

Women's Double Burden in the Family Between Culture and Discrimination

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ABSTRACT

This study endeavors to explore the multifaceted nature of women's double burden within the family framework, delving into the intersection of cultural norms, discriminatory practices, and gender perspectives that contribute to gender injustice. Employing a library research methodology encompassing books, articles, journals, news, and papers, this research adopts descriptive-analytical methods coupled with gender-focused approaches. The findings underscore a prevalent societal phenomenon where one gender shoulders a disproportionately heavier workload compared to the other, leading to a situation of double burden. Despite contemporary perceptions normalizing women's participation in the workforce, cultural constraints persist, perpetuating the dual responsibilities borne by women and perpetuating gender injustice. For women unencumbered by stringent cultural norms, barriers to employment persist due to various factors such as economic constraints and limited educational opportunities. To alleviate discrimination and mitigate double burden within households, several strategies emerge. First, dispelling the notion that work is solely a male domain is crucial. Second, fostering mutual agreements between spouses in distributing daily responsibilities can mitigate discrimination and uphold equitable commitments. Additionally, the establishment of women's advocacy groups in both rural and urban settings is pivotal. Social campaigns emphasizing equality play a vital role in eradicating injustice. Enforcing stringent penalties for offenders coupled with preventive measures aims to raise awareness among potential perpetrators. Ultimately, addressing women's double burden necessitates societal efforts to eliminate discrimination, fostering household harmony, and nurturing prosperity. Embracing gender equality and redefining societal roles are imperative steps toward realizing a fairer, more equitable future within familial settings.

Keywords: Culture; Discrimination; Double Burden; Gender.

INTRODUCTION

Starting from the family is the smallest institution of society and the state, which has its own social structure and system (Jick & Mitz, 1985; Parsons, 1964; Stinchcombe, 2013; Williams & Alliger, 1994). Family is defined as a group of people living in a house who still have kinship or blood relationship due to marriage, birth, adoption and so on (Lubow, 2007; Tillman & Nam, 2008). Nowadays, women do not only live at home and do activities in the house only. But, nowadays women also have done many activities outside the home or in public, either to work for earning additional income in order to meet the needs. This is certainly motivated by many factors such as economic demands, high household needs, education and so on. This indicates that women are starting to be actively participate in the public sphere as a form of their support in the family.

However, usually with the condition of a culture that is still not in favor because the culture that is still ingrained in society that considers women's work only at home and makes it not favor women. This causes women to work and experience a double burden. Thus, this causes gender injustice (Karubaba et al., 2022; Lubis et al., 2023; M. E. Quinn et al., 2016; St Jean & Feagin, 2015). According to Inayah Rohmaniyah gender is a social construction of differences between women and men and not something biological (Qibtiyah, 2018; Rohmaniyah, 2013; Rohmaniyah et al., 2022).

The double burden is something that must be left behind because it can lead to disharmony and collapse in the household. Based on the symphony records of PPPA from January to June 2023, the most cases found were cases of domestic violence, which were 7,649 cases and the victims were dominated by women. Violence is more often done by men to women, even women who receive violence and double burden in the household make many of them choose to divorce and so on (Gunawan, 2021). This proves that discrimination still occurs widely among women in society.

There are several studies that discuss women's double burden. First, about Kapuk women facing heavy double burdens in household work. Roles, functions in the family as a husband's partner, taking care of family affairs, assisting children's education, and helping economic welfare through trade, farm laborers and regular stalls (Gillespie, 1971; Murphy, 2004; Okeyo, 1979). This is evidence that they bear a double burden in doing very high domestic work (Boutayeb, 2006; Gillespie, 1971; Okeyo, 1979; Stockman et al., 2016). Second, the double burden experienced by career women at PT generation Java-Bali unit generation paiton that women are not only working in the domestic sphere, but also entering the public sphere. This indicates that women can carry out various professions both inside and outside the home such as broader social roles (Boutayeb, 2006; Gillespie, 1971; Murphy, 2004; Okeyo, 1979; Qibtiyah, 2018; Stockman et al., 2016).

