



Fatherless Family Communication in Patriarchal Culture

Inez Septiya Rosalinda^{1*}, Teguh Priyo Sadono², Bambang Sigit Pramono³
Universitas 17 Agustus 1945 Surabaya

Corresponding Author: Inez Septiya Rosalinda inezsepty09@gmail.com

ARTICLE INFO

Keywords: Fatherless Family, Stigma, Family Communication Introduction

Received : 3 April

Revised : 18 May

Accepted: 20 June

©2024 Rosalinda, Sadono, Pramono:
This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This fatherless phenomenon is a phenomenon that is currently occurring in Indonesia, especially Lamongan, where there is still a strong patriarchal culture. Where the existence of a patriarchal culture can give rise to a negative stigma in society. Therefore, researchers want to examine the public stigma towards fatherless families in family communication and the dynamics of relationships between family members. The phenomenon of fatherlessness itself, where there is no father figure in family life, of course, conflicts with the important role of fathers in the social structure, as head of the household, protector, and main breadwinner. This research aims to analyze the implications of society's stigma against fatherless families in communicating within the family as well as how this affects the dynamics of relationships between family members and identify how fatherless family members adjust to the absence of a father in the patriarchal culture that dominates society. In this research, researchers used qualitative methods with a phenomenological approach. Data collection techniques were carried out through interviews and in-depth observation. The results shown in this research show that society's negative stigma towards fatherless families in Lamongan has a significant impact on communication within these families. Findings show that in fatherless families, cohesion is at a detached level with family members being very independent, resulting in a lack of sense of belonging and loyalty. Mothers from fatherless families often take on multiple roles, which creates an imbalance within the family. Meanwhile, the father is seen as a passive figure and does not care much about the family

INTRODUCTION

Everyone certainly dreams of a complete and harmonious family, however, in reality not all families are intact and harmonious, this can happen, one of which is caused by the phenomenon of fatherlessness, which is defined as the absence of a father figure in a child's life. Where in this case the role of the father in the family should have an important role, in social construction in society, forming the role of a father as a figure who is the head of the household, also the father functions as a protector, the main breadwinner in the family and becomes a role model for children. his son (Huriani, 2021).

The existence of this fatherless phenomenon can give rise to a stigma that appears in a society where people always have a negative view of fatherless families. In this case, it can cause problems in family communication which causes a family not to have harmonious relationships. This is supported by several findings from previous research, where according to research conducted by (Sugiarto & Fida, 2022) in this journal, it is explained that fatherless families feel distanced and receive negative views from the surrounding community. They also feel discomfort and difficulty in carrying out open and honest communication with fellow family members due to this stigma.

(Syarefa & Bakhitah, 2024) explains how fatherless families understand the negative stigma given by society. Where, they feel burdened in interacting and feel shunned by society, which makes it difficult for fatherless families to open up and communicate openly. The journal also explains how fatherless families view the figure of a father. Where the fatherless families in this study considered the father figure to be a figure who was not present physically or emotionally, which resulted in an inability to build healthy relationships.

(Oktaviana & Santosa, 2018) fatherless families in this study, in response to the negative stigma given by society, often have difficulty in carrying out family communication, and children from fatherless families experience difficulties in interpersonal communication. Where fatherless families are often burdened by stereotypes given by society. The impact of this is a lack of self-confidence, difficulty building effective communication between family members, and difficulty in expressing feelings.

(Dhea et al., 2024) in this journal explains that fatherless families respond to the negative stigma that exists in society. They feel that this negative stigma affects family communication where they feel inferior and uncomfortable, and distrust arises between family members. This makes communication in fatherless families complicated and hinders effective communication between family members. However, in this journal, fatherless families also try to maintain good relationships even without the presence of a father. They also try to bond and still try to support their children's needs even though they are single parents.

From several research explanations above, a temporary conclusion can be drawn that society's stigma towards fatherless families has an impact on various aspects, especially in terms of communication within the family. This stigma is often manifested in negative views and stereotypes towards fatherless families, which can create social pressure, feelings of isolation, low self-esteem, and insecurity in interactions between family members. As a result, relationships

within fatherless families become disturbed, with difficulties in opening up, a lack of trust, and an inability to communicate openly. Thus, society's stigma against fatherless families has a significant impact on communication and interactions within these families.

