

Prevent Domestic Violence: Reconstruction Wife Right to Freedom of Opinion and Expressions

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ABSTRACT

Wife is one of the potential victims of domestic violence. In patriarchal culture and social construction norms, the wife must obey all of their husband's requests. Hence, they became vulnerable and got physical, sexual, economic, and many forms of domestic violence. Based on radical feminist theory, human rights concepts, and interpersonal communication theory, this article builds the idea to prevent domestic violence for wives by reconstructing their rights to freedom of opinion and expression. This research-based is on a literature review from scientific articles, books, and reports. After it, analyze with standpoint feminism. The result is that two points. First, in cultural and logical patriarchal, wives need interpersonal communication training to get equality when talking with their husbands. Second, reconstruction about wives' awareness about freedom to opinion and expressions is necessary, so they do not fear to say no to their husbands and love themselves first. Finally, to prevent domestic violence against wives needs implementation of freedom to opinion and expressions in everyday life.

KEYWORDS

Domestic violence; freedom to opinion and expressions; radical feminist theory, interpersonal communication theory; standpoint feminism

ABSTRAK

Istri rentan menjadi korban kekerasan dalam rumah tangga. Dalam budaya patriarki dan norma konstruksi sosial, istri harus menuruti semua permintaan suaminya. Oleh karena itu, rentan mengalami kekerasan fisik, seksual, ekonomi, dan berbagai bentuk kekerasan dalam rumah tangga. Berdasarkan teori feminis radikal, konsep hak asasi manusia, dan teori komunikasi interpersonal, artikel ini membangun gagasan pencegahan kekerasan dalam rumah tangga terhadap istri dengan merekonstruksi hak mereka atas kebebasan berpendapat dan berekspresi. Penelitian ini berbasis pada tinjauan pustaka dari artikel ilmiah, buku, dan laporan. Setelah itu, analisislah dengan sudut pandang feminisme. Hasilnya adalah dua poin. Pertama, dalam budaya dan logika patriarki, istri membutuhkan pelatihan komunikasi interpersonal untuk mendapatkan kesetaraan ketika berbicara dengan suaminya. Kedua, perlu adanya rekonstruksi kesadaran istri tentang kebebasan berpendapat dan berekspresi, agar mereka tidak takut untuk menolak suami dan mencintai diri sendiri terlebih dahulu. Terakhir, untuk mencegah terjadinya kekerasan dalam rumah tangga terhadap istri perlu diterapkannya kebebasan berpendapat dan berekspresi dalam kehidupan sehari-hari.

