

## **Repositioning Wives' Roles in Urban Households: Social Support, Dual Burdens, and the Negotiation of Family Resilience**

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### **Abstract**

Rapid socio-economic change has reshaped women's roles in Indonesian families, with increasing numbers of wives engaging in professional work while continuing to bear primary domestic responsibilities. This dual role frequently produces a double burden that challenges family harmony and resilience. This study examines the forms of social support received by wives who are career women and analyses how they negotiate the division of roles within the family to maintain family resilience. Using a qualitative ethnographic approach grounded in legal anthropology, the research draws on participant observation and in-depth interviews with career-woman informants in Karanglo-lor Village, Ponorogo Regency. The findings show that wives receive social support from both public and domestic spheres, including assistance from spouses, extended family, co-workers, and workplace policies. Support takes the form of emotional encouragement, help with childcare and housework, and institutional accommodations that enable women to balance professional and familial obligations. The study identifies key determinants of role division, such as length of marriage, number of children, working hours, and residence, as well as effective negotiation strategies, including open communication, flexibility, mutual respect, and family deliberation. This research contributes to legal-anthropological scholarship by demonstrating how cultural norms, power dynamics, and legal frameworks intersect to shape role negotiation and strengthen family resilience in rural communities experiencing shifting gender roles.

**Keywords:** *Social Support; Division of Roles; Career Women.*



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## Introduction

The developments of the modern era have driven a transformation in women's roles, particularly in the realms of work and education. Increasing numbers of women are choosing to pursue careers and become financially independent, in line with the growing access to equality in the educational and economic sectors.<sup>1</sup> This phenomenon does not only occur in urban areas, but has also started to reach rural areas, such as in Ponorogo Regency, where 2024 data shows that the share of female university graduates is higher than that of male graduates — opening opportunities for women to actively participate in the public and economic spheres.<sup>2</sup> This phenomenon occurs not only in urban areas but has also begun to extend to rural regions, such as Ponorogo Regency, where 2024 data show that the number of female university graduates exceeds that of males, creating opportunities for women to participate actively in the public and economic spheres. According to the 2024 report of Statistics Indonesia [Badan Pusat Statistik/BPS], the percentage of women in rural areas who hold a university degree reaches 6.3%, while men account for only 4.86%. In urban areas, the percentage of female university graduates is also higher, at 14.08% compared to 12.69% for men. This indicates an upward trend in women's participation in higher education more broadly, including in rural regions such as Ponorogo.<sup>3</sup> These changes have a positive impact on family welfare, but at the same time require adjustments in gender relations and the division of roles within the household. Amidst these transformations, traditions and domestic responsibilities remain strongly attached to women, so they are faced with dual roles: as wives and mothers at home and as career women in the public sphere. This situation requires women to manage their tasks and obligations in a balanced way so as to foster harmony and strengthen family resilience.

Social support is crucial for women who choose to pursue a career because they face a double burden arising from domestic responsibilities and work demands in the public sphere, which can generate role conflict and psychological stress. With emotional, instrumental, informational, and appraisal support from their families, friends, and work environment, career women are better able to manage their dual roles, enhance their adaptability to career demands, and maintain their psychological well-being. This study argues that without adequate social support, career women will struggle to balance domestic and public responsibilities, which may disrupt family harmony and work performance. Therefore, social support becomes a vital strategy to help career women respond optimally to the challenges of dual roles, especially in a changing social context, including in rural areas such as Ponorogo Regency. Several previous studies have examined the phenomenon of career women from various perspectives. Laela Faridha and Intan Nurul Karimah, for example, explored the existence of career women in shaping family harmony,<sup>4</sup> while Nori Bahar focuses more on the relationship between career

<sup>1</sup> Syafrul Antoni et al., "Peranan Wanita Karier Dalam Meningkatkan Pendapatan Ekonomi Keluarga Di Kabupaten Kerinci," *LABATILA: Jurnal Ilmu Ekonomi Islam* 6, no. 01 (2022): 57–75.

<sup>2</sup> Insharie Amarylis Sagita, *Isteri Sebagai Wanita Karir Dalam Mewujudkan Ketahanan Keluarga Tinjauan Antropologi Hukum*, n.d., accessed November 6, 2025, [https://etheses.iainponorogo.ac.id/32759/1/501230037\\_INSHARIE%20AMARYLIS%20SAGITA\\_HKI.pdf](https://etheses.iainponorogo.ac.id/32759/1/501230037_INSHARIE%20AMARYLIS%20SAGITA_HKI.pdf).

<sup>3</sup> BPS Ponorogo pada web [https://ponorogokab.bps.go.id/id/statistics-table?subject=521\(diakses](https://ponorogokab.bps.go.id/id/statistics-table?subject=521(diakses) pada 15 November 2025, pukul 17.51)

<sup>4</sup> Laela Faridha, "Eksistensi Wanita Karir Dalam Keharmonisan Keluarga" (PhD Thesis, UIN SUNAN KALIJAGA YOGYAKARTA, 2018), <https://digilib.uin-suka.ac.id/id/eprint/32865>.

women and divorce rates.<sup>5</sup> These studies show that the existence of career women can indeed improve the quality of family life, but it also has the potential to create a double burden for women, particularly in relation to the division of domestic and public roles. In addition, Asih Puji Hastuti<sup>6</sup>, and Rizqi Maulida Amalia<sup>7</sup>, and Ulfiah address the theme of work–life balance among career women, emphasizing the importance of maintaining equilibrium between work life and family responsibilities in order to build strong family resilience.<sup>8</sup> Several previous studies have examined the phenomenon of career women from various perspectives. Laela Faridha and Intan Nurul Karimah investigated the existence of career women in shaping family harmony, finding that women's active participation in careers can make a positive contribution to the family's quality of life. Meanwhile, Nori Bahar focused her analysis on the relationship between career women and divorce rates, showing that the pressure of the double burden of domestic and public responsibilities can increase the risk of conflict within the household. In addition, studies on work–life balance have become a significant focus in several works, such as those conducted by Asih Puji Hastuti, Rizqi Maulida Amalia, and Ulfiah, which emphasize the need for balance between employment and family responsibilities in order to create resilience and harmony in families of career women. These studies indicate that balanced time and role management can reduce stress and strengthen family relationships.