From the findings explained above, it can be seen that patriarchal culture greatly influences society's stigma towards fatherless families, which ultimately affects communication within the family. In this patriarchal culture, the father is placed as the central figure in the family, who plays the role of leader, protector, and breadwinner. This view creates high expectations for the father's role in educating children and maintaining family stability. In this case, fatherless families, which do not fulfill patriarchal norms, are often given a negative stigma by society. In the context of family communication, patriarchal views can create an imbalance in the distribution of power and the roles played by family members. In the absence of a father in the family, especially in fatherless family situations, this role may have to be taken on by the single mother or other family members. However, strong patriarchal expectations regarding the father's role can hinder the family's ability to communicate effectively and feel accepted by society. Apart from that, the negative view of fatherless families produced by patriarchy can also create feelings of shame, low self-esteem, and insecurity in interacting with the family. This can exacerbate difficulties in communicating openly and honestly, as family members may feel that they do not meet the standards expected by society.

From the explanation above, it is like a family, regardless of whether the family is fatherless or not. A family should be able to run and have a good relationship. However, in reality, in certain contexts, fatherless families experience a problem. Therefore, researchers want to explore more deeply the implications of society's stigma about fatherless families in family communication.

LITERATURE REVIEW

The role of a father in the family has deep significance in the social structure. Huriani (2021) states that fathers not only function as head of the household, but also as protectors, main breadwinners, and role models for children. The absence of a father figure, known as "fatherlessness," has various consequences for both the individual and the family as a whole. In fatherless families, the absence of a father can affect the balance of roles in the household and influence the dynamics of communication between family members. The existence of a patriarchal culture that is still strong in Lamongan has also given rise to the formation of a stigma towards fatherless families. High social expectations regarding a father's role as leader, protector, and main breadwinner create additional pressure for fatherless families. In a patriarchal culture, the absence of a father's role is seen as an imperfection in the family structure, which causes fatherless families to often be seen as unable to meet proper social standards.

This social stigma often appears in the form of negative views and stereotypes that can damage the image of the family in the eyes of society. According to Sugiarto and Fida (2022), fatherless families often feel isolated and receive negative views from the surrounding environment. This view not only adds to the psychological burden but also hinders open and honest communication between family members, which of course can disrupt harmonious family relationships. Society's stigma against fatherless families can have a significant impact on various aspects. Especially communication that occurs within the family. This negative stigma can create pressure on fatherless families, thereby creating tension in interactions between family members. As a result, relationships between family members become disturbed.

METHODOLOGY

This research was conducted in Lamongan Regency, East Java, Indonesia. Data collection techniques in this research were carried out using two techniques, namely observation and interviews. In determining the subjects of this research, a purposive sampling technique was used. According to Sugiyono (Sugiyono, 2018). Purposive sampling is a technique for sampling data sources with consideration of certain data, namely data sources that are considered to know best about what is expected, making it easier for researchers to explore the object or situation to be studied. In this study, the informants for this research were families who experienced fatherlessness in the Lamongan area, totaling 4 people who the researchers considered capable of providing information so that the researchers got the information they needed.

The data analysis technique used by researchers is a technique developed by (Huberman & Miles, 1994), namely that data analysis is not off-the-shelf (following what already exists). The processes of data collection, data analysis, and data writing are not independent, interrelated processes and are often carried out simultaneously in research projects. Qualitative research is usually institutional, flexible, and relativistic, and qualitative data is based on the three "Is" namely insight, intuition, and impression. To analyze qualitative data, researchers move around the circle of analysis rather than using a fixed, linear approach. Analytics come in with text data or image data (photos, recordings, etc.) and come out with reports or descriptions. While in the analysis spiral, the researcher traverses several analysis channels and rotates in a circular movement (Creswell, 2015). In this research, a data credibility test was used to test the validity of the data. The data credibility test was carried out by data triangulation. In this research, data checking was carried out using technical triangulation, involving checking data from the same source, but with different techniques

RESULTS AND DISCUSSION

In this discussion, researchers will present the results of obtaining data regarding fatherless family communication in a patriarchal culture. This research uses principles from the family communication theory proposed by Olson. The data obtained by researchers is in the form of interviews and observations so that it can fulfill the validity of the research data. The results of these data collection techniques will be discussed in more detail in this chapter. The following are the results of a discussion of the three dimensions of family theory.

