

Domestic Revolution: Aligning Career and Household with Gender Equality Principles

Riko Erandy¹, Nurul Izzati², Aldy Darmawan³

^{1,2}Universitas Islam Negeri Sunan Kalijaga, Indonesia

³Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Email: rikoerandy@gmail.com¹, izzatinurul304@gmail.com²,
aldy.darmawan@uinib.ac.id³

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ABSTRACT

This study examines the roles of husbands and wives in achieving gender equality within dual-income families. Three family types are identified based on employment status: (1) employed husband and unemployed wife, (2) both spouses employed, and (3) employed wife and unemployed husband. Focusing on the second category, this research employs a gender-based approach to analyze the dynamics of dual-career households. The findings reveal five key strategies for realizing gender equality in dual-income families: (1) collaborative decision-making processes, (2) application of socialist principles to household income management, (3) implementation of *Ta'awun* (mutual assistance) in all aspects of domestic life, (4) development of emotional management skills, and (5) reframing household responsibilities as positive contributions rather than burdens. These complementary roles are proposed as effective measures to address various forms of gender inequality within the family unit, including marginalization (role exclusion), subordination (power imbalance), stereotyping (subjective labeling), violence, and the double burden phenomenon. This research contributes to the ongoing discourse on gender equality in domestic settings and offers practical strategies for couples navigating the complexities of balancing career and household responsibilities.

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Corresponding Author:

Riko Erandy,
Sunan Kalijaga State Islamic University Yogyakarta, Indonesia,
Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281
Email: rikoerandy@gmail.com

1. INTRODUCTION

Gender equality basically aims to create a situation where rights and opportunities can be accessed fairly by all individuals, regardless of their gender, *equality of rights and equality of opportunity* (Petrenko et al., 2020; Sugitanata et al., 2024). However, this goal will not be achieved as long as gender inequality or injustice still exists in society, including in the family environment (Puspitawati & Gunawan, 2023). There are five forms of gender inequality in the family environment, namely subordinates, stereotypes, double burdens, violence, and marginalization (Zhafarina et al., 2023). One of the negative consequences of gender imbalance in the family is the increase in divorce rates. The proof is, according to data at the Yogyakarta Religious Court during 2023, there were 562 divorce cases that occurred, and 504 of them were caused by continuous disputes and quarrels (PA Yogyakarta, n.d.). Quarrels can be classified as violence (Hafiz, 2022).

On the other hand, in the context of domestic life, there are three types of families based on who earns a living: 1) Husband who works with a wife who doesn't work, 2) Husband and wife who work together, and 3) Wife who works with a husband who doesn't work (Oktalita & Avita, 2023). These three types of families have the potential to create gender inequality within them. In families with the first type (as mentioned at the beginning of the paragraph), gender inequality that may occur can be subordinate (power imbalance) (Nurrahman, 2022). This situation may occur because the husband, as the main breadwinner, feels he has greater power than the wife in matters relating to the family. Coupled with stereotypes that are unconsciously supported by society, which strengthen gender inequality. Gender inequality that occurs in type two families often takes the form of a double burden borne by the wife (Rahmawati, 2016). This cannot be separated from the stereotype in society which believes that handling domestic affairs is a task that must be carried entirely by the wife so that working wives are not free from this responsibility. As a result, apart from having to earn a living outside the home, the wife also has to handle the housework.

Gender inequality in type three families is not much different from type two. Wives experience a greater double burden because they are fully responsible for earning a living outside the home. Gender inequality that occurs in the three types of families is not limited to those already mentioned. There is always the potential for other forms of gender inequality to occur. It could be that subordinate (power inequality) that occurs leads to violence (violence) or marginalization (elimination of roles) which is also a form of gender inequality or injustice. Research on gender inequality in the family cannot be studied from just one form of inequality. Between marginalization, subordination, double burden, violence and stereotypes must be analyzed integratively in research whatever type of family is the subject.

The focus of this research is on the second type of family, where the husband and wife both work. As previously mentioned, the gender inequality that often occurs in this type of family is a double burden. However, as the saying goes, 'another field is another grasshopper, another bottom is another fish', which if related to this means that even in the same type of family (husband and wife both work) prone to gender inequality, not all families in this type experience it. This means that in this family there is no marginalization, stereotypes, double burdens, violence and subordination except at a very small level that does not disturb family harmony. Cases like this are interesting to research to understand how this phenomenon can occur, as well as how to realize gender equality in family life where both partners work.

