
Islamic Viewpoint on The Vulnerability of Women with Double Burdens in Families during the Covid-19 Pandemic in Depok City

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Abstract

Based on existing data and analysis, many have suggested that women bear more burdens than men in their domestic lives when the covid-19 pandemic occurs. Because of this, there is a discourse of gender injustice due to the excessive double burden of women compared to men in the household in this pandemic period. Then how Islam actually views the vulnerability of women in bearing the double burden. Therefore, the author wants to raise the theme of how the Islamic point of view of the vulnerability of women with double burdens in the family during the covid-19 pandemic in Depok City. Where the author also tries to study in research that uses qualitative research. This qualitative research aims to explain existing phenomena by collecting data using interview methods with women in Depok City and literature studies that aim to study various literature related to how Islamic viewpoints on the vulnerability of women with double burdens in the family. The result of this study is the vulnerability of women with a double burden in the family is already starting awareness to share roles, but due to pandemics actually cause limited roles that must be borne by men and women are difficult to equalize. While in Islam view men and women have the same or equal position in the affairs of household, where there is expected to be an agreement between the two parties. So it is important to build knowledge from the point of view of Islam in providing a fair division for men and women to have a role in the family.

Keywords: *Islam, Women, Double Burden*

INTRODUCTION

Corona Virus Disaster Pandemic 2019 or shortened to Covid-19 causes life in the world to begin to change and have an impact on all economic, political, social, cultural and so on aspects. In fact, it almost changed many policies for the survival of mankind. One of them is the policy to stay at home that makes a child have to be educated at home, a father must work at home, and of course a mother.

Mother becomes full of meaning, where a woman as a mother has a double burden that when taken into account will be more position than a man as a father at home. A woman should be able to be a teacher for her children, household implementers, family economic regulators, nurses when husbands or children are sick, and many other things that add to the burden of women in the covid-19 pandemic.

The National Commission (Komnas) of Women provided its data on women who experienced double the workload in household chores and experienced an increase in stress and anxiety compared to men with a female rate of 57 percent compared to men as much as 48 percent (CNN Indonesia, 2020).

Even according to the latest global data summarized (Lungumbu & Butterly, 2020) by the Institute for Gender Equality, UN Women which stands under the auspices of the United Nations, said that the pandemic can erase the 25-year struggle to create gender equality. Based on these data, women are currently doing more household chores and dealing with their families as a result of the impact of the covid-19 pandemic. In Indonesia, 65 percent of women claimed more time doing more than one household chores since Covid-19.

In the context of feminism, it is recorded throughout history that women have always fought for equality and respect and equal rights with men. So of course this becomes a challenge for women whose patriarchal values tend to be dominant in the public sphere. This gives rise to gender bias that often occurs until now so as to create discrimination obtained by women, such as in work. Previous research provided information that cases of discrimination against women resulting from gender bias are often still faced by women.

Not to mention women who have the additional burden of work outside the household or productive workers. Because in the current era it is not impossible for women to have workers outside of the household. This adds to the burden of work that must be faced for women in and out of the household that must be faced during the covid-19 pandemic.

According to Puspitasari (Aulia, 2021) in mentioned that the dual role of women in addition to having a role in the domestic sector becomes a wife, in the public sector that is by working must also be able to be implemented by women. Because work makes women can help

meet the needs of the family. Because women and men have the same rights as citizens and have the same opportunities and roles to develop in various lives. So women feel able to help meet the needs of families who cannot rely on the income of men as husbands. So that women as wives feel they have to work in order to have an income to help meet the needs of the family.

Many working women are responsible for their families in today's modern era. Such conditions demand the exchange of domestic roles between men as fathers and women as wives as a result of socio-economic demands on urban society. Even in the countryside today there are also many cases of women who bear the burden of living for the family because the husband has worked but income is not enough or does not have a job or is sick or has died (Santoso, 2019). In this situation, women who work at the end cause of problems about domestic responsibility in women by departing from the culture that has been flesh-in-body in women's bodies. Therefore, the term burden appears or what we can also call a dual role. Where this double burden is a public burden and a domestic burden simultaneously. This has been a long-standing discussion among academics and women's activists about the double burden of women. Because culturally, women have a double burden of responsibility when compared to men in the household (dR. Puji Lestari, 2013).

