



INTERPERSONAL COMMUNICATION OF MULTIPLE ROLES 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, having to meet economic needs in addition to running the daily household. The burden will be lifted if single mothers carry out multiple roles, the public role as breadwinner, as well as the domestic role as the head of the household as well as taking care of the household and raising children. On the other hand, the dominance of patriarchal culture causes multiple roles to be carried out, often facing obstacles, starting from access to economic resources to stigma from the environment. On that basis, the urgency of this research is to dismantle the social construction that marginalizes single mothers who play a dual role behind the restrictive patriarchal culture. To answer the urgency of this research, this research uses a critical paradigm, a qualitative approach with a single instrumental case study design. A total of four single mothers shared their experiences of multiple roles through in-depth interviews, participant observation, and document searches. The results showed that interpersonal communication is an option to reveal the dual role position of single mothers with family, friends and the environment in their communication practice. Interpersonal communication is an option as an affirmation of the single mother's position in daily social interactions. In a more intimate atmosphere, heart-to-heart communication becomes an option to communicate dual roles: polite messages with family, persuasive messages with single mothers, supportive messages with women, firm messages and focus on avoiding conflict but not being patronizing with men and the surrounding community.

Keywords: *interpersonal communication, multiple roles, single mother.*

INTRODUCTION

Single mothers who become the head of the family are required to earn income, to get out of this vulnerability/poverty. As stated by Rahayu (2017), the single mother, in addition to continuing to carry out her domestic role, also has a public/economic role to fulfill her family's livelihood and social roles, such as socializing with the community with each other to get support in overcoming the conflict of roles and her vulnerable status.

Putri et al. (2015) stated, there are a number of reasons why women become heads of households as well as carry out dual roles, namely 1) Women with widow or divorced status are required to work hard to earn a living, replacing the role of their husbands, 2) Women with husbands, but the income is not sufficient for family needs, because the husband is unemployed or has no income, also disabled, 3) Women who are alone, but have to earn a living, replace the position of their parents.

Women who carry out multiple roles often face discrimination, one of which is wages. BPS 2017-2019 data (BPS, 2020) shows that there is still a wage disparity for women, which will then have a big impact on the lives of women and their entire families, especially if the woman is the sole breadwinner and single parent who must divide their work time, take care of the household, children, as well as other family members. The data of National Labor Force Unit (SAKERNAS) in 2019 (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 the wages of male workers.

Another discrimination is the stigmatic view of single mothers who play multiple roles. 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, for example, are related to the issue of production relations in the household, where men directly exploit women through the benefits obtained from women's labor that are not paid at home (Sunarto, 2009).

Based on gender, Labor Force Participation Rate (TPAK), significant difference in participation 27.68% between men and women, 83.18% for men (up 0.17% from 2018) and 55.5% for women (up 0.06% from 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 an economic point of view, are still lagging behind men. This backwardness contributes to poverty for women.

This study will focus on women who become single parents, then called single mothers and have a dual role in cases of being left by their husbands. In such a position, women must be able to see various empowerments that can be developed and are expected to be expanded into a stronger network (Putri, et al., 2015).

Single mother communication in carrying out dual roles with family and environment under patriarchal domination needs to be done by referring to two reasons. First, because it holds two roles at once, household and public/mother role as well as father role in patriarchal domination. This is what requires proper communication

management, so that the role of parents (as mothers and fathers) in the household/ domestic as well as the head of the family/public is not lost. This requires proper communication. Second, when you play the role of a mother, you are required to be gentle and as a father you must be firm. This requires a harmonious communication, in patriarchal domination. In other words, how do single mothers communicate with their families and with their environment in carrying out their dual role conflicts under patriarchal domination.

The culture of patriarchal society has seen the inappropriate position of women who carry out dual roles (Kusumawati, 2012). This is in line with the context of Indonesian families who still view men as the head of the family as well as the breadwinner. According to available data, women as heads of families in Indonesia are increasing, 15.46% (from 15.17% in 2018) (BPS, 2020).

This is directly proportional to single mothers who have performed multiple roles, which are also increasing. On this basis, research that examines single mother communication in carrying out multiple roles is important and urgent to do. The goal is that the single mother can be used as a role model for other single mothers who also play a dual role, both in the family, with children, other family members and the environment, with friends/joined in the community, in the world of work or in social life, and can carry out all their roles well and then avoid the bad effects of their dual activities.

