

Quo Vadis of Gender Equality: The Resilience of Muslimah as Single Parent in Kangean Island-Madura, Indonesia

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Abstract: This paper discovers that the consequence of a female single parent after undergoing a divorce in Kangean islands - Madura is having the responsibility to support her child's life although legal-judiciary is the husband's responsibility. Historically, this case casually happens from time to time without any critics, and many public figures even take parts. The phenomenon began to happen because of the shallow understanding of religion, yet it is dominated by patriarchal ideology. Thus, it created a hegemony of men over women, which is accepted as it is (taken for granted). This hegemony has been actualized in the social structure that becomes a sacred dogma, which is believed to be authoritative. Consequently, female single parent experiences gender inequality as they encounter serious problems such as economic problems, social problems, and biological needs. Through the deep struggle and resilience, they are pretty well established as seen from the aspect of independence, freedom and ethics. Naturally, this status transformation is a compulsion that the female single parents do to survive and raise their children. This typology of women is a reflection of resilience that single mothers rose from hardship after a divorce and became a single parent. The implications of this double roles indicates that female single parents have been able to reconstruct themselves by building new identities between domestic and public spaces. These findings of this article are powerlessness variables of female single parents in the social structure dominated by patriarchal ideology.

Keywords: Qou Vadis, Equality, Gender, Resilience, Women, Single Parent

Introduction

The phenomenon of single parent in the last few decades has become a commotion in various countries around the world. In 2003, there were 14% of families from the total number of families in Australia are categorized as single parents. Meanwhile, in 2005, there were 1.9 million single parents in the UK and 91% of them were women. Whereas, the data provided by the National Socioeconomic Survey of Indonesia in 2007 show that the number of households headed by women reached 13.60%, or about 6 million households covering more than 30 million inhabitants. Compared to the data in 2001 when PEKKA (Women-Headed Household Empowerment) was first proposed, which was less than 13%, this data shows an increasing trend of women-headed households on average by 0.1% per year. The phenomenon of women becoming single parents in Indonesia is increasingly widespread. The Minister of Women's Empowerment and Child Protection - Linda Amalia Sari Gumelar - said that currently there are around 7 million women in Indonesia who act as the heads of the families, among others are single parents. "There are several reasons why they became the heads of the families, involving the divorce and the death of their husbands" (Tempo, 15 May 2012).

The data above can illustrate the high numbers of families with single parents. Hurlock (1993) states that a single parent is someone (maybe a mother, maybe a father) who is responsible for the child after the death of his spouse, divorce, or the birth of the child out of wedlock. Another problem that arises is how women should be able to play a dual role, as a father and mother in caring for and raising their children. In general, female single parents have more complicated problems related to sexual, social, economic, and childcare issues if they are left behind by their husbands who used to take care of them. There are three important roles that female single parent must hold and carry out; as herself, as the breadwinner of the family, and as a housewife in the family.

Similarly, many female single parents are found in all regions in Indonesia, especially the islands. In regard to this, the researcher wants to examine the female single parents in the Kangean islands, and the object of this study is one component of religious society and, in general, the burden of fulfilling the daily needs was on the husbands'. However, in the reality, there are women who live as single parents, who are still survive for taking care of their children and keeping up with their social life. This certainly becomes a role model that needs to be analyzed since these women are given a heavy responsibility to bring their children up to achieve success. The processes and factors that influence their life are a reflection of resilience (caused by the hardships that occurred after the divorce) of a woman who is a single parent.

Research Method

The paradigm of this study shows how researcher sees the reality (*world views*), how to study the phenomenon, how to know the technique or methods used in a research and in interpreting the findings (Chariri, 2009). This study deals with female single parents in the Kangean islands, Sumenep-Madura, East Java Province. This study was conducted from January 1, 2019 to May 29, 2019 using a purposive sampling method with specific criteria in determining the informants, single mothers who were in a

productive age from 25 years to 45 years old since this age range is still categorized in the fertile period, or they have not experienced menopause (Hurlock, 1990).