There have been many previous studies discussing gender equality in family life where both partners work. These studies are seen in terms of the object of study which has discussed, namely: first, the concept of gender equality in the family (Aeni & Sadari, 2023; R. R. Azizah, 2021; Azzam & Meidina, 2023; Dewi & Hayat, 2023; Mubarak & Hermanto, 2023; Wizda & Akbar, 2023); second, views on gender equality (Febri, 2022; Kitterød & Nadim, 2020; Pratama & Zaelani, 2019; Qomariah, 2019; Taufik et al., 2022); three, practices of the concept of gender equality in family life (Fauziah et al., 2023; Nurrahman, 2022).

The research conducted by the author is included in the research category regarding the application of the concept of gender equality. Apart from that, the research that the author conducted has similarities with Panji Nurrahman's research entitled "*Membangun Kesetaraan Gender di Keluarga Pasangan Pekerja*". Both of them study the implementation of the concept of gender equality in the family context. However, a more detailed difference lies in the method of analysis of family life, namely using an elimination approach to five forms of gender inequality (marginalization, subordination, violence, stereotypes and double burden). Research conducted by Panji Nurrahman reveals his expertise in explaining legal aspects of gender equality.

Panji Nurrahman explains the various legal regulations that apply in Indonesia regarding the rights and obligations of husbands and wives in the family context, which of course are closely related to gender roles. However, there are weaknesses in this research. The gap lies in the treatment carried out on research subjects. Research conducted by Panji Nurrahman places his research subjects, who he calls the family of Mr. Rama-Ibu Sinta, and the family of Mr. Jaka-Ibu Wulan (all pseudonyms) as subjects who are only assessed whether there is or whether there is gender inequality in their family life. Research on the subject stopped at that point. In the author's opinion, this gap still allows for further research. because the research has not fully positioned the research subject as a complete data source.

Therefore, the research that the author conducted will try to fill the gaps that exist in Panji Nurrahman's research. This gap will be filled by the author by positioning the research subject in the proper role of the data source, namely providing data and information about how to achieve gender equality in the families of working couples. The aim is to find out real efforts that can be made to achieve gender equality in the families of working couples. These efforts will be concluded from the information obtained from the research subjects. Of course, it is also supported by secondary data sources from various articles related to this matter.

2. METHODS

This study employs a qualitative research methodology (Ambert et al., 1995; Fossey et al., 2002; Hennink et al., 2020) to analyze the dynamics of dual-career households, focusing specifically on families where both spouses are employed (Hamin & Abdrahim, 2019; Hoser, 2012). The research adopts a gender-based approach, utilizing gender equality theory as its theoretical framework (Baker et al., 2019; Casey et al., 2018; Grabe, 2010).

The primary data source for this study is a dual-career couple, Mr. Imanuddin and Mrs. Sri Nuryani, residing in Kuwaru Village, Kuwarasan District, Kebumen Regency, Central Java. This couple was selected as they represent the second category of families identified in the study – where both husband and wife are employed. In-depth interviews were conducted with both participants to gather comprehensive data on their

experiences balancing career and household responsibilities (Rehman & Azam Roomi, 2012).

Secondary data sources include academic articles and books related to gender equality issues, particularly those focusing on dual-income families and work-life balance. These sources provide a theoretical foundation and contextual background for the study.

Data analysis followed an interactive process comprising five key stages: data collection, data reduction, data display, data interpretation, and conclusion drawing (Hodson, 1999; Miles & Huberman, 1994; Vartanian, 2010). This iterative approach allowed for a nuanced exploration of the complexities inherent in dual-career households and their strategies for achieving gender equality.

The gender-based approach employed in this study facilitated a critical examination of power dynamics, role distribution, and decision-making processes within the dual-career household. This methodological framework enabled the researchers to identify and analyze the five key strategies for realizing gender equality that emerged from the data.

By focusing on a specific case study while drawing on broader theoretical perspectives, this research aims to provide both depth and breadth in understanding the challenges and opportunities for gender equality in dual-career households.

3. RESULTS AND DISCUSSION

3.1 Gender and Forms of Inequality

The definition of gender is often equated with sex, because in English gender means sex (Tambunan, 2020). Likewise in Arabic, gender comes from the word "al-jins" which means gender (Faesol, 2021). In the Kamus Besar Bahasa Indonesia, gender also has the same meaning, namely sex (Akmaliyah, 2021). Gender is differences in behavior between women and men that are socially constructed, created by men and women themselves (Subhan et al., 2023). Gender is a social construction that is formed by culture and habits who live in the midst of society (Rahayu, 2016). Social construction in each region is very likely to differ from one another (Putri et al., 2019).

