

**MULTIPLE ROLES AND BURDEN OF WORKING MOTHER IN INFORMAL SECTOR (CASE STUDY: MOTHER AS A SELLER THE AREA OF NORTH SUMATERA UNIVERSITY (USU), INDONESIA**

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**ABSTRACT:** *This research is based on gender issues that are increasingly widespread in so many aspects that it has implications for behavior change in women. One that looks striking is the removal of the limits of space for women who are no longer just taking care of the house and can be free to work outside the home. This condition has an impact on increasing the work force of women in the formal and non formal sectors. But in this study will focus on the informal sector in order to examine the double roles and the double burden of working mother accurately. When compared to working mothers in the formal sector who have better salaries and education then they can pay for Home Assistant services to lighten their dual roles and burdens at home. While mothers working in the non-formal sector with lower salaries and education should feel their own dual roles and burdens. Researchers interested with the phenomenon of working mothers in the University of North Sumatra as a street vendor (PKL) which often involved clashing with officials from Satpol PP and the Department of Transportation. Although there are often clashes caused by the curbing by the related parties, the street vendors keep selling by risking their own security and wares. Not infrequently the mothers of street vendors get unfavorable treatment and have to lose money because of confiscated merchandise. But this does not change the decision of the mothers of street vendors to keep working in the sector. The main factor is the limited skills and also the limitations of the economy. This research uses qualitative approach and descriptive method by conducting interview and direct observation to informant.*

**KEYWORDS:** Gender, Double Role, Double Burden, Qualitative, Descriptive

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## **INTRODUCTION**

In looking at the social analysis of the gender equality phenomenon, we must first understand the meaning of gender and the difference between gender and sex. Gender paradox between men and women occurs through the process of socialization, strengthening and social, cultural, religious, even through state power (*Handayani, 2008: 4*). While sex occurs naturally based on the nature of God biologically. In a biological structure, we can distinguish between men and women who have biological functions and inherent biological tools interchangeable. While the concept of gender refers more to the nature of women and men who are constructed on the basis of socio-cultural values. The implication is the formation of different social and cultural roles between women and men and change between one culture and another (*Mosse, 2002: 3*). The existence of gender inequality is the result of socially constructed socio cultural stereotypes. For example, the assumption that women are *konco wingking* or friends who live as 3M (cook). This condition of discrimination then restricting restricted women can only

activities within the house only. This condition is further exacerbated by the existence of patriarchal culture which provides free and wide space for men to dominate women in all aspects. The existence of a long-lasting bias causes women to fall behind in the development process. Although lately, the issue of gender equality and the feminist movement has been much discussed in Indonesia, but the awareness that emerges after lagging behind requires the existence of integrative and comprehensive programs. It aims to engage women not only as objects of development, but also as subjects.

## REVIEW OF LITERATURE

Today, gender equality has enhanced the role of women in a work-world that cannot be ignored. Today's working women have become mainstream in many industries, such as plantation sector, cigarette factory, modern retail, handicraft and furniture industries, food factories, electronics, textiles and others. This is evident from the trend in the number of female labor force from 2012 to 2014 which shows an increase and 66 percent of the female workforce is in reproductive age (*Rahadian, 2014*). The increasing number of women works mainly for women who are already married or termed working mothers make women play a double role. This dual role includes reproductive activities and productive activities of women outside the home that generate income both as additional income and as a basic income. The phenomenon of working mothers is an interesting study to be examined today, especially working mothers who are in the middle to lower class. The existence of multiple roles run by working mothers often leads to conflict due to the pressure to perform these two roles maximally amid the limitations and fatigue. The pressure that causes this conflict is triggered because the dual role also gives double burden to the working mother. This condition does not apply to all working mothers. For middle- and upper-class housewives who have enough income to pay a household assistant to run a domestic role at home then do not experience it (*Faqih, 1996: 21-22*). Meanwhile, low-income households with low income due to poverty cause mothers to experience excessive double burden. Working mothers are not only a phenomenon that occurs in the countryside but also in urban areas such as Medan. The crush of economic problems is the main reason that middle-class mothers are working down to help their husbands. This phenomenon can be seen clearly along *Dr. Mansyur* right around the University of North Sumatera is filled with street vendors. Not only male traders, we can clearly see that women traders are also struggling on the streets. The necessity of working with occasional child bringing women traders to double burden not only at home but also at work location. Not stopping here, another burden to be faced is the frequent clashes with *Satpol PP*. In this clash, traders often suffer losses on damaged and unsold merchandise and the loss of rough treatment from *Satpol PP*. The worst clash between the street vendors around the area of University of North Sumatera has occurred several times. Finally in February 2017, scattered video clashed with a street vendor named *Koesnadi (39 Years)* with *Satpol PP* causing the trader to be injured and suffered severe head bleeding due to severe blows and stabbings by the officers. *Koesnadi* was beaten by officers and left abandoned in the middle of the street, prompting a quarrel between other street vendors and officers. Unfortunately, the officers are not very compassionate and leave the location just like that (<http://www.metro24.co/>, 2017). The street vendors expect the availability of places to sell so no need to chase and fear the officers *Satpol PP* and the Department of Transportation.

