to ultimate dissolution through separation, divorce, or death. From the three concepts of marriage, it can be extracted that marriage is closely linked with the complex demand of society and involves lots of social expectations to what extend people can do and cannot do in marriage or about marriage. Those concepts also denote that marriage is not for individual benefit only (Anderson & Bidner, 2017).

Not only connected with culture and society, but most marriages are also associated with political and economic issues (Fowler, 2007). The intentions of people getting married are varied instead of for romantic purposes some others are married to secure a more favorable position for one's self or one's family (Fowler, 2007). In this case, marriage is considered as giving advantages to one side of the family or even to both sides of the family because the notion of marriage is connecting two big families which somehow are intentionally arranged for particular aims. Marriage can be a way of raising capital, constructing political alliances, and organizing the division of labor by age and gender (Anderson & Bidner, 2017).

Marriage also can be defined as a socially recognized union (Fortunato, 2015). It is furtherly explained that marriage may involve restrictions on sexual relations, the investment of resources in any children associated with the union. Resources may be "social" (e.g. political status) or physical (e.g. material property), and they may be invested by the spouses themselves and/or by their kin. Where the resources involved are substantial, marriage may be linked to the notion of legitimacy, which serves to channel them to "appropriate" individuals.

Furthermore, another perspective of marriage that also need to be taken into account is from the viewpoint of religion. Since this study takes place in Madura which most of the society is Muslim, so the perspective that will be used is from Islamic belief. According to Islamic belief, marriage is the most important event in the life of a Muslim (Nisa, 2016). In Muslim societies, marriage is a contract of exchange regulated by a code of law rooted in religious precepts (Latif & Fauzi, 2019). Islamic marriage is also combined with local cultural

traditions accompanied by other ritual and ceremonial acts based on the cultural traditions of the couple (Nisa, 2016).

Defining and understanding the notion of globalization is complicated because globalization is a multifaceted phenomenon that can be viewed from many perspectives such as cultural, social, economic, and political. Globalization is associated with rapid and significant changes in people's life (Wani, 2011), influencing lots of values and habits that give different or even new ways of life. The impact of globalization that contributes a lot to people's life is one of them from the cultural side. In cultural globalization, there is an exchange of cultural values (Raikhan, Moldakhmet, & Ryskeldy, 2014) due to the transfer of a set of beliefs and ideas brought through the connection and interaction of people with societies, cultures, institution, or individual world-wide (Kheeshadeh, 2015).

It is undeniable that the engine of globalization is media since it is believed that media has powerful effects over audiences (Kraidy, 2013). Contemporary media technologies such as satellite television and the Internet have created a steady flow of transnational images that connect audiences worldwide (Kraidy, 2013). Therefore, media are seen today as playing a key role in enhancing globalization, facilitating cultural exchange and multiple flows of information and image between countries through international news broadcasts, television programming, new technologies, film, and music (Dr. Carolina Matos, 2012). The media industries are a leading sector in facilitating overall globalization, if before the 1990s mainstream media systems in most countries of the world were relatively national in scope, since then most communication media have become increasingly global, extending their reach beyond the nation-state to conquer audiences worldwide (Siochrú, 2004).

On the relation between globalization, culture, and media, it is agreed that the flow of information is easier and accessible so people living in globalization time can have more choices and standpoints in shaping their perspective and ideology. The side effects of the globalization of media that have the most impact of all, namely the evolving cumulative impact of the gradual commercialization of media and communications on critical social functions, such as the formation of individual and community identity, cultural and language diversity, the capacity to participate in the political process and the integrity of the public sphere, the availability of information and knowledge in the public domain, and the use of media for development, educational and human rights purposes (Siochrú, 2004).

