

Reasons for Allowing Muslim Women (Married) to Work Outside the Home

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ABSTRACT

Married Muslim women have different characteristics, especially with non-Muslim women. Muslim women who are married, no longer have freedom over themselves according to the Shari'a, especially in matters of earning a living. Because Islam has regulated, that all responsibility for the affairs of the world and the hereafter in the household is on the shoulders of the husband. However, as the situation develops, not all households have complete power in their husbands, so it is not uncommon for some Muslim wives to take the initiative to help ease the burden on their husbands. This situation has also been addressed in Islam, where Muslim wives are allowed to work outside the home with several things, including getting their husband's permission, not mixing with men who are not married, and so on. This research was conducted to obtain actual information about the permission of Muslim women (married) to work outside the home. To answer the research objectives, a qualitative method is used, which is a scientific method that reveals a phenomenon naturally. The research was conducted in the Kranggan area, Central Java, and the research informants were married career women. Research data were collected by means of direct interviews and discussions. The results showed that career Muslim women in the Kranggan area had obtained permission from their husbands to be able to work. As for the reason for working, in general it is to help ease the burden on the husband. There is even a perception that the household is the obligation of husband and wife, so that the wife has the same obligation to help her husband. However, Muslim wives still pay attention to the rules of Religion, about what is allowed and not allowed at work.

Keywords: Muslim Wife, Work, Islamic Law, Household

INTRODUCTION

Technological developments and advances in the current era of globalization have made information very important, along with the presence of communication media, especially television, which is known as audio-visual, racing in conveying information and messages related to all aspects of human life, including the economic and professional fields. Advances in technology and culture have greatly supported the progress of the nation and the world community. Especially in Indonesia, the career

field requires all groups to take part in all aspects of life, both at home and in politics, and in government institutions. The equality of demands from gender shows that women feel they have equal rights with men, so many women pursue careers according to their profession (Armiadi & Sari, 2019).

Career women are also the basis for the division of responsibilities that are socially and culturally determined, where in the western world men and women have the same rights to be everything they want according to their talents to be able to have a career with men, as well as to become a career woman. leader (Maram, 2019). Women who have the status as career women are their responsibility as mothers in fostering their children's education in the family environment, especially in the religious development of children, because fathers and mothers are the parents of the child as the main and first educators who are responsible for physical and psychological development (Mukhtar, 2010). 2019).

Career women are adult women or adult women who work or work and do work or work at home or outside the home under the pretext of wanting to achieve progress, development and position in life (Hermanto, 2019). Career women are still a topic full of controversy in Islam, however, Islam still upholds the status of women (Fathurrohman, 2021). In order to maintain the sanctity and height of the degree and dignity of women, in everyday life Islam provides guidance with the provisions of sharia law which will provide limits and protection for women's lives, all for the good of women, so as not to deviate from what Allah has outlined for women. himself, all of which are proofs that Allah is *Ar-Rahman* and *Ar-Raheem* to all His servants.

Islam does not distinguish between humans, both between men and women or between nations, tribes and descendants. The difference that is underlined and which then elevates or demeans a person is only the value of devotion and piety to God Almighty.

THEORY

The role of women itself depends on the function of women in the family itself. Women in the family can function as children, mothers, wives, in-laws, daughters-in-law, brothers and sisters. From the narratives of five of our respondents, namely housewives, they explained their role in having a family. Of course they can be seen as

mothers of their children, and makmum for the imam. Which is usually called a mother and a wife (Ichsan & Dewi, 2020).

Their role as mothers in the family, ideally who can make themselves role models that can be imitated by their children in everything they do in household matters. Meanwhile, women in the family as wives, act as helpers, their partners' life partners in times of joy and sorrow. Serving husbands can be called our rights as wives, it can also be called our obligations as wives (Nasution, 2019). Wives can also be considered as friends; sharing friends and friends to discuss everything before the decision is taken by the husband as the head of the family (Islam, 2020).