Third, reveal the double burden on mothers during the Covid-19 pandemic (Boutayeb, 2006; Stockman et al., 2016) and the double burden of women in

supporting the family economy during the Covid-19 pandemic (Boutayeb, 2006) which both explain how a mother experiences a double burden such as educating children to study from home and workload that does not decrease during a pandemic even increases and carries out work in the family both domestic affairs and public affairs that are useful for improving living standards in improving the family economy. This is a sign that women often receive twice as much work burdens compared to men.

Seen from previous research, this writing that the author examines has several new aspects. First, this study focuses more on women's double burden in the family between culture and gender discrimination. Second, this study examines in depth the double burden that occurs in women. Third, this study also discusses the right solutions in overcoming women's double burden in families that have mushroomed in today's society and there are differences in solutions that the authors propose with previous research.

This study aims to see the extent of women's double burden in the family: between culture and discrimination, gender perspective as a form of gender injustice and the factors contained therein as well as finding appropriate solutions to women's double burden in the family from a gender perspective. Therefore, this paper aims to discuss the double burden of women in the family: between culture and discrimination, gender perspective and what factors underlie it.

This statement is motivated by several arguments: first, gender is one of the very important roles in overcoming gender injustice. Second, many people trivialize the issue of double burden, Third, the increasing number of cases of gender discrimination in Indonesia, Fourth, as human beings we should be aware that household chores are not only done by women alone. This proves that women's double burden in the family which has become a culture that is deeply ingrained must be abandoned as a form of equality and justice.

Based on these statements, the author formulates it into several problem formulations regarding women's double burden in the family; between culture and discrimination, namely what are the forms of women's double burden in the family? How relevant is the double burden of women in the contemporary context? How to overcome the discrimination rate in the family? This discussion will be studied using a gender approach. This research can help add public insight into the importance of justice and equality in the family so that household harmony can be realized.

METHODS

Data collection is done by examining written works on gender, women's double burden, discrimination, especially related to gender themes. This research is a form of library research, which traces information through books, articles, journals, news and papers (Bishop, 1999; Cibangu, 2013; Kling & Covi, 1996). This study uses descriptive-analytical methods and gender approaches (Alderbashi

& Moussa, 2022; Rushton et al., 2019). The author describes gender by collecting data from books or other writings related to the subject matter of the research. After that, the data that has been collected is then analyzed in depth using a gender approach (Behrman et al., 2014; Cuádriz & Uttal, 1999; Deterding & Waters, 2021; Lindberg et al., 2010).

RESULT AND DISCUSSION

Before discussing the definition of gender, of course someone must understand the gender facts circulating in society. As for some of these gender facts, namely: *first*, men are often considered superior while women are inferior where women's position is lower than that of men (Batalha et al., 2011; N. Quinn, 1977). *Second*, men must always behave masculinely and avoid anything that is feminine or related to women such as cooking in the kitchen. *Third*, men should not show their weaknesses, such as crying, if they do it means showing their weakness. *Fourth*, men must show domination or power over others, especially over women and so on. This indicates that society still tends to have the view that men are above everything compared to women and unconsciously this has a negative influence on men in the future (Ramdani et al., 2022).

The definition of the word gender in Indonesian terms comes from the English word, gender (Anwar, 2015). The word gender (using the letter j because it has been adopted in Indonesian) or "gender" in English language dictionaries or Indonesian dictionaries is not distinguished from the understanding of sex. Gender is a social construction about the differences between women and men and not something biological. Gender differences are differences that are socially and culturally constructed, both in terms of status, nature, roles, and responsibilities between men and women (Rohmaniyah, 2020).

In addition, one must know and understand the forms of discrimination that exist in society, one of which is the double burden or double burden. This means the workload received by one gender is more than the other gender (Hidayati, 2015). Women who are considered diligent and hardworking are more appropriate to handle household work, which in the end is called women's work. Meanwhile, men who are considered strong and rational become heads of households and breadwinners. This shows that the dual role experienced by women is still considered commonplace in society. Women are not servants or servants like those in restaurants, but women are life partners for husbands in which they need each other.

