

## MOMPREENURS: STANDING UP WITH LIFE CHOICES, FAMILY SUPPORT, PATRIARCHAL CULTURE IN MADURA, AND THE COVID-19 PANDEMIC

Yuni Rimawati<sup>\*1</sup>, Habi Bullah<sup>\*)</sup>, Adi Darmawan Ervanto<sup>\*)</sup>

<sup>\*)</sup>Faculty of Economics and Business, Universitas Trunojoyo Madura  
Jl. Raya Telang, Kecamatan Kamal, Bangkalan, Jawa Timur 69162, Indonesia

(Received Feb 18, 2022; Revised Mar 15, 2022; Accepted May 10, 2022)

**Abstract:** This study aims to explore the learning experience of mompreneurs who have studied in college with patriarchal culture setting in Madura in combating the crisis caused by the covid-19 pandemic. This study used a case study methodology with a multi-case approach. Data were obtained through observations, interviews, and digital tracing. This study reveals that based on all the cases, being mompreneurs and not working in the formal sector is a choice to focus on running the duty as a mother and on getting full support from husband and family. In running the business and family, there is collective consciousness that all the revenue received by family members are blessings (rejeky) from Allah by getting it through halalan tayyiban principle. The promotions have used social media with various intensities. The Covid-19 Pandemic significantly affects mompreneurs whose primary basis is in-person selling, while online selling was not affected. The experimental learning during the Covid-19 Pandemic is maximizing promotions through social media, cutting operational costs, changing the payroll system to profit sharing, and broadening the business lines.

**Keywords:** mompreneurs, the patriarchal, family support, the covid-19 pandemic, learning experience

**Abstrak:** Penelitian ini bertujuan mengeksplorasi learning experiance dari mompreneurs yang pernah berkuliah dengan setting budaya patriaki Madura dalam menghadapi krisis akibat pandemi Covid 19. Penelitian ini menggunakan metodologi studi kasus dengan pendekatan multi kasus. Data diperoleh melalui observasi, wawancara, dan penelusuran jejak digital. Penelitian ini mengungkapkan dari seluruh kasus, menjadi mompreneurs dan tidak berkarir di sektor formal adalah pilihan agar fokus menjalankan tugas sebagai ibu dan mendapat dukungan penuh dari suami dan keluarganya. Dalam menjalankan aktivitas berusaha dan berkeluarga, ada kesadaran bersama bahwa semua pendapatan yang diterima anggota keluarga adalah rejeky Allah dengan mencarinya dengan halal dan thoyyib. Promosi sudah menggunakan media sosial untuk dengan intensitas yang berbeda. Pandemi Covid 19 sangat berdampak pada mompreneurs dengan sistem penjualan utama adalah penjualan secara fisik, sedangkan mompreneurs dengan sistem penjualan online tidak. Experiental learning selama Covid 19 adalah memaksimalkan promosi melalui sosial media, memangkas biaya operasional, merubah sistem penggajian dengan bagi hasil dan memperluas lini bisnis.

**Kata kunci:** mompreneurs, patriaki, dukungan keluarga, pandemi covid 19, learning experience

---

<sup>1</sup> Corresponding author:  
Email: [yuni.rimawati@trunojoyo.ac.id](mailto:yuni.rimawati@trunojoyo.ac.id)

## INTRODUCTION

The ongoing covid-19 pandemic is an extraordinary challenge and has become a crucial point for a business entity to survive. An option to be an entrepreneur is commonly chosen after the people facing an impasse in fulfilling their economic needs and impartiality of chance to work in the formal sector (Tambunan, 2009). Women, more than men, could start a business to achieve higher flexibility, autonomy, and balance among the roles of life's careers (Hudson and Leung, 2020).

Tambunan (2009) provided evidence that highly educated women would decrease their choices to be an entrepreneur in Indonesia. Meanwhile, entrepreneurial education (read: entrepreneur) has become a mandatory subject to create entrepreneurs in some colleges. Some colleges in Indonesia even start their entrepreneurship departments to create and educate entrepreneurs.