**DISCUSSION**

Double roles are two or more roles performed simultaneously which then lead to a double burden on working mothers. The dual role of key informants is housewife with all her domestic activities and also as a Foot Trader with all her activities in the public sphere. The domestic role is related to various reproductive activities such as taking care of the house, children and husband as a whole. While public role includes productive activities outside the home where in this study is viewed from the activities of mothers who trade around USU area to earn additional income. Based on in-depth interviews and direct observations that researchers have done so obtained

**Table 1. The Double Role of Working Mother in the area of North Sumatra University**

N o	Name of Informant	Role Domestic	Working Hours at home	Role Public	Working Hours Outdoors
1	Ibu Eka (32 Year)	Taking care of Husband and children, cleaning the house, preparing merchandise, cooking, washing, ironing	18 hours (including rest and socializing with neighbors)	Traders cane ice and orange ice	6 jam (10.00-16.00 WIB)
2	Ibu Ayu (37 Year)	Taking care of Husband and children, cleaning the house, preparing merchandise, cooking, washing, ironing	16 hours (including rest and socializing with neighbors)	Bakpao Cake Manufacturer	8 jam (07.00-15.00 WIB)
3	Ibu Yati (52 Year)	Taking care of children and grandchildren, cleaning the house, preparing merchandise, cooking, washing, ironing	17 hours (including rest and socializing with neighbors)	Seller of mineral water, Snack, rice wrap	7 jam (06.00-13.00 WIB)
4	Ibu Dewi (45 Year)	Taking care of Husband and children, cleaning the house, preparing merchandise, cooking, washing, ironing	17 hours (including rest and socializing with neighbors)	Thai Tea ice merchant	7 jam (10.00-17.00 WIB)
5	Ibu Tuti (45 Year)	Taking care of Husband and children, cleaning the house, preparing merchandise, cooking, washing, ironing	15 hours (including rest and socializing with neighbors)	Trader of durian soup	9 jam (09.00-18.00 WIB)
6	Ibu Ema (45 Year)	Taking care of Husband and children, cleaning the house, preparing merchandise, cooking, washing, ironing	16 hours (including rest and socializing with neighbors)	Corn merchant	8 Jam (10.00-18.00 WIB)

**Source: Results of processed data of researchers, 2018**

From all existing informants, if averaged it is obtained that 7.5 hours of time the informants spent outside the home to trade. The rest of the time should also be shared to prepare household activities, preparing for trading needs tomorrow, gathering with children and husbands and resting. Based on the findings of field data, All informants decided to work because of the insufficient economic situation. Unlike the upper middle class mothers who, if working, the motivation is not the economy but to fill in the empty time available, higher education, for entertainment and or wealth (*Wawan and Dewi, 2010: 29*). During the sale in the USU, the six informants claimed to often lose money in the form of goods or income is reduced because they cannot sell due to clash in order *Satpol PP*. The University of North Sumatra does have

