

Religiousness and Family Support among Female Activists in Islamic Organizations: Phenomenological Study

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Abstract / Abstrak

This research aims to understand the balance between family and organization among women activists of the Islamic Community Organization (Ormas) of the Special Region of Yogyakarta. This research uses a qualitative approach with an Interpretative Phenomenological Analysis (IPA) design. Eight women who had been active in the organization for at least five years were the participants. Data were collected using semi-structured interviews and recorded with audio recording. The research results show that female mass organization activists feel capable of helping, amar ma'ruf nahi munkar, serving the people, and being valuable people. Participants received family support from husbands and parents. Husbands support participants in being committed to the organization and willing to share roles in household matters and childcare. Meanwhile, support from parents takes the form of encouragement to continue being active in the organization and helping to look after children when participants are active. For women with dual roles in the family and organization, social support is essential to balance roles in the family and organization.

Penelitian ini bertujuan memperoleh pemahaman tentang keseimbangan keluarga dan organisasi pada perempuan aktivis Organisasi Masyarakat Islam (Ormas) Daerah Istimewa Yogyakarta. Penelitian ini menggunakan pendekatan kualitatif dengan desain Interpretative Phenomenological Analysis (IPA). Partisipan yang terlibat adalah delapan orang perempuan yang aktif di organisasi minimal lima tahun. Data dikumpulkan dengan wawancara semi terstruktur dan direkam dengan perekam audio. Hasil penelitian menunjukkan perempuan aktivis ormas merasa mampu menolong, beramar ma'ruf nahi munkar dan berkhitmat untuk umat dan menjadi orang yang bermanfaat. Partisipan memperoleh dukungan keluarga dari suami dan orang tua. Suami mendukung partisipan untuk berkomitmen pada organisasi, bersedia berbagi peran dalam urusan rumah tangga dan pengasuhan anak. Sementara dukungan dari orang tua berupa dorongan untuk terus aktif di organisasi dan membantu menjaga anak-anak ketika partisipan berkegiatan. Bagi perempuan dengan peran ganda di keluarga dan organisasi, dukungan sosial esensial untuk menjaga keseimbangan peran dalam keluarga dan organisasi.

Keywords / Kata kunci

Family and organizational balance; Family support; Interpretative Phenomenological Analysis; Religiosity

Dukungan keluarga; Interpretative Phenomenological Analysis; Keseimbangan keluarga dan organisasi; Religiositas

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Introduction

The involvement of women in organizations or in the public sphere does not equal to eliminating the role of women in the family or domestic household but rather increasing the role of women. For female activists of Islamic Community Organizations (CSOs), family and organization are two important domains that cannot be separated from life. Women are required to be

active in being able to carry out roles in these two domains properly. Some women have challenges being organizational activists and mothers at the same time, such as the challenges experienced by female CSO activists in dividing time when there are tasks or activities that coincide with family activities. Meanwhile, for female CSO activists, the organization is a means of da'wah. As conveyed in the teachings of Islam, Q.S. An-Nahl verse 97 confirms that whoever does good, both

men and women of faith, then surely, We will give him a good life and We will reward him with a better reward than what they have done.

To maintain ongoing da'wah activities while also supporting family affairs, female activists of Islamic organizations must maintain a work-family balance. On the other hand, CSOs are nonprofit organizations or volunteer-based organizations. This sometimes results in people choosing to be less involved in other activities when organization and family events occur at the same time. However, others face the challenges that exist by trying to balance the organization and family. The struggle for female activists in Islamic organizations in achieving work-family balance is certainly not an easy task.

Work-family balance influences the performance of career women. Research by [Christin et al. \(2021\)](#) shows the direct and significant effect of work-life balance on the performance of career women, and the effect of work-life balance on job burnout, which was moderated by family support. The work-life balance can be attained when work and family synergize and complement each other ([Hassan et al., 2017](#)). The same was conveyed by [Utari \(2020\)](#), who stated that psychologically, women who have a career outside the home can affect the order of marriage and family, and if it is not properly regulated and managed, it could have an impact on marital disharmony. Therefore, families must maintain harmony, understand each other's needs and conditions, and provide mutual support. For couples who are both busy with activities outside the home, it requires understanding between the two so that husband and wife can mutually adapt to the conditions of the family, help each other, and relieve each other. Research by [Nashriyah et al. \(2014\)](#) shows that self-adjustment and family support collectively contribute to career maturity. In this context, the existence of social support from family for female activists in Islamic organizations can assist them in adapting and carrying out public and domestic roles well.

For female activists, social support is part of the support system. The research of [Anggriana et al. \(2015\)](#) reveals that family social support affects dual role conflict. Thus, when family social support increases, dual role conflict decreases. Vice versa, when family social support decreases, dual role conflict increases.

