

PATTERNS OF GENDER RELATIONS ON WOMEN MIGRANT WORKERS FAMILY IN THE PEKALONGAN REGENCY

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Abstract: *This Qualitative research of gender perspective, departing from the issue of the high divorce family female migrant workers, which is indicated by a shift in the pattern of gender relations in their family. The research location in Pekalongan. Determination of informants using purposive, developed with snowball. The collection of data through observation, interviews and document study. Analysis techniques using Interaktif Model. Checking the validity of the data using triangulation. The results showed that, shifting patterns of gender relations within the family women migrant workers occur because of, the economic base into the hands of his wife and cultural influences from abroad where women migrant workers work. The structure of the shift pattern of gender relations within the family women migrant workers are categorized in several models, namely: structural shift from vertical patriarchis to horizontal relationship; from the vertical patriarchis to vertical matriarkhis and; from horizontal relationship to vertical matriarkhis. The nature of the shift there are revolutionarily and evolutionary or dynamic equilibrium.*

Keywords: *WomenMigrant Workers, gender relations, and Economic based*

Abstrak: *Penelitian kualitatif berperspektif gender ini, berangkat dari isu tentang tingginya perceraian keluarga perempuan pekerja migran, yang terindikasi oleh suatu sebab, yaitu pergeseran pola relasi gender dalam keluarga mereka. Teori yang digunakan adalah, teori struktural- fungsional dan transmisi budaya. Lokasi penelitian di Kabupaten Pekalongan. Penentuan informan menggunakan purposive, dikembangkan dengan snowball. Pengumpulan data menggunakan observasi, wawancara dan studi Dokumen. Teknik analisis menggunakan model Harvard, dengan proses Interaktif Model. Pengecekan validitas data menggunakan triangulasi. Hasil penelitian menunjukkan bahwa, pergeseran pola relasi gender dalam keluarga perempuan pekerja migran terjadi karena, adanya basis ekonomi yang beralih ke tangan isteri dan pengaruh budaya dari luar negeri dimana perempuan pekerja migran bekerja. Struktur pergeseran pola relasi gender dalam keluarga perempuan pekerja migran dikategorikan dalam beberapa model, yaitu: struktur pergeseran dari vertikal patriarkhis ke horisontal relationship; dari vertikal patriarkhis ke verikal matriarkhis dan; dari horisontal relationship ke vertikal matriarkhis. Sifat pergeserannya ada yang revolutif dan evolutif atau dynamic equilibrium.*

Kata kunci: *Perempuan Buruh Migran, relasi gender, dan basis Ekonomi*

INTRODUCTION

Women migrant workers with existing problems, still become interesting and relevant issues be studied. Various case of the Women Migrants in the land

reported by various media, ironically did not dampen the interest of the public, especially women become migrant workers abroad. The lure of the most "successful", the main attraction for the

oppressed economic hardship and the difficulty of finding a job in their own country. Where as the success they get measured only from an economic stand point as such without seeing the other side is behind the success. The success achieved by women migrant workers, especially those who are married, in reality, precisely raises new issues, economic base shifted in the hands of wives---instead of wife searning more---, turned out provide space for the shifting patterns of gender relations. It will not be a problem, when the culture is built in the family already egalitarian, but otherwise for families who do not egalitarian, turned out be a separate issue, namely the emergence of a harmonious relationship within the household and even divorce.

The reality on the more interesting and important be studied when the culture of patriarchy that still surrounds condensed Pekalongan regency society, so that in fact gender relations definitely male bias. It is a challenge of its own culture when shifting patterns of gender relations occur in the reality of women migrant workers families. On the other hand, understanding terkontruksi religious values in the public mindset, who understand that the right of divorced couples in the hands of the husband, also become something interesting and specific compared with other regions. It is more interesting, these

specifications were not linear with the escalation of contested divorce in the family reality of women migrant workers in Pekalongan.

Based on the facts above, this study aimed , understand and analyze the causes of the shift in the pattern of gender relations in the family reality Women Migrant Workers in Pekalongan; understand and analyze the characteristics and nature of the shift in the pattern of gender relations in the family reality and Women Migrants; shifting patterns of gender relations affect escalation contested divorce in Islamic Court Pekalongan district. This study uses a model of gender analysis Harvard (Hand, Trisakti and Sugiarti, 2002:28). This analysis framework includes: who does what? (Gender division of work); who owns what (access and control of resources and benefits); analysis of the facts that influence and impact analysis of the activity cycle. Harvard model analysis framework will be used analyze the role of women (wives) and men (husbands) in relation households. While the theory used is the theory struktural-functional and cultural transmission.

RESEARCH METHODS

This study is a qualitative research with a gender perspective, with research location in the district of Pekalongan. Key

informants were women migrant workers, with categories: 1) long as migrant workers and at least 4 years; 2) economically increased (owning their own home from the results of working a broad). Determination of informants using purposive, developed with the snowball method. For Croscek necessary information from: a husbandorex-husband, parents, in-laws, close friends and people who know the condition of the family informants assessed. Methods of collecting information and data through observation; interviews and document studies. Analysis using Interactive Model (Miles and Huberman, 1992: 20). Checked the validity of data and information using triangulation.

RESULTS AND DISCUSSION

A. Women Migrant Workers In Pekalongan Regency

1. The amount of women migrant workers in Pekalongan regency.

Based on the data collected and registered in the office of the Department of Work Pekalongan regency, amount women migrant workers every year is always more than male migrant workers with a very striking comparison. For example, in 2010 as many as 483 people, the year 2011 as many as 496 people, the year 2012 as many as 560 people, in 2013 as many as 37 people and in 2014 as many as 439 people. See Tables 1 and 2 below.