Ekinsmyth (2013) has developed a gender entrepreneurship theory by focusing on the role of space and place in everyday life and mom business that has configured the business around the daily routine of family jobs. Whereas, Hudson and Leung (2020) focus on women who start their businesses after the life transition of becoming a mother. The studies about "mom doing business" (mompreneurs) have various terms, such as "mompreneurs" in France (Richomme-Huet and Vial, 2014; Landour, 2020) and Canada (Hudson and Leung, 2020), but in England, they use "mumpreneurs" term (Ekinsmyth, 2013; Richomme-Huet and Vial, 2014). Landour (2020) further explains the "mompreneurs" movement, which started blooming in France around the 2000s. A minor difference in the term indicates predicate attached to "moms and entrepreneurs", women who are linked to their family and entrepreneurship process through access to resources and time (Ettl and Welter, 2010). Based on the previous studies, we could conclude that the studies about gender and entrepreneurs were committed more in advanced countries. It has increased our interest to commit it in Indonesia as a developed country with all its complexities.

Cesaroni et al. (2018) proved that the economic crisis of 2018 in Italy seemed to have an insignificant impact on women entrepreneurs, the difference was the balance in combating the crisis, women stated that they themselves managed their houses and families.

The impact of the current ongoing covid-19 pandemic is far-reaching and causes a crisis in every aspect of life, which businessmen, especially entrepreneurs experience. The Covid-19 pandemic has worsened the overlap between home life and women's job in Brazil (Ayatakshi-Endow and Steele, 2021). Jaim (2021) explored the going concern of businesses run by women in a patriarchal culture setting in Bangladesh and discovered that one of the driving factors of their business' going concern is the support from family to overcome the public patriarchy and manage their household chores. While Afshan et al. (2021) explored the learning experiences of women entrepreneurs in transforming their businesses in combating the Covid-19 Pandemic.

This study aims to explore the learning experiences of highly educated mompreneurs in the Madura cultural setting in combating the crisis caused by the covid-19 pandemic. This study is the extension of Afshan et al. (2021) by focusing on the learning experience of highly educated mompreneurs in Madura regarding how their business fights against the covid-19 pandemic. Madura society is a patriarchal society. Patriarchal culture in Madura has its uniqueness because of Madura society's perspectives, that the dignity of wife or girl is linked to highness and holiness based on Islam as a religion that has a high impact on every aspect of Madura society (Hidayat, 2020).

This study used a relational career-life process perspective that was developed by Hudson and Leung (2020) for the mompreneurs context to describe the informants' perspectives towards the career they choose with their educational background. Furthermore, this study used the learning experience theory referred to by Afshan et al. (2021) to explore the strategies and the business transformations that are successful in facing the covid-19 pandemic.

The contribution of this study is to extend the feminism and entrepreneurship literature that focuses on Madura's patriarchal cultural background and highly educated mothers in combating the covid-19 pandemic. Mompreneurs in this study refer to mothers who run their businesses as "full-time jobs". Focusing on mothers who run the business is expected to give a more comprehensive picture of the complexity of women's role in life's career (Hudson Breen and Leung, 2020) and how the family support to combat the crisis of the covid-19 pandemic, based on learning experience

(Afshan et al. 2021) also patriarchal culture (Jaim, 2021). Furthermore, the result of this study is expected to give a practical contribution to business development especially regarding mompreneurs' patriarchal culture by economic recovery policymakers of the ongoing covid-19 pandemic since 2019.

## METHODS

This study used an explanatory case study approach to collect data. The use of the case study approach was associated with research's aim in which we explored the situations from the initial assumptions without doing any interventions (Yin, 2011). In the hope of giving a logical case study, be guided by Yin (2011), this study used a multi-case design with the specific aim associated with the learning experience of highly educated mompreneurs with Madura cultural setting on deciding to be mompreneurs and on facing the crisis caused by the covid-19 pandemic.

A life choice to be a mompreneur that was chosen by the informants based on their educational background was explained by a relational career-life process that was developed by Hudson and Leung (2020). Furthermore, the life experience of facing the covid-19 pandemic was a new thing faced by humans, including mompreneurs. Indeed, Cesaroni et al. (2018) stated that mompreneurs endured bigger burdens rather than men entrepreneurs in facing an economic crisis because women moreover had to be responsible for their households. To describe the business strategies in facing the covid-19 pandemic, this study used the learning experience theory referred to by Afshan et al. (2021).

The first stage of data collection was through observation. From the observation results, three mompreneurs had been chosen. The first case was Mrs. Chic who owned a food business with processed food brands, namely Pisang Nugget Reddo and Bakso Mie Ayam Cak Yon. Started the business in 2017 in Pamekasan Regency, Madura, she started her business at the age of 25 while her husband was 30. The interview was conducted when she was 30 years old.