[Welsh et al. \(2021\)](#) revealed that in Slovakia, female business owners who work outside the home and receive family support experience fewer

conflicts. Meanwhile, [Handayani et al. \(2018\)](#) stated that working mothers feel balanced when they are able to pay attention, manage their time and energy, and achieve satisfying results, so that tasks at both work and family are well resolved. [Anwar \(2014\)](#) revealed that the fulfillment of work roles and family roles in a balanced manner should be adjusted according to the existing resources, so that there is a harmonious interaction between the work domain and the family domain.

[Analiansyah \(2017\)](#) revealed that female leaders and activists are a unity that is difficult to separate. They play an active role in bringing about change in society through organizations, political parties, communities, and the local economy. The results of research in Aceh found that the roles of women included leading women's group organizations and building the economy of women's groups. Similarly, [Ismiati \(2016\)](#) stated that women have a strategic role in fighting for themselves, their families, and their communities. The struggle of women activists is carried out through capacity building, strengthening and empowering women, and contributing to development. Women activists in organizations carry out various activities to contribute to the development of organizations and community through different roles. Activities that enable equality between men and women, open opportunities for women's participation or self-realization in society, and care for the improvement of women's welfare.

Thus, women can contribute to the development of their environment not only in the domestic sphere, but also in the public sphere through organizations. [Fathurrohman and Nurdinawati \(2021\)](#) mentioned in their research that the level of activeness of female activists in organizations is related to economic conditions, and the level of activeness of female activists in organizations is also related to the level of satisfaction of their needs in these organizations.

Studies on work-family balance tend to look at it from two sides. First, the influence of work-family balance on career women in the workplace. The research of [Christin et al. \(2021\)](#) revealed that work-life balance directly affects the performance of career women, and the effect of work-family balance on job burnout is moderated by organizational support. Second, factors that influence work-family balance, from [Hanifia and Ratnaningsih's \(2018\)](#) findings that state perceptions of organizational support are correlated with work-family balance. Perceptions of positive organizational support will affect good

work-family balance and vice versa. Perceived organizational support has been shown to contribute to work-family balance. There are other factors that play a role in influencing work-family balance, such as commitment, understanding one's role as a woman, and individual character.

From existing studies, there are still few that pay attention to the role of family support in achieving organizational and family balance for women organizational activists. *Ismiati (2016)* stated that the presence of women activists in building peace can be seen from their involvement in various social and political activities, both in conflict and peaceful conditions. This research focuses on the family support obtained by women activists in Islamic organizations, in order to maintain the balance between the family and the organization. This research was conducted to gain an understanding of "How is situation of family support towards women in Islamic organizations in Yogyakarta with the goal of maintaining the balance of family and organization?". This research is expected to provide an in-depth understanding of efforts in achieving family and organizational balance in women active in Islamic organizations in Yogyakarta.

Method

Phenomenological qualitative research was used in this study. The choice of method was made in accordance with the researcher's aim to reveal the experiences of female activists of Islamic organizations in Yogyakarta who receive support from their family. The phenomenological approach is used by the researcher to reveal the essence of the experiences of the female activists in organizations in achieving family and organizational balance. *Creswell (2013)* mentions phenomenological research as a strategy to identify the essence of human experience about certain phenomena. Through the phenomenological approach, researchers try to understand the meaning of various events experienced by participants from the perspective of the participants. In this study, researchers tried to understand how family support towards female activists of Islamic organizations in Yogyakarta made them remain actively involved in organizations despite having various activities, including their responsibilities as housewives. The experience of running an organization with family support is certainly given meaning by the women who live it. The experiences of these women activists are the focus and essence of this research.

Purposive sampling was used to select participants for this study. Purposive sampling is a non-probability sampling technique that is based on the characteristics possessed by the selected subject with certain considerations or criteria. The number of participants in this study were eight people from Islamic organizations in Yogyakarta with sampling from each organization represented by two people who meet the criteria, which are: 1) women who are active and involved in all activities in the Islamic organizations in Yogyakarta, 2) active in the Islamic organization for at least 1 period or 4 a total of years, with the consideration of having undergone the process in the organization as a whole starting from planning and implementing work programs, as well as reporting at the end of their time, 3) aged 30 years and older, an age where one is emotionally mature enough to be able to share the experiences they had while in the organization.

Before data collection, this research plan was submitted to the Ethics Committee of the Faculty of Medicine, Muhammadiyah University of Surakarta (UMS) for approval. The steps taken by the researcher to obtain research participants are namely: (1) Searching for information related to potential participants who meet the requirements to be research participants; (2) Contacting potential participants personally to inform them about the research to be conducted; (3) Meeting with potential participants for interviews and asking about their willingness to participate in this study; 4) Interviews with participants via zoom meeting (due to the conditions at the time, during the Covid-19 pandemic) and/or direct face-to-face meetings. The demographics of the participants in this study are described in *table 1*.

