

Self-Concept of the Adaptive Women Role in the Family

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Abstract

Keywords:

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This study examines the self-concept of women as the primary breadwinner. The purpose of this study is to describe the self-identity of women as the primary breadwinners based on the communication experiences of women as the primary breadwinners in interacting with the environment. Women who want to combine work and family without giving it a fixed priority want to enjoy the best of both worlds. In Indonesian culture, it is still the view that it is men who must earn a living and women at home taking care of the household and children, so women need to have a positive self-concept to carry out their roles as workers and housewives well. To examine the self-view of women as the primary breadwinner using self-concept theory. This research phenomenon will occur due to the increasing number of married women who work outside the home. This study uses a qualitative research approach with a phenomenological research type. The subjects in this study are Adaptive Women who work as online motorbike taxis. The research data used Interpretive Phenomenological Analysis (AFI). This research concludes that the identity construction of women as the primary breadwinners is formed based on self-concept with an internal dimension, that is, women as the primary breadwinners have self-esteem, views about women, and high expectations. the communication of a woman as the primary breadwinner is influenced by external dimensions of self-concept, namely the economy, husband's responses, children's responses, family responses, and views of the community environment.

INTRODUCTION

The role of women in the family is not only as housewives but also as working women. For society in general, especially working women serve as an alternative to improve the family economy.¹ The author sees the same thing in Lampung province, especially in the city of Bandar Lampung, where many women must go into the field to make a living for their families who work in the informal sector because this necessity is caused by certain factors. Among them, because the husband had died, the husband was unable to meet the needs of his own family, the husband was sick for a long time, and others. Therefore, women participate in earning a living and women work outside the home.

Working women are often faced with various dilemmas in their daily lives this happens because they have more than one role (multiple roles).² This happens because they have more than one role (multiple roles). For example, working women who are married and have family responsibilities at home, with conditions that carry out many roles like this, the focus of women when they are working, with their role as an employee, can be divided due to the demands that come suddenly from their increasingly busy roles. other. This condition is known as role conflict³ This role conflict arises due to the existence of two roles, or more, whose pressure is mutually contradictory to one another. This is due to the many roles

¹ Shafila Mardiana Bunsaman and Budi Muhammad Taftazani, 'Peranan Perempuan Dalam Meningkatkan Kesejahteraan Ekonomi Keluarga (Studi Tentang Peranan Petugas K3L Perempuan Universitas Padjadjaran Jatinangor (Zona: Rektorat))', *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 5.2 (2018), 146–57.

² Hoiril Sabariman, 'Perempuan Pekerja (Status Dan Peran Pekerja Perempuan Penjaga Warung Makan Kurnia)', *Jurnal Analisa Sosiologi*, 8.2 (2019), 164.

³ Eva Fadhillah and Angga Pusaka Hidayat, 'TINJAUAN ISLAM TERHADAP PEREMPUAN BEKERJA', *Syaksia: Jurnal Hukum Perdata Islam*, 23.2 (2022), 229–38.

played by individuals in their lives. In the field of Psychology, there are demands from two or more roles, giving rise to the potential for conflict to arise in the realm of work and family, commonly known as work-family conflict or work-family conflict.⁴ Earning a living to meet household needs, doing work that is not appropriate for a woman to do, or work that is not suitable to be occupied in improving the economic welfare of the family.⁵ Apart from being working women, they are also housewives who take care of the family. In the activities of earning a living carried out by women in the Bandar Lampung City area of Lampung Province, many wives join in the field to earn a living for the family even though their husbands are still alive and physically able to earn a living. The wife who should be a housewife, takes care of all the daily needs of her children and husband well. This makes the wife have a dual role in the family. Unlike the case with widowed women, these wives work in the field to earn a living as the sole backbone of the family as a necessity to meet their family's needs.⁶

Women are the main breadwinners or the backbone of the family. Due to various circumstances and situations, a woman may be faced with a situation where she must be able to provide for her family. It's not easy being one Woman breadwinner.⁷ Various stigmas to unpleasant views. Even so, a breadwinner woman can have an extraordinary warrior spirit. There is firmness and stubbornness that resides in him.