A. Cohesion

In cohesion where someone has emotional ties, boundaries, time, space, decision-making, interests, and reactions. Where researchers found that fatherless family communication in Lamongan was at the level of detached cohesion, where family members maintained extreme separation and independence so that family members experienced little sense of belonging or loyalty (Galvin, 2015). In his findings, mothers from fatherless families take on a dual role, apart from taking care of household work, the mother is also the figure who earns a living in the family. Which causes an imbalance of roles in the household. Children in fatherless families view their father as someone who rarely speaks and doesn't care much, so children from fatherless families feel that they are not close to their father.

Of course, this is not the proper role of a father where a father is a person who plays an important role in the family, the father not only provides financial support but also provides love, emotional presence and also balance in family dynamics. Fathers should also be strong role models for their children. Providing guidance, support, and courage in facing life's challenges. However, for fatherless families, these roles shift and only rely on the mother figure.

In this case, the father's role in the family becomes passive, which is contrary to the concept of patriarchy where men are considered leaders and decision-makers. In patriarchal families, the father's role is considered as a figure who must provide a living, and make important decisions (Raharjo, 1995), the father is considered a figure who must be respected and followed by all family members. Also in a family, it is protected and led by the father.

B. Adaptability

Researchers found that the status of a fatherless family causes an unavoidable negative stigma to emerge among people who think that a fatherless family is a family that has experienced failed marriages. Where in his findings fatherless families were divided into two, namely some families divorced, and some families maintained the integrity of the household but still allowed conflict to occur within their family.

Families who decide to divorce, have the view that maintaining a toxic relationship where the father of the family has a hobby of cheating will not solve the problems in the family. So mothers from fatherless families adapt to their family situation by breaking off relations with their father who is considered a toxic person.

Meanwhile, families choose to maintain their family, even though they receive insults from society who think that the father of their family is a sissy because he doesn't work. They still choose to maintain their household relationships and choose to adapt by not caring about other people's views and continuing to maintain the conflicts that occur for the reason of choosing to survive for the sake of their children.

From these two differences, it can be seen that each family has its way of adapting. However, both have the same level of adaptation where both families have chaotic adaptability, according to Olson (2008) chaotic adaptability is where family members experience very high levels of change and lack of leadership, as well as confusing rules and roles. and very varied.

Every human system exhibits processes that promote stability and processes that encourage change. Family systems require periods of stability and change to function. Chaotic families are characterized by little structure and few rules and roles. Due to almost total uncertainty, members are unable to maintain predictable relationships. On the other hand, rigidity characterizes families that resist change and growth, so that their members continue to repeat old patterns.

C. Communication

Communication is the core of the adaptive function of a family. Effective adaptation depends on shared meaning. Through communication, family members learn to regulate their adaptive behavior, thereby influencing the system as a whole. Olson (2008) hypothesized that when families demonstrate a balance between change and stability, a more assertive communication style, shared leadership, successful negotiations, division of roles, and open rule-making and sharing will occur.

Communication is the most important factor in families in cultivating cohesion and adaptation. Communication itself functions as an oil that facilitates communication between family members (Galvin, 2015). Olson said there are six dimensions to assess family communication, namely, listening skills, speaking skills, self-disclosure, clarity, staying on topic, and respect or appreciation. Schrodtt (2005) emphasizes the importance of communication to influence the way families manage the dimensions of cohesion and adaptation, by emphasizing positive communication skills, including clarity, empathy, and effective problem-solving. A lack of communication skills is believed to hinder the family system's ability to change when necessary.

In this case, researchers found that the fatherless family's ability to adapt was chaotic, and this affected the communication patterns that existed in the fatherless family. Where there is tension within their family, this causes internal conflict which can damage harmonious family relationships. This creates distance between family members and hinders communication. Where fatherless families tend to rarely chat between family members, which causes feelings of awkwardness, fear, and a tendency to close themselves off. This can cause ongoing separation.

This can be avoided by being open to each other and trying to understand each other's perspectives. This is certainly important in building healthy communication and building strong relationships. Improving the quality of communication within the family requires patience and compromise from each family member. So honest and open communication can overcome communication problems that exist in the family and strengthen the relationships between family members.

