

Women's Triple Roles in an Islamic Household during COVID -19 Pandemic

Muhammad Jailani, S. Sos, MA
(Lecturer of Religion Sociology Study Program, Faculty of Social Sciences, North Sumatra State Islamic University)

m.jailani@uinsu.ac.id

The family in Islam functions as an institution to foster a harmonious relationship between husband and wife, raising and educating children in families with Islamic values. However, in family reality, especially during the Covid-19 pandemic period, the life of women in the family requires a bigger role that can threaten husband and wife relationships and child care. This paper aims to describe the increase in the role and burden of women in Muslim families during the pandemic in North Sumatra province, explore changes in roles, problems faced by women and their families as well as solutions taken in maintaining family integrity and child care during the pandemic, as well as the values Islam plays a role in it. This study used a qualitative method with the sociology of family approach and gender, with the research respondents being housewives in Medan, Deli Serdang, Serdang Bedagai, Labuhan Batu Utara, Langkat, Padang Lawas Utara, and Labuhan Batu district. This research shows that women's role increased during the COVID -19 pandemic periods. Their role was no longer only in helping the family economy. It became the backbone of the family economy, becoming household managers and the main actor in children's care and education. And interestingly, the role of the head of the family, even though the husband is at home, has begun to shift to the wife, which of course, becomes a debate from an Islamic perspective. This paper concludes that women in Muslim families during the COVID-19 pandemic have increased their roles as economic actors, managers, caregivers, and educators, and leaders in the family.

Keywords: Islam, Islamic Family, Women's Triple Roles, Covid-19 pandemic

1. Background

The family in Islam functions as an institution to foster a harmonious relationship between husband and wife, raising and educating children in families with Islamic values. Mothers in Islamic families are said to have a role as husband's companion, household manager. Caregivers and educators of children are also friends of children.

Socio-economic and cultural conditions influence the role of homemakers. They not only play a role in carrying out their responsibilities in taking care of household needs but are also expected to have a dual role, namely helping husbands in terms of increasing family income to meet family needs (Rusnani, 2013). This is because a homemaker can also participate and play an important role in improving the welfare of her family.

This is also motivated by unstable economic conditions with family expenditures which are still much higher than the husband's income as the head of the family so that the wife is required to be able to act as the breadwinner; this condition has changed the view in society that the breadwinner is not only done by the husband but also by the wife.

The Covid-19 pandemic caused changes in order, such as the production of the family economy, changing interaction models, and changing habit patterns. In North Sumatra until November 2020, the number of COVID-19 cases was 15,069 cases, of which 12,446 recovered and 597 died (North Sumatra Covid 19 Task Force). This situation raises various restrictions, including recommendations from the government to the entire community to stay at home, which impacts all activities of family members, including school-age children doing learning activities at home. This condition is assumed to increase the role of a housewife who has a dual role and adds to other roles, which are called the 3 roles of housewives, namely the role of production, reproduction, and social roles.

Increasing roles and changing roles can lead to changes in authority in the family, affecting communication and integration within the family. This research is to see the intensity, changes in the role of homemakers, and the relationship with integration in the family. This study examines Women Performing Three Roles in the Household (Women Triple Rulers) During the Covid-19 Period, the factors that encourage women to carry out three roles in the household during the Covid-19 period relationship between the increasing role of women in family integration.

2. Theoretical Framework

Conceptual framework

A. Three Roles of Women

The three roles of women are understood as the production role, the supporting role or the main actor in the family breadwinner, the reproductive role, which is the domestic role of women in managing the household, nurturing and educating children, caring for and serving husbands and the role of community management including the role of interaction with extended or extended families. social environment

The analysis technique of the Moser model or Moser Framework developed by Caroline Moser, a senior researcher, said that in gender planning, there are three role models (Triple Role Models), which include productive, reproductive, and social roles/social work. Women in their daily lives carry out productive, reproductive, and community/social management activities simultaneously.

Productive activities are defined as activities to produce goods or services for trading, reproductive activities or commonly known as domestic tasks, among others, concerning household maintenance and care, such as raising and raising children, providing food, providing water and fuel, shopping, house maintenance, and Family health services and community/social management activities are intended as activities related to social events and services in the community, such as wedding commemorations, deaths, religious and state holidays,

celebrations, community service, participation in activities community groups and local political activities.

