

Gender Role Orientation and Marriage Adjustment as Factors Affecting Gender Role Conflict of Pastors' Husbands

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Abstract

The purpose of this research is to determine the effect of gender role orientation and marriage adjustment on the emergence of gender role conflict of pastors' husbands. This research uses a non-experimental quantitative research method and is analyzed using SEM-PLS (Structural Equation Model-Partial Least Squares). This study uses three scales, namely The Gender-role Conflict Scale developed by O'Neil, et al (1986) to measure gender role conflict, Sex Role Orientation Inventory (SROI) developed by Tomeh (1978) to measure orientation of gender roles, and The Dyadic Adjustment Scale (DAS) from Spanier (1976) used to measure marriage adjustment. The subjects in this research are husbands of GBKP pastors totaling 79 people. Based on the hypothesis testing, it is revealed that marital adjustment influences gender role conflict in pastors' husbands, whereas gender role orientation does not affect the pastor husband's gender role conflict. Researchers who are interested in examining gender role conflicts in men are expected to be able to include other variables that have not been studied in this research, such as spirituality, religiosity, coping strategies, cultural influences, etc., in order to enrich and develop the science of psychology, especially social psychology.

Keywords: gender role conflict, dyadic adjustment, gender role orientation

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Introduction

Gender role conflict is a conflict that generally occurs both in men or women, when they are unable to fulfill or carry out the demands of their gender roles in accordance to what is expected by the family, culture and environment of the community where they are in (O'Neil, 2015). Behavioral experts generally state that gender role conflict has the same source as role conflict in that there is a difference between the expected role socialization process in individuals and the roles played by these individuals (Chusmir & Koberg, 1986). This is also in accordance to what is expressed by O'Neil (2008) that gender role conflict occurs due to the socialization of rigid and limited gender roles, in which when someone performs a role that is not expected by the family or the environment, conflicts within themselves related to their gender roles will emerge. Gender role socialization which requires men not to show fear, weakness, vulnerability, to be strong and able to face challenges, to be leaders, and be responsible for their personal and family lives, to be able to

control their wives and children and keep their distance between themselves and their parenting duties and domestic work, in fact can have a negative impact (Farrel, 1975). These negative effects include stress, depression, drug use, heart attacks, alcohol consumption, and suicidal ideation (O'Neil, 2015).

In addition to the above, patriarchal cultural values according to Adler (in O'Neil, 2015) also contribute to the emergence of problems in men. The statement was outlined in the theory of masculine protest which was one of the first psychological constructs about masculinity. The philosopher Arthur Schopenhauer (in O'Neil, 2015) also agrees that the difficulties experienced by men in the past and present are due to gender role conflict from the influence of patriarchal culture. In addition, the demands of patriarchal culture as an agent in the socialization of gender roles also play a role in shaping men to become strong individuals in various ways (Williams and Best, in Courtenay, 2000).

The husbands of pastors at the Protestant Karo Batak Church (GBKP) who in this study come from the Karo tribe, in general also experienced the same demands as the demands of men from Patriarchal culture in general. The patriarchal culture found in the Karo tribe requires men to be in a higher position than women (Tarigan, 2009). Karo culture also considers that doing work which is considered inappropriate according to the gender can reduce the dignity of a person, especially men (Bangun, 1981). However, the ideal conditions expected from patrilineal culture for men, generally tend to be realized less when a man marries a pastor. As the husbands of the Lord's servants, they also have a great responsibility to support the ministry of their wives. Where in this case, the husband is expected to show care and concern for the congregation, the church environment and the surrounding community where his wife serves. Besides that, the husband is also expected to be able to support his wife's ministry in accordance to his gifts or talents, equip himself to support his wife's ministry in the spiritual and daily life, remind his wife that as a servant of God, she needs to carry out her ministry well in the congregation, not interfere in or regulate the work of his wife's ministry, and does not become a stumbling block in the service of his wife (PPWG GBKP, 2014). In addition, the location of the service of the wife who moves about every few years requires the husband to be ready when she is to be transferred by the Head Office. This is what causes the husband to tend to not be able to work permanently in a particular field and sometimes must even be willing not to work because he decided to participate in the service of his

wife. Conditions where the husband finds difficulty to actualize and develop himself in jobs that are in demand, tend to put the husband in an unpleasant situation and dilemma. The above condition is not easy for the pastor's husband, especially in carrying out his gender role in accordance with the demands of culture and society.

