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Negotiating Women's Multiburden as "Remote Workers" through Feminism Perspectives in Domestic Life

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Abstract: *Remote work is often promoted as a flexible arrangement that provides more flexibility to allow women to manage their paid employment and domestic duties, previous research has neglected the way this flexibility creates burdens and affects the construction of the gender identity of women. This study explores women's experience of their double identity as remote workers and how they negotiate their gender identity in a family setting. In order to address the research question, this research takes a qualitative research design that uses interviews with five purposely chosen respondents consisting of married women, mothers, and childless women who have worked remotely for at least a year. The findings show that remote work does not reduce women's burden; instead, it intensifies it by blurring the boundaries between professional and domestic spheres, leading to increased time pressure and emotional strain. Women negotiate their gender identities through everyday strategies such as time management, emotional regulation, and reliance on spousal and family support. This research contributes to a critical understanding of gender and remote work by challenging the dominant assumption that flexibility leads to women's empowerment. Instead, it shows how telecommuting can be a vehicle for perpetuating gender inequalities whereby flexibility aggravates the multiple burdens of women from negotiating both the domestic and work aspects. Using Judith Butler's notion of gender performativity, this study exposes how these gender inequalities persist through everyday practices.*

Keywords: Women's Multiburden; Remote Workers; Gender Identity Negotiation; Gender Performativity

A. INTRODUCTION

The trend of remote work has gained increasing attention due to its flexibility and the possibility of working from anywhere, particularly following the COVID-19 pandemic. The Kompas.id article reports that Indonesian workers who prefer to work remotely increased from 55% in 2020 to 71% in 2023. FlexJobs revealed that 68% of women prefer to work remotely, while 57% of men share the same preference. Remote work creates a perception that it enables women to maintain their economic participation while they handle their home duties.

Remote work does not provide any advantages for decreasing the domestic responsibilities that women need to handle. The pandemic imposed new childcare and household duties on women who worked from home, which resulted in what people refer to as a double burden. Although remote work establishes itself as a flexible option, workers find themselves trapped because it takes away their capacity to separate their professional duties from their personal obligations, which creates additional demands on their time and emotional resources and their work responsibilities. Women are expected to simultaneously fulfill professional obligations while remaining primarily responsible for household management and childcare. For example, the role of parenting children and families is identical to the role of women, requiring them to take on the role and responsibility to accompany children when learning remotely (Savitri & Sigiro, 2021). It is undeniable that this can happen after the pandemic, in the morning, women in the household, as wives must prepare from the morning all household needs, children, cooking, and others related to domestic roles.

Women who work remotely often face challenges in balancing professional and domestic roles. Studies conducted by Riwinda & Perdhana (2022) revealed that female workers experience dual roles due to social stigma, difficulty allocating time between work and family time, and negative impacts on work performance due to these dual roles. Similar things were also found in previous research by Aliffia et al. (2022), that during the pandemic, women who work from home faced increased domestic responsibilities, such as accompanying children when learning online, thus increasing their dual roles as working mothers and women.

Vision (2001) explains that, in traditional gender roles, women are often associated with roles for cooking, washing clothes, caring for children, and shopping for household necessities. While men are considered the head of the family, the main breadwinner, and responsible for home repairs. It can be said that women are more involved in domestic work, while men play a role in the public sector. The existence of a patriarchal culture in Indonesian society makes patriarchal ideology and norms give rise to dual roles and responsibilities for working women (Elanda, 2020). Persistent patriarchal norms in Indonesian society produce dual domestic and professional responsibilities for working women; thus, this study examines how women remote workers experience and perform these dual roles as wives and mothers (Rais et al., 2025).

Previous research has shown how women's dual roles in the context of working from home can create new challenges (Elfira et al., 2021). The dual role of women can result in stress and pressure; women try to navigate the double burden and meet the expectations that exist in society, such as being a wife, mother, and the ideal role of women in the household. This is relevant to the focus of the researcher, but the researcher will add novelty in the analytical point of view, namely, based on the perspective of feminism. Savitri & Sigiro (2021) highlight gender injustices arising from unfair, gender-biased division of labor. The tendency to ignore gender analysis towards the application of 'work from home' creates a dual role while perpetuating a gender-biased division of labor. This is in accordance with the researcher's focus on the dual role of women remote workers in domestic life. However, previous studies tend to focus on the existence of dual roles and increased domestic burdens, but have not sufficiently explored how women actively negotiate their gender identity within

these conditions, particularly in the context of remote work that blurs the boundaries between domestic and professional spaces. Therefore, this study addresses this gap by focusing not only on identifying the forms of women's dual roles but also on analysing the process of gender identity negotiation experienced by women remote workers in their everyday domestic lives.