Researchers used data collection instruments in the form of semi-structured interviews to obtain in-depth data about the participants' experiences. In the process of conducting the interviews, the researchers used interview guidelines with key questions that were open-ended. The questions asked about: a) motivations and experiences of being an activist in Islamic organizations; b) family reactions and support towards volunteering in organizations; c) how they managed time between organizational and family activities; d) conflicts related to organizational and family affairs and how they resolved them.

The interview process was carried out in two ways, firstly through direct face-to-face interviews, and secondly through online Zoom meetings, as interviews were delayed by the

participants being affected by Covid-19. The interview process was recorded with a digital recorder with the consent of the participants. The researchers also took field notes during the data collection process. The interview process was conducted directly at the location of 1 (one) participant and online interviews with 7 (seven) participants. The interview data collection was carried out in one session, with a time span of 90 to 140 minutes.

This research data was analyzed using Interpretative Phenomenological Analysis (IPA). The research data obtained from the interviews was analyzed in accordance with the stages of analysis described by Kahija (2017), namely (1) reading the transcript several times; (2) making preliminary notes by commenting on the meaning of the informant's statement using a color mark; the comments made by this researcher are exploratory comments; (3) making emergent themes, the themes are made by the researcher as a form of condensing previous comments; (4) grouping emergent themes into larger themes called superordinate themes. In addition, the researcher organized all superordinate themes based on the same patterns, which are then referred to as parent themes. Themes that appeared in only one of the participants were placed in a special theme according to psychological values conveyed and similarities based on the theme. Then, they were analyzed based on descriptive meaning and interpretive meaning.

Results

The interview data was processed through the process of description coding and thematic analysis as listed in table 2.

Table 1
Demographic Data of Research Participants

No	Subject	Position in the Islamic organization	Occupation
1	EN	Education sector	Teacher
2	HK	Social and Education sector	Library staff at an elementary school
3	KH	Head	Self-employed
4	AZH	Secretary	Lecturer
5	Z	Head	Self-employed
6	JS	Secretary	Headmaster
7	LM	Head	Housewife
8	FM	Secretary	Lecturer

Table 2
Sub-themes and Emerging Themes in the Research data

Theme	Sub-theme
Helpful Behavior	1. Motivation to help.
	2. Having the mentality of giving rather than receiving.
	3. Appreciation of members.
Religiousness	1. Practicing the values of the Qur'an in doing <i>amar ma'ruf nahi munkar</i> .
	2. Identifying themselves as someone beneficial to others.
	3. Feeling that there are blessings in servicing the organization.
Family Support	1. A mutual commitment and understanding between husband and wife.
	2. Sharing both household and work roles in a flexible way.
	3. Having the same understanding and commitment to do <i>mamar ma'ruf nahi munkar</i> in the organization.
	4. Receiving support from parents.

Helpful Behaviour

Motivation to help

The motivation to help is an action that can help to achieve a specific goal. Helpful behavior has a positive impact that benefits others. The motivation to help someone can vary, it could be to help them when facing difficulties, challenges, and more. In this context, the participants' motivation was to help people around them who felt they needed help at that time, as follows:

awalnya e ya bantu-bantu aja kok kasihan ya ibu-ibu udah pada sepuh harus buat ini buat laporan buat ini dan sebagainya, saya merasa kok kasihan ini ada ibu saya waktu itu di bendahara ranting. (S1/Z/35)

At first, I just helped, feeling sorry for my elderly mother who still had to make reports, do this and that, and so on, I felt sorry for my mother who at that time was branch treasurer. (S1/Z/35).

Having the mentality of giving rather than receiving

Other than having the motivation to help, participants also have the mentality of giving. Results from the study show that participants are

more used to giving rather than receiving. At every organization event, the participants have the habit of giving help to others. The help they give isn't only materialistic, but also help in the form of thoughts, ideas, and energy:

merasa ibu-ibu di Aisyiyah atau kita di NA (Nasyiatul Aisyiyah) itu biasa memberi tidak ingin mendapatkan. Saya melihatnya ini inspirasi yang luar biasa dari ibu-ibu. Jadi mang misal, kita ngadain kegiatan kita malah banyak memberi. Jadi mental ataupun motivasi dari ibu-ibu memberikan apa yang dia punya baik pikiran, tenaga untuk orang lain (S2/EN/540-545).

I feel that the women in Aisyiyah or us in NA (Nasyiatul Aisyiyah) are used to giving, not wanting to just receive. I see this as an extraordinary inspiration from the women. So for example, even when we hold activities we give a lot. So, the mentality or motivation of mothers is to give what they have, whether it's their thoughts, or energy for others." (S2/EN/540-545).