The second case was Mrs. Lovely, who runs Linda Snack and Linda Store. She started the business while studying in college in 2019 in Arosbaya, Bangkalan. Mrs. Lovely started her business at the age of 20 while his husband was 23 years old. The interview was

conducted when she was 22 years old. The third case was Mrs. Fairly, who had run a donut business and water refilling station since 2018 in Kamal, Bangkalan. She started her business at the age of 22 and the interview was conducted when she was 26 years old.

The exploration focus of this study was associated with informants' consciousness on deciding their life choice to be mompreneurs without having a career related to their college majors, how were the family acceptance related to their decisions, especially in Madura patriarchal setting, and how were the strategies applied to survive in the covid-19 pandemic era. We conducted the observations associated with the running business and the interviews with the informants from August 2021 to December 2021.

In choosing these three cases, there are two similarities related to the specific aim of this study. First, the two cases of the mompreneurs ever studied in college based on the assumption that higher education level of women in Indonesia will decrease the likelihood to be an entrepreneur and after they face an impasse in fulfilling their economic needs and impartiality of chance to work in the formal sector (Tambunan, 2009). Second, three of them have husbands who finally focus on supporting their wives' business by not working other jobs. There is a fact that supports one of the patriarchal culture cases found in Jaim (2021) that one of the driving factors of women's business' going concern is the support of family in overcoming the patriarchal public problem.

The primary data of this study was the results of interviews with and observations of mompreneurs in Madura, namely Mrs. Chic, Mrs. Lovely and Mrs. Fairly. The semi-structured interview was built based on the initial assumption about women entrepreneurs with an experimental learning perspective refers to Afshan et al. (2021) and a feminist perspective refers to Jaim (2021). Data triangulation was committed by interviewing the husband of Mrs. Chic and Mrs. Lovely's friend, namely Mrs. Nada whom Mrs. Lovely had known since high school. The interview was committed in a semi-structured manner. In addition to interviewing other parties, data triangulation was also committed by tracing "the digital traces" of social media regarding what they have done to the running business. It is committed because, based on the initial observation, the informants of this study had committed online marketing strategies through social media.

## RESULTS

Mrs. Chic, Mrs. Lovely, and Mrs. Fairly started their business before the covid-19 pandemic. We make this choice to see the effects of the covid-19 on the business' going concern. Mrs. Chic started the business, namely Reddo Kuotie (banana-based processed food) in 2017 and opened a new business namely Bakso Mie Ayam Cak Yon in 2018. In the development, the business of Mrs. Chic which is Bakso Mie Ayam Cak Yon had become her main business. The educational background of Mrs. Chic is a 3-year Diploma in Nursing and she once worked as a nurse in a hospital. After discussing it with her husband, Mrs. Chic resigned from her job as a Nurse to take care of her family and become the mompreneur after giving birth to her second child. Mrs. Chic's family consists of two children and a husband who initially worked as a teaching staff at Polytechnic. The work location of her husband was in another city which was about 30 km. When the interview was committed, the husband of Mrs. Chic has resigned from his job with the reason to focus on helping his wife's business.

“Initial recipe of Bakso was attempted to make, but it was always failed. Fortunately, my husband supported me, my husband told me that if I wanted to be an expert at it, then I should join a course. When I had failed several times, I began to think that it would be impossible, so then I join a course in Surabaya. My husband dropped me to attend the course in Surabaya (the distance between Pamekasan to Surabaya is about 110 Km, red). Finally, we bought our own grinder. Equipment and other stuffs were provided by my husband. Bakso Cak Yan actually refers to my father's name, sometimes peoples are joking about it that the father sells meatball whereas he is not the one who make the meatballs.”

Mrs. Lovely started the business in 2017 by online selling while studying in college and before she married. Mrs. Lovely got married when she was still a college student, and after the marriage, she decided to open an outlet at the beginning of 2019 in Arosbaya, Madura. As the business grew, Mrs. Lovely decided not to continue her study because she wanted to focus on being a mompreneur. Mrs. Lovely's husband started from the beginning of the marriage, and after graduation, he focused on helping Mrs. Lovely and did not work in other places anymore.

“Yes, Ma'am. So we manage it together (with husband, red). However, he helped me behind the scene, people always associate the Linda Snack with me (while laughing), whereas my husband managed it as well. I am wondering about what actually drives us, we just want to have our own business and coincidentally, my husband received a land settlement and coincidentally it is located on the roadside, plus we are supported by my parents in law to start this business so that it can be grown together with my husband's parent, so then we are given funding to build the business, and it is purely given to us they do not want the money back. Besides, it is probably because my husband is a last-born so he is helped by not only his parents but also his siblings who are very supportive. It commonly happens in Madura, helping out the family, because when the children are successful, the parents will be very honored by society and the parents will be so proud. Alhamdulillah, recently we can fulfill our daily needs”.

