

## **CROSS-COMMUNICATION AND ACT OF LISTENING: WOMEN MAKE HOUSEHOLD DECISIONS AS SELF-AUTONOMISING AGENCY**

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### **Abstract**

*The background of this research is to uncover the atmosphere, events and test the stigma that decision makers are men in a family building or institution. The three research subjects in Central Kalimantan wanted to convey that decision makers are often women. This phenomenon is essential and makes a difference between the results of previous research or the existence of a stigma that women's voices are often drowned out when decisions are made in family institutions. This research is a qualitative research with data search through interviews with 3 research subjects who are in Central Kalimantan as well as those from outside Central Kalimantan (Bandung and West Kalimantan). The research data search was conducted by recording, transcribing, and transferring important and relevant transcripts to the discussion results section. The results of this study indicate that consistently with the*

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narratives raised by the three narrators or research subjects, Ykchomhkhahna, Dhckbokra and Mkhcelmatiys, the author found that the decision maker in the family is still dominated by the wife, especially in decision making related to children's needs and household needs. This is particularly pertinent as in some cases men are the decision-makers.

**Keywords:** Cross-Communication, Decision-Makers, Grooming, Repetition, Women Make Household Decisions.

## Introduction

Women and men in households, *de facto* (as usual through civil and religious registration), in addition to being legitimate in terms of legal and religious normativity - or when custom is involved - are also legitimate to make promises, either symbolically or accompanied by commitment and loyalty (Angellyna, 2021; Hasan et al., 2023; Le & Nguyen, 2023; Lumbanraja, 2021; Nissinen, 2021; Sepniwati, 2022; Supardi, Merdiasi, et al., 2023; Widyasari, 2021). Commitment and fidelity involve harmonisation, exchange of views, acceptance of each other's strengths and weaknesses, space for questions and decisions, including listening to the views and decisions of the husband or wife between women and men. Normatively, responsibility, fidelity and decisions (rights to property, bodily autonomy and access) for household needs are the needs and responsibilities of both parties. Both men and women.

Over time, every household experiences difficult times when difficult and crucial decisions have to be made (Angellyna & Tumbol, 2022; Susila, 2022c, 2022b, 2022a; Susila & Pradita, 2022; Susila & Risvan, 2022; M. T. Telhalia, 2017b, 2017a; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; S. Tumbol, 2020; TUMBOL, 2022; S. N. Tumbol & Wainarisi, 2023; Wainarisi et al., 2023; Wainarisi & Tumbol, 2022b, 2022a). Especially if problems arise. Problems here are not only about the lack of physical household needs, problems can become complicated when they encounter power relations raised by husbands who are always identified as the dominant party.

Power relations (social behaviour) reflect the existence of advantaged and disadvantaged parties. Power relations relate to authority, who makes decisions, who carries them out and who is entitled to access, property and decisions in household relations (Hasan et al., 2023; Munte, 2017, 2018a, 2018b, 2022b, 2022c, 2022a; Munte, Saputra, et al., 2023; Munte, 2023b, 2023a; Munte & Korsina, 2022; Munte & Monica, 2023; Munte & Natalia, 2022; Munte & Wirawan, 2022). Foucault defines power relations as the grasping of power (Foucault, 1970; Foucault & Foucault, n.d.).

Cases related to gender and social inclusion often involve power relations. One of them is about rape cases (Magdalena et al., 2022; Munte, 2021b, 2021a, 2021a; Munte, Natalia, et al., 2023; Supardi, n.d., 2014, 2022; Supardi, Merdiasi, et al., 2023; Supardi, Muslimah, et al., 2023; Teriasi et al., 2022; Wainarisi, 2021c, 2021a, 2021b, 2021d, 2023; Wainarisi et al., 2022a, 2022b). In addition, in conversations or communication in the household, who and for what decisions are presented.

