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Reconstructing Family Household Duties Based On Equality In Facing The Digital Technology Era

Ahdar¹, Musyarif², Ayuntyah Eka Wardan³, Moh. Zulkarnaen⁴, Muh. Ilham Jaya⁵

^{1,2,3,5} Institut Agama Islam Negeri Parepare, Indonesia

⁴ Universitas Negeri Yogyakarta, Indonesia

Email: ahdar@iainpare.ac.id, musyarif@gmail.com, ayuntyahw17@iainpare.ac.id,
mohzulkarnaen.2024@student.uny.ac.id, muh.ilhamjaya@iainpare.ac.id

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ABSTRACT

This study aims to analyze the reconstruction of household duties based on equality in facing the digital technology era. It employed a descriptive qualitative method with a phenomenological approach in Parepare City. The informants consisted of 13 participants, including three mothers/wives, two fathers/husbands, three children, and five women activists, PKK members, and community empowerment actors. Data were collected through in-depth interviews, observation, and documentation, and were analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing or verification. The findings show that the division of household duties remains unequal because women continue to be the main actors responsible for domestic work, childcare, family needs management, and children's digital supervision. Digital technology supports family life through communication, financial management, education, online shopping, and online business. However, it also creates new burdens, including digital demands, reduced face-to-face interaction, and increasing dependence on gadgets. Husbands' and children's involvement has begun to appear, but it remains limited and is often understood as assistance rather than shared responsibility. This study concludes that reconstructing household duties requires husband-wife partnership, equal involvement of children, family digital literacy, and community-based social support.

ABSTRAK

Penelitian ini bertujuan menganalisis rekonstruksi tugas rumah tangga berbasis kesetaraan dalam menghadapi era teknologi digital. Penelitian menggunakan metode kualitatif deskriptif dengan pendekatan fenomenologis di Kota Parepare. Informan penelitian terdiri atas 13 orang, yaitu tiga ibu/istri, dua ayah/suami, tiga anak, serta lima aktivis perempuan, pengurus PKK, dan pegiat pemberdayaan masyarakat. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa pembagian tugas rumah tangga masih belum sepenuhnya setara karena perempuan tetap menjadi penanggung jawab utama pekerjaan domestik, pengasuhan, pengelolaan kebutuhan keluarga, dan pengawasan aktivitas digital anak. Teknologi digital membantu keluarga dalam komunikasi, keuangan, pendidikan, belanja, dan usaha online, tetapi juga menciptakan beban baru berupa tuntutan digital, berkurangnya interaksi langsung, dan meningkatnya ketergantungan pada gawai. Keterlibatan suami dan anak mulai terlihat, tetapi masih bersifat terbatas dan sering dipahami sebagai bantuan, bukan tanggung jawab bersama. Penelitian ini menyimpulkan bahwa rekonstruksi tugas rumah tangga perlu diarahkan pada kemitraan suami-istri, pelibatan anak secara setara, literasi digital keluarga, dan dukungan sosial berbasis komunitas.

PRELIMINARY

Advances in digital technology have had a significant impact on various aspects of human life, including in the family context. As the smallest social unit, the family plays an important role in creating social harmony and forming the foundation of civilization. (Nur Fitriya Eka Nanda, 2023) However, changes due to information technology have shifted the patterns of relationships, behavior, and lifestyles of family members. This transformation presents both opportunities and challenges for families in carrying out their social functions. (Mamat Rahmatullah, 2024)

Digital technology, on the one hand, offers convenience and efficiency in managing household tasks, children's education, and communication. However, on the other hand, technology can also trigger imbalances in the division of family roles, especially between men and women. Traditional norms that often impose household duties entirely on women need to be reviewed to reflect the principle of gender equality. This is important to avoid injustice and improve the quality of family relationships.

The family, while being the smallest unit in the social structure, serves as the cornerstone of human society and plays a crucial role in maintaining stability and driving progress (Tabbarah, 1993). This highlights the family's essential role within the social system. A strong and well-functioning family contributes to social harmony, whereas a dysfunctional one can lead to societal discord.