In addition to the conditions that have been stated previously, the service of the wife (as a pastor) which is very common, causes the wife to not be able to carry out her role maximally as a mother and also a wife. Thus, the demands to be able to manage children and household chores such as cooking or taking care of the household must be done by the husband. This unbalanced condition often brings its own problems for the husband. In this case, the husband is required to leave his ego as a man and be willing to help carry out domestic duties to support the ministry of the wife as a pastor in the church. Based on the results of the interviews conducted with a number of pastors' husbands, it was found that these conditions tend to cause husbands to feel ashamed, worthless, and inferior because they cannot carry out their gender roles in accordance with their own or community expectations (Brahmana *et al.*, 2018) . This contradiction then leads to gender role conflict in the pastors' husbands.

Gender role conflicts in men generally can also occur during gender roles transitions or when facing difficult developmental tasks in their lives (O'Neal & Egan, 1992b). Gender role transition is an event/condition that can change or oppose men's assumptions related to their gender roles that results in the emergence of gender role conflicts (O'Neal & Egan, 1992b; O'Neil *et al.*, 1987; O'Neil & Fishman, 1992). Some examples of situations related to the transition of gender roles in men include puberty, marriage, fathering, or losing a loved one. The transition condition is also experienced by the pastor's husband which results in a change of his gender role. Gender role tasks that were never done before entering marriage and becoming a father, eventually change over time especially when having children.

Conflicts which arise in the husband when dealing with the role he is playing are generally also influenced by the husband's perspective or belief on how normal the roles are. Individual beliefs on performing the normal roles of men and women in fulfilling family and work responsibilities are commonly known as gender role orientation (Bird *et al.*, 1984). Gender role orientation is seen as a continuum from traditional gender roles (which views the roles of men and women as two different

and separate things) to non-traditional gender roles (which are characterized by flexibility in the division of male and female roles). According to O'Neal & Egan (1992), traditionally oriented men will experience gender role conflict when carrying out roles that are contrary to their gender, where it is characterized by inner conflict or inner turmoil. This is consistent with the research results of Mintz & Mahalik (1996) who found that men with traditional gender role orientation generally had the lowest score on non-traditional orientation and the highest score on gender role conflict, while men who are willing to share roles, generally does not have a very traditional gender role orientation, thus they do not experience gender role conflicts.

The difficulty for men to change the orientation of their gender roles in marriage or family life causes the transition to produce high levels of stress which can ultimately lead to divorce (James & Wilson, 2002). Marriage according to Wimalasena (2016) is defined as a personal relationship between men and women as well as biological relationships for intercourse and reproduction. Marriage generally involves the allocation of rights and obligations between the two parties which is expressed in an agreement. Entering the marriage stage is not something that is easy for many people because it requires mental preparation, economic preparation and so forth. According to O'Neil (2015) marriage is a transitional period for individuals to go through life. During this transition, individuals will generally face a lot of changes which require them to be able to adjust well in their married life. If it is not anticipated and given attention, it can cause problems and lead to conflict.

Hurlock (1991) stated that marriage adjustment is a process of adaptation between husband and wife, where the husband and wife can prevent and resolve conflicts through the process of adjustment. The union of two individuals with different personalities, cultural backgrounds, caregiving and the environment in which they were raised naturally brings a difference in the outlook and attitude of the individual. Thus, marriage adjustment is the right step to bring happiness and satisfaction in marriage (marital satisfaction).

According to Lasswel & Lasswel (in Dewi and Basti, 2008) marriage adjustment is a continuous process to accommodate the needs, desires, and expectations of each other to achieve happiness in the relationship. This of course does not always run smoothly, because in marriage, many things that happen are not in accordance with the wishes and demands expected by each individual.

According to McGonagle (in Sears, 1994), in married couples, conflict is a condition that is common. Scanzoi (in Sadarjoen, 2005) stated that areas of conflict in marriages include several issues and the ones that often arise are on finance (acquisition and use), children's education (e.g. number of children and instilling discipline), friendships, extended family relations, recreation (type, quality and quantity), activities that are not approved by the partner, communication, and the division of tasks in the household. However, according to Arond & Pauker's research results (in Olson & DeFrain, 2003), the division of household tasks is a major problem that often causes conflict. The division of tasks in the household is not a trivial problem, especially for men (Mintz & Mahalik, 1996). Men who come from families who uphold the values of masculinity, generally will tend to experience difficulties when dealing with domestic household tasks.

