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Analysis of Islamic Law And Gender In Husband And Wife Relations (Study of Career Women in Gambiran Village, Plupuh District, Sragen Regency)

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Abstrak

Penelitian ini dilatar belakangi permasalahan yang telah ditemukan Di Desa Gambiran, Kecamatan Plupuh, Kabupaten Sragen adalah fenomena Wanita Karier bukan suatu hal yang asing lagi ditengah masyarakat sekarang ini karena sebenarnya sekarang banyak para wanita karier yang memiliki pekerjaan untuk memenuhi kebutuhan rumah tangganya, bik dalam hal membuka warung dirumah, guru, juga usaha yang lainya. Fokus masalah yang akan dikaji dalam penelitian ini adalah bagaimana relasi suami istri dalam keluarga wanita Karier di desa Gambiran, kemudian bagaimana relasi suami istri dalam keluarga wanita karier di desa Gambiran perspektif Hukum Islam dan Gender. Tujuan penelitian ini adalah untuk mengetahui bagaimana relasi suami istri dalam keluarga wanita karier di desa Gambiran dan bagaimana relasi suami istri daalam keluarga wanita karier jika di lihat dari sudut pandang Hukum Islam, gender. Jenis penelitian ini adalah jenis penelitian lapangan atau *(field research)* yaitu penelitian yang terjun langsung ke lapangan untuk mendapatkan data dan informasi melalui wawancara langsung dengan wanita karier, suami, dan anaknya dalam mengetahui mengenai Relasi suami istri dalam keluarga wanita karier didesa Gambiran perspektif Hukum Islam dan Gender. Dalam penelitianya penulis menggunakan pendekatan kualitatif yang bersifat deskriptif yaitu penelitian dengan menggambarkan atau menjelaskan suatu objek penelitian yang berdasarkan dengan data yang sudah dikumpulkan, teknik pengumpulan data dalam penelitian ini dilakukan dengan observasi, wawancara. Dari penelitian ini dihasilkan bahwa terdapat wanita karier yang relasi antara suami dan istri baik ada juga sebaliknya, relasi suami istri dalam keluarga wanita karier dengan tidak saling melimpahkan pekerjaan dan tanggung jawab pada satu sama lain. Selain itu pembagian tugas domestik harus dilakukan secara adil dan disepakati bersama, serta tidak boleh melihat unsur kelamin. Adanya kerja sama yang dilakukan secara sepadan dan adil antara suami dan istri dalam keluarga juga dalam menjalankan fungsi keluarga dengan cara membagi peran dan pekerjaan baik yang bersifat publik, domestik maupun sosial kemasyarakatan. Dan sudah sesuai dengan nilai-nilai dalam Hukum Islam dan Gender. Namun terdapat salah satu wanita karier di Desa Gambiran mengalami peran ganda.

Kata Kunci: gender, hukum islam, wanita karier.

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Abstract

This research is based on the problems that have been found in Gambiran Village, Plupuh District, Sragen Regency, namely the phenomenon of Career Women is no longer a strange thing in today's society because in fact now many career women have jobs to meet them household needs, both in terms of opening a shop at home, teachers, and other businesses. The focus of the problem that will be studied in this study is how the relationship between husband and wife in the families of career women in Gambiran Village, then how the relationship between husband and wife in the families of career women in Gambiran Village from the perspective of Islamic Law and Gender. The purpose of this study is to find out how the relationship between husband and wife in the families of career women in Gambiran Village and how the relationship between husband and wife in the families of career women when viewed from the perspective of Islamic Law, gender. This type of research is a type of field research, namely research that goes directly to the field to obtain data and information through direct interviews with career women, their husbands, and children in finding out about the relationship between husband and wife in the families of families career women in Gambiran village from the perspective of Islamic Law and Gender. In his research, the author uses a qualitative approach that is descriptive, namely research by describing or explaining a research object based on the data that has been collected, data collection techniques in this study were carried out by observation, interviews. From this study it was found that there are career women whose relationship between husband and wife is good, there are also vice versa, the relationship between husband and wife in the family of career women by not delegating work and responsibility to each other. In addition, the division of domestic tasks must be done fairly and agreed upon together, and should not see the element of gender. There is cooperation that is carried out equally and fairly between husband and wife in the family also in carrying out family functions by dividing roles and work both public, domestic and social. And it is in accordance with the values in Islamic Law and Gender. However, there is one career woman in Gambiran Village who experiences a dual role.