But, in reality many women because of their high education and both work as lecturers, teachers, as well as entrepreneurs. However, when at home or returning home, a woman still has additional work such as cooking, washing clothes, washing dishes, cleaning the house, ironing clothes and so on. Meanwhile, men, when arriving at home or being at home, only watch TV, read newspapers, play cellphones, sleep or rest and so on. This proves that often men feel that when their duties and work outside the home are finished and they no longer do anything when

they are at home. Men feel that they are the ones who dominate or have power when staying at home. This is what can lead to discrimination or injustice in the household.

As for several factors that make women able to compete or be equal with men. First, increasing women's education, making them able to compete with men in politics (Pasaribu, 2023) and so on. Second, the high awareness of women to work, women usually only settle at home, but now women can earn the same income even more than men, indirectly this is evidence that not only men work or the breadwinner is only men. Third, the demands of the times which have indeed changed requiring them to work in order to help the family economy (Hidayati, 2015). This proves the active role of women can change the culture that always corner women in society.

Double Burden Factors

Often someone asks in their innermost heart why double burden or discrimination still occurs in society, even though if you look closely, the law on protecting women and children has been made and the punishments for the perpetrators are very severe. Of course, this should reduce the rate of discrimination that occurs in society. But in reality, the numbers of discrimination are increasing from year to year. This is what worries some circles of people in Indonesia. Therefore, the authors try to trace the factors that make women still get a double burden.

Several factors why women still get a double burden in society include; *first*, the culture in a society still considers that it is women who prepare everything in the house, while men only seek and provide money or work. *Second*, the culture in a society that considers that this is common for women to do and there is no problem for these women, so there is no need to debate anymore. *Third*, the economy, the needs of the family that cannot be fulfilled by a husband alone, causing women to participate in work to help the family economy (Maulana, 2023). But it would be different for women who have many additional needs.

Fourth, when women enter the workforce by becoming workers or employees, women are seen as still economically dependent on their husbands, so they are given low wages, low status, and work only part time (Nur et al., 2023). *Fifth*, the high authority of the husband makes the wife afraid and unable to do anything or must submit to the husband's orders. Sixth, the husband's property is greater than that of his wife, this can lead to one feeling more powerful in the family because he has excess property (Amin, 2020). This proves there are many factors that cause the double burden to continue to occur today.

Fundamentally, one can clearly see the difference in reality that occurs in the household. Where women get dual roles that make them have to work twice as hard as men. This is unconsciously often done by society for generations. So that women find it difficult to get higher education, as men do because they have been

busy or their time is spent dealing with various things related to taking care of various household work only, of course this makes it difficult for women to carry out activities in the social and public spheres and so on. To make it easier to see briefly the comparison between men and women in doing household work, there is a table as follows.

Table 1. Comparison of men's and women's burdens at home

No.	Male	Double Burden	Female
1.	Work: providing support	financial	Work: assisting in family economy
2.	Being the head of the family		Doing laundry
3.	Reading newspapers		Sunning clothes
4.	Watching TV		Ironing clothes
5.	Washing vehicles		Cooking meals
6.	None		Taking care of or educating children
7.	None		Washing kitchen utensils
8.	None		Cleaning the house, rooms, and beds
9.	None		Sweeping floors, house yards, and the like

Source: Huda, K., & Renggani, L. A. (2021) *Kapuk Women in the Expectations of Patriarchal Culture (An Analysis of The Multiple Burden of Gender)*

In Table 1, it is evident why the double burden is difficult to shed, as it has become deeply ingrained in society's culture, and people still perceive it as normal or customary. This serves as evidence that the double burden faced by women in the family is real and hard to avoid, as women themselves are often labeled as good only if they serve men to gain societal approval. Of course, this is distinct from biological needs or spiritual sustenance, where both men and women have to fulfill their respective biological needs (Puspitawati et al., 2012). Therefore, what is needed is gender awareness to facilitate smooth efforts to bring about change (Irwan, 2001).

