

The effect of family function on the self-acceptance of the broken home adolescent

Annisah Nurul Azizah*, Cahyaning Suryaningrum & Susanti Prasetyaningrum
Fakultas Psikologi, Universitas Muhammadiyah Malang, Malang, Indonesia

ABSTRACT: Broken-home adolescents tend to have a low level of self-acceptance, then to achieve a high self-acceptance process, individuals need reinforcement from people in their surrounding environment, one of which is the family. An optimally functioning family will help broken-home teens reach a high level of self-acceptance for their family background that is different from their friends in general. This study aimed to determine the effect of family functioning on self-acceptance in broken-home adolescents. The research design uses correlational quantitative. The data collection method used the non-probability sampling purposive sampling technique. The research subjects were 116 adolescents, with a frequency of 84 women and 32 men, female subjects. The age range of respondents is 17–21 years old. In addition, the respondent's family background is a broken home with the provision of living with a nuclear family or a large family with a frequency of 91 subjects living with their nuclear family and 25 subjects living with extended family. The measuring instrument used is the Berger scale (Self-Acceptance Questionnaire) and The General Functioning 12-item subscale (GF12) of The McMaster Family Assessment Device (FAD) scale. Test data analysis using simple linear regression which shows the influence of family functioning on self-acceptance of broken-home adolescents ($\beta = 0.613$; $p < 0.001$), which means that the more the family functions optimally, the higher the level of self-acceptance of broken-home adolescents. Other results show that gender has an effect on the level of self-acceptance of broken home adolescents $p = 0.011$ ($p < 0.005$) with male ($M = 111.750$; $SD = 22.02$) and female ($M = 100.952$; $SD = 19.524$) scores. Different test based on living with a nuclear family or extended family does not affect the self-acceptance of broken-home adolescents. This means that only gender and family functioning in general influence the self-acceptance of broken-home adolescents.

Keywords: Broken home adolescents, Family functioning, Self-acceptance

1 INTRODUCTION

Research related to psychological problems in adolescents is increasing because when viewed from Erikson's theory, individuals enter the early stages of identity versus identity confusion. One of the things that are very influential on the process of discovering individual identity is when a family experiences dysfunction or a family experiences divorce, adolescents will experience a lot of pressure and confusion, and adolescents do not have ideal figures to help them become psychologically mature individuals (Santrock 2012).

One of the impacts of parental divorce is the low level of self-acceptance in adolescents. This is in line with the research conducted by Sari (2013) and Fahrudin (2012) that adolescents with broken home families tend not to accept themselves as victims of their parent's

*Corresponding Author: 1annisahnurul216@gmail.com

divorce. They also feel unable to face the realities of life they experience, and teenagers cannot accept criticism from those around them. Another study conducted by Andriani *et al.* (2020) that adolescents from broken-home families have poor self-acceptance marked by feelings of inferiority, withdrawing from their friends, and assessing themselves subjectively. Bastaman (2007) explained that self-acceptance is the initial stage for individuals in the process of self-development from a meaningless life stage to a meaningful life stage. This is considered very important because when an individual cannot accept himself for the bad experiences that have befallen him in the past, there is a delay in developing himself.

One of the variables that can have an impact on increasing self-acceptance of broken home adolescents is a family that works optimally. In addition, research conducted by Nisa & Sari (2019), Stanescu & Romer (2011) and Wulandri & Fauziah, (2019) explained that family functioning has a significant effect on the level of self-acceptance of broken home adolescents. Previous research has revealed that good family functioning does not only come from complete families according to research conducted by Azhari *et al.* (2019). They revealed that family functions in broken home families in Tanjung Hulu Village are quite good, this is marked by the ongoing functioning of socialization, affection functions, and the function of life in the family because families with broken home backgrounds are still able to carry out aspects of family functioning even with a single parent condition caused by divorce or death. In addition, research conducted by Yee & Sulaiman (2017) explained that family functions will continue to run optimally when existing family members can carry out aspects of family functioning well, in which good family functioning is not only determined by whether or not the parents are complete but how maximally the aspects of family functioning can be carried out.

This study aimed to determine the effect of family functioning on the self-acceptance of broken-home adolescents. This research is expected to be able to provide an overview to teenagers with broken home family backgrounds that the functioning of the family is very important to help the physical, social, and emotional development of adolescents in undergoing the development process to create individuals who can accept themselves and do not look down on themselves with bad experiences that have befallen him.