The Focus Group Discussion (FGD) method is an approach to collect data in a qualitative research, including social and religious research (gender), which is increasingly popular currently, using the FGD method as the data collection method. This method has a main characteristic that is using the interaction data obtained from the participants' discussions. The main strength of this FGD method is the fact that it can provide the deeper, more informative and more valuable data than other methods (Hollander, 2004: 602-837). Therefore, the FGD employed in this study contains three key words, namely discussion, group and focused rather than free).

Discourse about Female Single Parent

In fact, many experts have studied about female single parents as the transformation dynamic within the family institutions using various approaches and knowledge. In his research, Rohaty Mohd Majzud stated that it is normal for a single mother to be considered a single mother if the husband has passed away and is forced to continue the task of raising children, or a woman who has been divorced from her husband and is given the right to take care of her children, or a woman who has an unclear status because her husband does not support her life and her children, or a woman who is undergoing a process of divorce (which may take a long period and her children are still under her guard) (Rahim, 2006: 32).

Through her research findings, Winda Aprilia states that the average of single mothers were troubled by the oblique assumption regarding their status as widows. Based on the results of the study on the three subjects, all subjects have the resilience skill. Their resilience ability is not perfect. However, despite the lack of supports obtained from the family, friends, and other people around them, single mothers still have hopes to have good relationships with others, positive mindset, and belief in a better future that will make their resilience skill can be better (Aprilia, 2013: 268-279).

A woman who has become a wife can be a single mother when her husband dies, due to accidents, illness or other causes (Hurlock, 1978: 216). Single parent refers to a family where there is only one parent, only a father or mother. The families that are formed commonly occur in legal families and families that are not yet legally valid, based on both religious and government law. The concept of family is no longer inflexible based on conventional theory that says family only consists of father, mother, and biological children. Family is the smallest unit of society consisting of the head of the family and several people who are gathered together under a roof in a state of interdependence (Depkes RI, 1991). The term family in Indonesian means a mother, a father and children, the whole house becomes dependent, and relatives. It is very basic in society (Sudarsono, 1999: 217).

A family that is not intact, consists of only a father and son or vice versa, only a mother and child caused by a divorce or death is also called a single parent. Divorce or death causes a lack of balance in the family, causing changes in the role and the task that is borne to raise children (Wirawan, 2003: 46). In this context, the the theme and title of "Widows Project" has been changed to be more provocative and ideological, by focusing widows more on their position, role and responsibilities as the heads of the family. Moreover, this effort is expected to also be able to create social change by raising the dignity of widows in a society that so far have had negative stereotypes. Then, the program entitled the Women Headed Household Empowerment was proposed and was agreed by all parties.

Being a single parent can be caused by factors like a divorce or the spouse's death. Families with single parents cannot be able to fulfill the integrity factor of a family structure. Family integrity is the completeness in a family structure namely; father, mother and children. If there is no father or mother, then the family structure is no longer complete (Gerungan, 1988: 190). Single Parents are parents who build their own household without a partner. Such parents play two roles, the role of father and mother for their children and their social environment (Balson, 1993: 90).

The commitment to become a single parent is a decision that is full of risk, or in some cases, that status is a mandate that cannot be denied and there is no other choice, especially for women. The consequences that can lead to various problems that arise include economic, educational, psychosexual, and parenting pattern issues. As an example, children whose parents are divorced often suffer especially in financial matters, and they emotionally lose their sense of security (Ihromi, 2004: 164).

Some become grumpy, like to daydream, are easily offended, like to be alone, and so forth. Those are also shown when they interact with the social environment. These become worse if a woman is given a status as a single parent because of divorce. Divorced women are given a stereotype as problematic women because divorce means failure between individuals to build a commitment for the survival of a family. In regard to this, a family which can function properly is an absolute prerequisite for the continuity of a society because a new generation obtains values and norms that are in line with the community expectations within a family (Ihromi, 2004: 167). In other words, family is a mediator of social values (Coser, 1964).