The participation of Mrs. Lovely's husband is strengthened by the explanation of Mrs. Nada as the friend of Mrs. Lovely since high school.

“I frequently buy to Lovely, when the system was still COD, it was his husband who delivered the goods.”

Mrs. Fairly's educational background is a Bachelor's Degree of the Primary School Teacher Education Program. When giving birth to her first-born child, Mrs. Fairly decided to stop working because she wanted to focus on taking care of her premature baby and according to Mrs. Fairly it would be hazardous to leave the baby while Mrs. Betri was working. After quitting the job, Mrs. Fairly started the business and sold various kinds of cakes because she has the talent to make the cakes. Coincidentally Mrs. Fairly's residence is very near to the campus so that majority of the customer is from the academic community of the campus. In 2018 Mrs. Fairly's husband experienced a disaster that made him unable to work. Finally, Mrs. Fairly's husband helped the business of Mrs. Fairly and added a water refilling station business. Regarding family support, Mrs. Fairly explained:

“The initial equity for the cake business was contributed by my husband, who contributed

cash to start the donut business. We started the water refilling station business by purchasing water refilling machines using the lending coming from my husband's brother. Alhamdulillah now we can pay the cash back from the profit of the water refilling business."

The third case of this study has a similarity in that they get support from family to develop the business (all cases), and in the end, they get total supports from the husband who "works full-time" in the mompreneurs business. This finding could explain that Madura's patriarchal culture with the wives' dignity associated with the highness and holiness based on Islam (Hidayat, 2020) does not restrict the creativity of mompreneurs as long as they can prioritize the duty as a mother.

"I also keep running my role as a wife who serves my husband and as a mother who takes care of my children. However, there might be two weeks where I was very busy, but my husband always remind me that I should finish my duty first as a wife then I could handle the business, so my husband always reminded me to prioritize our children above the business. To prioritize our children's meals above my job is what my husband always points out to me." Interview with Mrs. Chic.

"Success is when we can handle all the work according to each interest" Miss, the most important thing for me is to succeed as a wife and a mother, entrepreneur matters will follow by my husband's permission and by my child's blessing." Interview with Mrs. Lovely.

The decision to be an entrepreneur and not to work in the formal sector for Mrs. Chic, Mrs. Lovely and Mrs. Fairly is to focus more on the family. Cesaroni et al., (2018) stated that women would have an enormous psychological difficulty when running the business while taking care of the family. Mrs. Chic and Mrs. Lovely do not experience this difficulty so our finding is linear with Landous (2020) that the role of mompreneurs is for the independence that should ensure a better balance between job and family.

The difference among the three respondents is related to starting a business. Mrs. Chic and Mrs. Fairly started the business after marriage, quitting the previous job with the reason to focus on managing the family

and being mompreneurs because of their husband's requests. Mrs. Lovely started the business before the marriage, and since marriage, her husband gave total support to Mrs. Lovely's business by quitting the jobs in other places. Mrs. Lovely even finds good fortune by working with her husband in the business they have started up.

"Managing the business together with or without taking care of children is of course it would be more challenging with taking care of children, but we believe that it will be more successful with children because it might be a blessing to our children as well. *Alhamdulillah* I admit that I had more time to run the business before I had a child but the customers were very limited, but the opposite after I gave birth I had more limited time but the blessing was much more. So then I decided to quit college after having a baby. Because it was super hard to divide my time between college duties, taking care of my baby and husband, and any kinds of duties. *Alhamdulillah* now I can focus on my business until I can open a store after giving birth to my baby."

The expression of Mrs. Lovely about blessing, family, and efforts are in line with Yuliana et al. (2020) that all revenue we get from the family members is seen as the path of blessing that Allah has set, and human only needs to look for it in the border of *halal* and *tayyib* (Yuliana, Setiawan and Auliyah, 2020; Ramadhani, Purwanti and Mulawarman, 2021). Based on the three informants' experiences, nowadays they could run their roles as mompreneurs in the environment of patriarchal culture without any obstacles as expressed by Ettl & Welter (2010).

Based on our observations, for the product promotions, all the cases of this study have implemented Information and Communication Technologies (ICT), especially Mrs. Chic and Mrs. Lovely, supporting Francesca et al (2017) and Paquette (2013). Mrs. Fairly perform product promotion by WhatsApp Story only. This is dissimilar to Mrs. Chic who is very intense to promote on social media helped by her husband to create pictures and videos of the products because her husband is very fond of photography (Figure 1).

