

THE RELATIONAL DIALECTIC OF SINGLE MOTHER

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Abstract

This research is motivated by the fact that the number of single mothers in Indonesia is increasing. The position of single mothers becomes a dilemma. First, because being a single mother is not a desire. Second, single mothers have a burden, besides having to meet their economic needs, they also have to run the daily household. On the other hand, the dominance of patriarchal culture always confronts single mothers. Starting from access to economic resources to environmental stigma. This research uses a critical paradigm, a qualitative approach and a single instrumental case study. Informants of four single mothers shared their dialogues/relationships with family, friends and the environment through in-depth interviews, participant observation, and document searches. The results showed that two categories of relational dialectics had occurred in family, friends, and single mothers. Internal dialectic on identity negotiation, resilience, and rational articulation of freedom and external dialectic on role conflict, sublimation of support, and sharing spirit. The novelty of this research is to create a dialectical model of the single mother dialectical adaptive dialectic for family, friends and the environment.

Keywords: *relational dialectic, single mother, identity*

Abstrak

Penelitian ini dilatarbelakangi oleh fakta semakin meningkatnya jumlah ibu tunggal di Indonesia. Posisi ibu tunggal menjadi dilematis. *Pertama*, karena menjadi ibu tunggal bukanlah suatu keinginan. *Kedua*, para ibu tunggal memiliki beban, di samping harus memenuhi kebutuhan ekonomi, juga menjalankan rumah tangga sehari-hari. Di sisi lain, dominasi budaya patriarki selalu menghadang ibu tunggal. Di mulai dari akses sumberdaya ekonomi sampai stigma lingkungan. Penelitian ini menggunakan paradigma kritis, pendekatan kualitatif dan studi kasus tunggal instrumental. Informan empat ibu tunggal menceritakan dialog/hubungan mereka dengan keluarga, teman dan lingkungan melalui wawancara mendalam, observasi partisipan, dan penelusuran dokumen. Hasil penelitian menunjukkan, dua kategori dialektika relasional telah terjadi di keluarga, teman, dan lingkungan ibu tunggal. Dialektika internal pada negosiasi identitas, resiliensi, dan artikulasi rasional kebebasan serta dialektika eksternal pada konflik peran, sublimasi dukungan, dan semangat berbagi. Kebaruan penelitian ini adalah menciptakan model dialektika ibu tunggal *dialektika adaptif* untuk keluarga, teman dan lingkungan.

Kata Kunci : *dialektika relasional, ibu tunggal, identitas*

Introduction

Patriarchal views and stigma often marginalize the position of single mothers. In fact, as stated by Nagatomo (2012), the choice for single mothers is to live life in the absence of job opportunities, an environment for nurturing and raising children, as well as self-actualization. Not to mention, feelings of loneliness, feeling alone, helpless, hopeless, and insecure, make most single mothers withdraw from social spaces (Kotwal & Prabhakar, 2009). In addition to the absence of a husband as the male head of the family, single mothers are in a passive position, due to the absence of active interactions that occur in the family (Doherty & Craft, 2011).

In this internal/personal burden, the single mother's life must continue. The choice is to interact externally, to earn an income to continue living. Having a productive role does reduce the economic vulnerability of single mothers (Porterfield, 2001), inequality with men in the workplace is ready to lurk (Fineman, 2017).

The loss of domestic and public support from a life partner, causes the stability of single mothers to experience an imbalance. Poverty is the biggest threat from an economic perspective (Lokhsin, Harris & Popkin, 2000). While from the mental side is depression (Kadir & Bifulco, 2013). In fact, there are few options to stay with single mothers: continue to take care of the

family in the domestic sphere or/and earn a living for the family in the productive sphere.

The dominant discourse that has developed so far has labeled the ideal man as the head of the household who is responsible for family decisions. The masculine attribute for married men is to be the breadwinner. Married men must be a source of livelihood for the family (Roces, 2022).

The ideal hegemonic discourse of women is as "wife and mother". A woman is defined by her attachment to men (husband, father, brother, son), and her role in relation to her relationship with men (Sears 1996), as wife, mother, sister, daughter. Facts show that men are sometimes introduced as children of a prominent father, so that they are able to build individual identities as leaders, workers/as professionals. This does not apply to women.

Single mothers in Indonesia are pejoratively called widows (Suhan et al, 2020). The prevailing discourse about this single mother is "free women". (They are no longer attached to a man, and unlike young unmarried girls, already have knowledge of sexual intercourse (Roces, 2022). The term widow is derogatory, denoting a woman who is sexually experienced but lonely, weak and hopeless. to get a new boy (Mahey et al. 2016).

Widows are pitied and wanted at the same time branded low status. They are always the subject of gossip, marginalized by the social activities expected of married women (Mahey et al. 2016). Unlike married women who are considered sacred, widows are seen as despicable and immoral (Parker et al. 2016). The figure of a widow shows the sexual autonomy of women. Therefore, they are considered dangerous and abnormal. Against the dominant discourse about single mothers, as a solution they must play a dual role. The dual role for single mothers is not easy. This raises a dialectical contestation that complicates the practice of the dual role of single mothers.

In fact, basically dual roles are things that are usually done by adult women (McLellan & Uys, 2009; Latuny, 2012; Bosch, 2013). This dual role is most clearly seen in single-parent women (Angin, 2019; Ramadhani, 2016). The position of women who carry out multiple roles leaves a number of problems, ranging from the difficulty of dividing roles proportionally (Mayangsari &

Amalia, 2018), stress and vulnerability in the workplace (Dwiyanti & Rahardjo, 2016), to the skewed view of society (Meriko & Hadiwirawan, 2019).

Facts show that the number of single parents in Indonesia is increasing. Data on the percentage of households based on province, area of residence, and gender of household heads 2009-2019 (BPS, 2020), shows that 84.54% (urban 84.76%, rural 84.26%) are headed by men. men with complete family (father, mother, child)/incomplete (father and son). Next are families headed by women, 15.46% (urban 15.24%, rural 15.74%), and an increase of 15.17% in 2018.