Table 1 above clearly shows the comparison of burdens carried by men and women at home, where men tend to do very little while women shoulder the majority of household chores. The author does not claim that this applies to every family in society. However, considering the prevalence of domestic violence caused by male dominance over women, the stark and evident differences in burdens become apparent. Having a domestic helper can alleviate some of the workload, but the reality is not everyone has a helper at home (Amin, 2020).

Between Culture and Discrimination

Culture refers to customs that are passed down through generations, becoming habits that are considered good by a society (Syakhrani & Kamil, 2022). The phenomenon of women's double burden in society has led people to believe that it is a tradition and normalcy that should not be questioned, as it has become ingrained in the culture. Consequently, the younger generation feels compelled to conform to these cultural practices to avoid being gossiped about or ostracized by society. This makes it difficult for women to speak up, resulting in them merely going with the flow or feeling powerless. Thus, it cannot be denied that this truly occurs in society, indicating that women's roles are still predominantly limited to household tasks.

Discrimination refers to intentional acts of bias or injustice committed by one person against another. The occurrence of domestic violence in today's society is a cause for concern, as the prevalence of such violence has been increasing over the years. Based on data from January to June 2023 on violence according to location, Simfoni PPPA recorded that the highest number of cases was domestic violence, accounting for 48.04% or 7,649 cases, with women being the majority of victims. Violence is not limited to women perpetrating it against men; rather, it is more commonly perpetrated by men against women. The burden of violence and double duties within the household often leads women to choose divorce and other alternatives (Gunawan, 2021).

However, it should be argued that Surah An-Nisa':43 cannot be universally interpreted as referring to all men. Instead, it specifically refers to husbands, as emphasized in the subsequent part of the verse, which mentions husbands providing financial support to their wives. This implies that wives can also work and contribute to the household income. Regarding the prohibition of women handling affairs, it should be noted that this hadith was specific to the Persian society of that time and was not meant for all societies and all aspects of life. Therefore, there is no religious prohibition against women's involvement in politics or other domains.

Furthermore, the patriarchal culture that perceives men as superior to women reinforces the notion that women should submit and primarily focus on domestic chores such as cooking, cleaning, and childcare. This demonstrates that the culture discriminates against women through the imposition of double burdens.

Based on these circumstances, many women have tried to challenge traditional norms in society. They strive to prove that not only men are capable of working, engaging in politics, pursuing education, and becoming leaders. Islam also teaches that men and women are equal in both domestic and public spheres. This is evident in verses that imply gender equality between men and women, such as Surah Al-Hujurat:13, Az-Dzariyat:56, Al-An'am:165, and Ali-Imran:195. Additionally, Michele et al. in Hidayati (2015) refer to the concept of cultural dualism, where women experience a double burden when engaging in both

domestic and public realms without neglecting either. This indicates that by simultaneously fulfilling these roles, women subject themselves to discrimination.

Consequently, in today's society, men and women can compete with each other in various fields, including work, politics, education, economics, and leadership, with many individuals taking on multiple roles. It is no longer valid to claim that only men possess intelligence and authority, nor can it be argued that men are the sole capable workers. Article 27, paragraph (1) of the 1945 Constitution of the Republic of Indonesia affirms the principle of equality for all citizens without exception, encompassing the eradication of discrimination against every citizen.

The Relevance of Double Burden in the Family

Upon careful examination, the author discovered that double burden indeed occurs within families. The fact is that double burden, defined as an unequal distribution of workload between genders, happens in society (Hidayati, 2015). However, nowadays people are starting to believe that women working is common in this era, becoming a cultural norm without issues. Yet, the persisting patriarchal culture causes working women to experience double burden, resulting in gender inequality. Meanwhile, women still bound by tradition are hindered from working due to various factors like economic conditions, education, etc. (Biroli & Satriyati, 2021).