To understand the dynamics of women's subjectivity, there are social processes that surround them as what understood by Irwan Abdullah, namely; construction, deconstruction and reconstruction. Construction is an arrangement of an objective reality that has been accepted and become a general convention although the construction process implies social dynamics. Deconstruction occurs when the validity of reality (objective) is questioned, then shows new practices in women's lives. This deconstruction creates a process of reconstruction, which reflects a process of reconceptualization and redefinition of reality. The process occurs at various

levels both in individuals (women and men) level and at the system level (cultural, social, economic and political) (Abdullah, 2003: 5).

The Socio-Economic Dynamics of Female Single Parent Women in the Domination of Patriarchal Ideology

Empirically, in some divorce cases in the Kangean islands – Madura, almost a hundred percent of the responsibility to raise the children is given to the wife. Although the court's decision states that the husband holds the responsibility to provide living expense. The phenomenon has become a common case that happens naturally without any critics. The community leaders even commit the same thing, and it continually happens until today. There are some cases happened in Kangean islands where the women are divorced from their husband without any legal consequences that provides protection for them. In fact, Islamic law has decided an equality of responsibility for both men and women, as follows:

"Islam teaches that to treat others with respect, including women is a religious duty. Similarly, it is to improve women's lives by building up their health and education levels as well as inviting more of their contributions in social life as individuals, members of society, and citizens. On the contrary, disrespecting others is considered cruel and forbidden by religion, with or without the concept of gender equality" (Ichsan, 2014: 66).

The examples of these cases are some women named Mas'awati (age 26), Bunawati (age 32), and Jazimah (age 30), who were divorced by their husbands during their pregnancy and were left with almost no assets because all properties belong to and were taken by the husbands. Even worse, those ex-husbands threatened every man who wanted to propose to these women aiming to keep their ex-wives miserable or suffered. Meanwhile, their newborns have not been provided with any living expense at all until they have grown up and enrolled in elementary school now. In this case, it can be considered that the ex-husbands did not comply with the court's verdict and ethical-moral convention prevailed in the community. Thus, this fact clearly violates the prevailing ethical-moral rules and law in Indonesia. Nevertheless, the single mothers can file a lawsuit to the court based on the provisions of article 1365 (Action Against the Law).

Based on the legal-judiciary in Indonesia, if a marriage breaks up because of divorce, both the mother and father are still obliged to raise and educate their children based on the children's needs as explained below:

First, the father is responsible for all the living expense and education fee needed by the children, if the father cannot provide and do these obligations, the court can decide that the mother should help to also provide the needs as regulated by Article 41 of Law Number 1 of 1974 concerning Marriage. Second, the father is required support the children's life according to his ability, at least until the children become grown ups and are able to take care oh themselves (21 years) as stated in the Compilation of Islamic Law (KHI) Article 149 letter d juncto with Article 156 letter d KHI based on the Presidential Instruction Number 1 of 1991. Third, it is acceptable that the wives can ask the husbands to provide them the cost of living for certain time period after the divorce executed based on the court's system. Even if the wife is the one who filed for divorce, the children's cost of living still becomes the father's responsibility. Regarding the amount, the judge is still concerned about the fathers' economic ability as mentioned in UUP (Marriage Law) Number 1 of 1974 Article 41 and KHI Article 105 letter (c).

Female single parents in Kangean generally depend on two conditions. First, it is their economic status. Second, it is a matter whether they have someone to live with or not. The majority of them were forced to let their homes taken away because of the economic conditions. So, they had to move to a smaller house or live with the parents and the married children. Indeed, going back to their parents' house is often chosen as the solution by female single parents. In the two subjects above, residence or house becomes an issue because they do not have a steady place to live.

