

DIFFERENCES IN MALE MARRIAGE SATISFACTION WHO LIVES IN THE HOUSE OF IN-LAWS REVIEWED LINEAGE

Roza Elmanika Putri¹, Rahma Yuni Astuti² & Nada³

Email: rozaelmanikaberkah@gmail.com¹, rahmayuniastuti@gmail.com², nada.raihan18@gmail.com³

Faculty of Psychology

Program Study Masters Psychology Profesi (PSMPP)

University Persada Indonesia YAI Jakarta, Indonesia

ABSTRACT

Sons-in-law in Indonesia are certainly bound and will still be treated by parents-in-law according to the rules of matrilineal or patrilineal lineage adopted by him and his partner. This study aims to look at differences in marital satisfaction among sons-in-law who live in the in-laws' homes of adherents of matrilineal lineage and adherents of patrilineal lineage. The population in this study were 60 people from the Minangkabau and Javanese tribes. This study uses a marital satisfaction scale with a reliability of 0.263-0.832. The data were analyzed using the t-test which showed that there were differences in marital satisfaction among sons-in-law who live at their parents-in-law's house in terms of lineage with a significance of 0.000.

Keywords: Son-in-law, Matrilineal, Patrilineal, Marital Satisfaction.

INTRODUCTION

Marriage according to Olson, Defrain, and Skogrand (2011) is an emotional and legal commitment of two individuals which is carried out as a way to fulfill love. Indonesia, which is rich in cultural diversity, makes marriage not only regulated by state law, but also by customary law, namely the lineage system. The lineage system consists of matrilineal lineage, namely customary rules governing the place of residence and married rights according to the mother's lineage, while patrilineal lineage, namely customary rules governing place of residence and married rights based on the father's lineage. Mufidah, 2014).

Adherents of matrilineal lineage regulate that the husband will live in his wife's family home with the husband's rights according to Fatimah (2012) as a protector and supervisor in his family. Vice versa, it is the adherents of the patrilineal lineage of the wife who will live in the house of her husband's family with the husband's rights according to Lestary (2015) as the decision maker, managing finances, and parenting. In the current era, many married couples decide where to live according to mutual agreement due to several factors, however, married couples and their families still follow the customary rules that they adhere to. Bilateral bloodlines, namely couples who decide where to live without completely eliminating the authenticity of these customary rules (Mufidah, 2014).

Marital satisfaction is a subjective feeling from a husband or wife regarding the quality of the marriage as a whole (Fowers & Olson, 1993). Marital satisfaction is realized based on consideration of aspects of marital satisfaction that meet the characteristics of a satisfying marriage. According to Atwater and Duffy (in Handayani, 2016) explained that the characteristics of marital satisfaction are the ability to solve problems, have fun and share experiences together, the quality of communication before and after marriage, and unconditionally accept their partners.

A satisfying marriage is certainly the hope of every couple. It cannot be denied that there are couples who are not satisfied with their marriage and choose the path of divorce. Hurlock (1994) explains that divorce is the culmination of the highest marital dissatisfaction and what happens when a husband and wife are no longer able to find a solution to a problem that satisfies both parties.

Divorce can occur due to several reasons, but according to Adhikari (2015) explains that one of the causes of divorce is the excessive intervention of a third person in marriage. Ronda (2012) also explains that the cause of divorce is that there are cultural factors that make a third party exist. The third party feels responsible for the married couple on the grounds of upholding the prevailing customary rules.

Previous research on marital satisfaction in Bukittinggi, where the majority of the population adheres to matrilineal lineage, was dissatisfied with their marriage (Saputra, Hartati, & Aviani, 2014). The Pekanbaru area, where the majority of the population adheres to patrilineal lineage, feels that the husband who lives at his parents-in-law's house is dissatisfied with his marriage (Lestary, 2015). There is dissatisfaction with the son-in-law who lives in the mother-in-law's house while the customary rules are made for the welfare of the adherents.

