

Women's Role in Social Community and Regional Leadership in Madura

Mohammad Imam Sufiyanto^{1✉}, Alviatul Munawaroh², and Siti Maghfiroh Qurrotul Aini³

¹²³Institut Agama Islam Negeri (IAIN) Madura
✉Jln. Raya Panglegur Km.04 Pamekasan Kode Pos 69371, Madura, Jawa Timur, Indonesia
✉bersamabiologi@gmail.com

Article Info

Article History

Received:

Apr 2022

Accepted:

June 2022

Published:

Jul 2022

Keywords:

Patriarchy, Work, Social

ABSTRACT

This study discusses the role of women as regional leaders, in East Java, precisely on the island of Madura in one period. Although at first time the existence of women was often doubted and underestimated, not a few of them were able to answer with very brilliant achievements. Success in leading an area is not determined by gender but is more determined by the utilization of the capabilities and potential of the individual itself. This research is descriptive qualitative, namely direct observation in four districts in Madura, with interview techniques, questionnaires, and also observation. The results of this study discuss how (1) the existence, role, and the position of the Klebhun binik in the social aspect change the paradigm in leadership in the Madura region by working together to build an area, so that they help each other regardless of social status. (2) The existence of the role, and position, of women leaders in the cultural aspect. A brilliant achievement in leadership is not from the gender of a leader, but from how the performance is built together in working relationships so that the people in the village area are safe and prosperous. (3) The existence, role, and position of women in the public. It is necessary to design the form of routine activities that can stimulate the spirit of work and a culture of cooperation and a strong team is needed to continue to develop and make an area developed so that the existence of women's leadership is for mutual progress.

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INTRODUCTION

Discussions on the role of women as leaders are never over, whether they occur at the regional, national, or world level. Although initially their existence was often doubted, not a few of them were also able to answer with brilliant achievements (Garis et al., 2021). This then breaks the postulate that women are not capable of being leaders. Success in leading an area is not determined by sex or gender but is more determined by the utilization of the abilities and potential of the individual itself. From there will be born a change towards a better society with increased social status.

Consciously or unconsciously, when women decide to participate in the power struggle, the same time awareness has emerged that they are human beings who are also equipped by God with various potentials (Ye et al., 2020). Often found, women who go forward as well as leaders are usually only successors in preserving a power that has been owned by the previous generation. By putting aside the abilities and potential of the woman.

The scope to discuss women as leaders, especially in Madura, which holds to the patriarchal kinship system, is still very wide open. Because Madura itself as a subject of study has not been widely disclosed, both about language, culture, religion, and social structure. Early research about a woman village head (Klebunbhinik) was revealed by AchmadJamaludin Karim which contained a woman village head in Pademawu Barat village, Pamekasan Regency named Srikandi who led in 1997 (Arslan, 2020). Differences of opinion on several interpretations of the verses in the Qur'an about women as leaders did not dampen the support of the community to involve Srikandi as a leader who will raise the social status and cultural attachments.

The discussion of klebunbhinik in Madura has become a new marker for the presence and existence of women themselves. Because the position as a Klebhunis not only a mere administrative value but also has a social position value. Therefore, it is not surprising that in the Madurese community system that adheres to Islamic patriarchal values, Klebhunis are carried out more by men (Ávila, 2019). This opinion further strengthens that the position as a Klebhun which is also of social value is mostly held by men, so the presence of a klebunbhinik only continues the power that has been owned by their husband, father, or grandfather before (Suhantoro, 2018). They cannot continue their authority because of administrative limitations, illness, udzursyar'i, and other reasons.

Based on the available data, it can be concluded that the existence of klebunbhinik in Madura is indeed the successor of the previous authority. They are only administrative rulers because the authority is a change in the gender status of the old Klebhun (husband, father, or grandfather). So it is not wrong if, at that point, women are the media in the political arena. Her presence in the arena of authority increasingly emphasizes women in gender equality and the shadow of the dynasty. Its influence tends to help prolong the dynastic breath of the family tree.