The rapid development of information technology has brought about significant external changes that impact family life, including its values, expectations, and ethical standards. Modern families are increasingly open to and actively engaged with digital technologies (Tsabitah Ulayya et al., 2024). Ideally, these technologies should be harnessed to promote positive values within the family, supporting areas such as education, knowledge, faith-based activities, and more (Meiny Wagiu et al., 2022). In this context, digital tools should not undermine family ethics but rather enhance them. Humanity now lives within an information technology ecosystem.

The sophistication of technology has transformed human behavior by emphasizing efficiency, productivity, precision, and emotional fulfillment. These advancements have led to both a wide-reaching and deep-seated impact (Rohendi & Shamsu, 2023). The wide-reaching aspect relates to the growing reliance on digital tools across all areas of life, replacing traditional, human-centered methods. Meanwhile, the deep-seated nature of this change reflects a shift in how people perceive life, shaping their attitudes and behavioral norms.

Sociologically, digital technology offers a new culture in terms of communication, social interaction, and socialization. As a result, humans have cyberspace as a new platform for their existence, and the impact on information technology of artificial space facilities (cyberspace) has 3 levels. First, individuals have fundamentally changed their understanding of self and identity. Second, the inter-individual level has created social relationships that are interdependent and connected. Third, the community level has created a collectivity model of social life in imaginary space, not in visible territory (Amir: 2012).

Information technology has facilitated the emergence of more inclusive social spaces for women by promoting tolerant perspectives, moderation, social equality, and positive community engagement (Pratiwi et al., 2023a). Consequently, women now access forms of social education through digital platforms, as reflected in their growing awareness of humanist values that serve as the foundation for social participation.

The expansion of these open spaces allows women to express their abilities and realize their full potential, thereby enhancing their competencies. Technological advancements, particularly the internet, have led to a shift in priorities where skills are valued over gender (Umar, 2001). As a result, women are increasingly free from the gendered constraints historically associated with public roles, gaining broader social acceptance and legal acknowledgment of their rights based on principles of equality and justice.

Nevertheless, technology also presents adverse effects, functioning as a medium for the exploitation, violence, commodification, and sexualization of women (Fatur et al., 2024). This duality underscores the cultural dilemma women face in the digital age. The current social system lacks sufficient regulatory mechanisms to safeguard women, despite their vital contribution to societal advancement.

An additional dilemma arises when women become overly engaged in public or professional roles, potentially leading to the neglect of domestic and familial responsibilities. Compounding this issue, the complexity of family life itself continues to increase alongside the rapid evolution of digital technology (Aqidatul Izza, 2023). This includes the phenomenon of a lifestyle with a high dependence on network-based technology products. Therefore, family members are sometimes psychologically infected with a strong

personal ego and do not care about the surrounding environment. Furthermore, women's social orientation should be built based on balance, not neglecting the basic duties and responsibilities of the family (Aprilyani et al., 2022).

METHOD

This research uses a descriptive qualitative method that aims to describe and analyze the phenomenon of gender equality-based household task sharing in the face of the digital technology era. The research is field research with a phenomenological approach, (Karuru, 2024) which explores the experiences of individuals or groups in depth. The research was conducted in Parepare City, which was considered relevant because family life in this urban context has increasingly intersected with digital technology, women’s public participation, and changing patterns of domestic responsibility.

The informants in this study were selected purposively based on their direct involvement in family life, household task division, digital technology use, and women’s empowerment activities. The research involved thirteen informants consisting of three mothers or wives, two fathers or husbands, three children, and five women activists, PKK members, or community-based women empowerment actors. The mothers or wives were coded as AR, IN, and R; the fathers or husbands were coded as T and AW; the children were coded as MI, G, and TA; while the women activists and PKK/community empowerment figures were coded as SR, H, AN, Y, and NF. The use of initials was intended to protect the identity and confidentiality of all informants.