Most people understand that the husband is the head of the household, and the wife is the housewife, because of this understanding, people think that rights and obligations in a household are like a ladder, with levels. The husband's position is categorized as the head who automatically has rights and obligations over the wife who is only a housewife, this perception results in discrimination and domination rights in the family. Women have three choices in life to be housewives, to take care of children and raise children, and to work outside the home (career). Masculinity and femininity are stereotypes of biological differences and cultural constructions created by culture, so they are not born from birth. This difference is a gender difference, that is, biologically born male or female, acquires mental and social traits with masculine and feminine attributes, and is social, economic, and political in nature, more relevant to the circumstances of individuals who obtain separate positions. These differences are supported by the value system and cultural symbols of society and are more fundamentally instilled by religion.

The image of soft, delicate, permissive, and emotional women is something related to gender, a category that reflects the social description of a particular sex. It is also recognized that women have natural qualities in terms of psychological problems. Women are more involved in the domestic sphere because they are passive and direct creatures and have innate feelings of love and affection from birth. In this way, women's positions and activities in the house seem natural because they are also tied to their feelings.

In Indonesia, the fulfillment of family needs is carried out by men and women. Working or pursuing a career is human nature, both men and women, have the same rights and potential in improving personal and spiritual qualities to work. It has also been found that many wives are involved in work activities, earn money, and help their husbands meet household needs as well as their children's education

⁴ T V Radhitya, 'Peran Ganda Yang Dialami Pekerja Wanita K3L Universitas Padjadjaran. Focus: Jurnal Pekerjaan Sosial, 1 (3), 204', 2019.

⁵ Narilah A Tuara, 'Peran Perempuan Dalam Meningkatkan Ekonomi Keluarga', *Jurnal Ilmiah Wahana Pendidikan*, 8.20 (2022), 506–14.

⁶ Agus Hermanto and Habib Ismail, 'Criticism of Feminist Thought on the Rights and Obligations of Husband and Wife from the Perspective of Islamic Family Law', *J. Islamic L.*, 1 (2020), 182.

⁷ Karina Damayanti, 'Determinan Perempuan Bekerja Di Jawa Barat', *Jurnal Kependudukan Indonesia*, 16.1 (2021), 55–66.

costs. The involvement of women in economic activities is very helpful in supporting the family. And it is also the actualization of the role of women, it can even be said that women have made a very significant contribution to the economic development of society. On the other hand, women's involvement in earning a living is not the result of biological factors or technological advances, but it is human nature to have the desire to work.

The regional structure of the city of Bandar Lampung makes it a strategic community area due to the facilitation of public service spaces and community service units in the fields of health, education, finance, and mobility. So systematically, it shapes the patterns and behavior of people who are increasingly advanced and modern. This fact provides a strong impetus for women to participate in work activities provide services to the community and help in improving the family economy. Both as teaching staff, agency employees, traders, and farmers. The involvement of women in the public space indirectly illustrates the pattern of life in the city of Bandar Lampung to be dynamic, modern, not rigid, and not too bound by traditions that exist in inland or remote villages. So, the involvement of women in providing for the family has become something that is considered normal and normal. The participation of women in various professions in public services has illustrated the existence and role of women in society. Not only men, but women have got an equal place as creatures created by Allah swt.⁸

Transportation services are Now public transportation is also starting to develop using applications commonly known as "Online Transportation". Online transportation itself is transportation that utilizes technology. With the use of this technology, several applications have emerged in Indonesia, such as Grab and Go-jek, which are currently being consumed by the public.⁹ The emergence of applications that are increasingly in demand by the community, has triggered the expansion of jobs in the online motorcycle taxi service. The community's economy is becoming more advanced even though the community's needs are increasing. Community needs can be seen from the presentation of the increasing use of online motorcycle taxi applications which are in great demand by the public. Behind the rapid growth of online transportation today, there is a social construction emerging from the drivers themselves.