The novelty is that this article will focus on identifying forms of women's dual roles and the process of negotiating women's identity. The researcher in this case will expand the analysis of women's identity negotiation as well as the dual role of what women experience as remote workers, according to Judith Butler in Performative Acts and Gender Constitution. Harmanda & Sari (2024) and Widyasari & Suyanto (2023) examine the dilemmas of women's careers and division of work in the family, which is also relevant to the research focus of the researcher. However, this study will highlight the dual role of women remote workers in domestic life, especially as wives and mothers who work from home while taking care of household needs.

This study uses Judith Butler's theory of Performative Acts and Gender Constitution and Theorizing Patriarchy by Sylvia Walby. As for the assumptions, Butler (1988) gender as a social construct is not a natural thing, but is formed through social construction. The dual role of women as "remote workers" and housewives is an example of how gender norms shape social expectations for women. Although women have access to the world of work, being able to work from home flexibly, they are burdened by domestic responsibilities and roles that are considered to be their natural roles/natural roles. Judith Butler's theory states that women's gender roles are seen as a form of performativity that is continuously produced (Inayah & Fauzi, 2024). This reinforces traditional gender norms that place women as the primary caregivers, as explained in the study by Stefanova et al. (2023) that women occupy the position of the main caregiver in the family. So, the gender role is not something stable, but dynamic. Women often take actions that reinforce their identities as 'mothers' or 'wives' while fulfilling their professional responsibilities.

This strengthens Butler's concept of gender performativity; women perform gender roles continuously in both domains, which can be said to be multiburden, a concept that describes the role and responsibility of women in the public and domestic spheres. Gender performativity is not realized because it assumes the role expected by society (Wijanarko et al., 2025). The negotiation of gender identity reflects how gender identity is fluid and dependent on the social situation of daily life. Theorizing Patriarchy, according to Walby (1989), patriarchy is a social structure that places men in a dominant position above women, both in the public and private spheres. Walby identifies the existence of six main structures of patriarchy, namely 1) domestic work/roles, 2) paid work, culture, sexuality, violence, and the state. Patriarchal flexibility allows for the reproduction of gender inequalities, including the dual role of working women, where household responsibilities remain their primary role, even if there are changes in the scope of work or other social structures.

Social norms that expect women to take on primary responsibilities in the household are often the beginning of gender-biased forms of injustice and division of labor (Widiyanti et al., 2023). They are also often trapped in dual roles in the public and domestic sectors. Therefore, it is important to further research how women's dual roles as remote workers in domestic life are and how the process of negotiating women's self-identity in the context of this dual role. This will be further analyzed by

Judith Butler's theory of the Performative Arts and Gender Constitution and Theorizing Patriarchy according to Sylvia Walby. The existence of gender-based division of labor comes from the social construction of society, as well as patriarchal values, norms, and cultures that are socialized in society.

B. METHOD

This study employed a qualitative phenomenological approach to explore women's lived experiences as remote workers in navigating their dual roles within household life. In-depth interviews were used as the primary data collection method to capture participants' subjective meanings and everyday experiences. Data were collected through online interviews conducted via Google Meet and WhatsApp voice calls, providing flexibility and enabling participants to share personal experiences in a comfortable setting. Each interview lasted approximately 40–60 minutes.

Informants were selected using purposive sampling with the following criteria: (1) married women having remote working experience for at least one year, (2) women having children, and (3) women engaged in remote working experience but not having children. The purpose of applying these characteristics was to cover variations in their lived experience that would differ based on their marital and parental status. In total, five informants too k part in this study; namely, GH (29), MT (33), HU (35), IN (33), and FB (30).The number of informants was considered sufficient to reach data saturation, where no new themes emerged from additional interviews.