However, the fact shows that the law does not work effectively in the Kangean Islands because of the strong domination of patriarchal ideology regardless of the three conditions to enable the law and justice to prevail among the society. *First*, there are legal regulations that are in accordance with the people's aspirations. *Second*, it is the existence of professional law officers who are mentally tough or have commendable moral integrity. *Third*, the community has an awareness concerning law to enable law enforcement (Lopa, 1987: 3-4).

According to Achmad Gunaryo (2006: 375), the law, both in form of laws or other regulations, is not value-free or neutral. Its existence, especially national law, represents the *outcome* of the heated encounter of various political interests. However, in the pulling-in-and-out action, the winners are those who possess power or the dominant group, as the sociological terms say. Probably, the law in Indonesia is still dominated by men so that the product is gender biased. Warrasih (2001: 230) has said similarly that Indonesian law has been centralized, dominated by formal institutions like the executives, is repressive and is formed to maintain power (*status quo*), reflects the interests of groups who have a strong bargaining position, so there is no justice. The efforts to create laws that are responsive and able to reflect a sense of justice within the society through participatory processes, which are not merely formalities, are very difficult to execute. This is due to the conditions faced by the community in form of the process of structuring political life and material welfare issues that have not been fulfilled.

Principally, each law contains a *state's policy* that must be implemented and followed up by the insittution that implements the law (Asshiddiqie, 2006: 44-45). It includes law enforcement for the divorced wife who still have to raise the children. In this context, laws concerning divorced women must be reviewed to fit the factual need. Thus, there are at least three criteria; *first*, it is the contents and legal content are limited. The contents are very detailed and partial to strictly limit the possibility of unilateral

interpretation, especially dealing with men having certain interest. *Second*, it is participatory, which involves a broad participation of women as a *grass root* society during the process of the creation. *Third*, it is not only aspirational, but also democratic and egalitarian.

Almost all female single parents in Kangean islands, who are divorced by her husband have more difficult social problems than what widowers have. These women are not only excluded from social activities, but also lose the people around her. Among them, there is Suhairiyah (41) who is abandoned by her friends after the divorce. She used to have many acquaintances who approached her for business matter before the divorce happened. This is in line with Goode's opinion (Hurlock, 1983) that the social problems faced by a widow because she is divorced is being misunderstood by the wives because of certain attitudes toward their husbands. These single parents become a curse for other couples. As a result, they are always suspected by other women who are scared that their husband might be attracted to them.

In this context, the case is actually caused by the implication hegemony of men over women who gain legitimacy from social, religious, legal and the state values, which becomes a habit among different generations and is taken for granted. Therefore, patriarchal culture has not been completely disappeared from the modern society. The hegemony of the male in the society is a universal phenomenon in the history of human civilization, in which the men have superior position over women in various sectors of life. Thus, patriarchal ideology is implemented through social structures, in which men dominate women in various ways.

This problem has long been rooted in Kangean society, and even became a tradition for generations. Only in the 2000s did feminist figures from the alumni of UIN Yogyakarta and Ma'had Aly Sukorejo began to fight against the fate of women, especially those with the status of single parent. The approaches they used were religious and ethical-moral approaches. In an ethical-moral aspect, those fighters actively sue the men's domination against women in Kangean islands. They don't highlight the potential of women from a feminist perspective. However, when that potential is being focused on, the depiction undermines the myth that divides the work of men and women. They built a new image that women are strong, decisive, and independent human figures. This image shows the ability of women to obtain equal rights with men.

The second approach is in the form of religious values, in which women are raised as victims of injustice or atrocities committed by men. This concern is a religious guidance that must be battled massively as a form of sacred religious struggles. However, this effort shows that a feminist who fought certain women is trapped within the constructed behavior in a patriarchal culture. As a result, consciously or not, they are actually trapped in an attitude that marginalizes women and solidifies men's power.

