# Resilience of Women with Dual Roles in Higher Education Institutions: A Comparative Study of Indonesian and Malaysian Female Muslim Lecturer

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## ABSTRACT

This paper aims to compare the resilience of female Muslim Lecturer with dual roles in Indonesia (INa) and Malaysia (IMa). Five indicators were used, including the Wagnild and Yong indicators, which are divided into 25 sub-indicators. The interview instrument was broken down from the 25 sub-indicators. A phenomenological qualitative approach was employed in this study. Data were obtained by interview method, offline and online. Six female Muslims became informants, three from Indonesian universities and three from Malaysian universities, with the criteria of working as lecturers. The discussion is presented by displaying the results of data analysis from Atlas.ti in the form of WordCloude,

making it easier for readers to see the comparison. The first indicator of Equanimity, in Indonesia, positive thinking is more dominant, whereas in Malaysia, reflection is more dominant. Second, Perseverance indicators, which emerged from the two countries were purpose and intention (INa), meaningfulness (IMa). Third, Self Resiliance INa is Self-Confident, and IMa is Spirit. Fourth, there are five categories whose portions are balanced, (INa) namely Helpful, Ability, Greatful, Insatiate, and Resilient. While the IMa that appears is the Meaningfulness category. Fifth, the Existential Aloneness Indicator INa consists of Indifferent and Intuitive, while IMa is Indifferent and Cheerful. The results show strategies that can be used to improve resilience, such as developing a positive mindset, finding meaning in work, and building self-confidence.

**Keywords:** Resilience, Dual Roles, Female Muslim Lecturer.

## A. Introduction

Women's resilience refers to their ability to survive, adapt, and recover from stern life situations. Resilience is also defined as the process of negotiating, adapting, managing significant sources of stress or trauma (Windle, 2011). Stress is mostly dominated by women with dual roles (support data in various countries). Another undisputed fact is that if they are not excellent at differentiating their duties in the public and domestic domains, women with dual roles are prone to conflict (work-family conflict) (Akbar, 2017). But in fact, even with all of their activities, women may live and overcome a variety of challenges (resilient).

Kalis Mardiasih, a gender activist, also said in the 1st edition of the SMART Talks Dialogue, Covid-19 is one of the moments of proof that women can be relied upon in fulfilling family finances, especially those affected by the pandemic. The work in the form of writing "Dancing in the Storm" as a compilation of scientific articles that was booked and discussed about women's resilience

in the midst of the Covid-19 pandemic was also published by the Yogyakarta Veteran Women's Study Centre (A.P. Wijiharto Tunggali, Anastasia Yuni Widyaningrum, 2020).

The number of Indonesian female professionals in terms of per cent. The findings suggest that women's dual roles in the public realm have increased by 35% since 2019. Carrying out dual roles is obviously a task in and of itself, as doing so within 24 hours is difficult and fraught with conflict. Dual role conflict also leads women to be stressed. (Pratiwi & Betria, 2021). Dual role conflict is defined as a form of inter-role conflict in which role pressures from the work and family domains are incompatible in some way. Dual role conflict is often viewed as two constructs, namely work to family conflict and family to work conflict (Greenhaus & Beutell, 1985). On the one hand, they want to remain true to their nature as women, but they also need to be responsible for their work. Those who successfully assume a dual function have very strong resilience.

A person or woman who has a dual duty is typically stronger since they are very motivated to carry out their role. Noremy introduced the word "self-efficacy" to describe those who are highly motivated and optimistic (Md. Akhir et al., 2021). Individuals with self-efficacy attributes, he believes, are more resilient in dealing with life's challenges. Women face numerous challenges in developing self-efficacy due to their dual roles. For example, women are naturally controlled by men. In addition, women are also considered as people who do not deserve to be role models. Not to mention other factors such as cultural values, etc (Jogulu & Franken, 2022). Regardless, women with various roles will survive if they can maintain self-efficacy in all situations. Women in the domestic sphere are frequently associated with necessary work for women, which becomes sunnah, mubah, or even makruh when performed by men. In Indonesia, gender stereotyping is a major concern. Women are viewed as complimentary aspects, subordinate, and, worse,

women appear to be solely "utilised" as objects (Hamdani, 2017). This is realized not only by men, but also by many women who previously accepted being understood and treated like objects. Gender is neither totally natural, nor is it a product of biological determination, but the consequence of social construction (nurture), therefore biological differences are not a standard base that is used as a legitimizing tool to define differing roles between men and women in social life. (Janah, 2017).