Unequal social construction in providing rights and opportunities to men and women will result in gender inequality (Khaerani, 2017). Meanwhile, the opposite definition (equality of rights and opportunities) is the meaning of gender equality (Ismail et al., 2020). Realizing gender equality requires efforts that are not easy. It requires roles and contributions from both parties, men and women (Suhada, 2021). Usually gender injustice is difficult to eliminate because those who benefit from gender injustice are reluctant to leave the *the status quo*. Because this gives him power, advantages and other privileges over those who experience gender injustice (Haryadi & Simangunsong, 2022). This privilege will be lost if they abandon *the status quo* and switch to implementing the principle of gender equality. Therefore, initiative and awareness from both parties, especially those who have so far benefited from injustice or gender inequality, have a great influence on the realization of a society that is just and equal in terms of gender.

Apart from that, legal instruments also play an equal or even greater role in realizing gender equality (Audina, 2022). As proposed by Roscoe Pound, law functions as *social engineering*, which means that law functions as a tool for engineering/renewal in society. One of the objects of renewal is culture. Gender in this case can be included because it is a cultural issue. Matters relating to relations between men and women must be regulated in a balanced manner taking into account social benefits. Laws become

norms that live and are rooted in society. The law also acts as social control so that people do not take actions that violate humanity and justice see N. Azizah (2021). The existence of laws is a signpost which, if violated, will receive clear sanctions from the state. Public awareness alone is not enough to create conditions for gender equality if state law does not support it. Therefore, the law plays a big role in realizing gender equality.

Problems regarding gender occur from the smallest to the largest social systems. In the smallest social system, namely the family, inequality often occurs gender (Ayu, 2023). The forms of inequality are subordinate, stereotype, double burden, violence, and marginalization (Herman, 2022). Subordination is excessive power that a husband or wife has over their partner, so that one of them has a lower position than the other, both in terms of decision making and in other matters. For example, a husband orders his wife to do such and such work without being challenged or rejected (Rachmawati & Susanto, 2023).

Stereotypes are societal labels that identify something with women or men only, even though that something has nothing to do with a particular gender. This labeling is subjective and tends to be negative (Juliansyahzen, 2021). In the Kamus Besar Bahasa Indonesia stereotype means a conception of a group based on subjective and inaccurate prejudices. For example, many people think that housework such as sweeping, washing, cooking and taking care of children is solely the wife's responsibility. Meanwhile, earning a living is solely the husband's obligation. So when the tasks are mixed up, will give rise to bad opinions in society.

Double burden is when the husband or wife carries a heavier burden than either of them (Puspitasari & Ainiyah, 2019). This can be caused by labeling that is formed in the social system subjectively. For example, apart from taking care of housework, the wife also works to earn a living, while the husband doesn't work at all. So in this case the wife bears a double burden.

Violence is violence committed by a husband or wife against their partner. This violence can be physical violence or psychological violence (Muhajarah, 2017). The practice of violence occurs as a result of men having greater power than women. inequality is socially constructed. For example, marital rape, the husband beats the wife because the taste of the food the wife makes does not match what the husband wants. Or the husband curses at the wife because she has a different opinion.

Marginalization is the exclusion of the role of the husband or wife in their involvement in taking care of family affairs (Sulaeman et al., 2022). Apart from that, marginalization can also be interpreted as discrimination against family members. Marginalization is also reinforced by stereotypes that live in society. An example of this form of inequality is that husbands are not given the opportunity to take part in raising children, wives are not given space to express their opinions regarding family matters.

These five forms of gender inequality (marginalization, subordination, stereotypes, violence, double burden) are standards for analyzing whether a family applies the concept of gender equality or not.

3.2 Aspects of Family Conflict in Working Couples

The following are aspects of conflict that often occur in the family life of working couples, namely:

- a) Childcare. This becomes a conflict because both husband and wife work, so attention to children is reduced. On the other side, wives often carry the double burden of doing domestic work alone.