This understanding is logical because of the stirred up perception among the Kangean's people that women are second-class or inferior. This inferior nature is not groundless, but it is caused by an understanding that has been rooted for many generations using religion as the basis, namely the book entitled "*Adab al-Mar'ah*" (Women's Ethics towards Her Husband). This book has become a guide for Kangean people. Women who want to get married must read this book and consult a *kyai* (Islamic scholar) who is considered as someone that deeply understand the religion. The elders usually always provide advice for women who are about to get married to recite the book correctly. In addition, in the 1980s, there were many alumni from famous *pesantren* (Islamic boarding school) in East Java, including well-known *pesantren* in East Java of Nu-qayah Guluk-Guluk in Sumenep and Salafiyah-Syafi'iyah in Sukorejo, Situbondo. The alumni of the *pesantren* always promote the book entitled "*Uqud al-Lujain*" written by Syech Nawawi al-Bantani, both intensively and massively. As a result, this book is internalized within the thinking of Kangean people so that it becomes a dogma that is difficult to reject and criticize. For them, the truth of the book's dogma is considered sacred and binding, which must be believed by the structure of society. Thus, gender inequality is the people's behavior that is caused by a shallow understanding of religion.

Patriarchal ideology implications towards Female Single Parent

To determine the implications of patriarchal ideology towards single parents in Kangean islands, theoretical framework of Hurlock (1983) explicates that woman having a status as a single parent faces some problems as explained below:

1. Economic Problem

Female single parents in Kangean islands meet financial problem. This is the most common problem that arises when a woman decides to become a single parent. Some individuals who work before the divorce or separation happened have better conditions than those who don't. When they become widows, they do not need to work hard to meet the needs of themselves or their children. However, some of them have economic problems. They get less income to meet their needs if compared with the condition when they live with a husband. Especially if the women are not worker and do not have sufficient skills to support them to get job. They will be difficult to get the job to make ends meet for themselves and their young children, unless they receive alimony from her ex-husband. There are also women as single parent who still receive the alimony from ex-husbands, but the alimony is inadequate. Usually it is happened in the lower class society of the Kangean islands.

Based on explanation above, it can be said that women have the character of dependence on their husbands, as a symbol of the *sakinah* family. Conceptually, the pattern of dependence implies that in society there are a class of human groups whose position is the top (upper class) and the bottom (lower class). The upper class has the opportunity to do everything to regulate the groups of people in the lower class. Recognition of the position according to this level of society, as if inevitable, runs automatically. Therefore, upper class and lower class are formed in every group in society, such as rich-poor, owner-laborer, leader-subordinate,

etc. The upper class places itself to arrange and determine the fate of the lower class. As a result, the lower class depends on the upper class which has the opportunity and ability to make decisions and implement them (Murniati, 2004: 102).

One of problems that is quite crucial when women become single parents is financial problem. This issue is closely related to the domestic-public dichotomy which states that women are imprisoned in the domestic sphere, while men are free to engage in the public sphere. This is a sign of an unequal social structure (Abdullah, 2003: 10). Farida (32 years old) is one of the examples. Before she was getting a divorce, she only worked in the domestic sphere, but after the divorce, she tried to get earning a living for herself and her children by going to Malaysia to become a female worker (TKW). Farida worked four years in Malaysia to meet the needs of herself and her children, but in the end, on the way to go home to Indonesia, she got an accident and she died. This distinction has become a classic distinction. The basis of the difference lies in the dichotomy of culture and nature which sees the transformation moving from nature to culture. This assumption asserts that civilization moves from nature (women) to culture (men), so it looks like that women have to go out from the domestic sphere and join the public sphere to become "cultured" human beings (Abdullah, 2003: 10). It is also happened to Rifka (35). She thought that marriage is the solution of financial problems. Even in the fact she is always failure. Finally, she was looking for additional income by teaching that make her to go home at night, or sometimes she was stealing time between work hours.