Keywords*: gender, islamic law, career women.*

I. INTRODUCTION

At this time there is a phenomenon of married couples in meeting family needs. The choice to become a career woman and a housewife is not merely because of the current trend. Because the phenomenon of career women is not something foreign in today's society because now many career women have jobs to meet their household needs, be it in terms of managing rice fields, opening stalls at home, teachers, and other businesses. The urgency in this study often occurs because there is debate and can also affect all aspects of life, be it in personal or family life, also in community life such as in terms of psychology, economy, social and development .

The results of the thesis research by Muhamad Saripudin (2018) entitled "Responsibility of Career Women's Efforts in Harmonizing Household Life in Jekan District, Palangkaraya City". The background of the study is that in Palangkaraya there are women who have careers outside the home, either to help with household needs or others. So there will be a lot of time spent outside the home, besides that the woman is also an activist for an Islamic organization, of course it will add a lot of time outside the home. Therefore, to get clarity about the responsibilities and efforts of career women in harmonizing the household, especially for women who have careers outside the home with working hours of around 7-8 hours, as well as activists of Islamic organizations, there are also those who are administrators in Islamic organizations and are already married. This study uses a type of qualitative field research whose data source in this study is primary data. And using a descriptive approach. The object of this research is the responsibility and efforts of career women in harmonizing the household. The subjects of the research are career women with the criteria of having a career outside the home, bound by time around 7-8 hours of work, activists of Muslim organizations, already married, living in Jekan Raya District. While the husband, children, people who live together in the house as informants. The objectives of the research based on the formulation of the problem are (1) what is the background of women having a career outside the home? (2) what is the pattern of relationships between career women with their husbands and children? (3) how do career women overcome obstacles to carrying out their functions as housewives?

The underlying difference with the research to be conducted is the object of research and the focus of the research. The researcher uses the Islamic law and gender approach, where the object of research to be studied by the researcher is career women in Gambiran village and the focus of the research, the researcher uses the Islamic law and gender approach in the analysis of husband and wife relations in households in Gambiran village, Plupuh District, Sragen Regency where the career woman has the goal of being able to help her husband in meeting family needs and making the family sakinah. (Saripudin 2018)

The results of the thesis research by Muchtar Wahyudi Pamungkas (2023) entitled "Analysis of gender equality on the thoughts of KH Husein Muhammad on husband and

wife relations" This research is motivated by differences of opinion between the fuqaha and Kiai Husein regarding husband and wife relations. The arguments of fiqh in solving problems of the development of the era are synchronized by Kiai Husein Muhammad using the theory of gender equality. This research includes research that explores data by interviewing related figures and also explores data from works or known as library research. Library research is divided into two, namely primary data sources and secondary data. The primary data source is from the works of Kiai Husein Muhammad. And secondary data from the thoughts or works of other figures. The purpose of this study is to determine the explanation of gender equality according to Kiai Husein Muhammad, the analysis of gender equality according to Kiai Husein Muhammad regarding husband and wife relations, and also the dual role of the breadwinner wife according to Kiai Husein Muhammad. The findings obtained are that gender equality according to Kiai Husein Muhammad is not from gender, either from women or men, but gender is the difference between men and women that is created by themselves, not from God, or potential that can be created by each individual. And the formation of husband and wife relations such as the prohibition of wives leaving the house, wives as breadwinners and the wife's right to refuse sexual relations is answered by Kiai Husein with the theory of gender equality, which gives rise to a relief for women. The underlying difference with the research to be carried out is the object of research and the focus of the research. Where the object of research to be studied by the researcher is career women in Gambiran village and the focus of the research, the researcher uses an Islamic law and gender approach in the analysis of husband and wife relations in households in Gambiran village, Plupuh District, Sragen Regency where the career woman has the goal of being able to help her husband in meeting family needs and making the family sakinah. (Pamungkas 2023)