Nevertheless, most of these studies still focus on the existence of career women and work–life balance in urban contexts. Other research also addresses social support and role-negotiation strategies within the family, for example the study by Sari Dewi, which highlights the importance of family and community support in helping career women manage their double burden so that household continuity is maintained. In addition, the study by Rahayu and Putri examines the implementation of cultural values and customary law in the division of household roles in rural settings, which influences the work dynamics of career women in local contexts. Accordingly, these studies can be grouped into three main categories based on their findings. The first group highlights the existence of career women and its impact on family harmony and divorce rates. The second group emphasizes the importance of work–life balance as a strategy for managing the double burden and strengthening family resilience. Finally, the third group focuses on social support, role negotiation, and cultural values or customary law - particularly in rural contexts - which shape the roles of career women in more specific ways. This body of research points to the need for further studies that explore in greater depth the aspects of social support, role-negotiation strategies, and the relevance of cultural values and customary law in the context of career women in rural areas, in order to understand social and family dynamics more comprehensively.

The distinctiveness of this study lies in its use of a legal-anthropological approach to analyse the dynamics of gender relations, social support, and role negotiation among

<sup>5</sup> NORI BAHAR, *Relasi Isteri Bekerja Dengan Meningkatnya Kasus Perceraian Di Kabupaten Sijunjung Perspektif Hukum Keluarga Islam*, UIN Mahmud Yunus Batusangkar, 2022, <https://repo.uinmybatusangkar.ac.id/xmlui/handle/123456789/25649>.

<sup>6</sup> Asih Puji Hastuti, "Peran Work-Life Balance Terhadap Keterikatan Kerja Wanita Karir," *Jurnal Ilmiah Citra Ilmu: Kajian Kebudayaan Dan Keislaman* 14, no. 27 (2018), <http://ejournal.inisnu.ac.id/index.php/JICI/article/view/47>.

<sup>7</sup> Maulidiah Amalina Rizqi and Subhan Adi Santoso, "Peran Ganda Wanita Karir Dalam Manajemen Keluarga," *Jurnal Manajerial* 9, no. 01 (2022): 73–85.

<sup>8</sup> Ulfiah Ulfiah, *Psikologi Keluarga: Pemahaman Hakikat Keluarga Dan Penanganan Problematika Rumah Tangga* (Ghalia Indonesia, 2016), [https://etheses.uinsgd.ac.id/15219/1/Buku\\_Psikologi\\_Keluarga.pdf](https://etheses.uinsgd.ac.id/15219/1/Buku_Psikologi_Keluarga.pdf).

wives who are career women in Karanglo-lor Village, Sukorejo District, Ponorogo Regency. The selection of this location is based on the community's socio-economic conditions, where a shift towards career-oriented families has begun to emerge, making Karanglo-lor a representative site for examining the lives, social dynamics, and culture of rural communities. Culturally, the village is characterised by strong local values that enable a deeper understanding of the influence of local culture and norms on community behaviour. This approach allows for a more profound understanding of the interaction between cultural values, social practices, and customary legal norms in shaping family resilience amid changing roles of women. To date, legal-anthropological studies have largely focused on cultural practices and customary law in various regions, but none has specifically examined the role of wives as career women in building family resilience from this perspective. The aim of this research is to analyse social support and the role-negotiation strategies of wives who are career women in realising family resilience, based on a legal-anthropological review in Karanglo-lor Village, Sukorejo District, Ponorogo Regency.

### Metode Penelitian

This study employs a qualitative field research approach using legal anthropology with a focus on ethnography. Ethnography is chosen because it enables an in-depth description and analysis of socio-cultural phenomena, particularly those related to behaviour, values, and social practices in the research site,<sup>9</sup> namely Karanglo-lor Village, Sukorejo District, Ponorogo Regency. The researcher was directly involved in the field through participant observation and in-depth interviews with six informants—wives who are career women, their husbands, and village officials—to obtain primary data on social support, negotiation strategies, and the division of roles within the family. The selection of career-woman informants in this study was based on criteria that reflect the characteristics of women who are actively engaged in dual roles in both the public and domestic spheres. Informants were selected from women who have permanent employment, possess an educational background relevant to their profession, and work outside the home for more than eight hours a day. In addition, priority was given to those who are married and bear family responsibilities so that they could provide a comprehensive perspective on the challenges and strategies involved in balancing career and domestic roles. The informant data in this study are as follows:

**Tabel 1.1 Tabel Informan**

Name	Length of Marriage	Working hours per day	Occupation
SR	9 years	12 hours	Nurse
NK	4 years	8 hours	Nurse
RN	22 years	8 hours	Midwife
ED	9 years	8 hours	Pharmacist
FR	5 years	8 hours	Pharmacist
LA	13 years	8 hours	Pharmacist

<sup>9</sup> James P. Spradley, *Metode Etnografi*, Tiara Wacana, 1997, [https://opac.isi.ac.id/index.php?p=show\\_detail&id=13718](https://opac.isi.ac.id/index.php?p=show_detail&id=13718).

In addition, secondary data in the form of documents and supporting information were also used to strengthen data validity. The data collection techniques included observation, interviews, and documentation. Data were analysed descriptively through ethnographic stages, starting from the selection of informants, the preparation of field notes, and domain analysis, to the formulation of descriptive narratives.<sup>10</sup> The credibility of the data was verified using triangulation techniques, namely by comparing the results of observations and interviews from various sources to ensure the validity of the research data. This study aims to develop a comprehensive understanding of the attitudes and efforts of wives as career women in achieving family resilience, through a legal-anthropological perspective grounded in ethnography.

## **Results and Discussion**

### **Social Support for Wives as Career Women**

Career women in Indonesia face various problems from multiple perspectives, such as gender inequality in the workplace, including discrimination, negative stereotypes, and wage gaps.<sup>11</sup> In addition, they must manage the double burden of job demands in the public sphere and domestic responsibilities that are still often disproportionately placed on women. This situation causes psychological pressure, fatigue, and difficulties in maintaining a balance between work and family life. The strategies<sup>12</sup> used by career women to bridge personal and family interests include effective time management, an agreed division of roles with their spouses, and seeking social support from family, friends, and the work environment.

