



Representation of Women in Making Decisions in Batak Families, Pasaman Regency (Gender Case Study in Binubu Baru Village)

Rosmalina¹, Muhammad Jailani²

^{1,2} Prodi Ilmu Komunikasi, Fakultas Ilmu Sosial, Universitas Islam Negeri Sumatera Utara

Abstract: In Pasaman Regency, West Sumatra, gender equality remains a significant challenge, particularly in family decision-making processes. This research focuses on understanding women's roles and their representation in decision making within Binubu Baru Village. Despite prevalent patriarchal norms that often marginalize women, this study explores how women engage in decision-making, the factors influencing their choices, and their overall involvement in family decisions. Emphasizing the ideal of horizontal relationships between married couples where no partner is considered superior—the research aims to highlight the importance of equality and mutual support within family units. By examining these dynamics, the study seeks to identify key elements affecting women's participation and contribute to strategies for enhancing gender equality and family well-being.

Keywords: Female Gender, Family, Decisions

1. Introduction

Pasaman Regency, located in West Sumatra, shows significant deficiencies in terms of gender equality. This can be seen through gender discrimination in all aspects of life, including in the decision-making process within the family. Society is still deeply rooted in a patriarchal culture, where women are systematically positioned as subordinates. Along with the progress of science, culture will be shaped by the impact of science and technology (Lalboe, 2006).

The patriarchal culture in Pasaman Regency has perpetuated gender discrimination, particularly affecting women's roles and influence in family decision-making processes. Despite the progress in science and technology, which has the potential to transform cultural norms, traditional views continue to undermine gender equality. This research seeks to address this issue by examining the current status of women's participation in decision-making within the family context. By understanding the factors that limit women's roles and identifying areas for improvement, the study aims to contribute valuable insights into how cultural and technological advancements can be leveraged to foster gender equality. The findings will not only shed light on the barriers women face but also offer practical recommendations for policymakers and community leaders to create a more equitable environment. This research thus represents a significant scientific contribution to the discourse on gender equality and cultural transformation in Pasaman Regency.

Correspondence:

Name: Rosmalina

Email: rosmlina0603203023@uinsu.ac.id

Received: Jul 15, 2024;

Revised: Jul 26 2024;

Accepted: Aug 02, 2024;

Published : Aug 30, 2024;



Copyright:© 2024 by the authors.

Submitted for possible open access

publication under the terms and

conditions of the Creative Commons

Attribution-NonCommercial 4.0

International License (CC BY-NC

4.0) license (

[https://creativecommons.org/licenses](https://creativecommons.org/licenses/by-nc/4.0/)

[/by-nc/4.0/](https://creativecommons.org/licenses/by-nc/4.0/)).

The author of this research chose to use a qualitative research methodology, namely utilizing case studies through interviews, observation and recording. Utilization of this methodology will produce descriptive data in the form of a compilation of written words and analysis of information obtained from oral research samples (Patilima, 2007). This research was conducted in Binubu Village, Pasaman Regency, West Sumatra because of the high level of women's participation in family decision making. Additionally, the company has successfully undergone stringent licensing procedures carried out by women living in the community (Ardianto, 2018). Data acquisition relies on direct collection of information without the involvement of intermediaries. Data was obtained through interviews conducted with the community in Binubu Baru Village (Simone, 2019). This research aims to examine women's involvement in household decision making, specifically focusing on women's representation in the decision making process in Batak families in Pasaman Regency (Mizani, 2017).

This research seeks to understand the extent to which women's participation in family decision making influences family dynamics. The importance of this research lies in the fact that men view women as vulnerable individuals who should not participate in activities such as financial independence and making important decisions regarding family matters (Desmita, 2008). The aim of this research is to comprehensively understand and overcome the gender gap in the decision-making process for families in the Binubu Baru community, Pasaman Regency. In addition, this program seeks to encourage constructive transformation in society and have a positive impact on the overall well-being of the family (Fakih, 2013). For example, women having decision-making autonomy can have a beneficial impact on the financial well-being of the household and the well-being of children (Sakhinah, 2018).