Doing household chores is often considered a woman's nature, just like breastfeeding, and as if it should be like that. Other opinions also justify when a woman pursues a career in the public sphere as a form of gaining an appreciation of her identity. Both views are part of a person's reaction to religious interpretations (Nawang Sari & Anton, 2020). Whereas Islamic law does not distinguish the rights of women and men in earning a living. As explained in the Qur'an Surah An-Nisa' verse 32.

> And do not envy what Allah has given some of you more than others. (For) the men have their portion of what they have laboured for, and the women their portion of what they have laboured for. And ask Allah for some of His bounty. Verily, Allah knows all things.

The problems of dual roles were found from several previous research results, Firstly, research with dual roles in the domestic area (Samsidar, 2019). According to Samsidar, women have a dual role even though they do not have a career in public areas, because they play a role as wives, housewives and Lecturer for their children. Second, research on women with dual roles in the trade sector (Bawono & Santosa, 2020). In Bahtiar's research, women in the Klewer market were 72 per cent female. In addition to having a positive impact on economic development, the

data revealed that women with dual roles had a negative effect on the psychological state of the women themselves, implying that dual roles have the consequence of having a double workload. Third, not only women with the profession of traders, the results of Rahmayati's research show that women who have a career are more prone to conflict (Rahmayati, 2020).

Not only in Indonesia, based on the research results in Malaysia, the women's dual role has also been studied several times, including leadership and gender factors in the political domain (Nor Rafidah Saidon, 2017), Then writing about the dilemma of women working with dual roles focused on the responsibility of caring for parents, the results show that women in Malaysia are more confined to domestic affairs such as caring for parents, which has implications for their work, but it may not have implications for men's work (Alavi et al., 2010). The dual role of women in economic empowerment was also studied, employing a comparative study of Indonesia and Malaysia (Talib et al., 2020). These phenomena confirm the fact that women with dual roles are indeed more vulnerable both physically and psychologically. Therefore, researchers are interested in conducting research related to women's resilience in carrying out and maintaining their dual roles in the domestic and public spheres, particularly in the case of career women who work as Lecturer in higher education. It seems that research on the theme of resilience of Muslim women, professional workers by comparing two universities between Indonesia and Malaysia has never been done. Based on these reasons, it suggests that the theme with the title above is worthy of research, so that the results of this study are expected to contribute: First, it can change the perspective of society, both men and women,

in assessing women with dual roles. Second, it is used as a basis for Islamic universities and government institutions in formulating policies related to women, for example by giving a fair proportion of work to employees or employees without discriminating against gender.

This study employed a qualitative phenomenological approach. This is done to find out and study how an individual encounters a difficult life event and overcomes it successfully. Phenomenology is also a set of approaches in studying philosophy and sociology (Djuharni, 2021). The data sources for this study are women who work as lecturers in general and Islamic universities, are married with children, and are Muslims who live in Indonesia and Malaysia. Subjects that met these criteria were chosen because they already demonstrated dual roles and resilience through productivity at work, as well as integrity in establishing families.

Google Forms, Whatsapp chats, and phone calls were all employed to acquire data from Malaysian informants. Given the long distance, technology is quite trustworthy in assisting with the data collection process in this study. Meanwhile, data from Indonesian informants were collected using Google Forms, WhatsApp, and phone or in-person interviews. However, the data acquired are fairly complete, as informants answer questions in the form of lengthy and short narratives.

