

Rural Women Cheating Strategy

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Abstract—Cheating a serious problem in the married life and the lives of social. Many impacts negative can arise due to the behavior of infidelity. The focus of the problem in this paper is the strategy of rural women infidelity that occurred in Trenggulunan Village, Ngasem District, Bojonegoro Regency. The research design used was phenomenology in the Interpretive perspective of George Herbert Mead. Decision informant in this paper uses purposive sampling. Data collection techniques use observation and interviews. Data analysis techniques used are interactive analysis techniques. The theory used is the Interpretive paradigm in the perspective of the Symbolic Interactionism theory of George Herbert Mead. The result of this study is that cheating strategies by rural women have two ways, namely first; meeting strategies which include setting schedules, planning communication, meeting safe times, meeting activities, and duration of meetings. Second: advanced strategies which include changing names on cellphones, hiding evidence of infidelity, returning to their homes separately, and maintaining relationships with cheating partners. This article is recommended for cheating women to reconsider their actions and for policymakers in order to make regulations or laws related to infidelities that disturb the public.

Keywords—Cheating, Rural Women Strategy, Bojonegoro Indonesia

I. INTRODUCTION

Various forms of infidelity in American countries show that as many as 70% - 80% of people consider infidelity as inappropriate behavior carried out by married couples [1]. That is, the majority of the population in America disagrees with the act of being unfaithful to a partner. So that infidelity in marriage is something that is considered negative [2] and something embarrassing in social norms [3]. In addition, infidelity is also considered an egocentric sexual offense and ignores others [4]. However, as many as 20% - 25% of married couples in America have sex with someone other than a partner [5].

Meanwhile, cases of infidelity in European countries show that the number of cheating women is less than that of men, especially in Southern Europe [6]. This is certainly very closely related to people's perception of infidelity. Students in the UK have a perception that infidelity is a negative attitude because it results in an impact on mental health, both directly and indirectly [7]. In contrast to the affair cases that occurred in the Middle East and Africa, which stated that the number of women cheated more than men. As for the Asian region, cases of infidelity with fewer women than men from East Asia and a balanced proportion of infidelities between men and women in South Asia [6]. The perception of infidelity that occurs in women according to students in China is that there is a positive correlation between the inconvenience of having sexual intercourse with a partner and the threat of violence from the male during the first sexual relationship [8].

According to the survey results from one of the applications on smartphones, Justdating in 2017, America ranked as the highest number of countries with the highest cheating population. As for the ASEAN region, Indonesia was ranked 2nd in Southeast Asia in the case of infidelity, with a percentage of 40% [9]. The first country to rank with the population having problems in the affair in ASEAN is Thailand, which is as much as 50%. While Malaysia is considered the most loyal country of other ASEAN countries because it has the lowest percentage in the survey, that is as much as 20%. The survey results are certainly related to the concept of marriage and family life and social life in certain societies that have an influence on the evaluation of individuals and society [10].

BPS (Statistics Center) revealed that infidelity in Indonesia has a straight comparison of divorce data in Indonesia obtained from, where Indonesia is ranked first in divorce cases in the Asia Pacific [11]. While geographically, the 3 provinces in Indonesia which contributed to the largest number of infidelities in divorce cases were East Java (88,370 cases), Central Java (70,870 cases), and West Java (88,370 cases). As for the causes of divorce cases, 1862 cases from 2231 cases were caused by infidelity or as much



as PRESS Of the many divorce cases caused by the affair shows that the problem of infidelity is no longer just a family problem, but a social problem.

Still related to the results of the *Justdating* survey, compared to other ASEAN countries, it turns out that the Indonesian State has a unique tendency in the case of infidelity. Namely, for other ASEAN countries, the party having an affair is dominated by men. Whereas specifically in Indonesia the opposite happened, where the percentage of Indonesian women having an affair, 10% more than men [12]. Meanwhile, if compared with the previous year, the tendency of men who have an affair to have a percentage that tends to be stable. Meanwhile, the affair of the women has an increasing tendency [12].

Some policies related to infidelity issues in the world, Chinese, English, and Arab communities agreed to oppose cheating behavior, while the United States society seemed more permissive and relaxed [4]. Various cases of infidelity usually involve young and adult couples [13]. That is why raising the issue of infidelity is part of a substance that is important enough to be discussed. Moreover, for some people who think of themselves as someone who is most loyal and loyal to a partner, infidelity is considered a rare or rare case. However, the facts that occur are just the opposite, there are quite a lot of cases of infidelity so that infidelity cases are seen as common cases [14].

In contrast to policies for viewing infidelity in Indonesia which tends to have a bias policy. This is indicated by the existence of infidelity data that has experienced an *upward trend* in recent years [11]. Whereas on the other hand, the majority of the community does not agree on the affair. Society has a high permissive level of infidelity and punishment is not socially standard for such cases in Indonesia. Because the majority of people have another perspective on the meaning of infidelity, namely as a tool to achieve certain goals and needs [15].

