

Marriage Role Expectation on Muslim Z-generation

Rahma Yurliani¹, Indri Kemala² and Liza Marini¹

¹Faculty of Psychology, Universitas Sumatera Utara, Jl. Dr Mansyur No.7, Medan, Indonesia

²Departement of Developmental Psychology, Universitas Sumatera Utara, Medan, Indonesia

Keywords: Marriage Role Expectation, Muslim Z Generation

Abstract : Marriage role expectation in each generation is different and there are changes .influenced by cultural shifts Religion is one of culture element that influenced the role shift and division of duties in marriage. Dunn (1960) distinguished the marriage role expectation into two,the traditional and the egalitarian. This method in this research is descriptive which aims to describe marriage role expectation of Muslim adolescents from Z-generation by using icidental sampling technique. The data in this research was taken by using psychometric measurement (scale) in the form of Marriage Role Expectation Inventory developed by Marie S Dunn (1960). The results showed that marriage role expectation of muslim adolescents from Z-generation in Medan city are egalitarian. From the total of 510 studied subjects, there are 5 people (0.98%) were classified as traditional, 96 people (18.82%) were not classified, while 409 people (80.20%) were classified as egalitarian.

1 INTRODUCTION

The advances of technology today can't be controlled anymore. Children and adolescents who are still students have been skilled in using technology, they are called Z-generation.Z-Generation is for children who were born from 1995 to 2010. They prefer to interact with computers and communicate through online system so that they have the tendency not to hang out with their friends. Bhakti and Safitri (2017) said, children from Z-generation are children who are used to communicate using social media such as facebook, twitter, and others.

This Z-generation is the generation that is now mostly from the age of early adolescence and even only some that have just started entering college. Currently the population of Z-generation who are at active school age, both the elementary level and the level of higher education ,is very large for the late adolescence (Biro Pusat Statistik, 2015).

Adolescence is an age of transition from childhood to adulthood. At this age, adolescents will face dramatic changes in both biological, cognitive, and psychosocial (Papalia, Olds, & Feldman, 2009). Adolescents will gain new experiences as well as new developmental tasks. The developmental task of adolescence centers on the countermeasures of

attitudes and childish behavioral patterns ,and prepares for the adulthood. One of the developmental tasks of adolescence according to Havighurst in is to prepare marriage and family. Most adolescents hope that they will marry in the future(Manning, Longmore, & Giordano, 2007). Hopes and expectations that they will marry, increasing by age (Gassanov, Nicholson, & Koch-Turner, 2008).

Staines and Libby in Ashmore and Boca (1986) stated that the expectations of a person determine the role that will be borne by the couple in married life. Role expectation is a belief related to the quality, behavior, and characteristics attributed to a role that can be given to an individual by others or by himself (Hogg & Vaughan, 2011). Role expectation also occurs in married life.

Dunn (1960) describes the marriage role expectation as role anticipation in married life depicted in the traditional roles and the egalitarian roles. Marriage role expectation into two, the traditional and the egalitarian. The traditional model is a model of marriage with the husband as the only source of income in the family, the wife is responsible for the work in the household, the wife is responsible for taking care and raising the child, and the husband is responsible for making all decisions related to the household issues.

Vice versa, the egalitarian model is a model in which husband and wife share roles in financial responsibilities, house chores, caring and raising the child, and making decisions on issues in the household.

Environment is one of factors that affect marriage role expectation as parents, school, peers, media and culture provide role models for a person. These role models teach the roles that everyone must play in their position. The role and division of women and men's tasks is largely determined by cultures. Religion is one of culture elements. Role model in the religion of Islam explained that the greatest responsibility in the family is to be on the shoulders of the leader, that is a husband. While the main duty of a wife is to take care, educate the child and keep the household well. This is in line with the cultural conditions in Indonesia where women are positioned as housewives who have to perform a domestic role (Azizah, 2016). The current reality with the development of technology, industry and education have an influence on the shifting role and division of the tasks for women and men (Putra, 2017). These are the underlying reasons on why researchers are interested to look for depiction of marriage role expectation on Muslims from Z-generation in Medan City.