This research observed research ethics in that informed consent was sought from all the interviewees before conducting the interviews. To preserve anonymity, the identities of the interviewees were kept anonymous using initials only. Thematic analysis was conducted from a phenomenological perspective whereby significant statements were identified and grouped into themes and interpretations were made from the meanings derived from the participants' experiences within the context of their everyday practices rather than merely describing their experiences.

To enhance methodological rigor, the researcher, being a woman researcher exploring gender role issues, recognizes her own position and role in the process of research, especially in analyzing experiences of the participants related to gender roles. The concept of reflexivity was kept alive throughout the research process through self-reflection on the process of data analysis.

The trustworthiness of the data was ensured through triangulation involving cross-referencing of the data collected from interviews with the help of relevant literature. Further, member-checking of the interpretations made was done by verifying them with the participants themselves. These methods intend to provide deep understanding of the experiences of women.

C. LITERATURE REVIEW

Research on women's dual roles in remote work settings shows that working from home does not reduce domestic burdens but often reinforces them. Rather than merely presenting separate findings, previous studies consistently indicate a pattern in which remote work flexibility coexists with increased domestic expectations for women. (Riwinda & Perdhana, 2022) found that female workers experience pressure when balancing domestic and professional duties due to social stigma and limited time. (Aliffia et al. 2022) also proved that women faced domestic pressures more since

the beginning of the pandemic that made them juggle between two different roles at homeme. Elfira et al. (2021) further prove that women face mental pressure in that they have to play the role of mothers, wives, and professionals at the same time. These studies collectively demonstrate that remote work does not eliminate gendered burdens but instead transforms and intensifies them within the domestic sphere.

Research on gender roles shows that the traditional roles still portray women as being the primary care givers for their families. Kite (2001) states that society expects women to handle childcare and household duties, while men should work as family providers. Elanda (2020) points out that patriarchal structures ensure unequal division of labor, making it necessary for women to take up all the responsibilities in the domestic sphere despite having paid work. This suggests that gender roles are deeply embedded and unlikely to change even with a modification in work structure, like remote work. Remote work structures perpetuate the situation as people think it is flexible work, yet it places domestic obligations on women to be available at home.

The current feminist movements provide a suitable theoretical framework to examine this particular situation. This study positions itself within feminist perspectives by integrating insights from gender performativity and structural patriarchy to explain women's dual roles. Butler (1988) proposes that there is no inherent gender identity but rather gender is produced through the repetitive acts of one's daily routine. Through remote work, women have the capability of performing two different kinds of roles because they have to perform as both a worker and a mother. Repetitive actions of household tasks, childcare, and house management help them to construct an identity of a "domestic woman." At the same time, they prove the perpetuation of gender norms. Inayah & Fauzi (2024) present evidence that people experience gender identity as a process of continuous negotiation, which happens in response to particular social circumstances and their present surroundings.

Sylvia Walby's patriarchy theory (Walby, 1989) states that gender inequality continues to exist because of the social structures, which are domestic labor, paid labor, culture, sexuality, violence, and the state. Walby emphasizes that the adaptability of patriarchy means that inequality can change its form but does not disappear. When considering remote work, domestic work continues to be an important part of women's lives despite the opportunity to enter formal labor. Thus, this situation shows why women have multiburden as they have responsibilities both at home and in public life. With the integration of the theories of Butler about performative identity and Walby about patriarchy, the following theoretical framework that explains how women's dual roles are both socially constructed and continuously reproduced through everyday practices.

The existing literature indicates three major barriers for women working remotely, which include gender discrimination, domestic responsibility, and social pressure due to the fact that women have to play double role. Nevertheless, most of the existing researches pay attention to the double role of women and the increased burden. In addition, few studies consider how women negotiate their gender identity in this situation, especially in the sphere of remote work. The present research utilizes the gender performativity approach by Butler and the patriarchy theory of Walby to understand how women negotiate their double role during the process of gender identity through their current domestic responsibilities.

D. RESULTS AND DISCUSSION

1. The dual role of women as remote workers in domestic life

Women remote workers experience dual roles as paid workers and as wives and mothers responsible for domestic tasks such as childcare and household management. Referring to Judith Butler's theory of performativity of gender, this dual identity is not biological but is created through repetitive actions which sustain gender identities in certain social settings. It is thus clear that the dual identity of women is not biological but socially constructed and maintained through daily activities. From this perspective, GH's story depicts the dual identity adopted by women in looking after their children and working remotely.

