

# The Influence of Masculine Ideology and Gender Role Orientation on Self-esteem of Pastors' Husbands of the Batak Karo Protestant Church

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**Keywords:** Masculine Ideology, Gender Role Orientation, Self Esteem.

**Abstract:** This study aimed to examine the influence of masculinity ideology and gender role orientation towards self-esteem of pastors' husbands in Batak Karo Protestant Church (GBKP). Being a pastor's husband in GBKP community is not easy, as he should maintain relationships with family and congregation. The demands of a wife's time-consuming duties mean the husband is taking care of household chores. This demand affects the husband's orientation while doing household chores. Moreover, this demand generally affects his self-esteem as a man. As a man of Karo tribe, the pastor's husband has been exposed to patrilineal culture since an early age. In this culture, a man is expected to accomplish his role as a man. Gender role socialization since childhood by family or community forms the ideology of being a man or so-called masculinity ideology. A total of seventy-nine pastors' husbands of GBKP were interviewed, with the following criteria: having a minimum one year of marriage and having a child, from Karo tribe, not a priest, becoming a GBKP fellowship since they are single. The study found that masculinity ideology did not significantly affect the pastors' husbands' self-esteem, nevertheless gender role orientation significantly affected the husbands.

## 1 INTRODUCTION

### 1.1 Background

The Karo is one of many tribes found in North Sumatra that values patriarchal culture, in which supreme power is pre-dominated by men. As a tribe with patriarchal culture, the Karo acknowledges and distinguishes people based on sex, not only because of physical traits but also their influence on society (Bangun, 1981). These differences can be viewed from the rights and responsibilities of each sex. For example, men particularly work as carpenters, while women simply become housewives. In Karo culture, men hold vital roles, as they become powerful leaders to make decisions, especially in traditional ceremonies. On the other hand, women traditionally tend to be inferior to men (Tarigan, 2009).

In Karo culture, performing a less-appropriate gender-related task can impair one's dignity. A man raising children in the midst of ceremony, for instance, may lose his dignity. A man who often

performs such activity or other women's duties is called *pa diberu* or man who is commanded by his wife or a womanish man (Bangun, 1981). When a Karo man is imposed or volunteered to challenge opposite roles of cultural demands, it will lead to inner conflicts, including insecure feelings, and even bring greater impacts such as shame, anger or contention with others.

The Karo culture generally determines position in social hierarchy based on sex. The Karo also places men higher than women. Family, called *jabu* in Karo, never used names from the wife, but from the husband. This reflects how the Karo places man or husband as a decision-maker (Bangun, 1981).

Man's position in the social hierarchy applies to all Karo men, including husbands of GBKP pastors. A husband in the Karo tribe is expected to be a leader and bring a positive influence to his family. Moreover, a patrilineal system encourages men to be more capable in anything than women (Bangun, 1981).

However, in fact, the condition is different when a man marries a female pastor of GBKP. As a

member of Lord's family, the pastor's husband is responsible for assisting his wife during the church service. *Naras* (the name of a pastor's husband) is expected to show his concern to congregation and community. He is also expected to fully support his wife based on his gifts and capability, equip him-self to support the service provided by his wife in the spiritual field and daily life, remind his wife as God's servant to carry out her service in the congregation, and not becoming a stumbling block during the service (PPWG GBKP, 2014). Consequently, it is assumed that being a husband of a GBKP priest is not easy and requires responsibility.

Based on the interview's results, moral responsibility given to the pastor's husband is due to the wife's immense services as shepherd, teacher and leader, and her constantly mobile service duties. As the congregation needs more attention, it causes the husband to feel unnoticed. Moreover, a lot of church duties carried out by the wife lead to their unproductivity in doing household chores, either as a wife or housewife, such as cooking, taking care of the home, raising children, as well as other domestic chores. Therefore, it is expected that a husband (*naras*) would do such chores more often than his wife, either voluntary or obliged.