Appreciation of others

Appreciation is an attitude of respect towards others. Appreciation is a form of care and empathy towards someone for their performance or work results, and a means of showing appreciation to others and oneself. In organizations, appreciating members is important because it can affect one's spirit. The female participants of Islamic organization activists were seen giving appreciation to members of the organization:

misal gini oh ini kok ada hadiah dari siapa gitu ya hanya 10 e atau hanya 15 ya tentu yang kita kasih hanya yang aktif gitu lho mba tentu itu sih tidak sebenarnya ini di kemudian ini dibunyikan sebagai reward atau apresiasi (S7/LM/650).

For example, if we receive gifts from someone but there are only 10 or 15, we give them to those who are active and it can be said to be a form of reward or appreciation. (S7/LM/650).

Religiousness

Practicing the values of the Qur'an in doing amar ma'ruf nahi munkar

Results showed that the female activists of Islamic organizations were able to practice the Qur'an based value of "amar ma'ruf nahi munkar". Participants understand that the concept of *amar ma'ruf nahi munkar* in the Qur'an is God's

command that must be done. Participants believe that as humans, we need to help each other. If someone helps others then Allah will reward them for what they do:

jadi memang dalam Firman Allah dalam itu memang benar-bener kadang menjadi ini ya.. Al-qur'an surat Muhammad ayat 7 itu, itu, itu bener-bener ini kadang saya saya yang. Siapa yang menolong agama Allah itu, Allah akan menolong dia dan meneguhkan kedudukannya. Ini yang janji Allah ya kalau kita memang niatnya memang eee baik dan memang kebenaran sesuai dengan kita perintah Allah untuk beramar makruf nahi munkar. (S2/EN/470).

Indeed, the Word of Allah is sometimes like this ... Al-Qur'an Surah Muhammad verse 7, from that, that's really what I sometimes do. Whoever helps the religion of Allah, Allah will help him and establish his position. This is what Allah promises, yes, if we really have good intentions and our truth is in accordance with our orders from Allah to do good and forbid evil. (S2/EN/470).

Identifying themselves as someone beneficial to others

Participants also have an understanding of how to practice social values from the Qur'an, by interpreting themselves as useful, in the sense that participants are happy when they have done something for others. For them, organizing can provide and help others through various activities, making them feel that their existence can benefit others, even when others do good for them for the goodness from Allah:

Manfaat bagi orang lain dan juga yang eee apaya sama mungkin kalau kita berada dalam aktifitas kebaikan itu ya Allah akan membantu kita meskipun bukan urusan kita (S2/EN/480).

Through being benefitting for others and also participating in activities of goodness, Allah will help us even if it is not our business. (S2/EN/480).

Feeling that there are blessings in servicing the organization

When doing activities in the organization, the women are also doing good deeds for the community. By doing khitmat in the organization, participants can add to their insight, expand relationships and networks, form a better mindset, improve communication skills, be able to face challenges, and they even feel that by doing

khitmat in the organization, they receive blessings:

saya itu karna melihat dalam berkhitmat itu berkah gitu mba, itu yang membuat apa merasa hidup itu kok berkah dengan berkhitmat dengan melayani dengan bekerja sosial nah itu yang kemudian membuat saya tidak berhenti karan sudah merasakan berkahnya gitu ya. (S1/KH/510-515).

I did it because I saw that it's a blessing to practice being khitmat, that's what made me feel that my life was really blessed, practicing khitmat through serving and working socially, which then made me continue because I felt the blessings. (S1/KH/510-515).

Family Support

A mutual commitment and understanding between husband and wife

Another form of support obtained by participants is the commitment and understanding between wife and husband. It has the same commitment and shares similarities with being active in the organization. With the same background of being active in the organization, it is easier for participants to respond and adapt to various activities that they do because they understand each other, which helps to maintain good cooperation when carrying out their duties and activities. Cooperation must be accomplished in order to strengthen and relieve each other. The existence of alignment between partners can make it easier for participants to determine their vision of family life, as done by participant KH.

Kebetulan suami saya juga orang yang punya basic organisasi jadi dua-duanya ya sama gitu visinya. (S1/KH/1670)

My husband is also active in organizations, so we both have similar visions. (S1/KH/1670)

The participants have in common that they are both active in organizations, so it is easy for both of them to create a vision of their family together. Families that have the same vision will certainly adapt more easily to each other in carrying out their roles and functions in the family, so that the work-family balance can be carried out properly. The same thing was experienced by participant Z, whose husband's family were also active in organizations.

Kebetulan kan dari pihak suami juga hampir semuanya terjun di 'Aisyiyah jadi adiknya

ketua 'Aisyiyah cabang terus ketua 'Aisyiyah ranting ada di Majelis. (S5/Z/15)

Almost all of my husband's family are also active in 'Aisyiyah, his younger sibling is an 'Aisyiyah branch head and the 'Aisyiyah Assembly head. (S5/Z/15)

The existence of a common vision helps to make it easier for husbands and wives to make commitments and agreements in carrying out their respective activities. Even with the presence of commitments made by the women activists from before their marriage until after marriage, they can still be active in the organization. The participants feel happy even though they are married and have children, and can also still be active in the organization. Because for them, family and organization are both important things in their life. When a participant has a child, she and her husband are committed to sharing the role of accompanying the child at home so that the child remains under the care and supervision of the husband, and the wife can fulfill her duties in the organization. The husband does not object to the division of tasks and responsibilities for housework because of their previous commitment.

