



Article

**ROLE DIVISION IN THE WORKING FAMILY OF WOMEN
SHARIA MAQASID PERSPECTIVE**

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Abstract

This study aims to determine how the division of roles between husband and wife in terms of child care, improving family welfare and decision making. This research method uses a qualitative approach to the type of field research, and uses interview techniques that are analyzed descriptively using the maqashid sharia perspective. So that the research results were found as follows: (a) parenting in accordance with the maintenance of the mind (*hifdz al-'aql*), soul (*hifdz an-nafs*), religion (*hifdz ad-din*) and offspring (*hifdz an-nasb*); (b) increasing family welfare in accordance with the maintenance of property (*hifdz al-maal*); and (c) decision making in accordance with the maintenance of the soul (*hifdz an-nafs*), the maintenance of reason (*hifdz al-'aql*).

Keywords: *Role Sharing, Working Women, Maqashid Syariah*

Introduction

Women with their current emancipation make them have equal rights with men, one of which is the right to work. Working women are a very common phenomenon in society. The reasons for women to work apart from following the development of the advanced era are also because of the increasing demands of needs as well as helping to fulfill the family's economy. Women who work and have families have a dual role that is carried out between household chores and work in the public sphere.

In general, it is the duty of a husband to seek and provide for his family in the form of clothing, food and shelter. Income itself comes from the word *an-nafaqah* which means expenses, namely expenses that are usually used by someone for something good or spent on people who are their responsibility (Dahlan Abdul Aziz, 1996: 1281). According to Amir Syarifuddin, livelihood comes from the word *nafaqah*, which means less, but can also be interpreted as lost or gone. If someone gives a living, it makes the assets owned become less because they have been eliminated or left for the benefit of others (Amir Syarifuddin, 2006: 165). It can also be said that a living is something that a person spends for himself or for other people who are entitled to it. This income can be in the form of clothing, food, shelter or something else.

In addition, the husband is also obliged to fulfill his wife's happiness and always be beside his wife in joy and sorrow. The wife also has the right to always be protected and assisted by her husband to lighten her burden. Apart from the husband's duties towards his

wife, of course there are also the wife's obligations including managing the household, educating her children, and being beside her husband in all circumstances. The wife also plays a role in supporting her husband in his progress in any field.

In a household, the division of tasks between husband and wife in the domestic sphere is an important matter. However, sometimes people's mindset about women as the main workers in the domestic sphere still exists. The pattern of division of roles in the family is influenced by several factors including: first, regulations that come out of government policies where these regulations still adhere to gender inequality and have a patriarchal ideology in the Indonesian legal system. Second, the educational factor. Teachers sometimes still think that men are the leaders and women are the housewives. Third, the values factor. The social status of women who sometimes still receive discrimination in social life. Fourth, cultural factors, especially patriarchal culture where men have the right to be a leader. Fifth, the mass media factor as the main agent of popular culture. Sixth, environmental factors, namely the existence of ambiguous views of society. (Rahayu, 2011 in Dyah Purbasari Kusumaning Putri, Sri Lestari, 2015).

The division of roles between husband and wife that is balanced and based on joint decisions will create a happy community life and a peaceful household. However, the division of tasks between husband and wife in general is still felt to be unbalanced. Women who have multiple roles where they have to work in the public sphere are still burdened with the domestic role of taking care of all the housework which will cause injustice to women. According to Supratiknya (2011) the marriage pattern is a combination of equality or justice and equality or equality between husband and wife. Justice between husband and wife can be realized if they mutually contribute to a harmonious relationship between the two. The division of roles between husband and wife in a family where the wife is also a working woman will be reviewed by *maqasiq sharia*.

Maqasid Syariah in terminology is the value and meaning that is used as a goal to be realized by Allah SWT as the maker of sharia which is researched by mujtahids from sharia texts (Jaseer Auda, 2007:15). Meanwhile Ibn Ashur divides maqasid sharia into two: namely the first is *maqasid al tashri' al ammah* which is interpreted as the hidden meaning behind a law where the content of the law is not specifically bound by law. Second, maqasid al-khasah, namely the way that syari' wants to realize human benefit, or to maintain general benefit in special charity (Ahmad Al-Raisuni, 1992:16).