Various factors of infidelity occur due to the non-fulfillment of needs in the household in the form of; internal factors or personality [16], lack of control in fulfilling sexual satisfaction [17] where one of the things that influence is hormonal nature where at a certain time having an aggressive circulation of testosterone but not well distributed [18], has a personality deviation in the form of selfishness and exposure [4]; as well as external factors, namely: from the economic factors of couples where income is not balanced between husband and wife, as the results of a survey from the National Longitudinal Youth in 1997 stated that infidelity can occur because women have a higher income than men [19]. External factors can also arise because of the influence of third parties, namely environmental factors [20]. Not only that, in this modern era the internet also has a contribution to the occurrence of infidelity, whether it happens in cyberspace to the real world [21].

Some of the negative effects that arise due to infidelity in a family is a decline in mental health directly in the form of anxiety, chronic level jealousy for one partner who is a victim of infidelity [22], stress to depression or indirect impact in the form of self-blame [23], [24]. Infidelity also results in unhappy marriages [25] and lack of clarity in a relationship between husband and wife [17], where the

existence of marital ties but both material and immaterial are not fulfilled by couples who should have responsibility. As well as the negative impact, in the long run, is a desire for revenge [16]. So that from the various impacts that exist, in addition to destroying husband and wife and family relationships, it will also have a negative effect on the social system [26].

Strategies to overcome infidelity problems have various ways, some of which are mediation between partners and involving third party assistance [27], avoiding income inequality between husband and wife [19] having a good and balanced role in work and family [28]. However, compared to finding a solution from the affair, the prevention stage or avoiding infidelity cases is far more important. One way to prevent infidelity can be done by refraining from dissonance [14], and other anticipations in the form of discussions with partners related to things that are not desirable in a relationship [29]. However, a solution that can be done if one of the partners is already having an affair while maintaining the marriage bond is by giving forgiveness to the couple who have made a mistake [7]. One thing that is quite interesting is that men and women have different strategies in detecting infidelity, where the detection that women have is much sharper and more accurate than detection that is owned by men [30].

From the exposure of the existing article, there is no single article explaining the strategy of having an affair, whereas in fact knowing the experience and construction of the affair directly from the culprit is important. This is interesting to make the cheating agent the subject of the article, especially the woman. Moreover, women have an expressive form of behavior in undergoing infidelity compared to men, where there is a certain scale that is seen transparently. So that the analysis of cheating activities related to ambiguous behavior by avoiding unwanted sexual situations, deceiving the couple's behavior filled with guilt can be read clearly [31].

The substance of this article is the strategy of cheating on rural women. The paradigm used is Interpretive in the perspective of George Herbert Mead's Symbolic Interactionism theory, namely the symbol function allows the formation of mind, self, and society [32]. So that the focus of the problem taken was the rural women cheating strategy that occurred in Trenggulun Village, Ngasem District, Bojonegoro Regency.

II. RESEARCH METHODS

The type of research in this article is qualitative research using a phenomenological approach with an interpretive perspective. The determination of informants in this study was by using a technique *purposive*, which is based on certain criteria in accordance with the advice of a *key informant* named Lutfi. The research subjects in this article were 2 adult female participants who had married and committed an affair by representing a housewife named Ninik (41 years) and who represented a career woman named Rumiati (45 years) who was a teacher. Where the range of duration of their marriage is approximately 5-16 years and both have *long distance relationship long distance relationships* with their husbands. Data collection techniques used are observation and in-depth interviews.



III. RESULTS AND DISCUSSION

The strategy is a way that is done in establishing relationships that occur outside the spouse and is done secretly, where there are norms that are violated in a rule for the marriage commitment. The affair meant here is an affair related to the social status where the woman needs another male figure to share stories, get love and attention. This is because the husband of the participant works out of the island and returns home in a minimum of 2 months. Some strategies carried out by participants in having an affair are meeting strategies and advanced strategies as outlined below:

A. *Strategies for Meeting with Affair*

For the Javanese community in general, infidelity is a negative thing and something that is considered taboo in the social environment. To avoid this assumption, the strategy of meeting with the cheating partner must be prepared carefully. So there are several things that must be prepared, both time management, funds allocated, to the location of the meeting.

1) *Organize the Schedule, Initial Steps to Meeting*

For the people of Java, arranging a meeting scheduled with someone can be done in a relatively fast time. Someone can meet family or friends at any time without having to make an appointment first. However, it is different from the woman having an affair. Scheduling must be done to meet with the affair, "... *adjust each other's time before meeting ...*" (Rumiati, April 26, 2018).

