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The Role of Female Lecturers of IAIN Ponorogo in Family Care During the Covid-19 Pandemic Period

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Abstract: This article identified female lecturers' double burden along with the Covid-19 outbreak. During the plague, many people lost their jobs. Several families hardly struggled to fulfill their daily needs eventually forcing numerous women to work for gaining additional incomes. To diminish the Covid-19 virus transmission, working persons were directed to complete their duties from home. Furthermore, a child's learning that used to be implemented at a school should be moved to the home, which then impacted parents' role in assisting their kids' education. This study uses qualitative methods which are analyzed using role theory. Data collection techniques used were interviews, google forms and documentation. This study concludes that women play a role in accompanying and helping children study at home online. On the other hand, women are also required to help meet family needs by working and domestic tasks. This shows the addition of the dual role of women during the Covid-19 pandemic. This dual role can be used as a compromise solution in family problems, especially for female lecturers at IAIN Ponorogo. The experiences of these female lecturers are varied, but many of them already have an equitable distribution of public and domestic roles as well as childcare between husband and wife.

Keywords: Female Lecturer of IAIN Ponorogo, women's role, family care, family study, Covid-19

Abstrak: Artikel ini membahas tentang peran ganda yang dialami perempuan selama masa pandemi Covid-19. Melihat sejak pandemi Covid-19 melanda, banyak orang yang kehilangan pekerjaan baik laki-laki maupun perempuan, sehingga banyak keluarga yang tunggang langgang demi mencukupi kebutuhan hidup, adapun yang masih bisa bekerja juga dianjurkan untuk sedapat mungkin bekerja dari rumah (Work From Home). Pembelajaran anak yang semula dilakukan disekolah juga harus dilakukan di rumah, yang juga berdampak pada peran orang tua dalam pendampingan belajar anak. Kajian ini menggunakan metode kualitatif yang dianalisis dengan memakai teori peran. Teknik pengumpulan data yang digunakan adalah wawancara, google form dan dokumentasi. Studi ini menyimpulkan bahwa perempuan berperan dalam mendampingi dan membantu anak belajar di rumah secara daring. Pada sisi lain perempuan juga mendapat tuntutan untuk membantu mencukupi kebutuhan keluarga dengan bekerja dan tugas domestik. Hal ini menunjukkan penambahan peran ganda perempuan pada masa pandemi Covid-19. Peran ganda tersebut dapat dijadikan sebagai solusi kompromis dalam masalah keluarga, khususnya pada dosen perempuan IAIN Ponorogo. Pengalaman dosen perempuan tersebut beragam, namun banyak diantaranya sudah memiliki pembagian peran publik dan domestik serta pengasuhan anak yang adil antara suami dan istri.

Kata Kunci: Dosen Perempuan IAIN Ponorogo, peran perempuan, pengasuhan keluarga, studi keluarga, COVID 19.

Introduction

At the end of 2019, the world was shocked by a new virus transmission identified as a type of coronavirus, namely severe acute respiratory syndrome coronavirus 2 or SARS-CoV-2. For those infected by this bug, the poison was called Coronavirus disease 2019 (Covid-19). The SARS-CoV-2 virus, which was first recognized in Wuhan, China, then quickly spread all over the world and infected thousands of people in various states.¹

The Indonesian government officially instigated the Large-Scale Social Restrictions (*Pembatasan Sosial Berskala Besar/PSBB*) policy on May 4, 2020, four months after the World Health Organization (WHO) declared a global health emergency on January 30, 2020.² The policy was carried out to prevent the Covid-19 virus contagion³ by urging and conditioning the public to

¹Marco Ciotti, "The COVID-19 Pandemic," *Critical Reviews In Clinical Laboratory Sciences* 57, no. 3 (2020), p. 365. Harapan Harapan, et.al., Coronavirus Disease 2019 (COVID-19): A Literature Review," *Journal of Infection and Public Health* 13, No. 5 (2020).

²Sunny Ummul Firdaus, "The Urgency of Legal Regulations Existence in Case of COVID-19 Vaccination Refusal in Indonesia," *Journal of Forensic and Legal Medicine*, Oct, 91 (2022). Marco Ciotti, *The COVID-19 Pandemic...*, p. 365.

³Rindam Nasruddin and Islamul Haq, "Pembatasan Sosial Berskala Besar (PSBB) dan Masyarakat Berpenghasilan Rendah," *Journal Sosila dan Budaya Syar'i* 7, no. 7 (2020), p. 641. <http://jurnal.arraniry.ac.id/index.php/samarah>

undertake work, study and worship routines at home for decreasing and avoiding any physical contact.⁴

Every place which had the potential to be crowded such as markets, shopping centers, offices, schools, and factories was suddenly banned to operate. Frequent sectors were hit by this rule. Teaching and learning processes were transformed into online classes.⁵ Family functions are also disrupted, for example distant family relationships, neglected family education, and unbalanced socio-economic situation.⁶ Working from home was also instructed.⁷ Consequently, worker layoffs were decided since frequent companies were unable to pay salaries due to a lack of sales.⁸ Moreover, no less than 32,277 migrant workers were sent home due to the pandemic bearing with more than 70 percent of women.⁹

Any government policies such as Large-Scale Social Restrictions (PSBB), WFH (Work from Home) and SFH (Study from Home) were incapable to relieve all parties. The government had to hold at bay for fighting and controlling the Covid-19 contamination. Additionally, the government should also save the economic stability by strengthening citizens in maintaining their regular expenditures.