Not only cultural, often religion is rumored to be the cause of injustice or gender inequality that causes the problem of double burden on women this leads to the consequences of cultural and religious that are considered misinterpreted. So many negative stigmas that state that one element is religion that is the cause of women with dual burden responsibilities have a vulnerability to social problems.

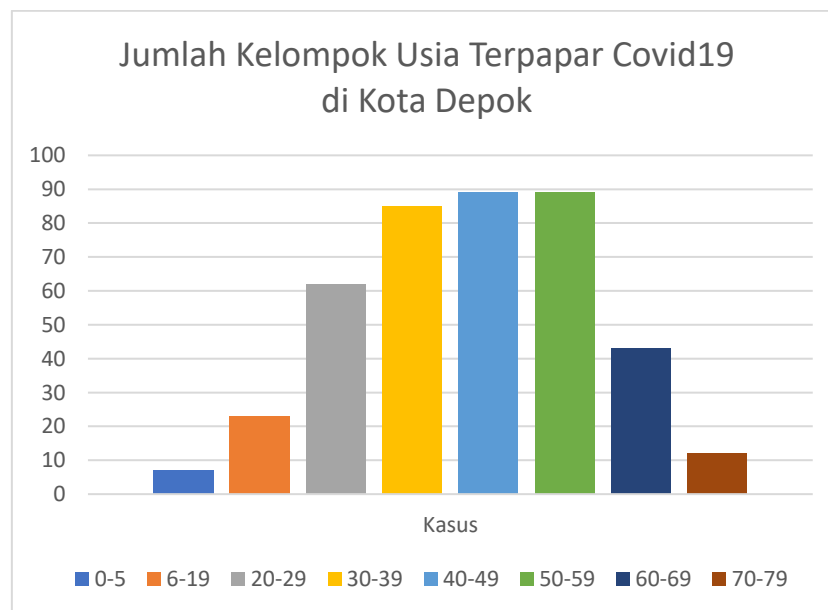
It is said by (Lubis, 2016) that there are religious and cultural interpretation factors that are the cause of gender inequality. The teachings in religion are almost certainly considered as the root cause of all injustice and discrimination experienced by women. Though it is not what was expected so far, often this is the result of a cultural practice or community tradition that sometimes moves away from the concept of Islamic teachings.

Androcentrism, patriarchy and sexism became colors in religious discourse and history. Hegemony of religious understanding and culture included in Islam which is considered androcentric, sexism and patriarchy is considered to be a portrait of women become somber and even become unrepresented. The history of religion disappears when the voices, experiences, and interests of women become marginalized from the process of formulating religious beliefs. Even religion became as if it were the authoritative territory of men who were autonomous subjects. While women become objects who do not have the power to make religious bargaining that ultimately leads to gender differences that become gender segregation and gender injustice

(Sumarna, 2016). Therefore, it is important to look at the Islamic point of view towards the vulnerability of women with a double burden on the family.

Wives or women who experience double burden when the covid-19 pandemic psychologically according to Ryff in (Riady, 2021) said that the woman can not feel *positive relation with others*. The psychology experienced by the wife tends to experience stress both emotionally and emotionally. Where this feeling will occur within a certain period of time so that it can cause conflict in the household.

Then the question turned to the author who wanted to take Depok City as a research location. The reason for the capture of Depok City has to do with women and the covid-19 pandemic. Where on the one hand, it turns out that pandemic data in Depok City is very closely related to women and the level of productive age that has the most cases of covid-19 patients. Depok City Government has released in (Mantalaen, 2020) the number of confirmed cases or those declared affected by covid-19. The data showed that the average positive case occurred in the productive age group. Here's the data:



Source: Kompas.com

From the table above, it can be seen that the most productive age becomes the most covid-19 patients in Depok City. Whereat the age of 20-29 as many as 62 cases, 30-39 as many as 85, 40-49 and 50-59 as many as 89 cases. So this makes clear the vulnerability for women because the productive age is an age that already has roles or responsibilities that must be shouldered such as having obtained a job or become a housewife.