Social support becomes one of the key strategies because it provides emotional, practical, and recognition-based assistance that helps career women cope with stress and role conflict. Such support not only strengthens women's adaptive capacity to carry out dual roles optimally, but is also crucial for maintaining family harmony and their psychological well-being, especially within Indonesia's evolving social context. Social support within the family is a vital foundation for the well-being of every member, particularly in the context of the roles of husband and wife.<sup>13</sup> Family social support is the assistance received by individuals from those closest to them that makes them feel valued and loved. It includes various forms of help, such as material support, emotional support, information, advice, and appreciation received from parents, siblings, friends, or others with close social ties. Instrumental support, which provides tangible assistance in facing challenges—whether coming from within the family, such as husbands, wives, or siblings, or from external sources such as relatives and friends—all contributes to creating a supportive environment.<sup>14</sup>

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<sup>10</sup> Hengki Wijaya, "Analisis Data Kualitatif Model Spradley (Etnografi)," *Sekolah Tinggi Theologia Jaffray* 3, no. 1 (2018): 1–10.

<sup>11</sup> Hartanto Hartanto and Dwi Astuti, "Ketimpangan Relasi Kuasa Dan Patriarki Dalam Kekerasan Seksual Berbasis Gender (Perspektif Sosiologi Dan Hukum)," *Supremasi Hukum* 18, no. 02 (2022): 23–33.

<sup>12</sup> Rizqi and Santoso, "Peran Ganda Wanita Karir Dalam Manajemen Keluarga."

<sup>13</sup> Lalu Saefullah, S. Giyarsih, and Diana Setiyawati, "Pengaruh Dukungan Sosial Terhadap Ketahanan Keluarga Tenaga Kerja Indonesia," *Jurnal Sosiologi Pendidikan Humanis Vol 2*, no. 2 (2018), <https://core.ac.uk/download/pdf/287321856.pdf>.

<sup>14</sup> Susilaningrum and Wijono, "Dukungan Sosial Dengan Work Life Balance Pada Pekerja Wanita Yang Telah Menikah Di PT. X Yogyakarta."

Based on the findings of this study, there are certain families that receive social support in the form of various types of assistance, including emotional support, informational support, and practical help. With such social support, families are better able to face challenges, as this capacity is influenced by their ability to manage conflict and maintain a balance between work and family life.<sup>15</sup> The socio-cultural sphere encompasses the values and practices within society, which influence how the role of career women is received and how social support is provided to their families.

The problems faced by wives who are career women are complex, because they bear additional responsibilities in the world of work, alongside their duties as homemakers and, of course, as wives.<sup>16</sup> This condition makes social support from both the husband and the wider family highly necessary. As explained above, one important form of support is the husband’s permission for his wife to work in the public sphere. Such support clearly strengthens a wife’s motivation and enthusiasm to pursue her activities in the public/professional realm.

There are six informants in this study, all of whom come from career-oriented families. Social support, especially from the family and the husband, is crucial in alleviating their burdens. The researcher identified two categories of support: support in the public sphere and support in the domestic sphere. In general, in the public sphere they receive fairly strong positive support from their husbands, parents, and co-workers. At the same time, community views regarding wives as career women are quite diverse. Public-sphere support includes segments of the community that endorse this role because it can improve the family’s economy and provide women with opportunities for self-development. Support does not only come from the family; there is also support from the workplace, such as the provision of two months of maternity leave, which informant ED, as a mother, regards as a form of support in the public sphere. In addition, she mentioned being allowed to bring her child to work, on the condition that it does not disrupt office duties.<sup>17</sup>

However, there are also segments of the community that still uphold traditional values, viewing the wife’s primary role as taking care of the household and children<sup>18</sup>. This perspective is particularly evident among parents belonging to the “old” generation, born between 1946–1964, and Generation X, born between 1965–1980. Several informants - wives who are career women- reported receiving limited or weak support in the public sphere on the grounds that, despite the length of their marriage, they have not yet had children and are perceived as being overly focused on their work, as in the cases of the families of SR, FR, and NK. From these accounts, the researcher identified themes of positive support and negative support in the public sphere, as follows:

**Tabel 4.1 Social Support in the Public Sphere for Wives as Career**

<b>Aspect of Support</b>	<b>Form of Support</b>	<b>Positive Form of Support</b>	<b>Negative Form of Support</b>	<b>Source of Support or Opposition</b>
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<sup>15</sup> Nurul Huda, “Work-Life Balance Pada Wanita Karier Di Inspektorat Jenderal Kementerian Keuangan Yang Menjalani Peran Ganda,” *Jurnal Psikologi* 13, no. 1 (2020): 46–55.

<sup>16</sup> Annisa Dwi Lestari et al., “Peran Ganda Perempuan Penyapu Jalan Single Parents Dalam Rumah Tangga Dikota Samarinda,” *KOMUNITAS* 14, no. 1 (2023): 71–82.

<sup>17</sup> ED sebagai Apoteker, *hasil wawancara*, Ponorogo 21 Desember 2024.

<sup>18</sup> Ruth Celline Deon, “PEMILIHAN LANSIA DALAM PEMBAGIAN PERAN DOMESTIK BAGI KELUARGA KARIR DI KECAMATAN SAGULUNG KOTA BATAM,” *Regalia: Jurnal Riset Gender Dan Anak* 1, no. 1 (2022): 11–20.

<b>Social Support</b>	Support from the husband, parents, and co-workers.	Traditional view that the wife's primary role is to take care of the household and children.	General public; family (especially the older generation and Generation X).
<b>Economic</b>	Recognition that career women can improve the family's economic situation.	Perception that women are too focused on work, especially if they have not had children after being married for a long time.	Communities that uphold traditional values.
<b>Self-actualization</b>	Opportunities for women to develop themselves through their careers.	-	-
<b>Workplace Support</b>	Two months of maternity leave and permission to bring children to work (on the condition that it does not disrupt work).	Work demands that remain unfinished in the office, creating pressure to take work home.	Workplace

In these accounts, the researcher observed that negative stigma continues to be attached to women who are active in the public sphere, particularly in relation to household matters, and that the decision to postpone having children has not yet been normalised. However, the community has become accustomed to and generally provides positive support for wives who pursue a career on the grounds that they are helping to improve the family's economic condition, which has increasingly been normalised.