Under this condition, women had a weightier burden for having to accomplish their duties as housewives as well as employees that ought to be carried at their homebase¹⁰. For career women assisted by technology support

⁴Salman Abdul Muthalib, et.al., "Changes in Congregational Prayer Practices During the Covid-19 Pandemic in Aceh from Maqashid al-Sharia Perspective," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, No. 2 (2020). Muhyidin, "Covid 19, New Normal dan Perencanaan Pembangunan di Indonesia," *The Indonesian Journal of Development Planning* 4, no. 2 (2020), p. 242.

⁵Rasmitadila Rasmitadila, et.al., "Limited face-to-face Learning on Students in Inclusive Classrooms During the Covid-19 Pandemic: Perceptions of Elementary School Teachers in Indonesia" *Cogent Education* 10, No. 1 (2023). Harlina Nurtjahjanti, et.al., "The Role of Resilience and Readiness to Change on Students' Learning Interest: E-Learning Implementation During Covid-19," *Cakrawala Pendidikan* 40, No. 3 (2021).

⁶Sudirman, et.al., "The Family Corner for the Post-COVID 19 Revitalization of Family Function," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 1 (2021).

⁷Oswae Mungkasa, "Bekerja dari Rumah (Working from Home): Menuju Tatanan Baru Era Pandemi COVID 19," *The Indonesian Journal of Development Planning* 4, no. 2 (2020), p. 127.

⁸Moh. Muslim, "PHK Pada Masa Pandemi COVID-19," *Esensi: Journal Manajemen Bisnis* 23, no. 3 (2020): 357.

⁹"Kementerian PPPA: Anak dan Perempuan Paling Terdampak Pandemi Covid-19 - Nasional Tempo.co," 2020, <https://nasional.tempo.co/read/1384507/kementerian-pppa-anak-dan-perempuan-paling-terdampak-pandemi-covid-19>.

¹⁰Aerda Kusuma Dewi and Anizar Rahayu, "Optimisme dan Keberfungsian Keluarga Hubungannya dengan Subjective Well-Being Pekerja Perempuan yang Work From Home di <http://jurnal.arraniry.ac.id/index.php/samarah>

during WFH, they appeared to have a more flexible time to accompany their kids with more opportunities to have strong engagement. But, followed by the regulation of online courses, women obtained more obligations that also confiscated their time. As the findings of the Conversation survey from April to May 2020, children's learning assistance was still dominated by women with 66.7%.¹¹ The husband's lack of role in backing up their broods indicated gender inequality applied in the household. This situation was also experienced by female lecturers of the IAIN Ponorogo as an Islamic university in the Madiun residencies. This paper analyzed the role of female lecturers in family care during the Covid-19 period, especially when their positions as women were usually attached to a domestic part.¹²

This issue was remarkable to explore because this college had several female lecturers who were married and had youngsters. In addition, IAIN Ponorogo was the largest state university in the Madiun residencies with a total of 10,977 students, with 3,400 male students and 7,577 female ones.¹³ Besides, for three decades, from 2018 until now, the college was led by a female chancellor, namely two decades by Prof. Dr. Siti Maryam Yusuf, M. Ag, and the current period officiated until 2025 by Dr. Evi Muafiah, M. Ag.

Previous research piloted by Aep Saepuloh stated that the Covid-19 disease enforced and returned the parenting role to be a shared load for fathers and mothers which was in harmony with the concept of gender relations in Islam.¹⁴ In contrast, Putu and I Nengah emphasized that; women had a significant role in a family to shrinkage the Covid-19 transmission, so that the protection and fulfillment of children's rights could be achieved.¹⁵

Furthermore, Nurul's research added that during the Covid-19 period, women took more roles as mentors for the children's learning continuation at

Kecamatan Tambun Utara Kabupaten Bekasi," *Journal IKRA-ITH Humaniora* 4, no. 3 (2020):, p. 27.

¹¹Diyana Nur Rakhmah, "Survei: Beban Pendampingan Belajar Anak Selama Pandemi Lebih Banyak Ke Ibu Ketimbang Ayah," *The Conversation*, 2020, <http://theconversation.com/survei-beban-pendampingan-belajar-anak-selama-pandemi-lebih-banyak-ke-ibu-ketimbang-ayah-143538>.

¹²Yunita Kusumawati, "Peran Ganda Perempuan Pemetik Teh," *Komunitas* 4, no. 2 (2012), p. 161.

¹³IAIN Ponorogo, "The data of total number of students were taken from academic staffs of IAIN Ponorogo," 2022.

¹⁴Aep Saepuloh, "Pandemi Covid-19 dan Keseimbangan Beban Pengasuhan Anak dalam Perspektif Sosiologi Islam," *Journal Education and Development* 9, no. 3 (2021), p. 579.

¹⁵Putu Sekarwangi Saraswati and I Nengah Susrama, "Peran Perempuan in Keluarga untuk Melindungi Serta Pemenuhan Hak Anak Dimasa Pandemi Covid-19" (Universitas Mahasaraswati Denpasar: Prosiding Webinar Nasional Peranan Perempuan/Ibu in Pemberdayaan Remaja di Masa Pandemi COVID-19, 2021), p. 131.

<http://jurnal.arraniry.ac.id/index.php/samarah>

home.¹⁶ From the three studies above, although the role of education during the plague was given back to the home, women were still alleged to be the main burden bearers of the case. However, no one had examined the role of female lecturers at IAIN Ponorogo during the pandemic in family care.

