

HOW DOES PATRIARCHY CONTRIBUTE TO DOMESTIC VIOLENCE IN INDONESIA?

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ABSTRACT

Domestic violence, known as KDRT in Indonesia, stems from the power imbalance between genders. Despite the existence of legal frameworks designed to address it, domestic violence cases continue to persist, and their management remains a complex challenge because people adhere to patriarchal culture. Therefore, this study places great importance on measuring and understanding how patriarchal culture contributes to the prevalence of domestic violence in various regions of Indonesia. This study was prepared through comprehensive literature review, correlation, regression, and quadrant analysis. This study yields on a moderate and negative relationship between the Gender Development Index within Indonesian provinces (used as a proxy for patriarchal culture in this research) and the incidence of domestic violence in those provinces. This study also classifies provinces into four distinct group with different characteristics, that underscores the need for customized interventions and approaches to handling domestic violence cases in Indonesia.

Keywords: *gender equality, women, ipg index*

INTRODUCTION

While domestic violence is undeniably a grave concern, addressing and resolving it, whether through customary or legal means, is consistently entangled in complexity. Domestic violence is often associated with physical harm, where women as victims tend to ignore other forms of violence (Nisa, 2018). However, Article 5 of the Undang Undang Penghapusan Kekerasan Dalam Rumah Tangga number 23 of 2004 defines domestic violence as encompassing not only physical abuse but also psychological violence, sexual violence, and domestic neglect. Women who are victims of domestic violence also tend not willing to bring their private problems into the public domain because they are worried that their children will lose their families. Moreover, domestic violence is considered a taboo subject to discuss, giving false beliefs to its victims. The victim is considered to have made a mistake so it is normal for her to experience violence because the husband is placed as the wife's preceptor (Hotifah, 2011).

Women who are victims of domestic violence often display resilience, which hinders the progress of the legal process. They tend to forgive and endure, resulting in repeated experiences of violence (Ismalia et al., 2022). This is because women still adhere to societal standards and beliefs, such as passively accepting what life offers, even when it includes violence. Another reason why domestic violence is tolerated is the prevailing idea that the ideal family is one with both parents present. Consequently, families may persist, even when a child's safety is compromised in a household full of violence. Meanwhile, a woman who is a victim of domestic violence and chooses to divorce will likely face economic challenges, societal stigma, and experience trauma and feelings of threat as psychological effects of the domestic violence she endured (Kalingga et al., 2021).

Domestic violence not only causes long-lasting physical and psychological injuries to its victims, in this case, women, but also to the children who witnessed it, in which memories of violence will be recorded in their brains. The child will grow up in the shadow of domestic violence and face the risk of internalizing and externalizing outcomes in adulthood (Moylan et al., 2010). Consequently, women and children who are victims of domestic violence have the potential to be unable to escape the vicious circle of domestic violence. Therefore, providing support and resources to them is essential, as the effect can span generations.

Domestic violence still occurs to this day, with numbers still high. Reflecting on the circumstances above, we can see that women do not have the power to resist domestic violence. The lack of power relations between women and men causes gender inequality which places women in a weak position (Huriyani, 2008), especially after marriage. Married women who experience domestic violence have limited choices and cannot speak out for the things they want. This is caused by a patriarchal culture which is not only within the nuclear family but is supported by the extended family.

Therefore, this research aims to examine family life in Indonesia within the framework of patriarchal culture and how it relates to the number of domestic violence in the country. Several studies have explored incidents of domestic violence through direct interviews with victims of domestic violence. For instance, Ariyanti and Ardhana's research (2020) focuses on the psychological impacts experienced by women who are victims of domestic violence due to women's position in male-hegemonic families. Meanwhile, Wiasti and Arjani's research (2021) suggests factors that cause domestic violence in career women. Those studies used qualitative approach to answer the occurrence of domestic violence. In

fact, many studies used qualitative approach in domestic violence's cases in order to have a theoretical basis that fits the facts. The lack of quantitative approach in prior research has made the author take a position to conduct quantitative research with the aim of providing more comprehensive results to improve existing knowledge. Furthermore, quantitative approach can also simplified the problem with certain model, given the reliable of data, offering new perspective. So far, there is no data or index available describes the level of patriarchal cultural practices, but at least this can be approached with the Gender Development Index (IPG). The relationship between these two variables, namely IPG and domestic violence, would certainly be interesting to research as a basis for seeing the extent of patriarchal cultural practices in the country and for intervening against the recurrence of domestic violence incidents.

