

JAVANESE WOMAN IN INDUSTRIAL CHALLENGES 5.0 ERA PERSPECTIVE HERBERT MARCUSE'S CONCEPT OF ONE DIMENSIONAL MAN

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ABSTRACT

According to the Central Bureau of Statistics, there are more men than women unemployed. However, in industrial society, this is considered natural, particularly for capital owners who seek qualified female laborers. Thus, industrial society demands that women become “objects” of production. This research employs qualitative methods using Herbert Marcuse's theory. The result is a constructive analysis of the re-perception of Javanese women within the culture of industrial society. Firstly, Javanese women fall into the trap of the production system, gradually forming a new culture known as women's production. Secondly, Javanese women sacrifice family time to fulfill their lifestyle. Thirdly, the repression of Javanese women in industrial society has led to an affluent society. Consequently, there have been Javanese women constructed by industrial society. Therefore, Javanese women are required to keep pace with the times, facing all the risks while still maintaining their characteristics and values as cultural heritage.

Keywords: *affluent society, industrial society, javanese woman, rasional technology, represi*

INTRODUCTION

Talking about human culture, of course, cannot be separated from the eternal theme of social change, namely social problems themselves. So what problems have been faced until now? These problems include poverty, unemployment, and social injustice. These three main problems in principle can be seen through the influence of global modernization and the development of science and technology that is developing today. In addition, we can narrow social change again by identifying the number of unemployed people who cause the number of poverty in society to increase. Then, policy injustice and inequality by the government can also have a significant impact on social change. These social changes also have an impact on cultural changes that require rural communities to become urban communities.

These social dynamics show that humans are “human connections” that require problems and problems (Semiawan, 1999: 98). That is, humans will form their community “society” with various consequences it brings including diversity of living conditions, family, social, and life needs (Syahrur, 2004: 325). This happens along with changing times, the influence of globalization, and technological advances that continue to affect the structure of human life (Asyri, 2003: 99-109).

In other words, these changes lead to the development of society and changes in cultural values and principles that have been standardized or will be carried out. A potential factor in social and cultural change is women (Astuti, 2008: 136). Why is that, Because of assumptions of pros and cons about women being constrained by their freedom the form of self-actualization has also undergone many changes. Especially if viewed specifically in Javanese society through the values of local wisdom that have changed a lot.

This is then considered by some people as gender injustice, especially for women. This is also caused by social and cultural constructions that were previously considered natural into cultural problems (Nastiti, 2016: 11-12). Often Javanese women still feel shackled by the cultural values that bind them. So, indirectly, traditional perceptions limit and seem not to put women in nature. This happens because women’s space in the domestic sphere is limited by men. So, it is not surprising that patriarchal culture is still a benchmark in Indonesia (Kieko Chintya Geraldine, 2021: 29). Through the rapid changes of the times, the perception of women gradually also continues to change. Women today dare to express their orientation naturally in the form of emancipation to reclaim public space in life. Then, women try to get a wider public role and be equal to men in any way. Furthermore, women dare to actualize themselves to develop their potential outside of their supposed domestic roles (Budiati, 2010: 55-56).

In addition, changes in the perception of Javanese women also occur in the world of the “Factory” Industry and the world of work in general. The change is supported by several factors; First, changes in the family structure headed by women. This means that there are several families headed by women as heads of families due to certain things such as divorce, husband death (Perdana & Dewi, 2015: 1-7) overseas, and what most often happens is the level of male unemployment in Indonesia and the demands of industrial society force workers to be run by women (Rahmi Yulfa, Herien Puspitawati, 2022: 14-26). However, women as the head of the family are still more vulnerable than men as the head of the family.

The change will be inversely proportional to Law No. 1 of 1974 concerning marriage article 31 paragraph (3) which expressly states “husband as head of family and wife as housewife”. Then, article 34 says “The husband is obliged to protect his wife and the wife is obliged to manage the household as well as possible”. Thus, we can conclude early that the head of the family must be male, and in general, the tendency is to be male. However, women still have the right to replace their husband’s role as breadwinners if they are unable or unable to provide for the family. However, the meaning of breadwinner here is not to replace the meaning of the head of the family “husband” by the law, only to help the construction of the family. Furthermore, if economic pressure factors require women to improve family opinion then they must manage more time than women as housewives.

