

## Extended Abstract

Gender is a term that refers to the different roles of women and men, which are socially and culturally constructed. Social construction can give rise to gender disparities and injustice because it refers to what is appropriate and inappropriate in the division of roles between men and women. One ethnic group that has a different perspective regarding gender roles is the Minangkabau ethnic group. According to Navis (1984), the Minangkabau tribe has a matrilineal kinship system; women and men have the same position and degree. According to Abidin (2009), women are custodians, keepers, and guardians of the family's inheritance from extinction, consisting of "gadang" houses, paddy fields, fields, and inheritance land. Besides that, men have the right to manage and maintain these assets. According to Radjab (1996) and Abidin (2009), women in Minangkabau society are placed in a unique position but cannot be separated from their brothers or are called "mamak" by their daughters. As stated by Naim (1991), women cannot make all decisions and issues without the approval of men ("mamak"). On the other hand, a mother cannot do something without the consent of her sister (Natin, 2008).

The migration activities carried out by the Minangkabau people certainly influence interactions with their native culture. According to Naim (1984), the environment of migrants has formed the framework of their lives, and the hometowns of migrants no longer have opportunities or open life opportunities. According to Syahrizal and Meiyenti (2012), men spend almost 90% of their time migrating elsewhere only for their household rather than for their matrilineal family. Therefore, researchers are interested in reviewing how matrilineal culture is implemented in Minangkabau migrant households and how gender roles are distributed within their households.

Based on the background explanation described previously, this research has several objectives to study, as follows:

- To analyze the implementation of matrilineal culture in Minangkabau migrant households in urban areas
- To analyze the distribution of gender roles in Minangkabau migrant households in urban areas
- To analyze the relationship between the implementation of matrilineal culture and the distribution of gender roles in Minangkabau migrant households.

This research was conducted in East Jakarta City, specifically in the Cakung District within the Minang Family Association Community (IKM). The research location was chosen using a purposive method, considering the frequent meetings of Minangkabau residents in the IKM community. The study involved 370 Minangkabau migrants who are members of the IKM community. Data collection activities were carried out over a two-month period, from December 2023 to January 2024. The research utilized a qualitative approach supported by quantitative data. Quantitative data was obtained through a survey, while qualitative data was gathered through in-depth interviews.

The Minang Family Association (IKM) organization is a forum that unites Minang migrants in East Jakarta. Every resident of the Minang ethnic group is part of the Minang Family Association. The IKM organization operates in community empowerment, especially for the Minang ethnic group, to preserve culture and improve the community's economy. The Minangkabau people are famous for their entrepreneurial spirit, so this organization can help promote all business activities of Minang migrants. The basis for establishing this IKM organization is the life guidelines of the Minang community, namely "customs with yarak, yarak with Hizbullah." All routines carried out must not violate customs and be guided by religion. "where the earth is stepped on, where the sky is upheld"

means that wherever the Minangkabau people are, they must unite with local residents and provide benefits to many people, both for Minang migrants themselves and for the Minang home-land.

In this study, the characteristics of Minang migrant households were analyzed, which functioned as control variables. Five indicators were analyzed in this variable: the age difference between husband and wife, education level of husband and wife, income level of husband and wife, number of household dependents, and length of marriage overseas.

This research explains the application of matrilineal culture in Minang migrant households regarding marriage. The essence of matrilineal culture explains that every child born follows the mother's tribe. However, the child follows the mother only to determine ethnicity but still shares the status with the father by the teachings of the Islamic religion. Furthermore, the problem is that if a Minang man marries a non-Minang wife or, for example, from a Javanese tribe, then according to Minang culture, the child will still follow his mother's non-Minang tribe.

This matrilineal culture cannot be separated from familial relationships on the mother's side. If a woman is married and there is a dispute or deliberation that is not just a household matter, then the "mamak" must be involved. Likewise, when a man is married, the socio-cultural role attached to him cannot be separated. In daily life, Minang people living outside of their homeland still have a close relationship with their mother, even though "mamak" does not fully control the lives of married women, and this role has shifted (Table 6)

Table 6. Number and percentage of implementation of matrilineal culture in Minang migrant households in East Jakarta 2024

Implementasi pada perkawinan			Jawaban	
Iya			Tidak	
n	%		n	%
Marriages within families are carried out by people of different ethnicities	31	88.6	4	11.4
The husband is positioned as a guest ( <i>sumando</i> ) in the wife's family	23	65.7	12	34.3
<i>Mamak</i> still took part in the	27	77.1	8	22.9

wedding ceremony				
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Based on Table 6, 88.6% of Minang migrant households are married couples from different ethnicities. Furthermore, respondents also still involve mamak in family events and men as mamak still carry out their role even if it is only limited to attending family celebrations. Apart from that, it was also explained that even though Minang women have migrated, they still have the perception that their husbands are still "sumando," and "mamak" also have the right to control their nieces and nephews. However, some respondents did not really follow the cultural rules that existed in their homeland because they preferred to carry out a system of life in accordance with society in general.