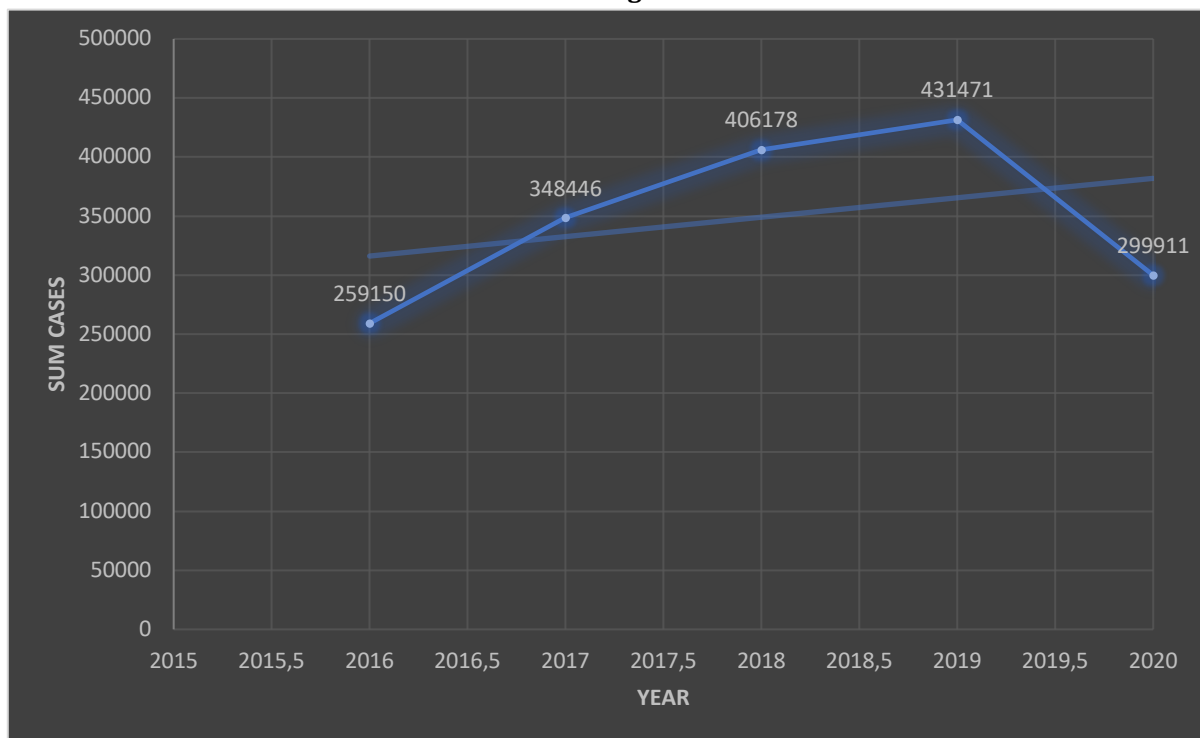
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kekerasan dalam rumah tangga; kebebasan beropini dan berekspresi; teori feminis radikal; teori komunikasi interpersonal; feminisme

INTRODUCTION

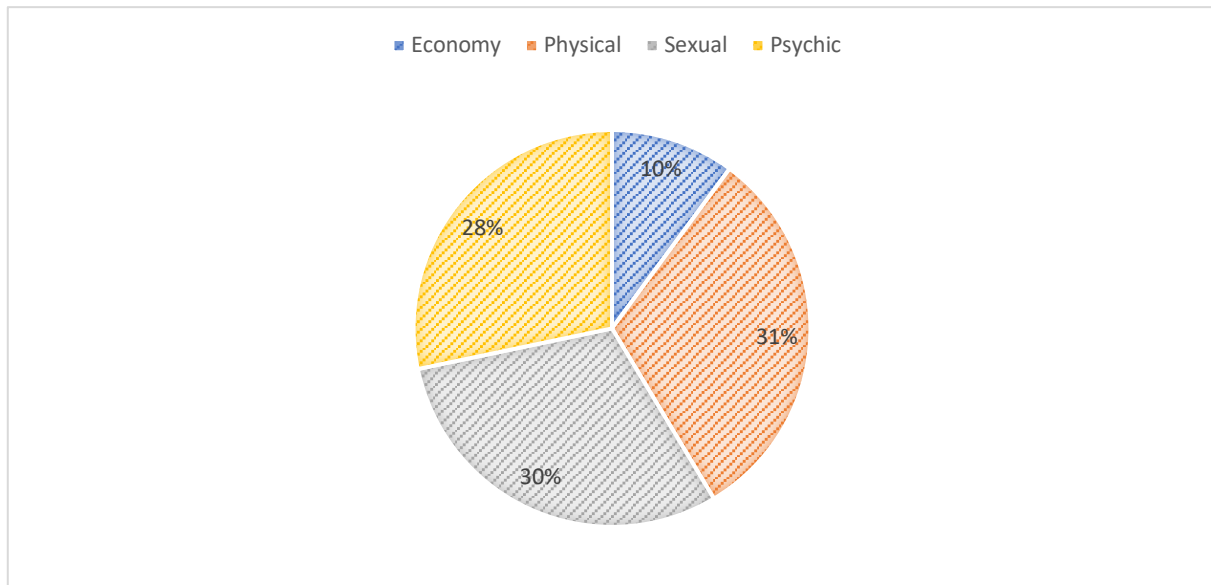
Everybody has rights, including women as a wife in the domestic space. But not everybody is aware of their rights. Hence, other people take over their rights and make them victims of abuse and other forms. Women are vulnerable victims in a patriarchal culture, especially when they become wives of bad husbands. The last five years have seen that in 2016 there were 259,150 cases of violence against women. Furthermore, from 2017 until 2020, it fluctuated but still exists (Komnas Perempuan, 2021).