This unbalanced condition (where the pastor is also a wife who has a bustling agenda, and the husband is hoped to be a chaperone and assist his wife) is likely to cause difficulties for husbands. In this case, a husband is required to take their ego away as a man and be helpful in assisting the wife's services by taking care of children, helping in household chores (cooking, washing, ironing and others), and willing to deliver his wife.

The differences occurring between cultural expectation and reality result in the husband being helpless, passive, having low self-esteem, lacking confidence, less developed and even feeling depressed due to being unproductive or jobless. This is also supported by interviews with several husbands who reveal that the situation they are experiencing causes them to be sensitive, irritable, less willing to engage in the services performed by their wives, unwilling to assist in household chores and feeling inferior.

Self-esteem is a positive self-impression, including positive self-esteem and confidence (O'Neil, 2008). Man commonly hides his insecure feeling because it can threaten his power in relationships and work. Hiding feelings is related to gender role as expected in society. Wood and Eagly (2002) argued that men are expected to exhibit their

agentic or masculine traits, such as self-confidence, superiority, and be active, independent, and able to face the pressure and optimistic. Nevertheless, the unexpected gender role would discourage men's self-esteem.

Concerning gender role, men's self-esteem level is commonly determined by various factors, one of them is masculinity ideology (Blazina, 2001). According to Blazina (2001), a feeling of worthlessness or low self-esteem is caused by inability to negotiate different gender roles in different contexts and situations. On the other hand, Pleck (1995) proposed that masculinity ideology is men's belief in adhering to culturally defined as standard male behavior in order to support the internalization of a cultural belief system regarding his masculinity and gender.

Masculinity ideologies are the primary way for boys and men to culturally live out with patriarchal and sexist values, which have negative consequences in interpersonal relationships with the person or others. This relationship can be disrupted if men find that their engaged ideology differs from the reality (O'Neil, 2008). Based on the statement above, this condition also occurs in the pastor's husband, in which the masculinity principle has been internalized and its practice differs in marriage. His inability to be a breadwinner and his responsibility in helping with household chores are factors that contradict the ideology adopted since childhood.

One of the negative consequences of rigid and sexist masculinity ideology is when feelings of worthlessness and low self-esteem occur among men (Blazina, 2001). Blazina stated that feeling occurs because men are unable to negotiate diverse gender roles encountered in different contexts and situations. Moreover, Pleck et al. (1993) asserted that masculinity ideology constructed among men leads to negative consequences towards self-esteem degradation as well as other psychological aspects.

Besides masculinity ideology, another factor that leads to a husband's self-esteem is gender role orientation (Cate and Sugawara, 1986; Lamke, 1982; Mullis and McKinley, 1989). Performing new roles is commonly influenced by worldview or belief when viewing certain roles. Some people assume that men bearing children is a common thing, while others think that this is uncommon for men. Individual beliefs in performing work and family duty are generally known as gender role orientation (Bird, et al., 1984).

For traditional men, being a primary care giver or doing household chores is inappropriate. Moreover, men also have a higher level or

superiority than women. Thus, it is not proper for men to carry out feminine roles as mentioned. However, non-traditional men commonly tend to view this work differently. For them, performing feminine-related roles is not a taboo, especially when it can increase happiness and help their wife.

Research on men's household-related gender roles suggests that men who perceive household chores as appropriate work would receive more responsibility to perform tasks related to a children's caregiver, serving meals and other household works, than men who support gender role diversity between men and women (Bird, et al., 1984).

Moreover, a study by Helmreich and Spence (1978) revealed that an individual with an androgynous gender role generally has a more positive image than in a masculine, feminine and undifferentiated gender role. Some researchers (Cate and Sugawara, 1986; Lamke, 1982; Mullis and McKinley 1989; Rust and McCraw, 1984) have proposed that individuals with masculine and androgynous gender orientations are generally correlated with high prestige.

This study is not only to provide the different conditions experienced by the pastor's husband associated with self-esteem, but also beneficial for GBKP (Karo Protestant Batak Church) as an organization. GBKP is expected to arrange and develop future planning for the husband regarding the increasing number of women who become pastors.