This research focuses on analyzing women's representation in decision making within the socio-cultural framework of Pasaman Regency, West Sumatra, Indonesia. The problem formulation for this project is: (1) To what extent is women's participation in decision making for Batak families in Pasaman Regency in Binubu Baru village?

2. Research Methods

The author chose to use qualitative research methodology, namely utilizing case studies, in this research. Utilization of this methodology will produce descriptive data in the form of a compilation of written words and analysis of information obtained from oral research samples (Sugiyono, 2021). This research was conducted in Binubu Village, Pasaman Regency, West Sumatra because of the large participation of women in family decision making. Additionally, the company has successfully undergone stringent licensing procedures carried out by women living in the community. Patton's perspective outlines three data collection methods that can be used to support qualitative research: interviews, observation, and documentation. The data sources used include primary and secondary data. The data analysis technique used is the Milles and Hubberman model with stages of data reduction, data presentation and conclusions (Miles and Hubberman, 1994).

In this research, the qualitative methodology with a case study approach was selected to provide an in-depth understanding of women's participation in family decision-making in Binubu Village, Pasaman Regency. This approach yields descriptive data, which includes detailed written narratives and oral accounts from research subjects, as outlined by Sugiyono (2021). Data collection was executed through interviews, observations, and documentation, in line with Patton's methods for qualitative research. Primary data were gathered directly from participants through interviews and observations, while secondary data were obtained from relevant documents and records. The analysis followed the Miles and Huberman model, involving systematic stages of data reduction, presentation, and drawing conclusions to ensure a comprehensive and accurate portrayal of the findings. This methodological framework enables a nuanced exploration of the factors influencing women's roles in family decision-making and contributes to a deeper understanding of gender dynamics in the context of cultural and societal norms.

3. Results and Discussion

3.1 *Gender Inequality in the Family*

Pasaman Regency is characterized by the coexistence of two different cultures, especially the Batak and Minangkabau communities. This refers to a situation where two different cultures coexist in a particular region and maintain their own unique cultural framework (Ghalia, 2019). In Batak society, there is a patriarchal structure, where men have the main power and dominate various areas such as political leadership, moral authority, social rights, and control over property (William, 2014). Minang society adheres to a matriarchal culture, meaning that women's power is dominant and inherited through the mother's line. Especially in Binubu Baru Village, there is a Batak community that adheres to a patrilineal system, where men have the highest position in all aspects of life. Men consistently exercise dominance over women, who are consistently under men. The gap in women's involvement in decision making in Minang and Batak families is mainly caused by the impact of cultural and societal conventions. Women in Minangkabau culture play an important role in making decisions that have long-term implications, such as investing and saving (Mizani, 2017).

The study reveals that the cultural interplay between Batak and Minangkabau communities in Pasaman Regency significantly impacts gender roles and decision-making processes. While Batak society exhibits a patriarchal structure with men holding primary power, Minangkabau society follows a matriarchal system where women wield considerable influence, especially in decisions involving family assets and social investments. In Binubu Baru Village, this cultural duality results in a complex scenario where patriarchal norms from the Batak community limit women's roles, contrasting with the Minangkabau tradition that empowers women. The findings align with previous research, which indicates that cultural and societal conventions greatly influence gender dynamics and decision-making roles. This research underscores the necessity of considering cultural contexts when addressing gender equality, revealing how entrenched cultural practices shape the opportunities and limitations faced by women in different communities. The analysis provides a deeper understanding of how cultural

heritage affects women's involvement in family decision-making, offering insights into potential pathways for promoting gender equity within diverse cultural settings.

On the other hand, women in Batak culture have a more limited role in decision making which is focused on short-term matters, such as managing finances and meeting household needs. Based on data collected by researchers, it appears that husbands who prioritize their professional commitments over household responsibilities, thereby neglecting shared household duties, assuming that these are solely the wife's responsibility, require exploration of alternative solutions to overcome all existing problems. Gender reframing emphasizes that equitable education begins at the most basic level, particularly within the family unit, where all relevant individuals must be one unit and cannot be separated (Nikmatul, 2021).