Reports from the National Secretariat for the Empowerment of Women Headed Households (PEKKA) and the Social Monitoring and Early Response Unit/SMERU (2014) show that households with a female head of household were in the 14.4% position in 2012 based on the total number of households in the household. Indonesia. The highest percentage is 21.19% West Nusa Tenggara, 19.89% Aceh, 19.26% Yogyakarta. The PEKKA report (2016) shows, over a 15-year period, the number of single-headed households continues to increase, from 13% in 2001, to 13.6% in 2007, then 14% in 2010, and 14.87% in 2015.

Reports from the PEKKA National Secretariat and the Social Monitoring and Early Response Unit/SMERU (2014) with the PEKKA report (2016), there are similarities in the vulnerability of single mothers with household heads to poverty. Quoting Yusrina's research (2013), households with a single female parent as the head of the family are in a poor position compared to households with a single male parent as the head of the family. The analysis conducted by the 2019 National Socio-Economic Survey (SUSENAS) (BPS, 2020), shows that based on their background, age, education, type of work and workload, the condition of women as heads of households is a very vulnerable problem.

Single mothers who are heads of families are required to earn income. To get out of these vulnerabilities. As stated by Rahayu (2017), in addition to continuing to carry out domestic roles, the public also fulfills family livelihoods and social roles, joining the single mother

community and getting support to overcome role conflicts and their vulnerable status.

Putri et al. (2015) argues, there are a number of reasons why women become heads of households and carry out dual roles: women who are left divorced/died by their husbands, earn a living replacing the role of their husbands; a married woman, but the income is not sufficient for the needs of the family, because the husband is unemployed/no income, and is disabled; women who are alone, but have to earn a living, taking the place of their parents.

Women who carry out multiple roles often face discrimination, one of which is wages. BPS data 2017-2019 (BPS, 2020), shows that there is still a wage disparity among women, which will then have a major impact on the lives of women and their entire families, especially if the woman is a single breadwinner/single parent who has to divide her work time. take care of the household/children/other family members.

Data from the 2019 National Workforce Unit (SAKERNAS) (BPS, 2020), shows a comparison of the wages received by women at 14,386 rupiah/hour compared to men at 16,588 rupiah/hour, meaning that the wage value of female workers is smaller than that of men. Here, it can be seen that there is a gap in the wages of female workers compared to male workers.

Another discrimination is the stigmatic view of single mothers. This happens because of the dominance of patriarchal views in the social system (Sultana, 2010; Scholz, 2013). The patriarchal view places men as more powerful than women. Patriarchal relations in the household, related to production relations in the household, where men directly exploit women through the benefits of women's labor that is not paid at home (Sunarto, 2009).

Based on gender, Labor Force Participation Rate (TPAK), a significant difference in participation of 27.68% between men and women, 83.18% for men (up 0.17% in 2018) and 55.5% for women (up 0.06% 2018) (BPS, 2020). This shows that women's participation in employment is slower than that of men. This fact at least implies that women from the economy are still lagging behind compared to men. This backwardness contributes to women's poverty.

This study focuses on women who become single parents/single mothers, undergo multiple roles and are divorced. In such a position, women must be able to see various strengths/opportunities to be developed/can be expanded into a stronger network (Putri, et al., 2015).

Setiawan (2016) said, the problems experienced by women as single parents are very complex, starting from raising their children alone. This is very difficult, when children are developing and searching for identity, children will crave a father figure by their side.

Single mothers definitely get into trouble, especially the economy. Seen at the time of marriage if he does not work, and only expects his husband's income. When they finally get divorced from their husbands who are the backbone of the family, single mothers do not have a steady income, and in the end they are always faced with economic problems.

In addition to these problems, single mothers also still face various bad views/stigma. Parker, Riyani and Nolan (2015) mention, stigmatization makes single families (especially single mothers) experience subordination and marginalization, so that they experience exclusion and economic deprivation.

In a report by the Wisconsin Office of Children's Mental Health/WOCMH (2016), children who grow up in single-parent families are at risk of minimal stability, discipline, and supervision, which hinders children's social/emotional development. To avoid this, single mother families are expected to become whole families like other families.

In fact, carrying out multiple roles and functions for women, especially single mothers, is not easy and simple. Covey (2013), states that everyone has a role in life, as individuals, family members, workers, and in community groups. For women who carry out multiple roles, they often experience a dilemma, choosing between family and career.

The patriarchal culture still dominates family life in Indonesia, giving women the responsibility to take care of the household and men outside the home to work. This unequal condition causes women who work outside the home to continue to be required to do domestic work. This disproportionate responsibility has a

negative impact on single mothers. They will experience mental and physical exhaustion.

The existence of a single mother who plays a dual role will have an impact on the unequal function of the family. Family life feels bland, full of stress, because there is little interaction, there is no dialogue for discussion and exchange of ideas within the family (Octaviani, Herawati, & Tyas, 2018). This condition will lead to distant relationships among family members.

From the description above, it is necessary to create an appropriate communication model in a single mother family with children, other family members, friends, and the environment. Appropriate communication determines the closeness of family members' relationships (Djamarah, 2004).

Family communication is defined as openness in every interaction, in terms of good/bad, being prepared to deal with every problem in the family patiently, honestly and openly (Wahidah, 2011). Kusuma (2017) states, healthy and open communication is very necessary in maintaining a harmonious relationship between parents and children.

Single mother family communication has a strategic position in maintaining bonds with children (Cherry, 2016). With open communication, children will see and assess their relationship with parents. Yarosh et al. (2009) stated, the main problem for single mother families is maintaining communication, related to children's activities and finding conversation themes.

This happened because of the vacancy in the position of men as fathers in the family. The function of the head of the family is then taken over by the mother, so that all domains in the family become the authority of the mother, including communication with children. Not only communication, the absence of a father figure in the family causes an imbalance in parenting, which was originally the responsibility of the father and mother, becoming the sole responsibility of the single mother.

The situation is difficult to see in single mother families, single mothers and children experience relationship shocks in the family, due to the separation of their parents (Hutapea, 2015). Children raised by single mothers face many problems compared to complete

parents/fathers and mothers (Stephen & Udisi, 2016). Single mother parenting, divorced alive/died, can be seen in the psychological life of a child (Sahu, 2016).