This is in line with the results of research conducted by Mintz & Mahalik (1996) where men who still adhere to the principles of traditional gender roles generally tend to stay away from household domestic duties and let their wives to take a part. These role demands are considered heavy because this is likely to lead conflict with the understanding and the culture in which men are raised. What the pastor's husband felt was in accordance with the statement of Olson & DeFrain (2003) which stated that the difficulties experienced by couples in marriage were because they generally tended to be idealistic. The demand for this role is heavy because it is contradicted with the culture in which men are raised. What the pastor's husband felt was in accordance with the statement of Olson & DeFrain (2003) which stated that the difficulties experienced by couples in marriage were because they generally tended to be idealistic. O'Neil (1982) in his Masculine Mystique theory states that men generally want to be superior and successful than women, especially in jobs or careers. Men prefer their role as main breadwinner and provide for household needs, while women are more expected to play roles in household chores, child care and husbands. By referring to this theory, the roles that must be played by the husband of the Pastor generally cause difficulties for them to adapt and adjust to their marriage. This then becomes the cause of internal conflicts related to the gender roles it plays.

The interesting thing about this research lies in the lack of research related to gender role conflicts in Indonesia, while it is still being carried out in various countries in the world. In addition to the dominance of ethnic groups in Indonesia that adhere to the patrilineal kinship system and consider its severe impact on men, this research is deemed important and necessary, especially for pastors'

husbands. The importance of the husband's role in the pastor's ministry to the congregation and also the church as an organization is another important reason for this research.

There are 2 hypotheses in this research:

1. Gender role orientation affects the gender role conflict on GBKP pastors' husbands.
2. Marriage adjustment affects the gender role conflict on GBKP pastors' husbands.

Method

Type of research

This research is a correlational research with a quantitative approach. Quantitative approach according to Creswell (2013) is an approach that aims to measure the relationship between variables, where these variables can generally be measured using instruments, so that the data obtained can then be analyzed using statistical procedures. The variables to be examined in this research are divided into independent variables (gender role orientation and marriage adjustment) and dependent variables (gender role conflict).

Research subject

In the initial stage, before conducting the research, researchers first looked for the telephone number of female pastors from the human resources section of GBKP. After obtaining the telephone number, the researcher then contacted the female pastor to connect her with the pastor's husband. After obtaining approval from the husband to be involved in this research, the researchers sent a questionnaire in several ways, through an online questionnaire (google form), email and a printed questionnaire according to the request of the pastor's husband. This was done because not all Pastor services areas were facilitated by an internet network so that sending documents was done by post.

The subjects of this research are the pastors' husbands of the Protestant Karo Batak Church with the characteristics of: has been married for at least 1 year, has at least 1 child, comes from the Karo tribe, a member of GBKP since before marriage and is not an active pastor, both within and outside GBKP. Based on the characteristics of the research subjects, the total population of pastors' husbands in GBKP is 119 people. Based on the population above, to determine the number of samples in this study, researchers used the formula from Slovin, namely:

$$n = \frac{N}{1 + Ne^2}$$

Where:

n is the sample total

N is the population total

e is the error tolerance limit of 5%

Based on the Slovin formula, the number of samples in this study amounted to 92 people. However, due to the limited population and research subjects that have been included in the trial of measuring devices (try out measuring devices) which are 40 people, the research subjects who could be involved in this study are 79 people.

Data collection technique

The selection of instruments in this study is also based on the similarity of basic theories and conceptual definitions as well as operational definitions that exist for each variable in this study. After finding the appropriate instrument, the translation was carried out from English to Indonesian by the translator. After finding the appropriate instruments, the translation stage from English to Indonesian was carried out by the translator. After that, the researcher asked the willingness of 6 subject matter experts to evaluate the measuring instrument. Of the six subject matter experts, 3 people evaluated the instrument of gender role conflict and gender role orientation, while 3 others evaluated the instrument of marital adjustment. After getting feedback, the instruments then corrected according to the input from the subject matter expert and reproduced and distributed to research subjects according to the predetermined characteristics.