Power relations reflect the idea of who is entitled and who is not. Power relations are often related to calculative imbalances. John Locke saw power relations in the powers of government (executive, legislative and federal) (Mohammed Akinola Akomolafe, 2021; Rahmelia, 2020b, 2020a; Soulard, 2019; Žalec, 2018). Locke sees and believes that religion and the state are two components that must be separated. Regardless of Locke's definition, power relations throughout time are related to and present in the institution of the state (Apandie et al., 2022; Apandie & Rahmelia, 2020, 2022; Awak et al., 2023; Fitriana et al., 2023; Fransisko et al., 2024; Istiniah et al., 2023; Kristin et al., 2022; Kurniati et al., 2023; Manik et al., 2023; Peryanto et al., 2023; Putri et al., 2023; Rahmelia et al., 2022; Rahmelia, 2023; Rahmelia, Prasetiawati, et al., 2023; Rahmelia, Prihadi, et al., 2023; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2020, 2023; Rahmelia & Prasetiawati, 2021; Riska et al., 2023; G. Sinta et al., 2023; Tekerop et al., 2019; Tirayoh et al., 2023; Trisiana et al., 2023). Montesquieu, saw power relations in the *Trias Politica* (in his book: *L'Esprit des Lois*, 1784) (Liu, 2021).

Max Weber sees power relations as opportunities and who in a group most often wants rights. Although all three philosophers see power relations from a negative perspective, Foucault sees power relations as something that needs to be produced/reproduced or normalised (Andiny, 2020, 2023; Dandung et al., 2022; Ginting, 2010; Netanyahu & Susanto, 2022; PAHAN et al., 2014; Pattiasina, 2021; Pattiasina et al., 2022; Prakosa, 2022; Prakosa et al., 2023; Sari & Ginting, 2023; Sarmauli et al., 2022; Siten, 2023; SUGIYANTO et al., 2014; Sulistyowati et al., 2022; Supardi, Merdiasi, et al., 2023; Susanto et al., 2022; Timan Herdi Ginting et al., 2022; Wahyudi et al., 2023). Power relations, according to Foucault, cannot disappear, they will remain, run and take time along with the initial concept of thought related to grasping. Grasping is seen as a right to something to which there is no right. Women are often labelled as victimised subjects, helpless and lost from existence.

The elements that create power relations are the emergence of legitimacy and authorisation. Both legitimacy and authorisation contain or have the potential to reduce something that is not part of it or something that is detrimental to the perpetrator of power relations (Adellia et al., 2023; Amiani, 2022; Ausvina et al., 2023; Carolina et al., 2023; Dandi & Veronica, 2023; Fernando, Pramana, et al., 2023; Jonathan et al., 2023; Lamiang & Munthe, 2023; Lana et al., 2023; Melliani, Munthe, et al., 2023; Melliani, Christian, et al., 2023; Octaviana et al., 2023; Palit et al., 2023; Pengky et al., 2023; Pradita, 2021; Pradita et al., 2023; Pradita & Veronica, 2023; Pramana et al., 2023; Rosen et al., 2023; Samuel et al., 2023; Siburian et al., 2023; Triani et al., 2023). Power relations at one point, do not consider the human element. The human element in the household of the presence of power relations through religion, culture, interests, politics, and economics becomes unfriendly if there is an omission of something that is unequal as well as non-solutive egalitarianism.

Therefore, based on the authors's reflection on the definition of power relations, the author elaborates it through a domestic case of women's absence in decision-making (Angela & Triadi, 2022; Apriedo et al., 2023; Batuwael et al., 2019; Darnita & Triadi, 2022, 2023; Jasiah et al., 2023; Langi et al., n.d.; Melliani & Triadi, 2024; Mualimin et al., 2022; Mukuan et al., 2022; Novitasari et al., 2023; F. Pongoh et al., 2015; F. D. Pongoh, n.d., 2022a, 2022b, 2023; Reggina & Indriani, 2023; Suratinoyo et al., 2019; Triadi, n.d., 2013, 2022; Triadi, Mualimin, et al., 2022; Triadi, Prihadi, et al., 2022; Triadi & Darnita, 2021). Or, although women have the opportunity to make decisions in the household, the voices that are raised are often silenced, silent and muted. The normalisation of silencing will continue throughout time as long as the granting of power and agency is not obtained by women as long as they are in the family institution.