Table 1

The Amount of Women Migrant Workers Based on Placement of Destination Countries Pekalongan Regency in 2010-2014

Year	Destination Countries							tal
	Saudi Arabia	Taiwan	Malaysia	Singapura	Hongkong	Korea	Yunani	
2010	212	28	198	11	34	-	-	483
2011	297	32	105	19	43	-	-	496
2012	263	42	124	18	113	-	-	560
2013	101	51	67	33	108	-	17	377
2014	98	56	102	28	132	-	20	439
tal	971	209	596	109	430	-	37	2355

Data source: Dinsosnakertrans 2014

Table 2
The Amount of Men Migrant Workers Based on Placement of Destination Countries
Pekalongan Regency 2010-2014

Year	Destination Countries							tal
	Saudi Arabia	Taiwan	Malaysia	Singapura	Hongkong	Korea	Jepang	
2010	34	102	13	-	-	5	-	154
2011	28	119	19	21	-	2	-	189
2012	39	121	24	2	-	5	-	191
2013	14	98	13	-	-	4	-	129
2014	11	82	6	-	-	6	-	105
tal	126	522	75	23	-	20	-	768

Data source: Dinsosnakertrans 2014

From both table above indicates that, the comparison between the total amount of women migrant workers and male migrant workers as many as 2355 people: 768 people. Means the amount male migrant workers only 30% of the amount women migrant workers. In addition, from the data recorded in the above table shows that, the majority of women migrant workers Saudi Arabia work as many as 971 people. Then followed by Malaysia as much as 596, Hongkong 430, Taiwan, 209, 109 and Greece Singapore 37 people. While male migrant workers jesteru most is working in Taiwan is 522 people.

The amount of women migrant workers who work Saudi Arabia is due feel having the same religious beliefs, giving rise a sense of comfort go there. In addition, the lure of the pilgrimage at a low cost even free of migrant workers

before the main attraction for the women in Pekalongan Regency pergi Saudi Arabia. The success of the women migrant workers who have long worked in Saudi Arabia and some have settled, has also become one of the considerations for the perempuan di Pekalongan regency complain the fate of Saudi Arabia.

This was confirmed by Fauziah (48 years) who had 13 years of commuting Saudi Arabia (1998 until 2011), Misriah (45) who were there for 11 years and also Rasimi (46) which is also located in Saudi Arabia for 6 year. According them, working in Saudi Arabia is very pleasant because it could pilgrimage, Umrah, and his salary is also pretty much in their views. Therefore, the 2nd child Fauziah (Bisri and Uliah) and child Rasimi named Tusliah, now also works in her stead. *"I am retired so migrant workers, now has*

replaced my children. Daughter I joined my old skipper and boy I joined my brother become a driver skipper there"
 Reveal Fauziah (Interview dated 07 February 2015 13:00 until 15:30 pm).

Further data from the Department of Work Pekalongan regency is, data on the amount women migrant workers by district,

with distribution as follows: TKW sender majority districts is the District Buaran 593 people, Tir 404 people, Karangdadap 214 people, 155 people and District Kedungwuni Talun 160 people. Subdistrict sender lowest TKW is Sragi 1, Kesesi 4 people and Kajen 5 people. See Table 3 below.

Table 3
Data Amount of Women Migrant Workers Per Subdistrict
Pekalongan Regency in 2012-2014

Subdistrict	Year			tal
	2012	2013	2014	
Kandangserang	3	2	-	5
Paninggaran	6	9	12	27
Lebakbarang	-	-	-	-
Petungkriyono	-	-	-	-
Talun	115	33	12	160
Doro	19	8	6	33
Karanganyar	2	3	2	7
Kajen	3	1	1	5
Kesesi	1	2	1	4
Sragi	1	-	-	1
Siwalan	15	16	4	35
Bojong	3	6	1	10
Wonopringgo	1	6	3	10
Kedungwuni	52	54	49	155
Karangdadap	73	94	47	214
Buaran	209	249	135	593
Tir	111	194	99	404
Wiradesa	3	7	11	21
Wonoker	2	4	5	11
tal	614	684	388	1686

Source: Dinsosnakertrans Pekalongan Regency 2014

From these data indicate that the total amount of women migrant workers per year in 2012 until in 2014 as many as 1686 people. However, this does not rule out the possibility is still a lot of women migrant workers who have not been recorded or even illegal.

2. Profile Women Migrant Workers

Based on observations and interviews with informants, below is presented on the profile Women Migrant Workers and family economic conditions.

Suciwati (31) - Daliman (38). F1

Suciwati is a graduate of MTS and comes from the village Salakbrojo, Kedungwuni. In 2006 until in 2008 he became a migrant worker Singapore because of his success tempted call there. Daliman (38) Suciwati husband who is also a graduate of MTS and only worked as a stencil "Poco'an or working part-time" with forced-they were little children (4 years) – allow his wife, because it can not do anything for the happiness of his wife who spoiled. This family economic conditions, is not so poor, Suciwati the child had inherited from both parents deceased -sudah-form of the house and yard as well as rice that they rented for income Daliman. With a salary of \$ 400 Sin / month, Suciwati can send money her every month as much as \$ 200 Sin and

used repair the legacy of his parents' house and buy a new motorcycle and the rest he used buy things he wants, for example: Changes frequently HP, whitening cosmetics, clothes and shopping at the Mall, and having fun with her friends in Singapore. Even her husband said when reminded even angry, so that when the contract expires Suciwati do not have the money savings. Suciwati habit while in Singapore, eventually deliver him return again the State in 2010 until 2012. The departure of this second, Suciwati salaries are no longer sent her husband, but her own tube and when the contract expired in 2012, he has saving as much as Rp. 50.000.000,-, but once again, the cusm in Singapore was never lost so that the money is only he uses fulfill her desire alone. In 2013, he wanted go back again Singapore, but her husband forbade, because his son was great. Ban her husband never ignored by him, even he never went out of the house because of it. When asked if he wanted become migrant workers, he said, still want because according him live in Singapore more pleasant than in Pekalongan.

Fauziah (48) - Nawawi (55) .F2

Fauziah who do not pass this elementary school, become migrant workers Saudi Arabia for 13 years roundtrip (1998 s/d 2011). Nawawi her husband (58 years),

who did not complete primary school, worked as a tire. Before going Saudi Arabia, Fauziah also worked as a work er nyolet supplement household income. Poor economic conditions, with minimal income certainly can not meet the needs of everyday life are enough. This is the reason he became a migrant worker family . Economic conditions became better after Fauziah Saudi Arabia. They've been able build a nice house, buying equipment support the work of the husband, bought fields and gardens, 2 morbikes for children, household furnishings and electronics were nice and could send all three of her children. Now the first child be a migrant in Saudi Arabia, 2nd child who graduates S1 has worked in Jakarta and child-3nya still in STM.