Research on marriage in Madura has been pretty much done, several of them discussing early marriage and arranged marriage as part of the marriage traditions in Madura. Some of the findings point out the issue of the position of women in early marriage

and arranged marriage as both of them occur due to certain factors which are mostly for the benefit of the family or for the sake of practicing tradition and it discriminates the rights of women (Yasak & Dewi, 2015); (Masyithat Mardhatillah, 2014). Some other research study on myths and beliefs as the factors of early marriage and arranged marriage are still continuously happened in Madura (Kuswandi & Azizah, 2018); (Septi Karisyati & Moh. Hasin Abd Hadi, 2017) which it shows that Madurese society cannot be separated and lives together with both the myths and beliefs in their everyday life. Even most of the research criticizes the negative stigma of marriage tradition in Madura, it is still possible for Madurese women to achieve satisfaction in their early marriage and their arranged marriage (Bawono, Suminar, & Hendriani, 2019a) if they can handle their psychological conditions and able to cope with the situation. To also giving a contribution to the discussion of marriage tradition in Madura, this study explores more the point of view of young Madurese women as a young generation living in globalization time in dealing with the tradition they have in their society.

## **II. METHOD**

As this study deals with words, interpretation, and phenomena explanation, this study is a descriptive qualitative study in which the research tries to elucidate the concept of marriage possessed by young Madurese women who are studying in the University of Trunojoyo Madura and experiencing globalization through their connection with media such as Youtube, Television, Movies, Music, etc. This study also uses purposive sampling, in which the process of selecting participants is performed by considering certain things based on the research objectives. The participants for this study must follow these several criteria: a) young Madurese woman b) age 19-22 c) studying in university d) actively connected to the Internet and other media e) live in Madura f) willing to be involved in the research. The use of questionnaires and interviews are applied to collect the data from 20 participants who meet the above-mentioned criteria. The data analysis of this study uses the Milles and Huberman model which starting from reducing the data obtained, presenting the data and the last is drawing a conclusion.

### **III. RESULTS AND DISCUSSION**

#### **YOUNG MADURESE WOMEN'S PERSPECTIVE ON THE POLITIC OF MARRIAGE: EARLY MARRIAGE AND ARRANGED MARRIAGE**

To many Madurese women, marriage is indoctrinated as one of the life goals that they need to prepare and wait since most of them are not obliged to pursue high education and career for their future. Some Madurese families still hold a belief that a woman will be under the responsibility of their husband once they are married, therefore, high education and career are not essential to achieve (Yasak & Dewi, 2015). This condition creates a reality that causes part of Madurese women to experience marriage at a young age, commonly after finishing high school. The reason Madurese women compromise with this condition is that they look at the women around them such as their mother, sisters, relatives, and others who have already gone through this situation, so many of them tend to copy and follow the practice. Besides, there is a negative stigma in Madurese society if a girl married late she will be considered an old maid and will be a source of public gossip (Yudho Bawono and Suryanto, 2019). Not only occur in the past but this reality also happens today although the time has moved into a more modern era. Marriage at a young age in Madura is a common reality and is regarded as part of their cultural practices (Miswoni, 2016) although from the perspective of health and psychology it brings more harm especially for the women (Yusuf & Widati, 2017).

Although this situation continues to occur, some group of Madurese women chooses different circumstances. If the absence of higher education and career becomes one of the motives some Madurese women choose to marriage at a young age, some others pursuing university to open more life opportunities. It is interesting to investigate their perspective and standpoint in dealing with marriage at a young age. By going to college, there will be more chances to interact and communicate with other people outside their living environment and they will have more access to connect with the outside world for example through media. This can be the first step for some Madurese women to experience globalization and realize that the world outside has changed that people all around the world become more modern. Engaging with the outside world for Madurese women is a privilege because throughout history a woman in Madura is limited to leave their house and to interact with other people outside their living environment which makes their way of thinking remains pure and unaffected by others ideology but their own social and cultural

ideology. Therefore, the perspective of marriage at the young age of those who try to adapt to global changes and modernism in globalization is worth to be studied.