METHODS

This research was prepared through literature study and quantitative research. The literature used is in the form of journals and books related to domestic violence and gender equality. Meanwhile, the quantitative research that will be carried out in this research is correlation analysis, regression, and quadrant analysis.

The gender equality data used, namely IPG (Indeks Pembangunan Gender) by province in 2022, is sourced from the Central Statistics Agency (Badan Pusat Statistik) website, while data on the number of domestic violence at provincial level in 2022 in Indonesia is obtained from the Simfoni page of the Ministry of Women's Empowerment and Child Protection/Kementerian Pemberdayaan Perempuan dan Perlindungan Anak.

IPG is one of the indicators that can measure the achievements of gender equality in each province in Indonesia. These indicators reflect the achievements of men and women in three basic aspects of life, namely long and healthy lives, knowledge, and a decent standard of living. IPG is calculated by calculating the achievement ratio between the Women's Human Development Index and the Men's Human Development Index (Badan Pusat Statistik, 2015).

Correlation analysis is a statistical evaluation method used to study the strength of the relationship between two or more variables. That a change in a variable will be followed or caused by changes in other variables. De Vaus (2002) describes the level of strength of correlation between variables in Table 1.

Table 1. The Strength of Correlation Coefficient According to De Vaus

Coefficient	Strength
0.00	No (linear) association
0.01 – 0.09	Trivial (linear) relationship
0.10 – 0.29	Low to moderate (linear) relationship
0.30 – 0.49	Moderate to substantial (linear) relationship
0.50 – 0.69	Substantial to very strong (linear) relationship
0.70 – 0.89	Very strong (linear) relationship
0.90 +	Near perfect

Regression analysis in statistics is a method for determining causal relationships between one variable and another variable. Regression analysis will be carried out on the IPG variable and the number of domestic violence in a province. Regression analysis can provide predictions of how big a change will occur or be caused by one variable on another variable.

Quadrant analysis is used to map areas based on certain variables so that areas can be prioritized and strategies based on the characteristics and needs of the area can be obtained.

RESULT AND DISCUSSION

Patriarchal culture is the oldest culture that has developed in the society of the world. The entire life of world society, including the royal system in all parts of the world, applies patriarchal culture, including kingdoms that still exist today such as the British Empire (British Monarch), the Japanese Empire (Japanese Emperor), and the Kingdoms of the Arabian plains (sultanates and emirates), etc. According to Oxford Language (<https://languages.oup.com>), patriarchy is defined as a social order or governance system in which the father or eldest male serves as the head of the family, and descent is traced through the male line. On other word, patriarchal culture establish a system where men have a special lineage as heirs to the throne compared to women. Historical records show that, out of the 52 monarchs who ruled during the ancient Mataram period (8th Century CE) to the end of the Majapahit kingdom (16th Century CE), only three were women (as cited in Putri, 2018). Similarly, in the eastern region of Indonesia, specifically in the Sultanate of Bone, as stated in bone.go.id (2019), out of 33 monarchs who reign, there were only 7 female rulers.

Because the concept of patriarchal culture is so broad, this culture has been adopted by tribes in Indonesia since time immemorial. Of course, there are fundamental reasons why patriarchal culture has been able to be passed down from generation to generation from prehistoric times to the present. This is because patriarchal culture comes from a biological construct that men are endowed with stronger bodies than women (Sakina & A, 2017). Therefore, it is appropriate for men to have roles and responsibilities in more important positions. In this case, of course, the stronger group should be able to protect the weaker group.

Apart from the Oxford definition above, patriarchal culture also recorded in the concepts of the world's major religions. Religions such as Islam, Christianity, Judaism, Hinduism, and Buddhism assign men as heads of households due to perceived advantages they hold within the family structure. This preference arises from their physical strengths and responsibilities in building, providing for, and protecting the family. Historically, during times of conflict, men would lead troops in battle, utilizing their natural advantages, while women took on roles such as caring for children and property, tending to the wounded, and providing sustenance. The application of patriarchal culture, both in times of peace and war, provided a sense of security and benefits to women, shielding them from external disturbances. However, prolonged and excessive adherence to this culture has, over decades, consolidated power in the hands of men. Consequently, if threats arise within the household from the head of the family, women may find themselves powerless to defend against them.