These views exist because the researchers only see the klebunbhinik from an outside view. There has been no discussion about klebunbhinik from her point of view (insider). To be able to see the role of women in leadership and also in building a cooperation paradigm, requires authority and cooperation so that many societies will participate in synergizing each other and having good thoughts in building development in the village, especially in the Madura region. The view of women not being able to lead in the land of Madura has begun to fade and the society is now working together to continue to build their territory for the better and reject the view that women cannot lead in the Madura region. Until now, the culture that continues to be built to improve views related to leadership from women continues to be improved, in line with the development of digital and literacy culture from the Madurese community which continues to increase, so that the views of the Madurese people regarding women's leadership have begun to have a place for economic improvement and trust from the community in the region, especially in the Madura region.

The number of questions will be the basis for analyzing data and facts about the klebunbhinik phenomenon by using ethnomethodology as a way of research. The institutional settings that run in the Klebhunbhinik and its surroundings will be revealed with activities in it. While the analysis of the conversation will record and represent the meaning between the conversation, the body movement, and the situation that happens in the Klebhunbhinik. This will get accurate data about the existence of the klebunbhinik because the subject is treated as a free subject. The real women have a lot of brilliant ideas so they can lead an area where the feminist and masculine leadership style, so they can also move the momentum against society to continue building the village better and well advanced in economic, social, cultural, and the development of rural communities in Madura which have a strong culture and Islam to regulate leadership in its area which has a very large population.

Several facts have revealed that the role of women in the social community and leadership in the Madura region is largely determined by the patriarchal system or dynasty of descendants who have served as regional heads. The role of women in the Madura region has great authority in mobilizing the community so that they can mobilize social activities among the Madurese community. The pattern of empowering rural communities in the Madura region will have a positive impact and progress in the field of education and development in the region, especially in the Madura region which still has a lot of potential for abundant natural resources. Many of the women in the East Java region play a central role in government. A very decisive aspect of the role of women is being able to work together and strengthen ties of friendship and have a dual role both in domestic relations and in the government system that can make women public figures for each community in the area.

Leadership is a concept of influencing and determining the goals of the organization, motivating the behaviour of the followers to achieve the goals, and influencing the ability to improve their groups and cultures (Gur et al., 2020). In addition, it also affects the interpretation of the events of all its societies, the organization, and activities to achieve the goals, maintain group cooperation, and obtain support and cooperation from non-groups or organizations (Gitterman, 2019). The head of the Bunder village, Mrs IswanYanti served a period in which she worked from 2011 to 2016. During her leadership, she did not have any shortcomings, but the changes or progress during her leadership period were more significant than the shortcomings at that time. To find out the performance of the women village head, in the Bunder village east Pademawu District, Pamekasan Regency, East Java province. Barriers to the women village heads in the implementation of development programs and services to the community in Bunder Village. In collecting data and information for observations carried out using interviews and documentation. Based on the results of the research conducted, it shows that the women village heads of Bunder village tend to use a democratic leadership style. This can be proven by the statement that the village head of Bunder village in making decisions always involves subordinates either through a meeting or discussion.

METHODS

This study uses an ethnomethodological approach. That is a set of general knowledge and various procedures and considerations used by ordinary community members to understand, explore, and act in the situations they face (Hadiani, 2021). Ethnomethodology is more about the world of

construction of individuals in understanding something according to common sense that applies and meaning that is accepted together (Kaye-Essien & Ismail, 2020). Through this ethnomethodological research, klebunbhinik will express their existence, position, and role in individual, social, domestic, and public spaces. They will reveal their various experiences when they became klebunbhinik in viewing themselves as a complete human being. Although there may be something that cannot be stated explicitly verbally, they are aware of all the attributes they have.

