



Identity Dynamics and the Crisis of Women's Roles Between Modernism and Capitalism: A Critical Analysis of Mission and Family Integrity

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Abstract

Background: This article discusses the role struggles and identity crises faced by contemporary women amid the tug-of-war between the demands of modernism and traditional roles. Historically, patriarchal narratives have dominated history, placing women in roles devalued by capitalist production systems, thus giving rise to a sharp dichotomy of roles: economically productive career women versus housewives burdened by *domestic syndrome*.

Objective: This study aims to deconstruct this dichotomy through the framework of critical gender theory and reconstruct the meaning of women's mission as a normative resolution.

Methods: The method used is a critical content analysis of discourses regarding women's identities and activities.

Results: Key findings show that the ideal image of women today is diverse, overlapping, and even improvisatory, without a clear conceptual standardization. In response to this confusion, the concept of Mission is redefined holistically and non-locationally. It is not measured by its field of work (in the office or at home), but by the orientation of its goals: the improvement of the quality of life, wholeness, and harmony towards a happy and prosperous family.

Conclusion: The implication of this redefinition is an emphasis on conscious and ethical decision-making anchored in family integrity. This study contributes a normative framework demonstrating that women's mission is not determined by the location of work but by its goal: the quality of life, wholeness, and family harmony. Successful mission execution requires adopting five key ethical pillars—openness, dialogue, communicativeness, honesty and loyalty, and responsibility—crucial to prevent family dysfunction caused by role instability.

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INTRODUCTION

While extensive literature exists on gender theory, feminist critique, and women's role dynamics (Mies, 2014), prior studies have not systematically addressed how the dual pressures of modernism and capitalism simultaneously produce an identity crisis and how this crisis can be resolved through a non-locational, holistic redefinition of women's mission grounded in family integrity. Most existing studies focus either on structural critique or empirical role analysis, without proposing a normative ethical framework for navigating role conflicts.

This study's novelty lies in its integration of critical gender theory (Mies and Oakley) with a constructive normative framework the concept of "Ordering" or women's mission which redefines women's roles not by work location but by their ethical orientation toward family

integrity. This ethical framework, grounded in five pillars (openness, dialogue, communicativeness, honesty/loyalty, and responsibility), constitutes an original contribution to the sociology of gender and family studies.

History is often defined as a narrative constructed by men, a group that traditionally dominates almost all dimensions of life. This view affirms that history is essentially a creation of powerful humans, so that chronological records are often focused on the activities and achievements of men. In relation to which groups created this "history," Maria Mies, a feminist scholar and activist, writes in her book *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour* in the chapter entitled "The Social Origins of the Sexual Division of Labour", that masculinity and femininity are not biological, but rather the result of a long historical process (Mies, 2014). In each period of history, men and women are defined differently; the definition depends on the main mode of production at that time. History shows that as time goes by; human civilization has evolved. There has been a redefinition of the roles of women and men that have been influenced by, for example, globalization as explored by Giddens (2009) which has an impact on changing roles in traditions and families. A condition that opens space for women to appear to write their history (Hidayah, 2020).

To obtain a complete and balanced picture in the context of social historiography, women's stories are indispensable. This phenomenon has triggered a paradigm shift, where women's activities are now beginning to color the pages of historical records, making them more integral. The struggle for understanding the term gender, which is now the main tool of analysis, has been going on since the early 1970s almost simultaneously around the world. In the Indonesian national context, efforts to fight for gender justice and democracy began during the era of the national awakening movement, exemplified by the struggle of R.A. Kartini. These movements reflect the existence of a patriarchal social structure and ideology that still gives men a position of greater power, a larger share, and more space to move. In patriarchal culture, there are even various types of violence that are sometimes considered legitimate to control and subjugate women. On the other hand, women have undeniably risen to become an influential force in the social system, even amid patriarchal society itself, with the emergence of leaders, businesswomen, and career women.