Second, after women enter the public sphere and replace the role of men in helping the family economy. The demands of the times are the cause of women leaving their families to work. Thus, the perception of women changes to career women (Muhammad, 2019: 101-103). Although this is not a negative stigma from one side, on the other hand, for example, it is assumed to trigger household harmony, it is viewed negatively (Muhammad, 2019: 103). That is, when women have spent their time in public spaces, the potential for domestic conflicts often occurs. Although, this cannot be generalized because not all jobs require women to exceed working hours. However, in industrial society, the tendency towards women’s needs as industrial objects creates a new perception for women. For example, the demands of work require more women than men, especially in industrial “factory” places. This can be the basic assumption that on the one hand, women have become objects of production.

Third, the domestic area left by some women has become a new culture with the characteristics of a lifestyle that seems consumptive (Saumantri, 2022: 73). In this third factor, women are more likely to attach importance to lifestyles that aim to improve social status in the community (Sabariman, 2019: 122-123). This new culture was raised in a world where modernization affected all lines and changed the orientation of traditional “Javanese women” society into sociality women (Sabariman, 2019: 122). Consumptive culture not only grows and develops in urban areas but also in rural areas that try to display a modern lifestyle so as not to be considered old-fashioned “Ndeso”. Women’s sociality displays modern culture that tends to be more concerned with consumption patterns and extravagant and excessive lifestyles (Sabariman, 2019: 128). In this factor, women who are not ready to accept change are considered to experience cultural lag.

The three factors above show that changing times form an industrial society that will create a new culture. So, the problem is not an effort to equalize nature in people's lives, in this case, "women", but there are changes that are not naturally made by women. Although many factors are not one hundred percent in favor of the above mentioned changes. However, changes in the perception of women in the industrial world in general, especially Javanese women, are not only related to family welfare but become the ideals of the community as well as bringing changes in life patterns and cultural changes in Javanese society in general.

Therefore, the author sees that there are 3 values for Javanese women that have shifted. The important values for Javanese women are only three basic needs, namely physiology, security, and protection. Thus, through changing eras, the interests and needs of Javanese women increased. That is, to realize the potential of nature as humans to the maximum, Javanese women should not leave the standard cultural values of Javanese society. The re-perception of Javanese women is an interesting problem starting from the smallest scope, namely in the family to society in general, in limited communities to unlimited communities. That is, if women's perceptions change completely and even lead to excessive emancipation, it will have a significant impact on the distinctiveness of the characteristics of Javanese women themselves.

Currently, the culture of industrial society forms a system of industrial needs dominated by women, so that the unemployment rate is narrower in certain genders. Often this also forces women out of their domestic zone into the public zone. That is, how women are used as industrial objects as an example of labor needs with the female sex becomes a natural thing, then women indirectly realize that the needs of workers are dominated by women. In addition, not only being an object of industry, even women are not aware of what is being done today is an excessive need for "consumptive" and even a "hedon" lifestyle.

In addition, researchers also found several studies that intersect with formal objects and material objects as review literature in this study. First, an article written by Atik Catur Budiati entitled *Women's Self-Actualization in the Javanese Cultural System "Women's Perception of Javanese Cultural Values in Self-Actualization"*. The article explains socio-cultural changes that change the new perspective on Javanese cultural values towards women (Budiati, 2010: 51-59). Second, an article written by Nining Aulia Putri entitled *Social Adaptation of Women as Family Heads* (Putri & Montessori, 2021: 363-370). This

research is about how the role of the head of the family is changed by women. The research only touched on gender equality of social roles in the family. Third, an article entitled *Economic Pressure, Economic Coping, Social Support, and Welfare of Women Heads of Families* written by Rahmi Yulfa. The article explains the impact and influence of women's roles on family welfare (Rahmi Yulfa, Herien Puspitawati, 2022: 14-26). Fourth, *The Role of Women Workers Head of Household in Carrying Out Family Economic Functions* by Raudatun Nisa. This article explains social characteristics through the role of women as heads of households (Raudatun Nisa, Eny Rochaida, 2022). Fifth, the concept of the head of the family between a man and a woman in Surat An Nisa (4) Verse 34 written by Muhammad Nur Kholis explains the concept of the head of the household in the Qur'an (Kholis, 2015: 1-13). Sixth, an article entitled *Javanese Women's Independence in Traditional Stories* written by Harjito contains how Javanese women have three independence, namely nurturing and supporting children, being leaders, and being loyal to the ruler (Harjito, 2014: 316-325).