> "*The most overwhelming thing is while taking care of my children, well, on the sidelines of work hours, lunch breaks to pick up children, and I try to finish at 6 pm, so that by 6 o'clock and above, I have time to play with my children, teach reading, and play around. But I am also trying to play the role of husband as well, because children are shared responsibilities*" (GH Informant, 2024).

From the above statement, it shows that there is the replication of traditional gender roles since the major role of child care still falls on the shoulders of the woman, but the GH informant makes an effort to involve her husband in the process. This finding shows that there is a partial reconfiguration of gender roles since women try to distribute roles but fail to change the existing patriarchal system altogether. Flexibility of the work from home has been seen as an option that enables women to take care of the house and children while at the same time being at work, but in truth, they have to excel at both roles to the fullest. Thus, flexibility operates paradoxically as both an opportunity and a constraint, reinforcing the expectation that women remain primarily responsible for domestic work.

According to Walby (1989), the role of women in the context of household production mode has become a patriarchal tool to perpetuate gender inequality, where women remain the main responsible persons even at work. This is in accordance with what the IN informant conveyed as follows,

> "*If I usually prepare food and kitchen stock at home, my husband is usually the one who, if something is damaged, it's just that I once felt at the point, 'how come this feels like I'm all in charge', which I told you at the beginning, the husband sometimes doesn't feel that it's his responsibility. Especially since I'm tired of work, so I sometimes feel that way. But as long as we talk about the problem, so far it is still safe*" (Informant IN, 2024).

The informants witnessed gender inequality in the domestic division of labor within the family. The results show that the domestic division of labor is gendered, whereby women are still primarily responsible for these activities regardless of their involvement in wage-earning employment. The two informants both agreed that domestic chores and childcare are joint responsibilities yet their implementation remains unequal. GH actively involved her husband and educated him about shared parenting, even though they both work.

> "*I try to talk to my husband, well, for the role of the father is to my son, usually after work he is timed to play, or weekends, so so let's also hone his sensitivity in taking care of children, well even though it must be said, well, if our child is like that, now again, the point is how this child also stays close to his parents*" (Informant, GH 2024).

"*On weekends, I sometimes deliberately take time off, because I work for my son, now my son sometimes deliberately gives his father, so that earlier, there is a role for the father to be felt by my son*" (Informant GH, 2024).

The informant's point demonstrates the need for shared parental responsibilities in childcare irrespective of whether both parents work. Flexible work is often regarded as a solution to enable women to meet social norms in their domestic roles while also being in paid work however, it also brings dual-role conflicts. It is evident from this that flexible work does not change gender relationships but rather restructures them in the same framework. Remote women workers suffer from stress and mental problems due to work pressure and lack of support.

"*Actually, this remote work does not directly normalize the dual role, well, the means of making the dual role a success, because it is at home. So here we go again, we have to be disciplined in time so that we have a balance, well, even though we can't divide time/roles with our husbands fairly, well, there must be overlap, or bias, so this is focused on one child only*" (Informant GH, 2024).

The GH informant above indicated that working remotely indirectly perpetuates the dual role, as work is conducted within the domestic space. The informants' families view working from home as a better choice because it enables multitasking where childcare duties can be carried out at the same time. The implication here is that working from home is socially constructed as an acceptable arrangement for women since they still have to fulfill domestic duties while working.

The GH informant also emphasized that domestic responsibilities remain largely under her control, as the division of roles cannot be achieved fairly. Drawing on Judith Butler's perspective in *Performative Acts and Gender Constitution*, women's roles as both workers and caregivers can be understood as forms of performativity (Butler, 1988). In this context, women continuously reproduce gender norms through everyday practices, even when they have access to flexible work arrangements. This indicates that although women have access to paid work, gender norms and social expectations continue to shape their experiences as workers, wives, and mothers in domestic life.

Similar challenges were conveyed by other informants, namely IN, FB, HU, and MT, particularly regarding the importance of time discipline in balancing work and domestic responsibilities. "*The challenge is to be disciplined in time, because we are very flexible, we have to be smart*" (Informant, FB, 2024).