"Of course, we promote them every day and multiple times and it's a must. My husband

handles Instagram and makes promotions on Instagram, Facebook, and the rest, while I handle WhatsApp. So, creating videos and other contents are handled by my husband, while I only become the model for free (while turning her eyes towards her husband).”

Performing promotion on social media is not a new thing for Mrs. Lovely who started her business by online selling. During the interview, Mrs. Lovely also explained that she makes sales in the marketplace (Figure 2).

“Since starting the online selling I have started to open reseller and drop shipper, there are so many sellers who start online selling on Shopee indeed, so there are so many resellers from

outside the city who buy through Shopee to get free shipping cost.”

Based on Mrs. Lovely’s explanation, utilizing market place not only to get a broader range of customers but also to cut the shipping costs. Then we committed to digital tracing to explore the promotion that Mrs. Chic and Mrs. Lovely have done.

The covid-19 pandemic had forced the Government to make a policy of human mobility restrictions and business activity restrictions. Even in Madura itself, there has been a lockdown with Java by blocking the toll road of Suramadu Bridge that affecting the economic activities and the social community of Madura. This macro condition also affects the mompreneurs informants of this study.



Figure 1. Mrs. Chic's business promotion form on social media

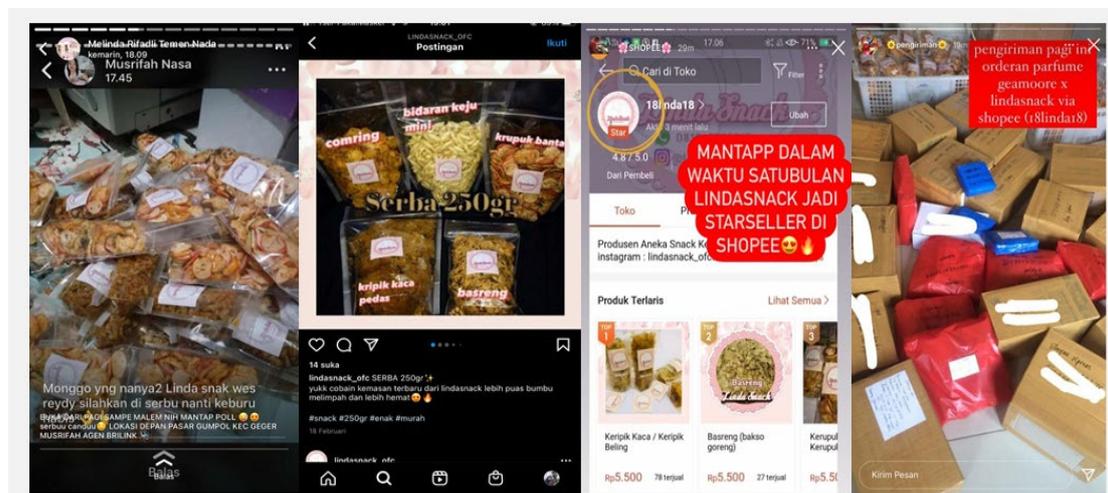


Figure 2. Mrs. Lovely's business promotion form on social media and market place

“The covid-19 has affected me so much, Miss, it has been unavoidable. It decreases the turnover, whether we want it or not we need to fire the employees. I was actually feeling pity, but I have no choice, I talk to my husband, and we conclude that this is for the best. Now there are a total of 13 employees, before the pandemic there were twenty two employees. Because the covid-19 has affected the business, we subtract them to be thirteen employees only. We have four branches, On September 2020, we closed one of them, which is located close to Lancer (one of the hangout spots in Pamekasan). So there are three branches left. Whereas on January 2020 our business was growing rapidly. On January, my husband quit his job because of wanting to focus on our business. However, in the beginning of the pandemic, the business is affected directly.”

“The covid-19 does not really affect our business, because my products are relatively cheap and the majority is children’s needs. But during the covid-19 pandemic, the Government closed the Suramadu Bridge led to traffic jam and people need to be SWAP tested, those have created a great obstacle, so most of our shipping were postponed”. Interview with Mrs. Lovely.

“There are various cakes available namely Donut, Krokot and Kue Weci. During the pandemic, it is only the Donut that is running well. Then, there were 7 places (customers), who always ordered my donuts, but there were many stores closed due to this pandemic, so there were only two stores left that kept ordering my donuts. For water refilling business, back then before the covid-19 outbreak, we distribute the water to boarding houses nearby the campus area and through consignment to the stores around the east area of the campus to Parseh. It was also distributed to villages around the campus. Water was delivered from the source water of Pandaan and it was delivered to here once in two weeks. Before the lock-down, the water shipping could be once in only one week.” Interview with Mrs. Fairly.