Picture 1. Number of Violence Against Women in 2016-2020



Source: The 2020 Annual Report of The National Commission on Violence Against Women (Komnas Perempuan)

Violence against women by case domain happens in community, domestic violence, and state violence. Based on the 2020 Annual Report of The National Commission on Violence Against Women (Komnas Perempuan), violence against women in the community has up to 1731 cases. Therefore, by state is 23 cases. And most points are in domestic violence, up to 6480 issues (Komnas Perempuan, 2021). Domestic violence against women is a global phenomenon controlling countless victims (Bhardwaj & Miller, 2021; Sundarajan & Spano, 2004). We can see domestic violence to wives by the husband and, in many cases, sexual, physical, economic, and psychologies. Academics and activists admit significant associations exist between women's cultural situation and their risks for domestic violence (Willie & Kershaw, 2019). Women in a patriarchal culture like Indonesia have a chance to become victims of domestic violence. From a feminist perspective, it is one of oppression to women, and women need help to overcome it.

Picture 3. Forms of Violence Against Women in the Domain of Domestic Violence

n= 6.480

Source: The 2020 Annual Report of The National Commission on Violence Against Women (Komnas Perempuan)

Furthermore, forms of violence against women in domestic violence are economic, physical, sexual, and physics. Based on the 2020 Annual Report of The National Commission on Violence Against Women (Komnas Perempuan), physical and sexual forms are highest than others. It's up to 31% and 30% from 6.480 reports (Komnas Perempuan, 2021). Still, it does not cover all the cases because some wives' victims of domestic violence are still silent. They didn't speak up about their rights and didn't have interpersonal communication to say no when their husband asked for abuse, such as marital rape.

Respond to domestic violence; there are radical feminist theories with standpoint feminist as one theory to analyze domestic violence against wives. We also can see this problem from human rights concepts, especially the wife's rights to freedom of opinion and expression. We can bring these rights to domestic are, not just in a public space. To make wives brave about their rights and prevent domestic violence, they must also learn about interpersonal communication. This article will analyze how these three elements, radical feminist theory, standpoint feminist, and interpersonal communication, unity as one of problem-solving for women against domestic violence.

This research is vital because women are equal with men in many areas. Gender equality avoids violence against one gender, both women and men. Previous research explained that patriarchal culture and toxic masculinity are opposite to reinforcement of women's subordination in the family (Bhardwaj & Miller, 2021). Therefore, gender as a cultural practice and a situational completion present a comprehensive aspect that

accommodates the integration of many strands of theoretical and practical research (De Coster & Heimer, 2021). This research is limited to the feminist perspective about domestic violence against wives. The perpetrators in this article are the husband, not other people like the son, daughter, father, father, or mother-in-law. Authors focus on the husband as a perpetrator and wives as victims of domestic violence. Indeed, this research intends to raise women's awareness about their rights to freedom of expression in domestic space, especially their husbands. This relationship related to communication aims to prevent domestic violence against wives with interpersonal communication, feminist radical perspective, and feminist standpoint.

The radical feminist theory evolved from the women's liberation movement in the 1960s to emphasize the importance of issues of personal feelings, experiences, and relationships that have been expressed by patriarchal culture or male domination of women (Hagan & Leah E. Daigle, 2020). Radical feminist thinking highlights gender inequality due to the need or desire of men to control women's sexuality and reproductive potential (Tibbetts, 2019; Tong, 2018). Radical feminists also argue that sexism is the most widespread form of human oppression. Radical feminists, according to Tong, are divided into two, namely libertarian radical feminist or libertarian radical feminist and radical cultural feminist or radical cultural feminist (Tibbetts, 2019; Tong, 2018). Domestic violence against women results from a gender system that harms women. The gender system is known for patriarchy, which has resulted in women becoming passive, inferior, and disadvantaged objects and made women themselves have learned to be weak and helpless. Whether learned consciously or unconsciously, the woman's helplessness, voluntarily or not, has made women victims of violence. As a source of domestic violence, patriarchy becomes significant to elaborate further. In general, radical feminists view sex and reproduction as oppression of women.