With regard to domestic roles, the husband's support in household affairs plays a crucial role for women who have a career, as emphasised by several informants. The social support received by wives as career women in the domestic sphere in Karanglo-lor Village primarily takes the form of husbands helping with childcare, assisting with housework, and providing emotional support. Informant SR highlighted the importance of the husband's active involvement in household tasks, even though negative views from in-laws sometimes arise due to the wife's busy work schedule. SR stressed that, although the couple does not yet have children, the husband's support remains essential for maintaining family harmony.<sup>19</sup> Similarly, informant NK noted that although the main responsibility for housework often falls on the wife, her husband offers support by also participating in domestic matters.<sup>20</sup>

A similar situation was expressed by informants RN and ED, who explained that this cooperation becomes particularly important when facing challenges such as pregnancy and caring for young children. Support from the extended family also helps to

<sup>19</sup> SR sebagai Perawat, *hasil wawancara*, Ponorogo 20 Desember 2024.

<sup>20</sup> NK profesi sebagai Perawat, *hasil wawancara*, Ponorogo 20 Desember 2024.

ease this burden. Informants LA and FR added that although husbands are not always consistent in providing help, they still make efforts to reduce their wives’ workload.<sup>21</sup>

Nevertheless, in the village where this research was conducted, there are still traditional views that place full responsibility for domestic tasks on the wife. Informant ED stated that although her parents do not interfere, the husband’s support remains crucial for maintaining a harmonious and respectful relationship in front of others. Overall, husbands’ support in the domestic sphere is a highly important aspect for wives who pursue a career, as it helps create a balance between work and household responsibilities and preserves family harmony in order to achieve family resilience.<sup>22</sup>

In addition, emotional support from the husband such as empathy and giving advice - is also highly meaningful for working mothers. This support is not limited to practical assistance, but also includes moral encouragement that can ease the wife’s burden. Other studies likewise show that a husband’s support contributes to a wife’s career maturity. Wives who receive support from their husbands tend to be better able to balance work and family life and to cope with household conflicts. Such support may take the form of verbal appreciation, motivation, and assistance with domestic tasks.

These accounts illustrate various forms of social support received in both the domestic and public spheres, encompassing both positive and negative support. Social support, particularly from the family and the husband, is crucial for career women in maintaining a balance between work and family life. This support operates in two domains: the public and the domestic spheres. In the public sphere, career women generally receive positive support from husbands, parents, and colleagues, including workplace support such as maternity leave and permission to bring children to the office. However, community views remain diverse, with some still holding to traditional values that define the wife’s primary duty as managing the household.

In the domestic sphere, the husband’s support is critical for childcare, assistance with household chores, and the provision of emotional support. The husband’s involvement in domestic work helps reduce conflict and increases the wife’s satisfaction. Nevertheless, traditional views still often place full domestic responsibility on the wife. Emotional support from the husband, such as empathy and advice, is also significant in easing the wife’s burden. Social support has been shown to have a significant influence on a wife’s ability, as a career woman, to manage conflicts between work and family. Research indicates that social support can minimise work–family conflict. From the description of support in the domestic sphere, the researcher identified the following major themes:

**Tabel 4.2 Social Support in the Domestic Sphere for Wives as Career Women**

Form of Support	Description	Positive Impact	Informants
Assistance with Housework	The husband is actively involved in	Reduces the wife’s burden, creates a balance between	NK dan AF FR dan ND

<sup>21</sup> LA dan FR sebagai Apoteker, *hasil wawancara*, Ponorogo 22 Desember 2024.  
<sup>22</sup> Mas Ian Rif’ati et al., “Konsep Dukungan Sosial,” *Jurnal Psikologi Universitas Airlangga*, 2018, [https://www.academia.edu/download/57586927/Konsep\\_Dukungan\\_Sosial.pdf](https://www.academia.edu/download/57586927/Konsep_Dukungan_Sosial.pdf).



	household tasks, such as cleaning the house, cooking, and doing the laundry.	work and household responsibilities, and minimises stress.	ED dan SD
<b>Childcare</b>	The husband participates in childrearing, including feeding, bathing the baby, and taking the children to school.	Lightens the wife's burden, allows her to focus on other tasks that must be completed, and strengthens cooperative relationships within the family.	RN dan ST ED dan SD LA dan YG
<b>Emotional Support</b>	The husband provides support by being willing to listen to the wife's complaints, offering encouragement, and showing empathy.	Increases the wife's self-confidence, reduces stress, and helps her cope with problems.	NK dan AF FR dan ND
<b>Understanding the Wife's Needs</b>	The husband understands that the wife needs time for herself or "me time" and gives her the opportunity to have it.	Reduces the wife's stress, increases her happiness, and helps maintain her mental health.	RN dan ST FR dan ND
<b>Not Blaming</b>	The husband does not blame the wife for problems that arise in the family but instead seeks solutions together with her.	Creates a harmonious atmosphere in the family, increases the wife's trust, and strengthens the marital relationship.	SR dan MN LA dan YG FR dan ND ED dan SD
<b>Support for Development</b>	The husband provides support so that the wife can develop her career.	Provides opportunities for the wife to achieve self-actualisation and increases her self-confidence.	SR dan MN NK dan AF ED dan SD FR dan ND

In the context of modern family dynamics, the role of wives as career women is largely accepted by society, although it still presents certain challenges.<sup>23</sup> Social support, especially from the family and the husband, is crucial in easing this burden<sup>24</sup>. Such support directly influences the role of wives as career women in relation to family resilience.

<sup>23</sup> Juli Andriyani, "Coping Stress Pada Wanita Karier Yang Berkeluarga," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 20, no. 2 (2014), <https://jurnal.ar-raniry.ac.id/index.php/bayan/article/view/119>.

<sup>24</sup> Cornelia Oktaviani, "Upaya Para Perempuan Yang Memiliki Peran Ganda Dalam Mewujudkan Ketahanan Keluarga (Studi Terhadap Perempuan Pekerja Asn Dan Non Asn Di Kecamatan Pekalongan Selatan)" (PhD Thesis, UIN KH Abdurrahman Wahid Pekalongan, 2024), <http://etheses.uingusdur.ac.id/11383/>.