2 METHOD

This research design uses non-experimental correlational quantitative which emphasizes the analysis of quantitative data or numbers collected through the measurement stages by filling in the scale and processed by statistical analysis methods (Azwar 2018). The data collection method used the purposive non-probability sampling technique. The research subjects were 116 adolescents, with a frequency of 84 women and 32 men. The age range of respondents is 17–21 years with the majority aged 20 and 21 years. In addition, the respondent's family background is a broken home with the provision of living with a nuclear family or a large family with a frequency of 91 subjects living with their nuclear family and 25 subjects living with extended families. The measuring instrument used is the Berger scale (Self-Acceptance Questionnaire) totaling 36 items with a Cronbach's Alpha reliability index of 0.913. This scale consists of 36 items with 5 answer choices with a score of 1–5 and consists of favorable and unfavorable items where a score of 5 is for a very appropriate answer, a score of 4 for an appropriate answer, a score of 3 for a doubtful answer, a score of 2 for an inappropriate answer, and a score of 1 for a very inappropriate answer; however, the value is given if the item is favorable, and if the item is unfavorable then the scoring system be the other way around. and the 12-item General Functioning (GF12) subscale The McMaster Family Assessment Device (FAD) scale consists of 12 items with 4 answer choices namely, STS (Strongly Disagree), TS (Disagree), S (agree), and SS (Strongly agree), with Cronbach's Alpha reliability index of = 0.908. Data analysis used simple linear regression analysis.

3 RESULT

Participants in this study were 116 teenagers from broken homes. This study shows that family functioning has a significant influence on the self-acceptance of broken-home adolescents ($\beta = 0.613$; $p < 0.001$).

In Table 1, it is known that the hypothesis of this study was accepted so it can be concluded that family functioning has a significant influence on the self-acceptance of broken-home adolescents. The results of other studies explain the effective contribution of the R Square (R^2) value of 0.375 which means that the variable of self-acceptance can be influenced by family functioning by 37.5% while the other 62.5% is influenced by other variables, Table 2 explained that there are differences in the results of the level of self-acceptance by gender with a value of $p = 0.011$ ($p < 0.05$) ($M = 111.750$; $SD = 22.023$ and female ($M = 100.952$; $SD = 19.524$). Male have a difference in the mean value of 10.798, which means that male ($M = 111.750$; $SD = 22.023$) adolescent self-acceptance is higher than female ($M = 100.952$; $SD = 19.524$) with significant differences ($t = -2.569$; $p < 0.05$).

Table 1. Regression.

Variable	B	β	R^2	F	p
Family functioning	1.725	0.613	0.375	68.521	<0.001

Table 2. Different tests based on gender.

Variable	Male		Female		t	p
	M	SD	M	SD		
Self-acceptance	111.750	22.023	100.952	19.524	-2.569	0.011

4 DISCUSSION

The results of the analysis conducted revealed that this research can answer the proposed hypothesis, namely that there is a significant influence between family functioning on the self-acceptance of broken home adolescents. This is in line with research conducted by Wałęcka-Matyja (2015) explaining that the maximum function of the family has a significant effect on the level of self-acceptance of adolescents, where families who can meet primary and secondary needs, provide support and affection will be able to support adolescents to improve positive self-image to achieve a good level of self-acceptance. In addition, research conducted by Nisa & Sari (2019), Stanescu & Romer (2011), and Wulandri & Fauziah (2019) explained that family functioning has a significant effect on the level of self-acceptance of broken home adolescents. The results of other studies explain the effective contribution of the R Square (R^2) value of 0.375 which means that the variable of self-acceptance can be influenced by family functioning by 37.5% while the other 62.5% is influenced by other variables, where one of the influential variables is support. This is in line with research conducted by Noviana and Sakti (2015) which explains that the higher the level of peer attachment, the higher the level of self-acceptance in accelerated students. According to Hurlock (Ardilla & Herdiana 2013), other factors that affect a person's self-acceptance include (1) understanding of oneself, (2) realistic expectations, (3) the absence of obstacles in the environment, (4) a pleasant society, (5) not having severe emotional disturbances, (6) the level of success experienced, (7) identification of someone who can adapt well, (8) having a broad perspective on oneself (9) parenting good, (10) good self-concept.

In addition, the results of the study reveal that there are differences in self-acceptance of broken-home adolescents based on gender, where the level of self-acceptance of male adolescents has a mean value difference of 10,798, which means that the self-acceptance of male adolescents is higher than that of women. This is in line with research conducted by Yusuf, (2020) which explains that male adolescents who are going through puberty tend to have a good level of self-acceptance because they are not worried about the changes that occur in themselves, while adolescent girls will tend to be worried about the changes they experience both physically and psychologically.

5 CONCLUSION AND IMPLICATION

The conclusion of this study is the accepted hypothesis in which there is a significant effect of family functioning on the self-acceptance of broken-home adolescents. Besides, the gender of the respondent also affects the level of self-acceptance of broken-home adolescents. Moreover, other factors can also affect the level of self-acceptance of broken-home adolescents, namely social support, peer support, and the prevailing culture in the surrounding environment. Further researchers can explore other variables that affect their self-acceptance; self-understanding, self-concept, parenting, emotion, adjustment, peer support, and gender. Further researchers can also provide interventions on the subject to increase the level of self-acceptance, the form of intervention that can be given is in the form of individual counseling or peer group counseling at school.