The results of the thesis research by Dafitri Akbar (2024) entitled "Gender Analysis of Husband and Wife Role Exchange in Fulfilling Household Income". This thesis discusses Gender Analysis of Husband and Wife Role Exchange in Fulfilling Household Income, namely traditionally, the role of the husband as the main breadwinner and the wife as the housekeeper has undergone significant changes in modern society. Family law regulates marriage relations and establishes the rights, obligations, and responsibilities

of each partner, while the gender perspective emphasizes the elimination of stereotypes and recognition of equality in dividing household tasks. This research is normative law, namely research aimed at regulations or other legal materials. The author uses normative legal research because this research examines the role of husband and wife in the exchange of roles from a gender perspective. This research takes several steps in data collection, data sources can be primary legal materials, secondary legal materials and tertiary legal materials. The results of this study state that the phenomenon of husband and wife role exchange in the household reflects the evolution of modern family dynamics that are increasingly open to variations in gender roles. Regarding the Factors Causing the Exchange of Roles of Husband and Wife in the Household, it can be concluded that, 1) Support, 2) Childcare, 3) Inheritance. Family law plays a role in creating a fair and sustainable framework for both partners to carry out their roles in the household, while recognizing and respecting individual choices in carrying out these roles.

The underlying difference with the research to be conducted is the object of research and the focus of the research. Where the object of research to be studied by the researcher is career women in Gambiran village and the focus of the research, the researcher uses the Islamic law and gender approach in the analysis of husband and wife relations in households in Gambiran village, Plupuh District, Sragen Regency where the career woman has the goal of being able to help her husband in meeting family needs and making the family sakinah. (DAFITRI AKBAR 2024)

From the background of the problem, the researcher is interested in studying the phenomenon of how husband and wife relations in career women's families in Gambiran village are viewed from the perspective of Islamic Law and Gender.

II. METODE PENELITIAN

This research took place in Gambiran hamlet, Cangkol Village, Plupuh District, Sragen Regency. This research only refers to one respondent, why only one respondent? Because the average family in Gambiran hamlet has the same family background, even though their jobs are different. This research uses an Islamic law and gender approach to analyze the results of interviews by researchers.

III. RESEARCH RESULT

A. Career Women And Factors That Encourage Women To Have A Career

1. Career Woman

A career woman is defined as a woman who is involved in professional activities (whether it is business, office, and so on) according to the Great Dictionary of the Indonesian Language. Meanwhile, according to A. Fatih Syuhud, the author of the book *Emulating the Akhlak of the Prophet and the Companions,* a career woman is a woman who has a financially independent job, either working for someone else or having her own business. She is identical to a smart woman and a modern woman. These three criteria can be positive or negative depending on how she carries herself religiously and socially. (Faiza 2020)

Career women are women who work to broaden their career horizons. Career women are women who are highly educated and have a fairly high status in their jobs, who are quite successful in their work. (Rahmayati 2020)related to career women can be divided into two parts, namely: ***first,*** career women who are not bound by marriage, namely career women who are not married or women who have been married but have divorced. This kind of career woman can work freely. ***Second,*** career women who are bound by marriage, namely career women who have entered into a marriage contract. Career women like this are not free to work but are bound by various things, in this study, the women who will be reviewed are career women in the second group. (Sari dan Anton 2020)

2. Motivating Factors for Career Women

A husband is required to work to meet the needs of his wife and family as the head of the household, although not many wives play a role in the process of earning a living, but for career women in Gambiran village their main goal is not only to help the family economy, it is true that with the way they work, of course the family economy is helped so that they do not only rely on their husband's income, but it can be seen that career women in Gambiran village already have jobs before they get married, one of the reasons they work

is because of hobbies, wanting to continue their education after completing their education, it is also undeniable that they have the ideal of wanting to become a career woman. (Rahmawati dan Sudirman 2021)

Adequate education or actualization of knowledge is a meaning of everything that undergoes a process of change towards something better. Education does not only cover the aspect of knowledge, but also includes other aspects such as morals, ethics, etc. Education can be obtained from the family, local community environment, social media, there is even a saying seek knowledge even to China, what does it mean? It means that in seeking knowledge there will be no end and no time limit. However, this discussion focuses on analyzing career women in Gambiran Village, Plupuh District, Sragen Regency. (Rahayu dan Nurrohim 2022)