Rasimi (46) - Hidayat (50) . F3

Rasimi who graduated MI also migrant workers Saudi Arabia (2002 until 2008). Before becoming a migrant worker, home Rasimi of bamboo and is now permanently out of bricks. The economic conditions are very poor, with 4 children, because Hidayat (50) Rasimi husband who not only graduated from elementary school worked as a cat-- even then if anyonehd him work-- and Rasimi as sewing workers with an pay of only 15,000 / day. Rasimi destination become migrant workers is improve economic conditions. "*Thank*

God, I earned money Arab could repair the house, buy a television, furniture and other household needs." Said Rasimi. Rasimi now back in sewing worker because she wants return Saudi Arabia was banned by his son and first child Rasimi replace him as migrant workers Saudi Arabia.

Khunaenah (35) - Natural (40) – F4

Khunaenah derived from this Karangdadab, have studied up class two Madrasah Aliyah (MA). Khunaenah married with Natural (40) graduates of MTS in 1992 and was blessed with 3 children. According Khunaenah, before becoming migrant workers Hong Kong (1999- 2003) their economic condition is still mediocre --- although can not be categorized poor ---. Natural working as a worker sewing in Tanah Abang Jakarta and Khunaenah only as a Housewife, waiting for her husband who came home Pekalongan one (1) month. Khunaenah desire unite with her husband in Pekalongan, a strong reason become migrant workers. "*I have have the capital open a business in Pekalongan, so that my husband did not work anymore in Jakarta and I could get gether every day with her husband"* Khunaenah said when asked the reason of being of migrant workers (Interview February 2, 2015 11:30 pm) .Although the heavy heart because it was

opposed by the husband and his parents even have leave her children were still small, Khunaenah still go Hong Kong. Now all has brought results, Khunaenah and her husband became a successful boss convection be sent Jakarta. The house is big and nice, lengkab furniture, morcycles and 10 workers conventions and 2 pieces of cars and others that he had said Khunaenah begins her work as a migrant.

Misriah (43) - Taslam (51) –F5.

Misriah the Madrasah Ibtidaiyah graduates are migrant workers from Saudi Arabia. Taslam (51 years old) only finished primary school despite her husband working as a village. Misriah been 5 times back and forth as migrant workers Saudi Arabia even for approximately 15 years (1995 - 2010). Reason Misriayah be migrants are economic facrs *"At that time, although my husband as a village, but we do not have rice fields and had no other income, whereas I Pingin my children could high school and do not like me and his father"* said Misriah are in "egree" by her husband (Interview day Sunday, August 2nd, 2015 At 10.30 pm). Results of migrant workers said Misriah partially saved, bought paddy fields, yards and send their children universities. Now Misriah first child had graduated from college and became a teacher MTS, children are both still in

college and a third child was still in junior high.

Dwi (30) – F6

Mba Dwi high school graduates in this Kajen, are migrant workers from Malaysia who came from Wonopringgo and been married two times. Jatmiko (33) is a high school graduate's first husband, married in 2003 blessed with one child. They divorced in 2009 after Dwi from Malaysia. Then Dwi married Aryan (38), in 2010 and until now has not been blessed with children. According Dwi, their economic conditions are not known at that time and still follow the old Dwi. Jatmiko worked odd jobs and cover the needs, Dwi take sanggan in neighboring (put up butns, sewing, put up retsliting and others). In 2007 - 2012, mba Dwi went Malaysia and approved by parents. *"My salary in Malaysia 450 Ringgit time and can send money eat, snack and buy ys for my children and the rest of the tube and I traded my sewing machines, obras and Joki 15 pieces open a business"*. Dwi said (Interview February 5, 2015 At 15.30 pm). Now. mba Dwi take the stitches of the skipper and employs 12 people at his tailor. Aryan, second husband is now helping his business.

Juariyah (28) – F7

Juariyah of this Karangdadab also married twice and became migrant workers in Hongkong for 4 years. First husband Wakhidin (36) junior high school graduates and blessed with two children. Maskun, Maskun, second husband (30) high school graduates were equally ever become migrant workers. *"Wakhidin that person never had the sense me, I'd 'ngladeni' and do all the work at home. I flask you please help take care of children when I'm busy, he does not want. When I was sick, I was doing all the housework, who assisted parents. He says, 'men by washing and cooking, will be much fortune'. Though he was only as nemason, with wages 20,000/day, eat alone is not enough let alone buy a morcycle,, HP and jewelery as I wear it, so I went Hong Kong"* said Juariyah justified by his parents (Interview 8 February 2015 Pukul 9:30 pm). Although only a junior high school graduation, with skills of Baby Sister that she had before marriage, Juariyah gets high enough salary of Rp. 4,500,000/month. The plan runs widths Juariyah will follow Maskhun second husband Taiwan.

Maisaroh (32) -F8.

Maisaroh derived from this Wonoyoso, also just graduated from MI. Maisaroh married with Zaini (40)

graduated from elementary school in 1999 and was blessed with one child. Although migrant Maisaroh so ever before marriage (1996-1998), but they remain poor, because the money from the work of Malaysian been used for wedding expenses. After marriage, Zaini work as a morcycle with an uncertain income. Experience of migrant workers, the poverty and the desire change the fate, in consideration Maisaroh become migrant workers again. Maisaroh so readily agreed when there is a neighbor who has lived and became the boss in Saudi Arabia invite him. During six years in Saudi Arabia, Maisaroh can make a house, buy furniture, HP, jewelry, Morcycles and others. However, the improving economic conditions precisely make Zaini Maisaroh-household mess, because according Maisaroh, Zaini controlled all the money and love "selintutan, dishonest 'in using the money work Maisaroh. Maisaroh Zaini sued for divorce in 2007 and this year the plan would go back Saudi Arabia.