Kesepakatan kita gitu, tetapi kita ini punya kesepakatan gini kalau saya aktif pada saat itu ya saat anak-anak masih kecil, suami saya yang di rumah kalau pilihannya suami saya yang nggak aktif berarti harus saya yang aktif. (S6/Z/20)

We have this agreement that if I am active at that time, when the children are young, my husband is at home, and if the choice is that my husband is not active, it means that I am the one active. (S6/Z/20)

The existence of a shared commitment is in line with the results of Riffay's (2019) research that states that work-life balance has a positive impact on organizational commitment.

Sharing both household and work roles in a flexible way

Participants said that their families, especially their husbands, are willing to share roles in household affairs, including taking care of their children and other matters. In this context, role sharing is essential to achieving work-family balance. In this context, sharing roles in caring for children, cooking, and providing for children's needs at home. The division of roles among family members can create a sense of comfort and care, and can even facilitate each other's activities, especially for housewives who have a dual role of

working and operating the organization. Each family member can adapt to the other and divide time according to their respective needs and activities, both in domestic affairs and in work outside the home or organization. Besides being active in the organization, the participants also work as teachers, lecturers, private employees, and others, so the division of roles is beneficial for them in fulfilling their duties both at home and in the organization.

Ada pembagian waktu ya semuanya berjalan ini aja berjalan apa nggih berjalan gitu saja artinya kan ini harus e harus menyelesaikan. (S6/Z/20)

There's a division of time, yes, everything just goes on and on, so it just means you have to finish it. (S6/Z/20)

Husbands who are willing to share household roles with their wife give a positive impact by lessening their wife's workload, so that she can carry out organizational tasks well and without stress.

Saya dahulu mempunyai anak kecil gitu, suami saya juga e sangat mendukung gitu jadi anak saya tinggalkan suami dan kalau waktunya menyusui anak saya juga diantar ke tempat saya ee waktu itu ada workshop gitu ya mba di hotel X, jadi saya inget sekali waktu anak masih kecil menyusui, suami saya manganter anak saya ke hotel gitu ya memang dukungan keluarga penuh dan saya jadi sangat enjoy berorganisasi. (S8/FM/255)

When my child was still young, my husband fully supported me and so I would leave our child with him, and if I had a workshop at a certain hotel but it was time for my baby to feed, he would drive to me and make it easier for me, so yes I had full familial support which allowed me to really enjoy being active in the organization. (S8/FM/255)

Feeling comfortable in carrying out activities is a strength for participants when doing things, and this strength can provide its own positive energy for female activists to spread motivation in carrying out their activities. The feeling of comfort in running an organization makes participants feel happy. There is research that states that there is a positive relationship between social support and happiness (Harijanto & Setiawan, 2017). For the participants, the support of their husbands has a great impact on women activists in performing their roles in the organization. Without the support

of their husbands, women or wives cannot carry out their activities well at home or outside the home. This condition makes participants and husbands share roles in the family so that homework and organizations can run in balance.

Having the same understanding and commitment to do amar ma'ruf nahi munkar in the organization

The results of interviews with participants show that participants have similarities with their husbands in terms of being active in organizations. The similarity of being active in organizational activities makes the participants feel that it is easy to adapt and behave. According to organization activists, it is important to have the same or relevant vision in order to easily adapt and support each other. For example, the same vision in doing good and social activities. Couples who are both active in organizations will be more adaptable and understand the situation and conditions of their partner when partaking in organizational activities. This kind of understanding is very necessary for the participants because with a good understanding from their husbands, the activists will be better able to adapt to the situation both in the family and in the workfield or organizations. Communication is also important because both must understand each other's activities. If there are activities that coincide with household tasks, the participants make an agreement with their husbands so that both can fulfill their respective roles and functions both in the family and in organizations and work.

Alhamdulillah mbak kalau di keluarga kami tu tadi karena ada kesepakatan ya nilai-nilai yang sama. Juga kebetulan keluarga suami saya itu juga kebetulan keluarga yang sama gitu. Artinya punya darah khitmat gitu, artinya berjuang gitu. Kebetulan suami saya juga orang yang punya basic organisasi jadi dua-duanya ya sama gitu visinya sama gitu, gak gak susah mbak untuk melalu memiliki kesepakatan-kesepakatan itu nggak susah. (S1/KH/1660)

Alhamdulillah, in our family there was an agreement based on our similar values. It also happens that my husband's family is also the same. It means having khitmat blood, it means to fight. Incidentally, my husband is also a person who is active in organizations so we both have the same vision, it's not difficult to have these agreements. (S1/KH/1660)

Another similarity in *doing amar ma'ruf nahi munkar* is the understanding of the importance of doing good. EN believes that if one can do good to help another, Allah will repay that kindness, so it's important in life to do *amar ma'ruf nahi munkar* (invite to do good and prevent to do evil).