The focus of this research lies in the dual role conflict of single mothers in their communication practices with their families and the environment under patriarchal domination.

Interpersonal communication is a process of exchanging information between individuals with other individuals. With the increasing number of individuals involved in a communication, it will also increase the individual's perception of the communication activity. Interpersonal communication is communication that forms relationships with other people (Arni, 2009).

Interpersonal communication can occur face-to-face/using interpersonal media, the communicator will better understand the intent of the communicant, and vice versa (Vardiansyah, 2004). Interpersonal communication is communication that occurs directly with dialogical situations that tell stories about many things, such as sharing information, joy and sadness.

According to Mufidah (2008) communicating to children through mutual respect and skills, by greeting that pleases children as well as children to parents. Parents play a role in educating by setting the best example, as well as advisors for children. Meanwhile, according to Soelaiman in Shochib (2000), parental communication is a communication process in delivering information to children, thus producing a certain impact.

Interpersonal communication will be harmonious, if the communicator can show an open, trusting, and supportive attitude which will lead to an attitude of mutual understanding and respect, so as to create a common perception between the communicator and the communicant to the message conveyed. In this study, we focus on the single mother interpersonal communication as a parent who acts as a mother as well as a father.

Sociologically, roles are defined as activities played by social actors in their daily lives (Rustina, 2014). In the context of the family, the role of the family is closely related to the life of society, nation and state. Then it can be interpreted, if the smallest social unit is good, then a country is good, and if not, the opposite will happen (Clara & Dwikasih, 2020).

The definition of role is well described by Covey (2013), where a person invests time and energy regularly in each of his fields. Then Robbins and Judge (2008) said that the role is a series of behavior patterns that are expected to be closely related to a person in placing a certain position in a social unit.

Sarwono (2012) states that the role is someone who is in the group, and can perform certain functions, while the role itself is very closely related to one's status. Then it is continued with the status itself, which is where a person's particular position is in accordance with his role in the group, and based on his status then carries out that role. It can be conveyed here, that the role is a set of behavioral patterns expected of a person which refers to his position/function in the social unit, also in certain situations, in which the person has invested time and energy on a regular basis.

Covey (2013) reveals that a person has multiple roles in his life, and basically it is possible for a person to have multiple roles. If it is associated with the dual role of women, it means that women have families, work, and are active in two domains, domestic or household (family) as well as the public or the environment (work), as in this study a single mother who is working on two roles at once in her status, as a single mother, being both a father and a mother to their children in the domestic and public spheres.

The dual role of a single mother is different from the dual role of a mother in an intact family. The position of a single mother is full of problems, as the head of the family, the main breadwinner as well as taking care of the household. Whereas in intact families (there is a father/husband), the position of the mother who plays a productive role in the economic sector is only as a support. The head of the family and the main breadwinner remain the responsibility of the father/husband. However, as stated by Apollo & Cahyadi (2012), women in intact families who carry out multiple roles, often find it difficult to carry out their duties as wives and mothers in the domestic sphere, such as in fully caring for their children.

Dynamics in 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 (single parents), being a single mother or single father.

Single parents in Indonesia, consisting of single parents caused by divorce are called live divorces and those caused by death are called death divorces. The divorce mentioned above is the end of a bad marital adjustment, which occurs when the husband or wife is unable 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, fi-

nancial, career problems, poor communication, and prolonged conflicts. Matondang (2014) mentions reasons with young age, which represents unpreparedness for marriage, economic issues, not yet blessed with a child, also often abusive 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 the existence of disputes and prolonged quarrels with a total of 183,085 cases, followed by economic problems amounting to 110,909 cases, leaving the husband/wife without returning, amounting to 17.55%, then domestic violence amounting to 2.15%, the last being caused by drunkenness which amounted to 0.85%.

One of the causes of the family crisis as stated in the Family Resilience Bill is divorce, as stated in article 74 paragraph 3c (2012). Here it is stated that the local government is also obliged to take part in handling the family crisis 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 women (mothers) after divorce, inversely proportional to the impact of divorce on men (fathers). This is due to the position of Indonesian women who are still working on domestic affairs (family) 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 dead 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).