Surti (35) –F8

Surti who only finished elementary school are migrant workers from Malaysia. Surti married Suhari (47) who also graduated from elementary school at the age of 16 years and Suhari 28 years. Their marriage was blessed with 2 children. Suhari the day--day work as weavers and

workers Surti nyuci di tetangganya certainly can not meet the needs of family life. 1998- in 2000 - with the capital and support Siswoyo-Surti decided Malaysia as migrant workers with illegal manner. Over 2 years in Malaysia, Surti has had capital sell rice in front of his home .. In 2002-2004, Surti go back Malaysia and began when the family's economic condition is getting better. However, Surtia relationship with Siswoyo, and divorce her husband. Tragically, Siswoyo and Surti marriage only lasted for one year.

Fadhilah (37) –F10

Fadhilah that high school graduates have been a migrant worker in Malaysia (2000 -2006), Hong Kong (2007- in 2013). Same with Surti, beautiful Fadhilah also married two times and divorced twice. Baidhowi (40), first husband works as a carpenter (junior high school graduates) and Fani (36) second husband, works as a stencil (high school graduation). Economic conditions and the desire earn a lot of money is the reason Fadhilah become migrant workers. When in Malaysia Fadhilah only get paid 400 Ringgit, therefore Fadhilah decided move Hong Kong for quite a hefty salary of Rp. 4000,000. With the salary Fadhilah can build a house, buy two morcycles, furniture, jewelry, HP and nice clothes, send 3 children and opened a grocery sre

in her house (Wirodeso). "*My first child is now accepted as a student at Unikal and that 'nragati' I am not the father.*" Said Fadhilah with pride (Interview 3 February 2015, 10:15 pm).

Kunai (30) – F11

Kunai (Primary school graduate) come from Doro and never become migrants in Malaysia for 6 years (2006-2012). Kunai life used be, different from now. Before Kunai go Malaysia, Kunai and Casmin (40) ex-husband only worked as a work er and occupies a bamboo house in the yard. In fact, according Kunai, their family first (Kunai, Casmin and 4 children) is very poor. But now Kunai can already buy their own mors for its business and make it home. "*It used be prior the Malaysia My farm workers and now my work became Brabadan (collecrs of agricultural products be brought in the city). This is all the capital of Malaysia*". Said Kunai (Interview 4 February 2015 At 10:30).

Kunaah (25) –F12

Kunaah (junior high school graduates) is also derived from Doro and be migrants Malaysia for 6 years. The purpose of becoming a migrant worker because he wants find his own money equip his son's future and no longer dependent on her husband. Sutrisno

(Junior high school) who works as a car driver Box in Pekalongan, is actually pretty good for the size of his salary Kunaah-Rp. 2000.000 - 2,500,000 / month -. However, Sutrisno only provide salary Rp.350.000 / month on Kunaah, and often do not return Doro. According Kunaah, Sutrisno ex-husband when they come sukanya grumpy erratic and Kunaah not have the courage do nothing - only silence and tears. Kunaah, finally have there solve become migrant workers Malaysia. The proceeds from working in Malaysia used purchase capital Morcycles and selling vegetables. According Kunaah, after divorce with Sutrisno precisely quieter and can freely seek their own money. The plan that his son has Junior high school, Kunaah want become migrant workers again in order send her only child the level of Higher Education.

Based on the above facts, it can be argued that most of the migrant workers are less educated, the economic conditions of poorfamilies. The desire change their lives for the better in the economy, the reason they left the child and his family.

B. The Gender Profile of Women Migrant Workers Family

This point is about the profile of activities and division of work in the household as well as access and control over resources and benefits described begun before, during and after being migrant workers. In accordance with the informant category is divided in two categories: family there are still a husband –wive are 5 (code F1-F5) and the status of divorced are 7 (F6- code F12).

1. Profile of activities and division of work.

Profile of activities and division of work were divided in three principal activities include: productive, reproductive and socio-religious. Productive activity is an activity that generates income (wages), reproductive activities are domestic activities. While the socio-religious are community activities such as voluntary work, gongroyong, recitals/yasinan, gathering, meeting residents, invitation / sympathy and others. See tables 4 and 5 below.

Table 4

Profile activities and Division of Work

The family Women Migrant Workers are still Have status of husband and wife

Migrant Family	Pre Migrant			During Migrant			Pasca Migrant		
	P	R	SR	P	R	SR	P	R	SR
F1	S	I & S	S& I	S & I	S	S	S	S & I	S& I
F2	S & I	I	S& I	S & I	S	S	S	I	S& I
F3	S & I	I	S& I	S & I	S & L	S	S & I	I & L	S& I
F4	S	I	S& I	S & I	L	S	S& I	I& L	S& I
F5	S	I	S& I	S& I	L	S	S& I	I& L	S& I

Description:P: productive, R: Reproductive, SR: SocialReligious, F: Family, S: Suami (Husband) and, I: isteri (Wife)

Table 5

Profile of activities and Division of work

Women migrant Workers Families with the status: divorced and/or remarried

Migrant Family	Pre Migrant			During Migrant			Pasca Migrant		
	P	R	SR	P	R	SR	P	R	SR
F6	S & I	I	S & I	S & I	L	-	S & I	I & L	I
F7	S	I	S & I	S & I	S & L	S	S	S & L	S & I
F8	S	I	S & I	S & I	S & L	S	S	I	I
F9	S & I	I & S	S & I	S & I	S & L	S	S & I	S & I	S & I
F10	S	I	S & I	S & I	S & L	S	S & I	I & L	S & I
F11	S & I	I	S & I	S & I	S & L	S	S & I	I & L	S & I
F12	S	I	S & I	S & I	L	-	S & I	I & L	I

Description:P: productive, R: Reproductive, SR: SocialReligious, F: Family, S: Suami (Husband) and, I: isteri (Wife)

From the table it can be in diskripsikan that, during the premigrants, productive activities is the responsibility of the husband, although there are some families that productive activity is assisted by his wife, but the dominance remain in the hands of the husband. Likewise, reproductive activities are the responsibility of the wife even though the wife go

work for a living, for example in family F2, F3 and F6. Selama migrants, productive activities carried out by the husband and wife as well as migrant workers. Revenue wife during become migrant workers, certainly greater than the income her husband, but for wives become migrant workers, the average husband does not undertake reproductive activities, and

if melakukan pun, just because of necessity or in certain types of activities, for example mengasuk children. Post-migrants, the division of work began change again, at this time there are several types of division of roles, among others: a. Back originally the same as when the pre migrants; b. Changed for certain types of jobs and; c. Nothing has changed frontally. For religious social activities, changes only occur because of the departure of the wife as a migrant worker, so he was not at home. Post migrants, there are some families where the husband has no further

role in the social and religious activities, such as family K6 and K12. This happens because the husband had left the house before his wife returned from abroad as migrant workers.