Today, the rise of women to redefine their roles, write their own history, and reinterpret their mission is being fueled by the social and characteristic conditions of the times brought about by Liquid Modernity, as explored by Zygmunt Bauman (2013). Women have risen to become a force, sometimes in a position of control, have seized profits. There are quite a few women who are leaders, decision-makers, businesswomen, and career women. Women play a widespread and influential social role. Could it be that this social change in women's roles has led to a new identity crisis? Will the reinterpretation of their mission clash with traditional roles that, for example, have an impact on family resilience?

Contemporary social dynamics are characterized by the struggles and tug-of-war of social roles played by men and women, as well as the tendency toward paradigm shifts that are taking place. It is recognized that the current role crisis is rooted in the systemic devaluation of social reproduction and market pressures that invade the spaces of human life. This shift raises critical questions about the sociological impact: does this change in social roles result in happiness and harmony in society and fundamental institutions such as the family, or does it create havoc within them?

The focus of the analysis in this study is to examine the central issue of contemporary women's role identity. The ideal image of women today, especially in Indonesia, still does not have a definite standard; instead, the images that emerge are highly diverse, overlapping, and confusing, with no uniformity and conceptual agreement. As a result, many women live their social roles improvisationally and reactively, simply following patterns that are dominant or fashionable. The academic objective of this research is to present an in-depth sociological analysis of the crisis of ideality and identity of these roles, as well as to reconstruct the meaning of women's mission that transcends the dichotomy between career women and housewives.

METHOD

The method used in this study is a critical content analysis of discourses on women's identities and activities. This qualitative approach is justified because the research aims to interpret the ideological and normative dimensions of gender discourse, which cannot be adequately captured through quantitative instruments. Critical content analysis enables a systematic examination of latent meanings, ideological assumptions, and normative frameworks embedded in feminist scholarly texts. The research object comprises two foundational feminist texts: Ann Oakley's *Sex, Gender and Society* (1972) and Maria Mies's *Patriarchy and Accumulation on a World Scale* (2014). These texts were purposively selected as primary samples because they represent two seminal and contrasting theoretical traditions in feminist scholarship: constructivist gender theory (Oakley) and materialist ecofeminism (Mies) that directly address the subject of women's role identity. The unit of analysis consists of textual propositions, conceptual arguments, and thematic frameworks within these works. The analytical technique involves: (1) identification of key themes related to women's role identity and role crises; (2) interpretive coding of ideological positions; and (3) critical comparison and synthesis of findings to construct a normative framework. Data validity is ensured through triangulation with secondary sources and cross-referencing with contemporary sociological literature on gender and family dynamics (Itaanis tianah & Hanifa, 2024; Krishnan et al., 2020). The content analyzed is the writings of Ann Oakley and the writings of Maria Mies to place their thoughts in a discourse on the dichotomy of women's roles and reconstruct the meaning of women's mission in this era of liquid modernity. That the crisis of women's role in the vortex of modernism and capitalism is not just a matter of balance between personal and career life, but a fundamental failure of modernism's emancipatory promise betrayed by capitalism's need for cheap and unrecognized labor.

The structure of the article's argument begins with the foundations of critical gender theory that includes Ann Oakley's deconstruction of the concept of gender and Maria Mies's historical analysis of the social origins of the sexual division of labor. Furthermore, this research will explore the dichotomy of the ideal role of contemporary women in the vortex of modernism and traditionalism, including an analysis of the phenomenon of role idealization reversal that occurs in developed countries. The final part focuses on the development of a normative framework, namely the concept of women's mission based on family integrity, ending with the elaboration of five ethical pillars that are prerequisites for the successful implementation of the mission.