Adequate social support is recognised as having a positive impact on maintaining family resilience. Assistance from family members enables wives who pursue a career to overcome challenges and preserve family stability. Social support, particularly from the family and spouse, makes a significant contribution to achieving a balance between work and family life. Wives who receive emotional and practical support from their husbands are better able to cope with work pressures and domestic responsibilities. The informants—wives who are career women—reported that when they feel supported, they are more capable of managing stress and maintaining a balance between work and family life.<sup>25</sup>

However, a lack of social support can trigger conflict within the family and weaken family resilience. Families who experience stigma related to their decision to postpone having children—such as the families of SR, FR, and NK—have sought to normalise this situation and transform it into a source of strength, framing it as part of careful preparation for the decision they have made. Social support also enhances the adaptive capacity of wives as career women in responding to changes and demands arising from work and family. This support ranges from practical assistance, such as childcare, to emotional support aimed at safeguarding psychological well-being. With regard to family resilience, the researcher identified three main themes describing the relationship between social support and family resilience, as follows:

**Tabel 4.2 Relationship between Social Support and Family Resilience**

<b>Dimension of Family Resilience</b>	<b>Definition</b>	<b>Role of Social support</b>	<b>Relation</b>
<b>Physical and Economic Resilience</b>	The wife as a career woman contributes to the family's ability to meet basic needs such as food, clothing, education, and health, as well as to her own independence.	Instrumental support in the form of material and financial assistance is closely linked to the main reason many women choose to work, namely to help fulfil basic needs.	Strengthens family relationships in maintaining economic stability through cooperation.
<b>Social Resilience</b>	The family's ability to maintain social relationships with parents and the wider community through effective communication, commitment, and religious values, including participation in community activities.	Emotional support and esteem support provide a sense of security and self-confidence in carrying out social roles and dealing with problems.	Positive interactions within social networks build solidarity in facing social challenges together.

<sup>25</sup> T. Elfira Rahmayati, "Konflik Peran Ganda Pada Wanita Karier: Konflik Peran Ganda Pada Wanita Karier," *Juripol (Jurnal Institusi Politeknik Ganesha Medan)* 3, no. 1 (2020): 152–65.

<b>Psychological Resilience</b>	The informants' ability to manage emotions, negotiate the division of roles, and meet needs that are discussed within the family.	Emotional support expressed through openness helps reduce stress and enhances mental well-being.	Strong relationships within social networks help family members maintain emotional stability and create opportunities for self-development.
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From the foregoing explanation, the role of wives as career women continues to contribute to family resilience; at the same time, family resilience can also be assessed by the extent to which family functions are fulfilled. One of these is the educational function, which is a key aspect whereby the family is responsible for educating children and preparing them to become good members of society.<sup>26</sup> In this regard, the three families who already have children strive to fulfil this educational function, both through formal education and through other supporting arrangements such as childminders, private tutors, or guidance when children experience uncertainty regarding their educational choices. By contrast, the three families who have decided to postpone having children, because they feel unprepared to face the difficulties of allocating time for their children's education, have not yet been able to realise this educational function. Consequently, the support of husbands and extended family becomes crucial in helping to build family resilience.

Another family function is socialisation, which plays an important role in preparing children to interact within society.<sup>27</sup> According to the informants, the busy schedules of career women sometimes limit the attention they can give to their children, so assistance from other parties becomes necessary, such as caregivers, private tutors, or choosing educational institutions that provide a full-day system. For the socialisation function to be properly carried out, the active role of the family in supporting the child's socialisation process is essential.

In terms of the protective function, the family must create a safe and supportive environment for every member, especially for career women who often feel pressured by the dual demands of work and household responsibilities.<sup>28</sup> All six informants reported receiving social support from their husbands and families. Good communication with husbands and other family members helps to ease this burden. These accounts show that the protective function is closely related to social support, whether from the family or from the wider community.

The emotional function is also an important aspect in maintaining family harmony, as an understanding of each family member's emotions and mood can

<sup>26</sup> Rahma Pramudya Nawang Sari and Anton Anton, "Wanita Karier Perspektif Islam," *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum* 4, no. 1 (2020): 82–115.

<sup>27</sup> Grace J. Waleleng and Brigitte Inez Maitimo, "Fungsi Keluarga Dalam Mencegah Pernikahan Usia Dini Sebagai Upaya Menekan Tingkat Fertilitas Di Kota Manado," *Acta Diurna Komunikasi* 7, no. 4 (2018), <https://ejournal.unsrat.ac.id/index.php/actadiurnakomunikasi/article/view/22011>.

<sup>28</sup> Samsudin Samsudin, *Sosiologi Keluarga: Studi Perubahan Fungsi Keluarga* (Pustaka Pelajar, 2017), <http://repository.iainbengkulu.ac.id/5114/1/SOSIOLOGI%20KELUARGA.pdf>.

strengthen relationships.<sup>29</sup> Wives who are career women acknowledge the double burden they experience, which generates stress due to both work demands and their roles as wives. Emotional support from husbands and families to help them maintain balance in these roles represents the realisation of the emotional function, which is one of the efforts to achieve family resilience.

In performing the religious function, the family is responsible for ensuring that moral and religious values continue to be taught to children despite the busyness of daily life<sup>30</sup>. This religious function is realised by wives as career women by understanding the boundaries of conduct in the workplace and, at home, continuing to recognise the husband as the spiritual leader of the family, while also carrying out their responsibility to educate children in religious matters.<sup>31</sup>

In addition to the religious function, the economic function is essential to the realisation of family roles. Wives who are career women make a substantial contribution to the economic function, as they often serve as financial supporters of the household. However, sound financial management and a fair division of domestic tasks are required so that family welfare is maintained without generating conflict. Furthermore, the recreational function becomes important for creating a pleasant atmosphere amid busy routines. In this regard, social support from husbands and families, as well as making time to relax together, constitutes a form of the recreational function that strengthens emotional bonds. With respect to the biological function, career women need to balance their responsibilities as mothers with their aspirations to pursue a career, including caring for their children and ensuring that they receive sufficient attention. In this study, the three informants who chose to postpone having children have not yet realised the biological function in terms of caring for children, although they are fulfilling their responsibilities as wives. By contrast, the three informants who already have children continue to realise this biological function by ensuring that their children receive adequate attention.