The dynamics and distribution of power in the family revolves around the individual's capacity to make decisions and exercise authority, which is recognized and respected by other family members. Likewise, the authority obtained by a couple must not be excessive, but characterized by mutual respect, building a harmonious partnership without any gaps. Married couples should strive for a horizontal relationship, not a vertical relationship. This means that there should be no superior or subordinate roles, but rather an equal partnership within the family unit. To achieve interdependence, both partners must support, protect and be responsible for each other. This harmonious dynamic allows for mutual self-control and collaboration in all aspects of life.

3.2 Women's Participation in Decision Making

This study deviates from cultural norms that state that women are burdened with greater responsibilities than men, even though both genders have the same goal, namely building a new family when they want to get married. Women are often given responsibilities, for example in the areas of childcare and household duties, as well as doing work to meet daily needs. This essay uses a qualitative methodology, collecting data from individuals through interviews and observations. Women's involvement in decision making in the family can be influenced by various circumstances, including the patriarchal culture that is prevalent in society, such as the Batak family in Binubu Baru. This hamlet does not have gender equality and still upholds a patriarchal culture, where women are often considered to have a subordinate role in decision making, while decisions made by men are considered more useful and significant. As time went by, women in the new hamlet of Binubu began to step beyond their traditional roles in the household. Even though their husbands do not agree, a number of women in Binubu Baru Hamlet choose to work. Certain women contribute to family financial stability by working, as family expenses increase, including increased spending on children's education.

Research findings show that women are seen as showing courage in decision making, but this picture is still limited. This phenomenon may be caused by the assumption that women do not have the same capacity as men in decision making, resulting in them being excluded from active participation in the decision making process. This is in line with feminist theory, a topic that is widely explored in several literary works, including books, articles and seminars. An example of a literary work that explains feminist thinking is the book "The Second Sex" by Simone de Beauvoir. As in the previous journal entitled gender relations in the family institution (Social and Feminist Theory Views) written by (Aisyah N: 219 Observer of Human Rights and Gender). When studying feminist thought, there is an assumption that the family functions as a means of exploitation, especially for Woman. According to this group, the division of tasks and responsibilities within the family is unfair and unequal, giving rise to unequal gender dynamics. The division of tasks is usually determined by patriarchal ideology. The division of work

and tasks within the family sometimes creates an unequal burden, especially because of lengthy procedures and a tendency to prioritize men's interests (Rizqa, 2023).

Binubu Baru Village shows that women may have a more influential role in decision making when they have wider access and greater possibilities for participation. However, this progress is hampered by the influence of patriarchal structures that are still embedded in society. Couples remain convinced that their decision is optimal, but a large number of women in society dispute their husbands' views. Although the couple rarely engaged in housework and delegated children's education at home to their wives, they consistently maintained an unwavering sense of confidence in their decision-making abilities. This is in line with decision theory, which states that individuals have limited information and make choices based only on their subjective understanding of current circumstances. Each individual has a unique cognitive framework that inevitably shapes their decision-making process. This framework is closely related to diverse social environments, including political, social and economic factors that exert pressure and impact. When decision makers believe that a decision is directly related to their own interests, they may no longer rely on rational thinking. This phenomenon is usually referred to as the self-fulfilling prophecy effect. This phrase refers to a person's hope for another party to act or make decisions according to his wishes (Risyard, 2012).

3.3 The role of women in making decisions in the family (batih and extended)

Women play an important role in the domestic realm which is usually called the household. Women supervise household finances to maintain economic stability considering their husband's income. In the Binubu village community, we may find married women who mostly carry out dual responsibilities, namely being housewives and workers. They choose to seek employment to contribute to the family's financial well-being. Transition from a career in trade to working as a farm laborer, and then moving into a role as a civil servant. Over time, women's roles in society have evolved from simply being responsible for household tasks to actively contributing to the financial stability of the family through work. There are several variables that contribute to women's employment. One of the problems is economic challenges and poverty. This problem can significantly affect marital relationships (Sakhinah, 2018).