RESULTS AND DISCUSSION

Results

Speech Content: The Position of Maria Mies and Ann Oakley

A. Social Definition of Femininity in Historical Process (Maria Mies)

The historical analysis of women's roles cannot be separated from the critique of the division of sexual labor promoted by feminists such as Maria Mies. In her book *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labor*, Mies argues that masculinity and femininity are not static biological categories, but rather the product of a long historical process. The definitions of these two categories are constantly changing and depend fundamentally on the main means of production in each historical period. Maria Mies dissects patriarchal-capitalist structures from a materialist-ecofeminist perspective that focuses on the international division of labor. Mies argues that capitalism is not a stand-alone economic system, but rather a "capitalist-patriarchy" an integrated system in which class exploitation is inseparable from gender domination.

In her book, Mies's main thesis is that capitalism is very parasitic on what Mies calls the "production of life" or the production of subsistence. This subsistence production includes reproductive work, childbirth, breastfeeding, cooking, and caring for family members. In conventional economic theory, both liberal and orthodox Marxist, these works are often overlooked because they are considered not to produce exchange value in the market. Mies points out that capital accumulation is only possible if there is a "free" or very cheap labor base to reproduce paid labor. By defining women's work as freely available "natural resources" (such as air or water), capitalism has succeeded in removing the huge costs of maintaining human beings

from its balance sheet. Women's identities are constructed not as workers, but as "housewives" who act on the basis of love, so that their hard work does not need to be compensated financially.

The concept of housewifization introduced by Mies in 1982 is a social and ideological process in which women are defined as housewives who are economically dependent on men as "breadwinners." This process is crucial for capitalism for the following two reasons: it devalues women's wages and destroys labor consciousness. Mies observed this phenomenon in real life in her study of lace makers in Narsapur, India. These women work long hours producing export goods for the global market from their own homes. Although they are an economic pillar for families and industries, they are still classified in development statistics as "non-working housewives," allowing exploitation without any legal protections.

The comparison between matrilineal society and modern capitalist conditions provides a significant contrast. In matrilineal societies, femininity is interpreted as the social paradigm of all productivity, in which women are considered the main active principle in productive life. All women are defined as mothers, but "mother" here has a broad meaning and includes productive roles. In contrast, under capitalist conditions, all women are socially defined as housewives, while all men are breadwinners. Mies underlines that in this modern context, motherhood has become an integral part of the housewife syndrome, except that the modern definition of femininity has been stripped of all productive, creative, and active qualities. Mies found in her study that patriarchy is not just a local cultural phenomenon, but a global system that has existed for five millennia and permeated the modern economic structure.

The displacement of productive, creative, and active values from domestic roles in the capitalist system carries profound sociological implications. If women's activities and contributions in the domestic sphere are not recognized as productivity of socio-economic value, then logically women, especially the educated, will seek self-definition, recognition, and productive values outside the home. This explains why in the big cities influenced by modernism and capitalism, a woman would be called ideal if she had a career, because a career became the only socially recognized path to regain the productive qualities that were stripped from the role of housewife.

B. Deconstructing the Concept of Gender (Ann Oakley)

To analyze role dynamics, it is important to use conceptual aids that distinguish between the natural and social aspects of female identity. The concept of gender put forward by Ann Oakley in her book *Sex, Gender and Society* is very relevant in this regard. Oakley, one of the first feminists to use the concept of gender systematically, defined gender as a cultural issue, departing from her life experience as a wife and housewife who, amid career demands, gained deep insight into the dissonance of women's lives. Oakley remains focused on women's lived experiences under the health, family, and domestic work systems in modern industrial society, which she considers to be key sites of unequal identity formation. Oakley therefore argues that most personality traits and behaviors that are considered "masculine" or "feminine" are the result of very strong cultural conditioning from birth (Breda et al., 2020; Endendijk et al., 2018; Morley, 2020).