Therefore, social change is necessary by breaking down patriarchal relationships, developing biological reproductive methods to enable women's sexual autonomy, and establishing women-centered social institutions and women-only organizations. Furthermore, radical feminists focus on male violence against women, particularly sexual violence, emphasizing that it is impossible to confront and address gender inequality without addressing such abuses (Grosser & Tyler, 2021). In line with this, the authors argue that the radical feminist theoretical approach can explain domestic violence in wives in more detail. Radical feminists view masculine power and privilege as the root causes of social inequality (Wormer & Bartollas, 2000).

Men are considered to have more power than women. In all walks of life, society views women as weak and helpless. This patriarchal culture hereditarily shaped differences in behavior, status, and authority between men and women in a society that later became a gender hierarchy. When women's rights to equality of role in the family and community are not guaranteed, violence against women by men occurs. An association that adheres to a patriarchal system puts men in a position and power that is dominant over women.

Radical feminism then emphasizes that male dominance exists in all areas, such as politics, religion, and sexuality. As a result of patriarchy, male gender oppression has left women subordinated through economic, political, legal, social, and cultural structures.

Another theory in this article is interpersonal communication theory. It used to complete feminist radical theory in the wives' right to freedom of opinion and expression. Communication occurs only in a particular situation and setting (formal or informal), in a specific season and location. The human touch in communication mainly takes place in the context of two people or more. In a day-to-day context, much contact and interaction occur at interpersonal levels (Ramallah et al., 2020). Communication also has instrumental functions when it takes place to inform, guide, push, adjust perspective, thinking, and behavior, or direct responses (Ramallah et al., 2020).

Moreover, interpersonal communication includes messages offered to begin, establish, sustain, or extra a connection between two interdependent persons (Dainton & Zelle, 2005). The goals of interpersonal communication are not just to say hello to strangers; it's more profound, like a deep talk between husband and wife. Instead, it includes both the content and essence of communications transmitted and the chance of more relationships growing (Dainton & Zelle, 2005). So, interpersonal communication that transpires is reasonable to complete the change tact to resolve the obstacles between husband-wife. Women and men have different perspectives and may live with different cultures before marriage. If the culture is the same in a patriarchal culture, women are victims of this cultural perspective. But one thing to remember is that a person's sources drive a character in life (Sundarajan & Spano, 2004). It's also happening with good interpersonal communication with each other.

METHOD

This article is a literature review of scientific papers, books, and reports with a qualitative approach. Therefore, the researchers online in-depth interviews three wives a victim of domestic. Furthermore, qualitative research is inductive reasoning with a starting point based on social reality in a society without a particular theory (Ronnet & Russel, 2020; Tartaro, 2021). In-depth interviews are like conversation between partners than between researchers and respondents. In these interviews, researchers actively try to investigate understanding and engage interviewees in dialogue about the meaning of their comments (Wingcup, 2017). The in-depth interviews are semi-structured to get more in-depth information from key informants. Semi-structured interviews can be completed individually or in groups depending on the context of the study and the informants' willingness. The critical thing in semi-structured interviews is building trust between researchers and informants (Segrave & Milivojevic, 2019). Trust is the key to getting information widely from informants. It requires perseverance and effectiveness

from researchers. When conducting an interview, to keep in mind is that social research is generated through interaction. It is established through verbal exchange and other overlooked elements, such as vocal intonation, body language, or previously formed assumptions about what to say (Segrave & Milivojevic, 2019).