Working women have a greater level of involvement in the decision-making process in their families. They are involved in financial decision making, including managing income and expenses. Even though working women has the potential to improve family welfare by increasing income and meeting family needs, many wives in Binubu Baru Village are prohibited by their husbands from working. However, according to the wives in Binubu Baru Village, they are forced to work because their husbands are unable to meet the family's needs. Many women express their dissatisfaction with the demands of being a housewife and having a job. The gender gap in the family can be seen from the unequal distribution of household responsibilities, such as cooking, cleaning and caring for children, which are mostly carried by women. Apart from that, wives are also expected to contribute to the family's financial needs, resulting in fatigue and dissatisfaction with their role. Additionally, non-working women's participation in family decision-making and financial management highlights their responsibilities. Women who do not work generally show lower levels of activity and tend to adhere to patriarchal decision-making patterns, while women who work tend to show higher levels of activity and adhere to egalitarian decision-making patterns.

Research findings show that there are gender disparities in decision making in households in Binubu Baru Village. Husbands consistently perceived their decisions as better, despite their limited involvement in household matters and child rearing. Mothers fulfill several responsibilities including household management, childcare, and work. The challenges that mothers in Binubu Baru Village often face are their children's school fees and the costs of basic daily needs. School fees for attending children often increase

each year, in addition to additional costs such as extracurricular activities, textbooks, and other related activities. These expenses do not include personal expenses or transportation expenses to and from school. Some spending is allocated to purchasing essential items, including food and household equipment. Women are motivated to make concerted efforts to manage their finances carefully to allocate funds for their children's education and daily shopping costs. Many mothers in society are forced to work to support their families financially, even though this is against the rules. Despite being supported financially by their husbands, women still show hesitation in taking on professional responsibilities and continue to perform many tasks in the household.

Women play an important role in the domestic realm which is usually called the household. Women supervise household finances to maintain economic balance based on their husband's income. In the Binubu Village community, many married women are found, most of whom carry combined responsibilities as housewives and workers. They choose to seek employment to contribute to the family's financial well-being. Career transition from trade to agricultural laborer and then pursuing a profession as a civil official. Over time, the role of women in society has evolved. Previously, women were only limited to household responsibilities, such as taking care of household affairs, but now women actively contribute to the financial stability of their families by working outside the home. Several variables contribute to women's participation in the workforce. One of the problems is economic challenges and poverty. This problem can significantly affect marital relationships.

Working women have a greater level of involvement in the decision-making process in their families. They are involved in financial decision making, including managing income and expenses. Even though working women has the potential to improve family welfare by increasing income and meeting family needs, many wives in Binubu Baru Village are prohibited by their husbands from working. However, according to the wives in Binubu Baru Village, they are forced to work because their husbands are unable to meet the family's needs. Many women express their dissatisfaction with their responsibilities as housewives and employees. The gender gap in the family can be seen from the unequal distribution of household responsibilities. Tasks such as cooking, cleaning, and childcare are largely left to the wife, although she also contributes to the family's financial needs. This role imbalance often causes fatigue and dissatisfaction in the wife. Additionally, non-working women's participation in family decision-making and financial management highlights their responsibilities. Women who do not work generally show lower levels of activity and tend to adhere to patriarchal decision-making patterns, while women who work tend to show higher levels of activity and adhere to egalitarian decision-making patterns.

Research findings show that there are gender disparities in decision making in households in Binubu Baru Village. Husbands consistently view their own decisions as superior, despite their limited involvement in household matters and child rearing. Mothers fulfill many responsibilities in managing the household, raising children, and being involved in work. The challenges that mothers in Binubu Baru Village often face are their children's school fees and the costs of basic daily needs. School fees for children attending school sometimes increase every year, not to mention additional costs such as extracurricular activities, textbooks, and other related businesses. These expenses do not include discretionary funds or transportation costs to and from school. Some spending is allocated to purchasing essential items, including food and household equipment. Women are motivated to diligently manage their finances to allocate funds for children's education and daily shopping. Many mothers in society are forced to work to support their family's financial needs, even though this is against the rules. Despite receiving financial support from their husbands, women still show hesitation in taking on household responsibilities and continue to play many roles in the family.