For women who choose to be online motorcycle taxi drivers as their job, with social construction the fact that this profession is a¹⁰ masculine profession does not corner the intention of female online motorcycle taxi drivers to continue to earn a living and fight for their existence in the social environment to continue to seek welfare by working as online motorcycle taxi drivers even though it takes considerable effort for these women to show the existence of women who are capable of doing so. In this masculine profession, with quite a lot of male domination in the work of online motorcycle taxi drivers, the existence of women is their achievement in continuing to try to make ends meet in their lives so that existence can be interpreted as a human thought that takes advantage of its existence and overcomes all objective knowledge.¹¹

Based on this thought, humans can be themselves and show that they are beings of existence and that their existence is acknowledged and recognized (Karls Jaspers, 1985). This existence can change the

⁸ A Muamar, 'Wanita Karir Dalam Prespektif Psikologis Dan Sosiologis Keluarga Serta Hukum Islam, Jurnal Equalita, 1 (1), 21-37' (DOI, 2019).

⁹ Asmuni Asmuni, Toto Dwi Pamudi, and Nanang Abdul Jamal, 'Pengaruh Keteladanan Orang Tua Terhadap Akhlak Santri Di Kampung Banjar Mulia Kec. Baradatu Kab. Way Kanan', *Jurnal Kajian Pendidikan Islam*, 2023, 265–78.

¹⁰ M Anwar Nawawi and others, 'Legal Verses About Women's Dignity and Actualization of Gender Equality in the Family', *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 8.1 (2023), 85–96.

¹¹ Mohammad Yasir Fauzi and others, 'Metode Ijtihad Dan Dinamika Persoalan Di Kalangan Imam Madzhab', *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 10.1 (2022), 67–79.

pattern of community construction so that their equality space can be accepted by the community, especially conventional motorcycle taxi drivers or base taxi drivers.

This research began with the researchers' reflections on the involvement of women in supporting the family. That the activities of working and earning a living which are carried out by women have taken up a lot of time outside the home. When a husband is unable to fully meet the needs of his family, his wife participates in helping to meet the needs of the family.¹² Or based on independence and intelligence as well as the capacity possessed by women which encourages them to be involved in the public sphere. So that it indirectly makes women involved in the welfare of the family. Even though a husband is obliged to earn a living, this does not rule out the possibility of a wife working as an addition to the family income. Apart from the reasons for women to work to help their husbands earn a living or meet the needs of the family, there are other reasons, namely so that women can be respected and recognized for their existence in the community.

Allah determines for every man and woman based on Allah's extensive knowledge of their respective circumstances so that Allah knows what is best for them. Men do jobs that are specifically for them, and they will get rewards from that work and effort. While women cannot do the work and do not get the results. Vice versa, women have jobs that cannot be done by men so only women get the reward for the work. In other words, the level of reward for each job is adjusted to the conditions of the men and women who do it.¹³

Research (Dera Anggiarani: 2020) shows that the wife of the main breadwinner has high self-esteem. Meanwhile, the communication experience of a wife as the external dimension of self- concept influences the main breadwinner. By interacting with her environment, the wife of the main breadwinner in the Cikiwul Village receives encouragement and support from her environment. It can be said that the wife of the main breadwinner has positive communication experiences with family and friends that make them their choice as the main breadwinner. Similarly, research (Rahanayu Putri Dewani: 2015) states that the results of this study indicate that all research participants have positive self. All participants were confident in their ability to carry out two roles in the household and at work, even though they experienced many obstacles in carrying it out.

Departing from the phenomenon of women as breadwinners (female read winners), this makes researchers interested and motivated to be able to research this issue more deeply. This research is focused on the self-concept of Adaptive Women¹⁴ who work as an online motorcycle taxi service for women who work from morning to night. Researchers found phenomena in the social environment regarding the existence of online motorcycle taxi drivers carried out by women. This is an interesting topic to discuss because the stereotypes that exist in the community itself assume that this profession is usually only done by men, and usually women are not suitable to do jobs in the field such as being online motorcycle taxi drivers. The stereotype that women are not suitable for working in the field because work in the field is dominated by heavy work and must be done by every man, has become a fundamental thought in the social environment.

Stereotypes that are built up in the social life of the community cannot be separated from the role of culture and traditions which have been recognized for the existence of a basic mindset in society,

¹² Zanida Iqraminati and others, 'Perempuan Pencari Nafkah Dalam Perspektif Imam Shafi'i Dan Feminisme Liberal', *Jurnal Antologi Hukum*, 2.2 (2022), 272–87.