This paper uses qualitative methods which are analyzed by role theory.¹⁷ Role theory analyzes the dynamic aspects of a person in carrying out his rights and obligations according to his position. Data collection techniques were carried out through google forms and interviews as well as documentation related to the WFH policy at the universities.

The Women's Dual Role During the Pandemic Time

The opening of work opportunities encouraged women to take the chances to simply increase their income for the sake of a more prosperous family, but not a few were aimed to provide the family life support.¹⁸ Women taking this role were often referred to as career ladies or employed females, which played the role of housewives and workers at the same time for earning an extra salary.¹⁹ Those two roles were categorized as domestic and public areas. The domestic portion was considered the women's role as housewives whereas the public sphere was denoted to their duties as workers.²⁰

At least three factors stimulated a wife to have a public job, specifically economic, actualization, and psychological factors.²¹ Economic factors were the basic issue and the main cause of women to work. The increasing household requirements and insufficient husband's income often inspired them to move out of the house for gaining more money. However, economic reasons seemed to shift into a means of women's actualization. For educated women, they tended to develop themselves for developing their knowledge.²² They studied and worked as a form of self-actualization. For them, work was not only a place for self-development, but also for growing women's financial independence. The last

¹⁶Nurul Aeni, "Peran Perempuan in Pendidikan Anak Dimasa Pandemi Covid-19," *Journal Qawwam* 15, no. 2 (2021), p. 1.

¹⁷Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Rosdakarya, 2007). Soerjono Soekanto, *Sosiologi Keluarga*, (Jakarta: Rineka Cipta, 2004) p. 243. Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: Grafindo Persada, 2004).

¹⁸Sarah Boston, *Women Workers & The Trade Unions* (Lawrence & Wishart, 2015), p. 12.

¹⁹Nurul Hidayati, "Beban Ganda Perempuan Bekerja (Antara Domestik dan Publik)," *Journal Muwazah* 7, no. 2 (2015), p. 110.

²⁰F. Rustiani, *Istilah-Istilah Umum in Wacana Gender in Journal Analisis Sosial: Analisis Gender in Memahami Persoalan Perempuan*, Edisi 4/November 1996 (Bandung: Yayasan Akatiga, 1996), p. 60.

²¹Ahmad Zayyadi, "Perempuan Bekerja (Tinjauan Gender Equality in Peran Keluarga)," *Journal Yin Yang* 7, no. 2 (2012), p. 49.

²²Hidayati, "Beban Ganda Perempuan Bekerja (Antara Domestik dan Publik)," p. 108. <http://jurnal.arraniry.ac.id/index.php/samarah>

motive was the psychological feature. Women frequently felt more comfortable with working than just taking care of household chores, and were more competent to express themselves with their co-workers as a means of achieving needs satisfaction.²³

Being at home by spending time with family was everyone's desire, especially for a female worker. However, during the Covid-19 moment, it seems that working from home raised a mother's anxiety. The closure of schools, shopping centers, and amusement parks as well as the offered instruction to stay at home created excessive difficulties and stress. With all family members at home and all their respective activities completed at the same space for a long time, the home became the only room for spending time without any other space for stress release.

The Large-Scale Social Restriction Policy (PSBB) which spawned other procedures such as Work from Home (WFH) had a fairly severe effect on female workers. The dual roles devoted to a female in the same room (home) often lead to a conflict, whether it's a battle of roles, energy, commitment, or resources. This pandemic also had the consequence of triggering unwarranted disquiet for female employees, especially in the economic aspect, such as the threat of unilateral termination of employment, decreased income due to lack of revenue, and salary cuts.²⁴ Women's concern was influenced by feelings of inadequacy compared to men with an assumption that men were more active, and explorative, while women were more sensitive.²⁵

In the globalization era, technological advances were now developing so rapidly. Human requests that wanted to be facilitated, easy access to information, and the availability of a global workforce had gradually altered the pattern of human toil. The development of the economic production or manufacturing then turned into a service offered in the digital era. Improvements in digital technology helped social duties during this interval. Staffs were able to finish the jobs from home. Students, who usually received insights from teachers at school, then had more prospects to learn from home with technology and unlimited information flow. So currently, the work

²³Desak Putu Eka Nilakusmawati and Made Susilawati, "Studi Faktor-Faktor yang Mempengaruhi Wanita Bekerja di Kota Denpasar," *Piramida* 8, no. 1 (2012), p. 27.

²⁴Dewi and Rahayu, "Optimisme dan Keberfungsian Keluarga Hubungannya dengan Subjective Well-Being Pekerja Perempuan yang Work From Home di Kecamatan Tambun Utara Kabupaten Bekasi," 30–31.

²⁵Dewi Rayani and Dewi Nur Sukma Purqoti, "Kecemasan Keluarga Lansia Terhadap Berita Hoax Dimasa Pandemi Covid-19," *Journal Realita* 5, no. 1 (2020), p. 909.
<http://jurnal.arraniry.ac.id/index.php/samarah>

environment has transformed the way people worked by "working anywhere and anytime".²⁶

The WFH (Work from Home) policy launched by some regions could legally be linked to Article 86 paragraph (1) letter A of Law Number 13 of 2003 concerning Manpower in which every worker/laborer had the right to acquire protection for occupational safety and health. Especially during the pandemic time, laborers were not acceptable to be forced for working with the risk of contracting the Covid-19 virus. So that some of the workers' privileges tolerating them to work at home should be accomplished with still paying attention to their performance achievements.