REFERENCES

- Andriani, N., Romli, E., & Arizona. (2020). Pengaruh Kontrol Diri Terhadap Penerimaan Diri Siswa Broken Home Di Sma Negeri 10 Palembang. *Journal of the Counseling Guidance Study Program*, 7(1), 47–52.
- Ardilla, F., & Herdiana, I. (2013). Penerimaan Diri pada Narapidana Wanita. *Fakultas Psikologi, Universitas Airlangga, Surabaya*, 2(01).
- Azhari, T. D., Bahari, Y., & Ulfah, M. (2019). Pelaksanaan Fungsi Keluarga dalam Mendidik Anak Pada Keluarga Broken Home di RW 04 Kelurahan Tanjung Hulu. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa*, 8(3), 1–8. <https://jurnal.untan.ac.id/index.php/jpdpb/article/view/32310>
- Bastaman, H. D. (2007). *Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna*. PT Raja Grafindo Persada.
- Fahrudin, A. (2012). Keberfungsian Keluarga: Konsep dan indikator pengukuran dalam penelitian. *Informasi*, 17(2), 75–81.
- Nisa, H., & Sari, M. Y. (2020). Peran Keberfungsian Keluarga Terhadap Penerimaan Diri Remaja. *Psikoislamedia: Jurnal Psikologi*, 4(1), 13–25.
- Noviana, Siti & Sakti, H. (2015). Kata Kunci: Hubungan Antara Peer Attachment Dengan Penerimaan Diri Pada Siswa-Siswi Akselerasi. *Journal Empati*, 4(April), 114–120.
- Santrock, J. W. (2012). *Life-Span Development: Perkembangan Masa Hidup* (Jilid 1). Erlangga.
- Sari, L. K. (2013). Penerimaan Diri Pada Remaja Korban Perceraian Orangtua. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
- Stanescu, D. F., & Romer, G. (2011). Family Functioning and Adolescents' Psychological Well-Being in Families with a TBI Parent. *Psychology*, 2(07), 681–686. <https://doi.org/10.4236/psych.2011.27104>
- Walęcka-Matyja, K. (2015). Adolescent Personalities and Their Self-acceptance within Complete Families, Incomplete Families, and Reconstructed Families. *Polish Journal of Applied Psychology*, 12(1), 59–74. <https://doi.org/10.1515/pjap-2015-0004>
- Wulandri, D., & Fauziah, N. (2019). Pengalaman Remaja Korban Broken Home (Studi Kualitatif Fenomenologis). *Empati*, 8(1), 1–9.
- Yee, N. Y., & Sulaiman, W. (2017). Resilience as Mediator in the Relationship between Family Functioning and Depression among Adolescents from Single Parent Families. *Akademika*, 87(01), 111–122. <https://doi.org/10.17576/akad-2017-8701-08>
- Yusuf, F. (2020). *Perbedaan Penerimaan Diri tentang Pubertas antara Remaja Pria dan Wanita*.

A brief sketch of various ideologies regarding gender relations in marriage from the perspective of feminism

Bintang Sasmita Wicaksana*

Laboratory of Psychology, Faculty of Psychology, University of Muhammadiyah Malang, Malang, Indonesia

ABSTRACT: The issue of injustice, especially gender inequality, places women in a disadvantaged condition in marriage. Knowledge of gender relations in marriage is in many ways driven by ideology. Through a literature review from the perspective of feminism theory, the author reveals that there are five kinds of ideology in marriage, namely, (1) liberal feminism, (2) radical feminism, (3) Marxist feminism, (4) socialist feminism, and (5) Muslim feminism. It is hoped that further research can be carried out empirically to inquire about the ideal description of gender relations in marriage and compare it with the various ideologies that have been mentioned.

Keywords: Marriage, ideology, feminism

1 INTRODUCTION

The study of injustice and efforts to realize social justice in social life is one of the interesting topics of discussion in every discussion regarding the formation of the concept of social change in the human social system (Fakih 2020). Mainly including Karl Marx's thoughts on analysis and his class theory which helps to understand the various forms of economic inequality and their implications for more extensive social systems (Woodfin & Zarate 2008). Then also the successors of Marx's thought such as the Frankfurt School which sued the methodology and knowledge system a la positivism as a source of injustice through criticisms of the doctrine of the objectivity and neutrality of scientific knowledge. In short, science can and has become a tool to perpetuate injustice (Bottomore 2019).