Furthermore, the authors criticized the philosophy and logic of patriarchy in society. Use feminist radical theory, standpoint feminist, and interpersonal communication to gather conceptual about preventing domestic violence. Standpoint feminism is one of the methods to view a problem in a patriarchal culture, especially in social construction. This method is unique because it can give space for statements and different knowledge to understand women's oppression like domestic violence. This article used standpoint feminism to analyze the literature review. Therefore, explore the content with a relational perspective as part of power, positionality, and related research. Hence, power relations have contributed to domestic violence against women.

RESULT AND DISCUSSION

Violence has the characteristics of coercion, while coercion can take the form of persuasive force, physical intimidation, or a combination of the two. Then oppression means there is abuse against the other party's will, who is subjected to total abuse of her rights. Her existence as a human being with his body's mind, taste, will, and integrity no longer cares. Furthermore, domestic violence often occurs due to the double burden on women, or the responsibility of imbalance related to the issue of the husband's dignity must be supported by the willingness of the wife to bear her nature as a woman by force, both persuasive, physical, and other abuse. In other words, domestic violence becomes an act done intentionally or felt based on gender to hurt a woman because she is a woman.

Domestic violence is a universal symptom, and the cultural system justifies domestic violence practices. It has mismatched socio-cultural order and mechanisms as the cause of domestic violence. Then, the rule of law that protects women is still fragile. Domestic violence is becoming increasingly a time when the cultural system provides a foundation for justification for acts of domestic violence. In other words, the order and socio-cultural mechanisms are incompatible as the cause of domestic violence. In the context of Indonesia, it was ratified by the Universal Declaration of Human Rights proclaimed by the United Nations in 1948. However, the rule of law that protects women is still fragile. Symbolic rules govern society through the language of its people, internalizing certain restrictions such as gender roles and class roles. The roots of domestic violence in Indonesia are closely related to patriarchal life. States shall proceed in the right ways and not delay policies to abolish domestic violence. Then, cultures that support domestic violence need to be repealed or reduced.

Why is a wife's right to freedom of opinion and expression essential in cases of domestic violence? How can it be applicable in domestic space? The human rights norm of liberty

of thought and expression provides freedom to the media, people, and other organizations. Human rights require a wholeness based on the idea of the humanistic character. Yet, concepts of human rights have also been argumentative (Brooten, 2004). In this article, the concepts of human rights are wealth possessed by an individual from birth; even as a fetus, no person or other party has the right to revoke or restrict. The other party's duty (especially the state) is to realize such human rights (Mustofa, 2017).

Furthermore, freedom of opinion and expression is a complex right. Allegedly because it is not fixed, it must be completed by tasks and responsibilities and must comply with various restraints. Such limitations are established by law and are necessary (Aditya & Al-Fatih, 2021).

In Indonesia, these rights are covered in public spaces like media or political issues. People forget that the beginning of rights starts in a small environment like a family. Speak about family; there is a husband-wife as part of the family. Based on feminist radical theory, wife (women) is vulnerable get victimization from their husbands, such as physical abuse, sexual abuse (marital rape), economic abuse, etc. Even if wives know their rights, domestic violence happens because of toxic masculinity and patriarchal culture as husband lifestyle. Moreover, social construction to normalize domestic violence is expected in a patriarchal culture. So, it's harmful when wives don't know they have the freedom of opinions and expressions, especially for women in a patriarchal culture.

Why? Because there are patriarchal crimes committed against women, such as domestic violence, as part of the traditional male domination and authority system (Hagan & Leah E. Daigle, 2020). As a result, there is gender inequality in many forms, and it starts from poor communication with one another. Hence, domestic violence happens, such as men's desire to control women's sexuality and reproductive potential without considering women's rights. Further, it intensified through heterosexual sexuality, as defined by men (Tibbetts, 2019). So domestic violence is structural as a social mechanism that forces women to be below men (Westmarland, 2018). Respond to that situation; one thing to remember is that wives are not robots, so their voices must also be heard. They have the right to say no at a particular time, like giving sex when sick or obeying a lousy order from their husband that hurts their body and soul.