CONCLUSIONS AND RECOMMENDATIONS

This research revealed several important findings which were divided into three dimensions according to Olson's (2008) family communication theory, namely cohesion, adaptability, and communication. In terms of cohesion, fatherless families tend to be at the level of detached cohesion, with family members maintaining extreme independence. This causes a lack of sense of belonging or loyalty among family members. Mothers from fatherless families are forced to carry out multiple roles in the family. This causes an imbalance in the distribution of roles within the family. The father figure is also seen as a passive and uncaring figure, which is contrary to the father's ideal role as a leader in the family.

The ability to adapt, with the negative stigma from society, causes fatherless families to be divided into two groups, some divorce and some choose to remain in a relationship full of conflict. However, both groups showed chaotic adaptability, characterized by weak leadership and confused role distribution. Communication and lack of ability to communicate in fatherless families affects their ability to adapt. Tensions and internal conflicts that occur within the family hinder effective communication, thereby creating distance and awkwardness between family members. Rare communication between family members and also a lack of openness between family members exacerbate emotional separation in fatherless families.

Suggestions from researchers, on the importance of balancing roles in the family. Where in the family there should be a fair distribution of tasks so that there is balance in the family. And developing the role of fathers, which encourages father involvement, even though they don't live together, at least fathers still provide emotional support and build good relationships with the family.

FURTHER STUDY

From the findings presented, it can be seen that society's stigma towards fatherless families has a very complex and profound impact. Therefore, further research needs to be carried out to explore more deeply how fatherless families communicate in a patriarchal culture and to look for strategies to reduce the negative impact of stigma on fatherless families. And this research certainly still has many shortcomings so further research is needed.

REFERENCES

- Abdussamad, Z. (2021). METODE PENELITIAN KUALITATIF (Vol. 21, Issue 1). CV. Syakir Media Press. <http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>
- Asy'ari, H., & Ariyanto, A. (2019). Gambaran keterlibatan ayah dalam pengasuhan anak (Paternal Involvement) di jobodetabek. *Jurnal Psikologi Ilmiah*, 37-44.
- Clara, E., & Wardani, A. A. (2020). *Sosiologi Keluarga*. Jakarta Timur: UNJ Press.
- Creswell, J. W. (2015). *penelitian kualitatif & desain riset*. Yogyakarta: Pustaka Belajar.
- Dhea, H. S., Dyorita, A., Universitas, K., & Yogyakarta, A. (2024). Pada wanita yang diasuh oleh ibu tunggal. 6(1), 73-91.
- Eadie, W. F. (2009). *Century Communication: A Reference Book*. California: SAGE Publications.
- Fitria, Olivia, H., & Nurvarindra, M. A. (2022). Peran Istri di Pandang dari 3M dalam Budaya Patriarki Suku Jawa. *Equalita*, 4(2), 168-175. <http://www.syekhnurjati.ac.id/jurnal/index.php/ijas/index/12142%0A>
Diterbitkan
- Fitzpatrick, M. A. (2005). Family communication schemata: Effects on children's resiliency. In S. Dunwoody, L. B. Becker, D. McLeod, & G. Kosicki. (Eds), *The evolution of key mass communication concepts: Honoring Jack M. McLeod*. Cresskill, NJ: Hampton Press.
- Galvin, M. K. (2015). *Family Communication Cohesion and Change*. Routledge.
- Herdajani, S. &. (2013). Dampak Fatherless Terhadap Perkembangan Psikologi Anak . *Porsiding Seminar Nasional Parenting*, 256-271.
- Hermawati, T. (2007). Budaya Jawa dan Kesetaraan Gender. *Jurnal Komunikasi Massa*, 1(1), 18-24.
- Huriani, Y. R. (2021). Developing Gender-Based Justice Relationships in Indonesian. *Jurnal Studi Gender Dan Anak*, 76-95.
- Irma, A., & Hasanah, D. (2014). Menyoroti Budaya Patriarki di Indonesia. *Social Work*, 7(1), 71-80.
- Japarianto, E. (2006). Analisis Pembentukan Disonansi Kognitif Konsumen Pemilik Mobil Toyota Avanza. *Jurnal Manajemen Pemasaran*, Vol 1, No. 2.
- Karkono, K. M. (2020). Budaya Patriarki dalam Film Kartini (2017) Karya Hanung Bramantyo. *Kawruh: Journal of Language Education, Literature and Local Culture*, 2(1).