Based on some previous review literature, researchers provide different points of view to show a common thread with research conducted by previous research. First, researchers put more emphasis on systemic goals generated by industrial society that indirectly change the perception of Javanese women. That is, industrial society has shaped the cultural change of women in the domestic area towards the public sphere which has an impact on the demands of work to lifestyle. Second, researchers use Herbert Marcuse's One Dimensional Man theory to see the re-perception of Javanese women as an affluent society. Third, the culture of industrial society is the result of globalization which needs to be addressed properly and still maintain the perception of Javanese women so as not to be separated from more essential Javanese cultural values. However, researchers do not make this problem a standard assumption for all Javanese women. However, thus, the change in perception of Javanese women becomes interesting to be investigated further. Thus, the author tries to uncover the values of Javanese women in today's industrial life.

METHODS

This research is library research with a qualitative research type. While the theory used in this study is the theory of one dimensional man Herbert Marcuse with some methodical elements. Firstly, constructive analysis is used by researchers to understand and describe the life patterns of industrial society, especially the perception of Javanese women.

Secondly, hermeneutics is used to see the phenomenon of industrial society that occurs today (Kaelan, 2005: 80).

Researchers use phenomenological approaches as an approach to social and cultural (Samsu, 2017: 71). That is, with this approach, researchers can more easily reveal the nature of women as Javanese society with inherent cultural values and Javanese women in the vortex of Industrial Society that is indirectly faced today. With some observations made; First, researchers tried to find several data sources through a review of literature to provide a subjective constructive analysis of Javanese women. Second, researchers use Herbert Marcuse's point of view to find the pattern and essence of industrial society in Javanese society. Third, the re-perception of Javanese women is constructed by researchers into three, namely working women, career women, and sociality women. This is certainly not all viewed negatively if cultural values for Javanese women are maintained.

RESULT AND DISCUSSION

Herbert Marcuse was born in Berlin, Germany on July 19, 1898. In the Charlottenburg area, Marcuse was raised by a middle-class Vane Jewish family. His father was a successful businessman in the textile field named Carl Marcuse and his mother was the daughter of a factory owner named Gertrud Kreslavsky (Saumantri, 2022: 162-177). His father's political leanings influenced Marcuse to support the Social Democratic Party until 1919. While his educational background in 1911 began at Kaiseress Augusta High School, then in 1922 Marcuse earned a doctorate in philosophy at the University of Freiburg. In 1951 began teaching at Columbia University and Harvard University. In 1954 he was appointed professor at Brandeis University and in 1965 at the University of California San Diego until his retirement in 1970 (Aziz, 2022: 4).

His reading of thinkers such as Heidegger, Edmund Husserl, and Hegel his tendency toward Marxism to mature intellectually regarding the concept of concrete man became more visible. The discussion contains how the data obtained provides solutions to the problems to be solved. Interpret the results obtained by arguing the importance of the findings and the common threads and goals to be achieved.

The culture of Industrial Society according to Marcuse is characterized by technological rationality. This is expressed in the thinking of One Dimensional Man, meaning that in industrial society the orientation is formed only through one dimension. The orientation of society is characterized by the dominance of technology in creating man

as an object of production. Technology is defined as a mode of production, totaliterer instruments, a practical part of the industrial world, transportation, and communication (Marcuse, 1964: 5). Industrial society creates relationships between people through technology to create production through mechanical conditions (Marcuse, 1964: 41).

Furthermore, Marcuse gave three characteristics to industrial society. First, society is at irrational freedom. That is, in addition to the community following technological developments, society also demands principles to meet the needs of a system. Thus, society is under the rule of technological principles. The principle is directed to the interests of production. Second, a one-dimensional society is a fundamental feature of industrial society. Furthermore, industrial society creates a goal, a system that subjects realize as reasonable needs. However, this makes humans no longer able to interpret the broad dimension of life. Thus, the measure of human rationality becomes limited to meet the interests of industry. Third, the creation of an affluent society in which humans as “objects” do not feel that they are enslaved. However, in principle, industrial society makes the human condition as an “object” trapped as a means of production. It is even worse for humans to become inanimate objects that work systemically (Marcuse, 1964: 30). We can interpret industrial society as a new culture of society that manipulates needs into “consumptive” desires. Thus, human life in this phase becomes more systematically orderly but this order also becomes a trap for human freedom in life.

Based on the three factors above, we can describe the true life of industrial society through technological pressure that has taken away the freedom of every individual unconsciously. Thus, humans cannot run away from the needs and interests of technology. According to Marcuse, this is called a one-dimensional society (Octaviana, 2020: 121). In principle, a one-dimensional society is a society that cannot freely escape the domination of technological progress. Then, the community was forced to follow all kinds of cultural changes so that there was a private desublimation of the concept of Javanese women towards repressive cultural modernization. So often, women will indirectly live under the influence of a consumptive lifestyle.