The domestic violence experienced by Z's informant (not her real name) is marital rape. Her life partner, now her ex-husband, forced her to have sex shortly after returning home from the hospital. Furthermore, she also experienced physical violence, such as beatings from her husband. Of course, what he experienced was contrary to his expectations. He was not so brave as to fight; therefore continued to be a victim of domestic violence both physically and sexually. He admitted that facing the problem at that time was very crazy and confusing, even though he was among the women who worked and were highly educated (personal interview, December 10, 2020). Z also described how she was silent

when her husband was beaten to marital rape despite the physical and psychological pain.

Marital rape is the imposition of non-consensual sexual intercourse without considering the condition (right) of the couple to refuse due to physical pain and other things (Krienert & Walsh, 2018; Ogunwale et al., 2020; Yllö, Kersti and Torres, 2013). Marital rape is a serious problem because there is a presumption that it is an unavoidable reality (given) as part of the biological side of humans. As if marital rape is a natural thing, not an action that needs to be held accountable. As a result, female marital rape victims of their husbands tend not to admit and realize it (Jaffe et al., 2021). Marital rape is coercion of sexual intercourse in which a marital relationship binds the perpetrator and the victim. The World Health Organization (WHO) has classified marital rape as sexual violence. So, marital rape is related to the physical and psychological health of the victim (Siburian, 2020). In Indonesia, marital rape is supported by a patriarchal system (Siburian, 2020). Marital rape has a broad context: physical violence, power relations in marriage and groups of relatives, and social and institutional misalignment.

Now, she has realized that it is essential to recognize her right to voice and express opinions in domestic relationships, not to be used as a robot to satisfy the husband's desire. As a result of domestic violence, she was deeply traumatized. Having no solution and no longer communicating with the perpetrator, he chose the divorce path to escape domestic violence. It took her a long time to re-believe in her dir, well-being, and rights as a woman and wife before beginning to remarry another man. Another informant, Y (not his real name), also experienced domestic violence in the form of sexual and economic violence. She must satisfy her husband's lust whenever she asks. With the principle of having to be a wife and fulfill the husband, she always meets her husband's request in sex. Despite the pain, he could only endure his pain. She was afraid that her husband would have sex with other women. Since her marriage, she has always been cheated on. He tried to be patient and accepted it as a test from God. She continued to pray for her husband while her husband continued to have sex with other women. Worse, her husband later did not give a living and left debts for him to pay off.

Meanwhile, her husband just left and had a Siri marriage with another woman. Y can only surrender; the husband's family has also judged her because she cannot take good care of her husband. Instead of realizing his right to argue about the actual event, he just shut up and prayed. She still hopes her husband will return, despite having sex with various women. She still hopes her husband confesses his sin and repents to God. She didn't hate her husband. She loves her husband completely.

Another female (wife) victim of domestic violence was X. She suffered a blow to the cheek area in the morning. It's rare, but he doesn't understand why this happened. At first, she told me that there was a financial dispute with her husband. Plus other family matters regarding my brother-in-law. As for the condition at that time, X with her husband lived

at home with her brother-in-law, in-laws, nieces, and other families. Suffering a blow from her husband, X could only cry. Her husband just left and bought beer as a harvester for himself without being accompanied by his wife. After the incident, X began to think about why it could happen. Based on X's confession, lack of communication and getting to know each other is one of the causes, plus her husband is not working, aka unemployed. X also experienced cultural shock because he had previously lived in the village or separated from his husband. X claimed not to understand the pattern of good communication with her husband, including her husband. X goes from village to town to remarry the father of X's son (her husband now because before it, she was pregnant without getting married), her current husband. X admitted that she and her husband often fight mainly because of economic problems.