¹³ Isna Rahmah Solihatin, 'Konsepsi Al-Quran Tentang Perempuan Pekerja Dalam Mensejahterakan Keluarga', *Jurnal Harkat: Media Komunikasi Gender*, 13.1 (2017), 38–48.

¹⁴ Keukeu Komarawati and others, 'Adaptive Capacity Of Women In Poor Households During The Covid Pandemic Period In Indonesia (Kapasitas Adaptasi Perempuan Dalam Rumah Tangga Miskin Selama Masa Pandemi COVID In Indonesia)', *Aliansi: Jurnal Politik, Keamanan Dan Hubungan Internasional*, 2022, 119–25.

Women are considered only suitable for taking care of children and the household, but with the increasing demands of life today, these stereotypes are many. denied by women. They choose not only to take care of their children and household but also to work. The jobs they choose are not always considered suitable for women to do, but they also choose to do jobs that are considered taboo for women to do.

Self-concept¹⁵ A person can be distinguished into a bad or negative self-concept and a good or positive self-concept. This assessment is influenced by the way the woman carries out several different roles in her work and household environment. The self-concept of Adaptive Women online motorcycle taxi service workers can be positive or negative. A person who sees himself as capable of carrying out the role he has well shows a positive self-concept in himself and someone who sees himself as unable to carry out the role he has well shows a negative self-concept in him.¹⁶

This research is expected to provide an in-depth description of the self-concept in Adaptive Women so that they can understand how these women describe themselves which can help us in behaving towards them as well as an illustration for working women who are still unmarried about the self-concept of Adaptive Women who are trying to balance between work and household so that we can find out how they view their strengths and weaknesses and what factors influence their self-concept.

RESULTS AND DISCUSSION

The Phenomenon of Women's Online Motorcycle Bikes

The rapid development of technology requires people to keep abreast of existing developments. In addition, these developments also provide convenience to the community in assisting their daily lives, so people now prefer to use practical things. Technology in the context of transportation services can influence the interests of consumers and their customers. Now public transportation is also starting to develop using an application commonly known as "Online Transportation". Online transportation itself is transportation that utilizes technology.

By using this technology, several applications in Indonesia have appeared, such as Grab, Go-jek, and Maxim, and there are even several other online companies that are developing in certain cities that are currently being consumed by the public. The emergence of applications that are increasingly in demand by the community, has triggered the expansion of jobs in the online motorcycle taxi service. The community's economy is becoming more advanced even though the community's needs are increasing. The needs of the community can be seen from the presentation of the increasing use of online motorcycle taxi applications which are in great demand by the public.

Researchers found phenomena in the social environment regarding the existence of online motorcycle taxi drivers carried out by women. This is an interesting topic to discuss because the stereotypes that exist in the community itself assume that this profession is usually only done by men, and usually women are not suitable to do jobs in the field such as being online motorcycle taxi drivers. The stereotype that women are not suitable for working in the field because work in the field is dominated by heavy work and must be done by every man, has become a fundamental thought in the social environment. The stereotypes that are built up in the social life of society cannot be separated from the role of culture and tradition which so far have been recognized as the existence of a fundamental mindset in society.

Women are considered only fit to take care of children and the household, but with the increasing demands of life today, many women deny this stereotype. They choose not only to take care of their

¹⁵ Dera Anggiarani, Aan Widodo, and Wa Ode Sitti Nurhaliza, 'FENOMENOLOGI KONSEP DIRI ISTRI PENCARI NAFKAH UTAMA', *Verba Vitae Ummira*, 2.2 (2021), 121–40.

¹⁶ Asman Asman, 'Early Age Marriage Ditinjau Dari UU Perkawinan No. 1 Tahun 1974 Dan Analisis Konsep Hukum Islam', *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 4.2 (2019), 179–200.

children and household but also to work. The jobs they choose are not always considered suitable for women to do, but they also choose to do jobs that are considered taboo for women to do.