regulations that prohibit merchants from selling inside unlicensed universities. But for the street vendors around the street Dr. Mansur which is not an area inside USU has no definite rules. As a matter of consideration, USU may be able to follow the UGM policy of cooperating through the Directorate of Management and Utilization of Assets (DPPA) *UGM Rectorate* who formed the Small Trader's Management Section. The task of the staff of the section is to relocate and establish the institutionalization of street vendors actively and passively. PPA arranges various agreements with street vendors starting from place, hours of operation and others. UGM is building UGM Food Court Plaza as a relocation place for street vendors to be more orderly and neat (*Ganesh Cintika and I Nyoman Agus Suryawan, baliurang press, May 3, 2013*) Another with the University of Andalas who apply uniformed street vendors policy. Slightly unique and distinct, the uniform given is one of the obvious and obvious forms that the trader has been legally registered and has a sales license in the *Andalas University* area of Padang. This policy is administered by the General Section of *Andalas University* which arranges the registration for vendors wishing to sell. In addition to providing uniforms, the University of *Andalas* also make regulations for sanitation and waste food processing or waste from street vendors to maintain environmental cleanliness. In detail, this regulation covers the management of organic waste into compost and utilization of integrated waste bins as waste banks. *Unand* also requires traders to provide organic and non-organic waste bags in every selling area, such as cafes. In addition, traders, especially café managers, also need to provide a complete waste disposal channel with its filters (okay, in-campus-unand-mandatory-wear-uniform) Unlike UGM which formed Small Trader Management Agency, ITB chose to cooperate with Bandung City Government to relocate street vendors to Taman Sari Food Fest which was built to become a legal place for vendors (*Bayu Pratama, Ganecapos, 28 August 2016: <http://ganecapos.com/2016/08/end-story-pkl-lady-sumbi/>*). State University of *Jember* also has a friendly policy of street vendors who cooperate with the government of *Jember*. Unej party established the Center for Peoples *Selera Rakyat (Pujasera)* as well as parking facilities that benefit both parties. Street vendors get a comfortable place and trade permit while Unej get the rent for the place provided for street vendors (*oryza A. Wirawan, 27 August 2017, The existence of a transition in the role of women now engaged in the public sphere is the result of changes and development of social, economic, political and cultural reality of women Abdullah (1997: 22). In accordance with Abdullah's opinion, we can see that the maternal phenomenon of work on the informants studied occurred because of the social construction to establish a new identity, not only as a wife and mother but also as a working woman. This phenomenon is in accordance with the theory of nurture that researchers use because of the existence of social construction in gender in various aspects. The phenomenon of working mothers in this study is slowly formed in society due to economic pressures. Initial construction in the community on restrictions on the role of women on the basis of gender began to erode with new construction where the limits of women began to fade. There are 2 main factors that encourage working mother that is 1) husband's income still less and not yet enough with relationship between husband's earnings and wife's desire is inversely and 2) amount of dependent on family which many where relation between wife desire work and many of them direct dependent (Denrich, 2004: 61). In the context of this research, all informants decided to go to work because the first factor is the husband's income is still lacking and not sufficient. Even for two informants named Ibu Yati who is a widow and Mrs. Goddess whose husband is sickly, requires them to be the backbone of the family because their husbands are not able to generate any income. Based on the above facts, it is evident that the relationship between the desire of the wife to work with the husband's income is inversely proportional where the smaller the husband's income the higher the wife's desire to work in order to meet the needs of his family. Furthermore, for the dual role aspect it is found that not all mothers working in the informal sector in the lower middle class category*

undergo double roles and double burden with 100% percentage. Of the six key informants interviewees interviewed, all of them addressed the multiple role and multiple burden problems in different ways.