2. Social Problems

Negative labeling of certain group or gender is generally called stereotype. The result of stereotype usually creates discrimination and various injustices. One form of this stereotype is sourced from a gender view. There are so many forms of stereotypes that are attached to women in society so that it results in complicating, limiting, impoverishing and disadvantaging the women (Fakih, 2012: 12). For example, there is a society belief that men are the breadwinners, so every work done by women is considered as an addition, so that female workers may be paid less than men. Then there is public assumption that women preening aim to attract the attention of the opposite sex, so it leads to some cases of violence and sexual harassment and women always become the object of fault. Besides, there is also public assumption that the task of women is to serve their husbands. This stereotype is something reasonable that has implications in prioritizing education for women. This stereotype says that education for women is not quite important.

In general, children whose parents are divorced often experience problems of self-behavior and social behavior. For example, offended and angry, depressed or prefer to play alone. One of the ways that female single parents of Kangean do to help children to face the conditions is to teach them how to adapt themselves in new circumstances. This is a need that is fulfilled in a woman's own life, as in the theory of the needs of Abraham Maslow, as a basic need and self-actualization. For Maslow, the use and utilization of full talent, capacities, etc is to fulfill herself and does the best she can (Goble, 1971).

3. Problems of Biological Needs

In general, female single parent, both widows because of divorce and widows because of the death of the husband who are still under 40 years old cannot be separated from biological needs. It is because the sexual desire is not fulfilled. Some widows try to overcome the problem of sexual needs by having an affair with single man or married man, living together without getting married or remarrying. The example is the case of Marwati (34 years). Marwati has married three times and became widow three times also. She often became a conversation among her friends or her family. Many suggestions have been given to her to always do self-introspection and to avoid stereotypes about the status of women who are widowed several times. In this context, family is one of the solutions to fulfill sexual needs. The family is the main institution that legally provides a space for regulating sexual satisfaction. However, in the reality there are some Kangean female single parents who take over the function of this sexual regulation with unregistered marriage (*nikah siri*) outside the home without their children knowing.

The sustainability of a family is largely determined by the success in undergoing a biological relationship. If one of the couples fails to carry out their biological functions, there will be a disturbance in this family. The example is in the case of Maslahah (43). She has been married three times and being A widow for three times and also often becomes a conversation among neighbors and family. Many suggestions have been given to her to always do self-introspection and to avoid stereotypes about the status of woman who is divorced several times.

Based on the problem of women mentioned above, there are two types of female single parent. First, the psychological condition tends to be unstable and tends to be stable. The efforts made by female single parent in overcoming psychological burdens includes the action to always think positively about their position as a single parent and is always confident that they will be able to become good head of family with the support of their immediate family. The type of stable female single parents will focus more on finding solutions to their main problem that is children's problems. Thus, this type of woman will continue to strive by playing two roles at once in order to make their children still feel that they have parents even without a father. Whereas, unstable female single parents will always look for solutions such as looking for a father figure in others, so they tend to get married to make their children do not feel lose the family protector.

Resilience of Female Single Parent: Transforming Multiple Roles

Family is a term in Indonesian, meaning mother-father and their children, all members in the house are dependents, relatives are very basic in society (Sudarsono, 1999: 217). Relationship living in a household is called husband and wife in a marriage bond that aims to form a *sakinah* household. *Sakinah* families are the smallest groups in society that live in a household, live in a calm,

prosperous and happy atmosphere. The word *sakinah* means the opposite of being shaken and moving, people who are calm staying at home (Ibn Zakariya, t. Th: 88). The word is used to describe calm and serenity after the turmoil (Drafting Team, 2007: 864).

Single parent is a picture of a tough woman, where everything related to the household is borne by herself. In this position, a woman is required to be able to play a dual role, being both mother and father to her children. The task is greater, that is caring for, raising, educating children, and becoming the backbone of the family in making a living. Of course, this is not easy, especially if experienced by women who are spoiled, less tough, and very dependent on others. Moreover, if previously, she did not get used to living a hard life, because her husband had fulfilled it when they were together (Layliyah, 2013: 89).