Figure 1. Components of self-concept in female breadwinners



Some women choose to work as online motorcycle taxi drivers because, in this modern era, the necessities of life are increasing where the level of employment is classified as having to compete with others to get it, so these women will try their best to make a living but also by how to take advantage of technological advances.

Women who work as online motorcycle taxi drivers admit to getting¹⁷ various kinds of experiences when dealing with passengers. Various kinds of passengers have been experienced by these drivers, such as generous passengers who will usually give more money to drivers, impatient passengers who will usually cancel orders because they are waiting too long, sometimes meet passengers who are actively talking along the way, but it's not uncommon to find passengers who don't care so there's no chatter during the trip.¹⁸

The results in the field show that most of the women who become online motorcycle taxi drivers are women who are the backbone of the family because they are single parents and have to meet the needs of their children. Becoming an online motorcycle taxi driver is usually used as a sideline if these women need more funds because of the demands of something. Apart from being a side job, online motorcycle taxi drivers are also the main job of several women. Online motorcycle taxi drivers are the choice of some women because this job does not need a lot of capital and is quite easy to do, is not determined by time, and can be done anytime, anywhere.

"It admits that since joining as an online driver her financial condition has gotten better. This woman wearing a hijab shared her experience as an online driver that during the first four months of joining, she was able to earn a net income of approximately Rp. 1 million in one week."

"Ratna, a 38-year-old woman, has to be a single parent for her children and she has to support her family by becoming an online transportation driver."

Female online motorcycle taxi drivers in the city of Bandar Lampung are a form of the attitude of women who state that being a motorcycle taxi driver can not only be done by men but also by women, although men still dominate as online motorcycle taxi drivers. Findings in the field show that women who choose to become online motorcycle taxi drivers think that being a motorcycle taxi driver can or should not only be done by men but also by women. They realize that women can be in any position if women are capable. However, women working outside the home are seen as more insecure and even closer to many risks because of the status of women who are considered weak and sometimes even rejected by consumers.

¹⁷ Sri Suprapti, Yurilla Endah Muliatie, and Nur Jannah, 'Fenomena Pengemudi Ojek Online Perempuan', 2021.

¹⁸ Suprapti, Muliatie, and Jannah.

"Ratna, because of her status as a female grabcar driver, often gets rejected by her customers. Ratna admits that she is afraid that it will be men who will order, especially gentlemen because she will be refused."

"As Ayu admits, she often gets unpleasant treatment when taking orders. "Once I came to his house but was canceled because I saw that I was a woman," he said.

"Ratna admitted that she once received an order for a night passenger and the passenger was male, after she found out that I was a female passenger, the passenger did something obscene when I took her to the location by touching my chest and waist."

Of course, this problem is carried out by female motorcycle taxi workers, not violating their nature as weak creatures that must be protected, but women must show that they are creatures with potential, as a form of women who become parents who are responsible for the survival of their families amid the current globalization. has developed rapidly.

Formation of the Self-Concept of Women Breadwinners through the Communication Process

Society's view of the wife's role is changing because of the changing role of the wife in household life. Usually, the wife's role is to do all domestic affairs in the household, such as cooking, washing, caring for children, and so on. However, now many wives have been found doing jobs outside of household affairs. Judging from the reality that is emerging currently, there is a tendency for wives to work outside the home to increase financial coffers for their family's living needs.

In work, the wife acts as an additional breadwinner, not as the main breadwinner as is the case with the husband. The change in the role of the wife who works for the main living occurs because it is based on economic needs. On the other hand, the things that make men stay at home, work part-time, and earn less than their wives are due to low education, layoffs, laziness, and because it is easier for women to get jobs compared to their husbands. Types of women supporting their families can be divided into two categories, namely those who are fully involved in fulfilling the family's needs as indicated by working together with their husbands in meeting the needs of the family, even though the type of work and the amount of their income are different. And it is this model that occurs the most based on interview results.