Oakley's greatest contribution was her clear definition of the difference between sex and gender. Sex refers to the biological division of humans based on genitalia, reproductive function, chromosomes, and hormones. On the contrary, gender is a cultural issue; it refers to the social classification into "masculine" and "feminine." Oakley asserts that while sex is biologically fixed (although she also acknowledges the complexity of intersex individuals), gender is dynamic and varies dramatically between cultures. The term gender refers to the social classification of men and women into masculine and feminine. The criteria for judging whether a person is masculine or feminine are cultural, vary by time and place, and cannot be judged by biological evidence. Instead, sex (male or female) can be assessed by reference to real biological evidence, such as sex characteristics and related reproductive functions. Oakley concluded that gender has no biological origin, and that the relationship between sex and gender is not really natural.

This concept allows us to say that sex and gender are fundamentally different. This distinction is crucial for sociological analysis because it asserts that the roles, responsibilities, and patterns of behavior associated with women are socio-cultural and man-made, so they are impermanent, change over time, and can be changed. This separation allows feminism to undermine the argument that the role of the housewife is a natural extension of the ability to give

birth. In her study, Oakley found that in some cultures, women are sexually aggressive or have dominant political power, which directly refutes Western patriarchal universality claims based on "nature."

In her writings, Oakley sees that the crisis of the role of modern women arises from the contradiction between technological progress and the inaction of cultural norms. Oakley notes that industrial societies have developed tools that could theoretically free women from their biological bonds, such as safe contraceptives (pills, IUDs) and breast-milk substitutes that allow childcare to be carried out by anyone regardless of gender. However, even though the biological foundations for a sexually differentiated society have collapsed, conceptions of femininity have persisted through what Oakley calls "deeply irrational beliefs."

Oakley in her study debunks the myth of domestic happiness by showing that domestic work is often monotonous, isolated, and does not provide economic recognition. This places women's agency in a historical and social context to revisit and redefine their mission, regardless of traditional role constructions that are often disguised as biological destiny.

Discussion

Analysis and Interpretation

A. The Body as the Site of the Last Struggle

Mies and Oakley, for their part, put the female body at the center of their analysis. Oakley highlights how women's bodies are mediated and objectified through medical processes and beauty standards that are imposed from childhood. Mies shows how women's bodies are incorporated into capitalist value chains through industries such as surrogacy. In the contemporary global surrogacy industry, the process of housewifization is at work again: surrogate mothers in countries like Georgia often refuse to think of their work as "work," instead seeing it as a form of "altruism" or "maternal vocation," which allows agencies to pay them well below the actual value of the work.

This identity crisis reaches its peak when women are no longer able to distinguish between their own desires and the needs of the capitalist-patriarchal system. The guilt often felt by working mothers, the fear of domestic failure, and the obsession with physical appearance are manifestations of the system's success in "colonizing" women's consciousness through the ideology of modernity. Neither stops at descriptions of identity crises; rather, they offer a vision for social transformation. Mies offers a "Subsistence Perspective" as an alternative to the destructive capitalist growth model. This perspective invites us to redefine work not as an activity that makes money, but as an activity that produces and maintains life. Oakley pushes for policy changes that support the equal sharing of domestic responsibilities, as well as the recognition of housework as a form of valuable social contribution. For Oakley, women's liberation also means men's liberation from the burden of stereotypes of rigid and aggressive masculinity.

B. The Spectrum of Ideal Imagery and the Implications of Improvisation

Despite the increase in women's participation in public spaces, the struggle over gender is constantly echoed in almost all cultures, especially amid a patriarchal society that still affords men greater privilege and space to move. Ironically, amid the progress of the discourse on equality and emancipation, the ideal image of women today is still in an unintegrated condition. According to observations, the ideal images that emerge are very diverse, overlapping, and confusing, without any definitive conceptual uniformity (Yarhouse & Sadusky, 2020).

The absence of this conceptual standardization has significant behavioral implications. In the absence of normative guidance, women often carry out their social roles in an improvisatory and reactive manner, without clear planning, simply following dominant patterns or conforming to prevailing trends. This condition depicts women facing a long period of transition, confronted with two images that overshadow their path: the allure of navigating the currents of modernism with all its enchanting dynamics, and on the other hand, the romanticism of the traditional role that has been institutionalized for centuries, namely being a noble housewife.