Often one contemplates and seeks appropriate solutions to double burden in order to eliminate discrimination in society. As known, laws protecting women have not been effective enough in resolving this issue. Hence, the author attempts to discover several aspects or solutions to reduce discrimination rates or double burden within households. *First*, realizing that working is not only done by men. Sometimes people forget the basic awareness to understand and relate to other people's situations. *Second*, agreements between husbands and wives to divide daily roles and tasks fairly, instilling responsibility and commitment to prevent discrimination. This shows the trust built between each other.

Third, establishing institutions protecting women in rural, urban, districts, etc. Currently, such institutions are still lacking, not reaching remote areas yet. Fourth, promoting equality to prevent unwanted gender inequality. This role is crucial for people to know what steps to take when facing discrimination, raising awareness to create harmony. Fifth, strict sanctions or punishments for perpetrators as deterrents (Ningsih & Wibowo, 2023). The solutions listed are not final but rather to reduce recent frequent discrimination against women. Concrete actions from today's society are required as this issue cannot be ignored.

Thereby, such preventive measures are expected to positively influence and enlighten perpetrators, providing comfort and realizing harmony within families. Success and responsibility do not fall only on men but on women too. This proves double burden can be overcome through various existing solutions paired with real practices of caring about discrimination against women. Finally, this study is not

the end of the issue and can be further developed by proposing more concrete solutions.

The Psychological Impact of Double Burden on Women's Mental Wellbeing

The phenomenon of double burden experienced by many working women in Indonesia has the potential to cause various adverse psychological impacts that harm mental wellbeing (Asriani et al., 2021; Huriani et al., 2021; Rahiem et al., 2021; Rai et al., 2020; Safrizal et al., 2020). Several studies indicate that women bearing dual roles tend to be vulnerable to experiencing mental pressure and chronic stress (Baruch et al., 1987; Jick & Mitz, 1985; McBride, 1990; Sharma et al., 2016; Williams & Alliger, 1994).

The dual role pressure stemming from work demands in the public domain and domestic household responsibilities risks triggering feelings of being overwhelmed, physical and mental fatigue, and various symptoms of psychological disorders (Ballout, 2008; Ford et al., 2007; ten Brummelhuis & Bakker, 2012). Chronic stress and depression are estimated to be suffered by more and more Indonesian women due to difficulties in balancing career with family matters. According to Barnett & Hyde, (2001); Loscocco, (1997); Salganicoff, (1990); Schwartz, (1989) research, working mothers tend to be more prone to frustration and experience role dilemma because of the difficulty to fully attend to work and family concurrently. This role conflict contributes to the emergence of feelings of guilt, anxiety, and decline in self-esteem.

Long-term psychological impacts experienced by women due to the double burden phenomenon are greatly detrimental and potentially reduces their quality of life. Social stigma and patriarchal culture that imposes double roles on women needs to be continually eroded through public education. Collective efforts are also necessary to increase the involvement of men in bearing reproductive workload in the domestic realm.

The prolonged psychological impacts of double burden phenomenon on women, such as chronic stress and depression, are greatly disadvantageous and risk deteriorating their quality of life. Hence, strategic measures are necessitated to overcome this issue. One key solution is raising public awareness on issues of gender equality and equitable domestic role division. This can be pursued through massive and sustained campaigns and education on the importance of equal distribution of reproductive workload between women and men.

In addition, encouraging husband's engagement in assuming domestic work burden constitutes an important step to alleviate wives' mental pressure. Men need to take on a more active role in caring for children, cooking, cleaning the house, and other household chores. By doing so, women would not be solely burdened with handling all the work single-handedly. Such male engagement surely calls for advocacy from public policies, so the culture of reproductive workload would no longer be stigmatized as an exclusively feminine task.

On the other hand, providing counseling services and gender-friendly facilities at the workplace are also required to assist women in managing double roles more healthily. With continuous collaboration between various elements, the mental strain endured by women is expected to be reduced so that their productivity and wellbeing can improve.