Mothers working in the lower middle class rely on family assistance from their husbands, children, and parents. The existence of assistance and division of tasks in the family shows that the gender relations in the sixth family of informants are no longer in the traditional form but already in the modern form. The six families of informants apply the pattern of husband and wife relationships that have equal rights and roles. The responsibility of earning a living is not only the husband's duty, and taking care of the household is not only a mandatory role for the wife. In addition, the activities of taking care of children are also shared and done together. This condition is in accordance with the explanation of gender relations in the modern family by *Umar (Aisyah, 2013: 214)* where the gender relations in the family are dynamic and constantly changing. This phenomenon occurs also because of the construction of the community on the values that develop and change from time to time. Gender relations in the traditional family begin to erode its values and transition to become more modern. In addition to assistance from the family, there is also assistance from neighbors who became temporary place temporary. Nevertheless, working mothers in the informal sector for the lower middle class still feel a double burden because the assistance is not permanent and definite. The main responsibility in performing a double role remains on the shoulders of working mothers. In carrying out its domestic and public role, all informants can be categorized as having good household management. In a short interview with the children and husbands of the informants, no one objected and rejected the dual role because their mothers and or wives remained in good care even though their time together at home was fewer. But the six informants often experience fatigue and stress. Conditions arise because of the excessive burden of each role. In accordance with the concept of a double burden stating that there is one party who receives more burden than the other party (*Hidayati, 2016: 109*). In this research it is seen that the wife receives more burden than the husband. This double burden does not only happen at home or in the domestic realm only as described in the concept of multiple loads. The concept forgets that double burden can also occur in the public sphere where working mothers often have to bring their children to work. The existence of the division of work at home is expected to be a solution does occur in the family of key informants. But the division of labor is not binding because it is based on tolerance and also a sense of kinship. The division of labor is also not forced so there is no sanction for family members who do not perform their duties. In other words, the division of labor is flexible and not an obligation to family members. The assistance provided by family members in the domestic sphere is done sincere and as best as it can. The six key informants agree that running two or more roles at once is not an easy task. Tired that they feel not only limited to physical fatigue but also mentally tired, mind and heart. All key informants responded to the double burden with a negative attitude. They complain of stress, fatigue, and burden. The desire to provide a decent life for children is the key to encouraging the change of attitude of the informants to be positive. The informants sought to live it with sincerity and patience. Another factor that helps informants to remain positive in the face of a double burden is the existence of the husband. The existence of friends telling stories and support provided by the husband felt able to strengthen the physical and mental condition of the informants. Exception happened to *Mrs. Yati* as a widow who must bear the lament he said alone so have a greater burden than other informants.

Increasing the family economy has a relationship that is directly proportional to the income that the family has. In this study, researchers used two concepts of family income consisting of

direct family income and indirect family income. Direct and indirect income is related to the dual role that the working mother runs. Based on the explanation of the previous chapter, we can see that the double roles performed by informants are divided into 2 types, namely the role of domestic and public role. The domestic role relates to all household activities directly related to indirect family income. While the public role includes matters relating to the increase in direct family income.

**Table 2. Double Income and Family Welfare Categories**

No	Name of informant	Informant's income (Rp)	Husband's income (Rp)	double income (Rp)	Family welfare categories
1	Ibu Eka	400.000	500.000	900.000	KS-I
2	Ibu Ayu	1.200.000	2.000.000	3.200.000	KS-II
3	Ibu Yati	800.000	-	-	KS-I
4	Ibu Dewi	900.000	-	-	KS-I
5	Ibu Tuti	800.000	2.250.000	3.050.000	KS-II
6	Ibu Ema	600.000	900.000	1.500.000	KS-II

Source: Results of processed data of researchers, 2018

This double income table shows that before the wives work, the family's income only comes from husbands. The exception occurs to *Ibu Yati* as a widow and Mother Goddess with sick and unpaid husband. After the wives work eventually the family income also increases and is directly proportional to the family economy that also increases although not yet improved in total. Some husbands of informants like husbands of *Ibu Ayu* and *Ibu Tuti* have more income than other informant's husbands. This condition then makes double income from both informants is higher. The data shows that the income of women per month is not in large numbers. However, according to *Dawam Rahardja* if it is an addition to the income of the family (household), then the income of women (wife) took the family from poverty (Rais, 1995: 147). Improved economic levels eventually brought *Ibu Ayu* and *Ibu Tuti's* family into the better category of Family Welfare II (KS-II) than any other informant family. Ema's mother is also in the same category as Ibu Ayu and Mrs. Tuti is the Family Prosperous II although the income of *Mrs. Ema* and her husband is lower than the double income of *Ibu Ayu* and *Ibu Tuti*. But on the other hand, *Ms. Ema's* double income is higher than that of *Ibu Eka*, *Ibu Yati* and *Ibu Dewi*. These three informants are in the category of Family Welfare I (KS-I) which is the second lowest classification in prosperous families All the informants involved resulted in increased direct income for their families. Increased income direct family income was not necessarily also accompanied by an indirect family income activities. Of the six informants interviewed, only four informants had indirect income. The four informants are *Ibu Eka*, *Ibu Ayu*, *Ibu Tuti*, and *Ibu Ema*. Indirect income activities they do begin when before the informants go to sell, they will first prepare the husband's needs such as clothes, husband's merchandise, husband's work equipment, breakfast and other needs. With the help of these wives the husband finally can leave for work on time, work optimally and earn maximum income. But often this activity is not considered important and not taken into account by the community.