For some people, this WFH policy became a blessing, especially for those who previously had very inadequate time at home with their families to spend more stretch with them. Many workers had to WFH (work from home) because of the rule compelling them. WFH (work from home) was an online activity to organize office affairs, discussions, meetings, or coordination with work partners from their respective houses.²⁷ As something new, for some people, online working required them to develop their aptitude for being able to realize the tasks properly for conquering the agreed targets to reach as expected. However, not a few were confused because of having less proficiency in using online media for WFH. Work from Home was indeed one of the alternative solutions to the Covid-19 pandemic. It could even be established in the future to be one of the more effective alternative employment opportunities.

In executing work-from-home regulation, three dimensions were applied. The first was the transformation of private spaces from self-expression into pseudo-public spaces. The second was the use of personal seats to become workspaces. In this case, staying at the same place for doing domestic duties as the workplace often shaped overlapping issues. The third concern was the social role or narrative about oneself as a worker from home, a role emanation and position of a teleworker that was constantly carried out.

The three dimensions would at least overlap when the (public) workspaces were positioned in the same space.²⁸ A house that functioned as a domestic room slowly turned into a workstation. Besides, the home that should

²⁶Narayanan L., Menon S., dan Plaisent M., "Telecommuting: The Work Anywhere, Anyplace, Anytime Organization in the 21 st Century," *Journal of Marketing and Management* 8, no. 2 (2017), p. 47.

²⁷Ajheng Mulamukti, et. al., "Hubungan Subjective Well Being Dengan Komitmen Organisasi Pada Pekerja Yang Melakukan Work From Home Di Masa Pandemi Covid 19." *Syntax Idea* 2, no. 11 (2020).

²⁸Sukma Ari Ragil Putri and Ahmad Fahrudin, "Polemik Work From Home (WFH) Bagi Perempuan Bekerja di Tengah Digitalisasi Teknologi dan Pandemi," *Martabat* 5, no. 2 (2021), p. 392.

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be used for relaxing no longer had the feel of a private room for the family without being bothered by workloads.

Role Division in Child Care

As an individual who fostered domestic life, a woman played a significant role to organize every single household affair. Working females who carried out work assignments for the sake of their families were always required not to leave their nature as women amid their busy lives to develop themselves according to their interests by appearing in public spaces. In general, in the family, women had the following roles and duties.

First, the women's role as mothers in the family. Women run a big responsibility and influenced their children's educational progress. This could be seen in how mothers took care of their broods from the time they were born, being toddlerhood to growing into adolescence, without neglecting the role of a father. The mother's job in educating children was allocated into three tasks. First, the mother provided the kid's essentials. This task was greatly influential, especially for children who extremely relied on their mothers. In this function, the mother's duty had to provide more time for children to interact and communicate openly.

The mother's second role was as an example. In this role, a mother should be a positive role model for the youth. Children would be easier to duplicate and take instances from their parents' action, whether they realized it or not. A mother ought to set encouraging values so that the kid was captivated by affirmative principles during the learning process. The mother's third role was as a stimulus for the teen's growth and development. Children's mental progress also depended on the provision of stimuli given to them. Telling fairy tales, and providing educational games, as well as recreational opportunities could enlarge their experience.²⁹

Second, the women's role as wives. Women were certainly not only obliged to serve their husbands and family. The notion of filial piety was not referred to as a form of servitude or surrender, but rather the role-taking as the husband's partner to jointly construct a family both in fulfilling household necessities and responsibilities.

The parents had a task to accompany their children to study at home, but as stated above, the role of women was still too overriding in the process of supporting the kids' erudition at home.³⁰ Such work offered the women an extra load since they also had to complete public and domestic chores at home as well

²⁹Aisyatin Kamila, "Peran Perempuan Sebagai Garda Terdepan In Keluarga In Meningkatkan Motivasi Belajar Anak Ditengah Pandemi Covid 19," *Journal Islamic Education Counselling* 1, no. 2 (2020), p. 79.

³⁰Kirana Mahdiah Sulaeman and Fenny Rizka Salsabila, "Dampak COVID-19 terhadap kaum perempuan: Perspektif feminisme," *Jurnal Sentris* 1, no. 2 (2020), p. 165.
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as turn into teachers for their children.³¹ The subject that children learned was not only one. If they were only accompanied by their mother, it would certainly be very exhausting.

Several obstacles were faced by parents in backing up the kids' education at home during this pandemic. In conveying material to early childhood, special training was required. During online learning, many parents did not master the materials given by the teacher.³² Most of them felt that it was a tough task and had not been studied by him for a long time.³³ Therefore, it was the cause of the parents' inability to deliver materials appropriately to their broods. A synergy of roles between parents and teachers was necessary to provide and apply creative and innovative learning media during distance learning. Teachers were not justified in positioning parents in an inferior or superior role.³⁴ Both parties should understand each other's position. Likewise in husband and wife relationships, child learning assistance should not be relied on women. The husbands should also take an active role so that both parents were present and complement each other to support the child's learning practice.

On the other hand, parents still had to face any issue in supporting the internet quota and technological devices for children's learning media. In the observation, a mother in shabby clothes was delivering her child's damaged gadget to be repaired in one day, whatever she would pay so that the device could be used again by the kid to study online at home.³⁵ Those who had sufficient economic resilience might be able to overcome this problem. But for low economic families, they had to choose between fulfilling the children's learning facilities and meeting their basic family needs.