2. Access and Control Profile

This profile detailing sources controlled by men and women carry out its activities and mafaat of these activities, thus becoming a key facr that determines one's social position in the family and society. See tables 6 and 7 below.

Table 6
Profile Access and Control

Family Women Migrants who still husband and wife have status

Type	Migrant Family	Pre Migran		During Migrant		Pasca Migrant	
		A	C	A	C	A	C
EconomicResources:	F1	I	I	S	S	S	I & S
1. Income (money)		I	I	S	S	S	I & S
2. Savings		-	-	I	I	I	I
3. Land, homes,		I	S	I	S	I	S
4. Furniture		I	S	I	I	I	I
5. Electronics		I	S	I	I	I	I
6. Vehicles		S	S	I	S	I	S
Children's Education		--	--	-	-	S	S
Social religius		S&I	S	S	S	S	S
Benefit:		I	I	S	S	S	S
1. Money/Revenue		-	-	I	I	I	I
2. Savings		I	I	S	S	S	S
3. Basic needs		I	S	I	S	I	S
4. Asset ownership	S	S	I	S	I	S	
5. Benefit assets	-	-	-	-	-	-	
6. Debt	S	S	S & I	S & I	S & I	S & I	
7. The power/prestige							
EconomicResources:							
1. Income (money)	I	I	S	S	I	I	
2. Savings	S	S	S	S	I	S	
3. Land, homes,	S	S	I	S	I	S	
4. Furniture	S&I	S	S	S	S	S	
5. Electronics	I	I	S	S	-	-	

6. Vehicles	F2	-	-	S	S	S	S
Children's Education		I	I	S	S	I	S
Social Religius		S & I	S	S	S	S & I	S
Benefit:							
1. Money/Revenue		I	I	S	S	I	I
2. savings		I	I	S	S	I	I
3. Basic needs		S&I	S&I	S	S	S&I	S&I
4. Asset ownership		S	S	S	S	I&S	S
5. Benefit assets	S	S	S	S	-	-	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							
Economic Resources:	F3					I	
1. Income (money)		I	I	S	S&I	I	I
2. Savings		-	-	S & I	S&I	S	S
3. Land, homes,		I	S	I	S	S	S
4. Furniture		S	S	S	S	I	S
5. Electronics		S&I	S&I	S	S	I	S
6. Vehicles		-	-	S	S	S	S
Children's Education		I	I	S	S	I	S
Social Religius		S&I	S&I	S	S	S & I	S
Benefit:							
1. Money/Revenue	I	I	S & I	S	I	S	
2. savings	I	I	S	S	I	I	
3. Basic needs	S&I	S&I	S & I	S	S & I	S	
4. Asset ownership	S	S&I	S	S	S & I	S	
5. Benefit assets	I	I	-	-	-	-	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							
EconomicResources:	F4					I	
1. Income(money)		I	I	S	S	I	I
2. Savings		-	-	S	S	I	I
3. Land, homes,		I	S	S	S	I	S
4. Furniture		i	S	-	-	I	I
5. Electronics		S	S	-	-	I	I
6. Vehicles		-	-	-	-	I & S	S & I
Children's Education		I	I	S	S	I	S
Social Religius		I	S	-	-	S & I	S
Benefit:							
1. Money/Revenue	I	I	S	S	I	I	
2. savings	I	I	S	S	I	I	
3. Basic needs	S	S	S&I	S	S&I	S & I	
4. Asset ownership	S	S	S	S	S&I	S&I	
5. Benefit assets	S	S	-	-	-	-	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							
EconomicResources:	F5						
1. Income(money)		I	S	S	S	S	S
2. Savings		-	-	S	S	S	S
3. Land, homes,		I	S	S	S	S	S
4. Furniture		S	S	-	-	I	S
5. Electronics		S	S	-	-	I	S
6. Vehicles		S	S	S	S	S	S
Children's Education		I	S	S	S	I	S
Social Religius	S	S	S	S	S	S	

Benefit:							
1. Money/Revenue		I	S	S	S	I	S
2. savings		I	I	S	S	I	I
3. Basic needs		S	S	S	S	S	S
4. Asset ownership		S	S	S	S	S&I	S
5. Benefit assets		S	S	S	S	-	-
6. Debt		S	S	S	S	S	S
7. The power/prestige		S	S	S	S	S	S

Table 7
Profile Access and Control
Family Women Migrant workers who are divorced and/or remarried

Jenis	Keluarga Migran	Pra Migran		Selama Migran		Pasca Migran	
		A	C	A	C	A	C
EconomicResources:	F6						
1. Income(money)		I	I	I	I	I	I
2. Savings		-	-	I	I	-	-
3. Land, homes,		-	-	-	-	S	S
4. Furniture		-	-	-	-	I	S
5. Electronics		-	-	-	-	I	S
6. Vehicles		I	I	-	-	I	I
		-	-	-	-	S	S
Children's Education		I	I	L	L	I	S
Social Religius		I	I	-	-	S&I	S
Benefit:							
1. Money/Revenue	I	I	I & S	I	I	S	
2. savings	I	I	-	-	I	I	
3. Basic needs	-	-	-	-	S	S	
4. Asset ownership	-	-	-	-	I&S	S	
5. Benefit assets	I	I	I	I	S & I	S	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							
EconomicResources:	F7						
1. Income (money)		I	I	I	S	I	S
2. Savings		-	-	S	S & I	-	-
3. Land, homes,		S	S	S	S	S	S
4. Furniture		S	S	S	S	S	S
5. Electronics		S	S	S	S	S	S
6. Vehicles		S	S	S	S	S	S
Children's Education		I	I	L	L	I	S
Social Religius		S & I	S	S	S	S&I	S
Benefit:							
1. Money/Revenue	I	I	S	S	I	S	
2. savings	I	I	S	S	I	S	
3. Basic needs	S	S	S	S	S	S	
4. Asset ownership	S & I	S	S	S	S	S	
5. Benefit assets	I	S	I	S	-	S	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							
EconomicResources:							
1. Income(money)	I	S	S	S	I	S	
2. Savings	-	-	S	S	-	-	
3. Land, homes,	-	-	S	S	S	S	