Table 1. Characteristics of Indonesian Informants (INa) and Malaysian Informants (IMa)**)**

| Code Informants | Age | Number of Children | Last Education |
|---|---|---|---|
| INa 1 | 30-40 | 3 | Doctoral |
| INa 2 | 30-40 | 2 | Doctoral |

| INa 3 | 40-50 | 2 | Doctoral |
|-------|-------|---|----------|
| IMa 1 | 50-60 | 4 | Doctoral |
| IMa 2 | 40-50 | 2 | Doctoral |
| IMa 3 | 30-40 | 2 | Doctoral |

The resilience measurement tool in this study refers to the Resilience Scale (RS) initiated by Wagnild and Yong. According to Wagnild and Young, there are five indicators that make up a person's resilience, namely: First, equanimity, perseverance, self-reliance, meaningfulness, and existential aloneness. (Nashori & Saputro, 2021). The data were analyzed with the following modification steps (Cohen et al., 2007), which includes: (1) transcribing interview results, coding, determining categories from codes, and making analysis by looking at interrelationships, then looking at differences between codes Analyzing each observation data by grouping it into code units which include 5 indicators of resilience (Muslim women with dual roles); (2) Analysing interview data by grouping them according to the code; (3) Creating group codes that include (a) Self-perception (b) Subject's perspective on the problem, (c) Motivation (d) and the last Strategy in Resolving Problems; (4) Summarising findings to provide an overview; and (6) Summarising the relevance of each code, Analyzing the interrelationship of codes and categories, categories with themes using Atlas.Ti software or application (Imaduddin et al., 2020).

B. **Discussion**

In this section, the data were presented in categories of five resilience measures suggested by Wagnild and Yong. A person's resilience can be indicated in how they respond to the five components of the statement, which are then turned into questions. The displayed findings or answers have undergone coding and cogorisation or grouping processes before being

displayed in WordCloud. To examine which words or characters from the Informant appear most frequently.. The number of coding based on Resilience Indicators (IR) and comparison of IR of Indonesian female Lecturer and Malaysian female Lecturer with dual role acquisition from google form data can be seen in the following figure:
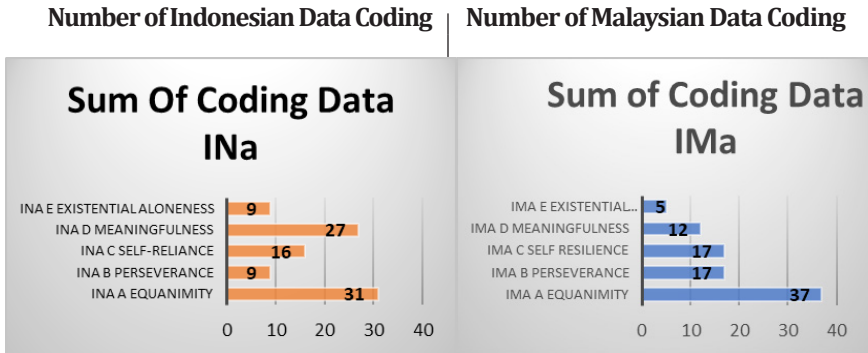
**Number of Indonesian Data Coding** | **Number of Malaysian Data Coding**



**Figure 1: Results of Resilience Coding with Atlas.Ti**

Coding is a form of interpretation of informants' answers. Sometimes the coding has to be interpreted, but it is not uncommon for informants to give direct answers in the form of categories. Three Indonesian and 3 Malaysian informants answered 30 questions. Each of them obtained the number of coding from Indonesia 92, after being categorised into 49. Meanwhile, the number of coding from Malaysian informants was 88, after being categorised into 48.

## 1. Equanimity

Equanimity is mental calmness in difficult situations. Equanimity is also defined as patience (OED, 2023) According to Wagnild and Yong there are five statements as sub-indicators of resilience to see a person's level of calmness, namely: I typically confront problems calmly, I am friends with myself, I rarely wonder what the aim of it all is, and I usually find a way out of difficult situations. From these five statements, the researcher

made five questions and got a variety of answers from the informants. The results can be seen from the following picture:

**INa**                              **IMa**



Figure 2: Equanimity of Indonesian Informants (INa) and Malaysian Informants (IMa)

To gain peace, Indonesian informants are more likely to obtain it by thinking positively. Positive thinking can affect a person's mental health. Through the performance of the brain, humans can get happiness and calmness because they choose to think positively (Hasan & Mud'is, 2022). Patience, honesty, sincerity, and gratitude can also affect the informant's calmness. These elements are the values of spirituality. Spirituality can reflect a person's personality, as said by Alexander. Astin and James P. Keen:

> "Recently the two of us reached a point where we agreed that one potentially useful way to approach the definitional problem would be to describe what a "spiri- tual" person or a person who is "highly developed spiritually" would be like. When we asked ourselves what personal qualities such a person would be likely to display, one of the first constructs that came to mind was "equa- nimity."