The social reality of single mothers who carry out multiple roles is not only limited to the family environment, but also to society and the state. Single mother is a problematic and stigmatic reality. Problematic because the position of women requires equal empowerment space with men. Starting from the difficulty of dividing roles proportionally (Mayangsari & Amalia, 2018), stress and vulnerability at work (Dwiyantri & Rahardjo, 2016), to the skewed view of society (Meriko & Hadiwirawan, 2019).

According to Hubeis (2010), the effort to improve the status and role of women in the development of a nation is the empowerment of women themselves. What Hubeis' statement means here is the empowerment of women, which is marked by the condition that women have gained freedom of choice, can be independent, and develop themselves. So that they have equal access to resources in the domestic and public spheres, get opportunities and power.

This study uses a critical paradigm, which aims to dismantle / criticize the ideology behind the stigma of a single mother and the dual role she is carrying out. The critical paradigm in this research is to provide an understanding of single mothers with their family, friends and environment in an empathetic way for their dual roles as well as the dark side of patriarchal culture that is full of nuances of masculinity.

This research is located in Jakarta by taking informants of single mothers who form communities for empowerment. This model community can be analogized as a forum, which was initiated as an effort to provide social support for the existence of single mothers (Zhao & Basnyat, 2008). The forum can also function as a forum for single mothers to solve problems they face, a facilitator for each member, and a support system through motivation (Lius, 2021).

One of these motivations, as expressed by single mother informant 2'Wn', wants to motivate single-parent women that it does not mean that children will experience a broken home due to the divorce of their parents/the absence of a father figure who accompanies them (Noor, 2020), provide motivation and empower single

parents/mothers through community, training/assistance, such as household entrepreneurs (MSMEs).

Therefore, a single mother family communication management/model is needed that is suitable for single mothers interacting with family, friends and the community through communication strategies, such as Maryani and Darmastuti (2016), saying communication strategies that are in accordance with the kinship/equality communication approach rather than inequality communication superiors and subordinates in providing understanding to the community.

Single mother communication in carrying out dual roles with family and environment under patriarchal domination needs to be done by referring to three reasons. First, because it holds two roles, household and public/mother and father roles. Second, when acting as a mother, the attitude of parents is required to be gentle and the father to be firm.

Third, through dialogue in an effort to persuade if this matter is related to men/fathers, then dialogue will be used to complete tasks/and if it is related to women/role mothers/single, dialogue is used to reach understanding/build relationships by showing concern (Liliweri, 2005; Griffin, 2012) in the family and environment based on knowledge, from experience and learning to equality from patriarchal domination.

On that basis, single mother communication research becomes important and urgent to do. The goal is that the single mother can be used as a role model, in families with children/family members, friends, the world of work, and can run it in a balanced way.

The focus of this research lies in the relational dialectic (dialogue) of the dual role conflict of single mothers in the practice of communicating with family, friends and the environment under patriarchal domination. Referring to the formulation of the problem and the focus of this research, the research question is how is the relational dialectic (dialogue) of single mothers under patriarchal domination?

Theoretical Framework

Relational Dialectic Theory (Relational Dialectics Theory)

Baxter (2004) reveals, there are two generations of relational dialectical theory. The first generation

places the concept of contradiction (dialectics) at the center of the theory, while elements of dialogue are placed in a muted/hidden background. In the second generation, the position of relational dialectics with a number of meanings of dialogue is placed in parallel positions: dialogue as a centripetal as well as centrifugal flow, dialogue as speech/expression, dialogue as a contradiction, dialogue as an aesthetic moment, and dialogue as a critical sensibility.

The relational dialectical theory is a theory of interpersonal communication, this theory has epistemological roots from the search for problem solving (Littlejohn & Foss, 2008). On this basis, Baxter (2004) observes the pattern of communication relationships in literary, cultural, and linguistic works produced by Mikhail Bakhtin, a Russian philosopher and cultural thinker, in the academic and feminist fields (Jung, 1999).

For Bakhtin, social life is not closed, univocal/monologue in which only a single voice must be heard but open. The hallmark of dialogue is the continuous amalgamation of different voices (Baxter, 2004).

Side by side with these epistemological roots, Baxter & Braithwaite (2008) call the relational dialectical theory an interpretation of social phenomena, so that in science it is an interpretive realm. As with other interpretive theories, the goal of relational dialectical theory is to show how certain meanings are socially constructed and maintained through everyday communication: dialogue.

Based on the ontology aspect, the relational dialectical theory looks at what really is the root of human interaction in interpersonal relationships (Littlejohn & Foss, 2008). This is because efforts to conceptualize interpersonal interactions depend on how the communicator's perspective is. Therefore, Baxter (2004) is of the view that in relational dialectical theory, in order for dialogue to occur between communicators and communicants, both parties must integrate their perspectives to a certain extent while maintaining the uniqueness of each other's perspectives.

The axiology of relational dialectical theory is related to the extent to which the value of the researcher enters into the research. Because this theory is in the interpretive realm, the approach that can be used is an approach that is

not value-free. According to Baxter & Braithwaite (2008), relational dialectical theory relies on a qualitative approach with the aim of providing a deep understanding of the meaning production process and prioritizing the utterances and perspectives of the participants. Thus, the relational dialectical theory works on meaning as the core unit of analysis, not on variables as in the post-positivistic approach.

This study uses the theory of relational dialectics, which was initiated by Bakhtin and continued by Baxter (Littlejohn & Foss 2008). This theory describes interpersonal relationships in constant movement, constantly feeling the attraction and opposites in a relationship.

The theory of relational dialectics stems from the disaffection of the monologic bias of traditional family communication and interpersonal relationships. It is interpreted here, when open, definite and related discourses have special rights, while other conversations compete with closed/undisclosed, unpredictable, and hidden rights exist/autonomy. This theory focuses on the articulation of bipolar contradictions, centered on the basis of conversational struggles between individuals, known as discourse analysis (Ruben & Stewart 2006).