Industrial society is defined as the life of society that cannot be separated from technology. Thus, Marcuse characterizes industrial society through several points (Winarso, 2020: 7). First, there has been a shift of logos towards technologies. In principle, society is under the rule of technological principles. In the end, human progress is equated with its creator, namely the development of the technology of actualization of human reason in

industrial society reduces the pure ability of humans. The human ability to complete life is converted by technology. The power of technology in industrial society has covered all things of life (Saumantri, 2022: 166). Secondly, the automation of the realities of human life. That is, in industrial society the reality of everyday life is indirectly formed through the process of technological mechanization. This pseudo-reality seems to provide a more practical and easier offer. Furthermore, humans enter the circle of systems that give rise to a new culture, namely producing mindsets, life patterns, order, and stability through technology.

Furthermore, the forces of production shape one-dimensional mindsets and behaviors. Society is subtly forced and unaware that it is not free from the dominating influence of technology. Thus, the needs that are not needed are a form of industrial society. These false needs turn into a lifestyle to consume excessively. The needs of industrial society are manipulated to create hard work, suffering, and injustice (Donatus, 2015: 159). Marcuse asserts that the needs imposed by each individual include the need to have fun, the need to relax, and the need for luxury.

In other words, industrial society forming a new culture always requires technological rationality where humans always encounter objective possibilities in realizing their non-primary needs. That is, desires are often designed in the form of needs that are considered reasonable. Thus, with the repressive conditions presented by the industrial society, women are mired in industrial traps and faced with various technological manipulations. The emancipation of technology not only replaces traditional technology with more developed technology “Modern” but in industrial society technology represses humans in pseudo-freedom (Ridona et al., 2022: 85-87). We can say that the efforts of technological rationality have gradually unwittingly formed a new culture called industrial society.

Later in Marcuse’s frame of mind, the logic of domination was constructed to repress humans in creating a new civilization of “industrial society”. Javanese women do not feel rationally oppressed by the demands of life. Instead, women build instrumentally on their potential to produce phases of “working women, career women, and socialite women”. According to Marcuse, this is a crisis of industrial society civilization where the productivity produced by humans is based on their needs and desires only (Darmaji, 2013: 518-519).

Thus, the social representation of Javanese women in the vortex of industrial society can be seen through the cultivation of life values and the cultural and mental system of Javanese society. Meanwhile, we can see the mental system through the household space. Why is it that, in industrial society desires and desires have been realized as needs? The household space not only describes the balance of Javanese society but is a place to create social values and social norms of Javanese society (Pudjianto, 2017: 131). Therefore, the shift of Javanese women to become socialites will unwittingly damage the values and social norms of society in general.

Industrial Community Pattern From Factory to Office

Industrial societies are those that have involvement with the development of technology, economy, and enterprises of production centers. In principle, the pattern that results from such involvement is the attitude and behavior in working to achieve their life goals. Then, the resulting pattern is also related to productivity values that are modern patterns. Thus, in industrial society not only talks about the development of human resources in production but also affects social and cultural behavior in society (Asyri, 2003: 99-109).

These social and cultural changes make people's perspectives more secular. That means that in an industrial society, the dynamism is due to the ability of ratio and the spirit of high individuality (Mazidah, 2011: 20). Society can use rational reasoning to create innovative production discoveries. However, gradually these discoveries resulted in an irrational system of production.

In the modern era, a factor that intersects a lot with industrial society is women (Nuril Fahbi, 2019: 21-26) Why? Because women are no longer required to carry out domestic work but also to help provide for the family economy. Thus, not a few women see economic potential and opportunities through side jobs (O. N. Putri et al., 2015: 148-282). This is generally the basic factor that makes changes in the perception of Javanese women. In addition, women's natural potential is faced with the realities of family circumstances such as divorce, unemployment, and other individual factors. However, for some people, when women help the family economy to become the backbone, they are seen as more vulnerable.

Technological developments in Indonesia tend to create new perspectives on Javanese cultural values. In principle, Javanese culture in seeing the patriarchal system then

also helped change the perception of women's lives. Women began to break into the domestic area to increase their natural capacity as human beings (Budiati, 2010: 55). Even so, the perception of women is considered to still apply old values but with Modern patterns and behaviors. Therefore, the needs of women today have changed a lot and are not limited to domestic things.