Informant INa 3 is an academic who is very focused on the field of Hadith, and the other two INa 1 is an Islamic Religious Education Lecturer, and INa 2 as a Madrasah Ibtiadiyah Teacher Educator Lecturer. Another way to gain peace is by temporarily resting the mind and body from activities and surrendering to God if the workload that is felt is very heavy.

INa 3 stated that she strongly believes in the power of prayer, even if the outcomes of her efforts do not meet her expectations. Malaysian informant IMa 3 believes that trust is essential while facing any test or obstacle. He stated that prayer and effort are effective strategies to tackle challenging problems and are an essential component of reaching goals. However, there is a noticeable difference in how Indonesian and Malaysian informants achieve calmness. If Indonesia dominates the positive thinking factor, Malaysian informants dominate the reflection factor. Reflection is highly crucial for improving professionalism, especially as a vital idea for an educator (Rahman, 2014).

## 2. Perseverance

Lamont defines Perseverance as the key orientation that drives efforts to acquire the skills, knowledge, and experience necessary to find satisfaction in serious activities. (Stebbins, 2016). Assessing informants' perseverance employing five sub-indicators:: When I make a plan, I follow through, I am determined, I take things day by day, I have enough energy to do what I have to do, and I usually manage in one way or another. The data obtained are as follows:
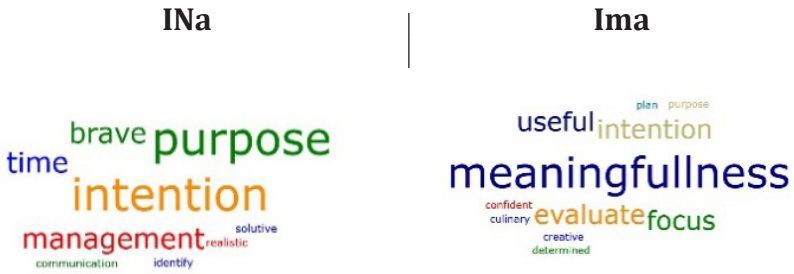
**INa** | **Ima**



Figure 3: Perseverance of Indonesian Informants (INa) and Malaysian Informants (IMa)

There is also a notable difference in the Perseverance aspect. Indonesian informants emphasise intention, while Malaysian informants focus more on meaningfulness. Intention and meaningfulness at first glance appear to have no relationship at all. However, everything has value or meaning because of the subject's intention. It can be stated that intention gives rise to meaningfulness. Intention leads to action and is directly tied to one's motivation (Raz, 2017). From this statement, it can be concluded that perseverance between Indonesian and Malaysian informants has more or less the same meaning.

## 3. Self-Reliance

Resilience is essential for individuals to normalise these challenges and effectively navigate the impact of the cultural gap, allowing them to adjust to an unfamiliar cultural environment. The resilience of the subjects from the 2 countries can be seen in the following figure:
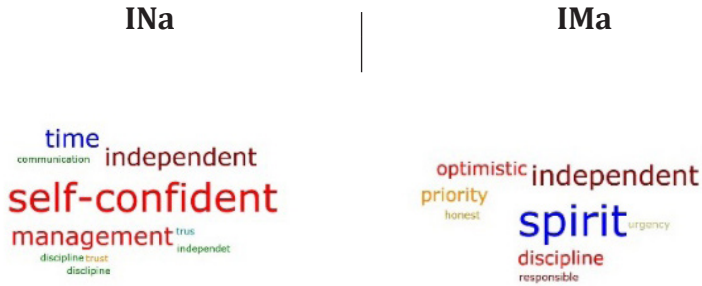
**INa** | **IMa**



Figure 4: Self-Reliance of Indonesian Informants (INa) and Malaysian Informants (IMa)

The responses of each Informant on the aspect of Independence, Indonesia 16 and Malaysia 17. Self-confidence appears to be a more prevalent trait in Indonesia, whereas spirit is the dominant attribute in Malaysia. What's interesting is that these two countries have roughly equal levels of independence. Self-reliance education is critically important for formerly colonized countries such as Indonesia and Malaysia (Maluleka, 2021). If educatorsLecturer lack an independent personality, it will be extremely difficult for next generations to have endurance and resilienceLecturer.