Community management can be divided into two categories: 1) the role of community management or social activity is an activity or activity carried out at the community level as an extension of the reproductive role, is voluntary, and does not set wages. 2) the role of political management is a role carried out at the level of community organizing at the formal political level, usually paid (directly or indirectly), and increasing power or status (Moser, CON, Gender Planning and Development Theory, Practice and Training, Hartian Translation Silawati, London/New York: Routledge, 1993).

Based on Moser's model, Astuti then operationalizes the role of women consisting of a. The productive role, the productive role, is basically almost the same as the transitional role, namely the role of a woman who has an additional role as an additional breadwinner for her family. The productive role is the role of housewives who produce money or services related to economic activities. This role is identified as the role of women in the public sector, for example, traders, farmers, tailors, laborers, teachers, entrepreneurs, food craftsmen, and others, b. the reproductive role, the role of housewives is the same as traditional roles, this role focuses more on the biological nature of women that cannot be valued with the value of money/goods. This role is related to human survival; for example, the role of mothers during pregnancy, childbirth, and breastfeeding is the nature of a mother. This role is ultimately followed by carrying out the obligation to do homework; this role is also related to nurturing children, including the role of educating children, c. Social Role, the social role is basically a need of housewives to actualize themselves in society. This role is more directed to the socialization process than housewives (Ministry of National Education, "Women's Dual Role in Fishermen's Families, Case Study in Sendang Sikucing Village, Rowosari District, Kendal Regency, 2011).

In the Islamic perspective, the wife's function in the family is to accompany and serve her husband (QS. An-Nisa 34), caregivers, educators and children's friends. Hadith narrated by Bukhari says "Every child is born in a state of fitrah (holy). Then the two parents

will make the child a Jew, Christian, or Magian as cattle that give birth to livestock perfectly. Do you see any defects in him?" (Narrated by Bukhari). So it can be seen that the education that children get for the first time also comes from their parents, in particular a mother because before going to school, a child will certainly study with his parents first, such as imitating his actions, listening to his words, etc. Another function of a wife in an Islamic family is to manage the date house. "And Allah made for you your houses as a place to live, and He made for you houses (tents) of the skins of cattle which you feel light (carrying) when you walk and when you live and (made him also) from sheep's hair, camel's hair and goat's hair, household utensils and jewelry (which you wear) until a (certain) time." (Surat an-Nahl: 80). From the above arrangement, it is simply that women are mostly in the domestic sector and act as support or third parties. But actually, Islam also views that men and women are equal partners, sharing responsibilities or duties, to carry out their social roles in society because they are "colleagues (auliya') with each other. Q.S. al-Taubah: 71". And those who believe, male and female, some of them (are) a helper for others. They command what is right, forbid what is evil, establish prayer, pay zakat, and they obey Allah and His Messenger. Allah will give them mercy; Verily Allah is Mighty and Wise." Even in the view of Islamic law, the wife as the main breadwinner in the family is, as Allah SWT said, "And help you in (doing) virtue and piety, and do not help in sinning and transgression." (Surat al-Maidah: 2). Allah also says which implies not looking at gender in doing work inside or outside the house as in QS AL-Jumu'ah verse 10, which means: "When the prayer has been fulfilled, then you are scattered on the earth; and seek the bounty of Allah and remember Allah much so that you may be successful." Based on the verse above, it can be concluded that every human being should seek sustenance, and regardless of gender, or status, as with the wife, there is no prohibition against working provided that she does not forget her duties and obligations as a wife and mother to her children and husband, and must get ridho or permission from the husband. But on the other hand, the interpretation of this equation then becomes very diverse in society, triggering disintegration in the family.

Covid 19 and Policy

According to the definition of the World Health Organization (WHO), a pandemic is the spread of a new disease throughout the world, WHO, 2020). Another definition of a pandemic is to refer to a disease that extends geographically. Apart from geographical extension, most pandemics use implies the transfer of disease or spread through a transmission that can move from one place to another, as has happened historically over the centuries, for example, the Black Death. (Rina Tri Handayani¹, Dewi Arradini², Aquartuti Tri Darmayanti³, Aris Widiyanto¹, Joko Tri Atmojo (Permas Scientific Journal: Kendal Scientific Journal of STIKES Volume 10 No 3, Page 373 - 380, July 2020). Thus the term pandemic usually describes the condition of the spread of disease. Contagious.