"*Time discipline, yes, but a remote like this does give benefits, you can work anywhere, and then this is, for example, if the child is still hurting, it just so happens that I can suddenly permit my boss to be away for a while, well, later I will come back around this hour. Usually, I have to leave the afternoon at 6 o'clock to close the laptop, or to get it early, I sometimes work earlier*" (Informant MT, 2024).

"*The extent of flexibility depends on us, well, we have to set limits, set time, share time with family, don't work on laptops continuously. So flexibility while monitoring the child, the child also understands, oh if the mother is in front of the laptop, it means working, going back to manage time, dividing time is important*" (Informant HU, 2024).

Arguably, the biggest challenge as a female remote worker is having to be disciplined in time. The problem of time division is, of course, related to which activities or activities are prioritized in matters of home life and work. The description of the HU informant is in line with the research (Lin & Li, 2025) that adjustment and defense in balancing household tasks can lead individuals to the desire to leave their jobs. Meanwhile, according to MT's informant, even though she works remotely, her main priority remains childcare.

> "*So when I'm working, for example, when I'm working, things related to children, for example, I need my presence, I'll prioritize them first. So like I said earlier, I have to take my children to school, for example, yes it's already at that hour, which means yes, I'll set aside my time to not be nervous, not working or not having a meeting, for example, or yes I have permission like that, for example, I'm having a meeting but I'm picking it up later. So don't ignore the needs of children. That's my deal with my husband..*" (Informant MT, 2024).

Parenting is generally considered a woman's responsibility, and if gender is associated with such roles, inequality will be perpetuated. This is the effect of having gendered norms where women are expected to do their chores despite being busy with their careers. The statement made by the informant indicates that remote working and parenting involve communication with husbands and negotiation of roles within the household.

The HU informant chose to stop remote work to focus on her second child due to emotional strain, with plans to return in the future. This decision illustrates how structural and emotional pressures can shape women's participation in the workforce, particularly in the context of caregiving responsibilities.

Gender performativity within professional spaces can also be observed in the way that women have tried to be present at work even as they perform domestic chores. The double performance is one that is indicative of the interaction between the two spaces and involves women trying to maintain their presence in both spaces. It can be argued in line with Harmanda & Sari (2024), that this is in light of the fact that labor division is one of the causes of gender inequality.

Assistance from husbands, relatives, and house helpers is seen as helpful, but women remain burdened with domestic work. This implies that the support system operates in a complementary manner and not in a transformative manner since it does not bring about change in the division of labor among genders.

> "*Actually, I was very helped by the domestic assistant, so I didn't have too much homework like I had to sweep the house, all sorts of things, you know….. So it's very manageable, well, if you cook the best, because my job is to cook, usually I food prep, it helps my life very, very much helps my life because it becomes, oh yes, just put it in like an air fryer or for example I cook for like 15 minutes because everything is already food prep*" (Informant IN, 2024).

FB and IN highlighted the role of household assistants in reducing domestic workloads. However, reliance on such support reflects adaptive coping strategies rather than structural changes in gender relations. "*Oh yes, by the way, my domestic assistant works weekdays, so I don't work on weekends. On weekends, I usually have a division of tasks with my husband*" (Informant IN, 2024).

The dual role of women as remote workers in domestic life is the result of gender performativity that is continuously constructed and negotiated. This finding confirms that women's roles are shaped by the interaction between structural constraints (patriarchal norms) and individual agency (negotiation strategies). Although traditional gender roles remain dominant, women attempt to redistribute responsibilities among partners, household assistants, and family members. However, this distribution is often not entirely equitable. "*Well, even though we can't divide time/roles with our husbands fairly, there must be overlap, or bias, so this is focused on one child only*" (Informant GH, 2024).

Women who work from home often face conflicts of professional and domestic responsibilities, especially if they internalize traditional gender attitudes, where they feel greater responsibility for domestic work (Yucel & Chung, 2021). This indicates that gender inequality operates not only at the structural level but also through internalized expectations that shape women's decision-making.

FB and IN did not have any children, and hence, the way in which they performed their dual roles was different. In the case of FB, both of them shared domestic responsibilities equally with their spouses; therefore, the dual role burden was low, and the focus on their work was strong. Work inequity existed in the context that men were not fulfilling their responsibilities with regard to the domestic chores. It is evident from the findings that dual role experience differs based on family conditions, as well as based on their prior socialization practices and patriarchal tradition. The established patriarchal system determines how domestic tasks should be performed and which duties men and women should undertake within their homes (Walby, 1989).