- b) Homework. The wife's busy work schedule means she doesn't have enough time to take care of all the housework. This becomes a conflict because of the stereotype that has developed in society that housework is solely the wife's responsibility.
- c) Communication and interaction with family. Time spent working reduces communication with family members. This can cause marginalization and estrangement within the family. Apart from that, estrangement also causes conflict proneness which has the potential for violence or domestic violence.
- d) Priority determination. Work demands often make someone forget priorities in their life. In this case, women careers or workers sometimes prioritize work over family. So, it is prone to conflict.
- e) Career and family pressure. This is related to emotional management. Because career pressure is often brought into the family room, both husband and wife. This causes domestic life to become tense because of these pressures.

3.3 Mr. Imanuddin and Mrs. Sri Nuryani as a working couple's family

Mr Imanuddin and I Mrs Sri Nuryani are out ga workers who live in Kuwaru Village, Kuwarasan District, Kab. Kebumen, Central Java. Their marriage has been almost ten years, to be precise, on 9 September 2014 they got married. Mrs. Sri Nuryani married at the age of 27 years, while Mr. Imanuddin married at age 28 years. So far they have been blessed with two children. Mr. Imanuddin works as a *cilok* trader who sells his wares in local schools and also in villages. Before the Covid-19 pandemic, Mr. Imanuddin worked outside city. Then when the pandemic arrived, Mr. Imanuddin returned to his hometown and changed his job to become a *cilok* trader until now. Meanwhile, Mrs. Sri Nuryani works as a vegetable trader at home. He chose to work at home so that childcare and daily housework were not neglected (Interview with Imanuddin and Nuryani, 2024).

3.4 Examine the Concept of Gender Equality in the Family Life of Mr. Imanuddin and Mrs. Sri Nuryani

The standard and benchmark that the author uses in detecting gender equality in the family is by looking at whether there are forms of gender inequality that occur in the family environment, namely marginalization, subordinate, stereotypes, violence, double burden (Hermawati, 2007). Based on interviews conducted by the author with Mr Imanuddn and Mrs Sri Nuryani, there were no indications of these forms of injustice. The following is the explanation:

3.4.1. Marginalization

In type two families, where the husband and wife both work, like the family of Mrs. Sri Nuryani and Mr. Imanuddin, marginalization can be reduced to a minimum by by incorporating the roles of husband and wife together into every aspect of household life. For example, in the family of Mr. Imanuddin and Mrs. Sri Nuryani, marginalization in terms of the right to manage family finances is removed by by giving a role to both of them to participate in making policies regarding financial management issues. Daily and incidental needs which amount to less than tens of thousands are regulated by the wife and the husband does not need permission for this. However, for household expenses that are incidental and require a lot of money, you have to go through a discussion process with your husband. This is very important to do considering that the money earned comes from the husband and wife. By providing space for husband and wife in the role of managing family finances will give both of them a feeling of being appreciated, considered and not ostracized. Apart from that, in terms of parenting and planning for the future of

children, Mr. Imanuddin and Mrs. Sri Nuryani also share ideas and roles with each other. Ideas were obtained through discussion sessions between the two of them. That way, both of them get a portion to participate in determining the direction of their family. A role in decision making is very much needed to suppress and minimize gender inequality in the form of marginalization. According to Driscoll, participation in decision making is related to *efficacy*. *Efficacy* is defined as the feeling that someone is able to influence decision making in an organization, in this case the family. The higher the efficacy, the greater the participation. Therefore, in addition to providing space for participation for husbands and wives in the context of eliminating marginalization, husbands and wives must also have high *efficacy*. So that both of them can participate optimally in decision making within the family.

3.4.2. Subordinate

The form of subordinates in the family cannot be separated from the arbitrariness of one party. There are many causes for the growth of arbitrary attitudes, for example because of feeling like a provider, a patriarchal mindset, and so on. Of these various causes, they all boil down to one thing in common, namely considering oneself to be superior. This is the forerunner to the existence of subordinates in the family. So, the way to overcome this is by reducing egoism. We can see this in the family of Mr. Imanuddin and Mrs. Sri Nuryani. When making decisions related to family interests, for example finances, childcare and children's education, they always use discussion to find solutions. Discussion requires equality and to get rid of arbitrariness. That way, no one feels oppressed due to decisions made within the family.

The principles for eliminating forms of gender inequality in the form of subordinates are equal access, open space for participation, and balanced control between husband and wife in every aspect of life. Dominant access, participation and control on one party will produce vertical relationships within the family. Relationships like this occur quite often in the work environment and in relationships between humans and God alone. Because if applied in family life, this vertical relationship will prevent the realization of "independent" individuals.