C. Geographical Contrast: Modernism vs. Traditionalism

The ideal image of women tends to be shaped regionally and structurally. In large cities, women's ideal roles are socially constructed to be part of modernization and economization. In

other words, a woman would be considered ideal if she had a career, an ideal shaped by the cultural atmosphere of the city influenced by the values of modernism and capitalism. This phenomenon produces women who are referred to as "mighty women" who are involved in the business of earning a living for their families.

Sharp contrasts occur in small towns or rural areas. There, the archaic view that places the role of women as "friends in the back" is still dominant. For traditionalist society, the ideal woman is one who limits her activities to cooking, taking care of her husband and children, and does not think too seriously about work or career. In this version, women are a component of the household that should not stand out because the main characters are men, and if women have to make a living, it is secondary, simply because of the coercive conditions.

This tension is most pronounced when a woman enters a higher social stratum, such as pursuing higher education. Colleges, as modern institutions, provide a "ticket" to access higher social structures, including economic prospects, achievements, and prestige. Women who take advantage of this opportunity have the potential to become great women and become socioeconomically independent. However, they are also simultaneously worried about the old roles offered by traditional cultural romanticism. This shows that the identity crisis experienced by women is not simply a choice between two roles, but rather the inability of modern culture to unite publicly recognized productive values (career) with non-economic values traditionally considered essential (harmony and motherhood).

D. The Global Paradox: The Phenomenon of Role Ideal Reversal

An interesting paradox occurs in developed countries, where modern culture has been intensely practiced. Recently, there has been a phenomenon of reversal of the idealization of women's roles. If in previous decades successful career women were considered an ideal symbol, today that symbol is beginning to fade. An indication is that there is a trend in Europe, America, and Japan, where women are flocking to traditional roles.

They want to be good housewives in the most traditional sense, which is to serve their husbands and children wholeheartedly, even willingly abandoning their career ambitions. The motivation behind this shift is that the younger generation sees the behavioral tendency of career women who only pursue socio-economic achievements as a symptom of deviance. For them, the fulfillment of life as a true woman is found more in the role of wife and housewife.

This phenomenon of idealization reversal can be interpreted as an implicit critique of modernism and capitalism. A system that promises liberation through equality of activity in the public sphere fails to provide subjective well-being or complete existential meaning for some women. If the career role is driven purely by capitalist values, one is vulnerable to feeling "empty" of the values of wholeness that the next generation seeks. Therefore, the solution to this crisis of roles does not lie in the equality of activities (equivalence with men in careers), but in the redefinition of the value of those activities, both in the domestic and public spheres.

Construction: Revisiting and Redefining Women's Missions (Building the Direction of Family Values-Based Choices)

A. Role Uncertainty and Its Negative Impact

The high and excessively dynamic socio-cultural life often causes indecision and confusion for women when it comes to choosing their mission territory: should they focus on making a living in the office (outside the home), or be a housewife who serves her husband and children full-time? There is uncertainty about the role and mission of women in the context of family economics and household harmony. There is a role dynamic between women's professional and domestic responsibilities. Harsuti, in her article published in the Scientific Magazine of Management and Business, points to a deconstruction of the conflict mechanism for women who have a dual role when professional demands intersect with domestic responsibilities. Harsuti clearly shows that the conflict of dual roles is not just a problem of the woman's individual time management but a complex relationship between the world of work and the integrity of family life. Julia Suryakusuma in her book entitled "State Motherhood: Social Construction of New Order Women" describes how the state is present and carries out social construction of the role of women through the ideology of "motherhood." According to her analysis, the role of women is manipulated into "housekeepers" for the sake of political stability and state-led capitalist economic development.

Thus, women's identities are systemically constructed by power in the interests of economic and political stability. Conditions like this have a negative impact on the integrity of the family because women are truly exploited so that harmony is lost.