1.1 Marriage Role Expectation

Dunn (1960) describes the marriage role expectation in anticipation of the role in married life that is depicted in the traditional role and the egalitarian role. Dunn operationally define the traditional and the egalitarian description in four points. Traditional roles in marriage are:

- 1) Husband as the main source of income in the family
- 2) The wife's main role is limited around the house
- 3) Wife has primary responsibility to take care of the children
- 4) Husband has the responsibility to make decisions in the family

The role of egalitarian in marriage is defined as the married life in which both wife and husband:

- 1) Share financial responsibility
- 2) Share house chores responsibility
- 3) Share responsibility in parenting
- 4) Share responsibility on making decisions in the family

1.2 Z-Generation

Z-generation is a generation of people born near the year of 2000 (1990 - present). This generation is very comfortable and familiar with the virtual world (digital) because they have been confronted with technology since they were born, such as internet, smartphone, video streaming, and social media. Their consumption of such technology is enormous. One of them is the tendency of internet usage. Z-generation also has a trend to use sophisticated equipment without worrying about its effects (Wood, 2013). Z-generation is those born in the period of 1995 to 2009, when the technologies are developing so rapidly. This Z-generation is the generation that is now mostly from the age of early adolescence and even only some that have just started entering college. Currently the population of Z-generation who are at active school age, both the elementary level and the level of higher education, is very large for the late adolescence (Biro Pusat Statistik, 2015).

1.3 The Role of Husband and Wife in Islam

In a marriage relationship husband and wife determine the harmony in family. Family as a small group in society demands a division of tasks between husband and wife. Islam teaches that husbands are the leader in the family, they are responsible to fulfill the needs of his wife and children. While the wife is responsible to manage the household needs (Azizah, 2016).

The compilation of Islamic law stated that husband has obligations as a supervisor to his wife and household, in other words, husband makes more decisions in domestic affairs, provides financial for his children and wife such as household expenses, medical expenses and education for the children. Wife has obligations, such as to obey the husband, obliged to settle at husband's house and obliged to nurture and educate children well (Nasution, 2015).

2 METHOD

This study used descriptive method that aims to provide a description of the subject in the research. According to data from the variables obtained from the group of studied subjects and not intended for hypothesis testing. The samples used in this study are samples that match the characteristics of adolescence population from the Z-generation and are Muslim. The sampling technique used in this

research is incidental sampling technique. Data taken by using measuring instrument of Marriage Role Expectation Scale adapted from marriage role expectation by Marie S Dunn (1960) that is Marriage Role Expectation Inventory. This scale is taken from the journal of Marriage and Family Living entitled with Marriage Role Expectation of Adolescents by Marrie S. Dunn (1960) which consists of two scales, the scale for adolescents boys and girls. The reliability of the measuring instrument is measured using Cronbach Alpha technique that is assisted with the data analyst program

3 RESULT

Table 1. The Grouping of Marriage Role Expectation Subject

Score Range	Category	Frequency	Percentage
$X < -8.4$	Traditional	5	0.98%
$-8.4 \leq X \leq 5.4$	Not Classified	96	18.82 %
$X > 5.4$	Egalitarian	409	80.20 %
Total		510	100%

Based on the results, from the total of 510 studied subjects, there are 5 people (0.98%) were classified as traditional, 96 people (18.82%) were not classified, while 409 people (80.20%) were classified as egalitarian

4 DISCUSSION

This study provides results on the description of marriage role expectation of muslim adolescents from Z-generation. The results of data analysis that has been exposed shows that marriage role expectation of Muslim adolescents from Z-generation is classified as egalitarian.

One of the developmental tasks in adolescence according to Havighurst in Hurlock (2003) is to prepare marriage and family. Most adolescents wish that they will marry in the future, hopes and expectations that they will marry (Hogg & Vaughan, 2011). Role expectation is a belief related to the quality, behavior, and characteristics attributed to a role that can be given to an individual by others or by himself. Role expectation also occurs in married life. Dunn (1960) describes the marriage role expectation as role anticipation in married life

depicted in the traditional roles and the egalitarian roles.

Marriage role expectation is influenced by several factors, one of it is the environment and childhood experiences (Dunn, 1960). Values taught in childhood may have an effect on children, one of which is the value of religion. Islam taught us about the role of husband and wife. Islam teaches that husbands are the leader in the family, they are responsible to fulfill the needs of his wife and children. While the wife is responsible to manage the household needs (Azizah, 2016).

The compilation of Islamic law stated that ,husband has obligations as a supervisor to his wife and household, in other words, husband makes more decisions in domestic affairs, provides financial for his children and wife such as household expenses, medical expenses and education for the children. Wife has obligations, such as to obey the husband, obliged to settle at husband’s house and obliged to nurture and educate children well (Nasution, 2015).

The role of husband and wife in Islam corresponds to the traditional type, where Steil and Weltman (1991) stated that traditionally, the wife is considered the task on doing things related to her personal relationships, so that she is really dependent towards her husband. Meanwhile, the husband is in charge of financial support, so the husband must do things related to achievement and power. In this case, the husband can be freed from the responsibilities of the household.