- Khatkhate, D., Economic, S., Weekly, P., Nov, N., & Khalkhate, D. (2016). Family in Distress Published by : Economic and Political Weekly Family in Distress. 27(48), 2575–2576.
- Kusnanto, H. (2023). Penelitian kualitatif adalah suatu metode penelitian yang memanfaatkan teknik-teknik pengumpulan data dan analisis yang berbeda dengan penelitian kuantitatif. Tradisi utama dalam penelitian kualitatif mencakup etnografi, riset grounded theory, dan fenomen. Gadjah Mada University Press.
- Lestari, S. (2016). Psikologi Keluarga. Jakarta: Kencana.
- Mackenzie, N. & Knipe, S. (2006). Research dilemmas: Paradigms, methods, and methodology." Issues In Educational Research.
- Marco-Gracia, F. J. (2021). "like father, like son": the importance of fathers in nineteenth- and twentieth-century rural Spain. *Journal of Family History*, 483-501.
- Mekarisce, A. A. (2020). Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat. *JURNAL ILMIAH KESEHATAN MASYARAKAT : Media Komunikasi Komunitas Kesehatan Masyarakat*, 12(3), 145–151. <https://doi.org/10.52022/jikm.v12i3.102>
- Moleong, L. J. (2004). Metodologi Penelitian Pendidikan Kualitatif. PT Remaja Rosdakarya.
- Munjiat, S. M. (2017). Pengaruh Fatherless Terhadap Karakter Anak Dalam Perspektif Islam. *Jurnal Pendidikan Islam* , 2.
- Nomaguchi, K., & Milkie, M. (2020). Parenthood and well-being: A decade in review. *Journal of Marriage and Family*, 82(1), 198–223.
- Nurhayani. (2020). Eksistensi peran ayah dalam menyiapkan generasi muslim yang shaleh. *Jurnal Pendidikan dan Keislaman*, 1-19. .
- Oktaviana, C. I., & Santosa, H. P. (2018). Pola Komunikasi Pengasuhan Ibu Single Parent. *Jurnal Ilmu Komunikasi*, 6(3), 1–9. <https://ejournal3.undip.ac.id/index.php/interaksi-online/article/view/20983>
- Olson, D. H. (1981). Family typologies: Bridging family research and family therapy. In E. E. Filsinger & R. A. Levis (Eds.), *Assessing marriage: New behavioral approaches*. Beverly Hills: CA: Sage.
- Raharjo. (1995). Gender dan Pembangunan. Jakarta: Puslitbang Kependudukan.
- Robbins, S. P. (2022). Perilaku Organisasi. Edisi Sembilan. PT. Indeks Kelompok Gramedia.

- Rodney, H. E., & Mupier, R. (1999). Behavioral differences between African American male adolescents with biological fathers and those without biological fathers in the home. *Journal of Black Studies*, 30(1), 45-61. <https://doi.org/10.1177/002193479903000103>
- Sugiarto, T. S., & Fida, I. A. (2022). Upaya Perempuan Single Parent Dalam Mewujudkan Fungsi Keluarga Bagi Anak (Studi Kasus Di Kelurahan Jati, Kecamatan Mayangan, Kota Probolinggo). *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum*, 6(2), 61-74. <https://doi.org/10.52266/sangaji.v6i2.1249>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta. Alfabeta.
- Syarefa, A., & Bakhithah, L. R. (2024). ADAPTASI : Jurnal Sosial Humaniora Dan Keagamaan. *Adaptasi : Jurnal Sosial Humaniora Dan Keagamaan*, 1(1), 67-87.
- Tubbs, S. L. (2005). *Human Communication: Prinsip-prinsip Dasar*. Bandung: PT Remaja Rosdakarya.
- Weber, S. (2020). The necessity of intergenerational dialogue on social justice within the South African church. *Powers, Inequalities, and Vulnerabilities: Impact of Globalisation on Children, Youth, and Families and the Mission of the Church*, 267-292.
- Wibiharto, B., Setiadi, R., & Widyaningsih, Y. (2021). Relationship pattern of fatherless impacts internet addiction, the tendency to suicide, and learning difficulties for students at an abc Jakarta. *Society*, 264-276.
- Wood, J. T. (2016). *Interpersonal Communication: Everyday Encounter*. Canada: Cengage Learning.