However, perhaps a study on gender inequality needs to be redeveloped in its discourse, not to mention that it is still far from the spotlight, and even gets resistance from both men and women. According to the identification made by Fakih, in 2020, there are several causes for the emergence of resistance, namely: (1) questioning the status of women is basically questioning the established systems and structures; (2) there are many misunderstandings when issues related to women are questioned; (3) discussions on gender issues actually discuss issues regarding power relations which are very personal in nature. In the end, understanding the conceptual framework of gender relations between men and women becomes complicated. In fact, discussing issues regarding gender relations is a fundamental effort in solving human relations problems (Sartre 2018).

The problem is that gender differences give birth to issues of gender inequality. Gender inequality is a system and structure that does not benefit and makes victims, both men and women. Sources that can smoothen gender inequality come from various entities such as government policies, beliefs, religious interpretations, traditional beliefs, habits, and even

*Corresponding Author: bintangsasmitawicaksana@umm.ac.id

scientific assumptions. Manifestations of gender inequality occur in various forms such as: (1) marginalization or the process of economic impoverishment that occurs not only in the workplace, but also at the domestic (household) level, society, culture, or even the state, (2) subordination or the notion of being unimportant in political decisions, (3) stereotypes or negative labeling, (4) violence due to the inequality of power that exists in society (5) longer and more workloads, and (6) dissemination of the ideology of gender role values, which has become so deeply rooted that it becomes the most difficult thing to change (Fakih 2020).

Cases related to gender inequality, both domestic and at work, involve women in a disadvantageous position. One of them is the fact that women with careers, especially those who are married, experience gender inequality which is manifested in the division of roles and division of labor in the family that is not balanced, causing women to be trapped in a situation of double burden that must be borne. Women who are married and working are required to play a double (often triple) role, namely women as wives and mothers who are responsible for domestic affairs (family) and also play a role as breadwinners (participation in the public sphere). At first glance, the role of the husband will increase due to changes and adjustments in the division of tasks and roles in domestic affairs. However, a lot also happens, even though the wife has a dual role, the husband is less involved in domestic affairs, and often tensions arise in the household (Rahmawati 2015). The study of this problem becomes interesting and research on this topic will explore issues related to gender inequality experienced by career women.

In the Indonesian context, marriage is generally considered a sacred social institution by placing men as leaders and women as followers. However, the incidence of gender violence in the domestic sphere often occurs with the assumption that the dominant role of men is considered to be the root cause of the oppression that occurs in the household. Aggressive behavior shown in the household can be suspected as the ideology of gender relations between men and women that can trigger gender injustice in the household context. Then, why ideology? Why is ideology important in moving one's behavior to commit gender injustice in the sphere of marriage?

1.1 *Ideology: An introduction*

A common tradition in psychology, especially concepts closely related to mental health and family, is its claim of neutrality, objectivity, and apolitical (Wijaya Mulya 2021). In short, psychology is considered distant from power and ideology. In fact, the practice is the opposite that science, especially social science (in this case psychology is also included), is not value-free, not universal, and not sterile from ideological burdens (Heryanto 2005). Regarding this, Michel Foucault provides an explanation through a framework known as *power/knowledge*.

In practice, power requires an instrument that can normalize individuals in society through discipline and norms so that uncontrolled actions such as violence can be avoided through obedience and order. This arises through a control mechanism that manifests in a form of knowledge that is represented in a structured way through a language called discourse. Discourse can be in the form of opinions, laws, morality, views of life, and ideologies that can influence patterns of thought and action in accordance with the wishes of the discourse controller (Yudhisthira 2020).

For Foucault, power relations in all human life are ideologies. Every relationship is an effort to dominate each other, to suppress each other (Yudhisthira 2020). Ideology can be referred to as 'a set of knowledge, views, awareness, tastes, or values, and general tendencies in favor of certain social interests, with or without the awareness of the parties concerned' (Heryanto 2005). Althusser (2006) emphasized that ideology does not only appear in the relationship between the state and the people but also in everyday relationships between people. For him, the practice of ideology that exists in humans is not something that is realized. The interesting thing is that ideology can be infiltrated into society through various

media that are related to the structure of society such as religion, family, education, mass media, and so on.

Through mechanisms like this, ideology helps humans to understand and explain the world (Takwin). Through ideology, humans can determine actions in their daily lives, how to solve problems, and make decisions through the information processing process, one of which is influenced by ideology. In social psychology, Ajzen and Fishbein discussed their theory of Planned Behavior (*Theory of Planned Behavior*) that belief, in this case including ideology, has a close relationship with behavior (Ramdhani 2011). This theory states that three main components can shape a person's behavioral intentions, namely, (1) *attitude*, (2) *subjective norms*, and (3) *perceived behavioral control*. This shows that the thought process shown through the theory of planned behavior produces and determines what decisions and actions need to be taken so that these decisions are also influenced by ideology.