This indecision and confusion in the selection of roles results in a series of serious negative impacts on the institution of the family. The most common impact is the disharmony of family life, which can lead to broken families, conflicts between husband and wife, and other social excesses such as children who are not taken care of and are prone to falling into drug abuse. To overcome this negative impact, it is essential for women to avoid a *latah* attitude or improvisational style in responding to life. Such a *latah* attitude often arises when role choices are made solely based on the desire to outdo men and become "mighty women," which creates a form of unhealthy competition that must be avoided.

B. Redefinition of the Concept of 'Mission/Mandate'

Women's mission in the vortex of Modernism and Capitalism should be interpreted as a call to become agents of change both in the domestic and public spheres. However, it must be emphasized that the essence of the resolution of this role crisis lies in the ability of women to make conscious and responsible choices and be accountable for the consequences of their decisions. The decision regarding the mission field, whether as a career woman who earns a living (in the public sphere) or as a woman who serves her husband and children at home (domestic sphere), must be based on an awareness of the value of the integrity and harmony of the family itself. The integrity and harmony of the family is the ethical compass of moral choices and decisions in answering the call of its mission. However, it is also noted that the integrity and harmony of the family as a guiding compass of family goals is not a burden that binds women to have to return to the shackles of traditional domestication. On the contrary, the integrity of the family is a condition in which women have the freedom and support to carry out their public roles without losing their emotional closeness and moral responsibility at home. In other words, it can be said that women's mission is a struggle to ensure that in the midst of the hustle and bustle of capital accumulation, the values of love, justice, and humanity remain at the center of family life.

Therefore, emphasis is placed on the basis and direction of the choice of the field of the mission, not on its location. Thus, the concept of Messenger is redefined holistically and inclusively. Wherever women work, whether in offices, supermarkets, companies, shops, or at home as heads of the household (housewives) who are busy in the kitchen and taking care of the house all of these jobs are a mission. This mission is all activities in which women work with the aim of improving the quality of life, wholeness, and harmony towards a happy and prosperous family.

This redefinition results in a shift in focus from the epistemology of roles (what women do) to the epistemology of values (why women do it). By establishing family integrity and harmony as the highest non-economic benchmark, the concept of the Messenger restores value to domestic roles, while providing an ethical framework for roles in the public sphere, overcoming the devaluation of roles criticized by Mies.

Ethical Pillars in Ordering Implementation: Prerequisites for Success

To ensure that the chosen mission is one that "saves and makes the people around us happy," there are five basic attitudes that women must internalize. These attitudes constitute a normative framework that mediates between conscious role choices and success in the practical realm.

A. Openness

An open attitude is the first adaptive prerequisite in carrying out a mission. A woman should be open to every possible situation she encounters in carrying out her duties. This openness must also be directed to the sending partner, be it husband or co-worker. This attitude is important because rigidity and insubordination can lead to the construction of "walls of separation" resulting from a lack of personal flexibility. In the context of a socio-cultural transition period that demands rapid role adaptation, rigidity is the main barrier to success (Huda & Dodi, 2020). Women's missions in the domestic and public spheres require an adaptive prerequisite called 'Open Attitude'. The phenomenon of contemporary capitalism that tends to degrade the subject into an economic object demands tremendous flexibility. However, this flexibility, if not

anchored in the essence of the self, will lead to the fragmentation of identity. Edith Stein, in her thinking about receptivity (openness to accept), became relevant as a compass of adaptation. Openness in Stein's view is not merely passive obedience to the currents of the times, but an active capacity of the female soul to embrace external reality without losing its inner integrity (Gelber & Leuven, 1987). When Bauman warned of the fragility of social bonds in the age of capitalism, women, through their role as messengers, came up with 'Empathic Openness' (*Einfühlung*) to re-humanize mechanistic structures. Thus, women's adaptability in modern times is no longer just a survival strategy in the job market, but a hermeneutic action: it interprets the fluid demands of the times through its spiritual stability, so that the dual role carried out does not become a burden of alienation, but a space for the actualization of an intact mission.