The distribution of household responsibilities to women creates stress because they must handle two different roles which leads to mental health issues. Family and household assistants help reduce the burden, but women remain the main domestic actors under patriarchal norms. Women negotiate their roles by sharing daily tasks and deciding which tasks they need to complete first. The researchers used interview data to create analytical categories, which they used to measure the extent of women's dual role responsibilities.

Table 1. Women's Multiburden as "Remote Workers"

Category	Subcategory
Women's Dual Roles	**Professional role as remote workers**, illustrated by GH and MT who continue attending online meetings and meeting work targets while working from home.
	Domestic role as wives, reflected in HU and IN's experiences of remaining responsible for cooking, household management, and spousal needs despite remote work arrangements.
	Domestic role as mothers, as described by MT and FB, who prioritize childcare and supporting children's learning as primary responsibilities.
Intensification of Workload (Multiburden)	**Blurring of work and domestic boundaries**, experienced by GH when working hours overlap with childcare and household tasks.
	Extension of working hours, shown by IN who resumes work at night after completing domestic responsibilities.
	Emotional pressure and fatigue, reported by FB due to constant demands to be simultaneously available for professional and domestic roles.

Source: Processed by the author

Table 1 presents the analytical matrix linking research questions, categories, subcategories, empirical data from informants (GH, MT, HU, IN, and FB), and relevant theoretical perspectives. The table highlights how women's professional and domestic responsibilities intersect, producing a dual role and multiple burdens within household life. Remote working allows women to carry out domestic responsibilities while maintaining their professional identity, thus making the dual role look "successful". Ma et al. (2025) the existence of social expectations that women must be able to take care of the household makes women face challenges in balancing dual roles that are often unequal or biased and add to emotional pressure.

2. The process of negotiating women's self-identity in the context of dual roles as remote workers and wives in domestic life

Gender identity is not something intrinsic, but is formed through performativity, namely, repeated actions that are continuously reproduced in everyday life. In this sense, identity is not fixed but dynamic, shaped through ongoing interactions between individual agency and social expectations. The process of identity negotiation refers to how women attempt to balance their identities in domestic and public roles while responding to existing social norms (Garcia & Tomlinson, 2021).

The dual identity that women have as mothers and workers can lead women to a position that is confusing for themselves and will have a bad impact on themselves (Zagefka et al., 2021). The conflict is because of the demands made by gender conventions on one side and the aspirations of women for engaging professionally on the other. This is a performative process through which people continually redefine their identities as workers and as wives in domestic life. In the performance of dual roles, women do not only act but negotiate and resist them too (Mendonca et al., 2023). As the HU informant said, dual roles sometimes make him feel trapped in identity. "*Maybe mentally this time. Well, I was a bit higher in mental health yesterday. So it seems that mental health is enough to feel like a victim and maybe have an effect too, right*" (Informant HU, 2024).

This statement indicates that identity negotiation is not only a social process but also an emotional and psychological experience, where women may feel overwhelmed by competing role expectations.

According to the GH informant, there was a change in identity pre and post marriage. Being a mother and a wife entailed more work than before being married, which was focused on earning money. There is also evidence that GH wanted to be considered as an independent individual with some ideas rather than being just a wife or a mother. This shows the construction of identity despite social norms.

In turn, the MT informant confirmed that there were no changes in her duties because according to her, she had the ability to continue working despite all her maternal obligations. This situation was reached due to the agreement between her and her husband whereby she could continue working provided she took care of her children first.

> "*When I returned to work, nothing changed with my role, it means that I can still accompany the children, yes, that's why from the beginning when I told my husband why can I work again, but I want to find a remote one, yes, I have discussed it with my husband. My husband, the point is that it's okay to please be okay, it's your right to work, it's your right to work, the important thing is that as a mother, it's not allowed,*

it's like the priorities can't change, so the number one priority is still the children and I agree, that's why I try to find a troublesome job because it's so that I can still prioritize my children" (Informant MT, 2024).

This finding emphasizes the fact that identity negotiation is contextual, which depends on both domestic politics and spousal encouragement, which may limit or empower women.