Tabel 1. Informants

Category of Informants	Initials	Number of Informants	Information Explored
Mothers/wives	AR, IN, R	3	Experiences in managing household duties, double burden, gender equality, digital technology use, and negotiation of domestic roles
Fathers/husbands	T, AW	2	Understanding of the role of husband and father, involvement in domestic duties, perception of equality, and digital parenting
Children	MI, G, TA	3	Observation of household task division, children’s participation, perception of fairness, and the influence of gadget use in family relations
Women activists/PKK/community empowerment actors	SR, H, AN, Y, NF	5	Social perspectives on women’s double burden, gender equality, community programs, digital literacy, and strategies for equitable family management

The data collected consisted of primary data, in the form of direct interviews and observations of the Parepare community, as well as secondary data, in the form of literature, documents, and related research reports. Data collection techniques included direct observation of household activity patterns, in-depth interviews with family members such as fathers, mothers and children, and documentation that included written documents and supporting photographs.

The data obtained were analyzed using the Miles and Huberman model, (Surahman et al., 2020) which includes three main stages, namely data reduction to simplify and focus relevant information, data presentation in the form of narratives and tables to identify patterns and relationships, and conclusion drawing and verification to ensure the validity of the research results. (Juliansyah Noor, 2014) This method is designed to describe the family dynamics in combining traditional values and technological advances to achieve equality in household tasks.

RESULTS AND DISCUSSION

The findings of this study were obtained through in-depth interviews with thirteen informants consisting of three wives/mothers, two husbands/fathers, three children, and five women activists or PKK/community empowerment actors. The data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing/verification. Through this process, the study identified five major themes: unequal domestic responsibility, women's double burden, the transitional involvement of men in household duties, the ambivalent role of digital technology, and the need for equality-based reconstruction of household duties.

Data Reduction: Main Empirical Themes

At the data reduction stage, interview transcripts were selected, simplified, and categorized based on recurring meanings expressed by the informants. The reduction process showed that the central issue was not merely the existence of household tasks, but the unequal distribution of responsibility, especially the invisible mental and emotional burden experienced by women. The informants repeatedly stated that mothers or wives remain the main actors in domestic management, while fathers, children, and technology play supportive but inconsistent roles.

The first reduced theme concerns the continuing dominance of women in domestic work. AR explained that although her husband and children had begun to help, she still carried the main mental responsibility of managing the household. She stated:

“Pembagian tugas di rumah saya sebenarnya sudah mulai ada, meskipun belum sepenuhnya seimbang. Saya lebih banyak mengatur makanan, belanja dapur, pakaian anak, dan kebutuhan sekolah. Menurut saya sudah ada usaha menuju adil, tetapi secara beban mental, saya masih lebih banyak memikirkan hal-hal kecil yang berkaitan dengan rumah.” (AR, 2025)

A similar experience was expressed by IN, who runs a small online business from home. She emphasized that being at home does not mean having less work:

“Banyak orang mengira usaha online itu ringan karena bisa dilakukan sambil mengurus rumah, padahal justru bercampur semua. Saya bisa sedang memasak sambil membalas pesan pembeli, atau sedang menemani anak belajar sambil mengurus pesanan.” (IN, 2025)

R also described the same condition, particularly in relation to her social activities outside the home. She explained that even when she participated in community activities, domestic responsibilities remained attached to her:

“Saya sering merasa memiliki beban ganda, terutama ketika kegiatan sosial bersamaan dengan kebutuhan rumah yang mendesak. Beban terberat bagi saya bukan hanya pekerjaan fisik, tetapi rasa harus selalu memastikan semua orang dalam keluarga baik-baik saja.” (R, 2025)

The second reduced theme concerns the changing but still limited involvement of men in household duties. T acknowledged that his understanding of fatherhood had changed over time. He no longer viewed the father's role as merely economic:

“Menurut saya, peran suami dan ayah bukan hanya mencari nafkah. Memang mencari nafkah adalah tanggung jawab penting, tetapi keluarga tidak cukup hanya dipenuhi secara ekonomi. Ayah juga harus hadir dalam pengasuhan anak, membantu istri, dan ikut menjaga suasana rumah.” (T, 2025)

AW also stated that men need to move beyond the old assumption that household duties belong to women. However, he admitted that many men are not yet accustomed to domestic work:

“Saya baru sadar bahwa pola seperti itu membuat perempuan mudah lelah. Karena itu, saya mulai berpikir bahwa suami seharusnya tidak hanya meminta dilayani, tetapi juga melayani keluarganya.” (AW, 2025)