In addition, the Depok City government also released based on gender, namely cases that confirmed positive covid-19 in the male group is lower when compared to the findings of cases

that are confirmed positive covid-19 in women. There are 225 women who have been confirmed positive for covid-19 in Depok City compared to men who have been confirmed positive for covid-19 with the number 202.

So the author feels that Depok City becomes one of the right research places because the productive age determines women as a mother in the family. Then also the number of women who are more affected by covid can give an idea also that how Depok city women will certainly not be easy to pass through this covid-19 pandemic. Therefore, the author has an Islamic point of view on the vulnerability of women with double burdens in the family during the covid-19 pandemic in Depok City.

Etymologically, women come from the Sanskrit word *pu* which means respect, honor. The word woman in (Marfu'ah & Wahyubinatar, 2019) according to Zoetmulder comes from the word *master* taken in ancient Javanese, namely master, noble and respectful. The word *master* is adopted in Indonesian experiencing a fixation that is by adding an appendage in the form of 'per' and 'an' so as to make the word female.

While the perspective in the teachings of Islam in (Bahrudin, 2018) it is said that between men and women have nature and character has a different birth that is different both in physical and psychic issues. But because of these differences does not mean in Islam men are superior or inferior to women. Because in Islam, the difference is only found in psychis and different characters. The philosophical meaning contained in the content of the creation is that the two must be able to cooperate because they have a role according to their respective nature and character. Allah (SWT) has stated in Surah Ali Imran verse 95 is:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
 ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ

"Verily, I have not wasted the deeds of those who do good deeds among you, whether male or female, (because) some of you are descendants of others.

While the issue of women's double beban,(Chairani, 2020) said that the main narrative of responsibility as a woman is domestic work, while in anticipation of the spread of covid-19 the government and companies impose a school *from home* policy . So that women who do *Work From Home* (WFH) must be able to allocate time to take care of the household, accompany children to study and undergo work. So that this situation becomes an inequality to the division of duties and low power relations that women have in their families.

The study of gender issues is more often used with the term equality because it has the meaning of equality of men and women more refers to dividing the task fairly and balanced for

men and women. Therefore, in order to provide an understanding of the meaning of equality of men and women or who in this discussion has a term with gender equality. Rianingsih Djohani in (Rahminawati, 2001) said that the division of roles and positions in the duties of men and women that have been determined by the basis of the nature of men and women who are considered appropriate based on the customs, norms, beliefs,, and customs of the community.

Looking at the above statement makes gender categorized with the following examples:

1. Men are deemed to feel unfit to do domestic workers
2. Men's main task is gardening, and women are only helpful.
3. Men are considered more deserving to be community leaders (indigenous institutions, village heads, etc.)
4. Women only deserve to participate in PKK activities or family health programs.

Lame gender roles in the family are the result of patriarchal norms that are still widely embraced by Indonesian society which in fact gives men more status than women. So this condition makes men feel they have power over women in their households and have the potential to trigger acts of Domestic Violence (KDRT).

The impact of pandemics in families, during the covid-19 pandemic, causes us to adjust to new habits such as maintaining distance, using masks, when doing anything we have to wash our hands, avoid crowds and reduce mobility. So it cannot be denied that this pandemic can have an impact on the living system in it, the increasing number of divorces due to the malfunction of a good family role can be one of the impacts. Therefore, it is important that there is family harmony, which can occur if all members in the family can feel comfortable, calm, happy and feel protected from each other. So in the midst of this pandemic, it should be important to maintain harmony so as not to cause rifts in the family (Fauziah & Afrizal, 2021).

Part of the science of studying how procedures and how they work is a methodology of research. Research on Islamic viewpoints on the vulnerability of women using qualitative methods by paying attention to the relationships of women who have a double burden in Depok at the time of the covid 19 pandemic. Where Muhadjir in (Paramita, 2020) said that qualitative research is research to provide results deskriptively in the form of written or oral words from people or actors that can be observed on the basis of holistic or whole approach phenomena.