Finally, the affective function is key to fostering love, care, and a sense of security among family members. Despite their busy schedules, career women must still provide affection to their husbands and children so that relationships remain harmonious. Overall, social support from husbands, families, and the work environment is crucial for career women, enabling them to fulfil family functions effectively without sacrificing any particular aspect of their lives.<sup>32</sup>

Despite their busy schedules, career women must still show affection to their husbands and children so that relationships remain harmonious. Overall, social support from husbands, families, and the work environment is crucial for career women, enabling them to carry out family functions properly without sacrificing any aspect of their lives.

From a legal-anthropological perspective, law and social phenomena in society - such as the position of wives as career women - are mutually interrelated. In this context, family resilience is understood as a phenomenon shaped by social support as a form of

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<sup>29</sup> Insharie Amarylis Sagita, "Bentuk Keterlibatan Wanita Karier Dalam Manajemen Rumah Tangga Perspektif Maqasid Syariah Jasser Auda (Studi Kasus Di Desa Karanglo-Lor Kecamatan Sukorejo Kabupaten Ponorogo)" (PhD Thesis, IAIN PONOROGO, 2023), <http://etheses.iainponorogo.ac.id/23242/>.

<sup>30</sup> Sagita, "Bentuk Keterlibatan Wanita Karier Dalam Manajemen Rumah Tangga Perspektif Maqasid Syariah Jasser Auda (Studi Kasus Di Desa Karanglo-Lor Kecamatan Sukorejo Kabupaten Ponorogo)."

<sup>31</sup> Antoni et al., "Peranan Wanita Karier Dalam Meningkatkan Pendapatan Ekonomi Keluarga Di Kabupaten Kerinci."

<sup>32</sup> Sagita, "Bentuk Keterlibatan Wanita Karier Dalam Manajemen Rumah Tangga Perspektif Maqasid Syariah Jasser Auda (Studi Kasus Di Desa Karanglo-Lor Kecamatan Sukorejo Kabupaten Ponorogo)."

social interaction operating within society.<sup>33</sup> Social support not only facilitates better career adaptation for career women, but also contributes to their overall psychological well-being. Thus, social support is not merely assistance; it is a vital foundation that enables career women to thrive both in the workplace and at home, thereby strengthening and enhancing family resilience.

### **Negotiation Strategies for the Division of Roles of Wives as Career Women**

Wives who are career women have the same right as men to participate in economic life, in accordance with the principle of gender equality. In the context of Indonesian law, a wife has the right to work without requiring her husband's permission. This is regulated in Article 50 of Law No. 13 of 2003 on Manpower, which stipulates that an employment relationship is based on an agreement between the worker and the employer without interference from any third party, including the husband.<sup>34</sup> However, although the law recognises equality between husband and wife, the division of labour within the household remains a challenge. Article 34 of the Marriage Law stipulates that the wife is obliged to manage household affairs as well as possible.<sup>35</sup>

From an Islamic perspective, career women are permitted to work outside the home as long as they do not neglect their domestic duties. The four schools of Islamic jurisprudence (madhhab) do not prohibit women from working in the public sector, provided that they continue to fulfil their obligations as homemakers. The social fiqh approach likewise emphasises the importance of gender equality in providing for the family livelihood (nafkah keluarga), whereby men and women have the same right to contribute economically. It is therefore important for spouses to discuss the division of tasks in order to maintain harmony and family resilience. In modern families, the division of domestic and public roles has become more dynamic and no longer necessarily follows traditional patterns. Career women now also act as breadwinners in the public sphere, while men are increasingly active in domestic roles. This negotiation of roles is essential so that a balance between domestic and public responsibilities can be achieved without undermining family functions<sup>36</sup>.

Role theory in the family highlights that roles are behaviours expected in accordance with one's social status and position within the family. The division of domestic and public roles is based on social norms that regulate the tasks and responsibilities of family members, whereby fathers are usually positioned in the public sphere and mothers in the domestic sphere. In the modern context, however, these roles are becoming more flexible, and negotiation is required so that they can adapt to social changes and evolving needs.<sup>37</sup>

In this study, the focus is on role negotiation within the family in relation to prevailing social institutions. Wives who are career women bear dual roles and responsibilities, which affects how they interact and negotiate within the family,

<sup>33</sup> kusumaning Ratna Mustikasar, "Strategi Ketahanan Keluarga Masalah Bagi Perempuan Dalam Kesibukan Berkarir (Studi Kasus Di Pengadilan Agama Jember)" (PhD Thesis, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2021), <http://digilib.uinkhas.ac.id/12286/>.

<sup>34</sup> Pasal 50 Undang-Undang No. 13 Tahun 2003 tentang Ketenagakerjaan.

<sup>35</sup> Pasal 34 Undang-Undang Perkawinan.

<sup>36</sup> Putri, "Pengaruh Konflik Peran Ganda Terhadap Fear Of Success Pada Wanita Karir Yang Telah Menikah Di Kota Samarinda."

<sup>37</sup> Intan Nurul Karimah, "Peran Wanita Karier Dalam Membentuk Keluarga Sakinah Perspektif Sosiologi Dan Hukum Islam (Studi Kasus Anggota Pimpinan Pusat Aisyiyah)" (Phd Thesis, Uin Sunan Kalijaga Yogyakarta, 2020), <https://Digilib.Uin-Suka.Ac.Id/Id/Eprint/50371/>.

particularly regarding the division of labour. The phenomenon of wives working to support the family economy or to develop their personal potential has a dual impact: on the one hand, it strengthens the household economy and enables mothers to educate their children more wisely; on the other hand, it can disrupt household management and reduce time spent with the family. In this regard, the division of roles within social institutions at the family level is indispensable. The division of roles for each informant is as follows:

**Tabel 4.4 Division of Roles among Informants**

<b>Family</b>	<b>Length of Marriage</b>	<b>Number of Children</b>	<b>Residence</b>	<b>Division of Roles</b>
SR dan MN	9 years	0	House inherited from the wife's parents	Flexible division of roles; financial management is discussed jointly.
NK dan AF	4 years	0	Husband's parentn's house	Domestic responsibilities are handled together, assisted by the grandmother and mother-in-law; tasks are adjusted mutually.
RN dan ST	22 years	2	Own house	Husband is not heavily involved in domestic work; the children contribute more to household chores.
ED dan SN	9 years	2	Own house	Face complex challenges; the husband helps with domestic tasks on his days off.
FR dan ND	5 years	0	Own house	Support one another and contribute according to their respective capacities.
LA dan YG	13 years	1	Own house	Division of tasks based on mutual agreement; both support each other in childcare.