B. Dialogical Attitude and Communication

A dialogical attitude is the second basic demand that underlies success in carrying out the mission. Every woman is obliged to always dialogue about what she is doing, especially with her partner (husband), whether the mission is carried out outside the home or inside the home. Communication functions as an atmosphere, a tool, as well as the content of the dialogue.

Without dialogue, home life is prone to being colored by prejudices and a priori, which can ultimately lead a person to be alienated from her own family environment, leading to a broken family. Mutual communication ensures transparency and cooperation, including in communicating difficulties faced in the mission. The quality of intra-family relationships through dialogue is a critical defense against family dysfunction resulting from role instability. Samsidar in his study of women's dual roles found that the key to the success of women's dual roles lies in time management and effective communication with partners. Working women must still prioritize domestic harmony, while husbands are expected to provide moral and practical support in domestic affairs (Tyagi et al., 2021). In line with Samsidar, David Ilham Yusuf and his colleagues in their writings emphasized that to maintain the integrity and resilience of the family, the top priority must be given to maintaining relationships through democratic communication and quality time together (Rapoport & Rapoport, 2016). Thus, women's missions that are manifested in dual roles should be discussed and communicated with their partners so that it becomes a shared commitment. The goal is the elimination of one-sided burdens on either party.

C. Honesty and Loyalty

Honesty and loyalty are two ethical values that must underpin, motivate, and lend substantial weight to the implementation of the mission. Whatever mission duties are undertaken, they must be carried out in the spirit of honesty and loyalty. It is advisable to start by being honest with yourself and then build loyalty toward the small and ordinary things. This principle implies that the weight of a mission lies not only in great achievements in the public sphere, but also in consistent integrity and dedication in carrying out the chosen role, no matter how small the role.

Honesty and loyalty are not just optional moral attributes, but are the substance of personal integrity that determines an individual's success in both the private and public spheres. Honesty is popularly understood as the conformity between words and reality that is objective, and even points to a total alignment between the values believed in and the real actions in daily life a synchronization between words and actions in a condition of integrity and consistency of dedication. For a woman, this integrity is the main modality that radiates authority and trust from the surrounding environment, especially in the family environment, in the actualization of her role as a mother and wife. This is fundamentally because women hold a central role as the "main bastion" and moral architect in the family structure. Thus, honesty is an important instrument for women to harmonize the demands of professional careers with domestic responsibilities in realizing their mission for harmony and family integrity. In this regard, a woman's loyalty to her family is fulfilled when she can inspire her husband and children to also be faithful to the values of truth. As Josiah Royce notes, loyalty is not passivity, but an active commitment involving the whole will. This is in line with the role of women as a driver and motivator for their husbands in achieving their own career success (Da Silva et al., 2019; Rahmayanty et al., 2023). A wife's loyalty to her husband is manifested by being an honest partner, a wise counselor, and a sincere encourager. According to Josiah Royce, loyalty is not the opposite of self-reliance; it is precisely through devotion to a noble common goal (family) that a woman finds moral autonomy and true

life satisfaction. It is clear here that honesty serves as an internal control mechanism that guarantees transparency and accountability in every action. Meanwhile, loyalty acts as an emotional anchor that provides stability and meaningful life purpose.

