The Need for Reconstruction of Family Domestic Duties Based on Equality Facing the Digital Technology Era

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ABSTRACT: This study analyzes household problems amid the advances in digital technology civilization. The impact of digital technology covers broad aspects of human life, making it a necessity. Humans take advantage of digital technology facilities to meet their needs effectively and efficiently. However, technology brings negative aspects, such as changes in behavior, lifestyle changes, and communication patterns that characterize society's social systems. Furthermore, there are shifts in relationships patterns between parents and their children, as well as from spiritual (fitrahwi) to patterned bonds with digital mechanisms. This problem needs to be solved by reconstructing domestic family duties based on equality norms. The orthodox-conventional approach restructures and modifies family management by considering religiousness, family psycho-social, and socio-culture based on moderation and humanistic justice promotion. Reconstruction is the rearrangement of the family management system by combining constructive old patterns with modern elements. As a result, the family acquire resistance to face the wave of technological civilization.

KEYWORDS: Reconstruction, Parents Domestic Duties, and Digital Civilization

INTRODUCTION

The family is the smallest unit in the social system, though it is the human community's base and a determinant of stability and progress (Tabbarah, 1993). This shows that the family has a fundamental role as part of the social system. A stable and quality family contributes to social harmony, while a weak family leads to social conflict.

External changes caused by advances in information technology have implications for the family situation, including expectations and ethics. Today's families are increasingly open and responsive to using information technology. However, this technology is expected to bring positive values in family management, be used for the repertoire of education, science, religious activities, and other aspects. Therefore, digital technology does not change its function in reducing family ethics.

Humankind is in the information technology ecosystem phase. Technology sophistication modifies human activities with an ethos of effectiveness, productivity, accuracy, and psychological satisfaction. The implications of this sophistication scope are the generation of broad and substantial spectrums. The broad spectrum includes the human activity dimensions using these technological facilities. Therefore, it shifts human activity patterns from using human resource-based to digital internet-based technology facilities. On the other hand, substantial spectrum, due to its implication scope, changes human viewpoints, life attitudes, and behavioral patterns.

Digital-technology sociologically offers a new culture in terms of communication, social interaction, and socialization. Consequently, humans have a virtual realm as a new platform for their existence, and the impact on information technology artificial space (cyberspace) facilities has 3 levels. First, the individual has fundamentally changed their understanding of self and identity. Second, the inter-individual level has created virtual social relations of interdependence and interconnectedness. Third, the community level has created a collectivity model of social life in an imaginary space, not in a visible territory (Amir: 2012: 147).

Information technology encourages more open social spaces for women through the transfer of tolerant views, moderation, social egalitarianism, and positive society response. Therefore, women experience social education through technological media, evident in the growing awareness of ethos-humanism as a foothold in social life.

More open social spaces provide opportunities for women to actualize their capacities and abilities, increasing their competence. Technological advances, such as the internet, make women value skills more than gender (Umar, 2001: 1). As a result, they no longer face the challenge of masculinization for activities outside their domestic duties. The social attitude of society provides benefits for women to receive recognition and legality of their rights based on equality and justice.

Technology also functions negatively as a forum for exploitation, violence, commercialization, and sexual transactions against women. This shows that from a socio-cultural perspective, women face a dilemma. The social system has not prepared a control tool to protect women, though their social involvement is vital for progress.

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The next dilemma is that when women focus too much on social roles, they neglect domestic family duties. On the other hand, family problems are becoming complex due to advances in digital technology. This includes the lifestyle phenomenon with a high dependence on network-based technology products. Therefore, family members are sometimes psychologically infected with strong personal egos and do not care about their surroundings. Furthermore, women's social orientation should be built based on balance, not neglecting their primary duties and family responsibilities.

The ethos of humanism developing in society is expected to be transmitted to the family environment. Therefore, family management is fostered based on equality and partnership. This is because the management involving the father and mother as partners produces better results when they support each other (Sri Lestari, 2018: 67). A strong foundation of civilized children education is needed before they socialize in a social environment.