The reality is that in some aspects of development, women are less able to play an active role (Ahmad Ardillah Rahman et al., 2021; Colina, 2015, 2016, 2021; Erika et al., 2023; Fernando, Elawati, et al., 2023; Lelunu et al., 2023; Ligan, 2022; Loheni et al., 2023; Prinata et al., 2023; Rosen et al., 2023; Salmanezzer et al., 2023; Sanasintani, 2019, 2020; S. Sanasintani, 2022, 2023; S. P. Sanasintani, 2020; Saputra et al., 2023; Seruyanti et al., 2023; Sihombing, 2015, 2019, 2022; Simanjuntak, 2019; Wulan, 2005, 2023; Wulan & Sanjaya, 2022). Gender equality requires that women and men have equal status and the same conditions for the full realisation of their human rights and potential for the integrity and continuity of the household in a proportional manner.

In line with this, more and more women are working to help their husbands improve the welfare of the family. In addition, as the needs and demands of life increase, women are encouraged to work outside the home (Alfianoor et al., 2023; Eribka et al., 2023; Hendrik et al., 2022; Jasiah et al., 2023; Mamarimbing et al., 2023; Mariani, 2020, 2022a, 2022b, 2023; Meilan & Mariani, 2023; Merdiasi, 2013; Merdiasi et al., 2017; Merdiasi, 2022; Merdiasi et al., 2022; Merdiasi & Kristiani, 2021; Muslimah et al., 2023; Pransinartha, 2022; Pransinartha et al., 2023; Prinata et al., 2023; Saputri et al., 2023; S. Sarmauli & Pransinartha, 2022; G. Sinta et al., 2023; Supardi, Merdiasi, et al., 2023; Teriasi et al., 2022). This has been supported by global economic conditions, especially for basic household needs whose prices are increasing day by day.

Recently, there has been a debate on whether women should be housewives or career women (Pahan, 2020, 2021; PAHAN et al., 2014; Pahan & Prasetya, 2023; Pareira, 2020; Setinawati et al., 2021; Sugiyanto, 2022; SUGIYANTO et al., 2014; Surya, 2023a, 2023b, 2020, 2021; Surya & Setinawati, 2021; Wahyudi et al., 2023; Yuel & Keintjem, 2021). Some think that being a housewife is a very noble job. There are also those who consider that why should women go to high school but cannot apply their knowledge and choose to be housewives.

This story illustrates how women continue to be confronted with cultural role issues regarding the ideal woman who is now able to contribute significantly to development (Amisani et al., 2023; Andriany et al., 2023; Anggreni, 2023; Darma et al.,

2023; Dinata et al., 2023; Keristina et al., 2023; Kristiani et al., 2023; Malau, 2021, 2023; Manuputty et al., 2023; Munte, Natalia, et al., 2023; Munte & Wirawan, 2022; Nopitri & Irdayani, 2023; Nugrahhu, 2020, 2021, 2022; Nugrahhu et al., 2023; Nursusanti et al., 2022; Pernando et al., 2022; S. E. Sinta et al., 2022; Sulistyowati et al., 2021; Suriani & Betaubun, 2022; Tedy et al., 2023; Tirayoh et al., 2023; Utami, 2022; Utami et al., n.d.; Veronika et al., 2023; Wirawan, 2021; Wirawan et al., 2023). In a family, women are the financial managers who are good at managing the household finances.

This is linked to the unstable socio-economic situation, where the husband's salary barely lasts until the end of the month, or often only until the middle of the month. Women are the most affected. They are the ones who rack their brains over how to keep the kitchen smoking. Therefore, decision-making becomes important or urgent for women. Both inside and outside the home. Decision-making as something important, when women are faced with a double burden, even more than the burden of men, who are often seen or stereotyped as outside workers or workers who do not work in the home to take care of something needed (cooking, washing and looking after children).