For example, for female workers, women's income factors are often lower than men's incomes in general. Thus, women must spend additional time to get sufficient "wages". This phenomenon often occurs in factory workers who work from 07.00 am to 09.00 pm. It does not only happen to factory workers but also happens to other world of work. That is, the culture of industrial society changes the perception of Javanese women with their binding values.

Changes in subjectivity for women, especially workers, have become a habit in the pattern of industrial society. Where the subjectivity built is a form of interpretation and cultivation of the ideology of "Affluent Society" so that work can be carried out with full awareness that humans are no longer objects of technology but subjects of production summarized in commodity fetishism unconsciously.

Javanese Women

The word woman comes from "empu" which means valued, mastered, or respected (Margana, S. & Nursam, 2010: 87) As for Mangunwijaya (1980), Javanese women mean loyal devotion to men, sumarah, and a source of pleasure for men (Yuniarti, 2018: 32). That is, what is expected from the meaning of women becomes a form of a woman's devotion to men. In the 18th century, Javanese women were male companions who were obedient, clever, serving, and loyal (Lestari, 2020: 98). Thus, indirectly the paternalistic concept gives the meaning of Javanese women as *Konco wingking* which means women are behind men. Thus, when talking about Javanese women, it will be synonymous with the position, degree, and role of women.

Women in Javanese society have values that must be adhered to. This can be explained through the cultivation of *Nrima*, sincerity, *Rila*, resignation, respect, and harmony which are ideal characteristics of Javanese women. Javanese women since childhood have been instilled with various values and norms of modesty (Kaffah, 2015: 24-36). Javanese women are identical in the characteristic of being careful and tend to sort out words (Kaffah, 2015: 24-36). These Javanese values adorn women to form a concept of

true women which until now is very difficult to change (Budiati, 2010: 53). In addition, Candrarini fiber provides an additional picture of Javanese women's values, namely; loyal to men, willing to be honeyed, love others, skillful, good at dressing up and taking care of themselves, simple, good at serving the will of men, pay attention to in-laws, and like to read advice books (Budiati, 2010: 53). The stereotypical view of women means that Javanese women are always underestimated.

In the Javanese cultural system, binding cultural values become a common mindset towards Javanese women, namely Masak "cook", Manak "give birth", and Macak "dress up" (Budiati, 2010: 55). Therefore, stereotypical views that distinguish the position of women and men make the demarcation of tasks in the domestic and public sectors that are outside the home. This is in line with the changing times where traditional perceptions still consider women's nature to be submissive and obedient to men. Thus, the role restriction also has an impact on the domestic area only. However, if women try to get out of the domestic area, it is only done in the economic sector. That is, women as male helpers in meeting family needs not as a profession developed by women. In contrast to women who have a perspective of the times, it is has very potential to improve the ability in all public sectors (Budiati, 2010: 56).

The so-called Javanese women are those who in their daily lives follow the customs and customs of Javanese culture. Javanese women highly uphold Javanese culture (Yuniarti, 2018: 31). Javanese women are images of mental, spiritual, and daily behavior expressed by Javanese women in all aspects, both physical and mental (Afidah et al., 2020: 152). Thus, Javanese women are not only concerned with their biological space but the structure of life that is attached to their culture and purpose in life. Javanese women are social identities that are used as true and complete representations of Javanese human criteria. That is, Javanese women are considered capable of assimilating and interpreting life experiences as the structure of the Javanese mental world *dadi wong* or from modern (Pudjianto, 2017: 125-132).

Characteristics of Javanese Woman

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Javanese women are not only concerned with their biological space but the structure of life that is attached to their culture and purpose in life. Javanese women are social identities that are used as true and complete representations of Javanese human criteria. Thus, in Javanese tradition, Javanese women often have the requirements for social life (social dimension). That is, Javanese women are considered capable of assimilating and interpreting life experiences as the structure of the Javanese mental world *dadi wong* or from modern (Pudjianto, 2017: 125-132).

Javanese women are also characterized by the word “*srawung*” as an identity with the expression “*Wong Wedok Kuwi Kudu Srawung*”. That means Javanese women must be able to merge with "Javanese cultural values, namely smart and able to get along. *Srawung* can also be interpreted as getting to know each other, opening up to each other, visiting each other, helping each other, trusting each other, comforting each other, dressing each other, and dressing each other (Pudjianto, 2017: 127) (Pudjianto, 2017: 127).