2 METHODS

This research uses a literature review design as a way of extracting data which is part of qualitative research (Creswell 2010). A literature review is research that critically reviews knowledge, ideas, or findings obtained from academically oriented literature and formulates theoretical and methodological contributions on various specific topics (Cooper 2010). A literature review is useful for providing an overview of a particular issue or research problem (Snyder 2019).

In a literature review or what is commonly referred to as a literature study, the data collected as a reading source is through various books, journal articles, and magazines that are relevant to the research objectives (Nazir 2011). The book that is the center of this paper is the work of Mansour Fakhri with titled *Gender Analysis and Social Transformation and Muslim Feminism in Indonesia* by Alimatul Qibtiyah.

Ramdhani *et al.* (2014) provided an explanation of the stages in conducting a literature review which consists of four stages, namely, (1) selecting topics for review, (2) searching and selecting relevant articles, (3) analyzing and synthesizing literature, and (4) organization of review writing. Of the steps that must be taken in the literature review, one that must be considered is the preparation of a synthesis of conceptual or empirical articles that are relevant to the research conducted.

3 RESULT AND DISCUSSION

There is often a view that feminism is a resistance movement against men, which gets a hard stamp as an effort to rebel against social institutions that exist in society such as marriage and household which are considered against nature. Misunderstandings like this need to be corrected so that public acceptance of more egalitarian gender relations in marriage becomes easier.

It is necessary to approach feminism as an idea that consists of many compositions of thought and approaches. Qibtiyah has a closeness of thought that places women as someone who is "the same or different" from men contained in the concept, as well as the debate, which is called *sameness-difference* (Bacchi 1990). To clarify this position, the maximizers–minimizers theory was introduced by Catherine Stimpson (Chodorow 1978). What are maximizers and minimizers? Feminist schools that emphasize maximizers position call for the importance of gender differences. On the other hand, feminists with minimizers position will emphasize the importance of minimizing differences between the sexes. In this regard, many criticisms have been leveled at this theory, particularly those focused on maximizers. One of which is given by Epstein (1988) that provides empirical evidence from the biological and social sciences that this thinking is 'weak and cannot be used as a reference to the issue of gender equality equality gender' (Qibtiyah 2020).

In essence, various feminist movements have the same starting point, namely from the point of assumption and awareness about the oppression and exploitation of women which need to be ended for the sake of 'equality, dignity, and freedom to control body and life, both inside and outside the country. outside the house' (Fakih 2020). However, there is a diversity of understandings and views on what, why, and how women experience oppression and exploitation. With the various ideologies, paradigms, and theories used, this study will briefly describe the various ideologies in feminism that are applied in the context of marriage. The short sketch that will be presented below is a simplification of the results of the readings carried out by the researchers as well as a reflection on gender relations in marriage from each ideology.

3.1 *Liberal feminism*

From the perspective of liberal feminism, the basic assumption is rooted in the view that freedom and equality are rooted in rationality and the separation between the private and public worlds (Fakih 2020). The main postulate of liberal feminism focuses on fighting for 'equal opportunities and equal rights' which is important because there are no essential differences between men and women. The ability to think rationally is something that is natural, the same as gender.

This school is a critique of liberalism as a mecca of political theory whose doctrine points are autonomy, equality, moral values, and individual freedom. However, the opposite happens to women who experience discrimination (Fakih 2020). Therefore, equal opportunities and rights must be opened as widely and freely as possible so that there are no differences between men and women, and equality can be obtained. This ideology has never questioned the discrimination that occurs due to patriarchal ideology or analysis of class, politics, economy, and gender (Fakih 2020).

Therefore, the main character of this ideology in solving the problem of relations between women and men is to prepare women to be able to compete in the world of free competition. Because of their individualistic ideological character, women's backwardness is considered because women themselves are unable to compete even though they have been given equal opportunities. In addition, the strong belief in traditional values is also a factor in women's backwardness so that involving women in the development and industrialization agenda is a way to increase the status of women (Fakih 2020).

3.2 *Radical feminism*

Historically, this movement emerged as a logical consequence of the rise of *sexism* in the West in the 1960s, which was marked by fighting sexual violence and pornography. The interesting and important thing in this movement is that radical feminism considers the root of the oppression of men against women as the gender of the men themselves and their patriarchal ideology. Therefore, biologically and politically men are the biggest problem for women (Fakih 2020).

According to the perspective of radical feminism, patriarchy is an ideology of oppression by men against women. Patriarchy is an ideology that contains a sexual hierarchical system that places men in a superior position with economic privilege. Men's control over women, one of which is sexual relations, is interpreted as a form of oppression against women. Unfortunately, the analysis of gender relations is reductionistic in nature whose emphasis is only on seeing this problem as a natural biological difference (Fakih 2020).