The third reduced theme concerns children’s awareness of domestic inequality. The children interviewed were able to identify that mothers were the most burdened figures in the household. MI stated:

“Menurut saya belum sepenuhnya adil, karena ibu masih paling banyak mengerjakan pekerjaan rumah. Yang paling terbebani adalah ibu, karena ibu bukan hanya mengerjakan pekerjaan rumah, tetapi juga mengingat semua kebutuhan keluarga.” (MI, 2025)

G also observed that the mother remained the center of household management:

“Menurut saya yang paling terbebani adalah ibu, karena hampir semua orang bertanya kepada ibu kalau ada barang hilang, makanan belum ada, atau pakaian belum siap. Jadi ibu bukan hanya mengerjakan tugas, tetapi juga menjadi pusat semua urusan rumah.” (G, 2025)

TA gave a more critical reflection by linking household duties to gendered expectations. She stated:

“Saya merasa sebagai anak perempuan sering lebih cepat diminta membantu dibanding saudara laki-laki. Dari situ saya mulai melihat bahwa pembagian tugas dalam keluarga memang masih dipengaruhi oleh pandangan gender.” (TA, 2025)

The fourth reduced theme concerns the role of digital technology. Technology was perceived as both helpful and burdensome. It assists families in communication, financial management, children’s education, and online business, but also creates new pressures, distraction, digital dependency, and emotional distance. NF, as a digital literacy activist, emphasized this dual role:

“Teknologi digital membantu perempuan mengakses informasi, mempercepat komunikasi, mengelola keuangan, berjualan, dan mendampingi pendidikan anak. Namun teknologi juga menciptakan lapisan pekerjaan baru. Perempuan sering menjadi pengelola informasi keluarga.” (NF, 2025)

The fifth reduced theme concerns the need for social reconstruction. Activists and PKK/community actors emphasized that equality in the family requires not only individual awareness but also cultural, educational, and community-based intervention. SR stated:

“Kesetaraan dalam keluarga bukan berarti semua pekerjaan harus dibagi sama persis, tetapi setiap anggota keluarga diakui hak, suara, dan tanggung jawabnya. Perempuan tidak diposisikan sebagai pelayan rumah tangga, tetapi sebagai mitra dalam keluarga.” (SR, 2025)

Data Display: Patterns of Household Duty Reconstruction

The data display stage was conducted by organizing the reduced interview data into thematic categories. The following table presents the main findings from each category of informants.

Tabel 2. Main Findings

Theme	Mothers/Wives	Fathers/Husbands	Children	Activists/PKK/Community Actors
Dominant domestic responsibility	Mothers still manage cooking, laundry, children’s needs, shopping, and emotional care	Fathers recognize that wives carry heavy domestic responsibilities	Children observe mothers as the busiest figures at home	Activists confirm that women remain the main domestic actors
Double burden	Working mothers and socially active mothers experience	Fathers admit that women’s public roles require men’s greater domestic involvement	Children see mothers as tired and overburdened	Activists identify double burden as a structural and cultural issue

	overlapping roles			
Men's involvement	Men help, but often after being asked	Fathers begin to redefine their role beyond earning income	Children expect fathers to be more active without waiting to be asked	Activists recommend father education and community-based campaigns
Role of children	Children are involved, but inconsistently	Fathers agree children should be trained in domestic responsibility	Children admit they often help only after being reminded	Activists recommend equal domestic education for boys and girls
Digital technology	Helps shopping, banking, school communication, and online business, but increases mental load	Helps family finance and communication, but creates distraction	Makes communication easier but reduces face-to-face interaction	Seen as both empowerment tool and new source of digital burden
Equality	Defined as shared responsibility, not necessarily equal division of all tasks	Defined as mutual respect and role adjustment	Defined as fair contribution from all family members	Defined as partnership, recognition, and redistribution of visible and invisible labor

The table shows that the reconstruction of household duties requires three interconnected shifts. First, there must be a shift from “helping the wife” to “shared family responsibility.” Second, there must be a shift from gender-based task allocation to ability- and availability-based task allocation. Third, digital technology must be used not only for efficiency but also for coordination, communication, and fairer distribution of domestic responsibilities.