Helena concluded that Work from Home impacted the life balance, and generated conflicts because of family and work interests, especially for female workers who were assumed less capable to stabilize the work and family concerns enabling dissatisfaction with job achievements and even being stressed due to the role demands that must be carried out at the same time. Likewise,

³¹Wiwin Yulianingsih dkk., "Keterlibatan Orangtua dalam Pendampingan Belajar Anak selama Masa Pandemi Covid-19," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2020), p. 1140.

³²Anita Wardani and Yulia Ayriza, "Analisis kendala orang tua dalam mendampingi anak belajar di rumah pada masa pandemi Covid-19," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020), p. 775.

³³Nika Cahyati dan Rita Kusumah, "Peran Orang Tua dalam Menerapkan Pembelajaran di Rumah Saat Pandemi COVID 19," *Jurnal Golden Age* 4, No. 1 (2020), p. 152–59.

³⁴Siti Lathifatus Sun'iyah, "Sinergi Peran Guru Dan Orang Tua Dalam Mewujudkan Keberhasilan Pembelajaran Pai Tingkat Pendidikan Dasar Di Era Pandemi Covid-19," *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 7, no. 2 (2020), p. 12.

³⁵Maria HC D. Mea and Hyronimus Hyronimus, "Pengaruh Work From Home terhadap work-life balance pekerja perempuan di Kota Ende," *JMBI UNSRAT (Jurnal Ilmiah Manajemen Bisnis dan Inovasi Universitas Sam Ratulangi)*. 7, no. 2 (2020), p. 247.

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women had to get role support from their partners to share their duties in completing household tasks.

Several alternatives could be taken to maintain family harmony during the Covid-19 pandemic, especially for female workers with multiple roles. The methods were as follows.³⁶

1. Managing Time as Best as Possible

A husband, wife, and children should have sufficient time to gather for maintaining the qualified communication among the family members. Even though the meeting time was short and limited, a good quality meeting would bring positive energy. The partition of time for work and family gatherings was necessary so that there was no intersection between busy work and household tasks.

2. Setting Aside Quality Time for Family

In the family gathering, several deeds could be arranged such as telling stories to each other about their daily activities, being good listeners to them, and making physical contact by hugging with children. Those activities increased the close bond in the family circle.

3. Establishing a Good Communication

The intended good communication was either applied to children, husbands, parents (grandparents), or household assistants. All parties involved in child care should understand existing cases and be in line with the main determined vision and mission for educating the kids so that there were no misunderstandings among each person.

4. Do not Replace the form of Affection with Goods or Money

Affection was not comparable with the money or goods devoted by parents. Affection was highly significant to keeping the youth's health mental. when a person gets enough love from his parents and those closest to him, he will grow up to be a psychologically healthy person.

5. Supervising Children

Monitoring children's activities was required so that parents recognized what the child was doing. Countless children experienced problems in their

³⁶Ana Kuswanti, et.al., "Manajemen Komunikasi Keluarga Saat Pandemi COVID-19," *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 8 (2020), p. 719.
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developmental tasks due to a lack of parental supervision.³⁷ However, excessive observation could also bring children for being insecure.

Therefore, to avoid the conflict potential in the household during the pandemic moment with a myriad of problems, distributing the roles of husband and wife fairly was crucial so that the workload was not charged or dominated by just a person. Both public and domestic chores could be carried out jointly by separating their respective responsibilities so that they were not biased, including the obligation to contribute to children's learning during the plague, which required parents to supervise their children more than they previously entrusted to existing educational institutions.

The Dual Role of Female Lecturers at IAIN Ponorogo During the Pandemic

Ponorogo was one of the regencies in the East Java province placed in the red zone several times during the Covid-19 pandemic period. The face-to-face policy was minimized and even abolished as a form of a government effort to diminish the coronavirus spread which had killed many lives. Several changes were also applied in the field of education. IAIN Ponorogo as one of the state campuses in this region had transformed and adjusted the work system policies for its employees following central and regional guidelines.

Following Circular Letter Number 1710/In32.1/KP.01/03/2020 dated March 16, 2020, concerning Precautions for Prevention of Corona Virus Infection (COVID-19) in IAIN Ponorogo as a follow-up to Circular Letter of the Minister of Religion of the Republic of Indonesia Number 069- 08/2020 dated March 9, 2020, regarding the Implementation of the COVID-19 Handling Protocol in Public Areas within the Minister of Religion and so on, until the Circular Letter of the Director-General of Islamic Education of the Ministry of Religion Number 657/03/2020 dated March 16, 2020, concerning Efforts to Prevent the Spread of COVID-19 at Islamic Religious Colleges and the Ponorogo Regency FORPIMDA Coordination Meeting on March 16, 2020, the chief of IAIN Ponorogo implemented online learning, but for ASN (State Civil Apparatus) lecturers, DTNP (Permanent Non-PNS Lecturers) and staff Contracts should stay in the college buildings with minimal contact with public equipment.³⁸

The renewal of this circular was reissued 7 days later, namely on March 23, 2020, by extending the online lecture policy, suggesting any activities except

³⁷Carissa V. Tirajoh, et.al., "Dampak Pembelajaran Jarak Jauh Terhadap Kecemasan Orang Tua Murid di Masa Pandemi Covid-19," *Jurnal Biomedik: Jbm* 13, no. 1 (2021), p. 54. Shivangi Dhawan, "Online learning: A Panacea in the Time of COVID-19 Crisis," *Journal of Educational Technology Systems*, 49, No. 1 (2020).