4. Furniture	F8	-	-	S	S	S	S
5. Electronics		-	-	S	S	S	S
6. Vehicles		S	S	S	S	S	S
Children's Education		I	S	L	S	I	S
Social Religius		S&I	S	S	S	S&I	S
Benefit:							
1. Money/Revenue		I	S	S	S	I	S
2. savings		I	S	S	S	I	S
3. Basic needs		-	-	S	S	S	S
4. Asset ownership		-	-	S	S	S	S
5. Benefit assets		I	S	I	S	-	-
6. Debt		S	S	S	S	S	S
7. The power/prestige							
EconomicResources:	F9						
1. Income(money)		I	I	S	S	I	I
2. Savings		-	-	I	I	-	-
3. Land, homes,		I	I	I	S	I	I
4. Furniture		I	I	I	S	I	I
5. Electronics		I	I	I	S	I	I
6. Vehicles		I	I	I	S	I	I
Children's Education		I	I	S	S	I	I
Social Religius		S&I	I	S	S	S&I	I
Benefit:							
1. Money/Revenue		I	I	S	S	I	I
2. savings		I	I	S	S	I	I
3. Basic needs		I	I	I	I	I	I
4. Asset ownership		I	I	S	S	I	I
5. Benefit assets		I	I	I	S	I	I
6. Debt		S	S	S	S	S	S
7. The power/prestige							
EconomicResources:	F10						
1.Income(money)		I	I	S	S	I	S
2.Savings		-	-	S	S	-	S
3.Land, homes,		-	-	S	S	S	S
4.Furniture		-	-	S	S	S	S
5.Electronics		-	-	S	S	S	S
6.Vehicles		S	S	S	S	S	S
Children's Education		I	S	S & L	S	I	S
Social Religius		S&I	S	S	S	S&I	S
Benefit:							
1. Money/Revenue		I	S	S	S	I	I
2. savings		I	I	S	S	I	I
3. Basic needs		S	S	S	S	I	S
4. Asset ownership		S	S	S	S	I	S
5. Benefit assets		-	-	I	S	-	-
6. Debt		S	S	S	S	S	S
7. The power/prestige							
EconomicResources:							
1. Income(money)		I	I	S	S	I	S
2. Savings		-	-	I	S	-	-
3. Land, homes,		-	-	-	-	I	S
4. Furniture		-	-	S	S	I	S
5. Electronics		-	-	S	S	I	S

6. Vehicles	F11	-	-	-	-	I	S
Children's Education		I	I	S	S	I	S
Social Religius		S	S	S	S	S	S
Benefit:							
1. Money/Revenue		I	S	S	S	I	I
2. savings		I	I	S	S	I	I
3. Basic needs		-	-	S	S	I	S
4. Asset ownership	-	-	S	S	I	S	
5. Benefit assets	I	S	-	-	-	-	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							
EconomicResources:	F12						
1. Income (money)		I	S	S	S	I	I
2. Savings		-	-	I	L	I	I
3. Land, homes,		-	-	-	-	-	-
4. Furniture		-	-	-	-	I	I
5. Electronics		-	-	-	-	I	I
6. Vehicles		S	S	-	-	I	I
Children's Education		I	I	L	L	I	I
Social Religius		I	S	-	-	I	I
Benefit:							
1. Money/Revenue		I	S	L	L	I	I
2. savings		I	S	L	L	I	I
3. Basic needs		-	-	-	-	I	I
4. Assetownership	-	-	-	-	I	I	
5. Benefit assets	-	-	-	-	I	I	
6. Debt	S	S	S	S	S	S	
7. The power/prestige							

Description: A: Acces, C: Control , F: Family, S: Suami (Husband) and, I: isteri (Wife)

The second table (table 6 & 7) indicates that, almost all the families of migrant workers with the status both husband and wife and they divorced, when premigrants, access and control over economic resources and benefits dominated by the husband. Wife only had access and control over basic needs and education of children. Even in families F5 and F8 start pre post-migrant, the wife only access basic needs and control remains in the hands of the husband. The dominance of the husband's role is also seen in the access and control over

religious social activities, in all the social activities of religious wife must permit the husband.

C. Causes Shifting Patterns of Gender Relations in the Family Women Migrant Workers.

According J.C. Moose, the pattern of gender relations in the family always follow the cusm / tradition within the family and the wider community in which the family resides (CB Brettel and CF Sargent, (Tjm), 2003: 25). Therefore, speaking pattern of gender relations within

the family women migrant workers Pekalongan regency can not be separated from the culture Pekalongan regency society at large. Pekalongan Regency of society, instead of embracing system of patriarchy with various accompanying patriarchal character. In general, Pekalongan regency society, positioning the husband as head of household box that dominate the life of the household. While the wife role as housewife who only engage in domestic affairs. The consequences of the position and role between the husband and wife, affect the activities, the division of work, access and control over resources and benefits within the household. As the head of the household, the husband plays the productive activities that earn a living and dominant access and control over resources and benefits, especially for asset ownership, utilization and prestige or power within the household. Instead wife, as a housewife functioning reproductive activity is cooking, washing, shopping, parenting, preparing food and others in the domestic sphere and on average only have access and control over the needs of everyday life. The implications of domestic life that is, the imbalance pattern of relations between husband and wife. For example: (1) the wife must obey the husband; (2) any activity outside the home wife must consent and the husband; (3) the

wife shall be responsible for all the reproductive activities (cooking, washing, caring for children, preparing meals, etc.). So socially, Wife are second class citizens, inferior which is under the domination of the husband and of course become economically dependent on their husbands.