Unequal Domestic Responsibility and Women's Double Burden

The interviews show that women remain the central actors in domestic management. Although some husbands and children have begun to participate, the responsibility for ensuring that the household functions properly is still largely carried by wives or mothers. This includes visible tasks such as cooking, washing, cleaning, and child care, as well as invisible tasks such as remembering schedules, monitoring school information, managing emotional tensions, and coordinating family needs.

AR described the burden as not only physical but also mental. She stated that even when tasks are distributed, she still becomes the person who remembers and organizes most family needs. IN showed that women who work from home through online business are often misunderstood as having flexible and light responsibilities. In reality, online work merges with domestic work and creates blurred boundaries between household, economic, and caregiving tasks. R added that women who participate in social activities also experience moral pressure, because they often feel guilty when leaving domestic tasks behind.

These findings indicate that the double burden of women is not only experienced by formally employed women, but also by housewives, online entrepreneurs, and socially active mothers. The burden emerges because women's public, economic, and digital roles expand, while domestic expectations remain relatively unchanged.

Transitional Involvement of Fathers in Domestic Duties

The interviews with T and AW show that fathers' involvement in domestic work is increasing, but it remains transitional and selective. Fathers generally participate in tasks such as taking children to school, shopping, repairing household items, disposing of garbage, and managing outdoor tasks. However, routine

domestic work such as cooking, washing, cleaning, and monitoring children's daily needs is still more commonly performed by mothers.

T acknowledged that the father's role must include emotional and caregiving responsibilities. He stated that a family cannot be fulfilled only through economic provision. AW also admitted that traditional family upbringing influenced men's limited participation in domestic work. He noted that many men are not used to cooking, washing, or cleaning because they were not trained to do so from childhood.

This finding reveals that men's involvement is shaped by cultural habits, family upbringing, work routines, and social expectations. The shift toward equality has begun, but it is not yet fully institutionalized within everyday family practices. Fathers still tend to describe their role as "helping," while the study suggests that equality requires a deeper shift toward shared responsibility.

Children's Awareness of Gendered Household Roles

Children's responses show that they are not passive observers of family dynamics. MI, G, and TA were able to identify that mothers carry the heaviest domestic burden. They also recognized that children often participate only when instructed, rather than from consistent awareness. MI admitted that she sometimes needs to be reminded, especially when occupied with school or gadgets. G stated that the mother becomes the center of all household questions and needs. TA gave a more gender-conscious response by noting that daughters are often asked to help earlier and more frequently than sons.

This finding indicates that gendered household roles are reproduced through daily family practices. When daughters are more frequently involved in domestic work than sons, children learn that household duties are feminine responsibilities. Conversely, when sons are equally trained to cook, clean, wash dishes, and care for younger siblings, families can begin to reconstruct domestic responsibility in a more equitable direction.

The children's narratives also show that digital technology influences their participation in household duties. Gadget use often distracts children from helping at home, leading to conflict with mothers. Therefore, the reconstruction of household duties in the digital era must also include digital discipline and shared household routines.

Digital Technology as Support and New Burden

Digital technology was consistently described as having two sides. On the positive side, it supports household management through mobile banking, WhatsApp groups, online shopping, online learning platforms, school applications, digital business, and communication among family members. Mothers use technology to manage school information, family needs, financial transactions, and online businesses. Fathers use technology to manage work, finance, and communication. Children use technology for school tasks, information, and entertainment.

However, the informants also described technology as a source of new pressure. AR stated that all information enters through her phone, making her feel constantly connected to family, school, and work responsibilities. IN explained that online business creates work without clear time boundaries. R stated that digital communication makes the boundaries between household, social, and personal affairs increasingly blurred. NF described this as a new layer of digital labor for women.

Technology also affects emotional interaction within the family. MI, G, and TA observed that family members often sit together physically but remain absorbed in their own screens. Fathers also admitted that gadget use can reduce attention to children and spouses. Thus, technology does not automatically create family efficiency. Without rules and shared awareness, it can increase individualism, reduce direct communication, and intensify women's managerial burden.