³⁸IAIN Ponorogo, "Circular Letter Number 1710/In.32.1/KP.01/03/2020 dated March 16, 2020 Concerning Precautions for Prevention of Corona Virus Infection (COVID-19) in IAIN Ponorogo" (IAIN Ponorogo, 2020).

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lectures to be carried out online, and arranging work schedules for ASN lecturers, DNTP, and contract workers.³⁹ On March 31, 2020, it was emphasized that lecturers, employees, and students who urgently had a need which required them to come to campus, needed to get permission from their superiors or an inspection by the security forces.⁴⁰ On April 21, 2020, it was highlighted that non-academic services and activities for lecturers, education staff, students, and employees were conducted from their respective homes or places (Work from Home) until May 13, 2020,⁴¹ which was extended again until 29 May 2020 according to the fourth amendment policy,⁴² and extended again until June 4, 2020, according to the fifth amendment policy.⁴³

In a circular dated June 4, the new normal era policy imposed on permanent lecturers without additional duties required to enter the office (WFO) twice a week and the rest of the WFH, educational staff work system in the form of office picket (WFO) with an increase in the frequency of entry from 30% to 50%, and officials including the Chancellor, Vice-Rector, Head of Bureau, Dean, Vice Dean, Director, Deputy Director, Head of Study Program, Head of Institution, Head of SPI, Head of Unit, Head of Division and Head of Sub Division came to the university every day.⁴⁴ Then in the next policy, education personnel were instructed to work from the office (WFO). On the policy of June 30, 2020⁴⁵, officials were requested to work in the workspace except for those

³⁹IAIN Ponorogo, "Circular Letter Number B 1888/In.32.1/KP.01/03/2020 dated March 23, 2020 regarding further policies for the prevention of Corona Virus Infection (COVID-19) in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴⁰IAIN Ponorogo, "Circular Letter Number B-1931/In.32.1/KP.01/03/2020 dated March 31, 2020 concerning Follow-Up Policies for Preventing the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴¹IAIN Ponorogo, "Circular Letter Number B-2074/In.32.1/KP.01/04/2020 dated April 21, 2020 regarding the Third Amendment to the Policy for Preventing the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴²IAIN Ponorogo, "Circular Letter Number B-2257/In.32.1/KP.01/05/2020 dated May 13, 2020 regarding the Fourth Amendment to the Policy to Prevent the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴³IAIN Ponorogo, "Circular Letter Number B-2425/In.32.1/KP.01/05/2020 dated May 29, 2020 regarding the Fifth Amendment to Policies for the Prevention of the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴⁴IAIN Ponorogo, "Circular Letter Number B-2462/In.32.1/KP.01/06/2020 dated June 04, 2020 concerning the Sixth Amendment to the Policy for the Prevention of the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴⁵IAIN Ponorogo, "Circular Letter Number B-2591/In.32.1/KP.01/06/2020 dated June 15, 2020 regarding the Seventh Amendment to the Policy for the Prevention of the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

coming from the red zone such as Jombang, Surabaya, Mojokerto, Gresik, Pasuruan, Probolinggo, and Sidoarjo.⁴⁶

This policy was updated at the end of every month, and there was no change in any policy from July 2020 to May 2021. Then the policy issued on July 7, 2021,⁴⁷ divided employee working hours into 25% WFO and 75% WFH every day from July 5 to July 20, 2021. This was because of the PPKM policy (Enforcement of Restrictions on Community Activities) in the Java and Bali regions. On August 8, 2021, working hours were divided into 50% WFO and 50% WFH,⁴⁸ and on October 1, 2021. The same policy was also provided to education staff and officials for starting WFO, but lectures were still held online.⁴⁹ Furthermore, a circular dated February 2 confirmed that employees over the age of 55 who got illness could work from home,⁵⁰ as well as employees or lecturers whose illness could be contagious.⁵¹ This policy was still applied now.

The working hours of female lecturers at IAIN Ponorogo during the pandemic were varied. Eleven lecturers namely A, B, C, D, E, F, G, H, I J, and K had filled out the google form claiming that their WFH period was different. Lecturer A who taught basic reading, curriculum, and material development courses in 6 classes, confessed that she had been doing WFH for almost 3 years. In the google form, she wrote, "At the beginning of the pandemic teaching students and everything was fully online using the platform recommended by the campus".⁵² Then Lecturer B who educated Insha' 1 and 2, Muthola'ah 1, and Microteaching in eight classes did WFH for 1.5 years like Lecturer D, H, and L (Lecturer B, 2022). Lecturer E who had astronomy, reckoning contemporary classics, MSI, and monotheism classes had been doing WFH for 2 years as

⁴⁶IAIN Ponorogo, "Circular Letter Number B-2962/In.32.1/KP.01/06/2020 dated 30 June 2020 concerning the Eighth Amendment to the Policy for the Prevention of the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2020).

⁴⁷IAIN Ponorogo, "Circular Letter Number B-4659/In.32.1/KP.01/07/2021 dated July 7, 2021 regarding the Twentieth Amendment to the Policy for Preventing the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2021).

⁴⁸IAIN Ponorogo, "Circular Letter Number B-5188/In.32.1/KP.01/08/2021 dated August 8, 2021 regarding the Twenty-first Amendment to the Policy for Preventing the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2021).