As for data sources, the author obtained based on the results of interviews and literature studies in the form of primary and secondary data. For data sources said by(Wahidmurni, 2017) refers to the origin of research that is collected and obtained by researchers. To answer research problems, it takes the possibility of one or more data sources that depend on the needs and adequacy of the data to answer research questions. As for primary data is data obtained from the

original or first source and secondary data is data obtained not from the original or first source but from the results of other research presentations.

RESULT AND DISCUSSION

According to Ashraf in (Fitri & Asri, 2018) said that gender bias is a different assessment of the sex of male and female stereotypically, where one gender is higher than the other gender. Site also concluded that gender as a differentiator of men and women based on the social construction depicted in social life that originally came from the family. Where female parenting is done differently from men from an early age. Socialization early on for girls is to act soft, smooth, not aggressive, dependent, passive and not a decision-maker. For men the opposite is active, aggressive, decision-making and dominant.

Based on its location, Depok City has a very strategic location because it is flanked by the City of Jakarta and Bogor City. Because this is what causes Depok City to grow rapidly along with the increasing progress of transportation networks that are in sync with other major cities. Besides being a government center that has a direct border with the special regional area of the capital city of DKI Jakarta, Depok City is a buffer area of the country's capital that is directed to become a residential city, education city, trade and service service center, tourism city and as a water catchment city. So that Depok City has a comparative advantage when looking at its strategic location and looking at it in terms of politics, economy, social, culture and defense and security (KotaDepok Government, 2019).

According to the census conducted by the Depok City government, the population of Depok City in 2014 reached 2,033,508 people, consisting of 1,025,784 men and 1,007,724 women. Based on the census, Depok City has a sex ratio between men and women of 101.79 per sub-district. So it can be seen that the ratio figure shows the number of ratios of men and women is almost balanced in Depok City.

Then based on the main activities that most residents of Depok City do is work. The percentage of the working population in 2013 was 92.3% of the workforce (826,191 people) and in 2014 at 91.56% (877,684). This means that it is likely that many women as housewives also have jobs outside the home. Therefore, the author balances the interview, which conducts interviews with working mothers and housewives in a balanced manner.

Then the author asked, what are the difficulties experienced during the covid-19 pandemic. This is done to see the extent of the impact felt by a woman as a housewife and as a worker. Almost all express difficulties, both materially and psychically. Some of them try to

describe the difficulties, ranging from the economy, work, taking care of children at home and so on. This is what one of the working mothers we interviewed said:

"The role of a mother must be able to manage finances, family, health, work and also school for her child,"
he said.

"Income is decreasing, the work of educating children is increasing."

But the authors found uniqueness when asking whether they as mothers felt difficulty in taking care of the household during the covid-19 pandemic. Where almost all of our informants say that we do not feel difficulty in taking care of the household. They say that enjoying the role of the housewife as well as a working mother. One of our informants said:

"Because my children are adults, for education I do not need to help, but the most felt during the pandemic is just trying to make preventive efforts by preparing vitamins for family members," he said.

It explicitly shows that the actual role of women in the Covid-19 pandemic is more severe and difficult, but there is a unconsciousness of women to share roles in the family. Wives consider this to be part of the culture that must be lived in family relations, where the husband is made a determinant and policymaker in the family so that women in the family receive a double burden.

Then the author asked if the mother negotiated the role with her husband during the covid-19 pandemic. Informant said that there is no need for negotiations, just understand each other because their husbands are assigned to make a living while the wife's job to take care of the household so it is enough to understand each other. There are also those who say there is no need for negotiations because it instead adds *to the problem* when the covid-19 pandemic.

"Well, I don't need to negotiate, work it myself, actually we already understand about sharing a role in the family yes, but it is a pandemic condition like this, no papa dah my husband's sustenance business, the problem is I am mikirin school children, jump if in pain already dizzy,"

"About the role of our husband and wife Insha Allah does not need negotiations already, already understand. But want to do more yak, pandemic like his father mah body at home, mind in the office right, we want to ask for help also begimana, between not tega but emang I also work actually yes, "

While according to the literature obtained that there are four pillars of household delivered by the Quran according to Kodir in (Santoso, 2019), namely *Zawaj* which is the principle of pairing between wife and husband, *Mu'asyarah bil ma'ruf* is the behavior between husband and wife to be able to do good, *Deliberation* is the process to get mutual agreement and share opinions, and *Taradhin* It's to let each other go. So basically it is Islam advocating to negotiate or the process of getting an agreement between husband and wife.