3.4.3. Stereotype

Wives are always synonymous with the obligation to take care of children and the house. Meanwhile, the husband is identified with the obligation to provide for the family. So when the roles are swapped, the husband or wife be be deemed not to have carried out their obligations well, even though in reality these obligations have been carried out. These are stereotypes, labels that are not based on clear logic. This is a form of gender inequality that limits the actions of husband and wife to certain actions only. In fact, no one is appropriate to regulate the roles of family members for the benefit of the family other than the family members themselves. As a working partner, of course Mrs. Sri Nuryani fights the stereotypes that live in society. The obligation to take care of children and the house will certainly be questioned. Likewise with Mr. Imanuddin who apparently takes part in taking care of the children and the house. However, this couple is not bothered by the stereotypes above. How so? The answer is to be fully aware of the priority scale in starting a family. Prosperity, prosperity, justice, warmth and harmony in the family are goals that must be maintained, even by fighting the stereotypes that live in society. This is because the opinions and criticism received are not more important than the integrity of the family itself. The ability to determine a priority scale is very important in this case. The basic formula is to classify interests as primary, secondary and tertiary.

Don't let us sacrifice the primary for the secondary, or even sacrifice the primary for the tertiary.

3.4.4. Double Burden

In families of working couples, gender inequality in the form of a double burden is very vulnerable to occurring. Working wives have a double burden by still having to take care of the children and housework alone. In response to this condition, Mr. Imanuddin and Mrs. Sri Nuryani's family got around this by sharing housework and looking after the children. They apply the principle of mutual cooperation within the family. Their families implement two important things that can prevent double burdens from occurring. First, awareness that working does not only apply to husbands. Sometimes people forget will awareness and ignore the interests of others. Second, agreement between husband and wife to divide daily roles and tasks fairly, holding responsibility and commitment to preventing discrimination. This will build trust between husband and wife.

3.4.5. Violence

Domestic violence often occurs due to poor communication. Problems that are not immediately discussed and solutions are found over time will pile up. This pile-up is what then turns into anger and revenge. So that domestic violence (KDRT) occurs. So, good communication can prevent from this from happening. The family of Mr. Imanuddin and Mrs. Sri Nuryani always make time to gather and chat with their family in the evening. This is a way for them to strengthen relationships, maintain harmony in the household, and foster good communication. In this way, domestic violence can be reduced as much as possible.

3.5 Complementarity of the roles of husband and wife as an effort to realize equality

If we look at the couple Mr. Imanuddin and Mrs. Sri Nuryani, then we will know that what differentiates between working couples and non-working couples is that working couples are more likely to go against the stereotypes that live in society. Wives who work are considered to bear a double burden so that will result in gender inequality. At the same time, Mr. Imanuddin also fights the stereotypes that live in society, namely taking part in childcare and also helping with housework. However, both of them ignored this and continued to do this. So, what could explain this behavior?

The author analyzes the interaction of this couple using the theory put forward by Thibaut and Kelley (social psychology experts) known as the Interaction Outcome Theory. This theory states

"Social interactions (between two or more people) will only be repeated if the participants in that interaction receive rewards from the results of their participation. These rewards can be material (objects) or psychological (status, power, affection, etc.)."

In the case of Ms. Sri Nuryani who also works, she earns;

- a) A useful financial boost to help meet his family's needs. This is a material and psychological reward where he gets pleasure from being able to contribute to the family.
- b) Get greater love through intense *family time* every day. With her work he has eased her husband's burden in earning a living. So that way the husband gets free time to spend time with him and his children at home. This has the effect of fostering affection between family members. This is also a form of psychological reward. This is difficult he to get if he doesn't work.

Meanwhile, for Mr. Imanuddin who helps look after the children and does the housework, he gets:

- a) The opportunity to see and accompany children's growth and development was his dream when working as a migrant. This is a psychological reward in the form of an opportunity to express love that he could not get when he migrated.
- b) Get more opportunities and time to channel love to your wife and children. Because he helps his wife's housework, it will be finished more quickly. This will give them more time for *family time*, one of the functions of which is to strengthen love between family members.