## 1.2 Statement of the Problem

1. Does masculine ideology affect GBKP pastors' husbands' self-esteem?
2. Does gender role orientation affect GBKP pastors' husbands' self-esteem?

## 2 METHOD

A quantitative research was conducted, in which the collected data was analyzed using SEM-PLS (Structural Equation Model-Partial Least Squares) Student version 3.0.

SEM-PLS was used to explore existing theories and identify key variables or to predict certain constructs (Sholihin and Ratmono, 2013). This method was also used for research that uses a relatively small sample size.

## 2.1 Research Subjects

A total of seventy-nine husbands of GKBP pastors were the subjects of this research, with criteria: having been married at least for a year and having a child; indigenous people of Karo tribe; and members of GBKP since they were single and not working as active pastors, both inside and outside GBKP.

## 2.2 Techniques of Data Collection

There were three variables used in this research, namely masculine ideology, gender role orientation and self-esteem. Each variable was measured using a different scale. Variable of masculine ideology was measured using Thompson and Pleck's The Male Role Norms Scale (MRNS) (1986). Gender role orientation variable was measured using the Sex Role Orientation Inventory (SROI) developed by Tomeh (1978), which used non-traditional questions to reflect on a general shift in society's views (Tomeh, 1978). Meanwhile, self-esteem variable was measured using the Rosenberg Self-Esteem Scale (RSE) (Rosenberg, 1979).

## 3 RESULTS

### 3.1 Reliability and Validity of Scale Trial

Before conducting scale tests, the researcher first prepared the scales according to the variables used in this research. After finding the suitable scales, the researcher asked 6 subject matter experts to evaluate the scales. Before the scales were distributed, the researcher sent a permit application letter from the researcher's home faculty to the Moderamen of the Karo Protestant Batak Church (GBKP). Then, it was approved for data retrieval.

The following are the results of reliability and validity of the scales using Confirmatory Factor Analysis (CFA) of the three research scales that had been tested on 40 respondents. The Confirmatory Factor Analysis was conducted using Lisrel version 8.50. The t-values listed in parameters ( $\lambda$  and  $1-\delta$ ) were examined to obtain a reliable value of items in Lisrel. The parameters were considered significant if the value of  $t > 1.96$ .

Based on the test results of masculine ideology scale using Lisrel 8.50, it was found that 17 out of 26 items of masculine ideology were valid and 9 items were void/invalid, with reliability of 0.733.

The results of gender-oriented scale show that 16 out of 28 items of gender role orientation were valid, while the rest were null, with reliability of 0.670. Meanwhile, 4 out of 10 items of self-esteem were valid and 6 items were invalid, with reliability of 0.64.

### 3.2 Descriptive Analysis of Research Data

According to Ghozali (2014), descriptive analysis is an technique used to find the description of data. This technique is not used to test the research hypothesis, but to present the data along with statistical calculations in order to clarify the state or characteristics of data to be processed using the SPSS program. The researcher created a category of norms to facilitate in interpreting the scores obtained from the responses. Azwar (2008) explained that the categorization is based on the norm distribution model, with the assumption that the score of respondents in the group is respondents' score estimation in a normally distributed population. The categorization in this study was divided into three groups; high, medium and low.

The following table is the result of descriptive analysis of research variables:

Table 1: Descriptive Analysis of Masculine Ideology Variable.

	N	Min	Max	Mean	Std. Dev
MascIdeo	79	45	102	77.2278	11.60675
StatusNorm	79	22	54	41.1899	6.73696
Toughness	79	8	23	16.6709	3.64699
AntiFem	79	11	29	19.3671	4.07990
Valid N	79				

The results of statistical calculations showed that the mean of masculine ideology variable is 77.23. This suggests that the husbands' masculine ideology is categorized moderate.

The indicator of normality status represents the attitudes and beliefs in carrying out gender roles as men in accordance with the norms prevailing in the culture or society. The indicator of toughness represents how men should display their strong and tough figure physically and mentally. The last indicator of anti-femininity represents the compulsion of men to avoid feminine activities or roles.