The tables below show the result of the questionnaires:

1. Do you agree with arranged marriage and marriage on young age?

No	Answer	Frequence	Percentage
1	Yes, I agree	18	90 %
2	No, I disagree	2	10 %

2. What is the average age of the women to get married in your area?

No	Answer	Frequence	Percentage
1	<20 years old	15	75 %
2	>20 years old	5	25 %

3. What is the education of the women who marriaed on young age?

No	Answer	Frequence	Percentage
1	Public School	15	75 %
2	Islamic Boarding School	5	25 %

4. How is their marriage life?

No	Answer	Frequence	Percentage
1	Happy marriage	10	50 %
2	Complicated	5	25 %
3	End up in divorce	5	25 %

Based on the data taken from the respondents' answer, 90% of the respondents mentioned that they disagree with the tradition of marriage on young age although the practice of marriage on young age still exists in their environment and is done especially by those who spend most of their time in their living area and are not contaminated by the outside world. This group of women commonly finish their formal study until elementary school then they continue to the informal education (Islamic boarding school) to deepen



their religious knowledge (Miswoni, 2016). After a few years of living there, they are prepared by their parents to get married. According to some respondents, they often witness those who marry at a young age lose their youth and have difficulties in their marriage because they are not ready mentally and psychologically to bear the responsibilities of being wives and mothers at a young age. In this situation, the family risks being involved in a quarrel that will stimulate social problems, causing disharmony as a result of their childish behaviors which may lead to divorce (Yusuf & Widati, 2017). Such condition according to the respondents is the first consideration and the reason why they do not want to marry at a young age even though it is part of their cultural tradition.

Their decision to pursue high education has opened a new path for their life. The respondents mentioned that they then become literate with media and get a lot of information about other cultures, especially about marriage cultures in other places. Most of the respondents try to connect themselves with the outside world by watching Youtube, reading books, watching foreign movies, etc, which give them an insight into how other women in other cultures deal with marriage tradition. Dealing with the marriage cultures in other places, the respondents explained that the media has given them facts that many women married at the age of almost 30 or above and it is considered normal. These women can have more time to develop themselves, achieve their dreams such as having a job and career. These realities motivate the respondents to have a better life and fight for their future to prove that Madurese women can also be successful in the workplace or education. Marriage at a young age for them blocks their steps from the opportunities to experience more colorful journeys in life because once they are married they have to deal with the household and child care. Therefore from the perspective of the respondents, marriage for women is not supposed to be done as early as possible because women also need time to prepare themselves, to enjoy their time youth, to have more knowledge and experience in various fields so they can have more readiness to face marriage. These facts are the second consideration that contributes to the respondents' thought of why they disagree with the practice of marriage at a young age.

On the contrary, 10% of the respondents reported that they are not objected to the practice of marriage at a young age. The influence of media, education, and globalization do not affect their thought. According to them, marriage at a young age does not always bring negative effects and they believe it must be done for a purpose because it has become the practice of the culture for a long time. Historically, marriage at a young age was

practiced to protect Madurese women from the bad influence of the surroundings such as from juvenile delinquency (Bawono et al., 2019a). The majority of Madurese people are Moslem and they are so religious. Islamic values are involved in Madurese cultural practices (Siddiq, 2018) and it becomes the basic important ground of any social rules including how boys and girls interact in social life. One of the fundamental Islamic teachings about marriage is that marriage is the duty of all Moslems and that someone must be married if he/she reaches a sufficient age (baligh) (Bawono, Suminar, & Hendriani, 2019b). This kind of mindset has been passed down and ingrained in some of the respondents' way of thinking, therefore they do not mind with the practice of marriage at a young age because it is done for goodness sake.

Furthermore, different from the response to the marriage at a young age, the respondents' perspective of arranged marriage is more varied. Generally, marriage at a young age and arranged marriage cannot be separated from Madurese marriage traditions and it becomes a phenomenon in this area. Madurese women normally have only two options either facing marriage at a young age or arranged marriage. It seems that Madurese women cannot avoid these two things in their life. The practice of arranged marriage is more complicated and has more social impacts because it involves an agreement between two families. Originally, the notion of arranged marriage in Madura is to select the best partner for a daughter since it is widely believed by Madurese people that their daughters need to be guided in taking major decisions in their life including in choosing a partner (Masyitah Mardhatillah, 2014). It becomes a pride for parents if they can marry their daughters with someone from respected families, good social status and financial condition, also religious. However, the practice of arranged marriage in Madura to a certain point is also debatable. First, it is done without the daughters' consent and it is even arranged since they are kids, so in this case, Madurese women do not know with whom they are going to marry. Second, arranged marriage in Madura sometimes is held for political reasons, economical reasons, or for the benefits of two families.