The data in this study were collected through several scales measuring the three research variables, namely:

a. Gender role conflict:

This variable is measured using The Gender-role Conflict Scale developed by O'Neil., et al (1986) and has 37 items. This scale consists of 4 related indicators that can measure conditions of gender role conflict experienced by men, namely Restricted Emotionality (RE), Restrictive Affectionate Behavior Between Men (RABBM), Success/Power/Competition (SPC) and Conflict

Between Work and Family Relations (CBWFR). Based on the test results of measuring gender role conflict using Lisrel 8.50, it is known that the reliability of this instrument is 0.723. The following is an example of an item on the gender role conflict scale: *a man always deserves to be respected by his wife and children; it is rather embarrassing for a man to have a job that is usually done by women; a man should remain strong when faced with problems.*

b. Gender role orientation

The scale that will be used to measure the orientation of the subject's gender roles is the Sex Role Orientation Inventory (SROI) developed by Tomeh (1978). This inventory scale contains 28 items measuring four dimensions of gender role orientation related to family life, namely non-traditional wife-mother (NTWM), non-traditional husband-father (NTHF), problematic husband-wife (PHW) and equality of husband and wife (EHW). The reliability test results of the gender role orientation scale show that the reliability value of this scale is 0.670. The following is an example of the items on the gender role orientation scale: *when the wife is working, the husband must also share the same responsibilities related to childcare; Married men must be able to balance their family responsibilities and work; In relation to the principle, a man and woman who live together must share the work in the household equally.*

c. Marriage adjustment

The marriage adjustment variable is measured using the Dyadic Adjustment Scale (DAS) from Spanier (1976) which contains 32 items. This scale consists of 4 components, namely dyadic consensus, dyadic cohesion, dyadic satisfaction, and affectional expression. The results of the reliability test of the marriage adjustment scale show that the reliability value of this scale is 0.7425, with sample items as follows: *how often do you or your partner leave the house after a fight ?; Have you ever regretted getting married ?; How often do you and your partner fight?*

Data analysis

The collected data will be analyzed using SEM-PLS (*Structural Equation Model-Partial Least Squares*). In this study, PLS was implemented to determine the effect of independent variables on the dependent variable using Smart PLS 3.

Results

Research subject description

Based on the results of the research, it was found that the age of the research subjects ranges from 27 to 58 years with an average of 38.5 years. The education level of the research subjects varies from Elementary School (SD) to Bachelor Degree (S2), where the majority of research subjects are at the Undergraduate level (S1). In general, the jobs of the research subjects are generally quite diverse. Some work as entrepreneurs, private employees, civil service staff (PNS), general practitioners, teachers, farmers and some even do not work when accompanying their wife. Based on the results of the statistical tests, it was found that the majority of jobs of the research subjects are self-employed (39,2%). The number of children owned by the research subjects ranged from 1 to 4, with the majority having 2 children (62,0%). The marriage age of the study subjects ranged from 1 to 30 years, and in general the average marriage age of the subjects was 10 years.

Descriptive analysis and research result

Descriptive analysis is one of the analysis techniques that serves to find a picture of a data (Ghozali, 2014). This technique is not intended to test the research hypothesis but is used to present data accompanied by statistical calculations in order to clarify the state or characteristics of the data to be processed using the SPSS program. The variables in this study consists of 3 variables, namely gender role conflict, gender role orientation, and marriage adjustment. All variables in this study were measured using a Likert scale and analyzed with the help of an SPSS software.

The results of the statistical calculations show that the mean of gender role conflict is 89.10. Based on the results of the mean, it is known that in general, gender role conflict in the GBKP pastors' husbands is in the medium category. From the four gender role conflict scale indicators, it was found that the highest mean is at SPC with 35,53 followed by RE with 21,58, RABBM with 15,87 and finally CBWFR with 12,73.

Statistical test results show that the mean of the gender role orientation variable is 51.88. This illustrates that the gender role orientation of GBKP pastors' husbands is in a high category. The high category in this case indicates that in general, the orientation of gender roles in the pastors' husbands is non-traditional. Based on statistical test results, it can be seen that the indicators that

have the highest mean are non-traditional wife-mother (NTWM) of 18.18 followed by equality in marriage of 12.00, problems of husband and wife of 11.93 and non-traditional husband/father of 9.75.

Statistical test results show that the mean of the marriage adjustment variable is 88.30. This illustrates that the marriage adjustments owned by GBKP pastors' husbands are in the high category. The high category in this case indicates that in general the GBKP pastors' husbands can adjust to their marriage. Based on the results of the statistical tests, it can be seen that the indicator that has the highest mean is the dyadic consensus of 46,66582 followed by dyadic satisfaction of 20.34, dyadic cohesion of 13.16 and the affectional expression of 8.21.