A balance between rights and obligations is key, whereby working wives continue to prioritise their roles as homemakers and uphold religious values, while husbands cultivate mutual trust and understanding. The division of labour within the family can be arranged flexibly based on ability and willingness, without being rigidly tied to gender, and career women are still expected to prioritise their obligations as wives and mothers after obtaining their husband's consent.<sup>38</sup> The way work is divided for wives who are career women shows that, although there has been progress in recognising women's rights and in husbands' willingness to assist, practices in the field remain shaped by rigid social

<sup>38</sup> Evy Clara and Ajeng Agrita Dwikasih Wardani, *Sosiologi Keluarga* (Unj Press, 2020), [https://books.google.com/books?hl=en&lr=&id=v\\_cEEAAQBAJ&oi=fnd&pg=PP1&dq=sosiologi+keluarga&ots=gw3gX6\\_BaK&sig=kEl3CIN2IA4RZTcgRf1ODNINfyE](https://books.google.com/books?hl=en&lr=&id=v_cEEAAQBAJ&oi=fnd&pg=PP1&dq=sosiologi+keluarga&ots=gw3gX6_BaK&sig=kEl3CIN2IA4RZTcgRf1ODNINfyE).

norms in which domestic responsibilities are still largely placed on wives, even though women's involvement in the public sphere has become increasingly normalised from an economic perspective.

Flexible divisions of labour and shifting norms around domestic roles in the family reflect power dynamics, the reconstruction of social roles, and the transformation of cultural values. These changes challenge traditional structures by foregrounding adaptive collaboration between husband and wife. In families such as SR–MN, NK–AF, RN–ST, ED–SN, FR–ND, and LA–YG, patterns of role division appear relatively fluid and flexible, adjusted to employment conditions and family circumstances. For example, when the husband works out of town or has long working hours, the wife assumes a greater share of domestic work, while the husband helps whenever possible (for instance, on days off). Children are also involved in household tasks in families with adolescent children (RN–ST). This indicates power relations that are not fully traditionally patriarchal, but rather more egalitarian and adaptive to modern demands.

In families with young children and demanding working hours (such as ED–SN), employing domestic helpers becomes a strategy to cope with the domestic workload. This demonstrates a distribution of power in household management that involves third parties and reflects the family's economic capacity in organising social roles. In families with a long-distance marriage arrangement (SR–MN), financial management is discussed jointly, with the husband's income serving as the primary source of household funds and the wife's income used for personal needs. This indicates a culturally negotiated division of financial power in which the husband remains the main breadwinner, yet the wife retains control over her own earnings. Transparent financial arrangements and open communication are key to maintaining a balance of power relations in long-distance families.

In the context of Indonesian society, which is predominantly Muslim, the division of roles in the family is often influenced by Islamic values that position the husband as head of the family and the wife as manager of the household.<sup>39</sup> However, the data reveal an adaptation of these values to modern realities, whereby wives also act as breadwinners and domestic tasks are divided more flexibly. This points to a dynamic and contextual, rather than rigid, interpretation of religion, so that power relations within the family are not always traditionally hierarchical. The use of domestic helpers and the sharing of childcare responsibilities with other parties can also be seen as forms of adaptation to the demands of modern life that do not neglect religious values, as long as the primary responsibilities of husband and wife continue to be fulfilled in line with their respective roles.

The non-normalisation of domestic roles has altered the classic hierarchy of power. Although wives may contribute in the economic sphere, power is not always linear with income.<sup>40</sup> Foucault emphasises power as a dynamic network distributed through everyday negotiations, such as agreed arrangements for the division of household tasks. This reflects a deconstruction of gender domination, whereby flexible divisions of labour dismantle the husband-breadwinner / wife-domestic dichotomy that has long been treated as a fixed gender regime. Role theory in the local social context suggests that the

<sup>39</sup> Risma Wigati, "Analisis Self Efficacy Dan Coping Stress Terhadap Peran Perempuan Kepala Keluarga Dalam Membina Keluarga Sakinah (Studi Kasus Di Kelurahan Sidoharjo Kecamatan Pacitan Kabupaten Pacitan)" (PhD Thesis, IAIN PONOROGO, 2023), <http://etheses.iainponorogo.ac.id/id/eprint/22956>.

<sup>40</sup> Sagita, *Isteri Sebagai Wanita Karir Dalam Mewujudkan Ketahanan Keluarga Tinjauan Antropologi Hukum*.

traditional maternal role focused on domestic work and caregiving can now be taken over by husbands without any loss of identity, so long as there is mutual commitment and agreement. In the family of RN, which has adult children, the child is described as an agent of cultural change through the socialisation of egalitarian values, for example by being taught to help with domestic chores even though he is male. In such collaborative families, children tend to internalise egalitarian attitudes, which in the long term may reduce gender bias in society.

The existence of this role-sharing arrangement naturally requires specific communication strategies in order to maintain family resilience. Based on the informants' experiences, these strategies include:

1. Negotiation through long-distance communication. Informant SR explained that, because of geographical distance, they negotiate via telephone, video calls, or text messages. Although their respective workloads often pose obstacles, they compromise to secure time together on holidays and strive to support each other's work.
2. Allocation of time and responsibilities. The NK family emphasises the importance of setting aside time for communication in which they discuss each person's feelings and burdens. They try not to be selfish, respect one another's opinions, and share household tasks fairly.
3. Pre-marital agreements. According to informant RN, negotiations about employment were discussed before marriage, so there is no debate about it afterwards. They regularly talk about daily activities and help one another with housework, ensuring that work-related stress is not brought into the home.
4. Flexibility in the division of roles. Informant ED highlights the importance of flexibility in allocating household duties. They agree to seek external help when necessary and to discuss the children's needs whenever the husband is at home.
5. Family deliberation (*musyawarah*). The LA family applies the principle of *musyawarah* in decision-making. As head of the family, the husband takes into account the views of all family members so that everyone feels valued and involved in the decision-making process.
6. Open communication and mutual respect. Informant FR underscores the importance of good communication and mutual respect. They openly discuss various aspects of family life, including plans regarding children, using a mutually supportive approach.