In its implementation, patriarchal culture in many countries is done wrongly by some people. Men's superiority in the form of superior physical strength and responsibility in protecting their family is misunderstood as a form of power over all affairs which overrides the rights of women and wives. So in the end, it arrived on practices in which women become weak subordinates, do not have voting rights, do not have educational rights, and so on. This is what often gives rise to acts of domestic violence.

The erroneous and excessive application of the concept of patriarchal culture to the small sphere of the household and society has given rise to violence. This violence, stemming from the distorted interpretation of patriarchal norms, is also reflected in folklore passed down through generations. For instance, in Balinese folklore, there's the story of Ni Tukung Kuning, which recounts violence against a girl named Ni Tukung Kuning because her father desired a son (Masykuroh, 2020). In this tale, the child managed

to evade her father's harmful intentions, imparting the moral value of not following in one's parents' wrongful actions.

In extreme cases, patriarchal culture is distorted by the emergence of the concepts of toxic masculinity and misogyny which weaken the position of women and often result in violence (Zuhri & Amalia, 2022). Toxic masculinity is a rigid limitation of work according to gender (Ramdani et al., 2022), which limit specific roles to men and others to women. Typically, women are associated with domestic work, and women who pursue careers outside the home are often still expected to fulfill these domestic obligations. In contrast, men are discouraged from participating in household chores, and it is common for them to avoid such tasks after returning home from work.

Meanwhile, misogyny is an ideology that fosters hatred toward women simply because they are women. According to Professor Kate Manne from Cornell University (as cited in Illing, 2020), misogyny is primarily concerned with controlling and punishing women who challenge male dominance. Both toxic masculinity and misogyny inherit violence for women and children.

It is necessary to be careful in stating whether toxic masculinity and misogyny occur in several cultures or tribes in Indonesia. However, at least the wrong understanding of patriarchal culture and its excessive application is what has the potential to cause cases of domestic violence, where most of the victims are women and children.

In Ariyanti and Ardhana's research (2020) of three Balinese women who were victims of domestic violence, it was stated that one of the factors that caused domestic violence was socio-cultural-economic factors related to patriarchal culture. These women, located in Badung, Denpasar, and Singaraja, faced severe restrictions on their movements and activities. They were prohibited from working, meeting their biological parents, participating in organizations outside the home, and continuing their education. Women were limited to roles outside of domestic affairs and were expected to comply with their husbands' wishes. The dominant patriarchal culture in these cases placed significant restrictions on women's economic, educational, and social lives, making them highly dependent on men. This is very contrary to efforts to achieve gender equality and justice.

The realization of the concept of gender equality and justice is indicated by the absence of discriminatory treatment between women and men in gaining access to basic things, opportunities to participate in government and politics, and control over the

outcomes of development as well as obtaining equal and fair benefits from that development.

In general, the concept of gender equality seems to be the opposite of the patriarchal culture that most people are familiar with. However, this is not the case. The concept of gender equality actually emerged to rectify the incorrect or excessive implementation of patriarchal culture. It represents a balanced approach between the extremes of patriarchal culture and radical feminism, which may be misunderstood by some younger generations. The concept of extreme feminism will certainly be contrary to the norms, customs, culture, and religion believed in by Eastern and Western cultures.

The total eradication of patriarchal culture from society is certainly impossible because this culture applies globally throughout the world. The total eradication of patriarchal culture is the same as erasing the teachings of the world's major religions because the concept of the position of men (husbands) as heads of households who protect and are responsible for their families is a basic part of the teachings of the world's major religions. On the other hand, implementing the concept of feminism in its totality is also not possible, because it would destroy major cultural and religious concepts throughout the world.

For this reason, corrections to the culture of patriarchy or feminism that have gone too far need to continue to be carried out. One of the efforts is to approach gender equality which is represented through the IPG. The higher the IPG will reflect that women's access to education and the basic things in life are closer to men's achievements so that the extreme patriarchal culture that exists in the region is relatively low. Meanwhile, the lower the IPG value, the stronger patriarchal culture in the area and has the potential for domestic violence.