Results of data analysis

The results of the analysis of research data using Smart PLS are carried out through several stages, namely the validity test, the reliability test, and the hypothesis test.

The validity consists of 2 types, namely convergent validity and construct validity. In convergent validity, the indicator is said to be valid if it has a loading factor value greater than or equal to 0.5 or has a value of $t > 1,96$. From the test results using the Smart PLS, it was found that only 1 indicator has a loading factor value below 0,5 which is the indicator of marriage adjustment variables, namely non-husband-father (NTHF). Thus, this indicator must be erased/removed. From the results of retesting the convergent validity, it was found that all indicators have factor loading values above 0,5 (see Figure 1).

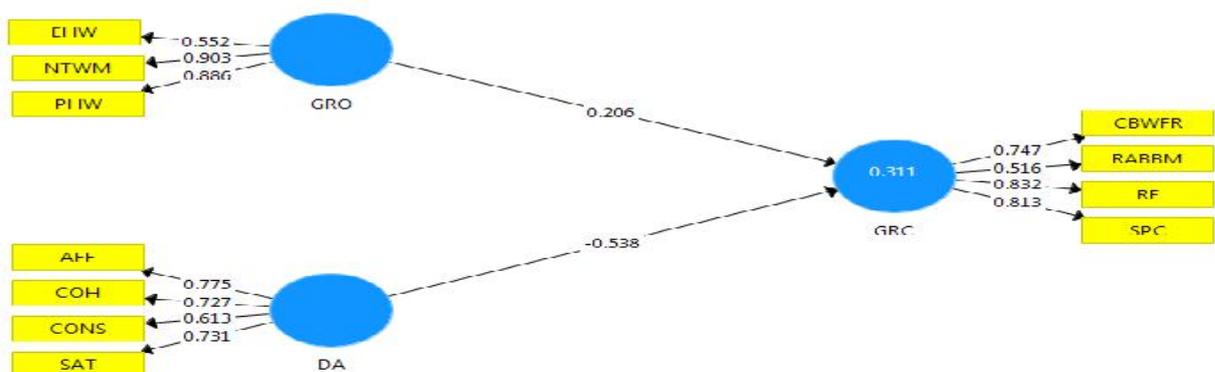


Figure 1. Gender Role Conflict Research Outer Model

Whereas, the construct validity can be found through the Average Variance Extracted (AVE) value, which is the value that indicates the magnitude of the indicator variance contained by the latent variable. The construct is said to have a good construct validity if the average variance extracted (AVE) value is above 0.5 (Ghozali, 2008). The results of data analysis show that the AVE values for these three variables are above 0,5 where the AVE value for gender role conflict is 0,545, gender role orientation is 0,635, and marriage adjustment is 0,510.

Construct reliability is measured by the value of composite reliability. The construct is considered reliable if the composite reliability value is higher than the alpha coefficient (Raykov, 2001). Cronbach's alpha measures the lower limit of the reliability value of a variable. In this case, the value of alpha or composite reliability must be greater than 0.7, although the value of 0.6 is still acceptable (Hair et al., 2006; Hartono and Abdillah, 2014: 62). From the reliability test results above, the Composite Reliability value > 0.7 is obtained, where gender role conflict is 0,823, gender role orientation is 0,834 and marriage adjustment is 0,805. Thus, it can be concluded that all variables are reliable.

Hypothesis testing is done by comparing the calculated t count of the PLS output with the t-table. The testing criteria with an alpha significance level of 5% are determined as follows:

1. If t count $>$ t table, which is more than 1.96, the hypothesis is accepted
2. If t count $<$ t table, which is less than 1.96, the hypothesis is rejected

Table I
Testing of the Direct Effect Between Variables

Connection Between Variables	Original Sample (O)	T Count/ Statistics (O/STDEV)
Gender Role Orientation ->Gender Role Conflict	0.206	1.344
Marriage Adjustment ->Gender Role Conflict	-0.538	6.887

The results listed in the table above can be interpreted as follows:

- a. The t count from the orientation of gender roles to gender role conflict is 1.344. This value is smaller than the t table value of 1.96, thus, there is no significant direct effect of gender role orientation on gender role conflict.

- b. The value of the t count from marriage adjustment to gender role conflict is 6.887. This value is greater than the t table value of 1.96, thus, there is a significant direct effect of marriage adjustment on gender role conflict.