Table 2: Descriptive Analysis of Gender Role Orientation Variable.

	N	Min	Max	Mean	Std. Dev
Gender Role Or	79	40	65	51.89	4.84
Wife/Mother	79	12	23	18.19	2.00
Husband/Father	79	7	12	9.76	1.13
Problems	79	7	15	11.94	1.49
Equality	79	9	16	12	1.59
Valid N	79				

The results of statistical test showed that the mean of gender role orientation variable is 51.89. This indicated that the husbands' gender role orientation is high. High level indicates that in general, the husbands' gender role orientation is non-traditional.

Table 3: Descriptive Analysis of Self-Esteem Variable.

	N	Min	Max	Mean	Std. Dev
HD	79	9	16	12.35	1.41
Valid N	79				

The result of statistical test showed that the mean of self-esteem variable is 12.35. This suggested that the husbands' self-esteem is categorized high.

### 3.3 Description of the Results

This research was analyzed using Smart PLS 3 student version. PLS test is a method of analysis that is not based on assumptions. The following is the result of the PLS analysis.

#### 3.3.1 Outer Model Testing

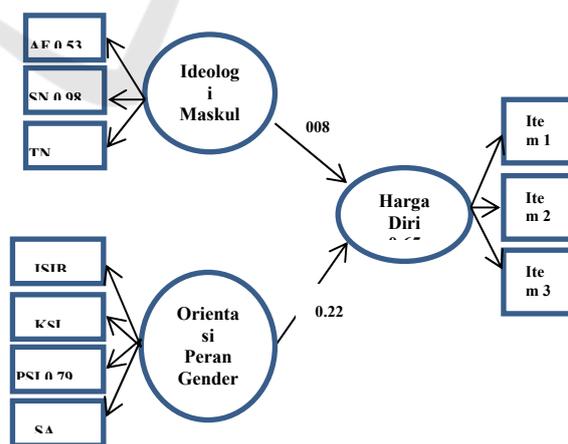


Figure 1: Results of Outer Model.

a. Convergent Validity

The results of convergent validity can be seen from loading factor and t-test values. The loading factor value is considered valid if the value is more than 0.5 (Chin, 1998 in Ghozali, 2014: 39).

Table 4: Results of Convergent Validity of Research Variables.

Variables	Indicators/Items	Loading Factors	Results
Masculine Ideology	AF	0.53	Valid
	SN	0.98	Valid
	TN	0.40	Valid
Gender Role Orientation	Wife. Mother	0.82	Valid
	Eq. Husband. Wife	0.75	Valid
	Prob. Husband. Wife	0.79	Valid
	Husband. Father	0.70	Valid
Self-Esteem	SE1	0.94	Valid
	SE2	0.61	Valid
	SE3	0.40	Valid

According to Hair et al. (1998) the loading factor of convergent validity above is acceptable.

b. Construct Validity

The next measurement model aims to calculate the Average Variance Extracted (AVE), which is the value that indicates the magnitude of indicator variant contained in its latent variable. The construct is considered to have ideal construct validity if the Average Variance Extracted (AVE) value is above 0.5 (Ghozali, 2008).

Table 5: Results of Construct Validity on All Variables.

Variables	Average Variance Extracted (AVE)
Self-Esteem	0.47
Masculine Ideology	0.46
Gender Role Orientation	0.59

The table shows that the AVE values in all variable constructs were ranging from 0.4 – 0.5. Thus, all latent variables had sufficient validity (Ghozali, 2008).

c. Discriminant Validity

The results of discriminant validity test (cross loading value) showed the value of cross loading in each indicator was ranging from 0.389 - 0.98, where each indicator had a higher loading construct value

compared to other construct loading values. It indicated that all indicators in each variable had greater correlation than those with other variables. Therefore, the variable passed the discriminant validity test.

Table 6: Results of Value Discriminant with Cross Loading of All Variables.