⁴⁹IAIN Ponorogo, "Circular Letter Number B-7151/In.32.1/KP.01/10/2021 dated October 1, 2021 regarding the Twenty-third Amendment to the Policy for Preventing the Spread of COVID-19 in IAIN Ponorogo" (IAIN Ponorogo, 2021).

⁵⁰IAIN Ponorogo, "Circular Letter Number B-0658/In.32.1/KP.01/02/2022 dated February 2, 2022 concerning Adjustment of Work System for State Civil Apparatus Employees in IAIN Ponorogo" (IAIN Ponorogo, 2022).

⁵¹IAIN Ponorogo, "Circular Letter Number B-1392/In.32.1/KP.01/02/2022 dated 18 February 2022 concerning Changes to the Adjustment of the Work System for State Civil Apparatus Employees in IAIN Ponorogo" (IAIN Ponorogo, 2022).

⁵²Lecturer A, "The result of google form," 2022.

lecturers F, G, K with the task of teaching more than one campus and conducting research.⁵³ Meanwhile, lecturers I and J acknowledged that they underwent WFH for only 1 year.

Following Law Number 14 of 2005, the lecturers' duties were three things called the Tri Dharma of Higher Education, specifically carrying out education and teaching to the community, conducting research and community service, as well as improving and developing academic qualifications and competencies on an ongoing basis in line with developments, science, technology, and art.⁵⁴ Most lecturers who filled out the google form had tasks as mentioned in the Tri Dharma. Then lecturers D and F who served as head of study programs at IAIN Ponorogo had the task of title advocacy, thesis and proposal guidance, and other administrative services.⁵⁵

The Role of Female Lecturers at IAIN Ponorogo in Child Care During the Pandemic

The experiences of female lecturers at IAIN Ponorogo during the pandemic were varied. Some lecturers continued to complete their domestic work without household assistance (ART), having the role of doctoral students, and so on. Of the 12 google forms filled in, all of them practiced WFH periods with different duration, ranging from six months to almost 3 years with assignments as lecturers teaching 6 to 10 classes. Eight of the lecturers' husbands also worked from home and the rest of them did not. Nine participants stated that their children should study from home.

The role of female lecturers at IAIN Ponorogo in domestic work was various. Five lecturers had household assistance, namely lecturers C, F (also had a tutor for their children), G, H, and I (especially for ironing clothes). Seven female lecturers completed their domestic work with their husbands, namely lecturers A, B, D, E, J, K, and L. Furthermore, lecturer E's husband went home once a week. Therefore, she did not gain any help for six days a week. Then related to the children's education, six lectures accompanied their kids to study with their husbands alternately. A lecturer had a private teacher for her youths. Moreover, the rest monitor their broods' learning without any help.

Of the 12 answers received, five lecturers said they did not have difficulties balancing their time for work, child care, and domestic chores. However, the other seven respondents stated that they had various challenges with the case. Two lecturers, D and I, attained a threat for assisting their kids in learning since they should complete numerous duties at home while their husbands were busy working from the office. "There is a difficulty in mentoring

⁵³Lecturer E, "The result of google form," 2022.

⁵⁴Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen.

⁵⁵Lecturers D and lecturers F, "The result of google form," 2022.

children's learning because three children study from home simultaneously while my husband does not work from home so I mentor my kids by myself while I also have to teach online," said lecturer D.⁵⁶ Then lecturer I also added, "When my husband works in the office, I also work at home. On the other hand, I have to accompany my children to study".⁵⁷

Three lecturers acquired complications to work from home because they had toddlers. Their husbands did not work from home. Lecturer C had a baby and toddler, but she was assisted by household assistance and her husband (when he was at home). On the other hand, lecturers E and K had two toddlers and did not have any household assistance. Lecturer K's difficulties were expressed as follows. "When I teach online, my two toddlers are often fussy, and annoy me by turning off the internet and grabbing my cellphone." ⁵⁸ Then lecturer E stated as follows. "When I have to work online and the children are not cooperative".⁵⁹

While lecturer C explained as follows. "My children do not want to be left for online lectures." ⁶⁰ Lecturer F described that her children had limited space during the pandemic. She said as follows. "Because the children's spaces during the pandemic are very limited, parents must be creative in dealing with children's boredom, and minimize the use of gadgets at home." ⁶¹ Lecturer L pronounced the troubles with children's discipline for study time compared to their playing time. She mentioned as follows. "Disciplining children's study time compared to playing time." ⁶²

However, several lecturers told that they did not gain any difficulties during a pandemic, namely lecturers A, B, G, H, and J. Lecturer A did not find any tough even though she had a role as a doctoral student with a husband who did not work from home. She should accompany her three children for studying from home. Her husband helped her with tasks when he came home from work completing several domestic works and assisting the children to learn.

Twelve research participants involved in this study had multiple responsibilities regarding their workforce, domestic jobs, and child care. This took the lecturer into bearing a double burden. However, the double burden was not entirely completed alone. Several respondents had used the services of a household assistant. Some were assisted by nephews, and other family members. The rest had shared the work with their husbands. The task division was

⁵⁶Lecturer D, "The result of google form," 2022.

⁵⁷Lecturer I, "The result of google form," 2022.

⁵⁸Lecturer K, "The result of google form," 2022.

⁵⁹Lecturer E, "The result of google form," 2022.

⁶⁰Lecturer C, "The result of google form," 2022.