Siapa yang menolong agama Allah itu, Allah akan menolong dia dan meneguhkan kedudukannya. Ini yang janji Allah ya. Kalau kita memang niatnya memang eee baik dan memang kebenaran sesuai dengan kita perintah Allah untuk beramar makruf nahi munkar sebisa kita, semampu kita Inshaa Allah, Allah akan... menolong kita, ya menolong urusan kita, urusan dipermudah. (S1/EN/475)

Whoever helps the religion of Allah, Allah will help him and establish his position. This is what Allah promises. If our intentions are indeed good and indeed our truth is in accordance with Allah's command to do good and forbid evil as much as we can, Inshaallah, Allah will help us with our affairs, our affairs are made easier. (S1/EN/475)

Based on the description of participant HK, a husband's support is very influential on the participants' activities in the organization. Participants receive various forms of support from their husbands, from giving both moral and non-material help to their wives, having a commitment and understanding for each other, having the willingness to share both household and work roles suitably, to similarly being active in the organization.

Receiving support from parents

Parents are also part of the participant's family. Parental support is needed by participants, especially those who have a variety of activities. For women, one of the considerations when wanting to be active in the organization is family, including parents, especially for those participants who live with their parents. Parents are supporters of the success of the activities that women activists do through organizations in Yogyakarta. One form of support from parents to the participants is support in the form of care and attention. Support from parents makes participants happy and strong enough to carry out social activities in organizations, as stated by participant EN:

Kalau dukungan alhamdulillah sejak orang tua saya support gitu lo, sudah terbiasa seperti itu. Alhmsdulillah dapat suami dan ibu saya juga seperti itu. (S2/EN/905)

Alhamdulillah, ever since my parents supported me, I've gotten used to it. Alhamdulillah my husband and my mother are both like that. (S2/EN/905)

Participants who have received support from their parents have their own strength and determination to be active in Islamic organizations. Participants feel happier. The feeling of happiness that the participants feel makes them comfortable in performing their duties both at home and in the organization. The participants feel strong and calm because they have the blessings of their husbands as well as the blessings of their parents. Moreover, parents are a responsibility that must be considered by the participants as it is a responsibility of children to be devoted to their parents.

Another form of support provided by the parents is the education of the participants' children at home. Education or child care is a joint family responsibility. In addition to the biological parents, grandmothers or grandfathers and adults around the children have the responsibility of supervising the children. For women activists of Islamic organizations who have children while performing organizational duties, they need help when their children do not want to be invited to organizational activities. Parents who live with the participants are very influential in helping with child care. Participants felt that their parents were very supportive of participants' organizational activities and willing to help with child care at home. The parents of the participants were very understanding of the participants' conditions, never complained when asked for help, and the parents' attitude was responsive when they saw the conditions of the participants who had to perform their roles in the organization, even without being asked by the participants. Sometimes, when the participants have difficulties in managing time to accompany children at home or to participate in organizational activities, the parents are present to provide solutions for the participants by wanting to take care of the children at home, as experienced by participants EN, Z, HK, and FM.

The topic of support from parents of women in Islamic organizations in Yogyakarta can be assessed from the statement of participant EN:

Oh, iya misal kalau saya tinggal pergi nanti sama fahri nggih. Nah, itu belum pernah ada komplek keluhan. Kadang karena ada yang begini, itu diurus anaknya nggka usah mengurus yang lain. Alhamdulillah ibu saya tidak seperti itu. Mungkin karena jiwanya

sama, yang saya lakukan bagian dari tugas juga amanah, bagian dari amanah yang harus dikerjakan. (S2/EN/910)

Oh, for example when I go out with Fahri, there has never been a complaint. Sometimes, there are cases where the child is taken care of and nothing else. Alhamdulillah, my mother isn't like that. Maybe because we have a similar spirit, and what I do is my duty, something that must be done. (S2/EN/910)

Discussions

The results show that women activists of Islamic organizations being able to play a role at different levels in family, work, and the organization is important because then they can contribute, help people, and spread goodness in the framework of doing *amar ma'ruf nahi munkar*. Participants cannot perform their roles well without the help and support of their families. With strong family support, participants are able to perform their roles in the family and in the organization. The balance between work and family among women activists of Islamic organizations in Yogyakarta can be seen from the family support. Maulina and Budiyo (2021) stated that family is the main scope that teaches a person about the various emotions that can be expressed when the child experiences an event. The support of the family for the women of Islamic organizations in the Special Region of Yogyakarta is the support of husbands and parents, or adults around the house. Family support is necessary for the women activists of Islamic organizations in the Special Region of Yogyakarta. Lack of family support and lack of belief in being able to perform the duties of a housewife along with the problems that arise in life can cause pressure and dissatisfaction. On the other hand, satisfaction with life is critical to support improvement and good changes. Good behavior change is interpreted as having an attitude of religiosity.