METHODOLOGY

This study uses a critical paradigm. According to Guba and Lincoln (2009), ontologically, the critical paradigm holds that reality is shaped by various factors: social, political, cultural, economic, ethnic, and gendered, and then shapes it into a structure that is seen as real. Furthermore, Liliweri (2018) states, in the critical paradigm, the ontology is that reality is a social construction created through the flow of history and power or power, both in the social, cultural, economic, and political spheres.

Epistemologically, according to Scotland (2012), the critical paradigm is one of subjectivism which is based on real-world phenomena and is related to the ideology of society. Knowledge is socially constructed and results from power relations from within society. Cohen et al. (2009) explained that, "what is considered knowledge, is determined by the social forces and positions of proponents of that knowledge." Then axiologically, values, ethics, moral choices are an inseparable part of research. Thus, the authors here are as aware/transformational experts/intellectuals, advocates, and activists (Kinchloe & McLaren, 2009). While methodologically, according to E.G Guba, Y.S. Lincoln, (1994) in Liliweri, (2018), dialogue must be dialectic to change ignorance and misapprehension into more appropriate awareness.

In this study, the author believes that single mothers who carry out multiple roles are dominated by patriarchal structures, so that they are buried in patriarchal culture. Therefore, to break the above, the paradigm applied in this research is the critical paradigm.

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, 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 exist in a case study: 1) Research questions, 2) Propositions, 3) Units of analysis, 4) Propositional logic, 5) Interpretation of findings.

Stake (2009) states that case studies are used for specific case studies, which are expected to present a point of view of a problem that is useful 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, meaning that cases can be studied on different cases originating from the statement of an object.

In collecting qualitative research data, the methods of in-depth interviews, observation, focus group discussions and case studies are known. (Wimmer, 2000; Senjaya, 1997) in Kriyantono (2006). The research data in this case study consists of primary and secondary data. Primary data were obtained through in-depth interviews with informants, who were selected purposively and snowball sampling (chain). Informants selected purposively were single mothers 1'Hy', single mothers 2'Wn' and single mothers 3'Wd'.

Purposively, sampling data sources with certain considerations, the informant is considered the most knowledgeable about what we expect (Sugiyono, 2009). Purposive sampling is the key in understanding the target group what the problem is and the expected changes (Liliweri, 2018). Then, on a snowball basis, Hy informed the writer to interview single mother 4 'Im'. Finally, the authors set Im as one of the main informants in this study.

According to Poerwandari (2007), sampling can be done in a chain (snowball sampling), asking for information from those previously interviewed. In this interview, a single mother discusses communication practices and conflicts in carrying out her dual role, with her family and environment.

In this study, in-depth interviews were used as the main source of data collection. Referring to West & Tuner (2012): 1) 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, 2) The depth of the interview is generally between one to three hours.

The unit of analysis of this research is the individual single mother in urban Jakarta and Bekasi, who has become the head of the family after divorce, and carries out multiple roles, with the research time from early March 2020 to December 2020, continuing until early July 2021. Divorced single mothers were chosen for a number

of reasons (Jonathan &Herdiana, 2020): 1) Experiencing trauma while undergoing divorce, where the trauma lasted for a very long time; 2) Stigma they often experience; 3) Coping stress.

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 four main/key informants.

Tabel 3.1. Single Mother Demographic

No.	Informant	Occupation	Age	Ethnic	Education	Marital Status	Children
1	Hy	Lecturer	44	Javanese	S3	Divorce 2007	1/Male/ 19/Student
2	Wn	Retirement	59	Javanese	S1	Divorce 2000	2/Female- Male/32-26/Doctors
3	Wd	Art Worker	35	Javanese	S1	Divorce 2015	1/Male/7/ not in School
4	Im	Entrepreneur Culinary	41	Sundanese	S1	Divorce 2012	1/Male/11/ Student

Based on the purpose, focus and type of this research, the data analysis used is a descriptive analysis method. Descriptive analysis method uses conclusions and descriptions without using statistical formulas. The following is an image of an interactive data analysis model.

In this study, the data analysis will be dominated by text, words, sentences, very little data in the form of numbers. As a support, tables and figures are displayed for completeness of the data. Data analysis and processing was carried out qualitatively by grouping or categorizing appropriate data and presented descriptively. Qualitative data analysis is an ongoing endeavor.