Community Perspective on Equality-Based Family Reconstruction

The five activists and PKK/community empowerment informants emphasized that the issue of domestic inequality is not only a private family matter but also a social and cultural issue. SR argued that equality must place women as partners rather than domestic servants. H observed that many community programs still focus on mothers, while fathers are rarely included in family education. AN emphasized that inequality is often normalized, making families unaware that domestic imbalance is a problem. Y highlighted the condition of women entrepreneurs, who are expected to contribute economically while still carrying

domestic responsibilities. NF added that digital responsibility, such as monitoring children's online activity and managing school communication, is often silently transferred to mothers.

H stated:

“Selama ini kegiatan keluarga sering hanya dihadiri ibu-ibu, padahal pembagian tugas rumah tangga juga menyangkut laki-laki. Perlu ada kegiatan yang menghadirkan ayah, misalnya kelas ayah atau pelatihan pengasuhan bersama.” (H, 2025)

AN emphasized the need to change the language used in families:

“Kampanye sosial perlu mengubah narasi dari ‘suami membantu istri’ menjadi ‘suami bertanggung jawab bersama dalam keluarga.’” (AN, 2025)

Y connected equality with women's economic empowerment:

“Tidak realistis jika istri diminta berkontribusi pada ekonomi keluarga, tetapi seluruh pekerjaan rumah tetap menjadi tanggung jawabnya. Pembagian tidak harus sama rata, tetapi harus adil dan disesuaikan dengan beban aktual.” (Y, 2025)

NF added that equality must also include digital responsibility:

“Ayah tidak cukup hanya memberi HP kepada anak, tetapi juga harus ikut mengawasi dan mendampingi penggunaannya.” (NF, 2025)

These findings indicate that equality-based family reconstruction requires support from community institutions such as PKK, schools, majelis taklim, women's groups, digital literacy communities, and premarital education programs. The transformation of household duties cannot rely only on women's endurance or individual negotiation. It requires social education that involves men, women, and children simultaneously.

The narratives of mothers, fathers, children, and activists showed consistent patterns. First, domestic responsibility remains largely centered on women. Second, men's involvement has begun to increase but is still often partial, situational, and framed as assistance. Third, children are aware of domestic inequality but require consistent guidance and equal task distribution. Fourth, digital technology supports household efficiency but also produces new forms of mental, emotional, and digital labor, especially for women. Fifth, equality-based household reconstruction requires cultural reinterpretation, family communication, digital literacy, and community support.

The verified findings show that reconstructing household duties in the digital era should not be understood simply as dividing chores. It involves changing the family's basic perception of responsibility. Household work must be recognized as collective work, not women's natural obligation. Fathers need to move from passive assistance to active responsibility. Children need to be trained in domestic responsibility without gender bias. Technology needs to be used as a tool for coordination, education, and family management, rather than as a source of distraction and individualism.

Based on the data, the reconstruction of family household duties can be formulated through four practical principles: partnership between husband and wife, equal domestic education for children, wise use of digital technology, and community-based support for family equality. These principles form the empirical basis for developing a more inclusive, adaptive, and equitable family system in the digital technology era.

The results show that digital technology has a significant impact on family dynamics, especially in the division of household tasks, communication patterns, and task management. (Nur Fitriya Eka Nanda, 2023) On the positive side, digital technology facilitates the efficiency of household tasks through time management applications, smart household devices, and online learning platforms for children. (Rofa'i Simorangkir, 2021) However, on the other hand, technology also brings new challenges, such as increased individualism, dependence on cyberspace, and reduced emotional interaction between family members. These changes affect family harmony and the overall functioning of the household.

Advances in digital technology have changed patterns of family life, particularly in the division of household tasks and gender roles. While digitization increases efficiency in household management, (Kyalo, 2024) gender inequality remains a challenge, with women still facing a double burden due to traditional norms that have not fully changed. (Villegas, 2012) These disparities impact on the psychosocial well-being of families as well as the effectiveness of childcare in an increasingly digitized environment.

Previous research has discussed changes in domestic roles due to technology, but there is a lack of studies that offer solutions based on the reconstruction of household roles with an equality approach. (Aagaard, 2023) This study offers an integrative model that combines traditional values with the use of digital technology to build a family system that is more inclusive and adaptive to social change.