People are still very familiar in terms of indirect income in the family. These activities are often categorized as non-productive activities and are considered mandatory for the wife. This condition is explained by *Fakih* (1996: 21-22) in gender bias that resulted in the workload often strengthened and caused by the view or belief in the community that the work considered by society as a kind of 'women's work', for example: all domestic work, and is rated lower than

the type of work perceived as 'male work', and is categorized as 'non-productive' so it is not taken into account in the country's economic statistics. Unlike the four informants above, there are two informants who do not have an indirect income, namely *Mrs. Yati and Mrs. Dewi*. *Ibu Yati* is unable to carry out activities that support her indirect income due to her deceased husband. While *Mother Goddess* still has a husband but also not doing activities that generate indirect income. This is because the husband of *Mother Goddess* who has diabetes and cannot work anymore. Although *Mother Goddess* prepare clothes, prepare breakfast and perform various activities that are usually done to support the husband's work, but her husband still no income because husband *Dewi* mother no longer work. Based on this condition, it can be seen that of the six informants, only four informants end up having double income from wife and husband. While the other two informants namely *Mrs. Yati and Mrs. Dewi* still a single income. The double income owned by four informants and single income by two informants is allocated in different ways according to the following table:

**Table 3. Allocation of Working Mother's Income in Fulfillment of Family Needs**

No	Name	Allocation of Informants' Income
1	Ibu Eka	Eka Eka's income is used for the additional expenses of his 3 children's schooling, additional daily necessities, trading capital needs, and repayment of debt and pay rent if his husband is not getting a building work.
2	Ibu Ayu	Ibu Ayu's income is used for the additional expenses of her 4 children's school expenses, for the extra daily meals, for the purpose of giving money to her parents, for the purposes of trading capital, occasional recreational purposes with her children and additional rent for the house.
3	Ibu Yati	Ms. Yati's income as a whole is used to cover her one unemployed and single child, the cost of eating, to give the grandchild's snack, for the trading capital and the necessities of daily living.
4	Ibu Dewi	Mrs. Dewi's income as a whole is used for the cost of daily necessities, for trading purposes, to pay the debt sales carts, to pay for treatment of husband and also to finance the school 4 children.
5	Ibu Tuti	Ibu Tuti's income is used for the additional cost of his 2-child school, for BPJS fee fees, for trading capital, for rent, for occasional leisure expenses,.
6	Ibu Ema	Ema's income is used for the additional cost of her 2-child school, additional meals and daily necessities, additional rented fees, for trading capital, and the cost of sewing her eldest son.

The description in the table clearly shows how the allocation of informants on the income obtained is very different from each other. The common commonality in the allocation of their incomes is their overall use for the needs of the household and their children. From here we can see that the role of mothers working in the public sector, especially in middle to lower class mothers greatly give a big impact in improving the family economy. *Sayogyo (Suyanto et al 1996: 79)* analyzed the position of women in the allocation of power and authority in the household (family) and the wider community. There are some conclusions, namely, that women who are normatively often perceived to only play a role in activities related to the maintenance of human resources and domestic work, such as: parenting, cooking, washing clothes, and household appliances, ironing, cleaning, etc. (domestic / reproductive role) has a big role as a breadwinner for the family (public / productive role); that women are normatively often considered to have an absolute role in the household is not entirely absolute role.

Furthermore, in additional interviews that researchers do can be concluded that none of the informants who use their income for personal gain. Every informant has a desire to take care of themselves, buy makeup equipment, go to a salon, shop for nice new clothes and other personal activities. The desire of the informants was in fact never realized because their income is used up to cover the needs of their families that are not fulfilled due to the small income of the husband. Of the six informants interviewed, only two informants had savings for their children's education, *Ibu Tuti and Ibu Ema. Mrs. Tuti and Mrs. Ema* have more motivation to improve the dignity of their families through their child's education level. This is because they still have children of high school age with very high motivation so that both informants will try to continue their children's education in any way while *halal*. On the other hand, we can see that the improvement of the economy in the informant family that occurs due to the involvement of his wife working and earning his own income does not necessarily improve the welfare of the family. Conditions that occur only an increase in the economy alone because working mom in the informal sector can only make a little money.