Bakhtin's dialogical theory begins with the idea of everyday reality. Then Bakhtin reflects on his life as the beginning of all changes that are very slow, unobservable, so that they become the actions of important decisions (Griffin 2012). Decisions are collected from small things, such as what to use, where to go, what to eat and become a big problem when related to norms, values, standards in the social system.

In the sphere of life, Bakhtin's dialogical theory describes the real situation: human (self), other individuals (other) and the authority of the identity process of one another. Which means other as an inseparable part to gain self-awareness (self). Dialogical relationship between self and other which is equal, forms an individual awareness of one another. Self and other are not independent entities, but move together. This gives rise to the emergence of mutual responses to one another (in Littlejohn & Foss, 2008).

Leslie Baxter and colleagues, examined where individuals have relationships, with communication overcoming the pressure of contradicting each other, then having an impact

on relationships between individuals at any time (in Littlejohn and Foss 2008). The idea of this relation is dialectical and dialogical which was initiated by Mikhail Bakhtin.

Baxter's view of the Bakhtin dialogic as a better way of understanding change and the flow of relations. By incorporating Bakhtin's concept, Baxter calls it a dialogical theory of relationships which means that relationships will be established by dialogue through many voices. Baxter argues, his theory is dialectical: relationship is a place to handle conflict (in Littlejohn and Foss, 2008).

Dialectics refers to the pressure of the opposing forces of a system. In daily life, we often get the occurrence of voices forcing decisions in decision making, while dialogue is interpreted as sound uniting conversation. According to Baxter, dialogue is the discourse of a relationship as it is. There are several important meanings of dialogue: relationship exists from dialogue, dialogue exists for unity and difference, stability and change.

According to Baxter (in Littlejohn and Foss 2008), there are five different qualities when a relationship progresses: amplitude is the strength of a feeling, as well as behavior and between them, as at a certain point a relationship in a person must be very active and sensitive to an event but at a certain time others, very relaxed and calm, the importance of focusing on the past, now also the future, the scale of how long the form lasts, is it fast changing / vice versa, the sequence of events in a relationship, changing relationships, which can be done and arranged at the same time, steps / the rhythm of the speed of the events of a relationship and the distance of the events, meaning that during a certain period of a relationship, many things happen fast/slow. In this case, the relationship is described by a combination of several variables.

Baxter and Montgomery (1996) in West & Turner (2012) mention four basic assumptions that reflect relationship life: non-linear/fluctuating relationships, due to a contradictory desire in a relationship, living in a relationship marked by a change, is a movement qualitatively and quantitatively, over time a contradiction occurs in an ordered relationship, a contradiction to the basic fact of relational life: the tension that exists between two opposites.

This will never go away and stop creating tension. People manage tension/opposition will

do different ways, and will always exist in relationships, communication is the basic thing in managing the tension of a relationship from relational dialectics, between individuals who carry out their communication practices, through relational management tension. The fact that tension is produced is then reproduced by an individual's communication process.

The meeting point of dialectics and dialogue in relational dialectical theory as proposed by Baxter & Montgomery (1996), previously by Rawlins (1992) in (West & Turner 2012) has put forward the basic concepts/elements of the relational dialectical perspective: contradiction, change, praxis and a totality that must be understood and reflected in the particular context of relational dialectics.

It is exclusively in this context that the relational dialectical theory operates. That is, although the concept has a general meaning but in the context of relational dialectics, the meanings of these concepts are very different, and have unique characteristics. Therefore, as a general rule, whenever the concepts of contradiction, change, praxis and totality are used, they are understood from the perspective of relational dialectics.

Contradiction is a key aspect in the relational dialectical perspective which refers to ongoing dynamic interactions, while change means a fundamental change in which in a time span a relationship occurs. The concept of praxis means that life and interactions occur in the midst of dialectical contradictions, while totality is a way of thinking about the world as a process of interdependence.

The second generation of relational dialectic Baxter (2004) is through dialogue, based on Mikhail Bakhtin's thinking, it is divided into three tensions of relational dialectics: unity and difference, stability and change, and openness and closedness.

The first generation relational dialectics developed by Baxter and Montgomery (1996) based on *Relating: Dialogues and Dialectics* (Griffin, 2012), which embodies dialectics: integration and separation, stability and change, and expression-privacy.

The basic concept of relational dialectical tension is divided into two contexts, which divide into six dialectics: internal context is attachment and autonomy, predictability and novelty,

expression and privacy, and external context, inclusion and exclusion, conventional and uniqueness, illumination and concealment.

Rawlins (1992) in West & Turner (2012), mentions, there are four forms of dialectical context that live in relation/relational based on space and time: interactional dialectic is a contradiction that arises from a relationship, then built in a communication process, contextual dialectic is a contradiction that arises from a relationship. emerge from a place of contact in a culture, private and public dialectics are contradictions that arise from the relationship between the domestic and environmental realms, real and ideal dialectics are contradictions that arise from actual and ideal relations.

The dialectical tension is limited by two contexts of internal and external dialectics in practice as well as real and ideal dialectics, based on Rawlins 1992 research (West & Turner, 2012). Baxter & Montgomery (1996) in (Griffin, 2012) also divides two relational dialectics into internal and external contexts. The internal context is the ongoing dialectic with children, family members, while the external context is the ongoing dialectic with the environment. As in this study, it is divided into two internal and external contexts, then interactional, contextual, private and public dialectic relational dual roles of single mothers with their families and their environment.

Referring to West & Turner (2012), it is stated that many researchers agree that the relational dialectical approach is a very interesting way of understanding life-related communication and hopes for improvements to the theory, as well as further research to test the theory. While in this qualitative research, the aim is to improve and complete, also to build theories/concepts, not to test theories.

Because basically this theory is very interesting to study with all the difficulties it offers, this theory is not included in the realm of theory that is easily accepted by logical thinking / can quickly understand communication in relationship life. Therefore, we cannot judge it narrowly in terms of parsimony. Reinforced by Baxter's argument (West & Turner, 2012), the most important criterion for this theory is heuristic, because the purpose of this theory is to provide explanations for processing meanings that are difficult and not clearly understood.