This article examines the need for an equality-based reconstruction of domestic family duties to deal with the information technology impact. The problem identification includes the digital information technology impact on behavior, attitudes, social relationships patterns, and the family environment. Therefore, family management requires adjustments to new conditions to maintain their duties. Increased opportunities for women to play a role in social space means their domestic duties should be optimally empowered, but this is often neglected. Also, equality-based family management is indispensable, meaning that the family function should continue as the foundation for civilization.

METHOD

This research traces and examines the scientific literature as a reference source, while the review process helps to understand the issues related to the subject.

A study of scientific literature, such as books and articles, is always based on two main things. First, the thought built follows a deductive syllogism involving specific things, or inductive, which involves descriptive generalization. Second, ideas are constructed coherently and consistently to build a whole thought.

The study approaches include gender, socio-cultural, as well as religious and educational analysis. Gender analysis helps in obtaining a clear understanding of equality norms. The socio-cultural analysis helps in understanding the objective reality of society's equality relations. On the other hand, religious analysis is needed to obtain a conception of religious doctrine on the dignified male-female relationship. Finally, educational analysis is needed to explain the gender conception from an academic perspective.

THEORETICAL DISCUSSION

1. Digital Technology

Humans continuously carry out technological engineering to creatively color and give pattern to their civilization. After passing through several civilization history trajectories, humans now enter a social system period with an artificial civilization and a virtual world.

Cyberspace has transferred political, social, economic, cultural, spiritual and sexual human activities from the real world into an artificial substitution. As a result, anything carried out in the real world is able to be performed artificially in cyberspace (Yasraf Amir Piliang, 2012: 145). Artificial substitution is cyberspace used by humans to carry out activities and cultural construction in the form of modified imaginative thoughts.

Artificial space is very different from the real human world because every social contact, communication, interaction, and exchange all take place in a virtual space. According to Alfred Schutz and Thomas Luckman in (Yasraf Amir Piliang, 2012: 146), the artificial world is created by humans for their cognitive awareness to engage in fantasy objects internal to the mind.

Digital technology affects human work ethic, including efficiency, effectiveness, and productivity. It also has psychological benefits for humans, such as optimism, motivation, expectations, and creativity. Furthermore, various available digital devices, such as Google and Wikipedia, are used as a window to science and civilization. Educational staff, including qualified lecturers, teachers, counsellors, facilitators, *widyaswara* (civil servant), and students, quickly find the necessary teaching materials (Muhasin, 2017: 56).

Digital technology also has negative effects, such as being a forum for women's trade, as well as spreading an anti-culturist attitude that is ethically and religiously deviant. Negative impacts emerge as a threat to social-ethics, facilitated crime, online games that damage the youth's mentality, pornography, and copyright infringement (Wawan Setiawan, 2017: 2). Moreover, this technology increases lies and slander in daily human interactions.

2. The Family as the Smallest Social Unit

The family is the smallest social unit comprising fathers, mothers, and children that are interconnected, influencing one another and creating social interactions (Ulfiah, 2016: 3). Social interactions are based on a close emotional bond between family members.

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In Islamic teachings, the family is an institution built on the marriage contract as a sacred foundation to form the *sakinah-mawaddah-wa-rahmah* family (Ulfiah, 2016: 62). The *Sakinah* family is a picture of a harmonious household, full of calm and coolness. All the rights and obligations of family members are fulfilled harmoniously based on family norms.

The husband-wife relationship is regulated by the rights and obligations manifested in domestic duties. Rights and obligations must be fulfilled in a spirit of complementarity and necessity between husband and wife, creating a harmonious domestic duty relationship. In the end, harmonious relationships create a physically and psychologically healthy family.

The opposite of these relations is a discriminatory relationship pattern. In a family with this typology, husband and wife's rights and obligations do not run normally. Husbands often place their rights and obligations to be authoritatively dominant over their wives. This means that family management based on masculinization culture allows husbands to exploit their wives. As a result, the family becomes unable to conduct parenting and religious functions properly.