Latent Const	Indicators	Self-esteem	Mas. Ideo	Gender Role Orient
Self-esteem	HD1	<b>0,94</b>	0,11	0,32
	HD2	<b>0,61</b>	0,05	0,12
	HD3	<b>0,39</b>	0,20	0,05
Gender Role Orient	Wife. Moth	0,26	0,30	<b>0,82</b>
	Hus. Fath	0,20	0,24	<b>0,70</b>
	Kes	0,25	0,13	<b>0,75</b>
	Per	0,14	0,24	<b>0,79</b>
Masc. Ideology	AF	-0,03	<b>0,40</b>	0,13
	SN	0,13	<b>0,98</b>	0,29
	TN	0,01	<b>0,50</b>	-0,12

d. Reliability (Goodness of Fit)

Table 7: Results of Construct Reliability.

Variables	Cronbach's Alpha	Composite Reliability
Masculine Ideology	0.70	0.69
Gender Role Orientation	0.76	0.85
Self-esteem	0.44	0.70

The results of data reliability obtained composite reliability value of > 0.6. It can be inferred that all variables were reliable (Hartono and Abdillah, 2014).

3.3.2 Inner Model Testing

Inner model testing was conducted through two stages of *goodness of fit* and research hypothesis tests. The results can be seen in Figure 2.

a. Goodness of Fit Testing

Analysis of inner model was conducted to ascertain whether the constructed structural model has been accurate or not. In evaluating, the inner model can be seen from several indicators:

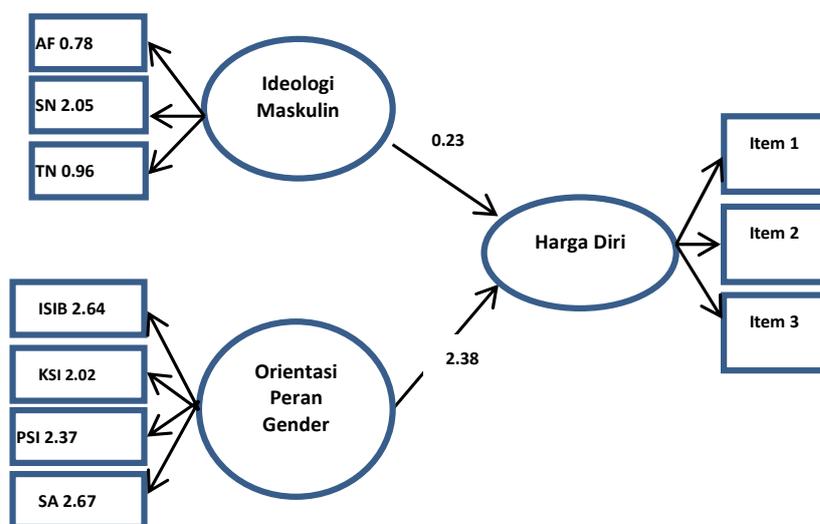


Figure 2: Result of Inner Model.

1. Determinant Coefficient (R<sup>2</sup>)

Inner model testing is conducted by referring R-square, which serves as goodness of fit model test. Inner model test can be seen from the value of R-square on the equation between latent variables. The value of R<sup>2</sup> represents how exogenous (independent/independent) the variable in the model is able to explain the endogenous variable (dependent/bound). Chin (in Jogiyanto, 2011) explains the criteria of the R<sup>2</sup> value limits in three categories, namely R<sup>2</sup> = 0.67 (good), R<sup>2</sup> = 0.33 (medium) and R<sup>2</sup> = 0.19 (low).

Table 8: R-Square Value.

Variable	R Square	Explanation
Self-esteem	0.09	Low

The table shows that the value of masculine ideology influence and gender role orientation to self-esteem was 0.09 (9%), while the remaining 91% was explained by other variables outside the research scope.