Based on three cases and a radical feminist theoretical perspective, standpoint feminism and the principle of interpersonal communication can be analyzed cases by circumstances. First, in Z's case, he ultimately was aware of his right to be happy, including opinions on sex and other aspects of communication between husband and wife. At the time of marital rape, he had already made it clear that he did not want sexual intercourse because of pain. But her husband, with a more muscular body, committed marital rape on her. Realizing this, he took the step of divorce, although did not mention marital rape as the cause to the police. He is still afraid of public perceptions, including police officers, judges, and other law enforcement officers. He was worried that the parties would not believe him. Moreover, the people around him do not believe in marital rape. He also resigned but still had little confidence about his right to argue until he finally wanted to be interviewed.

In contrast to Z, women Y is more dogma with the ideal female and wife perspective in a patriarchal culture. Therefore, she is willing to suffer and not get her rights as an essential wife her husband wants to return to her. Y is more following gender norms in the practice of a society where women must be submissive and always faithful. As a part of communication and reaction, the social approach builds and manages gender norms (Feldshuh, 2018). Human influence, presented by the idols' moms, is a key and adequate instrument in driving agreement to the 'ideal woman' tale (Feldshuh, 2018). Stereotypes are not just formed about appearance and behavior but also about relationships (Malik & Hameed-Ur-Rahman, 2021).

The case experienced by X is slightly different from Y and Z. In case X seems to be still addressed in terms of communication, in contrast to the issues of Y and Z, where their husbands seem to be irreversible despite the use of interpersonal communication. In this regard, the existence of interpersonal communication aspects in spousal relationships still has the potential to prevent domestic violence. However, it is worth noting the level of cases. Even if you can make peace, the wife's rights, including freedom of opinion and voicing her rights, must be carefully guaranteed. On this, of course, implementation is

more complex than theory. Moreover, there is no guarantee that her husband will completely change.

In X cases, the ability to communicate well, mainly when engaged in conflict, has long been recognized as a crucial life skill. One reason that has been modeled for domestic violence is that somebody who needs the necessary social skills to support themselves and communicate when involved in conflict option to violence. Nevertheless, other studies have supported the suggestion that poor communication does play a role in domestic violence. Violent men were also more likely to report resorting to measures such as criticizing, threatening, name-calling, ridiculing, and accusing. Husband and wife must understand each partner's practical and ineffective communication strategies.

They can implement effective strategies including accepting responsibility, compromising, and reflecting; examples of ineffective methods include complaining, denying responsibility, and name-calling. Miscommunication and "communication" were also common reasons for domestic violence. Surprisingly, a small portion of victims and perpetrators cited proving their love or showing affection as reasons for violent episodes. Interpersonal communication can guide many things in a husband-wife relationship that are required to prevent domestic violence. In the last interview with X, she believes that communication issues make a factor in domestic violence. Thus, it's crucial to avoid domestic violence.

In Indonesia, there has been a gender imbalance between women in the family because paternalistic values strengthen the male dominance of women. Women are in an aggrieved condition occurring to inequality in the growth of family chores—men (husbands) consistently above women (Rahmawati, 2010). However, it's essential to build awareness of wives' freedom of opinion and expression in husband-wife relationships. How to do it? It starts with women as potential victims of domestic violence, husbands as potential perpetrators, and society. However, it needs to be supported by governments and other stakeholders.

In the Indonesian context, there are The National Commission on Violence Against Women (Komnas Perempuan), Witness and Victim Protection Agency (LPSK), Indonesia Republic Police (Polri), and the Indonesian Women's Association for Justice (LBH APIK). To support this argument, feminist consciousness from the perspective of radical feminist also need to understand by Indonesia's women (wives). Therefore, they need soft skills like training in interpersonal communication, assertive communication, and strategy to prevent domestic violence in the future. Although the practice is more complex than theory, they know that wives have the right to freedom of opinion in domestic space. This idea is not a one-year solution but must do continuously, year by year and day by day. Wives becoming a victim of domestic violence is not a new issue. It happened a long years ago.