The dynamics of a family are not entirely smooth. Sometimes, under certain circumstances, the condition of the family which was originally intact, then changes. Whether it's because the man as the head of the family decides to get a divorce, or because of some circumstances, then he dies, the opposite thing also happens to women. Starting from this situation, then came the term single parent, being a single mother/single father.

Single parents (single parents) in Indonesia, consisting of single parents (single parents) caused by divorce (divorce and divorce). Divorce is the end of a bad marriage adjustment, occurs when the husband / wife is not able to find a solution to the problem between the two.

Prianto et al. (2013) stated, the reason that often causes divorce is the result of low commitment to the marriage itself. Continued, the failure to carry out their obligations as husband/wife, weak religious foundations, then followed by sexual, financial, career problems, poor communication, and prolonged conflicts.

Matondang (2014) mentions the reason that young age represents unpreparedness for marriage, in addition to economic issues, not having had children yet, and often being rude by husbands to their wives (KDRT): are the reasons that cause divorce.

According to Usakli, (2013), if divorce and the death of a spouse are the cause of normal structural changes in a family. Then continued BPS data (2020), if divorce in Indonesia is increasing every year. In 2018 data, the divorce rate in Indonesia jumped to 408,202 cases, this increased to 9% compared to 2017.

The biggest cause in 2018, was disputes and prolonged fights with 183,085 cases, followed by economic problems with 110,909 cases, leaving a husband or wife without returning, 17.55%, then domestic violence 2.15%, the last one was caused by drunkenness 0.85%.

One of the causes of the family crisis contained in the Family Resilience Bill is divorce, as stated in article 74 paragraph 3c. Here it is stated that local governments are also obliged to take part in handling family crises due to divorce, which is contained in Article 78 of the Resilience Bill. As a result of this divorce, many married couples live their lives as single parents (BPS, 2020).

Along with the increase in divorce claims from women in Indonesia, this shows the

increasing impact felt by mothers after divorce, inversely proportional to the impact of divorce on men/fathers. This is due to the position of Indonesian women, most of whom are still working on domestic (family) affairs compared to public affairs/work.

When carrying out their second role, they still have to deal with a patriarchal culture that constantly discredits women, especially with their status as single mothers. Single mothers themselves have an understanding in the Indonesian context as 'widows' which are divided into widows who are divorced and divorced (BPS, 2020). While the word widow usually has a bad connotation, especially living divorced widows compared to dead divorced widows who usually have a good image in society (Natakoesoemah, 2015).

Method

The reading of relational dialectical theory uses a critical paradigm in the framework of family communication as an effort to dismantle the status quo that is present in family communication today (Suter & Norwood, 2017). Thus, family communication research is no longer imperative in describing the role of patriarchal power/domination in its communication practices and creates a change towards more emancipatory communication.

The critical paradigm research methodology according to L. Cohen et al. (2007) in Liliweri (2018), relates ideological criticism aimed at dismantling the personal interests and illegitimate actions of the authorities to increase awareness of marginalized communities, how the social system is unfair. Talmy (2010) said, the importance of the relationship between theory, data, research questions and interpretation. Furthermore, Scott & Morrison (2005) action research is primarily concerned with practice which gives researchers the space to define ways to change the circumstances under study and raise standards for practice in various contexts.

This study uses the theory of relational dialectics as a reference for problem solving / analysis knife. According to Baxter & Braithwaite (2008), relational dialectical theory is a theory about the production of meaning among related parties from competing discourse interactions. Discourse here means a system of meaning that is spoken clearly with the other party. This theory is

rooted in sociocultural traditions, as stated by Littlejohn & Foss (2008). According to both: "...we see a dramatic shift from an emphasis on individual to an emphasis on interaction, and from a focus on typology to process explanation..."

The key word that explains that the relational dialectical theory is in the sociocultural tradition is a shift from the individual view that is strongly attached to the sociopsychological tradition to an interaction view. Added by Littlejohn & Foss (2008), that the sociocultural tradition focuses on interpersonal interactions rather than individual characteristics/mental forms. Interaction is a process of meaning roles, rules, values and culture into consideration.

Thus, communication explains how social rules which are macro-level phenomena are created, realized, maintained and transformed into interaction processes at the micro-level. It is at this level that the relational dialectical theory manifests itself. The dialogue process to produce dialectics is an interaction between individuals, so that it is in line with the sociocultural tradition in communication theory

This study uses a qualitative research type. According to Denzin & Lincoln, (2009), the focus of attention is general with a variety of methods, interpretive approaches are also naturalist on a research subject. Followed by Moleong (2010), qualitative research intends to understand the phenomenon of the research subject by describing words and language in a special and natural scope through the use of natural methods.

This research method is a single case study (Yin, 2012). Yin divides five important components that must be present in a case study: research question, proposition, unit of analysis, propositional logic and interpretation of findings. Stake (2009) mentions that case studies are used for specific case research, which is expected to present a useful perspective on the problem for theory improvement. In a sense, if the case is examined in depth, investigated in detail, then the daily activities are solved.

This research is a case study, which is instrumental (Denzin and Lincoln, 2009). In this study, the author intends to show something special, cases can be studied on the differences in cases originating from object statements, how to position/correct the gap between the relational dialectical theory which was initially a theory that

was difficult to understand by logical thinking/parsimony into a theory that is difficult to understand. heuristics in solving problems in the case of a single mother dual role relational dialectic.

Multiple sources/various sources of information are one of the requirements for case study research. Creswell (2018) argues that good case study research uses a variety of sources of information. This is useful for getting the depth of a research on the case study itself. Yin (2009) in Creswell (2018) advises case study researchers to use six types of information sources: case descriptions called Stake (1995) in Creswell (2018) with narrative descriptions, naturalistic generalizations, case analysis, case context, place same and different places.

Mooney (1998) in (Salim, 2006) said that case studies can be divided into four types of analysis model development: single case single level analysis, looking at individual/group behavior on important issues, single case multi-level analysis, looking at individual/group behavior. on various important issues, the plural case of single level analysis, looking at the behavior of individual groups' lives on one important issue, the plural case of multi-level analysis, looking at the behavior of individual groups' lives on various important issues. This study applies an analytical model with a single case multi-level analysis, in which the issue focuses on the relational dialectic of single mothers.