For a revolution to take place in this movement, ideally every woman needs to take action to change their own lifestyle, experience, and relationship with men. Therefore, change through revolution against women's oppression can be carried out on a personal or subjective level, which differs diametrically from the Marxist tradition in how to achieve the goals of social change. What is unfortunate is the form of struggle based on

competition to overcome men by giving the impression that being a man alone is a mistake (Fakih 2020).

Marriage, to groups with this ideology, seems to be an oppressive institution because it puts women in a position that is subordinated to men and at the same time becomes an agent of the proliferation of patriarchal ideology. This ideology offers a perspective, namely that women can rebuild cultural alternatives so that they can reshape their lives outside the concept of patriarchy. Although it has an essential contribution to the fight against gender injustice, one of which is through patriarchal theorizing, the criticism addressed to this ideology is to avoid issues related to race, social class, religion and instead to mainstream homosexual relationships while criticizing heterosexual relations (Fakih 2020). The concept of feminism is considered too radical, especially by sociologists, even among feminists themselves. Liberal feminist figures do not fully agree with the thoughts from the perspective of radical feminism (Marzuki 2007).

3.3 *Marxist feminism*

In contrast to radical and liberal feminism, Marxist feminism sees that the problem of oppression of women is part of the problem of class oppression. The framework of criticism of capitalism is also placed in the problems faced by women. In Karl Marx's view, the relationship that exists between husband and wife has something in common with the relationship between the bourgeoisie and the proletariat. Not only that, the status of women can also be a benchmark for the level of community progress (Fakih 2020).

Marxism, especially in the tradition of orthodox Marxism, has an understanding that the economic aspect of social reality determines non-economic aspects such as cultural and political aspects of social life (Fakih 1995). This tradition emphasizes the importance of class struggle in achieving social change. From a Marxist perspective, society consists of two important elements, namely the base and the superstructure. It is better known that the economy is the foundation which is an important factor of social change. Meanwhile, the superstructure consists of education, culture, and ideology which are the second priority because they are determined by the economy. In short, economic determinism is a fundamental foundation in the orthodox Marxist tradition (Fakih 1995). In Indonesia, especially since the dominance of the new order in running the government, Marxism is considered a forbidden teaching which is described as a source of 'immorality and anti-Pancasila' (Laksana 2017) so discourses on Marxism are limited, especially in school and university life.

Assumptions a la Marxism suggest that in the era of capitalism, the relationship between capitalists, husbands, and wives only benefits the capitalists. Men go through a process that makes them exploited in the workplace. Then, only the husband who has been exploited returns home and establishes a relationship with his wife (Fakih 2020).

Women are also considered profitable for a capitalistic system. Capitalism, whose main logic is to accumulate capital as much as possible, sees women as workers, which is advantageous because (1) the wages received by women can be reduced cheaper than male workers, (2) create an unlimited supply of labor reserves so that the bargaining position between capitalists with the workers becomes stronger and threatens the solidarity of the workers (Fakih 2020).

In this perspective, the capitalist system is actually the root of the problem of gender inequality that occurs so that to destroy this oppressive system, the solution that needs to be done is structural by carrying out a class structure transformation called a 'revolution' process and disconnection with the international capitalist network. From this, it can be seen that women's emancipation can be realized if and only if women are involved and stop taking care of the household, which is only realized through the industrialization process so that a change in women's status can occur through a socialist revolution while eliminating domestic work (Fakih 2020).

The role of the state is considered essential in the context of domestic affairs (Fakih 2020). Changes that are structural in nature by involving the government which should pay for housework and child care are proposals put forward by Marxist feminists. Not only that, they demand that women get the same amount of wages that men receive for the same work. However, severe criticism has been addressed to an ideology because it makes women, in the end, still dependent on the presence of the state (Qibtiyah 2019).

3.4 *Socialist feminism*

Feminism offers what the women's movement hopes for. In this perspective, oppression of women occurs in any class and revolution does not necessarily overcome this. Therefore, the classical Marxist doctrine which focuses on economic exploitation is rejected as the basis for gender oppression. However, on the contrary, if feminism does not use class analysis, it is also problematic so that criticism of capitalism which exploits class at the same time must also be accompanied by criticism of domination, subordination, and marginalization of women (Fakih 2020).

Although this ideology is considered a fusion between Marxist feminism and radical feminism, it seems that its style is still different from radical feminism. For socialist feminism, injustice does not only stem from gender differences, production, and reproduction activities of society but also from social construction. Therefore, what is being fought is the 'construction of the vision and ideology of society as well as structures and systems of justice built on gender bias' (Fakih 2020).