Spirit or motivation is also important in developing resilience. Self-motivation has a significant impact on work quality. Low intrinsic motivation leads to poor work results (Chen et al., 2019). However, if motivation is high, the work will improve. As a woman with a dual role, she achieves success in both her job and her family. IIn 1 indicates good academic quality. She became a professor of Hadith Science before the age of 50, and her scientific works have been frequently cited, with an H-Index of 12 and 19. In addition, she is very active in community

organizing efforts. They define motivation as a process that describes a person's will, direction, and perseverance in achieving a goal. A driven individual will constantly be committed to his or her goal. Both in the long and short run. He will do his best to complete his assignment. Thus, motivation is an individual's desire or willingness to put up utmost effort to achieve a goal.

According to Bernard Weiner, motivation is a force that lives within each human (Bernard Weiner, 1986). When a person falls, he or she will quickly regain balance to return to the previous state. The more motivated a person is in a job, then usually they will do the job sincerely and optimally. He also without being forced will do a lot to achieve the goal or target.

Bernard's theory is supported by George Terry, who, as described by Nurhamni (Nurhamni, 2009), defines motivation as a person's desire to perform at all times. Motivation is also a driving force, a sense of satisfaction at work, a willingness to collaborate, work efficiently, and combine all efforts to achieve goals. A woman's motivation to accomplish her dual obligations does not always come naturally. Rather, the drive comes from himself, who understands the needs of life.

## 4. Meaningfulness

One of the meanings of meaningfulness is a consciousness of knowing what one is doing at the present, so that it brings enjoyment (Arroissi & Mukharrom, 2021). In practical terms, each individual is different in understanding and defining meaningfulness. This is of course influenced by the individual's experience. The following is a visualisation of the data analysis results on meaningfulness.
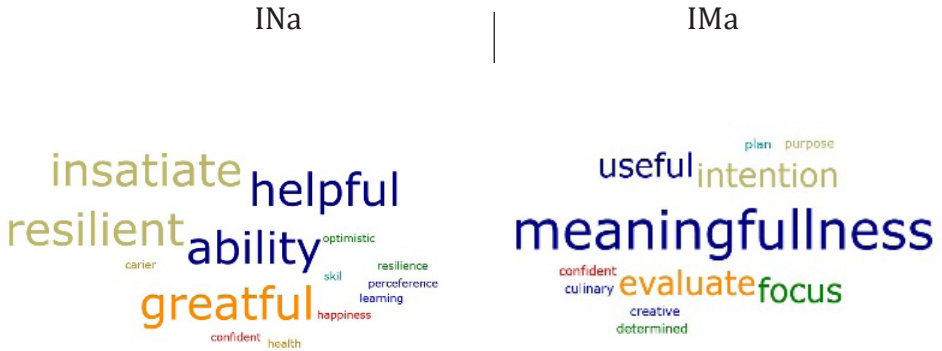
INa | IMa



Figure 5: Meaningfulness of Indonesian Informants (INa) and
Malaysian Informants (IMa) Informan

Indonesia raises three aspects of meaningfulness with the same proportion, namely Helpful (2), Ability (2), and Greatful (2). The gotong royong culture of Indonesian society is very strong. So it is not surprising that helpful becomes very meaningful in this aspect. Whereas in Malaysia meaningfulness itself is meaningful. As one of the informants stated when answering the question what is the philosophy of his life, IMa (1) Seeking Allah's pleasure is the secret of joy and tranquillity in life. IMa (2), Continue to learn (Learning) and always spirit (Spirit), and IMa (3), answered that the philosophy of life is religion.

Manhood can also be seen in how a person assesses himself, or how he perceives himself. Each person sees the existence of women with dual roles as something positive. As is the case with the programme carried out by the DIY Government which is contained in the article Puji Lestari and Machya (Richardson, 2002), that Gender Mainstreaming (PUG) is an effort to improve women's and men's rights to equal opportunities, equal recognition and equal respect in society. One's perspective in this context is important.