According to (Riady, 2021) the status and role of this husband in the context of the covid-19 pandemic can be exchanged. Where both husband and wife can negotiate and make an agreement related to the division of labor in a family. Because of the impact of the covid-19 pandemic, not only is it increasing public spaces into domestic spaces, but also changing the pattern of relationships in a family to be more flexible. So husband and wife in the covid-19 pandemic can exchange roles at any time.

It is also explained that according to William J Godie's theory of the role of husband and wife in family life is explained to have four aspects that need to be considered in analyzing the role of husband and wife. First, each human being has the freedom to determine the desired role as long as it has useful value, so that in this context the husband and wife can exchange roles in regulating the role in the covid-19 pandemic. Second, the role can be done with the maximum if the role carried out has a relationship with ability. Third, husband and wife can perform the role because they have relationships in society, where the role will change or will still be influenced by the living community. Fourth, it can also be that the role has influence from other family members because of the process of closeness.

The role of women as wives in the family is not always the role of a housewife. Because she is also responsible for helping her husband in other fields. So that the husband is obliged to help the wife find an atmosphere in the family that is conducive to all members. So that in the end the Cooperation that must be done by husband and wife to foster a family should be realized with an equal relationship. Therefore, awareness of the role and function of each husband and wife is needed to create the Sakinah family, Mawaddah was Rahmah for husband and wife and their children with the appropriate purpose of marriage (Musjtari, 2016).

So if the author looks, based on interviews and theories put forward, there is a false assumption about the division of this role based on culture and ability built. Women feel that the "culture" or habit that appears in the environment is that the husband's job is in the range of making a living while the wife is to take care of the household. Then also see from the ability where women can take care of the household compared to husbands who are deemed unable to do wife's work at home. Even though informants themselves complained about the excessive role of women, especially during the covid-19 pandemic.

It was then related to the religious knowledge of the entirely Muslim informants. The authors asked if the informant's response was associated with the role of women in Islam. Informants all replied, knowing that Islam was not present to discriminate between women and men. This is as stated by our informant related to the knowledge of Islam towards women:

"At least I understand that Islam does not actually discriminate between women and men, it actually comes as a religion that is very friendly to women, even tends to protect," he said.

Then the author asked if the informants knew that Islam also has verses that strongly support women in sharing roles in the family. Some informants said that they had heard and known, but when asked the verse they answered less and worried about being wrong. As for some other informants, try to answer as follows:

"Verse mah a lot, as far as I know there is a verse that has divided the role of women for wells and mattresses continue to be men seeking sustenance,"

"Many, like having the same rights between men and women, just don't differentiate," he said.

If you look at the statements made by informants, it appears that women actually understand that Islam is not the cause of women being vulnerable. But ignorance of Islamic verses or views clearly and openly causes the knowledge of informants' knowledge to be still limited to knowing but not understanding and carrying out what is mandated in Islam.

In Islam according to the view of Fakihi in (Al Firda et al., 2021) that there is a lot of injustice to women whose source is from *stereotypes* based on religious beliefs. For example, there is a presumption that the main task of women is to serve their husbands. So *that* stereotypes that have consequences for discrimination in women's education are numbered. Often this *stereotype* is often based on a religious belief and interpretation that triggers discrimination. Therefore, there needs to be deconstruction in interpretation or by reinterpreting the basic teachings of Islam, which are mainly associated with Islamic assumptions and discourses about women. So that the interpretation should be done continuously and adjusted through the context of today's social conditions.

The light is explained in QS Al-Taubah: 71 :

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And those who believe, men and women, some of them become helpers for others. They commanded (to do) the ma'ruf, prevent from the Munkar, establish prayers, perform zakat and they obeyed Allah and His Messenger. They will be blessed by God. Surely Allah is Mighty again The Wise (Q.S. At Taubah verse 71).