Based on the interpretation results in the field, before became migrant workers, relationship patterns adopted by the migrant worker's family an average vertical patriarchal. Husband's role as head of the household is certainly more dominant in the household even superior life as a housewife and wife who are behind a husband (inferior) with various functions that surrounded him. Even if the wife doing productive activities (work), make money, the role of a housewife remain in the hands of his wife, so he double burden. For example, which occurs in families F2, F3, F6 and F11. In the F2 family, husband work as a tire and wife nyolet workers. F3 family, husband and wife paint workers sewing workers. The K6 family, husband and wife worked odd jobs working as a worker sanggan (take sanggan Batik). Whereas F11, husband and wife work as a worker. Of the four families, the wife once worked on almost all reproductive activities.

In view of the profile access and control over economic resources and benefits, almost all families with the status

of migrant workers both still husband and wife or divorced, before they become migrant workers, access and control over economic resources and benefits dominated by the husband. Wife only had access and control over basic needs and education of children. Even in families K5 and K8 begin until after the pre migrant migrants, wives only access the basic needs of daily and control remains in the hands of the husband. The dominance of the husband's role in the family women migrant workers has become a common reality, before they become migrant workers. If there is not, it happened because of the initial wives already have economic power and it is impossible. The dominance of the husband's role is also seen in the access and control over religious social activities. Wife participated in the community what, where and how it should be with the consent and knowledge of the husband. In addition the husband's access and control of power / prestige, asset ownership and asset utilization, as well as an indication of the dominance of husbands against wives.

Division of work as above, is already commonplace and has become a culture that is manifest in reality Pekalongan Regency society for generations. Therefore, when in some families of women migrant workers such patterns began shift, then there is disharmony in the

household. As thought Levy (1966), family functioning will be disrupted when the husband relationship -isteri running abnormally and out of society in general (L. Lindsey, 1990: 20). The shift began when the wife went in migrant workers, so that the role of a housewife who usually run by the wife, "inevitably" switch in the hands of the husband. If the husband was not duly household chores that they "anggab" women's work, then transferred others (parents, neighbors, relatives, and others), or; husband will do the job with "forced". Norma society that still held strong, making this happen.

Post migrants, which happens then is: (1). -isteri Husband relationship patterns there were back in the early pattern (pre migrants); (2). there is a shift in certain activities and; (3). there is a shift in almost complete (frontal). According family K5, the division of work in the household had be divided strictly. Kulture patriarchy is manifest in this family, making them permanent principle that husband and wife household head a housewife. Institutional structures such work causes, when his wife back in the family (post-migrant), he must return again the starting role as a housewife and the husband as head of the household with all its consequences. Differences in the pattern of early (pre migrants) located on the wife in the course of their reproductive

assisted by another person (housemaid) and their domestic helpers in this K5, also the permission of the husband. *"My work now more than before, because they have ngopeni people who work in the fields, so I take fill-in helper, my own neighbors, and this is also the permission of my husband. If my husband should ndak yes I do not dare"* said Misriah (Interview 2 February 2015 At 10..30 pm). The dominance of the husband in this family, not just look at the expression as above, but in access and control over resources and benefits almost all also in the hands of the husband, unless access and control over their daily basic needs. Whereas for the F7 family, the structure of the division of work within the family, the pre migrants and for migrants is as family-F5. However, post-migration, a shift occurs in the frontal, ie all reproductive tasks performed by the husband.

Departing from the reality of the above, the problem is why there is a shift?. In reality, the shift occurred because of, the economic power in the hands of his wife and the influence of foreign cultures that erodes local community norm. When the economic power in the hands of their husbands, coupled with a strong patriarchal culture and even religious understanding also supports the perpetuation culture, then there is the domination of the husband over the wife.

Region strict division of work will occur here, the husband productive territory (the breadwinner) and wife of reproductive territory. Although wives participated perform work that is productive because of economic conditions, nonetheless wives should take their reproductive activities at once. The term is often referred as a double load, double burden. Furthermore, the dominance of the husband against wife in reality also raises gender inequities in the form of physical and psychological violence. But on the contrary, when the economic base has shifted in the hands of the wife (post-migrant), most families begin experience a shift in activities, access and control over resources and benefits. Although there are also some families that bases its economy in the hands of the wife but not shifting, such as family K5. Shifting patterns of gender relations in which the wife of the full spelling of productive work (for migrants) and husband also worked on both reproductive and productive work, in fact influenced by economic conditions forced the wife had leave the family earn money. Societal norms be triggered if the shift occurs entirely in the hands of a husband or switch another person. Whereas when women migrant workers returning the family (post-migrant), strength or economic basis began move in the hands of his wife. Foreign cultures where the

wife works that brought home (post-migrant), also affect the mindset, so that there community norms that are commonly held in the life of the household began fade.

Of the reality of the above it can be concluded that, factors causing the shift in the pattern of gender relations within the family women migrant workers, among others: first, the economic base in the hands of his wife, so the wife has the power overhaul the institutional structures of the dominant work and discriminate against women because of their firm belief against the patriarchal norms of the local community. This is similar the flow of feminist socialist thought, that in the context of the economic base keluarga when switching hands wives then posisi bargaining wives will be stronger in the relationship with her husband (Ratna Megawangi, 1999: 128.). and; second, the cultural influences from outside (the country) where women migrant workers work. According Marx (1956), that is not consciousness of men that determines their existence, but existence of men that determines their consciousness (Megawangi 1999: 128) .. That is, with the change of social environment, it will affect a change in the individual, so that the influence of the cultural environment Outside, where women migrant workers

work was also brought changes in women migrant workers.