The spread of COVID-19 as of November 10, 2020, the total number of confirmed cases of Covid 19 in the world was 51,210,761 people (51.2 million) cases, of which 36,022,312 people (36 million) had recovered, and 1,268,415 people die. So far, there have been 13,919,999 active cases, with details of 13,826,502 patients with mild conditions and 93,497 in serious conditions. At the same time, the number of cases in Indonesia has also increased, from the number of cases, recovered and those who died. As of Monday (9/11/2020), the number of positive cases of Covid-19 increased by 2,853 people. So the current number is 440,569 people, while for recovered cases, there are also 3,968 people (Dandy Bayu Bramasta, [www, kompas.com](http://www.kompas.com), 2020). Covid-19 Events In North Sumatra until November 2020, the number of covid 19 cases was 15,069 cases, of which 12,446 recovered and 597 died (North Sumatra Covid 19 Task Force)

Policy During Covid 19 Pandemic

The Indonesian government made several efforts to anticipate the outbreak of the coronavirus that could spread to Indonesia, namely; By establishing 132 referral hospitals directly under the Port Health Office (KKP), the Ministry of Foreign Affairs also issued a policy to temporarily suspend the visa-free policy for Chinese citizens, temporarily suspend the issuance of visa-on-arrival for Mainland

China, and prohibit visitors from entering the country, being in China for 14 days to enter or transit in Indonesia, and other effective measures to contain the Covid-19 outbreak were also imposed by the Indonesian government, namely closing access to and from entering and leaving Indonesia, urging people to stay at home, avoid crowds, keep their distance, and enforce working from home for office activities in the red and yellow zones, as well as for disabled school activities.

North Sumatra actually does not implement a Large-Scale Social Policy, except for the Nias archipelago or Samosir district on a limited time scale. 3M's policy or work from home is more common. However, even though the 3M policy, WFH combined with a national-scale restriction policy, it still poses a challenge to women. On the one hand, implementing these policies provides an opportunity for mothers to take care of their children directly for 24 hours, including being able to take care of household needs without the need for assistants. However, on the other hand, it makes the functions and duties of homemakers increase in terms of frequency and quality. The Covid-19 pandemic has impacted, increasing the burden that a woman or a homemaker must carry. The recommendation to work from home and study from home has led to increased women's domestic work. The pandemic has created conditions in which women not only do (domestic) household chores, but at the same time, they also have to ensure that the teaching and learning process of children runs smoothly. This condition may become more difficult if the woman does not have the skills to master information technology to access children's learning facilities. Not to mention if they are working women, this condition is certainly a big challenge for women. Literacy", initiated by the journalist Aceh Trend, that COVID-19 has increased the double burden of women. In addition to doing housework, at the same time, women are also required to become teachers, even though conditions are not ready, but they must be forced to be ready. Whether we realize it or not, this double burden has created its own stress, which has an impact on women's indifference in receiving information due to stress. In fact, access to information is one of the important elements to reduce the impact of

Covid-19 on women (Ihan Nurdin, Nusantara Media Development Association (PPMN)-UNESCO fellowship in Banda Aceh, Sunday (13/9/2020)

A. Family Integration

Family integration is defined as the unification of a family with three stable dimensions representing the three functions of the family; cohesion, expressive function, and instrumental function. Cohesion function is an emotional attachment between family members where family members take care of each other (Olson DH, Russell CS, Sprenkle DH. 1982). So cohesion in the family can be measured from solidarity, mutual support to stress stimulants in the family as well as from factors outside the family the function of providing attention, love, affection, security, and all the necessary emotional support that family members may need (Parson, 1951). run by women in the household.

3. Research Method

The method used in this research is descriptive qualitative research, although, in many variables, it also presents quantitative data. The qualitative approach was chosen to observe and analyze carefully to obtain accurate conclusions (Sutedi, 2006, Cresswell, 1998). Qualitative research methods are also research used to examine the condition of natural objects where the researcher is the key instrument. It is called a qualitative method because the data collected and the analysis are descriptive. Sugiyono (2007:20). Research Informants Informants are people who are sources of research information. The subjects of this study were 120 housewives in the province of North Sumatra who were randomly selected in seven districts/cities: Medan, Deli Serdang, Serdang Bedagai, North Labuhan Batu, Langkat, North Padang Lawas, and Labuhan Batu, where the location of the residence of the housewives is mostly in rural areas.

The collection technique used is the interview method with an open-ended question guide. And also direct observation. Qualitative analysis by looking at a depth of the data is analyzed using the Miles

& Huberman approach. Data reduction is carried out to select data on main things and focus on important things (Sugiono 2010:24).