So, based on this theory, Mr. Imanuddin and Mrs. Sri Nuryani can survive against the stereotypes that live in society because they receive financial encouragement, affection, love and a harmonious family. Apart from that, if we pay attention to the answers from the interviews, there are several things that can be implemented to realize gender equality in the family and build a harmonious family. i.e.:

3.5.1. Deliberation in decision making

Mr. Imanuddin and Mrs. Sri Nuryani always hold deliberations to discuss important matters in the family. Deliberation is an important step to reach a beneficial decision. This is a non-negotiable prerequisite in every organization, social system, politics and in various other areas of life. Deliberation is not only a forum for reaching mutual agreements, but also a means of forming strong cooperation, finding the best solutions, and creating harmony between various existing interests. The importance of deliberation was recognized by the founding fathers of Indonesia, so that the value of deliberation was made the fourth basic principle of the state. Even in the smallest social environment, such as the family, deliberation is a crucial basis for maintaining harmony and achieving mutual benefit. One of the main reasons why deliberation is mandatory in efforts to realize gender equality in the family environment is because it contains values such as togetherness, patience, honesty and willingness to receive and provide input. These values are not only important in the family context but also in building a healthy social system. Without togetherness, patience, honesty and willingness, relationships in the family can become disharmonious and even risk leading to divorce. Overall, deliberation reflects the fundamental values of equality in a community, where every voice is heard and respected, and the decisions taken are the result of a consensus based on these noble values.

3.5.2. Applying the ideology of socialism to the income of husband and wife

Socialism is a social-economic system that emphasizes shared ownership of property as a means of improving collective welfare. This concept not only regulates economic distribution but also aims to create fair social relations between individuals in society, including within the family sphere. According to Muhammad Hatta's thoughts, socialism carries a vision of social life that is free from exploitation and oppression, where every family member is given a guarantee of prosperity and certainty of livelihood. This is in line with the aspiration to build a classless society, as understood from Karl Marx's perspective. By eliminating the differences between rich and poor, socialism promotes the spirit of equality in the social structure. In the family context, the application of socialist ideology promotes equal status between husband and wife in property ownership. This not only supports economic equality between couples, but also has the potential to strengthen gender equality in household dynamics see Soleman et al. (2022). In other words, socialism can act as an important driver towards realizing a more

balanced and fair relationship between partners who share responsibilities as workers and life partners.

3.5.3. Applying the principle *Ta'awun* (mutual help)

The principle of *Ta'awun* in domestic life is not just a concept, but is a deep practice for building a solid foundation in the husband and wife relationship. This involves active cooperation in all aspects of daily life, including the management of the family economy. Husband and wife respect each other's roles, with the husband not only being responsible for the family's financial achievements, but also being actively involved in ensuring the overall welfare of the household. On the other side, wives also participate in supporting the family's economic stability, without feeling burdened by society's views on gender roles. He may work outside the home to make a significant financial contribution, while maintaining balance within the home by supporting childcare and household chores. The principle of *Ta'awun* also teaches us to complement each other in building a strong social life. Husband and wife work each other to strengthen relationships with family and community, and support each other in facing life's challenges with patience and truth. By applying this principle of *Ta'awun* in everyday life, husband and wife not only share burdens, but also strengthen and support each other each other at every stage of life's journey. They build relationships based on strong Islamic values, such as love, understanding and honesty, so that they can maintain harmony and happiness in their household.

3.5.4. Mastering the emotional management skills

This ability is very necessary in daily interactions within the family, especially when disputes occur that can heat up the atmosphere. Good emotional management not only reduces the potential for more serious problems to occur, but also strengthens relationships between family members. For example, by appreciating the importance of remaining calm and patient when tensions arise. That way, we can take time to reflect on our feelings and choose our words wisely before speaking. As a concrete example, after we have managed to calm ourselves down, it is important to face our partner or family member with an open and empathetic attitude. This will help us to better understand each other's perspectives and seek mutually beneficial solutions. By practicing good emotional management like this, we can strengthen family bonds and maintain peace in the household environment. As done by Mr. Imanuddin and Mrs. Sri Nuryani.

3.5.5. Change the perspective

The point is to change the perspective from initially viewing household tasks as a burden that must be carried, to viewing them as an opportunity to contribute goodness to the family. In this way, both husband and wife no longer feel burdened by household work, but instead see it as a concrete form of love and commitment that they provide to support the harmony and happiness of their family. In this new view, every act of cleaning, cooking, or taking care of the house becomes a means of respecting each other and strengthening the bonds of love that unite them

In household dynamics, the concept of role complementarity between husband and wife not only reflects the division of domestic tasks, but also represents the harmonious integration of the skills, interests and resources possessed by each individual. Husband and wife complement each other in carrying out their roles, which include everything from financial management, raising children, to emotional support for each other. For example, a husband may bring strong technical or financial expertise, while a wife may have deep emotional sensitivity and interpersonal skills. The two of them work

together to make decisions related to the family's daily life, ensuring that every decision taken takes into account the viewpoints and interests of both parties.