Religiousness in this study means understanding and practicing social values in the Qur'an, having a beneficial sense of self, and feeling happy being able to provide service in the organization. The participants' interpretation of the postulates related to doing good and usefulness makes the participants believe that being in an organization can provide benefits to others because they can do various things and solve problems through activities that are educational, preventive, and curative. Participants feel that if they can be useful to others, it means that they can

contribute to the development of both individuals and organizations. This behavior for participants can foster feelings of happiness because they feel happy and fortunate when they can help and be useful to the people around them.

Happiness does not come from materialistic things, but from the blessings of Allah. As they experienced being *khitmat* and doing service or social work, the participants did not stop organizing. Despite having various activities at home and at work, the participants remain active in the organization. This is a form of implementation of religious values.

High religiousness is characterized by a sense of belief in Allah and a deep sense of self. Confidence in Allah can be seen in the belief in Allah's postulates that humans are created to do good and that their existence can benefit others, ideally other humans as social beings. Human beings are essentially created to do good and benefit others. A study conducted by Sukarman (2014) said that as social beings, humans need to interact with other humans. Participants believe that humans need to help each other and do good deeds. Good deeds are a form of *ihsan* behavior of individuals, which means that as ideal social beings, they must not only believe in Allah in life, but also practice or realize their beliefs in the form of their attitudes in living their lives, by applying faith, Islam, and *ihsan* properly. Masrurah (2021) states that a quality person is a person who is able to combine faith, Islam, and *ihsan*. Another thing that shows the high religiousness of the participants is the deep interpretation of the Qur'anic text, such as the understanding of the command to do good as mentioned in the Qur'an surah Al-Imran verse 104, where it's emphasized that every human being should do *amar ma'ruf nahi munkar*.

The role of participants at various levels shows the existence of work-family balance in the families of women activists of Islamic organizations in Yogyakarta. This is due to the support of husbands in carrying out activities in the organization, the existence of common understanding and commitment from husbands in doing *amar ma'ruf nahi munkar* is a form of support as well as a strong motivation for participants to be actively involved in the organization. Purwono (2015) states that the meaning of *al-makruf* is an act that is considered good according to reason and religion, while *al-munkar* is an act that is considered bad according to reason and religion. The commandment of *amar ma'ruf nahi munkar* includes commandments to

do what is required by the Shari'a or what is required for people to do and to refrain from anything that violates the Shari'a, both of which consist of beliefs and actions. Meanwhile, to remove the evil can be done with the tongue, with the heart, and with faith, with the hope that *da'wah amar ma'ruf* and *nahi munkar* become an obligation on the shoulders of every believer, to be alive and never stop. According to Hidayatullah (2020), *amar ma'ruf* should be performed by people who are used to doing it, so that their actions don't create new and even bigger problems. Sabir (2015) revealed that upholding *amar ma'ruf* and *nahi munkar* certainly requires struggle and sacrifices, both material and non-material, when being carried out. The results of the study showed that there were sacrifices made by the participants, both material and non-material, even without expecting rewards.

Other support from husbands comes in the form of willingness to share the role of housework including in caring for children, providing guidance support, contributing ideas and thoughts related to organizational activities, and the existence of a common vision and commitment in sharing tasks and roles. Husband's support in taking care of children at home when the participants carry out their duties in the organization is a form of strong support which makes the participants calmer in carrying out their duties in the organization. The existence of husband's support shows the father's involvement in childcare. Based on the findings of Putri and Lestari (2015), Javanese married couples share roles with their partners in decision making, financial management, and childcare. In relation to childcare involving fathers, Aryanti (2017) in his research stated that fathers who optimally perform their parenting roles have a great impact on child development. Wijayanti and Fauziah (2020) confirmed that 88% of the research participants stated that childcare is a joint task between father and mother. This is related to the statement of Soeharto et al. (2021) that husband's social support is a form of support provided by the husband to his wife in the form of advice, encouragement, inviting communication, understanding the wife's activities, entertaining, helping with household chores, and being involved in caring for children.

The involvement of fathers in childcare is evidence of good cooperation between husbands, wives, and family members. The findings of Julian et al. (2018) revealed that the existence of work-family balance is possible because they have a

flexible work schedule, understand the meaning of work, understand the meaning of family, and receive the help of family. As stated by Husniyati (2021), the duties and responsibilities of a wife or a woman are split into two roles, domestic and public, and both can be accomplished properly because of the support of the parties involved, especially the support of the husband. The findings of Dahyu et al. (2022) reinforce the role of spousal support in subjective well-being. Good spousal support will make individuals feel subjective well-being, and vice versa, when spousal support is minimal, subjective well-being will also be low.