They also say that we as wives must also be submissive and obedient to our husbands with the right attitude of the heart (Priyatna, 2019). This means, as wives, sometimes our opinions may differ, but when the decision has been taken by the husband, we must support the decision, according to the saying because there is only one captain on a ship and in a marriage there is only one head of the family. However, it's not that we have to completely submit to our husbands, we also have the right to oppose or comment if there is a mistake made by the husband. The word submissive is meant in the paragraph above so that there is no dispute between husband and wife. So that our family can become whole or lasting and *sakinah mawadah* and *warrahmah* (Sulfa, 2020).

The role and function of the mother as the pillar of the household is very important for the implementation of a *sakinah* household, namely a healthy and happy family. A mother must also be able to make the household a paradise for her family. So that to achieve peace and happiness in the family, a pious wife is needed, who can take care of her husband and children (Sundari, 2021). As well as being able to arrange the state of the house so that the house becomes neat, pleasant, and captivates the whole family.

Of our five respondents, they also work as career women. They often complain about the heavy workload, not to mention the burden of their role as housewives. Because at home they are required to pay attention to their husbands and children. Not to mention if at home and outside the home (work) there is a conflict. It is clear that the burden she receives is twice that of a career woman who is still single or just a housewife.

Although, their dual role is very difficult to do and accept from one of them. They still choose family, because after all, family is very important to them (Jannah & Mahmudi, 2021). They try to avoid conflicts in the family or disputes with their husbands, most of them invite their husbands to work together for the growth and interests of their children.

In principle, from what respondents said to us, it can be concluded that the role of a wife as a companion to her husband can be as a friend, encouragement and wise adviser. And the most important thing is that this role can be carried out well if there is openness to each other, cooperation and mutual understanding in the family, regardless of being a career woman or housewife.

METHOD

In revealing research phenomena, several scientific steps are set, as a logical consequence of measurable and systematic research, including:

1. Qualitative approach is used as research fundamentals
2. Survey method is used as research operations
3. Descriptive analysis is used as a method to disclose factual and informative phenomena
4. Research informants are Muslim women (married) who work outside the home in the Kranggan area, Central Java
5. Research data obtained by conducting interviews and discussions
6. sampling technique uses a simple random method

RESULTS

Building a Sakinah

A sakinah family life is a dream and is the goal of life for everyone who has a family and is at the same time a proof of God's power and majesty. Allah says: "And among the signs of His power is that He has created for you wives of your own kind, so that you may tend and find peace in them, and He has made between you affection. Verily in that there are indeed signs for a people who think." (Surah Ar-Rum: 21).

The sakinah family is closely related to family conditions that are calm, no conflict, peaceful, happy, and harmonious. A family is said to be sakinah if the atmosphere in the

family is full of calm, tranquility, and happiness, and obedience and obedience are maintained among fellow family members to maintain mutual integrity and unity so that a sense of love and affection is fostered in the family in order to obtain the pleasure of Allah SWT. .

In forming a sakinah family, the wife who is also a career woman is first required to serve her husband wholeheartedly. She is required to have an attitude of obedience, obedience and loyalty to her husband. Of course obedience in a positive sense. A wife must feel that she belongs and is only devoted to her husband in terms of love and not to others, as well as guarding and spending her wealth and income wisely.

Obedience and fidelity are fundamental issues in married life. So that if this loyalty is violated by one party, the family will fall apart. A career woman who has violated her fidelity to her husband, she will arbitrarily neglect her household duties. She will easily commit acts of abuse, dishonest to herself, to her husband, her property and even to her children. A wife who cannot be trusted is like a thief in the house who is always suspected and monitored by her husband and children.

Therefore, as a career woman, the wife must be able to instill confidence in her husband, that she is loyal and trustworthy. If necessary, a career woman should be willing to be escorted by her husband to the workplace and she can explain that her friends are good and can be trusted. Thus she can gain the trust of her husband.

On the other hand, in the work of a career woman, our respondent always asks permission from her husband and has good intentions, namely solely to devote herself to her husband and family, not to herself or others.