Regarding this issue, half of the respondents agree with the practice of arranged marriage and the other half do not. Various reasons are stated by the respondents to support their perspective. One of the respondents mentioned that arranged marriage is not relevant to be done in the globalization era where women have more freedom to decide their actions. The respondent further said that marriage is a personal matter that cannot be intervened. It is the daughters themselves not the parents who will face the marriage

life, therefore it is important for a woman to feel comfortable and understand the characteristics of their partner. Supporting the previous statement, another respondent answered that a woman cannot be confronted with arranged marriage because marriage should be based on love, affection, and cannot be forced. Living in globalization time they prefer to find their partner since they have access to interact with many people not only from their surroundings. These particular facts point out that the behavior of people in globalization is pretty much changed. The domination of western culture and perspective affect people's thought, replacing the local values and ideology (Wani, 2011). As an example of the previous case, the respondents prioritize their freedom in determining their future whereas previously in Madurese culture women tend to be silent and do not have the power to fight for their future especially related to marriage. Individual freedom itself is not the value of Madurese culture, the changing of the world due to globalization has transferred this value to some people in Madura.

Interestingly, some of the respondents consider agreeing with the arranged marriage. Some reasons concerning this viewpoint are: first, the more they connect themselves with the outside world and interact with many people, the more they feel that they need to be careful to get along with people. Additionally, the media these days exposes people of many characteristics with various behavioral traits. These circumstances significantly contribute to their concern in selecting a partner for marriage. As marriage is expected to be once in life, these groups of respondents are anxious about choosing the wrong person, therefore they hand over the decision to find a partner to their parents or family. They are certain and have faith that their parents or family will select the best partner for their marriage. It indicates that the media to some point also provide undesirable effects that cause people worried and concerned with the consequences of their actions or decisions.

Second, another consideration of some respondents agreeing with arranged marriage is because they cannot neglect the principles thought to them about the importance of being obedient to parents' requests or orders. Madurese culture has a hierarchy of respect to whom a child should give their respect and obedience. Buppa, Babbu, Guru, ban Rato is the principles of the order of respect which mean that father, mother, teacher, and the government is the most important figures to be respected and obeyed (Taufiqurrahman, 2007). Compliance or obedience to father and mother (buppa 'ban babbu') as biological parents are definite and should not be questioned. Madurese

society believes that a child's obedience to their parents is neither negotiable nor be contested, therefore if there is a child who does not agree or refuses to do what their parent asks, he or she can be considered as disobedience child. This principle of life is the consideration of the respondents to accept the arranged marriage offered by their parents since they do not want to be labeled as rebellious children and upset their parents.

#### **MARRIAGE CONCEPT IN THE GLOBALIZATION ERA**

The concept of marriage has a broad definition depends on personal matters such as cultural background, educational level, social life, family condition, etc, as one person's concept of marriage might be different from others. Based on the data taken from the respondents' answers, their concept of marriage depicts their different thinking although the respondents shared some similarities; Madurese women, studying in the university, experiencing globalization, and actively connected to the media. However, the respondents said that in conceptualizing their future marriage, they also reflect on the marriages in their surroundings to separate the good and bad examples. Besides, the respondents also stated that the marriage concept they are imagining is also influenced by what they watch and read. So, the concept of marriage delivered by the respondents in the questionnaire is the combination of ideas they got from the realities and narratives or stories from the media.

One of the respondents explained that "*the concept of marriage that comes to my mind is a marriage that begins with a meeting, getting to know each other, and maintaining a relationship. I cannot accept an arranged marriage because I have the right to choose the best for me. Marriage is not merely about holding a wedding party or other ceremonial celebrations. The process involves uniting two different families who have backgrounds, not only between husband and wife but also as a large family. Above all, it is important to how we deal with married life, family, and so on. A happy and peaceful home will also have a positive effect on our family. Conversely, disputes will inevitably arise in a forced married life as it is lacking from compassion or willingness from the beginning* (Respondent 1)."