Generalization in the division of tasks and roles between men and women is also true in families with the context of husband and wife. Community construction of what a husband and or wife can do and not do eventually leads to gender inequality. One of the most common forms of gender inequality is gender stereotypes. Gender stereotypes are widespread in the community and are usually detrimental to either party women or in this study are wives. The dichotomy of the role between the husband working for a living and the wife working at home taking care of the family plus a strong patriarchal culture in Indonesia further shapes the gender stereotype in the community. Since the first, the wife who worked on the negative stamp by the community because it is considered to violate what should be. Working mothers are often considered not to be able to take care of children and husbands well. As the times change and the changing behavior and lifestyle of modern, gender stereotypes are eroded and no longer as powerful as they once were. Both husband and society have begun to understand the existence of economic coercion that makes the wife must work for the sake of the family without any other choice. Stereotypes in society are important to know because if the stereotype in society is still negative then the external support gained on working mothers must be negative. Conversely, if the stereotypes of society towards working mothers today are positive then the support gained in working mothers will also be positive. In an effort to confirm stereotypes in the community, the researchers interviewed three supporting informants. *Mr. Adin* as informants felt no need his wife work because he still can provide for all household needs. Even if must work, then according to him better wife work at home by opening small-scale business such as food stalls, selling *sembako or other*. *Mr. Adin* strongly disagrees if the mother works to forget her obligations or other cases where the child is closer to the House Assistant than her mother. From another point of view, *Mr. Adin's* wife adds that working and taking care of the household at once is not impossible. Adding his opinion again, *Mr Adin's* wife did approve not to work. Another point of view was put forward by *Sari* as the second informant the researcher interviewed. *Sari* is an unmarried economic S1 graduate. *Sari* agrees that in this day and age women should work and not just rely on money given to their husbands. *Sari* feels this is necessary to be on guard if the husband dies and or divorces. *Sari* also feels that it will be difficult to work as well as take care of the children but she believes that she can be a good working mother. *Sari* learned from her mother's working experience as well. For her it would not be a big problem if she had to use the services of a household assistant as long as she could control and monitor her child's growth well. Adding further, if he has a husband who forbids him to work then he will try to give understanding to her husband that the education he gained is not in vain. *Arif* is the next informant who is also unmarried. When asked about the choice



of having a wife who works or who is at home then Arif replied that he wanted to have a wife who was at home. But further, *Arif's* mind is changing to see the current condition where high living costs, high school costs and the economic ability of the *Arif* family are still very simple. *Arif* then explained that having a working wife is also not a big problem. Seeing from her mother and older sister who is working to supplement family income. For *Arif*, the prohibition for working women took place in ancient times. Although it may now still exist but it will not be as much as it once was. This is due to two main things: 1) the thinking of the advanced parent and 2) the difficult economic conditions that force all family members to work. *Arif* noticed that in poor families, not only the father and mother are working but also their children who are underage forced to work. In Medan alone, *Arif* could see many such phenomena. It can be concluded that from the side of external support, society no longer looked down or looked bad mother who work negatively. This is because the community interviewing researchers have mothers or other family members who are also working at the same time taking care of their own households without the help of a household assistant. The informants supporters see the success of their closest people so as to form a new mindset or mindset that working mothers is not a mother's failure. From the interview to the husband of the informant, all the husbands of the informants provided support and gave permission to the wife to work. This positive support from the internal environment gives mental and physical strength to working mothers in the face of multiple roles as well as multiple burdens that must be carried out simultaneously.

## CONCLUSION

The existence of assistance from parents or neighbors is not binding and different from the household assistant so that the double role and the double burden of the mother of the street vendor in the USU area still occur in the domestic and public sphere and responded positively by the informant. The decision of the working wife has an impact on the double income for the four key informants who are still married. While for the other two key informants remains a single income. Four out of six informants also earn direct and indirect income. while the other two only earn directly. From the six key informants there are three key informants in the category of Family Welfare I (KS-I) and three other key informants are in the category of Family Welfare II (KS-II). Internally, husbands support informed decisions of informants while still being able to prioritize families. While negative stereotypes in society towards working mothers still exist but begin to erode and slowly accept the phenomenon.

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