Based on the problem above, namely, there is a lineage system that regulates partners in marriage. The high level of third-party intervention makes sons-in-law dissatisfied with their marriage, making researchers interested in conducting research entitled differences in marital satisfaction among sons-in-law who live in in-laws' homes based on lineage.

METHOD

This research is a comparative quantitative research. The dependent variable is marital satisfaction and the independent variable is the lineage system. The lineage system consists of matrilineal and patrilineal lineage systems. The purpose of this study was to determine whether or not there was a difference in marital satisfaction for sons-in-law who lived at their parents-in-law's house in terms of lineage.

The population in this study were sons-in-law who live in the parents-in-law's house who adhere to the same matrilineal lineage between son-in-law and in-laws from the Minangkabau tribe and men who live in the in-laws' house who adhere to the same patrilineal lineage between son-in-law and in-laws from the Javanese tribe. Based on this population, the researchers took a sample of 30 sons-in-law who adhered to the matrilineal lineage of the Minangkabau tribe. The researcher also took a sample of 30 sons-in-law who adhere to the patrilineal lineage of the Javanese, using the incidental sampling technique.

Data collection was carried out using the marital satisfaction scale which consists of aspects of marital satisfaction, namely personality issues which are related to how to perceive partner behavior, equalitarian roles about how equal roles are in marriage, communication about how couples communicate with each other, conflict resolution about how couples resolve conflicts, financial management about how to manage finances, leisure activities about how couples spend time together, sexual relationships about how sexual relations and affection needs, children and marriage about how relationships with family and friends, and religious orientation about how to interpret faith in marriage.

This marital satisfaction scale is from Hermaleni (2018) with a reliability of 0.263-0.832. This scale consists of five answer choices with 43 items which are given directly to the

subject using an envelope to maintain confidentiality. Researchers processed the data using different test data analysis techniques (t-test) with the help of statistical software programs.

RESULTS

Obtained from 30 sons-in-law who live in the in-laws' homes adherents of matrilineal lineage in the Javanese tribe, there is a score of marital satisfaction as follows:

Table 1: Category Score of Marital Satisfaction Scale for Men who Live at their Mother-in-law's House Based on Matrilineal and Patrilineal Lineage

Skor	Kategori	Matrilineal		Patrilineal	
		F	Persentase (%)	F	Persentase (%)
172 < X	Very high	1	3%	16	53%
143 < X < 172	Tall	6	20%	12	40%
114 < X < 143	Currently	5	17%	2	7%
86 < X < 144	Low	18	60%	0	0%
86 < X	Very low	0	0%	0	0%
Total		30	100%	30	100%

From 30 people, the percentage of sons-in-law living at their parents-in-law found that 3% felt very satisfied, 20% felt satisfied, 17% felt quite satisfied, and 60% felt dissatisfied. For sons-in-law who live in patrilineal homes, 53% are very satisfied, 40% are satisfied, and only 7% are quite satisfied. Based on the normality test, it was found that sons-in-law who live with their in-laws who adhere to matrilineal lineage in the Minangkabau tribe have a normal distribution, as well as sons-in-law who live with in-laws who adhere to patrilineal lineage in the Javanese tribe who have a normal distribution.

When viewed from the results of the normality test, it was found that the probability number (p) was 0.450, which is greater than 0.05, so it can be concluded that the variance of the marital satisfaction data from sons-in-law who live at parents-in-law's homes is homogeneous. If seen from the results of the t-test it is known that the differences in marital satisfaction in terms of matrilineal and patrilineal lineage are:

Table 2: Results of t-test Analysis on Marital Satisfaction of Men who live at Home in-laws Adherents of Matrilineal and Patrilineal Lineage

Variabel	N	SD	Mean	T	Sig (2 Tailed)
Matrilineal	30	18.019	115.00	-12.169	0.000
Patrilineal	30	15.101	167.23	-12.169	

Based on these results it can be clearly seen that there are different marital satisfactions between sons-in-law who live in the house of in-laws who adhere to the matrilineal lineage of the Minangkabau tribe and sons-in-law who live in the house of their father-in-law who are adherents of the patrilineal lineage of the Javanese, with the results of t analysis -test where the significance is 0.000. These differences can be seen more clearly based on aspects of marital satisfaction, which include:

Table 3: The Results of the t-test Analysis of the Perspective of Marital Satisfaction for sons-in-law who live at Home in-laws Adherents of Matrilineal Lineage

Aspek	Matrilineal		
	Mean	T	Sig (2 Tailed)
<i>Personality Issues</i>	12.47	-9.981	0.000
<i>Equalitarian Roles</i>	10.10	-8.397	0.000
<i>Communication</i>	13.20	-6.482	0.000
<i>Conflict Resolution</i>	7.70	-7.935	0.000
<i>Financial Management</i>	11.43	0.709	0.481
<i>Leisure Activities</i>	13.27	-7.788	0.000
<i>Sexual Relationship</i>	14.90	-4.274	0.000
<i>Children Marriage</i>	7.10	-10.102	0.000
<i>Family And Friends</i>	8.60	-20.505	0.000
<i>Religious Orientation</i>	16.23	-2.499	0.015

Table 4: The Results of the t-test Analysis Perspect of Marital Satisfaction in Sons-in law who live at the House of in-laws who adhere to Patrilineal Ancestry

Aspek	Patrilineal		
	Mean	T	Sig (2 Tailed)
<i>Personality Issues</i>	20.63	-9.981	0.000
<i>Equalitarian Roles</i>	16.47	-8.397	0.000
<i>Communication</i>	19.07	-6.482	0.000
<i>Conflict Resolution</i>	12.27	-7.935	0.000
<i>Financial Management</i>	10.73	0.709	0.481
<i>Leisure Activities</i>	19.47	-7.788	0.000
<i>Sexual Relationship</i>	16.87	-4.274	0.000
<i>Children Marriage</i>	12.60	-10.102	0.000
<i>Family And Friends</i>	20.53	-20.505	0.000
<i>Religious Orientation</i>	18.60	-2.499	0.000

The difference between matrilineal and patrilineal adherents is in every aspect of marital satisfaction, except for the financial management aspect, there is no difference between them.

DISCUSSION

The results showed that the son-in-law who lives in the house of the matrilineal lineage in the Minangkabau tribe does not experience satisfaction with his marriage. This is in accordance with previous research conducted by Saputra and his friends in 2014 which found that husband and wife who live in their parents-in-law's house in Bukittinggi both experience dissatisfaction in their marriage.

This could be because in this lineage the husband is seen as a protective and supervisory figure, and men in this lineage are required to be good at behaving, because otherwise men can be kicked out of the house at any time (Fatimah, 2012). Subjects whose average reason for staying at their parents-in-law's house were due to compliance with customary rules and not having a home, had the lowest dissatisfaction in the aspects of family and friends. This proves that there

is excessive third party intervention in their marriage, this can be said to be reasonable because the age of the subject's marriage is on average one to five years, which according to Rossalia & Priadi (2018) that the tough time for marriage is the first five years.

It is undeniable that this newly married couple is satisfied with their marriage in terms of the needs of affection and sexual relations. This happens because according to Tupan (1993) that there is a relationship between sexual satisfaction and marital satisfaction in men. If satisfaction with the needs for affection and sexual relations is accompanied by satisfaction with aspects of worship, according to Niswati (2011) satisfying sexual relations and a strong religious foundation can create harmonious relationships, and this is also in accordance with the Minangkabau saying "adaik basandi syarak, syarak basandi Kitabullah" which means all the customary rules of Islamic sharia, namely the Qur'an and hadith.

In this study, men who live in the homes of in-laws who adhere to matrilineal lineage in the Minangkabau tribe have the highest marital satisfaction in the aspects of needs for affection and sexual relations followed by aspects of worship. Sons-in-law who live in the patrilineal lineage of Javanese adherents of the father-in-law's house produce higher marital satisfaction than matrilineal adherents, this result is not in accordance with previous research conducted by Lestary in Pekanbaru city in 2015 which resulted in dissatisfaction with the husband who lives in the mother-in-law's house.