The statement of the respondent above signifies that the respondent concern with the future of her marriage. She gives emphasizes the conception of marriage as an institution to build a family that needs readiness, commitment, and love from the beginning. She believes that arranged marriage forces someone and causes a marriage to lack of compassion and affection. Although the respondent is young, she has good knowledge of what marriage is. This knowledge must be learned from her observation whether from the

media or the experiences of the people in her surrounding. It proves that the way of thinking of society changes in line with the changes of the era, particularly in globalization.

Another respondent shared a different concept. She told me that: *"the marriage concept that I want is a marriage that is following Islamic teaching. I welcome anyone from any place with different cultures, but the candidate must be a Moslem. Besides, although nowadays the wedding ceremony has changed into more modern, I want to still use the Madurese wedding ceremony because I want to preserve Madurese culture (Respondent 6)."* The statement of this respondent shows that Madurese people and the values of religion are always attached. Madurese people are known to hold strong Islamic teachings. In their life, Madurese Muslims are known to be steadfast in carrying out Islamic teachings and religious traditions, both formal and cultural. Madurese people recognize that Islam as formal teaching is believed and followed in individual and collective life (Hidayatullah, 2018). However, an interesting part of the respondent's answer is that there is an adjustment she tried to negotiate. In the past, Madurese women would marry men who were also from Madura. It happened because Madurese people were not very open to people from other cultures, so it was difficult to adapt if the marriage was held between Madurese people and non-Madurese. Conversely, the respondent said that she does not mind marrying someone from a different place and culture indicating that Madurese people nowadays are more open-minded and ready to adapt to any changing. On the other hand, she cannot abandon her identity as Madurese people who also have a strong belief in their culture.

Furthermore, the rests of the respondents conceptualize marriage in the globalization era as a romantic union which should be based on love and affection because their many visuals they got from media about men and women relationships which make them aware of the importance of love in a marriage. The interesting point from their statements is if in the future their parents offer them to find a partner, they will not straightly object the offer. They will ask some time to their parents to get to know and be familiar with the characteristics of the men. Once they have enough considerations, they can decide whether to accept or reject the offer. This statement is represented by respondent 10: *"my marriage concept is as simple as what I watched in movies. Whoever the men are as long as we love and care for each other I would marry him. There is no force from my parents and family to marry someone from a particular place. They give the freedom to me, but if in case my parents in the future offer to arrange my marriage, I would ask to know the men first then*

*decide whether to agree or not.*" This fact implies that marriage and love for women are two connected things and they tend to care about romance in the first place. Media now airs lots of movies and dramas which expose romantic life and the perfect ideals of marriage. It does influence the mindset of the viewers, give them a perception of how marriage and love connected although not all realities shared in media such as movies and dramas are true. However, the fact proves that the consumption of narratives and stories in the media plays a big role in the life of the viewers.

## **CONCLUSION**

Lots of unexpected realities might happen in the globalization period. As the era changes, there are three possibilities society can experience: people's behavior, action, and perspective will adjust and adapt to the changes, completely entails the changes, or object the changes. From the result of the discussion, in dealing with changes in globalization and the influence of media, Madurese women manage to do the first possibilities. Madurese women cannot neglect the strong doctrine of their cultural values, but at the same time, they realize that their cultural marriage traditions invite pros and cons. The practice of marriage at a young age is mostly objected because it has more negative effects on their future. However regarding arranged marriage, although to some point, it violates human rights, but for some women, in some circumstances, they believe that it is designed to protect them. To sum up these issues, it is clear that Madurese women attempt to adjust and negotiate the new perspective they got either from media or social interaction with the realities they have to deal with in their cultural traditions. Therefore, their perspective is quietly varied and includes some considerations. Also, concerning the concept of marriage in globalization, the results reveal that in conceptualizing the future marriage, young Madurese women reflect the marriages in their surroundings to separate the good and bad examples combined with ideas they got from the narrative or stories on the media. So, in their conceptualization, it represents ideas both they agree and disagree with the marriage realities they have witnessed.

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