Women who choose to work and have income and are involved in meeting the economic needs of the family tend to have choices without being influenced by other people. In terms of providing for the family, earning a living is an obligation for the husband, but providing for the family is also an option for the wife. Not solely because husbands cannot provide for the family, but because there are work opportunities for women that make them involved in supporting the family. Because God created human beings with all their respective strengths and weaknesses so that everyone has the right to maximize the abilities they have. Intelligence, creativity, and the desire to develop deserve to be channeled into things that bring benefits. The independence of women as breadwinners can also be awakened due to economic urgency in the family. For example, women or wives who have no other choice but to work and help their husbands meet their family needs. This can be seen when women are involved in helping their husbands even with jobs that are very draining, because they have no other choice, such as being a household assistant or working as a laborer.

The profession of women as ojol drivers tends to lead to a negative view of society that is underestimated, and women are in a marginalized position. The communication experience of female ojol drivers answers this. Her profession as an ojol driver is humiliated, and looked down upon, this is experienced in the form of harassment of female ojol drivers. This form of interference can be in the form of verbal disturbances such as phrases given to female ojol drivers which are unpleasant to hear or nonverbal disturbances such as harassment, or touching certain parts of women, which in this case can affect the psychological condition of female ojol drivers. Touching in communication, such as touching

another person without consent, is considered by many societies to be more intrusive than verbal abuse or obscene gestures.

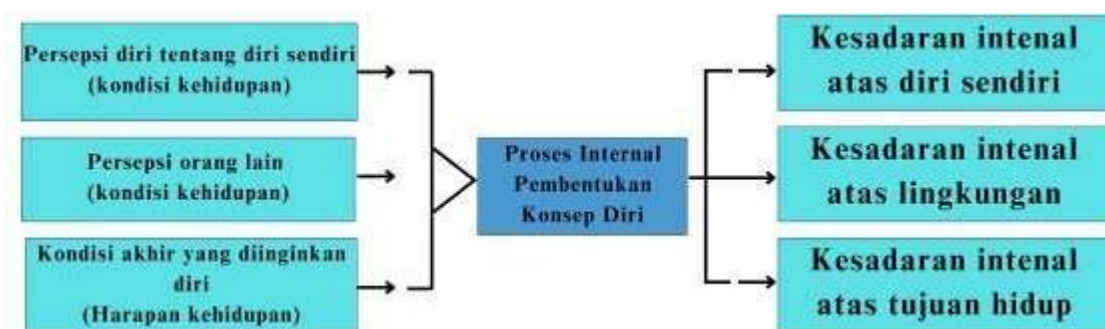
From several informants interviewed by researchers, although for different reasons, they are independent in terms of meeting their own needs and even their families. What this means is that they have their income that they can use when they want to buy something without having to depend on other people, even on their husband, who is truly responsible for all the needs of their family. The foundation of religious values for women who are involved in providing for the family contributes to their independence.

These women believe that by working and providing for the family they can be rewarded for themselves, especially when the wife can help lighten the burden on her husband and can take part in financing their children. In addition, one of them also said that women who have an income can share with others, especially when their field of work also benefits society in general. Many activities that Adaptive Women must do in carrying out two roles each day do not necessarily make Adaptive Women feel uncomfortable. Participants admitted that they carried out their activities happily and comfortably. The feeling of comfort and pleasure felt by the participants arises because they are sincere in doing it, even though it is inevitable that they are also quite busy in carrying out these activities.

Regarding the phenomenon of women's involvement in supporting the family that occurs in the Lalebata Village, researchers have reviewed it with three verses in the Qur'an, namely in QS. al-Nisa'/04: 32, QS. al-Ahzab/33: 33, and QS. al-Nahl/16: 97.¹⁹ As previously explained in QS. al-Nisa'/04: 32 that Allah has exaggerated his gifts for some of his servants, namely in the division of inheritance between men and women. Then Allah rewards his servants, both male and female, based on what they earn.

The involvement of women in fulfilling a living is never separated from work that requires them to leave the house. A woman's work outside the home does not abort her husband's financial obligations, but the wife only helps to provide for the family's needs by the agreement between the two. This is by the statement of the Koran that the issue of subsistence, although it is the husband's obligation, is carried out in a *ma'ruf* way. That is, by the appropriateness and appropriateness, by the context of society and the internal context of the family. This obligation can be carried out flexibly, because the most important thing is the realization of the goal of marriage, namely, to form a harmonious family that loves and respects one another.