In general, the mother's role in carrying out her nature and obligations as a woman includes caring for and raising her child, as well as things in the house. Even in working conditions, it must still be mandatory and responsible in controlling what happens in the house. Preparing independence for the mentality of the child is also very necessary. Love is the key to everything. Slowly give understanding to children by adjusting their age. Inevitably, children will experience psychological effects that will affect their behavior at home, school, and society, while women are always in the position as a symbol of affection, gentleness, obedient and so on. The literature is still accepted as the third "holy book" after the Al-Qur'an and Hadith. The concepts in it have inner strength (*inner power/al-sirfah*) which turns people's attention not to turn away from them (Umar, 2012: 85).

The role of the female Single Parent in the Kangean islands has grown self-confidence and increased comfort is the main task, as follows:

First, female single parents who bear the burden of responsibility for their families (at least for their children) also still have to play the role of housewives. Of course this is not something easy, especially for the middle and lower economic circles. For the middle to upper social circles there are still many problems that often arise. So do not be surprised if there is a female Single Parent and has succeeded in escorting their children to at least the Bachelor degree, women like this can usually change the paradigm of thinking about the widows.

Second, as a head of family in her small family, of course her life is not only in her family. Social interaction within the family, neighbors, work, friends or in various social classes, women as single parents are required to play social roles that become the needs of individuals as well as an expression of social care that is beneficial to herself and her children. Totality is highly demanded to play an active role in the family and social environment. Among them Surati (42 years), Maslahah (48 years), and Arbi'ah (44 years) working for a living and also play a role in social organizations, so that people's perceptions about themselves can change when in several seminars invited as a speaker in the issue of children's education. Salmah (30 years) as Chairperson of Muslimat has become a figure of a successful mother because of her success in educating her children.

According to Foucault about social change theoretically and pragmatically, the theory of social change is more sensitive toward the power relations and makes us aware of how power relations exist in every aspect of life including personal life (Fakih, 2011: 193). The statement can be seen in the struggle of female single parent in the Kangean Islands in Madura in achieving the prospects that are implanted in social life. When they feel that the prospect will be difficult to realize because of the dominance of the husband over her selves. This reality can be seen in the life of Sumiati (23 years) in several processes of her journey to become a single parent when she fought for her idealism at the time; chose to divorce, then she went through a process of self-examination before being officially divorced by the court.

Self-transformation of a woman who is a single parent in the Kangean islands through the process and ethics adopted in identifying herself after divorce. The problem does not only reach themselves, children and their families, but also the surrounding environment. The society still places women in the family and household environment, which acts as the preserver of traditions, norms and values that exist in society, as well as a liaison with future generations because of its great influence in the socialization of children because women play an important role in the modernization process. Thus, women's views on values or norms that must be defended, discarded or modified will have an influence on the content and direction of modernization of society (Ihromi, 2004: 168).

The majority of Single Parent family management in the Kangean islands plays a dual role for the survival of their family. As a single parent, they are able to combine well both domestic and public work. Physical and psychological maturity is a very vital factor for family management. This woman is looking for money to support her family and meet the needs of her family must do careful planning in carrying out multiple roles. In doing the planning, they have communicated the plans they have made to the family, such as parents, uncles and aunts.

Being a female single parent in the Kangean islands is a special and extreme and challenging situation for a woman. This is because the individual becomes a single parent first goes through periods of stress, fear and guilt, and then adjusts to a new life with greater responsibilities. However, sometimes internal conflicts arise when female single parent has to play the role of both mother and father for their children. On the one hand, individuals must take care of household needs; on the other hand individuals must work to provide for their children to survive.