Patriarchal Culture as the Root Cause of Women's Double Burden

The patriarchal culture that places men as superior figures and women as inferior beings has been the root cause of gender inequality occurring thus far (Allanana, 2013; Sikweyiya et al., 2020; Waters, 1989; Wood, 2019). One form of inequality is the double burden shouldered by women for having to balance domestic reproductive roles and public productive roles concurrently.

A number of literatures criticize this patriarchal cultural paradigm as the main cause of the double burden and various forms of discrimination against women in the domestic, workplace, and broader societal domains (Ji et al., 2017; Langer et al., 2015; Nations & Leone, 2015; Pascall & Manning, 2000; Rutherford, 2001; Toffoletti & Starr, 2016). The social stigma that reproductive household affairs like childcare, cooking, and serving the husband are the absolute responsibilities of women further exacerbate the mental and psychological pressures borne by women.

Referring to Beneria & Sen (1982), Koehler (2016), Mikkola & Miles, (2007) and Rhode (1991), it is this cultural root that hinders progress on issues of gender equality, including in terms of equitable division of labor and roles between men and women. As long as this skewed paradigm and system remain unchanged, women will continuously experience double burden due to the lack of domestic support from men.

Therefore, Rao (2018) affirm that efforts to eliminate the double burden on women must initiate from structural reforms, specifically the dismantling of the patriarchal culture at the grassroots level. This demands hard work through long-term education, socialization, and public campaigns so that this women-disadvantaging paradigm can be eroded gradually. Public policies that support these also are pivotal to provide legal umbrella and encourage acceleration of change.

At the practical level, there are a number of strategic steps that can be taken to dismantle the hegemony of patriarchal culture as a long-term solution to the issue of women's double burden. Among others, first, conducting re-education and transformation of mindsets early on for boys and girls so as not to fall trap into gender biases and roles of male-female dichotomy ingrained by patriarchal culture (Ngatia, n.d.; Singh, 2014).

Second, making training on gender equality and equitable domestic sharing compulsory for engaged couples, so that the outdated mindsets do not carry over into marriages. Third, increasing regulations that mandate equal paternal postnatal

leaves to encourage direct involvement of men in childcare duties early on (Fernández-Cornejo et al., 2016; Haas & Hwang, 2008). Fourth, providing incentives for companies implementing gender-friendly and work flexibility policies for working women.

Through this series of cultural, educational, and policy reforms, it is hoped that the seeds of patriarchal culture can be eroded little by little from the roots up. Thereby, women will be gradually unburdened from the double loads they have been individually shouldering so far. Admittedly, this demands commitment and collective hard work from various parties, but transforming into the envisioned gender equal society is not implausible.

CONCLUSION

It is proven that in most cases, double burden, defined as an unequal distribution of workload between genders, occurs in society. Meanwhile, some view this as a cultural norm without issues, and lack of awareness on equality persists. Various factors are at play, including economic, education, etc. Additionally, preventive measures like promoting awareness, establishing protection institutions, widespread socialization, and strict sanctions for perpetrators are expected to enlighten the perpetrators and serve as deterrents. Thus, society could realize harmony and prosperity within households.

In summary, the article examines the issue of double burden or unequal gender workload distribution and its continued relevance. While some view it as acceptable, factors like economics and education reinforce inequality. By raising awareness, setting up women protection organizations, socialization, and penalizing perpetrators, positive change can occur. The goal is creating harmonious and prosperous households by enlightening society on equality. Further studies can build on these findings and solutions.

ACKNOWLEDGEMENT

The author would like to extend gratitude to all parties who have assisted in the research and preparation of this paper. The author also wishes to thank the reviewers who have provided comments and suggestions for the refinement of this paper. The author does not forget to express appreciation to the informants and respondents who have kindly become the subjects of this study. Thanks is also conveyed to colleagues who have assisted in the literature review and data collection of the research. It is hoped that this paper can contribute to the body of knowledge, particularly concerning the issue of women's double burden in the domestic realm.

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