The importance of this role complementarity lies not only in efficiency in carrying out household tasks, but also in their contribution to building healthy and sustainable relationships. By respecting each other's differences and empowering each other each other, husband and wife not only create an environment that supports each other's personal growth, but also show their children the values of cooperation, respect for individual skills, and the importance of supporting each other in facing life's challenges.

More than just a traditional division of roles, the complementarity of husband and wife's roles in the household illustrates a model where active involvement from both parties is necessary to achieve true equality. It is not about domination or subordination, but about collaboration that enriches and strengthens relationships. In this context, each partner has the opportunity to grow and develop according to their talents and interests, while supporting and complementing each other to create a loving and proud family environment. Thus, the complementarity of the roles of husband and wife is not only a strategy to achieve equality, but also a solid foundation for building a happy and sustainable family in today's dynamics.

3.6 Complementarity of the roles of husband and wife as an effort to realize equality

There are several challenges that must be faced in efforts to realize gender equality in working families (Mantu, 2022). These challenges can be divided into two aspects, namely internal and external.

The definition of internal challenges is challenges that originate from the husband and wife. Several internal challenges that must be faced are the first, originating from the i self in the form of egoism that often dominates the individuals of each couple. Egoism in the family is multi-sector. In terms of wealth, egoism will lead husbands and wives to desire private ownership rather than joint ownership in the name of the family. In terms of decision making, egoism will lead husbands and wives to feel more entitled and worthy of having their opinions heard than their partner's opinions. Egoism also will make work fatigue an excuse to neglect the principle of mutual help between husband and wife.

Second, comes from the partner, namely in the form of an attitude that is not supportive in realizing gender equality in the family. Like a human who has two legs to walk, if only one functions then will feel difficult. Likewise with husband and wife who do not support each other. This will be a difficult challenge. Therefore, from the start, a strong foundation must be built and unified goals so that we can support each other each other.

Third, comes from yourself and your partner, namely because both are working, will increase the opportunity for conflict due to time management and conflict due to work pressure. Therefore, this is a challenge for working families.

Then, external challenges namely challenges that originate from outside the husband and wife. Several t external challenges that must be faced are *first*, if you live in a society that is still unfamiliar with the lives of working families, then the challenge is determination in the face of societal ignorance. Misunderstanding can take the form of comments, suggestions and criticism.

Second, conventional family life options that are always open. Conventional family culture is often considered incompatible with the concept of gender equality. However, if you look at it from a different perspective, the results are not always like that. This will be discussed in the sub discussion below as a comparison to the concept of gender equality in working families.

3.6 Complementarity of the roles of husband and wife as an effort to realize equality

A conventional family is a family that divides the role of the husband as breadwinner and the wife as housekeeper, with the husband serving in the public sphere and the wife in the domestic sphere. This family has a very strong culture in Indonesia. One reason is because the majority of the Indonesian population is Muslim, and many scholars (especially classical scholars) divide roles between husband and wife as defined by the conventional family above.

Conventional family culture is often considered to contain gender injustice because it does not provide opportunities for wives to take part in the public sphere like husbands. If we use five forms of gender injustice as a knife for analysis, it will appear that there is injustice or inequality in the form of marginalization and subordination. The form of marginalization is the lack of a public role for the wife. While the subordinate form is that the husband has much greater control in the family than the wife, because the husband is the provider in financial matters.

However, if we change the knife of analysis and look from a different perspective, it does not rule out the possibility that gender equality in conventional family culture can be realized. One view that has a different perspective on the meaning of gender equality is the view of Muhammad Qutb. Gender equality according to Muhammad Qutb is not equality in the sense of equal in rights and obligations. According to him, naturally between men and women there are differences that cannot be reconciled between the two. Because these differences require different meanings about equality. In his writings, the concept of equality held by Muhammad Qutb points towards proportionality between obligations and rights.