Practically, the results of this study provide concrete strategies in distributing household duties more fairly, increasing men's involvement in the domestic sphere, and optimizing technology to support family welfare. (Cheerie Tan, 2021) Academically, this research enriches the discourse on reconstructing family roles in the digital era and opens space for further exploration of the long-term impact of technology integration in shaping family interaction patterns. (Rani et al., 2022) Future research directions can explore the effectiveness of gender equality-based policies in families or examine more specific models of technology application in supporting a more equitable distribution of domestic roles.

Digital technology has two complementary sides. Positive impacts include efficiency in household tasks, ease of communication, and opportunities for increased competence for family members. (Aqidatul Izza, 2023) For example, it is now easier for women to manage household chores while having a career due to technologies such as financial management apps and smart household devices. (Anitasari Intan Saputri et al., 2024) However, technology also increases the risk of dependency, reduces the quality of relationships between family members, and exacerbates the double burden that women often face.

Reconstructing family household duties based on equality requires structural and cultural changes that involve all family members. (Cheerie Tan, 2021) Collaboration between husband and wife is key in creating a fair and equitable division of tasks. Husbands are expected to be more active in domestic tasks, so that the burden is not only placed on the wife. (Islam et al., 2024) This approach must be supported by humanistic values that emphasize justice, togetherness, and respect for each other's roles. (Aprilyani et al., 2022)

In this context, digital technology can be utilized to support efficient task sharing. For example, family planning apps and smart devices can help organize work schedules, children's education and household responsibilities. In addition, digital-based education can provide a deeper understanding of the importance of gender equality in the family. (Dwina Luthfia & Chodijah, 2021)

This research also reveals that traditional norms that impose domestic responsibilities entirely on women still dominate, despite signs of a shift towards gender equality. (Meiny Wagiu et al., 2022) Technology has opened up opportunities for women to play a greater role in the social sphere, but this often leads to a "double burden" for women who have to manage household and professional responsibilities simultaneously. Therefore, the reconstruction of equality-based household duties is an urgent need to create a more equitable division of responsibilities within the family. (Rohendi & Shamsu, 2023)

Collaboration between husband and wife is key in managing household tasks. (Libra, 2017) Partnership-based relationships produce better outcomes than authoritative or discriminatory relationship patterns. (Riad et al., 2022) Active involvement of husbands in household tasks can improve family harmony, support childcare, and reduce psychological burden on wives. This reconstruction should be based on humanistic values that emphasize equality, justice and mutual support between family members.

The discussion of this research confirms that the reconstruction of family household duties requires a combination of traditional values with technological advances. Adjustments to structural aspects, norms and parenting patterns are needed so that families can face dynamic social changes. Technology must be used wisely to increase efficiency in household management without sacrificing emotional interaction and harmony between family members. With this approach, the family not only becomes a social unit that is adaptive to the times, but is also able to make a positive contribution to the formation of a more just and civilized society.

CONCLUSION

This study finds that the reconstruction of household task division based on equality in families in the digital era faces significant challenges. While digital technology facilitates many aspects of family life, such as communication, children's education, and financial management, the distribution of domestic duties remains unequal, with women shouldering the majority of the burden. Women, particularly mothers, are not only responsible for household chores but also for managing family needs, children's schedules, and even running online businesses. This double burden becomes more pronounced as technology also introduces new demands, such as monitoring family members' digital activities and managing online businesses.

Men's involvement in domestic tasks is still limited to certain chores and is often viewed as "helping" their wives, rather than sharing the responsibility equally. The findings show that while there is an increasing

awareness among husbands that they should be more involved in parenting and domestic work, equality in family roles has not yet been fully realized. Children, particularly daughters, are also often more involved in household chores, which contributes to the reproduction of gender roles within the family. Technology, although it can streamline household tasks, creates new challenges in managing time and relationships within the family.

Reconstructing household tasks based on equality requires a shift in family perspectives on role distribution. Husbands and children need to be more actively engaged in sharing domestic responsibilities, while technology should be used to facilitate coordination and communication, rather than adding to the mental load of the family, especially women. Therefore, it is essential for families to establish a more equitable division of labor, involving all family members in discussing and implementing shared responsibilities, both in household chores and digital management. Community programs, family education, and digital literacy are key steps toward creating a more equitable family structure in the digital age.

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