4. Findings and Analysis

A. Production Role

The role of production is understood as the role of women in supporting the family economy. How about women in North Sumatra in supporting the family economy, it was found that 32% of women worked later after the covid period to help the family economy, while 18% were already working even before the covid-19 period. This means that there is an increase of 175% of homemakers having to work to help and even become the backbone of the family economy during the Covid-19 period. Even from 15% of women who work as teachers and civil servants, 55% do additional work to increase family income during the COVID-19 pandemic.

The sector of work that women do to work during this pandemic is more informal work; selling includes selling online by 45%, becoming a farm laborer 15%, being a laundry worker 20%, opening a cake production business 10%, other businesses 10%.

Women who play a production role in this family show that 37% before the pandemic, these women had worked in various sectors. Still, after the pandemic, they had to work because of problems with family needs, including because family income could not cover family needs (70%), husbands in layoffs work (8%), husbands do not work (10%), husbands are retired (5%), other reasons (7%). The respondents' family income is 80% in the range of 1-2 million per month, 13% in the range of 3-4 million per month, and 7% in more than 4 million rupiahs.

It is interesting that 75% of the husbands of the female respondents do household chores with their wives at home, such as taking care of children (25%), washing, mopping, cleaning the house (20%), cooking (10%) and cleaning the yard, taking care of the flower garden more intensely. (20%). While 25% of other husbands still behave outside the home as usual.

Of the 55% of women who do the work of selling and producing cakes, it is known that those who still have husbands (90%), 65% of them are husbands who help their wives in full, such as helping fry and cooking food, helping with online sales packing and taking part in delivering sales. This shows that the sector of work that is considered domestic during the pandemic began to be seen as public sector work that significantly adds to family income.

B. Reproductive Role

The reproductive role is meant to be the role of women in managing the household. The role of women in North Sumatra in managing the household during this pandemic can be seen, including decision-making in managing the household economy. It is known that during this pandemic, the role of women in managing the household economy, not only managing spending money but also planning for the future of the household, is much bigger than the husband's role. From a survey conducted, 28% of women are the main actors in making economic decisions in the household, while 10% of husbands are the main actors in making decisions. Meanwhile, 62% of decision-making is done jointly. According to the respondents, women have a greater role in family decision-making because women are more aware of the future of the family (20%), women are more aware of family finances (40%), women who have worked outside and inside the home (15%), because the husband is more out of the house (15%) and other reasons 10%.

On family income, it is known that 53% of respondents stated that family income was not sufficient for family needs. Therefore, the way women cover the needs of their families is by working additional jobs (20%), reducing household expenses (32%), reducing travel and tourism costs (27%), borrowing (13%), and covering them with savings (8%). This situation shows that families are also vulnerable to debt bondage during a pandemic.

Women's reproductive role in households during the pandemic has also increased where 70% of respondents stated that their role in educating and accompanying children's schools online and/or pick-up for children who study in groups has increased. The respondents also

admitted that they had difficulties in assisting their children's learning (60%. However, 26% of those who had difficulty accompanying their children to study asked their older siblings to help them learn, 14% asked the teacher. There are 3% who let their children find their own answers. Besides, women are also increasing their frequency of work which requires them to manage time in carrying out production and reproductive roles in the family.

C. Social Role

The intended social role is the role of women in the management and service of activities in the community or society. During the COVID-19 pandemic, from 100 respondents, there was a decrease in the social role of women in the community, of which 70% stated that their frequency of meeting with communities such as holy Quran reading had decreased from once a week to once every 2-3 weeks. Social gathering activities are also reduced or eliminated. Most respondents also stated that they did not participate in recitation activities or social gatherings because they preferred to work or accompany children. But interestingly, only 30% of those who chose to stay at home said they were afraid of the transmission of COVID-19, while 55% were more afraid of the government's ban. While the other 15% for other reasons.

5. Closing

From the results of the research conducted, it can be concluded that

1. During the Covid-19 period, there has been an increase in production and reproduction for homemakers in 7 urban districts in North Sumatra. Meanwhile, social roles are decreasing because social activities related to religious activities have greatly reduced in frequency and have even been stopped and abolished altogether.
2. Three roles that are mostly carried out by women, in this case, are housewives, namely: working in the domestic and public sectors, increasing family economic decision making, taking care of and educating children by adding roles as teachers or teachers. Meanwhile, women's social roles that have decreased are in social relations and communication in their communities.
3. On the other hand, work that has been considered domestic work has become a public sector in the family
4. The cause of homemakers being involved in decision-making during the COVID-19 period is increasingly difficult economic conditions and lightening the burden on their husbands.

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