According to Muhammad Qutb, gender equality in conventional family culture is actually manifested in the division of different roles between husband and wife. This is because it takes into account several conditions (Quthb, 2005), namely:

- a) Differences in physical conditions between men and women. Men are blessed with a stronger physique than women. So that the responsibility for earning a living is more appropriately placed on men
- b) Differences in psychological conditions between men and women. Women are destined to go through the phases of menstruation, pregnancy, childbirth and breastfeeding which greatly influence their psychological condition. These phases are the formation of maternal character that is needed in terms of educating children. Meanwhile, men do not go through all of these things. No matter how far men try to understand changes in women's psychology and try to know what women feel, it will still not be the same as women who experience it directly. According to research, the bond between mother and baby can be seen as a physical, innumological, perceptive and affective relationship. The mother's physical changes during pregnancy are clearly visible, which then continue after birth and the mother's breastfeeding. Mothers also experience emotional and behavioral changes starting from conception (Bianciardi et al., 2023).
- c) Women tend to prioritize the emotional side over the rational side. Meanwhile, men tend to prioritize the rational side over the emotional side.

Based on these considerations, Muhammad Qutb concluded that the roles of husband and wife are clearly different. However, this difference in roles does not mean that it will cause inequality and inequity. Equality in this case is found in the portion of

rights which is commensurate with the obligations that must be assumed by taking into account the physical, mental and psychological conditions of men and women. The consideration is not just to generalize the rights and obligations in a general sense, but also to consider the appropriateness given the existing conditions.

A simple analogy is that a meat knife and a razor knife are both tools for cutting. But, is it appropriate to use a butcher knife to shave hair? or is it appropriate to use a razor blade to cut meat? If the question is yes or no then the answer is probably yes. But using both in such a way would be unwise. It is wise to use a butcher knife to cut meat and use a razor to cut/shave hair.

This is equality, namely not only seeing meat knives and razors as fellow cutting tools, but also seeing differences in their physical structure and use. Likewise with men and women. Equating all obligations with just consideration as a "fellow human" is not enough, because there are different physical and emotional structures between the two. These differences require different functions and roles, such as meat knives and razors. Precisely in these differences there are values of equality that uphold wisdom and justice.

The husband's role according to Muhammad Qutb is as a leader (Quthb, 2005). This is because men and women have differences in the dominance of thinking and feeling in their bodies. Men tend to put their thinking before their feelings, while the opposite is true for women. Therefore, a person who is more suitable to be a leader is a husband, because leaders must prioritize logic over feelings for the good of the things they lead. This is where equality lies, because the husband is assigned according to his portion as a man. As in the previous analogy, equality does not mean equalizing everything. Meanwhile, according to Muhammad Qutb, the role of a wife is to serve her husband, educate and care for children, and maintain property and honor (Qutb, 2005). This is based on physical and psychological considerations that make them more suitable to play domestic roles in the family.

That is the meaning of gender equality in conventional family culture according to Muhammad Qutb. Of course, this still raises other questions. For example, what about the authority of husband and wife in conventional family culture? So this is a suggestion that the author gives for further research related to gender equality in the family.

4. CONCLUSION

To realize gender equality in working families, at least requires five things. These five things are first, deliberation in decision making. Second, m apply the ideology of socialism to the income of husband and wife. Third, apply the principle of *Ta'awun* (mutual assistance) in terms of carrying out tasks and obligations in the family. Fourth, m master emotional management skills well. Fifth, change the way of viewing obligations, not as a burden, but as a contribution to the good for the family.

These five things are an effort to eliminate forms of gender inequality that often occur in families. The forms of inequality are marginalization (elimination of roles), subordinate (inequality of power), violence (violence), stereotypes (subjective labeling), and double burden (double burden).

The challenges in efforts to realize gender equality in the family consist of internal and external challenges. Internal challenges come from yourself, from yourself your partner, and from both of you. External challenges come from society and conventional family culture that is still strongly embedded.

Regarding conventional family culture (the husband works while the wife takes care of the domestic affairs of the household) it is often considered that the principle of

gender equality has not been implemented. T especially when we analyze it using the five forms of gender inequality above. However, one of the scholars, namely Muhammad Qutb, has a different view regarding the meaning of equality in the family. For him, equality is giving husband and wife the same roles as men and women. Because men and women are physically and psychologically different, there is a need for different roles for the two. The position of equality lies in the provision of rights that are equivalent to the burden of responsibilities and obligations they bear.

Regarding this matter, the author suggests to carry out more in-depth research on gender equality in conventional family culture.

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