The form and magnitude of the relationship between the IPG value in Indonesia and the number of domestic violence cases can be seen in Table 2. Correlation analysis shows that the IPG has a negative relationship with the number of domestic violence cases that occur in a province. The negative relationship shows a different direction of development between IPG and the number of domestic violence cases. The value -0.358 indicates that there is a moderate negative relationship, namely neither weak nor strong, between IPG and the number of domestic violence cases in Indonesia.

Table 2. Correlation between IPG and Number of Domestic Violence in Provinces
(National Data)

	<i>IPG 2022</i>	<i>Number of Domestic Violence 2022</i>
IPG 2022	1	-0.358
Number of Domestic Violence 2022	-0.358	1

(Data Source: Badan Pusat Statistik and Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, Processed Output)

How much influence the IPG variable has on the number of domestic violence can be seen in Table 3. Through regression analysis, the results show that the IPG variable significantly influences the number of domestic violence variables. IPG can explain almost 13 percent of the rise and fall in the number of domestic violence. This means that domestic violence is caused by multiple factors, one of which is IPG, although the percentage is small (13%). In this case, the IPG is considered as a proxy for measuring gender equality which can control the implementation of patriarchal culture in general which is excessive in the country.

Table 3. Output of Regression Analysis on IPG and Number of Domestic Violence

<i>Regression Statistics</i>	
Multiple R	0,35833275
R Square	0,12840236
Adjusted R Square	0,10116493
Standard Error	708,469602
Observations	34

(Data Source: Badan Pusat Statistik and Kementerian Pemberdayaan Perempuan dan Perlindungan Anak , Processed Output)

ANOVA					
	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>	<i>Significance F</i>
Regression	1	2366188,711	2366188,711	4,714	0,037
Residual	32	16061733,671	501929,177		
Total	33	18427922,382			

(Data Source: Badan Pusat Statistik and Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, Processed Output)

If the IPG and the number of domestic violence in a province are depicted in a quadrant plot, it will give groups of provinces based on the same characteristics, which can be seen in Figure 1. The results of the quadrant analysis show four quadrant groups of

provinces with unique characteristics in each quadrant. This is in line with Anyangwe and Mahtani's article on CNN (2023) which states that there are no truly similar patriarchal groups. This is because culture and norms are shaped by many things such as religion, language, and geographic issues.

Referring to Figure 1, the quadrant with the largest number of member provinces, namely 13 provinces, is quadrant II. Quadrant II contains provinces that have IPG with a value above the national average but the number of domestic violence is below the national average.

Quadrant I is a collection of seven provinces that have IPG values below the national average, while the number of domestic violence cases is also below the national average. In quadrant III eight provinces have IPG values below the national average and the number of domestic violence above the national average. In both groups, this could be considered to increase the IPG score so that women can be more empowered. Specifically in quadrant I, it is necessary to investigate further why even though the IPG is low, the number of domestic violence is also low, so that culture as a solution in quadrant I can potentially be applied to provincial groups in quadrant III.