3. Various Perspectives on Husband and Wife Family Career Women Relations

- The relationship between husband and wife, family and career when viewed in Islamic Law

In Islam, a career woman is a woman who does certain jobs in addition to her role as a wife or housewife to meet her needs. Therefore, she is often referred to as a woman with a dual role. (Juwita 2018)Women's participation in professional activities must have a good purpose, and because women's main responsibility is to take care of the household, whatever profession she takes, it should not affect the rights of her husband and children. (Latifah 2017)

Islamic law itself regulates career women as stated in QS An-Nisa';32. This verse clearly states that men and women have the same right to strive and have the same right to achieve what they strive for. This verse also explains that women receive the same or no different rewards and rewards from men, both in worship and work (career). Women have the same right to try and achieve what they strive for. (Priyatna 2019)

In the view of Islamic Law, the position and condition of women is divided into three phases, before Islam, after the arrival of Islam, and the present *(modern) era.*

Firstly, the social condition of women before the arrival of Islam. The period before Islam came was known as the Jahiliyyah period. In the language, jahiliyyah means people who do not have knowledge. During the Jahiliyyah era, Arab women were always discriminated against. They also view women as inferior to men. Women at that time also did not have the right to study and were only used as workers serving men. This culture of male domination over women is what is still attached to Arab people, which is called *patriarchal culture.* (Pratama dan Wijaya 2023)

The two social conditions of women after the coming of Islam. Once Islam came perfectly, women were given their full rights, namely by giving inheritance to women, giving full ownership of their property. Islam positions women and men in the same honorable place. Men and women have the right to work and have the right to go to school or seek knowledge. Islam is very progressive in raising the status and position of women. The Prophet Muhammad SAW himself tried to release the shackles of the customs of ignorance at that time, especially raising the self-esteem of women.

The three social conditions of today's women. *Modernization* comes from the word modern which means the latest, the latest, or a way of attitude and way of thinking that is in accordance with the demands of the times. Furthermore, modernization is defined as the process of attitude and mentality as a member of society to live in accordance with the demands of the present. This is done with the latest human discoveries in the fields of science and technology. Therefore, something can be called modern if it is rational, scientific, and in accordance with the laws that apply in nature.

- Husband and wife family career gender perspective relationship

Gender refers to the unique characteristics and roles of men and women in relation to society and culture. Gender inequality often occurs in everyday life. For example, violence often occurs against those who are considered

weak, in this case women, sexual harassment, and the emergence of homosexuality (gays and lesbians). Various forms of gender inequality appear in literary works in the form of fiction, whether in the form of poetry, prose, or drama. The problems that arise from a gender perspective tend to focus on social aspects that see the differences in human sex in their position in society. These problems will not arise if there is a fair and equal relationship between men and women in social interactions that are mutually respectful, humane, and prioritize mutual understanding. The facts show that the creatures who most often experience gender inequality are women. Women have always been the second most important people in social interactions, and have been for a long time. This increases women's awareness in advocating for gender equality. Gender inequality itself is a characteristic, behavior, and treatment that favors or favors a particular gender, so that it can cause social inequality between individuals. (Oktaviani 2021)

The concept of gender differences and gender roles according to Mansour Fakih is the concept that gives rise to the most gender injustice. Its indicators are five things:

a. *Marginalization,* a form of marginalization of one gender, usually women, because it is assumed that women are not worthy of being leaders. Marginalization often leads to poverty in women because they are not given the opportunity to work.
b. *Stereotypes,* negative stigmas towards a particular gender generally also occur in women, which results in limiting and making things difficult for women.
c. *Subordination,* degrading a particular gender and again mostly occurs in women, such as the view that women do not have the right to go to higher education.
d. *Double/* multi *burden,* namely the overlapping roles given to women between domestic roles and public roles.
e. *Violence,* violence against a particular gender and again mostly occurs against women so that they experience harassment and abuse.