Based on the informants’ description, the covid-19 pandemic has affected the business of Mrs. Chic until she closed one of the business branches and hired seven employees to cut the operational cost. Mrs. Fairly also experienced the impact of the drop of turnover because

of the covid-19 pandemic due to study and work from home policy so she lost her majority of her customers which is the academic community. Only Mrs. Lovely did not feel the massive impact of the covid-19 pandemic to her business because the range of the business is wide with an online selling system and reseller and drop shipper. The impact felt by Mrs. Lovely was only the restriction of Suramadu Bridge because it holds the shipping of the goods.

The ongoing covid-19 pandemic for two years does not stop the business of Mrs. Chic, Mrs. Lovely, and Mrs. Fairly. Each study case has a different way of surviving. By full support from their husband, Mrs. Chic maximizes the husband’s ability on photography to create promotion content until re-designing the existed outlet (Figure 3). This could be seen in Mrs. Chic’s social media paid promotion posts that are even more varied and interesting. Whereas Mrs. Fairly changed the payroll system of the water refilling station from monthly payment (fix cost) to profit-sharing (variable cost) to harmonize the revenue and the cost.

The experimental learning performed by Mrs. Chic business are maximizing the promotion through social media by exciting content that is more varied, cutting the operational cost by quitting one of her outlets and firing some of the employees. While Mrs. Fairly changed the payroll system that harmonized the revenue. While from the digital trace of Mrs. Lovely on social media, since the covid-19 pandemic still focused on selling the contemporary snacks and started to sell cosmetics and other sales (Figure 4).

### Managerial Implications

This study provides an understanding of how “mothers” with higher education backgrounds choose to become mompreneurs as a way to continue to carry out their functions in the family and earn income. From the experience of the informants, this study implies that support coming from family and husband as well as a collective consciousness that all the revenue they get is the blessing (*rejeki*) of Allah, make mompreneurs be the foundation of the family’s economy. The online sales system (through the market place) and promotion through social media with attractive product photography are strategies used to survive the covid 19 pandemic. In addition, the profit sharing payroll system with employees is a “win win solution” to keep the business running without harming employees.

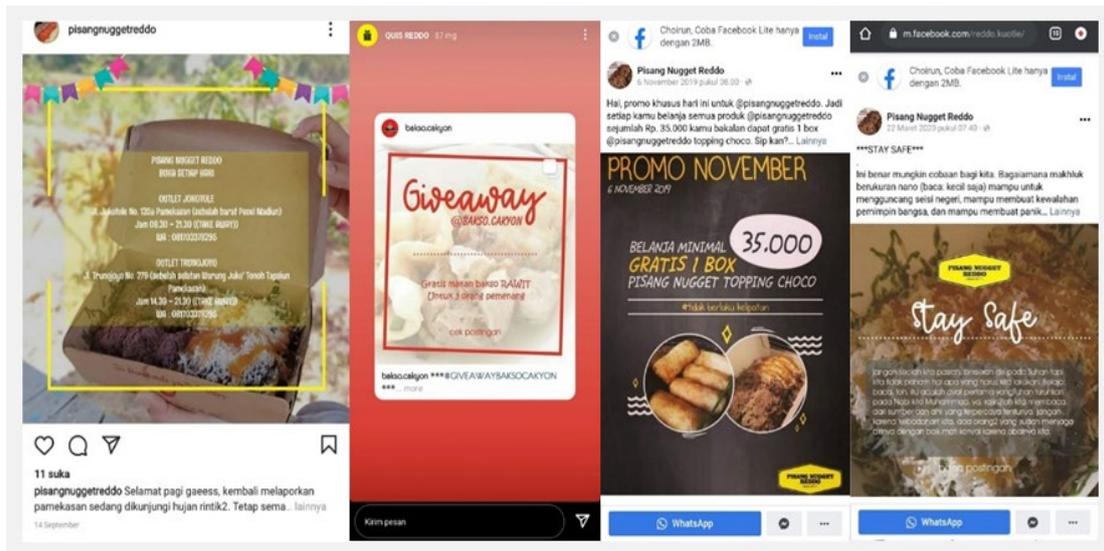


Figure 3. The development of Mrs. Chic's business promotion content on social media