In the verse, there is the word "*Awliya*" which means Cooperation, help and mastery. WherewithThe editor "telling us to do the makeup and prevent the munkar" gives us an idea of

the obligation to cooperate between men and women in various aspects of life. And the phrase "to do the makeup" has a very extraordinary scope such as control functions, providing input and criticism to the ruler (political issues)(Bahrudin, 2018).

In addition to the verse, (Amin, 2016) said that in the Narration once told that the Prophet (peace be upon him) said that you are the best human being to his family. I am a very good person to the families among you. So this shows that the understanding of Islam, both historically and sociologically, has traditional customs ('urf) towards women to do domestic matters (solemn bait). But the custom does not prevent the husband from doing well, lightening the burden and helping his wife's work. Because according to the Islamic teaching that believers, men and women are *auliya'* (helpers) to each other.

The author also interviewed with an informant of a Mubalighat in Depok City regarding his views on the vulnerability of women with double burdens. According to him, today, society still considers that women are weak and the way of thinking is different from men, even though he thinks women are capable. For example, in village-level decision-making that rarely involves women and the most involved are only PKK mothers whose numbers are not comparable to the presence of men. So, how does it play as a mubalighat:

"Currently only able to set an example that our actions need to be viewed by the village apparatus. Why? Because that way it will probably be able to change the mindset of men."

In line with the existing literature that the religion of Islam does not debate the role and gait of women. Precisely the religion of Islam raises the dignity and dignity of women as taught by the Prophet (peace be upon him). So it is expected to understand the Qur'an not only the text but the implied verse of what has been written. Because thus it can give birth to a more just understanding of religion towards women and not patriarchal in the form of hermenutis holistik model by diluting equality (Rahminawati, 2001).

Looking at the view of Islam, (Bahrudin, 2018) explained that Islam is a mercy for all nature including for women. So that the prohibition of the involvement of women has no provisions in Islam. In fact, Islam has norms derived from divine revelation giving women a place in a very honorable and noble position in accordance with their character and nature and equal to men on the issue of humanity and its rights.

Belief in religion that participates in shaping social life in which there is a problem of male leadership in the household is considered an effort to find answers to problems that should begin through awareness of the basis of religion. Feminist fighters try to do the remote achievement of the Quran verse that is surat An Nisa verse 34. Where Masdar F Mas'udi in(Wardatun & Wahid, 2020) tried to interpret the word "*qawwamun*" which is interpreted with a

buttress or reinforcement compared to the word "*qaimin*" contained in surat An Nisa verse 135 and Al Maidah verse 8 which has the meaning of reinforcement or buttress. Both are derived from the same root of the word *qama*. So according to Mas'udi it is questionable whether if the two words are interpreted differently while the context of the relationship between husband and wife is the meaning of the support and reinforcement is a more relevant and important word also noted that it is not because of the advantages of one another and not because of the provision of a living by the husband.

Therefore, the same understanding with this normative attitude towards the husband and wife is not a mastery or dominance and tends to force, but rather support and protect. Thus this understanding is more in accordance with the principle of "*mu'asyarah bil ma'ru'*" (An Nisa 19) and the principle of husband and wife must protect each other (Al-Baqarah 187).

CONCLUSION

Basically, women and men have started to divide roles, but due to the covid-19 pandemic, it actually adds to the double burden of the role of women in the family. Unconsciously women accept new burdens such as being a teacher at home, a nurse at home and not to mention an out-of-home job that adds to the barrage of burdens.

The problem of vulnerability of women who have burdens in the family during this pandemic is basically experienced by women but more because of ignorance due to culture or habits that they accept that women are responsible for domestic affairs while men are only sustenance seekers who cause ignorance of the division of roles in the family.

While in Islam, it is very clear that the teachings of Islam view men and women have the same or equal position and role in household affairs in the family. Islamic teachings to respect women in household duties and help each other are interpreted by sharing a role in domestic affairs. Especially in this pandemic period, Islam has taught men and women to cooperate with each other.

Therefore, it is important to build knowledge to women and men that Islam has a very friendly view on the issue of fair division of roles in the family. So that women can do a fair share of roles so that the vulnerability experienced by women in the experience of having a double burden can be resolved properly.

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