Ethnomethodology focuses on the process of interpreting interactions and the way actors (Klebhunbhinik) structure social actions. Ethnomethodology as a daily practice can be classified as qualitative research that focuses on the awareness, perception, and actions of actors (Klebhunbhinik) in their daily lives or also actions that are considered customary (Rahul et al., 2020).

Institutional setting studies in ethnomethodological research with institutional setting models specifically focus on structure, as well as formal rules, and official procedures in describing the behaviour of the subject of the study (Aulia, 2018). Ethnomethodology also believes that it is the subject in a group who interprets that a group or institution is also created not only to complete their daily tasks but also to form an institution itself. This is where it will be revealed how the klebunbhinik institution expresses their views on the reality of themselves as leaders in their society.

In addition to institutional settings, in another type, namely conversational analysis, ethnomethodologists understand that conversation is the basic spirit for understanding ethnomethodological studies. Zimmerman explained that "Conversation is an interactive activity that shows a stable and regular activity which is an activity that can be analyzed". The focus of conversational analysis research is the content of the conversation itself, not the external factors that limit the conversation (Mackie, 2019).

Ethnomethodology itself has five basic principles for analyzing conversations. First, in conducting ethnomethodological research the researcher must collect conversations and analyze them in detail (Pattni et al., 2017). Second, make the detailed conversation a goal achievement regularly. Third, it is this regularity in the structure that is the focus of a study (Moreno-Gómez et al., 2018). Fourth, it reads that the fundamental framework of conversation is an orderly organization, this means that the conversation has a framework or core message concepts which are the episteme of a complete series of conversations. Fifth, the series of conversational interactions are managed based on a place or take turns (Hussain & Riede, 2020).

Researchers are the main key instrument in expressing meaning and at the same time a data collection tool. Researchers will fully record the data they obtained, therefore researchers must also be involved in the lives of klebunbhinik until there is openness between the two parties, to achieve a level of openness, the researcher must establish closeness with them so that researchers are accepted as part of the klebunbhinik. In addition, the researchers are the planners, the data collectors, the analysts, the data interpreters, and the research results reporters.

The data were taken from observations and interviews with ten samples of women leaders who were in three areas in the Madura region, namely Pamekasan, Sampang, and Sumenep districts which dominated the election of women's leadership in Madura. Data were collected through observation and interviews with the community of women leaders "KlebungBhinik". Observations were made three times in Pamekasan Regency and twice outside Pamekasan Regency. So, in collecting data, direct observation and interviews are needed with several klebungbinik that still exist in every community activity that can strengthen social ties between leaders and the community to synergize and continue to advance the village in their area.

RESULTS AND DISCUSSION

This discussion consists of the existence, role, and position of the Klebung binik in the social aspect, then from the existence of the role and position of women leaders in the cultural aspect and the existence, role, and position of women in the public. The women leaders in this research location were taken from several villages that already have and will have local leaders or are called "Klebung binik". Based on the results of the 2019 simultaneous village head elections or (pilkades), as many as 91 village heads were appointed by the Regent of Pamekasan on Saturday, October 12, 2019 (Ávila, 2019). In Sumenep the elected village head, the results of the simultaneous Pilkades on 7 and 14 November will only be carried out in December 2019 (Garis et al., 2021). Meanwhile, the simultaneous pilkades in the Sampang district were only completed on November 21, 2019 (Azizah, 2020). From the simultaneous pilkades in 3 (three) regencies, it can be mapped that there will be 13 community groups in Pamekasan district, 1 person is confirmed to have been appointed in Sumenep district, and there may be 2 candidates for klebungbinik in Sampang. Because there has been no response from the Sumenep and Sampang District Governments, this research location could be reduced or increased. Researchers will develop data according to conditions in the field. According to Table 1.