Based on the data above, this was done to avoid suspicion of the surrounding community, so that the meeting was carried out as secretly as possible. In addition, new problems may arise if the act is carried out openly. Even so, most of the people of Trenggulan Village had talked about word of mouth regarding the affair of several people. It's just that, decisive action is not really done to deter the perpetrators of cheating. Thus, these activities continue to run for cheating couples with a variety of specific motives, one of which is in meeting needs.

As expressed in George Herbert Mead's theory that every individual needs social interaction with his fellow man. One way to meet social needs is to communicate between one individual and another. This is also reflected in the views of the Trenggulan villagers in communicating and confirming everything related to the arrival of a person, whether in a particular event or a non-formal meeting. This was also done by participants in confirming their cheating spouse to arrange a meeting schedule.

2) *Dating At Home, Solutions to Overcome Finance Thinning*

Allocation of expenditure budget is needed for the smooth activities of dating a lover. However, in certain conditions, one can have a limited financial budget. So, to get around this, there are things that can be considered in dating even in a depressed financial condition. In this case,

the cost of expenses when dating is adjusted to the location of the meeting, "... *a lot of money must be spent on a date. Especially when going for a trip to the city. But when you don't have a lot of money, dating is done at home ...*" (Ninik, April 26, 2018).

From the data above, it can be concluded that the financial condition of a partner does not affect the dating activity. This is because, having an affair is no longer considered merely an entertainment, but rather a necessity. In fact, even though the couple does not have enough money to date outside the city, it can be dealt with by dating a woman's house at midnight. Where at night above 9 PM Trenggulan villagers spend more time in their homes to rest.

The reason for this action is inseparable from George Herbert Mead's theory which states that attitude taking or decisions are based on *self-consciousness*. Not only that, the concept is *Action* also very instrumental in this, where action can occur after an agreement between the two parties. This was also done by cheating actors in anticipating so that infidelity activities continued when financial conditions were not good. That is, in this case, the fulfillment of the need for infidelity activities for rural women in Trenggulan Village is not solely because of materialism alone, but the need for the presence of a partner and the desire to be cared for by women is natural.

3) *Avoiding Saturday night: 'The Safest Time' Meeting Lover*

The people in Java have a habit of spending time with family on weekends done by looking for entertainment outside the home. However, for perpetrators of cheating, meetings on weekends are avoided. They have a different time with Javanese people in general when meeting their cheating partner. Like the following: "... *Every Wednesday afternoon it is out until morning. Besides that day, the meeting is at home at night ...*" (Ninik, April 26, 2018).

From the results of the above data, it can be interpreted that this is done because avoiding meetings at the weekend is considered the safest time to date. Because to avoid suspicion from the male partner's affair. So, to maintain the integrity of the marital status they also have to maintain the quality of the meeting or *quality-time* with their families. What's more, in the neighborhood around Trenggulan Village on Saturday night, it was quite crowded with vehicles passing by. So as to reduce the suspicion of citizens of infidelity by participants by staying at home on Saturday night. In this case, it might be called that avoiding Saturday night or *weekend* as the 'safest time' to meet with an affair.

Based on the analysis of George Herbert Mead's theory, in the concept of *action*, human actions that have been designed are not solely based on biological reactions, but on the results of their construction. This was also done by participants in determining the time of the meeting with the cheating partner who had been designed as detailed as possible to avoid things that were not desirable.

4) *Duration of the meeting: Flexibility Is the Main Milestone Key to the Meeting*

The duration of a meeting is the allocation of time needed to carry out activities during a date with a cheating partner. Some couples have a long time to meet their



to meet with an affair partner. Or, the duration of the meeting is adjusted to the specific conditions of each pair. As stated by Ninik: "... *Every Wednesday has a long time to meet, from late evening to morning. In addition to Wednesday, only had a few hours, ie around 11 pm come to the house and out of the house at 3 am ...*" (Ninik, April 26, 2018)

From the above data can be interpreted that the flexibility in determining the duration of time is part of the activity of gathering enough taken into account. It can be seen from several responses of participants in expressing the duration of the meeting that cannot be ascertained. This is part of an agreement that has been made in advance to avoid potentials that are not expected by both.

Synergy with George Herbert Mead's theory, at the stage of manipulation of each act, has a temporary pause in the process of each action, so that a response given by each individual in taking action in accordance with the perceptions that existed before. This stage was also realized in the actions taken by Ninik and Rumiati when determining the duration flexibly in making decisions with their cheating partner.

B. Advanced Strategy: Onwards, Everything Must Be Controlled Safely

The advanced stage is from the stages carried out by participants in carrying out strategies to hide their infidelity from various parties, both from the family itself, the spouse's family, to the neighbors.