### **Research Method**

This is a qualitative research. The technique of data collection is done through interview technique. The interview technique was carried out by recording the conversation process. Then the audio recordings were transcribed and made into factual solids to be analysed into themes close to the research. The author does not forget to ask permission in advance for recording, copying data and also giving the research subjects the widest possible space to express themselves in order to get their objective data.

The authors's research subjects consisted of 3 people named Ykchomhhkahna, Dhckbokra and Mkhcelmatiys (names changed). They are between 20 and 29 years old, Christian, Dayak and Javanese. On average, they have been in Palangka Raya for between 3 and 11 years. Their occupations are varied, mainly civil servants and volunteers. The research subjects originally came from Bandung, Pulang Pisau and Sekadau (West Kalimantan).

### **Result and Discussion**

#### **Decision Reversal as Subordination Resistance**

The discussion in this study focuses on the narratives or expressions generated by the three research subjects, namely Ykchomhhkahna, Dhckbokra and Mkhcelmatiys as female subjects who support the family and their relationship with household decision making. Decision-making is based on issues of access, property, light and heavy communication and also on issues of stigma arising from the distinction between men and culture based on religious and cultural factors.

*“saya sih sebagai seorang istri dalam mengambil keputusan juga karena, sebelum mereka berdua sebagai suami, istri pasti sudah sudah ibaratkannya tu bersepakat berjanji untuk saling kaya melengkapi gitu kan entah itu dalam mengambil keputusan atau bahkan dalam hal lainnya nah menurut saya juga seorang istri menjadi mengambil keputusan itu yang pertama saat moment seperti dalam hal keuangankan yang dimana contohnya ketika sang suami memutuskan untuk membeli mobil atau bahkan membeli tanah nah si istri juga pasti ikut juga ambil dalam ambil keputusan tersebut itu menurut saya”*

Ykchomhhkahna/intrvw/October 15th, 2023

Ykchomhhkahna (pseudonym) as a wife makes decisions with her husband in the household according to the narrative that the author obtained. The decision is at the level of property (car and land). This decision is important to see the extent to which men provide space for women on behalf of property, uses, users, and also maintenance space. Ykchomhhkahna added:

*“keluarga saya benar-benar menghargai atau lebih tepatnya kaya menerima setiap pendapat-pendapat atau kritik-kritik orang lain gitu tu nah, jadi Ketika satu orang berbicara ya pasti di perhatikan dan ehh di remukan lagi, di pikirkan lagi, di petimbangkan lagi apakah tepat begitu juga dengan saya ketika saya berbicara atau ketika saya berpendapat nah suami saya tidak langsung menolak pendapat saya tetapi bisa menerima kemudian dia juga bisa mempertimbangkan lagi, mendiskusikan lagi mana yang tepat”*

Ykchomhhkahna/intrvw/October 15th, 2023

According to her story, Ykchomhhkahna tries and is capable of respecting and accepting every decision made by her husband. The difference is that Ykchomhhkahna does not bring up the reaction of the man as her husband in the discussion space of the family conversation. Whether it be the nuclear family, the male family or the female family.

In addition to Ykchomhhkahna, the authors present the voice of the woman as the research subject, Dhckbokra, who said:

*“saya dan suami sama-sama saling percaya, tapi tetap saja saya merasa tidak enak kalau misalnya takutnya suami saya tu kaya kuatir sama saya kemana saya ini kan jadi Ketika saya pergi”*

Dhckbokra/intrvw/October 15th, 2023

Based on the results of the interview with Dhckbokra (pseudonym), there is mutual trust between the two in terms of travelling outside the home. Despite the

mutual trust, the authors found Dhckbokra's narrative which talks about Dhckbokra's unwillingness to ask her husband's permission.

*“misal saat anak mau masuk sekolah kita memutuskan itu sekolah dimana atau saat saat anak sakit kita harus bagaimana, misalnya obat apa yang harus kita kasih itu benar-benar yang memang seorang ibu itu harus memutuskan dengan baik gitu, dengan tepat”*

Dhckbokra/intrvw/October 15th, 2023

This becomes important when, in certain situations, Dhckbokra does not find contact or ever gets permission, whether it will be a problem or not. Or, Dhckbokra's husband's permission is a consent that is raised by both parties. If not, then the decision was wrong. The error here becomes valid if Dhckbokra feels uncomfortable or constrained. Or if Dhckbokra's husband does not give permission to Dhckbokra and sees it as normal or ordinary.