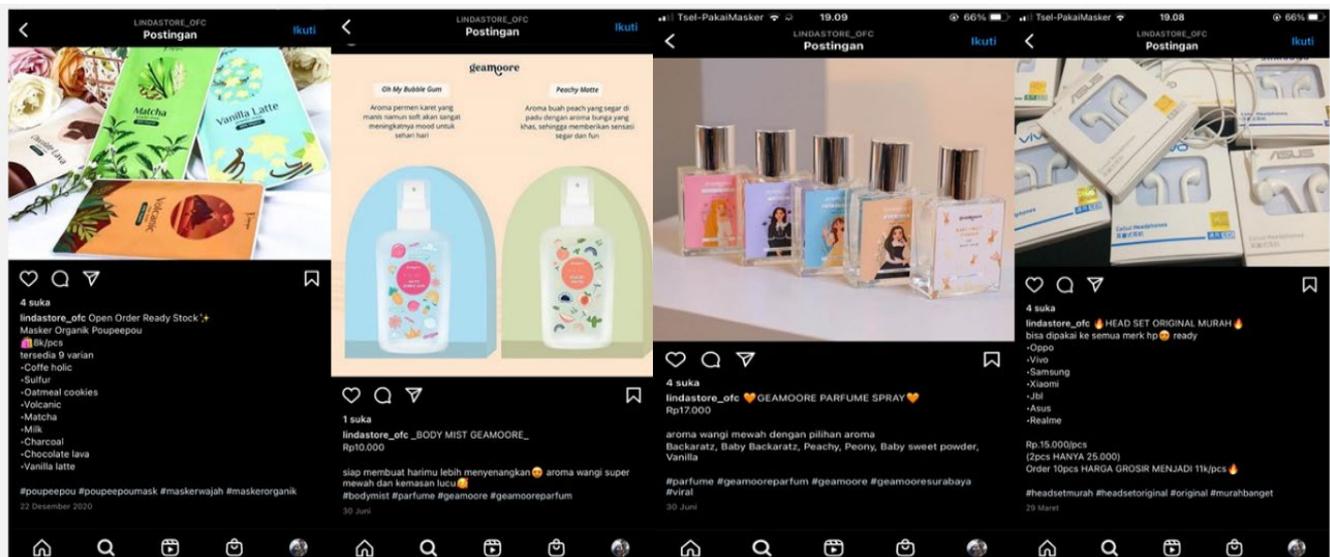


Figure 4. Product extension sold by Mrs. Lovely during 2020-2021

## CONCLUSIONS AND RECOMMENDATIONS

### Conclusions

All the mompreneurs cases who become our informants with a high educational background voluntarily choose to be mompreneurs and not to work in the formal sector because they want to focus on running the role as a mother. Living in a patriarchal cultured society in Madura, mompreneurs case of this research get total support from their husbands and families from the funding until the business expansion because their wives keep prioritizing the duty as a mother. Even on one of the cases, after graduation from college, the husband

start helping to run the wife's business without having any other job in the formal sector and on another case even have worked as teaching staff in Polytechnic, the husband decided to resign from the job to fully focus on helping the wife's business.

Mompreneurs of this study did not experience enormous difficulty in balancing the psychologic in running the business while managing the family. This is because of the support coming from family and husband as well as a collective consciousness that all the revenue they get is the blessing (*rejeki*) of Allah whereas the human duty is to look for it with *halal* and *tayyib* principle.

To promote the business, mompreneurs have been using online media (social media) by various intensities. One of the mompreneurs performs sales on marketplaces, another maximalizes photography, and the others only with status on whatsapp.

The Covid-19 pandemic has a massive impact on the mompreneurs' revenue which is the primary basis is in-person selling and does not much affect the mompreneurs whose the primary basis of the selling is online. Experimental learning of the case of this study is maximizing the promotion through social media by interesting contents and various cuts of operational cost, changing the payroll system by profit sharing (variable costing) and widening the business line.

### Recommendations

This study has some limitations because it has not yet explored "the support" of Government and Banking during the covid-19 pandemic. Besides, this study has not yet explored how the society's acceptance of the family about mompreneurship in the patriarchal society. Because of the impact of social restriction due to the covid-19 pandemics, the interviews were committed with limited time and with mask-on so that the researchers and the informants sometimes need to redo the questions and the answer so that become uncomfortable. The following study is expected to expand a pattern of mompreneurship business networking as has been done by Sumarsono et al.,(2021). Moreover, the following study could explore the existence of mompreneurs in the macro environment. This could be crucial because the covid-19 pandemic is still ongoing, so the Government will be able to set the policy to give real supports to mompreneurs.