However with the social changes that are caused by the advance of science technology towards the direction of modernization, impacted on the mindset of women about the desired life in line with the circumstances encountered in the environment. The more advance the education and technology are , as more opportunities for today's housewives to get a job, the scope of tasks and obligations of wife as housewife increasingly wider (Azizah, 2016). For the Z-generation ,information and technology are things that have become part of their lives, because they are born where access to information, especially the Internet has become a global culture, so that it affects their values, views and life goals (Putra,2017).

The proximity between Z-generation and internet access also opens access of intolerant views that ignore the importance of diversity values. The findings of the Jakarta PPIM (Center for Islamic Studies and Society) survey showed that more than half of high school students and university students get religious knowledge through the internet such as

social media, blogs and even news sites in the network (online). The phenomenon of seeking religious information through the internet is supported by the presence of "Ulama-ulama" or known as Moslem scholars in social media and other sites. In a follow-up analysis, the PPIM survey found that a Z-generation that did not have internet access had a more moderate opinion than those who were connected to the internet.

5 CONCLUSIONS

This study conclude that marriage role expectation of muslim adolescents from Z-generation in Medan city are egalitarian. From the total of 510 studied subjects, there are 5 people (0.98%) were classified as traditional, 96 people (18.82%) were not classified, while 409 people (80.20%) were classified as egalitarian.

ACKNOWLEDGEMENTS

The research was funded by Universitas Sumatera Utara through Talenta Program. This program is part of the work plan the university in 2018. We would also like to thank the participation of research institutes to become our research reviewer. The authors would like to thank all the college students who participated in this study. Lastly we would like to thank the college students as research assistants contributed to gather data for this study.

REFERENCES

- Ashmore, R. D., & Boca, F. K. (1986). *The social psychology of female-male relations: A critical analysis of central concepts*. Florida: Academic Press Inc.
- Azizah, A. (2016). *Tinjauan hukum Islam terhadap perubahan peran suami dari publik ke domestik pada keluarga (Studi di desa Cilibang kecamatan Jeruklegi kabupaten Cilacap)* (Skripsi). Institut Agama Islam Negeri (IAIN), Purwokerto.
- Bhakti, & Safitri. (2017). Peran bimbingan dan konseling untuk menghadapi generasi Z dalam perspektif bimbingan dan konseling perkembangan. *Jurnal Konseling Gusjigang*, 3(1), 104-113.
- Biro Pusat Statistik. (2015). *Persentase penduduk usia 7-24 tahun menurut jenis kelamin, kelompok umur sekolah, dan partisipasi sekolah 1, 2002-2014*.
- Retrieved from <https://www.bps.go.id/linkTabelStatistik/view/id/1533>
- Dunn, M. (1960). Marriage role expectation of adolescents. *Marriage and Family Living*, 99-111.
- Gassanov, M. A., Nicholson, L.M., & Koch-Turner, A. (2008). Expectation to marry among American youth: The effects of unwed fertility, economic activity, and cohabitation. *Youth & Society*, 1-24.
- Hogg, M. A., & Vaughan, G. M. (2011). *Social psychology 6th edition*. London: Pearson Education.
- Hurlock, Elizabeth, B., & E.B. (2003). *Psikologi perkembangan : Suatu pendekatan sepanjang rentang kehidupan (edisi ke-5)*. Jakarta: Penerbit Erlangga.
- Manning, W.D., Longmore, M. A., & Giordano, P. C. (2007). The changing institution of marriage: Adolescents' expectation to cohabit and marry. *Family and Demographic Research*, 1-41.
- Muthahhari, T. (2017). *Gen Z, intoleransi dan pembaharuan pendidikan agama Islam*. Retrieved from <https://tiro.id/gen-z-intoleransi-dan-pembaharuan-pendidikan-agama-islam-cz9Q> , on November 17, 2017.
- Nasution. (2015). Perspektif filsafat hukum Islam atas hak dan kewajiban suami istri dalam perkawinan. *Jurnal Studi Keislaman*, 15(1), 63-80.
- Papalia, D. E., Olds, S. W., & Feldman R. D. (2009). *Human development (10th ed.)*. New York: Mc Graw Hill Inc.
- Putra, Y.S. (2016). *Theoretical-review: Teori perbedaan generasi*. *Jurnal Among Makarti*, 9(16), 123-134.
- Santrock, J. W. (2015). *Life-span development 15th edition*. New York: McGraw-Hill.
- Steil, J. M., & Weltman, K. (1991). Marital inequality: The importance of resources, personal attributes, and social norms on career valuing and allocation of domestic responsibilities. *Sex Roles*, 24, 161-179.
- Wood. (2013). Retrieved from <https://library.binus.ac.id/eColls/.../2014-1-00646-IF%20Bab1001>