Another type of support that the women activists of organizations in Yogyakarta receive is the support of parents. Parents want to help supervise and take care of children at home to ease the participant's duties as a mother, so the supervision and care of the child continues, only the role is replaced by their parents, while participants can still learn about their children's behavior at home through their parents. Kurniawan and Yusuf (2021) found in their research that self-control and parental social support contribute to family success. With the help of their mothers, female activists of Islamic organizations can perform their role in the organization well without abandoning their domestic and motherly duties due to the support of their family. The results of Azni and Suci's (2017) research indicate that there is a negative relationship between social support and maternal parenting stress, which means that the higher the social support received by the mother, the lower the intensity of parenting stress felt by the mother. Fajriyati et al. (2022) confirmed in their research that mothers try to minimize conflict and achieve work-family balance by getting help from close people such as husbands or other family members, establishing active communication with caregivers, organizing work and family matters, managing emotions and thinking positively, children becoming their medicine to being tired after work, and being patient with their children.

On the other hand, Ifdhil (2018) states that when families are unable to carry out their responsibilities, they experience problems that undermine family cohesion and may result in domestic violence. These conditions tend to lead to various complexities of mental health problems in the family, which affect the development of children. In addition, mental illness tends to cause various problems in the family environment, such as infidelity, divorce, and poor relationships

between children and their parents. **Mayangsari and Amalia (2018)** assert that the factors that affect the inability of individuals to achieve work-life balance are: professionalism, responsibility, and feelings of changeability, whereas in the family it includes paying less attention to children, at work it includes having goals to be achieved and work-focused attitudes, which causes stress and conflict at home.

Another way in which parents help is by providing understanding and examples of sharing and compassion in the home. The participants felt that their hearts were moved and encouraged to do a variety of useful things. There is inner satisfaction in their life values when they have done something for the Ummah, where they can enjoy the process and find their own happiness in the organization.

According to the participants, Islam teaches us to benefit others. Similarly, Allah will help you with good activities, even if it is not a personal matter. As in the word of Allah, if Allah wills, it will happen, and it is stated in the Qur'an, "Whoever helps the religion of Allah, Allah will help him and establish his position". This verse is used as a reference and inspiration for activities in the organization. The participants also believe in their intention to fulfill Allah's command, *amar ma'ruf nahi munkar* (invite to do good and prevent evil). It's even said that there is no end to the struggle for *amar ma'ruf nahi munkar*. The struggle does not stop because of time. One can fight anywhere and anytime in a sustainable way according to one's role in the environment. By organizing, it is possible to do good for many people together.

The female activists of organizations believe that if you do activities alone, the impact is small, but if there are many people, the strength multiplies. Da'wah cannot be done alone; it must be done with others. Sometimes, even substituting for friends' tasks makes them happy to be doing good and fosters a high social spirit. Believing that if you do something, one day it will come back to you. There is a great sense of responsibility and personal burden to continue doing something good and beneficial for people, so they are consistent and committed to the good of people.

Female activists believe that if they serve the people, they will be blessed. For this reason, the participants always strive to carry out social activities because they believe that they have received networking success due to blessings from national and international organizational networks. The success is due to the blessing of

caring for people. In addition, female activists have received inspiration and guidance to give or share with others, such as providing material or non-material assistance without expecting anything in return.

Therefore, in order to achieve work-life balance, the female activists of the Islamic organizations in Yogyakarta need the support of their families in fulfilling their various roles both at home and in their organizations and workplaces. **Hanifia and Ratnaningsih (2018)** stated that there is a significant positive relationship between perceived organizational support and work-family balance. The more positive the perception of organizational support, the higher the work-family balance and vice versa.

The limitations of this study are in the data collection techniques, which only used interviews and documentation without making observations. In addition, the participants involved were still limited to women who were active as organizational leaders. Therefore, future researchers can conduct research in different organizational contexts and uncover data not only from organizational activists but also from their spouses.

Conclusion

Women activists of Islamic organizations can play a role at various levels of both family and organization. These roles can be seen through the acts of helping people, appreciating others, spreading goodness in the context of doing *amar ma'ruf nahi munkar* and khitmat, and spreading benefits for the Ummah. These roles can be realized because there is support from the family, through the existence of a similar commitment and understanding between husband and wife, sharing roles in the family, and having a common understanding and commitment in doing *ma'ruf nahi munkar* in the organization. The support of parents who are supportive of the participants in being active in the organization also has an impact on the role of women activists who are able to perform a good role in the organization. For the participants, the organization is part of preaching *amar ma'ruf nahi munkar*. Through the organization, participants feel that they can bring benefits to many people. Nevertheless, participants strive to balance domestic and organizational tasks so that both can be done well, including their parental responsibilities at home. Thus, family support contributes to balancing family and organizational roles.

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