2. Predictive Prevalence (Q2)

In addition to R-square, the model can also be evaluated by looking at the value of Q-square. The value of Q-square can be established with the following calculation: Q2 = 1 - ((1-0.09) = 0.91. Based on the calculation results, it can be seen that the value of Q-square was 0.91 (Q2 >0). The result indicated that masculine ideology and gender role

orientation had a good level of prediction of self-esteem.

b. Hypothesis Testing

From the results of hypothesis testing it can be concluded that there is no significant direct influence of masculine ideology on self-esteem, but there is a significant direct effect of gender role orientation on self-esteem.

4 DISCUSSION

4.1 Masculine Ideology Does Not Affect Self-Esteem of the Husbands of GBKP Pastors

This research rejected the hypothesis of masculine ideology affecting self-esteem of the husbands of GBKP pastors. It suggests that masculine ideology does not affect the condition of husbands' self-esteem; therefore other factors need to be investigated. This is, of course, contradictory to some research results suggesting that masculine ideology influences self-esteem (Blazina 2001; Pleck, et al., 1993).

The masculine ideology according to Pleck (1995) is a belief in the importance of a person following a predetermined standard of male behavioral culture, and is engaged to support the internalization of a cultural belief system of male masculinity and gender. Masculine ideology is the

main way for boys and men to fulfill the sexist and patriarchal values that generally have negative consequences in their interpersonal relationships with others (O'Neil, 2008; Pleck, 1995).

Masculine ideology, according to Levant (in Mellinger & Levant, 2014), has been socialized and instilled by parents, teachers and peers through social interactions in the form of reinforcement, punishment and observation. The masculine ideology informs, encourages and limits boys (and male adults) to conform to the norms of the prevailing masculine role by adopting certain socially approved masculine behaviors and avoiding prohibited behaviors (Levant, in Mellinger & Levant, 2014). If a boy or male adult is unable to fulfill the values of the expected masculine ideology of his environment or culture, according to Blazina (2001), it can bring negative consequences of the emergence of feelings of worthlessness or inferiority.

Blazina (2001) revealed that feeling of worthlessness or low self-esteem occurs because men are unable to negotiate different gender roles in different contexts and situations. This statement is also supported by Pleck (in Pleck, et al, 1993), who argued that the process of a male's masculine ideology formation also negatively affects the decrease of self-esteem and other psychological aspects.

The results of interviews conducted by researchers with several husbands of GBKP pastors showed that there were differences or contradictions between the existing roles with the values that have been instilled since childhood. The inability to become the main breadwinner and the necessity to assist in domestic housekeeping are contradictory to the ideology as a man who has been embraced and socialized by the culture and environment since childhood. This ultimately raises feelings of worthlessness or low self-worth. This finding is consistent with the statement expressed by Good, Borst and Wallace (1994), that failure to meet cultural expectations associated with masculine ideology can generally be detrimental to men because men generally use cultural expectations as a standard for the validation of their own masculinity.

However, the results of the research turned out quite different. According to the results of the study, masculine ideology embraced by husbands of GBKP pastors was categorized medium, but their self-esteem was high. These findings are contrary to the phenomenon discussed above. In contrast, the findings of this study are consistent with an innovative research conducted by Robertson and

Verschelden (in Good, Borst and Wallace, 1994). The research conducted by Robertson and Verschelden (in Good, Borst and Wallace, 1994) involved couples consisting of fathers who stayed at home and working mothers (a couple with an inverted role). They found that household fathers did not tend to feel less masculine and more feminine than those found in the general population. In addition, the subjects of Robertson and Verschelden's study also did not feel different from general people associated with self-esteem or psychological well-being.

The household fathers revealed that they had a greater satisfaction of life than general people, as the couples felt that their children would benefit from their current family structure. Therefore, the children would be more flexible in carrying out their gender roles, and it did not distinguish them as adults. From these descriptions, it can be inferred that the conflict of gender roles performed by the research subjects with the prevailing masculine ideology do not lower the husbands' self-esteem.

The self-esteem possessed by the Karo tribe, especially males, is the result of the formation that has been passed down continuously through every generation. Men in the Karo tribe have a special and distinguished position, so any behavior or deed must reflect such privilege. The patrilineal kinship system adopted by the Karo tribe means the position of men is higher than women. Ownership of the clan is strong evidence of the male identity in the Karo tribe that has been socialized since childhood by parents.