According to Mansour Fakih, there are four aspects of justice indicators, namely:

a. Access or having the same opportunity to obtain rights between men and women, for example having the same opportunity professionally and transparently in working and receiving a salary.
b. Control, seen through the power of controlling understanding or development that is beneficial to each sex having the same basic needs.
c. Participation, increasing the role of each gender in several areas, both domestic and public, so that their aspirations can be accommodated and channeled.
d. Each gender feels that they benefit from development. (Lutfi 2021)

Gender forms in creating a harmonious family in Gambiran Village, Plupuh District, Sragen Regency, work together to educate children (teach children to recite the Koran, help with homework, bathe, feed), do household chores (clean the house, cook, wash clothes) and earn a living by working either as a factory worker, opening a shop at home, becoming a teacher, and so on.

Gender in a harmonious family refers to the welfare partnership between husband and wife in living a harmonious and happy household life. This involves mutual support, understanding, and cooperation in making decisions, carrying out tasks, and appreciating the roles and contributions of each member regardless of gender. This principle aims to create a fair and respectful family environment, where each individual has an equal opportunity to develop and contribute to the household. (Hamdini dan Kurniawati, t.t.)

Career women are not burdened with a double burden, domestic affairs are a shared responsibility between husband and wife. As stated in QS-Nisa: 32, it explains that whatever men and women do, they will get according to their own efforts and will be rewarded according to their good deeds. Efforts in the domestic and public spheres to get as many good deeds as possible are commands in Islam itself. (Badriah, Luthfia, dan Nida 2023)

B. Husband and Wife Relations in Career Women's Families in Gambiran Village, Plupuh District, Sragen Regency

The relationship of career women in Gambiran Village, Plupuh District, Sragen Regency is very important for the relationship between husband and wife in the family, children's education, and so on. In Gambiran Village there is one career woman that researchers interviewed, respondents who were taken with various considerations are expected to be able to provide a general description of the relationship between husband and wife in the families of career women in Gambiran Village as follows:

On November 15, 2024 at 16.22 WIB, the researcher successfully interviewed the subject at the subject's residence. The following are the results of the researcher's interview with one of the families, namely the husband, let's call him A, the wife, let's call her B, and their child, let's call her C.

Interview with B as a career woman, the relationship between me and my husband is good, my husband still carries out his duties to earn a living as the head of the household, when I have work outside the home and when my husband is not working, my husband is the one who looks after and cares for the children at home, not only that, my husband also helps me in completing housework.

To be honest, my husband and I are divided into two, so my income is for monthly needs such as electricity, water, children's school fees, and others. Then for my husband's income for daily needs such as children's pocket money, food, and so on, that was with the reason that my salary is monthly and my husband's salary is daily. So in a family, we complement each other, it is undeniable that it could be the opposite of what I just explained, because household needs are not limited to that, there are many household needs that cannot be predicted from the start, for example, a neighbor's child who is hospitalized at least we also have to visit him, there are mosque contributions, there are village contributions, not to mention family social gatherings, and many other needs.

So we can't just rely on the husband's income, because why? Yes, because the husband's income is not necessarily there and we are from a family that can be said to be a lower middle class family, but I am sure that when you have a family like me, for the matter of sustenance, it will definitely come from somewhere, whether from work, whether from your husband, or even from your neighbors. One day and for sure, you will also feel it yourself after getting married.

C. Analysis Of Husband And Wife Relations In Family In Gambiran Village From Islamic Law And Gender Perspective

1. Analysis of Husband and Wife Relations in Families in Gambiran Village from an Islamic Law Perspective

Career women today can no longer be avoided because of the demands of the times or it can also be called modernization for families today that are in accordance with Islam, especially women in Gambiran village, whether it is opening a shop, factory workers, farm workers, tailors, and so on. The process of cooperation between mothers and fathers in housework and raising children does not delegate work and responsibility to each other. In addition, the division of domestic tasks must be carried out fairly and agreed upon together, and must not see the element of gender.

The existence of cooperation that is carried out equally and fairly between husband and wife in the family and in carrying out family functions by dividing roles and jobs, both public, domestic and social, will greatly assist in the process of fostering a sakinah mawadah warahmah family. In this cooperation, it will reduce the divorce rate in society. Then there must also be transparency between family members so that a sense of mutual trust, mutual need, and mutual help arise when in trouble. This process will give birth to a sense of mutual respect for each other.