Overall, the negotiation strategies employed by the informants show that open communication, prior agreement on roles, and flexibility in the division of tasks are crucial for building family resilience. With such support, wives who are career women in Karanglo-lor Village adopt various strategies to maintain a balance between work and family life.<sup>41</sup> These strategies include a clear division of tasks between husband and wife, making use of free time to be with the family, and seeking help from external parties when necessary. The success of these strategies depends on good communication among family members and flexibility in responding to change.

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<sup>41</sup> Arif Sugitanata and Sarah Aqila, "Menuju Kesetaraan Gender: Eksplorasi Teori Relasi Kuasa Dan Maqashid Syariah Terhadap Dinamika Kekuasaan Dalam Pernikahan," *Fatayat Journal of Gender and Children Studies* 1, no. 2 (2023): 40–49.



Power relations within the family are the dynamics of authority that occur among family members, such as between parents and children, and between husbands and wives which are shaped by culture, social structure, and gender roles. In many cultures, including Javanese culture, parental authority over children is highly dominant, grounded in accumulated social capital and values such as respect and harmony. Modernisation, however, has opened space for children to have a voice in decision-making, even though in families with strong parental domination, children tend to remain obedient and dependent on parental decisions, especially concerning their future. Meanwhile, in husband–wife relations, patriarchal culture positions the husband as head of the family with greater authority, while the wife is associated with the domestic sphere. Even so, in situations where the wife is a career woman, power relations continue to operate and can take various forms of control that do not depend solely on economic factors, but also on social and cultural ones. In today’s modern families, which are moving towards more democratic patterns, power relations tend to be more balanced through open communication among family members, so that decisions are taken jointly without the absolute dominance of one party. Nevertheless, traditional power structures, such as the father as head of the family remain strong in many households, making the father the central figure in decision-making.

In the Indonesian socio-cultural context, customary law (*hukum adat*) still influences family structure, particularly in the division of roles and domestic obligations. For example, living in the parents’ house (as in the NK–AF and SR–MN families) reflects the influence of customary law that regulates rights and duties within the extended family. Flexible role division also indicates adaptation to customary norms that are not always rigid. The influence of Islamic law is visible in the norms governing the division of roles and responsibilities in the family, such as the husband as primary breadwinner and the wife as manager of the household, while still allowing adjustments to employment conditions and modern needs. This reflects legal pluralism that accommodates religious values in everyday family practice. Indonesian positive law provides the legal framework that formally regulates the rights and obligations of husband and wife, including rights to employment, income, and childcare. Families in which both spouses work full time and manage finances jointly illustrate an awareness of rights and duties as regulated by state law, such as the sharing of financial support (*nafkah*) and the transparent management of household finances.

Power relations in families in Karanglo-lor Village are still influenced by patriarchal culture and customary norms especially among the older generation where the husband is often regarded as head of the family, primary decision-maker, and not responsible for domestic tasks. However, modernisation and the dual role of wives as career women encourage more democratic and flexible patterns of relations. Open communication, role negotiation, and adaptive division of domestic tasks become key to family resilience and harmony, even though traditional power structures remain in some households. A balanced division of roles between husband and wife, particularly when both are employed, promotes shared responsibility for housework and transparent joint financial management. This reflects an awareness of economic rights and duties regulated by positive law, such as the sharing of financial support and childcare.

Family practices in Karanglo-lor demonstrate an interplay of customary law, Islamic law, and positive law. Customary law continues to shape the division of roles and domestic obligations, while Islamic law and state law provide formal frameworks for

the rights and duties of husband and wife. This legal pluralism allows families to adapt their practices to modern needs without abandoning traditional and religious values.

Power relations in these families thus reflect a fusion of socio-cultural norms, religious understandings, and positive law that produces flexible and adaptive patterns of role distribution. Legal pluralism in the sense used by John R. Bowen is evident in how customary law, Islamic law, and positive law mutually influence family practices in the division of domestic roles, financial management, and childcare. Such adaptation enables families to balance the demands of work, personal life, and traditional/religious values in a modern context. From Michel Foucault's theoretical perspective, power in the family is not only repressive but also productive, dispersed through everyday practices, and always accompanied by forms of resistance. Accordingly, power relations in the family are a complex phenomenon involving domination, control, and negotiation among family members, which has the potential to generate harmony and family resilience when managed democratically through negotiation and openness.

## **Conclusion**

This study demonstrates that wives who are career women contribute significantly to family resilience by fulfilling intertwined economic and domestic responsibilities. Their ability to balance these obligations is strongly shaped by the social support they receive from husbands, extended family members, co-workers, and workplace institutions. Such support, which includes emotional encouragement, practical assistance, and institutional accommodations, strengthens women's capacity to manage role conflict and maintain family harmony. The findings also show that the division of roles within households is dynamic rather than fixed, influenced by contextual factors such as marriage duration, number of children, working hours, and residence. Effective negotiation strategies—open communication, mutual respect, task flexibility, and family deliberation—emerge as essential mechanisms for sustaining resilience amid shifting gender expectations. A key contribution of this research lies in its legal-anthropological perspective, which illuminates how cultural norms, power relations, and legal frameworks collectively shape role negotiation in rural families experiencing socio-economic transformation. This suggests that family resilience is co-constructed through supportive social networks and adaptive, culturally embedded role-sharing practices rather than through economic factors alone.

Nevertheless, the study has several limitations. The small number of informants and the focus on a single rural village limit the generalisability of the findings to broader Indonesian contexts. Moreover, the reliance on self-reported data may not fully capture the complexity of household dynamics or power relations. Future research should therefore incorporate comparative multi-site studies, including urban, peri-urban, and different rural settings, to examine variations in social support and role negotiation across socio-cultural contexts. Longitudinal research would also strengthen understanding of how family resilience evolves over time as gender norms and economic structures continue to shift. Mixed-method approaches combining ethnography with quantitative measures could further enrich analysis of social support systems and their impact on gendered family roles.

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