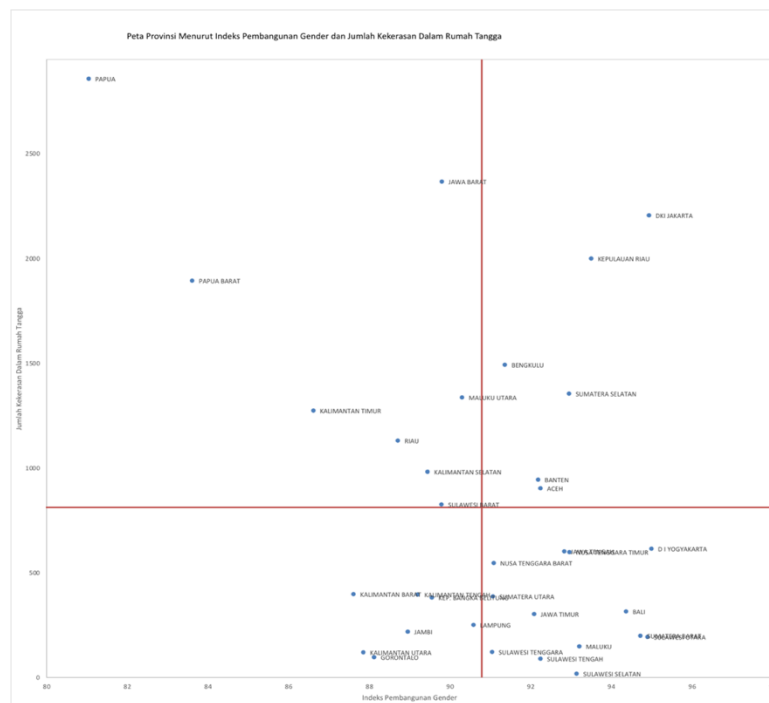


Figure 1. IPG Quadrant Plot and Number of Domestic Violence in a Province

The list of provinces according to quadrants can be seen in Figure 2. From the quadrant analysis, it was found that 55.88 percent of provinces in Indonesia had an IPG above the national average. Meanwhile, 41.18 percent of provinces in Indonesia have domestic violence cases above the national average.

In quadrant IV six provinces have IPG values above the national average but the number of domestic violence is still high. The high rate of domestic violence in this area is probably due to the high level of awareness of this form of domestic violence among women in the area. Therefore, in quadrant IV it is necessary to examine other factors that are dominant in domestic violence in the area so that strategies in quadrant IV can be focused on minimizing the number of domestic violence.

<p>Quadrant III: Papua Barat, Kalimantan Timur, Riau, Kalimantan Selatan, Sulawesi Barat, Maluku Utara, Jawa Barat, Papua</p>	<p>Quadrant IV: DKI Jakarta, Kepulauan Riau, Bengkulu, Sumatera Selatan, Banten, Aceh</p>
<p>Quadrant I: Gorontalo, Kalimantan Utara, Jambi, Lampung, Kepulauan Bangka Belitung, Kalimantan Barat, Kalimantan Tengah</p>	<p>Quadrant II: Nusa Tenggara Barat, Jawa Tengah, Nusa Tenggara Timur, DI Yogyakarta, Sumatera Utara, Jawa Timur, Bali, Maluku, Sulawesi Tenggara, Sulawesi Tengah, Sulawesi Selatan, Sumatera Barat, Sulawesi Utara</p>

Figure 2. Provincial Groups by Quadrant

It needs to be explained here that the IPG is the ratio of the Human Development Index (HDI) of women compared to the HDI of men. The IPG can be used as an indicator of creating gender equality and justice, at least in three basic human needs, namely education, health, and the economy, because these three elements are used to form the HDI. If the IPG value = 1 (100%), then gender equality has occurred, whereas if the IPG > 1 (100%), then women have received higher benefits than men in terms of education, health, and the economy in general.

In general, Indonesia's IPG in 2022 is 91.63 (Badan Pusat Statistik, 2023). This shows that gender equality in Indonesia is in good status. In general, women have achieved equality and justice in many ways with men.

From data in the education sector, the APK (Gross Enrollment Rate) at the high school level has also shown gender equality, where the female APK has exceeded the male APK for several years (Figure 3). In higher education (college) APK, women have also exceeded men since 2012. In fact, in 2022, the APK for female colleges reached 33.55%, compared to 28.91% for males.

Likewise with the composition of the number of Civil Servants (PNS). Since 2019, according to the National Civil Service Agency/Badan Kepegawaian Negara (2022), the number of female civil servants has been greater, namely (51.29%) compared to male civil servants (48.71%). Moreover, the difference in the percentage of government employees between women and men widen to 8% in 2022, namely 54% versus 46%.