The results of the Karo Indo's 1977 seminar (in Brahmana, 2003) revealed that Karo people generally have special features, such as being honest and courageous, unwilling to interfere, persevering, polite in practice, tolerant and upholding self-esteem. The Karo tribe considers self-esteem as the most important element. Individuals of the Karo tribe are generally respected and maintain their pride greatly. For the sake of defending their self-esteem, they are willing to go every possible way and suffer.

#### **4.2 Gender Role Orientation Affects Self-Esteem of the Husbands of GBKP Pastors**

In everyday life, both men and women are often faced with situations in which they must perform tasks or jobs that are inconsistent with their gender roles. For example, women who are supposed to play roles in taking care of households in fact must act as a breadwinner in the family because of the husband's inability to do so. Or men who are

supposed to play the role of breadwinner in the family but in fact carry out many roles of parenting and other domestic chores.

These gender-contradictory roles can be perceived differently by each individual. Some think that it is something normal and some do not. The perspective or belief of the individual (in this case the male) in establishing his or her normal role is known as gender-oriented orientation (Bird, et al., 1984). According to Raguz (1991) the orientation of gender roles is defined as a person's perception of masculinity and femininity within themselves. The orientation of gender roles is seen as a continuum sequence of traditional gender roles (looking at the roles of men and women as separate and not separate) to non-traditional gender roles (characterized by flexibility in the division of roles of men and women).

Based on the findings of Bem (1974), individuals are generally divided into four main categories of gender role orientation: masculine, feminine, androgynous and undifferentiated. The androgynous individual generally exhibits high masculine and feminine characteristics, whereas in the undifferentiated individuals the characteristics of the two traits tend to be low. Research by Bem and his colleagues found that psychologically individuals whose gender role orientation is androgynous are generally better able to adapt to different gender roles so as to adequately demonstrate adaptive behavior towards situations regardless of their masculine or feminine connotations.

Related to gender role orientation, Marcia (1966, 1967, 1976) and his colleagues have developed Erikson's Bipolar Model by adding a second variable such as a crisis - in addition to commitment. Crisis refers to when individuals are actively involved in choosing alternatives, questioning prior choices and beliefs. The situation of the crisis cannot be separated from the various situations in individual life, especially men who are often faced with roles that are contrary to their gender roles.

Using a different gender role orientation scale Spence et al. (1975) and Wetter (1975) found that individuals with high levels of masculinity and femininity (androgyny) had the highest levels of self-esteem, while individuals with no masculine or feminine orientation (undifferentiated) had the lowest confidence levels. In addition, Wetter (1975) found that only masculinity scores were positively correlated with male and female self-esteem, whereas femininity values were negatively correlated with women's self-esteem ( $r = -.11$ ,  $p < .04$ ).

In addition, studies conducted by Helmreich and Spence (1978) also found that individuals whose gender role orientation is androgynous generally have a more positive self-image than men with masculine, feminine or undifferentiated gender orientations. Some researchers (Cate and Sugawara, 1986, Lamke, 1982, Mullis and McKinley, 1989, Rust & McCraw 1984) have shown that in general individuals with masculine and androgynous gender role orientations are associated with high self-esteem.

This is also consistent with the results of this study, where gender-oriented roles tend to be high in pastors' husbands, meaning that husbands of pastors generally have a non-traditional gender role orientation. In other words, the pastor's husband is generally not problematic in carrying out feminine roles so that his self-esteem also tends to be high.

## 5 CONCLUSIONS

Based on the research results some conclusions can be drawn, such as: there is no influence between masculine ideology and self-esteem on husbands of pastors in GBKP and there is a significant influence between gender role orientation and self-esteem on husbands of pastors in GBKP. The limitations in this study are related to the context of the research. Because of the specific context of the research, the results cannot be generalized to other tribes in Indonesia.

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