Regency	Region		Social Patterns (%)	Social Role (%)
	Village	District		
Pamekasan	13	8	81.25	76.5
Sampang	2	2	12.5	11.8
Sumenep	1	1	6.25	5.8

Table 1: Role of Women in Improving Social Status (Arslan, 2020)

The average election is a percentage of the community's tendency to choose village heads for women. As for increasing the social percentage, it is the social aspect of the community in giving confidence to the leadership of women to become village heads or the term from the Madurese language is "Klebung Binik". The most dominating districts are three regions, namely Pamekasan, Sumenep, and Sampang with the highest number of female village heads obtaining. For the percentage increase in social status from the Pamekasan area, it has percentage of 76.25 %, followed by Sumenep which is 5.8% and last is Sampang is 11.8%. In the area in Pamekasan Regency which has the most areas from the average election choosing Klebungbinik at 81.25%, the social area is 76, 5% which are areas with high social status value women as village leaders (Klebungbinik). Meanwhile, in Sumenep Regency, only 1 area had an average election of 6.25% with 5.8% of social area choosing women as village heads (KlebungBhinik), and for the Sampang

area there were only 2 regions with an average election of 12.5% with a social area of 11.8% chose Klebhunbinik.

The role of women in power and social status is the main purpose of narrative analysis to open the way in the veil of social competence which is the foundation of social interaction behaviour, namely expectations and procedures that are carried out, produced, and understood by a subject in the interaction of audience (Gitterman, 2019).

According to Milles and Huberman (Rahul et al., 2020), the stages of calculating data are: (1) Collecting data, is the researcher recording all data objectively and how it corresponds to the results of observations and analysis of conversations. (2) Eliminating data is selecting several important things according to the research focus, reducing data in the form of a focused form of analysis, grouping, discarding unnecessary things, and coordinating. (3) Presentation of data, is a collection of information that has been compiled and provides the possibility as well as drawing conclusions and taking action. Then the researcher will conclude or verify.

Existence, Role, and Position, KlebunBhinik in Social Aspect

The role inherent in a person must also be distinguished from her position or place in social interaction. For women village heads, serving is an obligation that needs to be carried out continuously, but on the other hand, women can also be housewives who have responsibility for the family, since becoming a Klebhun binik, women's social roles are always given space in developing a career and not burdened by household tasks. as a housewife. To become a Klebhunthat is respected by the community, it must be able to divide time between the family and the public space, so in dividing this task it is necessary to coordinate between all family members with village officials who are very cooperative and open to help to build the village.

At the time of displaying various programs to attract sympathy from the public because of sympathy from all of the family members who have supported Madura's women to be Klebun, especially from their parents who have given advice and instructions because a family tree that has become Klebhun at once and trusted by the village community in the Madura region, in the end, the sympathy of the village community also gives women the confidence to lead the village in Madura. The success of women in a social role as an executive or regional leadership is not beyond the assumption of childhood and family relationships. Some women are part of the political dynasty which tends to be a special political phenomenon in some communities in different Asian countries (Adawiyah et al., 2020). Political leadership is inherited in descendants, where women are a line of benefit from traditional policies that have been pursued as a form of family service and their social status will increase (Gandasari & Dwidienawati, 2020).

The role of the Klebhun binik from the aspect of the role and position in the social space in devoting themselves to the society is necessary dedication and mutual respect to be able to energize each other in building every village of social diversity levels that exist in society will give colour to keep moving forward and success leads is how the benefits are given to society and made it a village that was independent and always innovative. For women leaders in the village, they have made a good contribution to continue to be supported by the society from various layers and different social statuses to have many development achievements and continue to encourage government programs and alignment with the central government. The social pattern formed in

the community changes the perception that women cannot lead but women are already able to lead and synergize with society. The involvement of women has become an absolute requirement in efforts to develop the just and equitable development of society (Ávila, 2019).

The involvement of women in the leadership of the village is hoped to create a decision or several plans to meet the needs of society or also for women in particular and society in general (Heyes, 2020). Elements of women can be involved in some plans so that they can propose the design of programs to become a priority for the basic needs of women who tend to be forgotten by male leaders or heads of the village. So with the social role played by women the needs and complaints of women also become the top priority of the various needs in society.