The process of identity negotiation is characterized by a balance between traditional roles of being a mother and wife and the pursuit of professional success. This balance is an indication of the effort made to meet the social obligations while simultaneously pursuing personal values such as self-actualization, independence, and productivity.

"*If we talk about value, yes, what is the goal? Maybe what I'm looking for now than when I work is searched, yes it's no longer maybe the number one is about the money or the material, actually, but it's more about self-actualization this time. Same as earlier, work is beneficial, for me personally, I feel that my brain is used, productive*" (Informant MT, 2024).

As for other findings, the IN informant mentioned pressure exerted on her by the family concerning decision-making, especially when it comes to having babies. The question about "when to have babies" exemplifies society's expectations which favor reproductive roles of women more than their occupational ambitions.

Emotional regulation is another crucial challenge that women working as telecommuters face. According to the GH and HU informants, it is difficult for them to regulate their emotions while at the same time taking care of their children and other home chores. Moreover, the HU informant had baby blues after she gave birth to her second child while managing her job responsibilities, which influenced her psychological state. This indicates that identity negotiation is closely linked to emotional labor, where women must continuously manage both internal feelings and external expectations.

Drawing on Sylvia Walby's perspective, women working from home face structural challenges in balancing professional and domestic roles (Reza et al., 2024). This implies that identity negotiation does not only take place at the personal level, but also through patriarchy which regulates gender relations in private and public domains. As such, the maintenance of one's physical and psychological well-being becomes very important since it directly impacts the ability of women to cope in their everyday activities.

Table 2. Negotiating Women's Self-Identity in Dual Roles

Category	Subcategory
Social Support and Its Limitations	**Husband's involvement**, as HU noted that her husband "helps" with domestic tasks only when requested.
	Family and domestic helper support, where MT receives assistance from a household assistant but remains the primary household manager.
Identity Negotiation Strategies	**Time management**, demonstrated by GH who establishes strict schedules to balance professional and domestic responsibilities.
	Emotional regulation, as FB suppresses stress and guilt to maintain productivity in both roles.
	Situational role adjustment, shown by IN who rapidly shifts from worker to mother when domestic needs arise.
Identity Tension and Instability	**Role conflict**, experienced by MT who feels guilty when work reduces time spent with her child.
	Fragmented identity, expressed by GH who does not feel fully "ideal" as either a worker or a mother.
	Mental burden, reported by FB as prolonged stress caused by dual role expectations.
Reproduction of Gender Norms	**Internalization of traditional roles**, where HU perceives domestic responsibilities as women's primary duty.
	Normalization of multiburden, reflected in IN's acceptance of dual workload as a natural condition.
	Long-term implications, as MT considers reducing working hours to prioritize childcare.

Source: Processed by the author

Table 2 connects the empirical findings with feminist theoretical perspectives, demonstrating that women with dual roles continuously negotiate their identities within patriarchal structures. The classification reveals that identity negotiation is influenced by the relationship between structural pressure and individual response, in which gendered expectations do not diminish despite individual adaptation. It is evident from the empirical evidence that identity negotiation takes place along a number of aspects, such as social support, individual responses and psychological tensions, reflecting the complexity of women's lived experiences in balancing domestic and professional roles.

In line with Judith Butler's concept of gender performativity, such daily practices operate as the means by which gender roles get perpetuated all the time. Also, based on Sylvia Walby's analysis, the results show that patriarchy continues to exist even in the domestic and work areas, thus impeding transformation. In general, identity negotiation becomes a continuous process characterized by adaptation, resistance, and acceptance coexist, shaping how women experience and manage their dual roles.

E. CONCLUSIONS

This study shows that remote work does not necessarily reduce women's dual burden but instead reinforces gendered expectations, as domestic responsibilities remain primarily assigned to women despite their participation in paid work. This situation creates emotional stress and role negotiation processes. The research findings call for increased institutional support. Governments are supposed to encourage gender-sensitive labor policies as well as more balanced domestic duties sharing, and at the same time industries and businesses are supposed to offer proper work demarcations and institutional support taking into account the caregiver role of the employee. This study is limited by its small sample size and its homogeneity. Future research can focus on including the perspective of spouses, families, and organizations in understanding gender inequality in telework situations.

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