### ACKNOWLEDGEMENTS

This work was supported by LPPM Trunojoyo University with Independent Research Grant number: 3176/UN46.4.1/PT.01.03/2021, the readiness of the informants and MBKM research participants specially Choirun Ramadhana, Kholilatul Azizah, and Moch Hilmi Fardian Syah.

### REFERENCES

- Afshan G, Shahid S, Tunio MN. 2021. Learning experiences of women entrepreneurs amidst COVID-19. *International Journal of Gender and Entrepreneurship* 13(2):162–186. <https://doi.org/10.1108/IJGE-09-2020-0153>.
- Ayatakshi-Endow S, Steele J. 2021. Striving for balance: Women entrepreneurs in Brazil, their multiple gendered roles and Covid-19. *International Journal of Gender and Entrepreneurship* 13(2):121–141. <https://doi.org/10.1108/IJGE-09-2020-0142>.
- Breen, Hudson, Rebecca E. 2014. Meet the "mompreneurs": How self-employed women with children manage multiple life roles [disertasi]. Canada: University of Victoria.
- Cesaroni FM, Pediconi MG, Sentuti A. 2018. It's always a women's problem! Micro entrepreneurs, work family balance and economic crisis. *Administrative Sciences* 8(4):1–16. <https://doi.org/10.3390/admsci8040074>.
- Ekinsmyth C. 2013. Managing the business of everyday life: The roles of space and place in "mumpreneurship". *International Journal of Entrepreneurial Behavior & Research* 19(5):525–546. <https://doi.org/10.1108/IJEER-10-2011-0139>.
- Ettl K, Welter F. 2010. Gender, context and entrepreneurial learning. *International Journal of Gender and Entrepreneurship* 2(2):108–129. <https://doi.org/10.1108/17566261011050991>.
- Francesca MC, Paola D, Paola P. 2017. Women in business and social media: Implications for female entrepreneurship in emerging countries. *African Journal of Business Management* 11(14):316–326. <https://doi.org/10.5897/AJBM2017.8281>.
- Hidayat AR. 2020. Etika Madura: suatu analisa filsafati tentang penghayatan harmonis dan disharmonis terhadap worldview orang Madura. *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 17(1):16–31. <https://doi.org/10.19105/nuansa.v17i1.2877>.
- Hudson BR, Leung A. 2020. Choosing mothering and entrepreneurship: A relational career-life process. *International Journal of Gender and Entrepreneurship* 12(3):253–271. <https://doi.org/10.1108/IJGE-08-2019-0130>.
- Jaim J. 2021. Exist or exit? Women business-owners in Bangladesh During COVID-19. *Gender, Work*

- & *Organization* 28(S1):209–226. <https://doi.org/10.1111/gwao.12546>.
- Landour J. 2020. Mompreneurs: Economics, parenting and identity. *Travail et employ* :121–142. <https://doi.org/10.4000/travailemploi.10041>.
- Paquette, Holly. 2013. Social media as a marketing tool: A literature review [disertasi]. Rhode Island: University of Rhode Island.
- Ramadhani FN, Purwanti L, Mulawarman AD. 2021. The emancipation of household accounting: a [non] feminism critical study of Tjoet Njak Dien. *Jurnal Ilmiah Akuntansi dan Bisnis* 16(2):218–233. <https://doi.org/10.24843/JIAB.2021.v16.i02.p03>.
- Richomme-Huet K, Vial V. 2014. Business lessons from a “mompreneurs” network. *Global Business and Organizational Excellence* 33(4):18–27. <https://doi.org/10.1002/joe.21550>.
- Sumarsono H, Wafirotn KZ, Santoso S. 2021. Social network in family business: The phenomenon of Ponorogo Chinese ethnic entrepreneur. *Indonesian Journal of Business and Entrepreneurship* 7(1): 18–29. <https://doi.org/10.17358/ijbe.7.1.18>.
- Tambunan T. 2009. Women entrepreneurship in asian developing countries: Their development and main constraints. *Journal of Development and Agricultural Economics* 1(2):27–40.
- Yin RK. 2011. *Qualitative Research from Start to Finish*. New York: Guilford Press.
- Yuliana R, Setiawan AR, Auliyah R. 2020. Akuntansi keluarga sakinah sebagai manifestasi pengelolaan keuangan rumah tangga syariah. *Jurnal Akuntansi Multiparadigma* 11(3). <https://doi.org/10.21776/ub.jamal.2020.11.3.28>.