The family is characterized by 4 factors as the smallest unit in the social system. First, a social environment with close relations and family members consisting of father, mother, and child. Second, there is role distribution and arrangement according to the position of each family member. Third, norms and traditions are the basis of family management and the regulation of harmonious relations among members. Fourth, parenting and educational roles indicate the existence of authoritarian, liberal, and democratic family typologies.

The democratic typology is the most appropriate to serve children's educational needs by enhancing the freedom to socialize and understand family norms. Therefore, every parent must transfer life values to their children through education (Sri Lestari, 2018: 87)**.**

3. Family Domestic Duties

Domestic duties are mandates and responsibilities related to family internal affairs fully burdened on women. The family arrangement is a typology that suits women and unsuitable for men. However, this view is very wrong and puts women in an intimidating position.

The implementation of domestic family duties and social roles uses the feminism and masculinization symbolizations, respectively. This deviation is caused by the impact on the subjective understanding of gender relations, socio-culture and religion, which is always reinforced. Domestic duties are synonymous with women, and all household matters are their responsibility. They always receive a dominant family role, including serving men.

Family domestic duties require contributions from the husband and wife, which becomes useful in streamlining the children parenting patterns. According to Stephen R. Covey (2010), family leadership based on principles includes the following 4 prominent roles. First, it is spiritual and requires a conscience to gain enthusiasm and direction. Second, mentorship is social-emotional, and one requires self-awareness to be kind to others. Third, being a manager is physically enforced by free will to manage time and life. Fourth, becoming developmental or thought educators requires imagination as a guide for seeing the future.

The exact role embodiment is that the family should be a healthy and harmonious environment for the child. Also, the child's formation comes from religious, ethical, and socio-cultural values. The parents' behavior patterns must manifest psychological conditions and children's needs. Additionally, the children's formation is an experiential educational process. Therefore, it is necessary to develop quality family joints to minimize the negative social environment's influence (Ahmad, Mubarak: 2019).

4. Equality-Based Task Reconstruction

In English, the root word reconstruction means reconstructing. According to Muhmidayeli, in the educational philosophy context, reconstructionism is a stream that overhauls the old order builds modern cultural life patterns (Muhmidayeli, 2017). The situation in the family environment is questionable, whether it aligns with changing social circumstances. Social progress causes changes in relationship patterns, children treatment, as well as educational approaches and methods. Furthermore, changes in children's attitudes and behaviors make them use social media in expressing themselves and their identities.

The reconstruction of domestic family duties requires strengthening based on equality. Domestic duties should no longer be a burden only to the wife, placing them subordinate with all the negative labels attached. The basic principle of equality is that husband and wife are complementary subjects responsible for family continuity and child fostering.

The husband's involvement in domestic duties does not mean ignoring the maternal characteristics needed by the child. Furthermore, the mother remains a central figure in the closeness of the emotional bond with the child. As a psychoanalytic theory, Sigmund Freud (Ulfiah, 2016) stated that childhood experiences primarily determine the initial development period. In this period, children are in the satisfaction level phase, which affects their future development. Therefore, its fulfilment is dependent on the mother as an essential person.

Children need a maternal atmosphere to live out their developmental years. In the aspect of communication and psychological relationships, mothers are able to channel the elements of love that satisfy their children. Because psychologically, the child feels the emotional value of the mother's closeness and gentle hug. Such a specification relationship does not exist in the

father because their biological structure is different from the mother's. On the other hand, mothers provide love and have maternal hormones that determine their behavior and role towards their children (Ulfiah, 2016).

The father's masculine dimension is still necessary for complementing and adding to the knowledge of the child's formation. Therefore, the role polarization between father and mother should be avoided or transformed into task synergy to integrate feminine and masculine characteristics. From a religious perspective, both parents share joint and equal responsibility for guiding the child to success, not unilaterally borne by the mother. Since children are a mandate from God, both parents should be responsible and maintain and convey the mandate (Anas Salahuddin, 2011).

The husband's indifference to family matters negatively affects the harmonious relationship between mother and child. Ulfiah, M. Si wrote that the Chairperson of the Child Protection Commission (Seto Mulyadi) stated that 80% of Perpetrators of Domestic Violence (KDRT) against children are mothers. However, it is not solely the mother's fault but also the father's contribution and ignorance in family building (Ulfiah, 2016).