In the families of career women in Gambiran Village where the husband and wife do housework together, the husband helps with the housework. As expressed by Mrs. B above, "the husband still carries out his obligations to earn a living as the head of the household, when I have work outside the home

and when my husband is not working, my husband is the one who looks after and cares for the children at home, not only that, my husband also helps me with housework." From here arises a sense of needing each other.

In the words of needing each other or equality in the family, it is stated in his words, "To be honest, if it's a matter of salary, my husband and I are divided into two, so my income is for monthly needs such as electricity, water, children's school fees, and others. Then for my husband's income for daily needs such as children's pocket money, food, and so on, that was with the reason that my salary is monthly and my husband's salary is daily. So in a family, they complement each other, it cannot be denied that it could be the opposite of what I just explained, because the name of household needs is not only limited to that, there are many household needs that cannot be predicted from the start, for example, a neighbor's child who is hospitalized at least we also have to visit him, there are mosque contributions, there are village contributions, not to mention there are family social gatherings, and there are many other needs ".

2. Analysis of Husband and Wife Relations in Families in Gambiran Village Gender Perspective

In this study, the researcher uses Mansour Fakih's gender analysis. Gender analysis itself can be considered as a new analysis in the history of human thought regarding social injustice. Gender analysis is actually a basic analysis compared to other analyses such as class analysis and hegemonic analysis of ideology and culture.

In his book Gender Analysis, Mansour Fakih explains that there is great resistance among men and women to the use of gender analysis to reveal women's problems. This is due to several factors such as: First of all, questioning the status of women essentially means questioning the system and structure that has existed so far, even questioning the position of women essentially means questioning the state of the current system structure and status. About certain injustices in society. Second, there are many misunderstandings about why women's issues need to be addressed. Another

difficulty in discussing gender issues is discussing power relations that are very personal, involving and involving each of us, and the challenges we currently enjoy. This means questioning the privileges we have. This gender analysis only explains the social gap between men and women. as well as social and cultural problems that are detrimental to both, especially women.

Some manifestations according to Mansour Fakih include Marginalization, Subordination, Stereotype, Violence, and the Burden of Dual Roles. This is in accordance with Mansour Fakih's thoughts, as expressed by B above, " my husband still carries out his obligations to earn a living as the head of the household, when I have work outside the home and when my husband is not working, my husband is the one who looks after and cares for the children at home, not only that, my husband also helps me in completing housework. To be honest, when it comes to my and my husband's salaries, they are divided into two, so my income is for monthly needs such as electricity bills, water bills, children's school fees, and others. Then for my husband's income, it is for daily needs such as children's pocket money, food, and so on, that was with the reason that my salary is monthly and my husband's salary is daily. So in a family, everyone complements each other, it cannot be denied that it could be the opposite of what I just explained, because household needs are not limited to that, there are many household needs that cannot be predicted from the start, for example, a neighbor's child who is hospitalized, at least we also have to visit him, there are mosque contributions, there are village contributions, not to mention family social gatherings, and many other needs."

From the statement above, it can be concluded that the relationship between men and women in Gambiran Village is mostly in accordance with Islamic law and gender law. However, there are career women who do not fit into this dual role, doing all the work themselves.

IV. CONCLUSION

Husband and wife relations in career women's families In Gambiran Village, Plupuh District, Sragen Regency can be concluded as follows, husband and wife relations

in career women's families do not delegate work and responsibilities to each other, in addition, the division of domestic tasks must be carried out fairly and agreed upon together, and must not see the element of gender. There is cooperation that is carried out equally and fairly between husband and wife in the family also in carrying out family functions by dividing roles and work, both public, domestic and social. There are career women who carry out their roles in the family, there are also those who are not optimal in carrying out their roles, to carry out their roles in the household there are career women who carry out their roles alone but there are also those who are assisted by their husbands, children, and household assistants (rewang) in completing household chores. Their husbands have allowed their wives to work as career women.

The relationship between husband and wife in Sragen village is in accordance with the values of Islamic law and gender. However, there is one career woman in Krasak village who experiences a dual role, where husband and wife in Krasak village do housework together, there is equality in their family where they respect each other, do not feel the most dominant. And when making a decision, it is always discussed first with the husband.

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