Griffin, quoted by Nina Elamwati, says point of view is where we see and appreciate everything in the world around us (Falabiba, 2018). Furthermore, Sandra and Julia in their book entitled Standpoint Theory, further cited by Puji Lestari and Machya (Lestari, 2014), viewpoint theory focuses on how individual life circumstances influence how individuals understand and construct the social world. The starting point for understanding experience is not social conditions, role expectations, or resulting definitions, but the way individuals construct their circumstances and experiences into them.

A person's self-concept is formed from personal judgements, other people, and society. Self-concept is reflected in one's conduct and behaviour. Burns says self-concept is the constant awareness of experiences that relate to me and distinguish me from what I am not (Volkers, 2019). Furthermore, Burns also divides the self-concept into two parts, namely the real or factual self-concept and the ideal self-concept. The real self-concept is a person's understanding of who and what he is. This concept is a mirror image. Beatriks and Indra Yohanes (Yohanes, 2015) in his writing states that a person's self-concept is reflected in things related to that individual. Self-view, self-evaluation results and self-esteem constitute an individual's self-concept. Beatriks and Indra further explained that the true self-concept is a person's understanding of who and what he is. This concept is a mirror image, largely determined by roles and relationships with others and how others can respond to it. The ideal self-concept is a picture of the appearance and personality that a person desires (Yohanes, 2015).

## 5. Existential aloneness

Humans will always encounter problems in life as long as they exist in this mortal earth. Every human being has a unique manner of dealing with every challenge they face. Every human

being is resilient when it comes to dealing with problems. Some people are able to survive in their chosen way. There are also some that fail because they are incapable or do not know how to solve their difficulties. So, in the world of business, how to conquer a problem (problem solving) is vitally required..

Unique people usually have unique ways to solve their problems. Innovation is actually also the result of people who have unique ways of thinking and unique personalities. From the five questions about personal uniqueness, a total of eight answers were obtained from Indonesia and Malaysia. Can be seen in the display in Figure 6 below:

INa                                    IMa



Figure 6: Existential Aloneness of Indonesian Informant (INa) and Malaysian Informant (IMa)

Indifference makes sense in terms of a person's resiliency. This is understandable when compared to people who are quickly offended. People who are easily offended are prone to depression and insecurity. However, those with an apathetic or uninformed attitude find it easier to ignore what they dislike. Similarly, a cheerful person finds everything more delightful. As a result, individuals with ignorant, intuitive, and happy personalities are

better able to deal with pressure or stress both at home and in public. Many women out there are dealing with the difficulties of having numerous roles. This situation represents one aspect of reality: a woman has the same opportunities as a man. However, a career woman must be resilient and adaptable to all situations and conditions. Of course, the adaptation in question is one that has a positive impact on both himself and the environment.

The process of positive adaptation involves the ability to recover from negative and painful situations. This is what is referred to as resilience by Cicchetti and Norman (Cicchetti & Garmezy, 1993). In line with this statement, Smith-Osborn (Smith-Osborne, 2007), Resilience is a concept originally developed in the context of developmental psychopathology and is also based on ecological conditions, stress, and coping. Coping is a way that a person can solve problems and adapt to change. This is also supported by Richardson (Richardson, 2002), that resilience is a condition when a person has been able to adapt to their life situation, be it adjustments to the body, feelings, and soul.

## F. Conclusion

The resilience of women with Dua roles in Indonesia and Malaysia differs from the set of indicators. However, when viewed from their academic achievements and their integrity in establishing a household, it means that whatever is behind them has high fighting power is because they have a positive mindset, are able to reflect negative events into positive ones, have firm intentions, have clear goals, feel their lives are valuable, high self-confidence, a strong spirit of life, and personal uniqueness that is rarely found elsewhere. This study is significant because it contributes to the development of public policies and intervention schemes aimed at empowering women who have dual responsibilities in Indonesia and Malaysia. Furthermore, it seeks to increase their household welfare and educational

achievement. Furthermore, the findings of this study have the potential to be a source of motivation for women in general, supporting the growth of an optimistic attitude and endurance when faced with challenging life situations. However, this research would be considerably more comprehensive if it was backed by larger-scale research and quantitative substantiation.

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