3.4 Public Related Decisions (social, economic, political)

This research uses a theoretical approach called functional structural. According to (Megawani, 2019), functional structural theory is used to examine the role of individuals in the family and recognize the existence of diversity in social existence. This diversity further contributes to the formation of societal structures and validates the reality of job allocation. The application of structural-functional theory to analyze a system can be applied in various scenarios. A system can take several forms, such as families, groups, organizations, social clubs, and so on. According to (Puspitawati, 2012) an important element of functional structural theory is the existence of a well-defined division of responsibilities and family functions in every healthy family. These roles and functions are arranged in a harmonious hierarchical structure, and there is strong dedication in fulfilling these roles and functions. This research categorizes gender roles into three different domains: domestic, public, and social.

Household activities involve the collaborative division of gender roles between partners within the household, while public and social activities involve the collaborative division of gender roles between partners outside the household. The difference lies in the fact that "public" refers to work that produces income or a tangible product, while "social" relates to unpaid or voluntary activities. Research conducted in Binubu Baru Village, Pasaman Regency, shows that the lowest level of gender role collaboration between husband and wife is in household tasks. This means that one party, especially the wife, has greater responsibility in carrying out household duties. According to one informant, the social environment outside the family, including friends, neighbors and the community, can also have an impact on decision making within the family. For example, the influence of social pressure from the surrounding environment can influence decisions regarding children's education or family lifestyle. The decision-making process in the family is very complicated and influenced by many factors, including the influence of society. Gaining insight into social roles in decision-making contexts can improve the ability to strategically manage and monitor family dynamics.

3.5 Economic related decisions

Economic decisions in Binubu Baru Hamlet are often shaped by patriarchal characters or male family members who have dominant power dynamics. The patriarchal figure usually acts as the main breadwinner in the family, and is usually responsible for making decisions regarding the acquisition and management of the main income. Individuals have the authority to determine how household income is distributed for essential needs, such as food, housing, and education. Debates about the economy often occur in families in Binubu Village. Traditionally, women in the family are usually in charge of managing daily expenses. However, decisions regarding the daily budget remain in the hands of the husband, even though he may be less aware of the increase in prices of goods. In addition, housewives who do not have a job often have limited choices and are forced to obey their husband's directions, as supported by research findings. Women's economic dependence on men in the family can make them more vulnerable to conquest or sharing of authority. Women's limited financial autonomy can hinder their ability to express their preferences and aspirations in the family decision-making process. As a result, many women in Binubu Baru Village who have begun to leave their traditional roles at home are now entering the public sector, specifically working to meet their family's needs.

3.6 Political decisions

Women in patriarchal households may get little help or recognition for their political perspectives. Women may face resistance or indifference from patriarchal figures or other family members when expressing their political thoughts, thereby hindering their ability to communicate their views or influence political outcomes. Historical records

document that Indonesian women have experienced many transformations along the way. The gap between men and women shows the influence of culture that is prevalent in society and most adhere to a patriarchal culture. In essence, this culture has a significant impact on various aspects of women's lives in Indonesia, such as political beliefs and social interactions. In addition, the fundamental factor that contributes to the limited participation of women in politics is the convergence of cultural and religious doctrines, especially in Islam. For example, in certain cultures such as the village of Binubu Baru, patriarchal norms persist, while the Islamic religion supports the idea that men are more suitable as leaders. These two factors, which should encourage women's participation in politics, are unfortunately exploited by some men to discriminate against women, by describing their position as complementary or additional in writing.