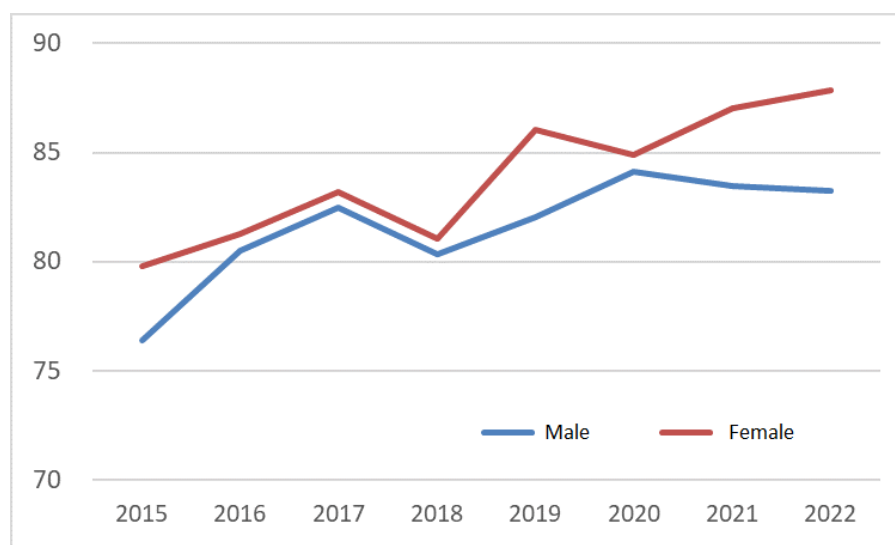


Figure 3. Percentage of Gross High School Enrollment Rate (APK) for Girls Since 2015 Has Been Above APK for Boys for All Provinces in Indonesia
(Data Source: Badan Pusat Statistik, Processed Image)

In general, from the discussion in this article, it can be seen that patriarchal culture in Indonesia has now been significantly corrected, as evidenced by the IPG figure which continues to improve and approaching 100%. Additionally, the ratio of high school's APK, college's APK, and the number of civil servants also supports this conclusion, where the percentage of women has exceeded that of men. This means that at the state level and in the development process in Indonesia, there is no longer any visible dominance of men over women. The concept of patriarchal culture in government and development in general has evolved in line with expectations.

However, what still needs attention is the practice of patriarchal culture at the family level and in grassroots community life. It is felt that the patriarchal culture in the family is still strong, where the domination of men's power over women at the family level still often results in domestic violence. This conclusion is indicated by the moderate negative relationship between IPG and domestic violence, namely when the IPG is small, the level of domestic violence is greater.

Of course, this form of relationship between IPG and domestic violence is still a general indication of patriarchal culture, because IPG itself is less comprehensive in describing the specific practices of patriarchal culture, such as whether your husband prohibiting you from continuing your education, whether your husband prohibiting you from working, and so on. Even though it is less comprehensive because there is no index that measures in detail patriarchal cultural practices in the family, this IPG can be considered as the closest/representative one. Maybe in the future, we can think about compiling a new index, namely an index of patriarchal cultural practices in the family, where the variable that can be asked of the female population (wives) is whether you are treated the same way in pursuing 1) education, 2) social relations, 3) working/enterprising, 4) expressing opinions, 5) receiving violence both physical and verbal, as well as other variables that can represent patriarchal cultural practices in society.

CONCLUSION

Patriarchal culture is a system where men have the privilege of being the head of the family and passing it on to male successors. Unfortunately, in some instances, domestic violence occurs due to excessive application of the concept of patriarchal culture. It is imperative to emphasize that patriarchal culture should not close women's access to education, economics, and social affairs so that women can also enjoy the results of development. Therefore, patriarchal culture must be reinstated with the concept of gender equality so that the privileges possessed by men do not make women's position inferior.

This research can reveal that Indonesia's IPG in 2022 signifies a positive trend, with the percentage of high school's APK, college's APK, and the percentage of female civil servants has also exceeded the percentage of men. Patriarchal culture at state and government levels, especially in the fields of education, health, and economics, has become increasingly equal. However, patriarchal culture in the family sphere still often occurs, this is proven by the still high number of domestic violence. This indication can also be seen from

the moderate relationship between the gender development index (IPG) and the number of domestic violence in Indonesia. A lower IPG can be an initial indication that there is still excessive implementation of patriarchal culture in society. However, this indication is still general, because the IPG is not a comprehensive proxy for patriarchal culture.

This study had identified four distinct quadrant groups of provinces with varying characteristics. As such, this research should be considered preliminary research, where further investigations using regional groups is deemed necessary to develop intervention formulas that are more appropriate for each region. A limitation of this study is the moderate correlation observed among the variables used to characterize patriarchal culture. In this case, even though IPG significantly influences the number of domestic violence cases, its ability to explain the rise and fall of domestic violence cases is still below 50 percent. Therefore, in future research, different variables that characterize patriarchal culture can be used. To obtain more precise data concerning patriarchal cultural practices in families and society, it is also necessary to think about creating a new index, namely the patriarchal cultural practices index.

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