⁶¹Lecturer F, "The result of google form," 2022.

⁶²Lecturer L, "The result of google form," 2022.

acknowledged by nine lecturers, and the other three lecturers were assisted by household assistants.

Lecturer I detailed the housework was finished by her and her husband as follows. "I cook. While other duties such as mopping and washing clothes are done by my husband. The ironing is completed by someone else. If I do not have enough time to cook, I usually buy cooked dishes".⁶³

She also added several details as follows. "Most of the housework is done by my husband. It is because of the circumstances. After we got married, we lived in Jakarta. Both of us worked. Finally, we got used to doing the housework together. Anyone free should finish the duties. We worked shifts. So it becomes a habit. For example on holidays, I sweep, and my husband mops. Even though we are at home now, the home is bigger and more spacious than when we were in a boarding house in Jakarta, we are still doing the housework together".⁶⁴

In caring for or mentoring children studying from home who attended Kindergarten B, the duty was also carried out by both the lecturer and her husband. For the reason that the husband does not work from home when the wife's work cannot be left, the children's schoolwork would be postponed to be done with the father after finishing the work. The participant told as follows. "If I cannot leave my work, usually the children's work is done in the afternoon after the father comes home".⁶⁵

In another story, lecturer K specified that her husband contributed to completing the domestic work. She explicated as follows. "We help each other so that all work is completed. My husband also helps me with babysitting, cleaning, bathing the children, and often cooking for our family. I regularly sweep and mop floors, wash dishes, and clothes and teach the children. Sometimes we work together with each other with all the domestic work".⁶⁶

A similar opinion was also identified by lecturer D that the domestic work was done alternately with her husband: She indicated as follows. "My husband and I completed the housework in turns such as cleaning, washing, ironing, and others. My husband also does the domestic work the same as I do. There is no special division, just mutual understanding, and taking in turns".⁶⁷

This designated that domestic work was not gendered. Many respondents' husbands had contributed to finishing the household chores such as cleaning, washing clothes, ironing, cooking, and others. Lecturer E emphasized the case as follows. "For us, domestic work is not only women's responsibility, so husbands are used to doing it without having to be asked. Incidentally, our

⁶³Lecturer I, "The result of google form," 2022.

⁶⁴Interview With LM, Lecturer at IAIN Ponorogo, June 6, 2022.

⁶⁵Lecturer L, "The result of google form," 2022.

⁶⁶Lecturer K, "The result of google form," 2022.

⁶⁷Lecturer D, "The result of google form."2022.

extended family also has the same perspective that husbands should not be ashamed to do domestic work. Cooking, washing, ironing, bathing children, etc., are our collective obligations. My husband also said that the husband should be the one doing the domestic work because the wife has taken care of and guided the children, especially since we are an LDR couple.”⁶⁸

The statement above signposted that there was no domestic burden given to the respondents as female lecturers, and showed the existence of cooperation or understanding of domestic work as women's work. In this case, it also pointed out that it was very central to allocate time or quality time with family and good communication so that there was a sense of understanding and understanding each other that as fellow family members, we should help each other and lighten each other's burdens. Lecturer E stated as follows. “During WFH, we spend more time on quality time. Once again we are having a long-distance relationship. My husband comes home once a week. We benefit the time for quality time with our family by shopping at the mall, accompanying children in playgrounds, or visiting tourist attractions. We highlight having a bounding in our family. Communication is needed in any case, in parenting related to how to deal with child development, tutoring, etc. But for domestic task division, we just do it without any schedule. Sometimes all the domestic work is done by my husband. When he does not come home, he always makes time to communicate by phone”.⁶⁹

Communication and quality time was also a system of not replacing any affection, and money, but with actions manifested jointly or taking turns completing domestic tasks such as cleaning the house, cooking, washing, and ironing clothes as well as caring for or educating children.

Apart from what has been mentioned above, it was also imperative to manage the time well. Lecturer E did domestic work and took care of two toddlers so she should choose the right time to complete each duty. Lecture facilities were the solution chosen to complete her role during work from home. Then, the lecturer I divided the children's schedule to do assignments in the afternoon when his father came home from work. Furthermore, lecturer L created a plan for children's study because of the strain of disciplining children's learning and playing time during the pandemic. From the various experiences of female lecturers facing the demands of work and house, this case generated a different narrative. However, most of the family members were assisted by their husbands. So it could be said that there was no discrimination or double burden experienced by female lecturers at IAIN Ponorogo.

Conclusion

⁶⁸Interview With NR, Lecturer at IAIN Ponorogo, June 7, 2022.

⁶⁹Interview With NR, Lecturer at IAIN Ponorogo, June 7, 2022.

The implementation of work and study from home policies impacted female lecturers of IAIN Ponorogo both positively and negatively. The regulation had several possibilities to boost families' internal conflict when the participants did not have enough capacity to balance their times and sort out domestic and public responsibilities. Moreover, the situation enabled them to have a better quality time with their kids and better moments for managing their personal life that motivated them for improving their performance in working. Through working from home, the respondents had more space for educating and supervising their children. However, they had several concerns related to the excessive use of gadgets for their broods and the limited spaces for the kids to explore their creativity which then affected the youths to spend more time at home and disturb their parents while finishing work tasks. With a fair division of domestic work and child care, no double burden was attached to women. Since the participants' domestic tasks were assisted by their husbands, most of them did not acquire a double burden during working from home in the covid-19 pandemic period.

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Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen.

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