1) Changing the Name on a Cellphone

Changing the name of an affair with the name of someone else who is not suspected on the cellphone is a strategy that is done in covering up the affair relationship. For example, changing the name of a man's affair with a woman's name or vice versa, the name of someone who is considered not suspicious. "... *the name is replaced by the name of the woman so that the husband is not suspicious ...*" (Ninik, April 26, 2018).

From the data above, this is done to avoid suspicion from the husband if at any time return from Kalimantan. In addition, another consideration is maintaining the confidentiality of others who open their cellphones at any time. Because, for some Javanese people to open a cellphone have a close friend, relatives or relatives is not something that is considered private. And for some people, the absence of a password on the phone's opening screen is the safest way to avoid suspicion from others. Because it can be considered as a proof that there is nothing in the cell phone that needs to be kept secret.

Synergy with George Herbert Mead's theory, the symbol is a type of gesture that can be done and interpreted by each individual. As for changing the name of the cheating partner on the participant's cell phone is one part of the symbol that is quite important in hiding the trail of communication with the cheating partner. In addition, *the actions* carried out by the perpetrators of cheating are part of the *self* in Mead's theory, where both of them synergize and cannot be interpreted separately.

2) Concealing evidence of infidelity

Concealing evidence of infidelity is one of the ways after a meeting. As for some evidence that needs to be hidden in the form of communication via cellphones, shopping receipts, watch tickets, to the smell of perfume or cigarettes attached to clothes. "... *delete all chat history. Do not store photos or various documentation in any type. Keep acting, as usual, not wearing makeup or excessive appearance. In anticipation, only accept the provision of something that is used up ...*" (Rumiati, April 27, 2018).

From the data above, it can be interpreted that keeping secret love relationships with others can prevent quarrels with legitimate partners who are worried about the separation. This was done by participants because they did not want a divorce, but on the other hand, they needed something that was not obtained from their husbands so they were looking for an affair. In this case, Ninik hid evidence of infidelity by changing clothes, washing dishes and glasses to throw away all forms of residual during activities with an affair. While anticipating since long ago has been done by Rumiati, which is one of them by not receiving any gift from his affair, except for something that has no trace after being used.

Synergy with George Herbert Mead's theory in the stages of the *generalized another* concept of *self*, a person has certain expectations in the community. Just as participants have the hope that their affair is unknown, both by their legitimate partners and from the family and community. This, although it is not justified in the norms of the people of Trenggulan Village, a hope is certainly shared by every individual.

3) Return To Each Home Separately

Back to their homes separately is done if the meeting with their affair is done outside the home. Agenda made during dating is in one of the shopping places and at tourist attractions, both inside and outside the city. This is as contained in the excerpt from the interview with Ninik: "... *make a pact at a friend's house when going to town. The same goes back, delivered back there...*" (Ninik, April 26, 2018)

From the data above shows that this was done to reduce suspicions from family, community members, and neighbors. Because this action is considered to be quite safe in hiding traces of a meeting with an affair partner.

Synergy with George Herbert Mead's theory on the concept of "I and Me" were in someone who becomes "Me" then he acts based on the consideration of norms, generalized other, and the expectations of others. This was done by the participants after the meeting with the cheating spouse who of course had realized that this was something that was prohibited in norms, customs, law, and religion. While participants hope that he remains loyal to a legitimate partner and the public does not know his cheating act.

4) Maintaining Relationships with Cheating Couples

Maintaining an affair partner is a way of protecting themselves from feeling insecure or feeling insecure, both from outside parties and from the cheating partner. So that this must be done in various ways, "... *asking for help from 'smart people' so that couples do not move to other people. Because it is already comfortable ...*" (Ninik, April 26, 2018)



the data above, it can be concluded that some of the ways in which participants maintain their relationship with their cheating partner are asking for help from 'smart people'. Where is meant by 'smart people' here are shamans or supernatural experts who give certain incantations and rituals in order to maintain a relationship with a partner. Another strategy to maintain a partner is by having confidence in yourself that has a pretty attractive appearance. So that anyone who is associated with him will not just leave (Rumiati).

Synergy with George Herbert Mead's theory on Mead on the concept of "I and Me". Where someone at the time becomes "I" performs an active action that is impulsive, spontaneous, and also an aspect of unorganized human existence. This was also done by participants in maintaining relationships with unorganized cheating partners.

IV. CONCLUSION

For women in Trenggulan Village, the cheating behavior is part of the way to overcome the problem of loneliness when far away from the husband. So to hide the forbidden relationship, certain strategies are carried out in an affair. The cheating strategy carried out by rural women in Trenggulan Village, Ngasem District, Bojonegoro District can be categorized into two ways, namely first; meeting strategies which include arranging schedules, arranging budget expenditures on dates, avoiding weekends when meeting, and flexible meeting duration. Second; continued strategies that include changing names on cellphones with female names, hiding evidence of infidelity, returning to their homes separately, and maintaining relationships with cheating partners by asking for help from supernatural experts.

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