Discussion

In general, the main finding in this research that has proven to be strong in influencing gender role conflict is marriage adjustment, while gender role orientation does not affect the emergence of gender role conflict in the pastors' husbands. The results of the statistical analysis in this study found that t count on this hypothesis $\geq 1,96$. This means that marriage adjustment significantly influences the gender role conflict of the GBKP pastors' husbands. Whereas, the coefficient that is negative can be interpreted, that the higher the marriage adjustment is, the lower the gender role conflict. Conversely, the lower the marriage adjustment is, the higher the gender role conflict.

According to Lasswel & Lasswel (in Dewi and Basti, 2008) marriage adjustment is an ongoing and continuous process in marriage because there will be many changes experienced by individuals as long as the marriage lasts. These changes certainly do not always run smoothly. There will be times when disagreements, disputes, and even conflicts occur. Conflicts that often arise are around finance, children's education, relationships with other people or extended families, activities desired by spouses, communication and division of tasks in the household (Sadarjoen, 2005). This is also consistent with the results of Arond & Pauker's research (in Olson & DeFrain, 2003), that the main problem often faced by newly married couples is around roles or household chores.

The division of tasks in the household is not something that can be considered trivial, especially for men (Mintz & Mahalik, 1996). The division of tasks in the household is generally difficult for men to uphold their masculine values or traditional gender role principles. They will generally tend to stay away from household domestic duties and allow their wives to take part (Mintz & Mahalik, 1996). This also happens to the pastors' husbands. In the Karo culture, men are generally socialized on their clan identity since childhood, thus, they are directly and indirectly formed and prepared to be the head of the family and the main breadwinner (Bangun, 1981). Therefore, if a man does work that is deemed inappropriate according to his gender, it will reduce the dignity and respect of others towards him.

Matters conflicting in gender roles will generally bring their own difficulties in marriage life (Olson & DeFrain, 2003). Husbands find it difficult to adapt to the demands of gender roles that are contrary to what is expected by the environment and culture where he is. It is also in accordance with what has been said by Olson & DeFrain (2003) that marriage is the most difficult life transition faced by many couples because it requires a process of adjustment between partners. If the adjustment process does not run smoothly, problems will generally arise and bring negative impacts such as the emergence of gender role conflicts.

Based on the results of the statistical tests, it was also found that there is no significant effect of gender role orientation on gender role conflict in GBKP pastors' husbands. This provides a new finding where in previous studies it was found that gender role orientation in general influenced the emergence of gender role conflict in men, especially those who have traditional gender role orientation (Bird et al., 1984). The results of this study also illustrate that the pastor's husband's gender role orientation is non-traditional, so that carrying out household duties and caring for children tends not to affect the emergence of gender role conflicts. The non-traditional perspective that the pastor's husband has is influenced by the husband's understanding of the wife's many ministry duties so that the husband is willing to help his wife in managing household duties. In addition, the results of the above research also show that the highest mean is found in non-traditional indicators of wives and mothers. This illustrates that in general, the GBKP pastors' husbands support the non-traditional gender roles of the wife and mother to work outside the home, to make decisions and so forth.

This of course contradicts the patriarchal cultural values which exist in the Karo culture, where men who carry out women's tasks are generally considered inappropriate and this can reduce or decrease their dignity (Bangun, 1981). However, the difference between what is expected by Karo cultural values and what is experienced by the husbands of GBKP pastors can give an illustration that the demands or real conditions that occur can cause a shift in these cultural values. The high demand of the wife's service to the congregation as well as the moral responsibility that exists in the husband to help the wife's ministry gives strength to the husband, who although tends to experience gender role conflict, is quite able to change the orientation of his gender role from traditional to non-traditional. This is also evidence that the GBKP pastors' husbands are generally willing to meet the church's expectations to support the ministry of their wives as pastors.

One of the limitations in this study is related to the very specific characteristics of the sample, which makes the total population limited so it is difficult to make generalization. The suggestion for the next research is to include other tribal churches in Indonesia. With the participation of other churches in this study, the condition of the pastor's husband related to the gender role conflict variable can be more visible.

Conclusion

Based on the results of the hypothesis testing, it can be seen that the variable of marriage adjustment influences the gender role conflict experienced by the husband of the pastor, while the gender role orientation variable does not affect the gender role conflict of the GBKP pastors' husbands.

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