### **Grooming, Stigma, and Cross-Communication**

Dhckbokra added and said that she had to decide whether to send her child to school when she was just starting school, or whether to treat her child at home or in hospital when she was sick. The author found Dhckbokra's story about the appropriate use of medicine when children are sick. This narrative is important and the authors see something missing in the situation. For example, the extent to which communication or the extent to which men's concern for sick children is communicated to Dhckbokra. This narrative, as far as the researchers are concerned, has not been addressed. So the decision is still at the level of the women or Dhckbokra.

Although it seems that women as subjects (or stigmatised) are often the recipients of information and decisions, in the context and events of Dhckbokra, the author finds that communication and decisions are also on the part of men. The emergence of decisions from men as far as the author is concerned shows that there is room for male participation in children and also concern for Dhckbokra. However, despite this, the author argues that men's voices and decisions were less visible during the interviews due to time constraints or the shortness of time during the interview process.

A wife has a big say in decision-making as both are very important in the household (Eribka et al., 2023; Kristin et al., 2022; Mariani et al., 2023; Marilyn, 2018, 2020; Pilenia et al., 2023; M. T. Sarmauli, n.d., 2020; S. Sarmauli, 2016; Silipta et al., 2023, 2021; Sriekaningsih et al., 2019; Sriwijayanti, 2020c, 2020b, 2020a, 2023; Widyasari, 2021). Both of them must agree to promise to complement each other in making decisions, even in other matters, a wife can also make decisions, for example in certain moments when the wife buys land, whether the husband has approved it.

The next research subject, the author found Mkhcelmatiys (pseudonym) who conveyed related decisions and decision processes in the household. Mkhcelmatiys narrated:

*“perhatikan, selalu di perhatikan, di dengarkan dulu, diperhatikan, seperti itu”*  
Mkhcelmatiys/intrvw/October 15th, 2023

Based on the interview results of the research subject, Mkhcelmatiys, the author found a process of cross communication and giving each other space to listen, to pay attention and the repetition of the word "attention" in the interview narrative. The author suggests that the communication Mkhcelmatiys describes in the household is a crossed or reciprocal and mutually beneficial communication. This openness, according to the author, is the result of the women's thinking and independence in the space of participation, especially when they encounter something important that needs to be discussed.

### **Repetition of the Act of Listening as Self-Autonomising Agency**

The repetition of the word 'attention', as far as the authors analysis is concerned, shows that the 20 year old woman, Dayak tribe with the status of a civil servant, shows the repetition of the process of acceptance in the household, including when deciding something repeatedly. Repetition here is more about paying attention, listening to each other and then discussing with each other to come to a decision together.

Married life (husband and wife) has to accept opinions and criticism from the family. Even the wife's decision is not immediately accepted by the husband or the family, but they think again, discuss again who is the right woman to make decisions in the household. It is a unique thing that there is a shift in the value of women's presence in household decision making to be considered valuable as long as it is in acceptance, listening to each other, correcting each other and offering solutions to each other, even if on the one hand the solutions are sometimes not solving.

### **Conclusion**

Based on the conversations conducted by the authors with the three narrators or research subjects, Ykchomhhkahna, Dhckbokra and Mkhcelmatiys, the authors found that the decision maker in the family is still dominated by the woman, especially in decisions related to the needs of the children and the household. In certain cases, the decision-maker is the man. Decisions concerning the purchase of big-ticket items such as houses and cars, as well as the purchase of big-ticket items such as beauty products, are made on the basis of discussions between husband and wife. The same applies to decisions about where to go on holiday and when to take holidays, save and invest. For long-term decisions, these working women choose to discuss them first with their

husbands, so that the decisions taken are joint decisions, while for routine matters and the needs of children and the household, the decision is left entirely to the wife.

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