In this case, women with low personal toughness tend to judge an event more negatively and show more symptoms of depression and physical illness than women with high personal toughness (Nurfitri1 & Waringah, 2018). In general, female single parent in the Kangean islands as single parents in the dynamics of life have experienced social transformation. The subjectivity of women in various dimensions of socio-economic life as experienced by Kangean women that women act as agents in their own lives,

especially when discussing about freedom which must be associated with ethics. Of course, this fact comes from a woman's ability to identify herself as an agency in behavior and action.

The involvement of female single parent in the Kangean islands who must work to support their children as single parents shows that women have reconstructed themselves by building new identities for themselves not only as mothers but also as fathers and heads of families. They have to pay "ideological" costs that are quite high because women tend to be seen in the workspace not based solely on their quality, but are linked to the physical. The change between dependency and independence indicates the social structure and agency of the woman herself. Namely, female single parents are included in the category of "wonder women" because of their mobility in educating and raising children.

Therefore, organizing family life is not something easy; the absence of one role (father or mother) must certainly be carried out by one person. Issues in educating children, supervising is a problem that is quite complicated for some people, so that a female single parent must play a dual role that is as a father and mother and must face various problems that arise in families without partners. Trying to run the household life by herself, after being routinely assisted by her husband in overcoming practical problems such as fixing household appliances, mowing the lawn and so on, it causes many household problems that must be faced by a woman herself, unless they have children who can help solving those problems or indeed she has the ability to overcome the problems that occurred.

Conceptually, the woman belongs to the category of resilience in the middle of patriarchal ideology domination, where this concept was previously adopted in exchange of concepts that have been used by researchers to describe phenomena, such as: invulnerable invincible, and hardy because in the process of being resilient, it involves the recognition of feelings of pain, struggle and suffering (Desmita, 2009: 199). Resilience is an ability to survive and adapt to something that looks wrong or does not match reality. Resilience is very important in helping individuals to overcome all difficulties every day. By increasing resilience, individuals will be able to overcome any difficulties that arise in life (Fonny et. Al, 2006: 5).

Therefore, a female single parent in the Kangean islands clearly has a strong character in dealing with family problems, which is called as typology of resilient women. They are quite well-established that is independence, freedom and ethics. Through these three concepts, it becomes a variable to understand how static or active female single parent become agents in their lives both individually and socially. As for the indicators of this independence variable are agency making factors or something that makes a female single parent as an agent in social and economic life (provider). Female single parent are able to carry two roles between domestic and public work in order to achieve the main family goal that is to form excellent children. Thus, the capacities of women inside themselves are actively formed so that they become subjects in socio-economic life. Namely, female single parents have individual autonomy in transforming themselves in choosing and accepting the reality of life as a single parent in the midst of patriarchal ideology.

Conclusion

It can be concluded that the divorced female single parents in the Kangean-Madura islands have the responsibility to provide for the children. In fact, formally, the responsibility for providing the cost of living is given to the husband. Historically, this applies from generation to generation without anyone criticizing, and many community leaders even do the same thing. This case comes from a shallow understanding in religion as it is dominated by patriarchal ideology; so that giving rise to male hegemony over women is accepted as it is (taken for granted). This hegemony has been actualized through a social structure that has become a dogma that is considered sacred and trusted by society authoritatively. As a result, female single parent always focuses on the problems faced, which are economic, social, and biological needs. Being a female single parent running a dual role is not easy but a compulsion that must be done to support the lives and interests of the children. Of course, this status transformation is unique because the family institution has socio-economic functional value in meeting the needs of life. This type of women is a mirror of resilience, i.e. they rise from hardships after the divorce into becoming single parents. The implication of this dual role shows that women have reconstructed themselves by building new identities as mothers as well as head of the family. They are quite well established which includes aspects of independence, freedom and ethics. These three concepts become variables to understand how static or active female single parents become agents in their lives, both individually and socially. The change between dependency and independence is indicated on the social structure and agency of the woman herself. This is a variable of powerlessness of female single parents in a society structure dominated by patriarchal ideology.

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