Then further Mooney (1998) in (Salim, 2006) said, based on the four development models above, it was revealed to be three types of assessment models: exploratory; conducting an assessment of the phenomenon under study, descriptive giving an overview of the phenomenon under study and explanatory explaining the phenomenon. researched. This research uses descriptive type, as the purpose of this research is to describe the dual role of single mothers in their relational dialectic with family and environment.

According to (Polkinghorne, 1989 in Creswell (2016) the duration of in-depth interviews was two hours with 10 informants, "study included 10 with in depth interviews lasting as long as 2 hours" (Polkinghorne, 1989 in Creswell (2016). Interviews were conducted via Video Call (Polkinghorne, 1989). WhatsApp,

Zoom)/WhatsApp Call/Chat and Instagram Direct Message The author interviewed four single mothers who were the main informants in this study, starting on Saturday, November 21, 2020.

In-depth interviews are interviews with individuals who have knowledge and carry out multiple roles. In this study, the main/key informants were single mothers. The aim is to find out the background and culture which later develops into the identity of single mothers who do multiple roles.

In this study, in-depth interviews were used as the main source of data collection. Referring to West & Tuner (2010): the depth of the interview is generally structured semi-structured/unstructured by the author, the in-depth interview is seen by the author as a collaboration between the author and the source, the depth of the interview is generally between one to three hours. The author is more interested in obtaining in-depth data than collecting information from many respondents.

According to Agusta (2003), in line with the flexibility of the nature of qualitative research, there are no details on the exact number and type of informants. Here is just a general plan, who to interview and how to get them in the field. On that basis, this study took the main/key informants of four single mothers.

Kriyantono (2006) also mentions that the quality of qualitative research/goodness criteria has criteria for data validity, including providing a long time, looking for bad cases and seeking explanations as alternatives, then thick descriptions and reflection as self-criticism.

In the critical paradigm, research is tied to a context, social, political, economic, cultural, ethnic and gendered. The criteria for assessing the quality of research are sourced from the historical situatedness of the inquiry, the linkage of research actions with historical situations (Salim, 2006). Researchers can develop conscientization/awareness efforts for the unity of theory and praxis to transform.

This study provides an overview of the relational dialectic of the dual role conflict of a single mother with her family and environment under patriarchal domination. To break this, we need support from ourselves, family, friends and the environment. So that single mother families can live the same/equal/normal/like other

families. Single mothers really need dialectics in their relationships to overcome the decline in status and carry out their dual role conflicts.

Results and Discussion

Single Mother's Internal Tension Relational Dialectic

Using the relational dialectic tension analysis framework developed by Baxter & Montgomery (1996) based on *Relating: Dialogues and Dialectics* (Griffin, 2012), this study finds a number of main themes of how single mothers dialogue between multiple roles and make it a dialectic. *Six basic concepts of relational dialectical tension: integration-separation, stability-change, and expression-privacy. In the internal context: entanglement-autonomy, predictability-recency, openness-protection. While in the external context: inclusion-exclusion, conventional-unique/typical, and illumination-hiding.*

Table 1
 Single Mother Internal Relational Dialectical Framework

Dialectics / Typology	Integration-Separation	Stability-Change	Expression-Privacy
Internal	<i>Entanglement</i> -Autonomy (Negotiation Identity)	Predictability- <i>recency</i> (Resilient/Adaptive)	Openness-Protection (Rational Articulation of Freedom)
	1. Thinking about how the identity of a single mother is accepted as normal. 2. Make peace with that identity.	1. Must be able to accept and survive. 2. Rise up after being a single mother.	1. After being a single mother there is a feeling of freedom. 2. No longer restrained although still obliged to be responsible.

The context of the internal relational dialectics is motivated when single mothers face a changing identity, before and after becoming a single mother, feelings of whether they are able to survive and rise after becoming a single mother and how to navigate life alone without a companion/free with the obligation to keep the family/limited.

Identity negotiation is a dialectic experienced by a single mother when she feels a dilemma situation with her 'widow' status, whether to make peace with this condition or vice versa. The dialectic that develops is, "how the identity of a single mother is accepted as normal and reconciled with that identity." In addition, especially as a breadwinner, the identity of a single mother also becomes a kind of obstacle in the midst of a patriarchal culture that tends to marginalize women.

In the context of single mothers, understanding social and personal identity in communication is very important because personal identity shapes social cognition and behavioral tendencies are mostly acquired through the stages of sociocultural conditioning, life experiences, and repetitive intergroup/interpersonal interactions.

According to Ting-Toomey (2015), the term negotiation is based on the role of alternating verbal and nonverbal messages between communicators in maintaining, threatening, and raising identity images based on unique sociocultural groups based on personal from others. Furthermore, the negotiations are divided into two views of identity in cultural communities: social identity communities and individual personalities based on life experiences

and situational factors become "critical factors" in identity negotiation theory.

According to single mothers, negotiating a conflicting identity requires a special strategy. Among other things, using a relational assessment strategy and redefining the meaning of their identity. This study found that single mothers carry out the identity negotiation process with a relational negotiation pattern. According to Ussher & Perz (2008), relational negotiation is a process in which individuals practice a good version of themselves, relating to others.

The informants used this strategy to counter their own internalization of the 'bad widow' status and the position of single mothers who were 'unable to build a family', especially taking care of children in a balanced manner. Single mothers also negotiate conflicting versions of themselves, rejecting the notion of single mother status as a defining aspect of family upbringing. Instead, single mothers framed her status as a force. Explaining how they would do anything for the family, as single mothers and strong women.

Single mothers in this study argue that divorce is a terrible thing. The stigma of single mother status makes them do their best to maintain marriage. Although in the end it still ended in divorce. Efforts to maintain marriage is not without reason. They want their children to receive complete care from their father and mother.

At the beginning of the divorce, the single mother admitted that she had fallen in the wheel of life and had to keep turning. They must go through by dealing with these changes by continuing to move forward even though the

difficulties of being a single mother can be tricked by reality, not sadness.