The Existence of Roles, and Positions, of Women Leaders in the Cultural Aspect

During the period of regional autonomy and the existence of popular democracy today, the role of community participation is the most important part of the process of national development. The development plan and part of the position of the village community are representatives of development that are independent, relevant, and mutually beneficial and have the talent to rise from powerlessness or adversity by also relying on their strengths. In general, the development of rural communities has an impact on changes in the order of social life which includes two aspects, namely physical and technological changes as well as changes in value systems and attitudes. So development is not only a matter of providing social services but also depends on political, economic, and social factors. Institutions and cultures whose role is increasingly important in eradicating poverty (El Adawiyah et al., 2020). In the process of community development, the village that best understands the needs that are needed, eventually village development planning must start and be planned from developing village elements.

The district government has autonomy in regulating the government in its district, but there needs to be coordination for each region so that they can synergize. Therefore, the mayor and also the village head organization the service and protection of the social community, and this kind of leadership can attract citizens to participate in problem-solving through deliberation within the village. The mayor becomes the guide for personal and social problems, and at critical times, the mayor can find peaceful solutions for the citizens. The success of the village head in providing services and protecting the community will ultimately ensure success at the government level and development at a higher level (Ávila, 2019). The pattern in cultural empowerment for societies of the village is capable of bringing together the differences that occur among the communities by valuing different cultures to give different positions to bring together cultures in every element of their village society to be able to volunteer and bring together the different perception that occurs as a result of a different culture.

As a figure in the environment, the village head also has the task of forming the spirit of the village societies, both in a form of growth and in the development of various spirits of development. Good service also includes elements and understanding that service is about quality for various communities and includes a balance between service and needs. This means that the services provided are not administrative only, but also provide broader services such as community empowerment, assisting the community in managing their environment, and building and developing local village capacity to carry out local or village development (Kaye-Essien & Ismail, 2020). At the centre of culture, the role of the head of the village or KlebhunBhinik will

determine the policy taken to give chance for every community to contribute to preserving the culture and to multiply all forms of cultural difference.

Therefore, the phenomenon of klebunbhinik in the domestic aspect is a public figure that began to occur on the island of Madura, that the figure of women leaders has held much control by utilizing a strong family dynasty in leading and providing several good achievements in the management of natural resources and the potential of the village that always develop according to the needs of societies in the village (Gur et al., 2020). The role of culture will be able to colour the leadership of a woman to become a village head in the government system, this is because the culture and society in Indonesia are very diverse. The number of genders affects cultural activities in each area. The area of Pamekasan and Sampang that have nearby places and have the head of a village of women known as “Klebhun binik” have the same cultural culture as there are activities such as the culture of Kerapan Sapi, tahlilan, mondok, hajian, rokat, totok, ul-daul, jung-rojung, These kinds of culture that are always embedded in the cultures of the villages through the head of the village, that lead by Klebhun Binik, which is still maintained by the general population of Madura and listed in Table 2 as follows:

No	Tradition and Culture	Pamekasan	Sampang	Sumenep
1	KerapanSapi	33	43	38
2	Tahlilan	25	36	40
3	Mondok	30	25	32
4	Hajian	43	44	45
5	Rokat	12	15	16
6	Totok	15	10	12
7	Ul-daul	36	38	45
8	Jung-rojung	38	35	37

Table2: Survey of Cultural Applications from Three Regions in the Madura (Suhantoro, 2018)

Table 2 is a survey of cultural applications that occurred in three regions which are the majority of societies that have women village heads "KlebhunBinik". Have a good close relationship with almost the same cultural traditions. In traditions such as "ul-daul" the average Madurese community likes this tradition because with this ul-daul the Madurese community's entertainment in the form of traditional music with simple musical instruments can entertain the Madurese in general. The tradition and culture of the KerapanSapi, has become a tradition that is also favoured by the Indonesian people in general and the Madurese until it is appreciated by the President, namely the Presidential Cup, This is the location of tradition and culture in Pamekasan, which is also located in the village of Murtajih, which has a culture of keeping cattle for its cultural and economic activities.