Mrs. Ida explained that Islam allows a wife to have a career outside the home as long as she gets permission from her husband and only helps to provide for the family's needs. If she pursues a career to give up her position as a family member, or as a way to give up her obligations as a wife, then this is prohibited in religion and is against nature. If the husband's permission or willingness is obtained, then the happiness and welfare of family life will be obtained. A wife who gets permission from her husband, will calmly pursue her career, which will eventually lead to family happiness.

Five of our respondents added that we as career women are also required to be able to keep family secrets. they understand that it is undeniable that a career woman usually has a broad association. In every association, not all matters relating to household

matters may be told. They as wives should not tell about their husband's weaknesses in front of others. Because by opening up her weaknesses to others, it will cause other people to have a bad view of her husband or at least other people will gossip about her husband's weaknesses, which in the end other people will look down on her.

As a career woman who is also a mother, women are still required to educate and care for their children. In any society, both developed and underdeveloped, the role of mothers in the future of their children is undeniable.

A child becomes good or bad, successful or not in his life of course the role of a mother is very big. Because it is the mother who is first known and is considered to give a child the first experience.

With this, a mother must maximize her duties as a babysitter. So it is not enough if you want a child who is healthy, happy, and has good character, while only meeting the outward needs. It is precisely the fulfillment of a sense of love and affection, as well as a good education which is the most important thing that cannot be ignored in nurturing a child's personality.

A mother is also required to be able to use and spend the best time to meet her children. Because it is undeniable, a mother, as a career woman, often leaves her children for a long period of time. Sometimes the mother goes to work while the child has not yet woken up, the child comes home from school while the mother is not home, and the mother returns home, the child has fallen asleep. Such a situation is clearly unfavorable for the development of the child. In this kind of family situation, it will be easy to cause psychological conflicts that encourage child delinquency. Thus, a mother should provide special time and make extra time to gather with her children. Because that way the warmth and love of a mother and at the same time direct education from the mother as the main builder of children's happiness can be given.

Equality

Not a few in this world, women are still active in the struggle for equal rights with men. These women continue and continue to fight for gender equality.

Actually, most of the women who are struggling are women who are already independent. Usually they are women who are successful careers, have achievements and have a high educational background. It is because of this independence that they feel the need to fight on behalf of all women who are still in shackles.

The researcher also asked the respondents about their responses to gender equality in their families. Finally, they want to explain about gender equality in the family, such as on the part of women who are always second to men.

The division of roles in the family is still discriminatory 'speech Bumita', the wife as a housewife, while the husband is always positioned as the head of the household, protector and provides a living. From this thesis, the result is that the wife is very dependent on her husband economically. Wives are required to serve their husbands perfectly. If the wife cannot give birth to children, then it is considered unfit as a wife. This is contrary to the provisions which say that husband and wife must be faithful to each other, and provide spiritual and physical assistance.

Even though in Indonesia, women have been given the same opportunities as men in the field of education, but society's view of women has not changed significantly added bu ida. There is still a strong opinion that the purpose of education for women is only so that they are better able to educate their children. Women are still considered *the second sex*, women are despised when they are only at home and exploited when they are at work. This view is not only held by the laity but also scholars.

CONCLUSION

Basically, the business (gait) of women is quite broad covering various fields, especially those related to themselves, which are harmonized with Islam, in terms of creed, morals and problems that do not deviate from what has been outlined or determined by Islam.

Allah Ta'ala created men and women with different characteristics. By nature (*sunnatullah*), men have strong muscles, the ability to do heavy work, never give up, be patient and others. Suitable with tiring work and in accordance with his duties, namely to support his family properly.

Men are *qauwamuna 'alan nisa'*, leaders, nurturing and educators for women. Not vice versa, men are led, controlled and supported by women who have a lack of reason and worship. It is proper for those who have advantages and perfection to support and love the weak and lacking. Likewise, the rich must help the poor and those who are able to help the poor. With these advantages, it is appropriate for men as leaders.

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