The single mother cycle persists, rising amid divorce and status by adapting to domestic and public roles. As they put it, “we have to be able to accept, endure and rise after being single mothers.” The dialectic that is built so that single mothers are resilient through optimism and self-confidence is in line with research by Braithwaite et al., (2008) the discursive position of single mothers who are all in a slumped position, not confident, but continue to survive and rise.

One thing that the single mothers who became informants of this research got was that they were free to make life choices when they were no longer limited by binding rules/husband and wife relationships. The articulation of this freedom, as stated by single mother Im, is as close as she was before marriage. According to Slack (1996), Articulation is a fundamental affirmation that underlies the formation of ideas, concepts, themes, and knowledge: the ethics of non-determination. Ethics is not only epistemology, but also praxis.

The articulation of the freedom of single mothers does not mean that there are no difficulties at all when living a domestic life that has to play a domestic and public role, but is transformed into an authoritative meaning of a life that is more just, free from restraints and without going against the nature of being a mother/woman. After becoming a single mother, the freedom of the rational position controls the irrational freedom.

According to Brown (1997), constructive freedom is due to the division of the self into two parts: the true and higher rational aspects, and the irrational: the empirical self controlled by emotions, prejudices, and passions. After becoming a single mother, the freedom of the rational position controls the irrational freedom.

The Relational Dialectic of Single Mother External Tensions External dialectic occurs when single mothers are in a position outside their family, friends, relatives, environment. External dialectics becomes a substantial matter to be studied, as stated by Bakhtin (Baxter, 2004), the individual and the social cannot be separated dialogically, which means that the individual becomes related to reproducing the environment, history-culture, and society.

Table 4.3 below presents three frameworks of external tension analysis of relational dialectics developed by Baxter & Montgomery (1996) based on Relating: Dialogues and Dialectics (Griffin, 2012): *Inclusion-Seclusion, Conventional-Unique/Typical, and Illumination-Hidden*. The external dialectic is also equipped with thematic information on each dialectical typology.

Table 2
 Single Mother External Relational Dialectical Tension Framework

Dialectics / Typology	Integration-Separation	Stability-Change	Expression-Privacy
External	Inclusion-Seclusion (Sublimation Support)	Conventional-Unique/Typical (Role Conflic)	Illumination-Hidden (Share a Story)
	1. Single mothers are human too. 2. Those who still need support from family, friends, and the environment.	1. There is always conflict when playing at home. 2. Outside the home for economic matters.	1. Sometimes we have to share with those who have the same fate. 2. But at the same time we must hide our condition.

Living life as a single mother with multiple roles is not an easy matter. Support from all parties is needed so that the dual role position can be carried out in a balanced manner. Single mothers realize that without the support of their families and other parties, the status of single mothers who have become a burden will be even more difficult because they must be added to the dual role function to maintain the economic sustainability of the family.

Based on the statements of single mothers, this support exists because "Single mothers are also human, who still need support from family, friends, and the environment". The results of interviews with single mothers show that dual role supporters are supporting single mothers' families in self-discipline in completing tasks and are free to schedule their activities when faced with dual role conflicts. One obstacle,

usually comes from within yourself and environmental factors.

This is in line with the view of Puspitawati (2009) regarding the factors that underlie single mothers to play a dual role: economic, social and rational needs and self-actualization. Of the three factors, by looking at the background and activities of single mothers, what makes them play a dual role is economic need, meaning that there is a power that encourages single mothers to actualize their potential into economic potential. The obstacles faced by single mothers did not come from the environment, but from within themselves; stressed, impatient, and lazy to change because of making mistakes. Stress gets its own attention. This makes single mothers apply stress management (Janasz, Dowd, and Schneider, 2012).

For single mothers, stress is unavoidable in life. They are also required to be active in dealing with it, and mastering the factors that cause it. To get around the obstacles in themselves, single mothers deal with them with a religious and spiritual approach, by praying a lot, and being sincere in practicing every deed.

In the end, the support that is given continuously will encourage single mothers, such as in the community to always cheer up (spirit), keep gathering so that single mothers still have a spirit of life, actively participate in activities and internal support through religion.

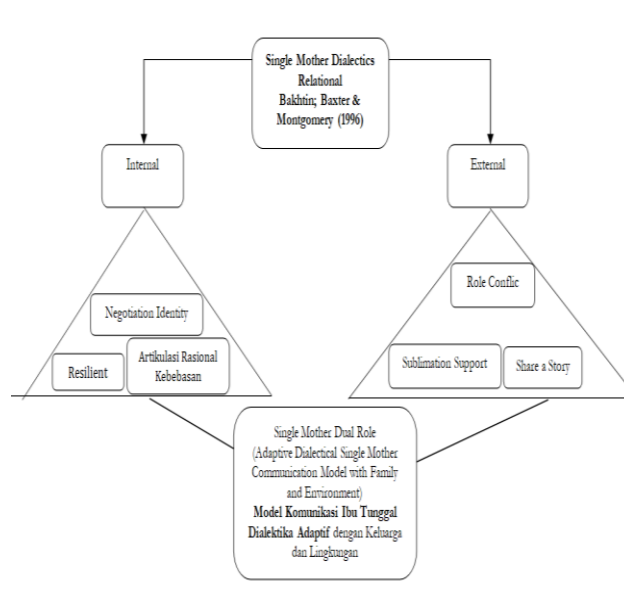
As stated by Kavas & Hosgor (2013), single mothers inevitably face many challenges, including maintaining the authority of the family environment, the struggle to keep the family intact, and the experience of bad attitudes towards single mothers and their children. However, through a strong coping strategy, the role conflict in single mothers can be reduced.

The single mother here can overcome each problem in her family so that she can manage her dual role with the least risk between domestic and public, be consistent in living it, not ambitious, as she is and stick to the integrity of her family life. The position of being a single mother is unique/distinctive, so that the sufferer must be diligent in meeting other single mothers, just to share his heart. This is done as a form of coping to fight other stressors.

As Cools (2009) researched, the external relational dialectic for sharing is basically related to cultural issues. On cultural issues, language and

communication used include cultural adaptation, friendship, male and female roles and traditions. In the developing relational dialectic, the marginalization of the status of single mothers can lead to debate and conflict in society.