Researchers found that the most obvious political choice in households in Pasaman, especially in Binubu Baru Village, is choosing a candidate or political party during the general election. In a family, the decision-making process regarding the choice of candidate or political party ideally involves open discussion and considering the political platform, values and interests held by each family member. In family culture, the head of the household or husband has the authority to dictate the choices of his children and wife, without considering their individual preferences. Political decisions within a family may differ depending on the individual values, interests, and preferences of each family member. Engaging in open discourse and showing respect for multiple perspectives can facilitate families in achieving sufficient consensus and support in the political decision-making process. However, in the newly established Binubu village, there is a lack of understanding and promotion of gender equality. Women in patriarchal households may face obstacles or potential harm if they express political viewpoints that differ from or conflict with the perspectives of patriarchal figures or family conventions. They may worry about negative consequences such as rejection, exclusion, or even verbal or physical aggression.

4. Conclusion

The research reveals that misunderstandings about gender often lead to bias and inequality, particularly when gender discussions focus solely on inherent characteristics. This perspective, shaped by patriarchal culture, results in significant gender gaps, especially in families where traditional roles confine women to domestic duties. Although societal perceptions often undermine women's abilities, the study highlights how women, increasingly involved in the workforce, contribute significantly to family decision-making and problem-solving. Their dual roles in managing both household responsibilities and professional work challenge outdated stereotypes and emphasize their valuable impact on family and public life, advocating for greater gender equality.

The research also highlights the evolving role of women in Binubu Baru Village, reflecting a broader societal shift towards recognizing their contributions beyond traditional domestic roles. As women increasingly engage in the workforce and participate in family decision-making, there is a gradual but noticeable change in perceptions of gender roles. This transition challenges entrenched stereotypes and demonstrates women's capability in handling complex decisions and financial responsibilities. By addressing and dismantling patriarchal norms, the research underscores the importance of promoting gender equality in both domestic and public spheres. It advocates for a re-evaluation of gender roles to ensure that women's diverse

capabilities and contributions are acknowledged and valued, ultimately fostering a more equitable and inclusive society.

The second author has significantly contributed by exposing how traditional gender roles in Batak families limit women's roles to domestic duties, while excluding them from broader societal involvement. Their research highlights the increasing participation of women in the workforce and decision-making processes, challenging outdated perceptions and advocating for greater gender equality both at home and in public life. This work emphasizes the need for more inclusive practices that recognize and support women's contributions beyond traditional roles.