Figure 2. Ojol Woman's Self-Concept in the Communication Process



The communication experience of female ojol drivers shows that women can carry out multiple roles, women can have jobs as ojol drivers and still be able to carry out their role as mothers who take

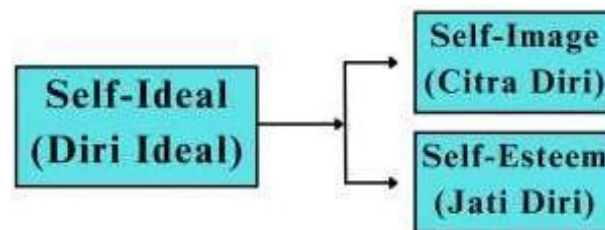
¹⁹ Ainun Dwi Hamdani and Aisyah Arsyad, 'Keterlibatan Perempuan Dalam Nafkah Keluarga Perspektif Al-Qur'an', *JURNAL SIPAKALEBBI*, 6.1 (2022), 52–64.

care of the household, this is in line with the concept of gender equality related to the division of tasks in the household. revealed that Adaptive Women always want to combine work and work-family without giving a fixed priority.

Some factors influence self-concept in Adaptive Women which can be grouped into two, namely internal and external factors.²⁰ Internal factors that influence Adaptive Women are views about women and expectations. External factors that influence Adaptive Women are the economy, modeling, husband's responses, children's responses, family responses, community environmental views, coworkers' responses, and superiors' attitudes.

The change in views from women who used to only take care of children and the household to women who helped their husbands earn a living also influenced the mindset of women today. All participants agreed that working women were common. They agree that it is normal for women to work, but they still believe that the main nature of women is to take care of children and the household. Economic factors appear to be dominant in influencing the self-concept of women who choose to become Adaptive Women and in Indonesia, this factor is the most important factor behind women choosing to become Adaptive Women. All participants agreed that nowadays they cannot only rely on a living from their husbands, but they must also participate in helping their family's economy. women today are not only life partners or taking care of the household, but also participate in creating economic resilience in their household life.²¹ These women want to be independent in terms of the economy and not only depend on their husbands. Participants also revealed that they worked to help the family's economy and fulfill their unfulfilled desires.

Figure 3. Ideal self-concept through the communication process



A positive self-concept can be obtained from the amount of social support from the surrounding environment. Social support for Adaptive Women can be obtained from the support of husband, children, family, community, work colleagues, and superiors. The view of how adaptive women carry out two roles in the household and work for women they have usually learned from those closest to them. Support from people around also influences self-concept in Adaptive Women

CONCLUSION

The phenomenological study of women as the main breadwinners in online/ojol drivers shows that changes in the social status and role of women are inevitable. Women can organize their self-concept, identity, and communication actions in society. These breadwinner wives do not really leave their original social status, only taking care of the domestic affairs of the household, they carry out double duties, on the one hand, they still play the role of housewives, but on the other hand, they act as breadwinners for their families. They do not intend the role of breadwinner as a substitute for the role of their husbands, but rather as a supporter of income to meet the needs of the family. These women ojol workers get good

²⁰ Prisilia Ongka Juniarta and Fransisca Rosa Mira Lentari, 'Gambaran Konsep Diri Suami Yang Tidak Menjadi Pencari Nafkah Utama', *Humanitas (Jurnal Psikologi)*, 4.1 (2020), 61–86.

²¹ Sofia Ramdhaniar and Artiawati Artiawati, 'Bertahan Menembus Tantangan Kehidupan: Studi Kasus Pada Perempuan Pencari Nafkah Utama', *Ristekdikti: Jurnal Bimbingan Dan Konseling*, 5.2 (2020), 203–10.

social acceptance because they are capable of having competence in self-concept and identity management. A positive self-concept towards female ojol is a phenomenon of the breadwinner's wife, not a form of deviation that has almost no benefit. Instead, it should be seen as a move to modernize household management or to save the life of a family that has added value. changes in status and social roles based on gender in socio-cultural norms have progressed thinking and quality of life. The public is increasingly accepting the role transformation as common *sense*. The existence of a breadwinner's wife has become commonplace, her existence is no longer questioned because society can build appropriate communication in the social climate.

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