Based on the research findings above, a relational dialectic model can be created (Figure 4.2). The model includes six themes obtained through in-depth interviews with single mothers. The theme relates to how the tension experienced by a single mother within herself gave birth to a relational dialectic with family, friends and the environment.



Picture1
 Single Mother Dialectics Relational Model

According to Caughlin et al. (2011), family communication is the way in which family relationships are built and maintained, attachment and intimacy are created, children are socialized, gender roles and expectations are formed, decisions are made, problems and conflicts are resolved, social support is provided, physical and mental well-being of others feel.

Thus, family communication is an important outcome in understanding how families communicate and their impact on families and family members. There are overall adverse effects of divorce on children, but the circumstances depend on the nature of the communication of the divorce itself.

Single mothers experience internal and external relational dialectics in accordance with Baxter and Montgomery's (1996) relational

dialectics. In the six relational dialectics, single mothers experience significant dialectical tensions for relationships: adaptation, support, disadvantage, uncertainty, inclusion, and alienation. They engage in praxis, as suggested by Baxter and Montgomery (1996) and Ting-Toomey (2002).

The finding of this study which is a novelty of the practice of relational dialectics is 'adaptive dialectic'. Single mothers see different social, economic, cultural, and environmental backgrounds, which have implications for their relationships in the following ways: language and daily interaction routines, identity negotiations, and adaptation to multiple roles. The dual role relational dialectic is found in internal dialectic with identity negotiation, resilience/adaptive, and rational articulation of freedom and external with role conflict, support sublimation, and sharing spirit.

Single mother relational dialectics consists of a combination of three factors that become dialectical strengths: internal and external typologies of relational dialectics, perceptions of single mothers based on social, economic, and cultural backgrounds, and relational dialectical practices.

These forces include identity negotiation, role conflict, social power, social support, and uncertainty. Identity negotiation is an overarching force and has a unique meaning and authority. Identity negotiation is the common thread that emerges from the single mother's communicative actions, and defines the single mother's relationship with her family, friends and environment.

The single mother's identity that is formed is a process of adapting to the environment and starting life without a partner. The search for identity and a sense of belonging also signifies the search for balance in single mothers' relationships with family, friends and the environment. This can sometimes be a challenge for single mothers.

Nonetheless, increased sensitivity to differences and similarities characterizes single mothers' constructive relationships with family, friends and the environment. Another support for single mothers lies in social strength, which refers to the form of power in interactions between single mothers and single mothers with family, friends and the environment.

Strength and social support concerns the need for internal and external support and encouragement. It is often associated with language and conversation in single mother interpersonal communication. All these forces are interrelated and generated by the various interactions of internal and external relational dialectics, the single mother's idea of how to carry out proportional dual roles, and the dialectic of adaptation. Because these forces are based on single mother dialectical relations and tensions, the study assumes that single mothers construct relational dialectical forces in life that have a dual role in continuous identity negotiation.

The context of the dialectical tension is motivated by the events/places of relationships in culture when single mothers have to struggle with changing identities, before and after becoming a single mother, with feelings of whether to survive and rise after becoming a single mother, and how to navigate life alone without a companion. with the obligation to keep the family.

Then the dialectic tension of the external context: inclusion-exclusion, conventional-unique/typical, and information-hiding, based on background, experience, learning, knowledge to point of view in carrying out role conflicts accompanied by sublimation of support from family, friends, environment and the spirit of sharing mothers. single mothers and other women/women supporting women who gave birth to the tagline "strong women" with the hashtag *kitakuat/#kitakuat* to overcome patriarchal domination and get out of the status quo of inequality.

Conclusion

The position of single mothers becomes a dilemma. Being a single mother is not a wish. Single mothers have a burden. They have to meet their economic needs in addition to running a household. The burden will be lifted if single mothers carry out dual roles: public roles and domestic roles. Communicating dual roles is a matter of urgency. Single mothers are still often confused about choosing to be a housewife with a modest/bigger productive job.

The dual role of the single mother embodies the relational dialectic in the family, friendship and environment. Dialectics occurs because of dialectical tensions, both internal and external. Internal dialectic takes place through the

themes of identity negotiation, adaptive/resilience, and rational articulation of freedom, while external dialectic themes are role conflict, sublimation of support, and the spirit of sharing.

The common thread of the dual role of single mothers is the result of repeated and ongoing identity negotiations. Although there is a conflict to prioritize the domestic role/public role, single mothers remain resilient/adaptive, so that they rise from adversity and share inspiration with other single mothers.

The findings of this study are relevant to explain relational dialectics in the context of the dual role of single mothers. Although relational dialectics is basically used to examine romantic/close relationships/interpersonal relationships, this research proves that the scope of relational dialectic theory can actually be expanded, with the environment.

Within the framework of family communication, this study uses a critical paradigm to uncover the practice of marginalization of single mothers and the stigma attached to them. Such construction requires the use of a more relevant critical theory. This study suggests that in the context of the community, the use of post-colonial theory can be considered to explore forms of marginalization of women who are single mothers.

The recommendation from this research is to strengthen the forum for single mothers/Women Headed Family Empowerment (PEKKA) in communities, organizations, and other associations to get special attention from relevant stakeholders as part of efforts to empower women, equality, and gender mainstreaming.

The novelty of the research on the relational dialectic of single mothers with family, friends and the environment is the adaptive dialectic/resilience (adaptation of identity negotiations and dual role conflicts), which in practice single mothers often use this dialectic in daily dialogue in two contexts, domestic and the public in an effort to transform relationally to break the patriarchal system which is currently still common, especially in big cities in Indonesia, and move out of the status quo towards equality and justice.

The cycle of survival, rising from divorce with single mother status, dealing with change

through adaptation and finding a way out to continue to play a domestic and public role in supporting the family economy, is resilience.

The dialectic that is built so that single mothers are resilient through optimism and self-confidence is in line with research by Braithwaite et al., (2008) regarding the discursive position of single mothers who are all in a slumped position, not confident, but still trying to survive and rise. From being pessimistic and insecure, single mothers try to live with the different circumstances of their position that must be lived to earn a living as well as the head of the family and continue to do their domestic duties.

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