The tradition and culture of jhung-rojhung also have a high survey and it is still embedded in the culture of the Madurese community, this is because the jung-rojung culture in villages in the Madura region is still attached and this culture is similar to the culture of gotong-royong so that the Madurese people continue to maintain their culture. This is for togetherness and solidarity in building villages in their respective regions (Josa & Aguado, 2019). Meanwhile, the cultural traditions of rokat and totok are still less attractive to the people in Madura, which is a tradition and culture, there are still Madurese people who are less well known and not very popular in the activities of the Madurese community are still very high and continue to be preserved in culture

and traditions for regions that have "klebhun binik" which has always been an interest in continuing to be preserved from generation to the generation.

The Existence of the Role and Position of Women Leaders in the Public Aspect

The existence of the role of the village head "klebhun binik" in the public sector also plays an important role in getting the attention of the Madurese community. Because in her position as a Klebhun binik, through a culture that is also generally used about leader effectiveness, it is an assessment of the extent to which a woman leader carries out her duties and also succeeds in achieving her goals according to the public sector or trust by the community which is built from data and surveys which is also done from public services that the services in the cultural sector are very interesting because some of the villages are independent villages that have facilities for developing culture and improving culture. Complete facilities & infrastructure provide comfort for rural communities in the Madura area. In the village, there are also some facilities to develop their culture. But although this does not dampen the enthusiasm of the village community in cultural development, which continues to maintain cultural traditions so that they are not eroded by the worrying development of the age (Kirwanto, 2018).

The service factor from the public sector which also exists in the health sector, from the results of a survey in villages in the Madura area is that health facilities in the village community are not yet maximal, so service facilities in the field of public services for health are also inadequate. However, this is not a problem for the community either. Some programs are supported by the government to improve health because health services are not difficult to come to the village for medicine and go to the Posyandu or polyclinic which is not far from the city. In addition, villages in the Madura region already have midwives who can also care for and provide assistance to the population (Suhendra et al., 2020).

The jobs in the village, precisely in the Madura area are very varied, but most of the people in this village are salt collectors/farmers in ponds. Carrying out public services requires a very important role from the government, especially the village head who is the village leader to increase natural wealth in her village area. The village head must change his paradigm of public services from being "served" to "serving", later this will direct existing development and the goal of becoming an advanced village will be achieved. The role of rural governments in the economic sector, particularly agriculture, is to seek support through proposals submitted to the Ministry of Agriculture and the PGA. Since the implementation of the program, Bunder village has received support in the form of fertilizers and medicines from the agricultural sector. There are also groups with good agricultural practices for maximum yields and agricultural socialization for farmer groups in the form of Gapoktan in the village (Aulia, 2018).

The current condition of the women leaders to be able to facilitate the facilities and infrastructure in the village are not sufficient, such as village offices, school buildings, and health buildings. One of the successful programs is the village library so that it can create conditions for the villagers that are capable of literacy and technology. For other programs, especially now, the priority of the village is the construction of a final waste disposal site, which is also known as (TPA). In the construction of the TPA, the head of the village is trying to get the funds that are supported by the village apparatus and the society.