According to Karen Sacks, women experience a change in roles from being free and equal to being subordinated and dependent (Fakih 2020). What drives this change is an understanding of the private sphere in which the family becomes an institution that perpetuates and exploits such a position and what happens is the division of labor based on sex which is an attempt to institutionalize inter-gender dependence that benefits men (Fakih 2020). In the end, women, according to Gayle Rubin, accept this as gender identity through their interpretation of Sigmund Freud's theory (Fakih 2020).

3.5 *Muslim feminism*

Discussions about Islam and feminism always end in a tough and complicated debate. The problem revolves around whether feminism is in line with Islamic teachings or not, and whether it is possible to combine two 'thoughts' from two different civilizations between East and West. This is what Miriam Cooke is trying to illuminate that it is necessary to distinguish between so-called Islamic and Muslim feminism. Islamic feminism can be termed as using 'Islamic tradition as a consideration for feminism' (Qibtiyah 2019). Then, Muslim feminism is different from Islamic feminism which means that a feminist who is Muslim but does not necessarily combine Islamic teachings with feminism (Qibtiyah 2019). An interesting thing that deserves to be discussed is the review conducted by Saputra (2022) on the book written by Etin Anwar with the title 'Islamic Feminism: Genealogy, Challenges, and Prospects in Indonesia' which divides the Islamic feminism movement into several periods, namely, (1) Emancipation, (2) Association, (3) Development, (4) Integration, and (5) Dissemination.

By continuing to explore historical approaches, finding space for interpretation by deconstructing, and using hermeneutics to find out what messages are meant in Islamic teaching texts regarding gender equality, Muslim feminists believe that Islamic teachings have a misunderstanding of gender equality because the exclusive interpretation of Islamic teachings, very male perspective, and detrimental to women. They believe that the teachings of Islam are just the opposite. Islam highly values men and women and there are sources of reference for discussing gender equality, that in Islam men and women are equal and complementary (Qibtiyah 2019). This is in line with the opinion of Sirry (2018) which reveals an interesting thing that the main obstacle to the involvement of feminists is the 'monopoly

tendency of men who control religious institutions' so that it does not provide space for the presence of women in forums involving official religious leaders. The note given by Sirry (2018) is that the feminist movement also needs to struggle with issues surrounding religious pluralism.

Presumably, it is difficult to understand Muslim feminism if you do not understand Islamic methodology in understanding Islamic teachings. In Islamic methodology, some approaches are understood by its followers in understanding religious texts, including (1) textual which is a way of understanding religious texts literally and also normatively with the claim that religious teachings never change, and (2) contextual and hermeneutic. Approaching religious texts does not just refer to the Qur'an and Hadith but creatively expands the scope of its interpretation by considering space and time. From here, later by Qibtiyah, Muslim thought will be grouped into three different groups, namely conservative, moderate, and progressive (Qibtiyah 2019).

For example, in the context of an equal division of roles between the domestic sphere and work, conservative groups will think that this is related to the concept of nature which God has given and cannot change that men must work and women take care of domestic affairs so that the gender view is What applies is that women cannot work with their main responsibilities being to serve their husband's needs, take care of their children, and take care of their husband's property. Moderate groups have a similar tendency but are more flexible in assuming that women can contribute to economic affairs provided they are considered as additional income for the family. It is different with more progressive groups who argue that although men and women are naturally different, in domestic and public affairs they have the same role because in essence, the roles played by men and women are social constructions (Qibtiyah 2019).

4 CONCLUSION AND IMPLICATION

Marriage has a basic ideology and if drawn from the perspective of feminism, there are 5 main themes, namely: (1) liberal feminism, which focuses on fighting for 'equal opportunities and equal rights' which is important because there are no essential differences between men and women. (2) radical feminism, which considers the root of men's oppression of women to be the gender of men themselves and their patriarchal ideology. fighting for 'equal opportunities and equal rights' which is important because there is no essential difference between men and women; (3) Marxist feminism, which sees that the root cause of injustice in the household is economics; (4) socialist feminism, which sees and tries to synthesize between radical feminism and Marxism; (5) Islamic feminism, which has a variety of groups consisting of conservative, moderate, and contextual.

Further research that needs to be developed is the need to provide a critical description of the dynamics between ideologies in each school of feminism thought by conducting empirical research in order to try to describe in depth the ideal picture of marriage in married couples and then compare it with various thoughts that have been proposed and discussed above.

REFERENCES

- Althusser, L. (2006). Ideology and Ideological State Apparatuses (Notes towards an Investigations). *The anthropology of the state: A reader*, 9(1).
- Bacchi, C. L. (1990). *Same Difference: Feminism and Sexual Difference*. Sydney, Australia: Allen & Unwin.
- Bottomore, T. (2019). *Mazhab Frankfurt: Gagasan dan kritik*. Yogyakarta: Penerbit Independen.
- Chodorow, N. (1978). *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender*. University of California Press.