So, it takes time to make communication equal through wives' freedom to express opinions. It also takes time and tight effort to prevent domestic violence. Therefore, it's also essential for husband and wife to understand the concept of gender from the proper perspective. Gender is an idea used to recognize disparities between men and women observed socio-culturally. Gender is molded by culture and not by nature, unlike sex, which is not interchangeable because it is the nature of God, while gender can exchange when people want it (liberal perspective).

But in the Indonesian context, the author's standpoint differs from this liberal perspective. Structurally, people are created up of men and women, where each has inherent natural tools and purposes and cannot be replaced. Men have penises, produce sperms, and so on. Women have ovarian organs, make a cell, breastfeed, and will birth. At the same time, gender is a trait associated with men and women in the toxic social construction. Women are identified to be patient, friendly, warm, and kind.

In contrast, men are considered stable, excellent, and robust. Some characteristics are interchangeable such as there are men who are patient and warm, while there are also powerful and intelligent women. It can change during the time, place, and life experiences of men and women. So, it's essential that the husband-wife understand this situation and not take the myth of ideal men and women, especially perfect wives. The man may also learn this from "New Men Alliance" (Aliansi Laki-Laki Baru). So, they didn't push their wives to do everything they wanted and increased the number of wives victims of domestic violence in Indonesia.

This concept of ideal women based on social construction and patriarchal culture cannot take for granted. It must reconstruct. Reconstruction means a return to before. Reconstruction is the process of rebuilding, recreating, or reorganizing something. In context, reconstruction of the value of gender equality means the return of the ideal gender relationship, reimagining or reimagining existing materials, and rearranging as is or the actual event. Thus, the reconstruction of the value of gender equality does not directly erase established values in social life. That is because established values must remain in the activity of rebuilding something in its original condition. Furthermore, the reconstruction of the importance of gender equality is more intended for developing paradigms in the form and process expected to be a social policy to protect women victims of marital rape. So, reconstruction in this study attempts to improve patriarchal culture and other dominance, which is the problem of domestic violence in a wife.

CONCLUSIONS

Preventing domestic violence is one crime prevention strategy. Crime prevention is needed teamwork from multi professions. To avoid domestic violence, it's not rigid in the house because it can happen in another place and be done by the husband to their wives.

Local government and society, especially members of families, need to support this idea. The problem is that there is patriarchal culture until now, and privacy matters to don't care about other issues, even if they are our families. Wives' victims of violence also keep the secret. They act like happy families in public spaces, but there are toxic relationships and domestic violence. The different perception about forms of domestic violence is also the problem. So, it's essential to reconstruct this value with the rights perspective about wives' roles and rights. Reconstruction for this problem can't wait until tomorrow; now, it is time.

To conclude this issue, the authors have two points. First, in a cultural and logical patriarchal, wives need interpersonal communication training to get equality when talking with their husbands. Interpersonal communication training can be held by religious organizations, nongovernmental organizations, and governmental organizations like The National Commission on Violence Against Women (Komnas Perempuan), Witness and Victim Protection Agency (LPSK), Indonesia Republic Police (Polri), and Indonesian Women's Association for Justice (LBH APIK). Furthermore, it's suggested that women empower women. Do not wait; it will be decisive if wives can do it independently through online learning media. Wives also can join the women empowerment community to learn new perspectives about their roles and rights. It also suggests that the government make one application to gather wives' needs about their rights, learn complex skills, soft skills like communication, etc.

One platform is one solution for urban women that provides offline media for conservative women or wives in Indonesia because not all women can touch digital technology. Some of the wives and Indonesian women didn't have a phone. Second, reconstructing wives' awareness of freedom of opinion and expression is necessary so they do not fear saying no to their husbands and love themselves first. Campaigns must inform mainstream media, social media, and offline tools so women and society know this. It's good if many institutions collaborate on this. Finally, preventing domestic violence against wives needs interpersonal communication skills, especially for wives, and freedom of opinion and expressions in everyday life. Freedom of thought and expressions must include accommodation in interpersonal communication between wives and husbands. Indonesia also provides human rights for everybody, including women's rights as wives.

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