The characteristics described by Javanese women are a wife who obeys, obeys, and is devoted to her husband and respects guests (Sumiyardana et al., 2014: 104-111). In addition, Javanese women are also led to have an attitude of independence. This is readiness when abandoned by the husband. The independence of Javanese women is manifested in three things; First, nurture and support children. Second, be a leader. Third, loyal to the ruler (Harjito 2014). Some of these characteristics are certainly a distinctive value for Javanese women in general. However, Javanese women are companion figures for men who are loyal, obedient, and good at serving their husbands

Reperceptions of Javanese Women in Industrialized World Today's

Working women (industry, divorce factors, etc.) every human being does need a decent job to meet the needs of life. This then forces women to participate in helping the family economy. In this case, women try to divide their time with their families so as not to forget their nature as women (O. N. Putri et al., 2015: 280). This means that the dual role of women in the domestic and public spheres should both be carried out in balance.

Women who have high education, will prefer to work in the bona fide private company sector or promising large companies (Oktavia Ayu Darmawan, 2020: 2-5). Women with this potential often get work time that is not too dense, or even for those who open job opportunities personally, of course, time is more flexible. However, unlike what happens for women with low knowledge, they will look for modest work to work in

an industrial environment that does not require a diploma as a condition of work (Oktavia Ayu Darmawan, 2020: 2-4). Thus, the consequences received are also different.

With economic needs and easy requirements, many Javanese women make factory labor as an alternative job. Even in certain areas, the presence of industrial places “factories” is also considered very helpful to the community and must be addressed positively (Yusuf Adi Wibowo, Rusdarti, 2017: 73-80). The absorption of jobs in the industrial environment does require more women than men.

Women who work in the industrial world are generally bound by long and irregular working hours. Many industrial workers spend their time working (Wahyuni et al., 2022: 15). This is done to get additional wages commonly called “overtime pay”. It is utilized by almost in several industrial places to meet production targets. Nevertheless, the affluent society built by the industrial system created an awareness for women to produce beyond their control in exchange for additional wages.

Thus, many women work outside the home with uncertain hours. However, it is different for career women who not only aim to help provide for the family economy but there is another element, namely their interest and liking for work (Habibi, 2019: 101). At this stage, women prioritize career advancement and certain improvements. So, the needs in work are certainly different from the first stage of women working. The needs of this stage have become desires in a particular job.

Career women are not fully affected by the encouragement of economic factors, but there are several factors including; First, it is motivated by the need for self-actualization. Second, the desire to practice or apply the knowledge he has achieved so far. Third, want to get experience and appreciation (Habibi, 2019: 82-83). These three factors are in principle to fulfill the meaning of life. That is women work, creating, expressing themselves, and developing themselves into inner satisfaction.

The inner satisfaction achieved is certainly not all the same. That is, inner satisfaction is a form of meaning in life that is achieved or even leads to a lifestyle. Sociality demands a lifestyle in various life activities. Like; fashion style as well as luxury and glamorous style (Sabariman, 2019: 122-123). This is also experienced by working women and career women (Yusuf Adi Wibowo, Rusdarti, 2017: 74). Needs are already blinded to more systematic wants. Thus, many other important aspects are left out when women are more concerned with work.

This is certainly very contrary to the lifestyle of Javanese women. Today Javanese women are also experiencing the modernization of rural culture to urban culture. However, the perception of Javanese women should still have the ability to assimilate and interpret Tin the household (Kieko Chintya Geraldine, 2021: 33). This means that the domestic area as a characteristic of Javanese women should be maintained.

CONCLUSION

The re-perception of Javanese women is currently a challenge that must be taken seriously. That is, the cultural values of Javanese society must be maintained even though many Javanese women have now left the domestic area just to help the family economy. Then, supported by several factors working women decide to play a dual role in domestic and public work. The responsibility of women industrial workers based on the factors that make them up is heavier than women who have more flexible time.

Meanwhile, women who have an orientation towards fulfilling the meaning of life with achievements and expectations through the actualization of potential are more able to divide their time in the domestic area. However, this orientation turns into a desire for praise, appreciation, and an increased career that often has the potential to sideline domestic work. Especially if, the orientation changes to a lifestyle that leads production women to become sociality women. Of course, this has led to a new re-perception for Javanese women who should continue to carry out responsibilities based on Javanese cultural values and principles.

In the end, the challenge for Javanese women today is something that needs attention. So that society does not necessarily provide a negative stigma for those who want to actualize their potential as women. However, Javanese women should keep up with the times with all the risks and impacts while maintaining the characteristics of Javanese women. Thus, Javanese cultural values inherent in women continue to be maintained.

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