Moleong (2010) stated that there are a number of methods for data validity, extension of participant observation time, observation determination, triangulation, discussion, problem analysis, member checks, detailed descriptions, and audits.

The validity of the data in this paper applies triangulation of sources according to Patton (Moleong, 2010) and extension of observations in the field. Source triangulation is applied by comparison and rechecking the results of observations and interviews and vice versa.

The author uses this method because it applies three elements of collection, in-depth interviews, participant observation, and literature search. Data triangulation is applied so that the authors can see how far the validity of the data obtained in the field.

RESULT AND DISCUSSION

Fakih (2012) argues, women are one of the drivers of development. Thus, the role of women in development today is not in doubt. The context can be read that under any conditions, women still have a role. Even when she becomes a single mother, she can still play multiple roles and contribute.

This study attempts to analyze how single mothers communicate when carrying

out multiple roles with their families and their environment. Informants in this study identified a number of issues relevant to the experience of communicating their dual roles (Table 4.1).

Tabel 4.1. Single Mother Multiple Roles Communication Practice

Interaction Arena	Communication Practice
Interaction with Family	Polite Message
Interaction with Single Mother	Persuasive Message
Interaction with a Woman	Supportive Message
Interaction with a Man	Firm Message
Interaction with Environment	Firm and Focus Message

When communicating dual roles with family, single mothers or fellow women, the informants practiced interpersonal communication. The interpersonal communication aims to familiarize the interaction so as to present a positive impression on the status of a single mother who plays a dual role without compromising her status as a mother, for example in raising children. Interpersonal communication carried out by single mothers is based on the audience they talk to, if with families, the language used is polite, considering that culturally these single mothers are Javanese.

According to Sukri (2001), Javanese women are known for their softness of speech and behavior, patient, willing (accepting), being with the environment or with a different gender (male), single mothers use a firm/focused message. This is due to the strong patriarchal culture, which makes single mothers worry about the stigma that binds them, and in the end create a distance or limit in the practice of communication. In addition, single mothers are required to play a dual role as the position of men, breadwinners and heads of families, which makes single mothers must be able to play their role in terms of negotiating with whom they communicate.

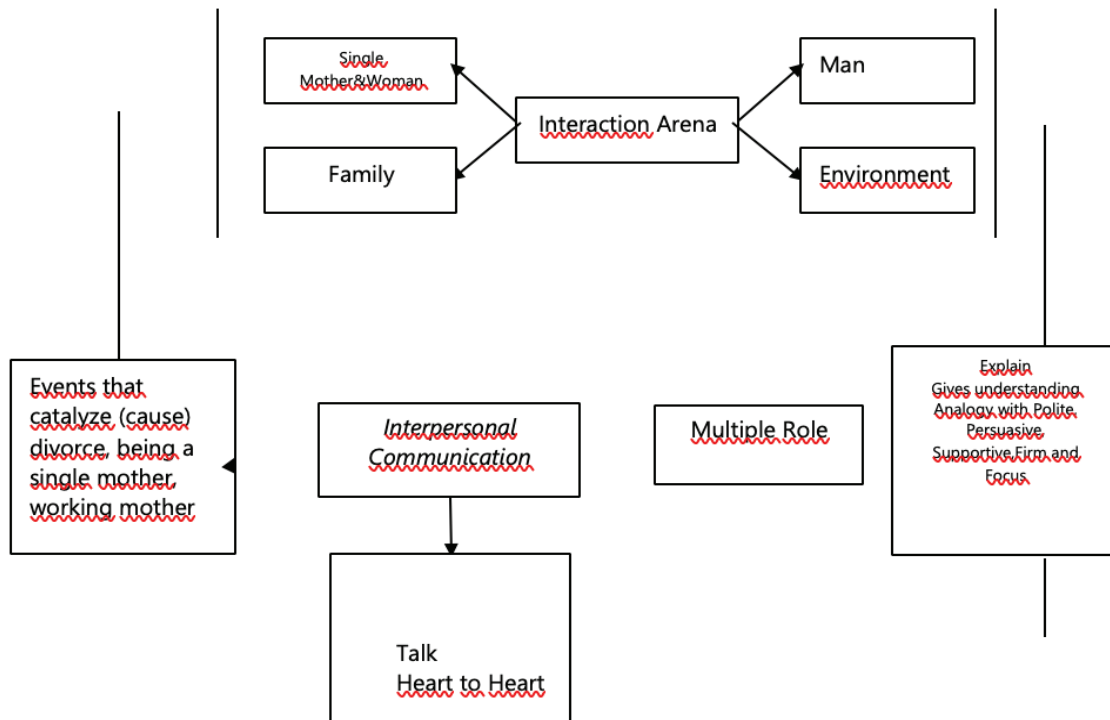
"Yeah, that's...honest in the sense that what we do must be honest, I mean like me in what sense...trying to be honest not to do things like that (negative things) to yourself. Let's be honest with us, let's say... the widow, what else can the widow say." (Interview with Im).