D. Responsibility

The last aspect is responsibility. All missions and work must be carried out responsibly. The concept of responsibility is understood as the ability of the executor to answer for the implementation of the mission. This underlines that the success or failure of a mission depends entirely on the response of the executor herself. Thus, this concept places full agency on women, emphasizing that success is determined by ethical responses and personal morality, not by external pressures from societal demands, fashion, or patriarchal structures. We understand together that women have a special mission rooted in the "feminine genius." This message is not just about the biological role of mothers, but about women's ability to see human beings as individuals with compassion and patience. The ethical responsibility in this context is that the woman (the wife) gives herself sincerely, which must be responded to by the same giving on the part of the man (the husband). As reminded by M. Quraish Shihab and noted by Karmuji, husband and wife are "garments" to each other, which means they must complement each other, cover each other's shortcomings, and work together in an atmosphere of reciprocity. Responsibility as an ethical pillar means that women do not have to bear the "double burden" alone; her success lies in her ability to communicate her needs and build cooperation with her partner (Ali et al., 2024; Husna Srifyan et al., 2023; Setiyanto, 2020). According to Morgan & Jonas (1985), a woman's success in her mission is measured by her responsibility and ability to carry out her role as the guardian of the sustainability of life, ensuring that human values are maintained in the midst of the onslaught of technological utopianism that often ignores aspects of human vulnerability. A woman, a mother in her mission, is responsible to act in such a way that the impact of her actions is in harmony with the preservation of true human life in family harmony (Levy, 2017; Morgan & Jonas, 1985). Thus, a woman's responsibility is the basis of her mission to maintain and care for the integrity of the family, which has the effect of creating harmony in the family.

CONCLUSION

An analysis of the dynamics of women's roles and identity crises shows that contemporary women are no longer marginalized in the social sphere; they have risen as equal partners to men across domestic and professional domains. The key finding of this study is that the identity crisis experienced by contemporary women is not merely a structural problem of role conflict, but stems from the absence of a conceptually grounded standard of women's mission. Critical content analysis of Oakley's gender constructivism and Mies's materialist ecofeminism reveals that capitalist-patriarchal systems systematically devalue domestic roles, producing a false dichotomy between career women and housewives. In response, this study proposes a holistic redefinition of women's mission as any activity whether in the public or domestic sphere oriented toward improving the quality of life, wholeness, and harmony toward a happy and prosperous family.

The theoretical and practical contribution of this study lies in the formulation of five ethical pillars openness, dialogical attitude, communicativeness, honesty and loyalty, and responsibility as prerequisites for the successful implementation of women's mission. These pillars constitute a normative ethical framework that operationalizes the concept of Ordering in daily life, bridging feminist critique with constructive family-centered practice. This framework addresses the research objective of reconstructing women's mission beyond the career-versus-housewife binary and offers sociological implications for family policy, gender education, and the revaluation of domestic roles as a mission of equal non-economic significance to career.

Overall, wherever women work and act, there she carries out a mission. This mission will achieve its highest function that is, it will be a mission that saves and makes the people around her happy only if it is carried out with enthusiasm and an open, dialogical, communicative, honest, loyal, and responsible attitude. The sociological implication of this reconstruction of the concept of Mission is the need to reattribute social values to domestic roles. The community needs to re-appreciate the role of housewives as a mission that has a very high non-economic value namely, maintaining the integrity and happiness of the family which is equivalent to a career role based on economic value. This contrasts with Mies's criticism that the domestic role under capitalism

has been stripped of productive value. Given that the main negative impact of role instability is family dysfunction (spousal strife and child-related problems), key policy recommendations should focus on the quality of interpersonal relationships. Dialogical skills training, mutual communication, and openness need to be mainstreamed in family strengthening programs as a critical defense against modern disruption. The concept of a successful Mission cannot be imposed on women alone. The integrity and harmony of the family, which form the basis of the primary goal, require the full and active involvement of the male partner. Although women are required to be dialogical, harmony will not be achieved if men maintain patriarchal superiority and reject cooperation and transparency. Thus, the redefinition of Mission also demands the redefinition of masculine responsibility, in which men must be dialogical, open, and fully responsible partners in achieving the primary goal of Mission: a happy and prosperous family.

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AUTHOR CONTRIBUTION STATEMENT

Ignasius Welerubun is the sole author of this manuscript and was responsible for the entire research process, including conceptualization, literature analysis, interpretation of findings, manuscript writing, and final approval of the submitted version.

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