Based on the interpretation results in the field, turned out migrant workers from Saudi Arabia, are not affected by the culture of the countries where they work. This happens because, patriarchal culture shared by the family of Saudi Arabia together with the culture of origin of women migrant workers and families; Saudi Arabia's migrant workers in fact work place rarely leave the house. While migrant workers from Hong Kong, Singapore and Taiwan, the transformation of the culture of the place they work bring tremendous influence both in patterns of relationship and physical appearance. The family environment and the country where they work is a liberal countries which would provide a very different color from the kampong page. In addition, migrant workers from Hong Kong and Singapore, have the flexibility mix with society and his fellow migrants, so that the influence of the local culture easily fit in their mindset. For migrant workers Malaysia, the country where the cultural influence work only happen if they work at Squire were allowed out of the house. The duration of work is also a factor contributing whether cultural transformation will affect the mindset of women migrant workers or vice versa. This is in line with the thinking Cavali and Sproza which states that,

contemporary changes in women's lives will be initiated when modernism became part of the lifestyle. Consciously or not, a trend that follows the life of current social changes brought transformation of society that involves a shift in traditional values towards modernization, including in terms of shifting patterns of gender relationships (Toynbee, 1999: 4).

In the context of women migrant workers families, meetings between women migrant workers with employers in the country of employment, as well as bring gether and facilitate cultural contacts the two parties. This potentially raises cultural issues in the form of acculturation and enculturation with cross-cultural consequences, both positive and negative. Perception is wrong in accepting a new culture, precisely will lead culture shock in the form of negative responses and cultural disorientation. Therefore, it can be concluded that, the strong influence of foreign cultures within women migrant workers, tergantung on: culture of the country where they are working; the experience of the women migrant workers themselves; ever they are in the country and; control over the self-confidence that was built by the private individual and his family. The impact of the influence of foreign cultures, will lead positive or negative, it all depends on how manage these effects within each and also for

control of the norms of society in place of origin of women migrant workers.

D. Structure and Properties Shifting Patterns of Gender Relations

Characteristics shifting patterns of gender relations within the family women migrant workers are as follows: first, a shift from vertical horizontal patriarchal relationship; second, a shift from the vertical vertical patriarchal matriarkhis and; The third shift from vertical horizontal relationship matriarkhis. While the nature of the shift in the pattern of gender relations within the family women migrant workers there that are revolutionarily and there are evolutionary or dynamic equilibrium.

According Talcot Parsons and Robert Bales (1976: 32), that gender relations within the family institution over the preservation of harmony rather than a form of competition. The pattern of gender relations in this context is determined by: first, the division of work. Power relations and different status between men and women is the basis of division of work in the household. Productive affairs is the duty of men and women and reprodutif the task; second, power and status. Men have power and status steeper than women. Men with the authority of the present themselves more open and communicative. So in gender relations and control access

more dominated by the husband and the husband had superior scores in determining the norms of society. This is called vertikal- patriarchal structure. In this structure the role of husband and wife instituted by the institution of the family clearly. For example, F5 family, family is very adhere the norms of society and believes that the happy family will be realized when men serve as "priests" families who should have control of women in the family and serves as a "congregation" which of course must follow the imam with various consequences. The structure of such a relationship pattern called vertikal-patriarchal structure. Usually such a relationship pattern structure is also difficult shifting, or with appropriate language shift is evolutionary. Therefore, although the wife home from Saudi Arabia and have more income than the husband, shifting pattern of relations in this family almost say did not happen. Even if there are only lies in performing their reproductive tasks wives assisted by housemaids. These evolutionary changes that are happening because keyakainan against the norms of society that have been adopted so far

The shift from a vertical structure the vertical structure of patriarchal matriarkhis for example occurs in the family F7. The nature of the shift in this family is

revolutionarily and frontal. Pre structure of the division of work migrants in this family, very firm (vertical structure), the husband working on productive employment (porters rock) and his wife do all the reproductive work even when his wife was petrified sakitpun husband did not want at all. However, post-migration, a shift frontally. Husband do all the work of reproductive and productive work as porters working on the sne. Another with family F4. In this family, the structure of the shift from vertical horizontal patriarchal relationship with the shifting nature of revolutionarily. Which occurred in this family when pre migrant wives are housewives and of course doing all the housework. But after the migrants, because economic power in the hands of his wife and the influence of foreign culture where wives used work as a migrant, the wife finally had the courage (confidence) begin open up business opportunities and precisely make the husband helping the wife doing productive work The effort is convection.

While the family of F1, is an example of the structure of a shift from vertical horizontal relationship matriarkhi. The nature of the shift that occurred in this family is evolutionary. In this family, the husband still run productive activities as a handyman stencil and still act as though breadwinner wives have an income. The

only change is the cornersne of the distribution pattern of reproductive activities. For example, before becoming a migrant worker husband and wife gether in certain reproductive activities such as cleaning, washing and caring for children on the basis "which had". However, after the pattern of the division of work migrants between husband and wife is expressly distinguished. Washing and cleaning done by a husband and wife shopping done by. While parenting conducted alternately. Cooking rice is done by the husband and lauknya buy diwarung, so the task of the wife prepare food already armpits never be done again.

From some of the realities that exist in families of women migrant workers can be concluded that, from each family turns out there are differences in the structure and nature of the shift in gender relations. The structure of the shift pattern of good relations from the vertical horizontal, vertical vertical patriarchal matriarkhis or from the horizontal the vertical, everything can be evolutionary and revolutionarily. The shift is evolutionary and revolutionarily, all depending on the norms of society are believed control and can control the shift. Borrowing language Simmel it is called as a social process dissociative (Paul B. Horn & Chester L.Hunt, 1991: 380). Dissociative social process is kontradiksi- dialectical variety

of internal and external strengths and drives social change. Social process full of contradictions-dialectical fact contain the conflict and the conflict inherent in life itself. Internal strengths in the context of this research is the norm Pekalongan regency society with a strong patriarkhinya system will contradict the external forces that foreign cultures are brought by women migrant workers when they go back in the tengah family. When the norms of society which is believed control the process of changing the culture was not likely result in changes that occur, and vice versa.

CONCLUSION

Departing from the research and discussionas above, it can be concluded, as follows: first, a shift in the pattern of gender relations within the family women migrant workers occur because of, the economic power into the hands of his wife and. Adanya cultural influences from outside (the country) where women migrant workers work; second, structural shift in the pattern of gender relations in the family of migrant workers are women, patriarchal structure of a shift from vertical to horizontal relationships; from vertical to vertically matriarkhis and patriarchal; of horizontal relationship towards vertical matriarkhis. The character of the shift there are revolutionarily and there are evolutionary ordynamic equilibrium.

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