This could be because the patrilineal lineage system views men as rulers. A ruler who is highly respected and has responsibility for making decisions, managing finances, and parenting (Kusumaning & Lestari, 2015). Judging from the results of this study it is also known that the highest marital satisfaction experienced by the subject in the aspect of family relationships and friends.

Men who live in parents-in-law's homes who adhere to patrilineal lineage as subjects by researchers have an average age of marriage of two to four years with an income of five hundred thousand rupiahs to two million rupiahs have marital satisfaction in all aspects of marital satisfaction except in the aspect of financial management. According to Niswati (2011), this happens when young couples choose to marry even though they have not reached financial maturity, which is a form of fulfilling developmental tasks, namely marriage and reproduction. This is also in accordance with the subject's reason for living with his in-laws, namely because he does not have a private house so it is natural that the subject feels unable to manage his family's finances properly.

Sons-in-law who live in a matrilineal lineage have an average age of marriage of one to five years and also have low marital satisfaction in financial management. This is the same as patrilineal adherents who both have not reached financial maturity. There is no difference in the aspect of financial management between matrilineal adherents and patrilineal adherents.

This study explains that in the matrilineal lineage in the aspects of personality issues, equalitarian roles, communication, conflict resolution, leisure activities, children and marriage, family and friends experience dissatisfaction in their marriage, but it is different from the patrilineal lineage which experience satisfaction in aspects of marital satisfaction. This. Aspects of financial management both in matrilineal lineage and patrilineal lineage experience dissatisfaction in their marriage, while in the aspects of sexual relationship and religious orientation both have satisfaction in their marriage. Disappointment in this aspect of financial management can be a risk factor for couples to reduce satisfaction in their marriage

(Kisiyanto& Setiawan, 2018).

This study explains that there is a significant difference between sons-in-law who live at the parents-in-law's house in terms of lineage, namely the marital satisfaction of adherents of matrilineal lineage is lower than that of adherents of patrilineal lineage. This difference is based on whether there are sons-in-law who live in the parents-in-law's house feel fulfilled or not fulfilled from the characteristics of marital satisfaction. According to Atwater and Duffy (in Handayani, 2016) that sons-in-law who live in in-laws' homes feel capable of solving problems in their families, share experiences and spend time having fun with their families, have good quality communication to find out differences and problems which are handled especially in the early days of marriage, as well as accepting a partner without being laden.

CONCLUSION

Based on the data above, it can be concluded that the son-in-law who lives in the mother-in-law's house who adheres to the matrilineal lineage in the Minangkabau tribe experiences marital satisfaction in the aspects of religious orientation and sexual relationship. Experiencing dissatisfaction in almost all aspects of marriage. The lowest aspect of marriage is in the aspect of family and friend relations.

Sons-in-law who live in parents-in-law's homes who adhere to patrilineal lineage in the Javanese experience marital satisfaction in almost all aspects of marital satisfaction except in the aspect of financial management. Sons-in-law who live in the mother-in-law's house who adhere to the matrilineal lineage in the Minangkabau tribe have lower marital satisfaction than men who live in the father-in-law's house who adhere to the patrilineal lineage in the Javanese tribe, resulting in differences in marital satisfaction between son-in-laws who live at home matrilineal and patrilineal in-laws.

SUGGESTION

With the above data, the researchers provide advice to men who live in parents-in-law's homes who adhere to the matrilineal lineage are expected to carry out pre-marital planning and be more able to carry themselves and be more open to their environment by improving communication into warm communication, especially in the family and partner environment. This can be a joint evaluation material in achieving marital satisfaction in all aspects. Men who live in parents-in-law's homes who adhere to patrilineal lineage are expected to carry out pre-marital planning with their partner, especially in the field of financial management.

In-laws who adhere to matrilineal and patrilineal lineages are expected to reduce interventions for married couples for any reason. To practitioners of psychology or practitioners of other fields to provide facilities for couples who wish to consult their marriage and socialize science and culture related to marriage. It is hoped that future researchers who are interested in researching the same variable can carry out more in-depth data processing related to the data that has been collected and are expected to be able to redevelop the relationship between culture and science.

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