- Cooper, H. (2010). *Research Synthesis and Meta-analysis: A Step-by-step Approach*. 5th edn. Thousand Oaks, CA: SAGE Publications, Inc.
- Creswell, J. W. (2010). *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Yogyakarta: PT Pustaka Pelajar.
- Epstein, C. F. (1988). *Deceptive Distinctions: Sex, Gender, and the Social Order*. Yale University Press; Russell Sage Foundation.
- Fakih, M. (1995). The Role of Nongovernmental Organizations in Social Transformation: a Participatory Inquiry in Indonesia. *Doctoral dissertation*. Retrieved from https://scholarworks.umass.edu/dissertations_1/2259
- Fakih, M. (2020). *Analisis Gender Dan Transformasi Sosial*. Yogyakarta: INSISTPress.
- Heryanto, A. (2005). Ideological Baggage and Orientations of the Social Sciences in Indonesia. In V. R. Hadiz, & D. Dhakidae (Eds.), *Social Science and Power in Indonesia* (pp. 57–89). Singapore: Institute of Southeast Asian Studies.
- Laksana, B. (2017). Pendidikan, Pembangunan Dan Kesadaran Kritis. Retrieved from <https://indoprogres.com/2017/07/pendidikan-pembangunan-dan-kesadaran-kritis/>
- Marzuki, M. (2007). Kajian Awal Tentang Teori-Teori Gender. *Jurnal Civics*, 4(2), 67–77. doi:<https://doi.org/https://doi.org/10.21831/civics.v4i2.6032>
- Nazir, M. (2011). *Metode Penelitian*. Bogor: Ghalia Indonesia.
- Qibtiyah, A. (2019). *Feminisme Muslim di Indonesia*. Yogyakarta: Suara Muhammadiyah.
- Rahmawati, A. (2015). Harmoni Dalam Keluarga Perempuan Karir: Upaya Mewujudkan Kesetaraan Dan Keadilan Gender Dalam Keluarga. *Palastren*, 8, (1) 1–34.
- Ramdhani, A. et al. (2014). Writing a Literature Review Research Paper: A Step-by-step Approach. *International Journal of Basic and Applied Science*, 3(1), 47–56. Retrieved from <https://digilib.uinsgd.ac.id/5129/1/08IJBAS%283%29%281%29.pdf>
- Ramdhani, N. (2011). Penyusunan Alat Pengukur Berbasis Theory of Planned Behavior. *Buletin Psikologi*, 19 (2), 55–69. doi:<https://doi.org/10.22146/bpsi.11557>
- Saputra, M. A. (2022). Review of Feminisme Islam: Genealogi, Tantangan, dan Prospek di Indonesia. *Mimikri: Jurnal agama dan kebudayaan*, 8(1), 243–257.
- Sartre, J. (2018). *Eksistensialisme dan Humanisme*. (Y. Murtanto, Trans.) Yogyakarta: Pustaka Pelajar.
- Sirry, M. (2018). *Islam Revisionis: Kontestasi agama zaman radikal*. Yogyakarta: Suka Press.
- Snyder, H. (2019). Literature Review as a Research Methodology: An Overview and Guidelines. *Journal of Business Research*, 104, 333–339. doi:[doi:10.1016/j.jbusres.2019.07.039](https://doi.org/10.1016/j.jbusres.2019.07.039)
- Takwin, B. (n.d.). *Bahasa, Ideologi Dan Pembuatan Keputusan: Sebuah Usulan Kajian Ideologi Dalam Psikologi Sosial*. Retrieved from [staff.ui.ac.id: https://staff.ui.ac.id/system/files/users/bagus-t/publication/tentangideologidalampsikologisosial.doc](https://staff.ui.ac.id/system/files/users/bagus-t/publication/tentangideologidalampsikologisosial.doc)
- Wijaya Mulya, T. (2021). Kontestasi Diskursif di Balik Konsep dan Praktik Kesehatan Mental: Kekuasaan, Kolonialisme, dan Kapitalisme. In HIMPSI, T. Susana, A. Supratiknya, J. Abraham, & R. Ardi (Eds.), *Kesehatan Jiwa Dan Resolusi Pascapandemi di Indonesia (Seri Sumbangan Pemikiran Psikologi Untuk Bangsa 5)* (pp. 701–723). Jakarta: Himpunan Psikologi Indonesia.
- Woodfin, R., & Zarate, O. (2008). *Marxisme Untuk Pemula*. Yogyakarta: Resist Book.
- Yudhistira, A. (2020). *Dilarang gandrung: Praktik Kekuasaan Orde Baru Terhadap Anak Muda Awal 1970an*. Tangerang Selatan: Marjin Kiri.