References

- Afandi, A. (2019). Bentuk-Bentuk Perilaku Bias Gender. *Lentera: Journal of Gender and Children Studies*, 1(1).
- Amalia, Firmadhani, 2022, Teknik Pengambilan Keputusan, Bandung: Penerbit RTujuh Mediaprinting
- Amil, M. (2012). *Konsep, Teori dan Analisis Gender*.
- Anita, R. 2015. *Harmoni dalam Keluarga Perempuan Karir: Upaya Mewujudkan Keadilan dan Keadilan Gender dalam Keluarga*. Palastren. 8 (1). Atmosudirjo, S. Prajudi. (). Beberapa pandangan umum tentang pengambilan keputusan (decision making). Jakarta :
- Apriliandra, S., & Krisnani, H. (2021). Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik. *Jurnal Kolaborasi Resolusi Konflik*, 3(1), 1-13
- Ardianto, I., & Lisyarningsih, U. (2018). Peran perempuan dalam pengambilan keputusan rumah tangga di Kecamatan Kraton Kota Yogyakarta. *E-Journal UGM*, 53(9), 287. <http://lib.geo.ugm.ac.id/ojs/index.php/jbi/article/view/332/307>
- Ardianto, Iqbal, and Umi Lisyarningsih. "Peran Perempuan dalam Pengambilan Keputusan Rumah Tangga di Kecamatan Kraton Kota Yogyakarta." *Jurnal Bumi Indonesia* 4.3 (2015): 222921.
- Beauvoir, Simone. 1949. *The Second Sex*. London: Jonathan Cape
- Desmita. 2008. *Psikologi Perkembangan*. Bandung: Remaja Rosdakarya, hlm 189.
- Dyah, Purbasari. (2015). Pembagian Peran Dalam Rumah Tangga Pada Pasangan Suami Istri Jawa. *Jurnal Penelitian Humaniora*. 16 (1): 71-85.
- Fakih, M. (2013). *Analisis Gender & Transformasi Sosial*. Pustaka Pelajar.
- Hassan, R. (2006). *Keragaman Iman Studi Komparatif Masyarakat Muslim*.
- Fakih, M. 2013. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Puspitawati, H. 2012. *Gender dan Keluarga: Konsep dan Realita di Indonesia*. Bogor: PT IPB Press.
- Ghalia Indonesia. Azizi, Hikmah, dan Sapto. 2012. Peran Gender dalam Pengambilan keputusan Rumah Tangga Nelayan di Kota Semarang Utara. Provinsi Jawa Tengah. *Jurnal Sosial Ekonomi Kelautan dan Perikanan*. 7(1).20
- Goode, J. William. 2004. *Sosiologi Keluarga*. Jakarta: Bumi Aksara
- <https://dinsos.kulonprogokab.go.id/detil/396/kesetaraan-gender-dan-keberhasilan-perempuan-dalam-realita#>
- Journal Homepage: <https://ejournal.iainpare.ac.id/index.php/sosiologi/index>
- Lalboe, N. (2006). *Peran perempuan dalam proses pengambilan keputusan di lingkungan birokrasi kaitannya dengan ketahanan daerah: studi kasus di Pemerintahan kota Makassar*.
- Miles and hubberman. (1994). *Qualitative Data Analysis*.
- Mizani, Z. M. (2017). Komunikasi Orang Tua dan Anak dalam Islam (Tinjauan Pedagogis Komunikasi Nabi Ibrahim dengan Nabi Isma'il dalam Al-Qur'an). *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains*, 2(1), 95–106. <https://doi.org/10.21154/ibriez.v2i1.28>
- Maslamah dan Suprpti Muzani. (2014). *Konsep Konsep Tentang Gender Perspektif Islam*. Sawwa, 9(2)
- Nikmatul, C (2021). *Harmoni Dalam Keluarga Perempuan Karir: Upaya Mewujudkan Keadilan dan Keadilan Gender dalam Keluarga*. Palastren

- Nunuk, A, P. Murniati, 2004, *Getar Gender Buku Kedua : Perempuan Indonesia dalam Perspektif Agama*, Goode, J. William. 2004. Sosiologi Keluarga. Jakarta: Bumi Aksara
- Rajawali Press. Hidayati. (2016). *Beban Ganda Perempuan Bekerja (Antara Domestik dan Publik)*. Muwazah: Jurnal Kajian Gender, 7(2).
- Risyart Albert, Far Far. (2012). *Peran Gender Dalam Kehidupan Rumah Tangga Di Desa Liang Kabupaten Maluku Tengah*. Jurnal Agribisnis Kepulauan. 1(1): 13-27.
- Rizqa, F, A, & Nadhilah, F. (2023). *Pengaruh Ketidakadilan Gender dan Implikasinya dalam Keluarga*. Jurnal Hawa
- Sakhinah, S. (2018). *Strategi komunikasi persuasif pengurus komunitas terang jakarta dalam mengajak anak muda berhijrah melalui new media*. *Repository.Uinjkt.Ac.Id*.
- Sugiyono. (2021). *Metode penelitian kuantitatif, kualitatif, dan R&D* (cetakan ke). Alfabeta.
- Salusu, (1996). *Pengambilan keputusan stratejik untuk organisasi public dan organisasi non profit*. Jakarta: PT Gramedia Widia Sarana Indonesia.
- Sugiyono. (2010). *Statistika untuk Penelitian*. Bandung: Alfabeta.
- Sugiyono. (2012). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Widianingsih, L., tt, "Relasi Gender dalam Keluarga: Fungsi Keluarga", dlm hlm. 1-7.
- Tufik, M, Hasnani, & suhartina, (2022). *Persepsi Masyarakat Terhadap Kesenjangan Gender Dalam Keluarga*. Jurnal Agama Dan Masyarakat Hal 51 .