Through a program called "BUMDES" which is often promoted by the government, Klebhun binik builds facilities and infrastructure quite well for the public interest or public services. This also will be related to the existence of the public sector which will increase public confidence in general and provide a positive response in particular. The role and position of the Klebhun binik have a strategic role to build public trust and increase people's economic income so that it creates a stable and growing society. In the management of BUMDES, female village heads or also called Klebhun binik have autonomous governance and some are from themselves. From the Klebhun binik in the Murtajih area to raising the IDM (Desa Maju index) in 2020, another village that previously became a developed village in 2018 is also still a developing village, then became a developed village in 2019 an extraordinary achievement in the existence of Klebhunbinik. In the Millennial Era, from 2020 until now during the 2021 pandemic, BUMDES "Lestari" in the hamlets become tourist attractions for local and foreign tourists who want to visit the Murtajih area, so "Wisata Terpadu Bumdes Mandiri" (WTBM) is made, in which the area is also built Waduk as an object of beautiful scenery in the middle of the village, as well as flower gardens and also orange gardens and honey pumpkin gardens covering an area of approximately five hectares and attracting visitors or tourists who want to watch KerapanSapi in the Murtajih area, Pamekasan Regency which is managed by Klebhun binik through BUMDES.



Picture 1: Construction of Mushollaand MCK specifically for cattle travellers.
Research Documentation [source]

The role of Klebhun binik that is also the housewife, is to succeed in building achievements for the village society by continuing to build facilities and infrastructure for the village society, to create security and comfort for tourists and village communities to advance the village economy. Her existence is in public spaces that provide economic development for rural communities (Rahul et al., 2020). To mobilize mothers to empower family health who are members of a banjari association, as well as for active youth organizations that make klebhunbinik known as leaders who becomes models for village societies. In the domestic, Klebhun binik also plays an active role in motivating her citizens to become entrepreneurs which can increase income for every trader in the neighbourhood around the village. namely with the existence of village hamlets as economic supporters by selling culinary which eventually became famous, namely CamporTolang and "Kocor" as snacks for "Kerapan Sapi" tourists. Also, Klebhun binik in the domestic community, especially in the hamlets of the village motivates that the cattle farms are also maintained and collaboration with the food security and agriculture services, especially livestock which makes the President's Cup festival.

CONCLUSION

The existence, role, and position of KlebunBhinik in the social aspect are also dedicated to serving the societies. This requires dedication and mutual respect so that they can synergize in building each village from the diversity of social levels that exist in the community will give colour to continue and succeed in leadership. So that the benefits to society can make it an independent and always become an innovative village. Women leaders in the village have made a good contribution to being supported by the societies from various layers and different social statuses to have many development achievements and continue to implement government programs that are in line with the central government. The social pattern that is formed in the community changes the perception that women cannot lead but women can lead and synergize with the community. The involvement of women has become an absolute requirement in the development of a just and prosperous society.

The existence, role, and position of the Klebhun binik in the cultural sector is an activity and pattern in the cultural sector to gain trust from the community by preserving the regional cultures in the Madura area to always exist in leading the region because in fact in an area or village it is necessary to maintain culture for the sake of the integrity of a great nation and state. Several cultures and traditions are maintained and have an interest by the community, namely the existence of Rokan, Hajian, KerapanSapi, Ul-daul, Mondok, and Jung-Rojung cultures, so that they can maintain the integrity of their villages and make the villages in Madura known for their togetherness and solidarities.

The existence, role, and position of Klebhun binik in the public sector are to build good facilities and infrastructure to gain the trust of the public sector and make it easier for societies to use public facilities for common interests. Because the area in Madura has the tradition and culture of KerapanSapi as a leading destination, for the Klebhun binik to be able to build facilities and infrastructure in the public sector to continue to gain good trust from the public and the general public, besides that the public sector is also improving the economy for the villages societies and promote public sectors to be known to the wider community. The pattern of public roles and the position of Klebhun binik becomes dominant to move the community so that the perceived impact is very influential for the community in general so that the jung-rojung culture also continues to be preserved for the Madura society and continues to be restored.

ACKNOWLEDGEMENTS

We are very grateful to the women village heads called KlebunBhinik. Because she helped to complete reports for social, cultural, and humanitarian studies in the rural areas of Madura.

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