"The message is more, that's it...enjoy, live it, be grateful, that's it. So don't complain, that's the point. By the time... the message was that. This is what we have to live with right now. So, don't complain...because there's a time for everything, right?" (Interview with Wd).

"Yes, externally, it's just a case... if it's formal, if people ask if you're married or not, I'm sure I will say, if you look at it formally from the other person's point of view, I'll definitely say that as a single parent, single mother." (Interview with Hy).

"Well, you need proof, Ms. So it's okay...for example, the father's gathering, I say, I don't have a father in my household, but I am in the community. I am a citizen, I have to know about the activities in my environment, as well as my children." (Interview with Wn).

To more clearly understand the pattern of interpersonal communication as a practice in communicating multiple roles, a single mother communication practice model in carrying out multiple roles can be built, as presented in the following figure 4.1:



Picture 4.1. Single Mother Multiple Roles Communication Practice Model

This study uses a qualitative approach. At the time of data collection (early March 2020-early July 2021), Jakarta and the whole of Indonesia were being hit by the Covid-19 pandemic. On the other hand, qualitative research requires closeness and intimacy (rapport) between researchers and informants (researchers), so that rapport is established, and researchers do not hesitate to provide all the information they have. The pandemic has hindered rapport because researchers and informants have to keep a distance.

The alternative is to use media interviews, use interviews via video and text platforms, Video Calls and WhatsApp Call/Chat. On the other hand, the method used in this research is neither netnography nor virtual ethnography, but a case study.

In addition, field notes as an important part of qualitative research also cannot be done. Reflecting on data collection through interviews, the question is whether the informants have spoken freely and openly, even though the informants have agreed to be part of the research. The use of online platforms in interviews is also often delayed due to signal fluctuations or sudden noise. These constraints make this qualitative research not optimal.

CONCLUSION

The burden will be lifted if single mothers carry out multiple roles, the public's role as breadwinner, and the domestic role as the head of the household as well as taking care of the household and raising children. On the other hand, the dominance of patriarchal culture causes multiple roles to be carried out, often facing obstacles, ranging from access to economic resources to stigma from the environment.

Communicating dual roles is a necessity, because single mothers are still often confused in choosing to become a housewife (domestic role) with productive work

(public role) that is modest/balanced with a larger public role.

Interpersonal communication is an option to reveal the position of a single mother's dual role to outsiders, both family and friends in her communication practice. In a more intimate atmosphere, with colleagues/friends, heart-to-heart communication (from heart to heart) becomes an option to communicate multiple roles. The interpersonal communication aims to familiarize the interaction so as to present a good impression on the status of a single mother who plays a dual role without compromising her status. Single mothers' interpersonal communication based on the audience they are talking to.

When communicating dual roles with families practicing polite messages, with single mothers practicing persuasive messages (motivating) and with fellow women practicing supportive messages (supporting), while with different genders (men), practicing assertive and avoidance messages conflict, and with the environment, single mothers practice firm messages and avoidance of interpersonal conflict and focus on issues and not patronizing.

This is due to the strong patriarchal culture, which makes single mothers worry about the stigma that binds them, and in the end create distances or limitations in their communication practices due to their status/position.

The importance of interpersonal communication in families who carry out multiple roles is also stated by Caughlin et al. (2011). According to Caughlin, 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, and the physical and mental well-being of others. feel.

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

This study suggests strengthening the forum where single mothers/Women Head of Family Empowerment (PEKKA) join together, both in the form of communities/organizations, as well as other associations to get more attention from relevant stakeholders as part of efforts to empower women, equality, and gender mainstreaming.

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