Families should experience empowerment in line with the increasingly advanced situation. The old norms of family relationship regulation regarding the husband and wife's positions require adjustments to the current conditions. This means the wife does not become subordinate forever. On this basis, domestic tasks' reconstruction is indispensable, and the family is able to solidify its duties as the primary and first educational institution. The following are family issues that require reconstruction:

First, structuring the structural aspects to maintain family continuity. Its component is the family as one socio-cultural system that accepts humanist values. Structuring breaks down the roots of family conventional orthodox views towards a more moderate one. Furthermore, it strengthens the care and internal togetherness of the family to maintain its integrity.

Second, structuring the norm aspects. Family management relying on old unilateral norms has reduced the relationship harmony to an unhealthy situation in two ways. First, interpersonal relationships between family members allow the husband to be dominant. Second, the family masculinization pattern triggers various excesses that are detrimental to women. For instance, the wives' rights are limited, equality is neglected, and wives are made the subject of family problems. For that reason, family norms need to pay attention to the psycho-family, socio-cultural and religious dimensions. The 3 of them should be a reference for the transformation of family norms.

Third, structuring care aspects because parenting requires adjustment to changes in children's attitudes and behavior. As a result of information technology sophistication, everyone is sometimes busy communicating with the virtual world. This results in selfishness, indifference to the surrounding environment, and more time spent socializing with the virtual world. Furthermore, the relationship with human emotional bonds diminishes and is replaced by mechanical and technological boundaries. As a result, these symptoms develop into family problems. For children or other family members, the domain is a time to surf in cyberspace with various objects. Therefore, structuring childcare patterns is essential, in which husband and wife should be the perpetrator subjects of education, accompanied by their respective duties. The considerations in this process include communicating reciprocally and persuasively, as well as education, focusing on children's needs and potential. Other factors include controlling the psychological dimension and encouraging children to plan and organize their activity time.

Parenting optimizes children's potential and needs to be accompanied by parents' awareness and responsibility (Sri Lestari, 2018). The parenting patterns and children's expectations vary depending on the parent's perception of their children's position and future. The parenting styles include care based on a religious atmosphere, as well as the orientation of developing children's potential intelligence and skills. Moreover, there is the care with a pragmatic orientation, in which children are to assume the role to overcome the family economy quickly.

Parents face increasingly complex challenges in today's digital era. Since children experience reductive behavior patterns towards family values, they tend to follow digital technology's working mechanisms. As a result, this increases dependence on social media. In dealing with such behavior, parents need reciprocal attention that contributes to each other between husband and wife. Husbands should no longer be ignorant of their children's education by giving full responsibility to their wives. Instead, they need to provide mutual stimulation and reinforcement, making the family an institution with strong values in developing the child's personality.

Masculinity and feminism are only different in terms of typology and do not indicate the inherent domestic role. The husband is favored and given a dominant role in the family, while the wife is labelled with a subordinate role. The ultimate real vision is that the domestic duty of the family is based on humanistic equality. This means that role discrimination results in family dehumanization.

The family is responsible for preserving the values of mutual protection and care, equality, justice, integrity, as well as mutual love, encouragement and motivation. These values are useful in eroding ego-centric traits among family members. Furthermore, a humanistic ethos rooted in equality, love, and sincere affection (*mawaddah wa-rahmah*) are cultivated as the supporting pillars of the family's integrity.

CONCLUSION

1.   Digital information technology brings ecosystem needs with family implications. Hence, a constructive family culture needs to be developed into a system that is open and responsive to circumstances. A family management pattern combines traditional cultures with new things facilitated by advances in information technology.

2.   Parents, especially mothers, must organize their social involvement based on harmony and balance in domestic family duties. This is because the family is a base and a place to lay a strong foundation in children's social life.

3.   Ethos-humanism needs to be applied in the family because domestic duties face tough external and internal challenges. Among the ethos-humanism, there are principles of equality, togetherness, and interdependence as subjects of actors in performing domestic family duties.

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