In theory it can be said that the purpose of sharia or *maqasid sharia* is for the benefit of mankind. In this case Ash-Syatibi said that: "In fact, the Shari'a in stipulating the law aims to realize the benefit of the servant simultaneously both in this world and in the hereafter". Maqasid sharia is based on the thoughts of Jasseer Auda whose paradigm cannot be separated from the thoughts of al-Syatibi who is considered to be one of the scholars who first sparked Maqasid Syariah in the work of Al-Muwafaqad I Ushul Al-Ahkam Al-Syatibi, which is a theory of Islamic law based on Islamic values. the value of benefit for the legal event being punished, where the benchmark value of benefit is still sourced from the Al-Qur'an and sunnah of the Prophet. There are five basic benefits which are the goals of sharia, namely hifd ad-din (safeguarding religion), hifd an-nafs (safeguarding the soul), hifd an-nasl (safeguarding offspring), hifd al-mal (safeguarding wealth), hifd al-aql (guarding the mind). The five are then divided into three qualifications, namely dharuriyat, hajjiyyah, and tahsiniyyah. (Sulhan Hamid A. Ghani, 2019: 19) If a new matter after being reviewed contains one of these benefits and does not contain greater harm, then it is permissible. This theory will be used to analyze the division of working women's family roles, where basically this division of roles has greater benefits for the life of husband and wife.

Research Methodology

This study uses a qualitative field research method that is used to develop what will be studied, and allows for testing or personal narratives of an individual regarding the object to be studied. In this study there were 3 wives who became informants. In this study, there were criteria for informants, namely: 1) Minimum education level S1, 2) Married for at least 2 years, and 3) Working. The data collection was carried out using a semi-structured interview method. The interview process was carried out in different places, besides that it was also recorded using recordings to make it easier in terms of compiling data. This data analysis was carried out by categorizing the existing themes to find research answers. The extension of time in the research was carried out in order to validate the data obtained in the field. In this study, data were obtained from 3 wives who were informants who were married data sources. The following informant data in this study can be seen in table 1.

Table 1. Research Informants

No.	Name	Marriage Age	Gender	Education	Work
1.	Mr. S	25 years	Male	S1	Teacher
2.	Mrs. M	25 years	Felame	S1	Teacher
3.	Mr. D	7 years	Male	S2	Lecturer
4.	Mrs. B	7 years	Female	S2	Lecturer
5.	Mr. F	8 years	Male	Senior high school	Entrepreneur
6.	Mrs. N	8 years	Female	S2	Lecture

Results and Discussion

1. Research Result

In this study the results were obtained, namely three areas in terms of the division of roles within the family, namely: 1) distribution of roles in child rearing, 2) distribution of roles in increasing welfare, 3) distribution of roles in decision making in the household. For more details, it is explained in detail in each particular section.

a. Distribution of roles in child rearing

In the family, raising children is the responsibility of both parents who work well together in providing good education in the family. In their duties, parents accompany and supervise alternately and are also responsible and provide advice.

The role of husband and wife in child rearing according to the views of the parties interviewed, namely Mr S and Mrs M, in their family for matters of caring for their children they cared for the children together, but because Mr. S and Ms. worked, childcare was also done by entrusting it to neighbors during the hours Mr. S and Ms. M were working. Mr. S and Mrs. M agree on this pattern of parenting, and when they come home from work, caring for children will be done together.

As for the families of Mr D and Mrs B for the pattern of parenting, namely Mr D wants the child to be fully taken care of by the mother, because the basis for the formation of a child is very important and it has to be with the mother. However, because Mr D and Mrs B work, Mrs B takes care of the children by taking their children to the place where she works, but henceforth if the children have grown up, the

children will be sent to school. so that when Mr D and Mrs B work, the children are safe in the school environment until the parents come home from work and can monitor and care for them together.

This is different from the family of Mr. F and Mrs. N, where in their family the care for their children is unique, where Mr. F and Mrs. N leave their young children to their grandmother because Mr. F and Mrs. N both work. in which they think that it is safer to leave very small children to their grandmother, but if they are already 1 year old they agree to send their children to day care, because Mr. F and Mrs. N think that children need to know the world of education from an early age and also need to socialize so understand the outside world. and also Mr. F and Mrs. N agree that when at home for children's affairs, they help each other in supervising their baby.

b. Division of roles in improving family welfare

The main breadwinner in the family comes from a husband and wife who are not obligated to do so. However, it is not uncommon for women to choose to work to help the family economy. As for the distribution of roles in improving family welfare, in the opinion of the informants, the first is the pair Mr. S and Mrs. M where in their family it is indeed to fulfill their daily needs and the others use salaries from both of them which will be held by Mr. S's wife as your household manager. S also doesn't mind his wife working as well as mother S who feels it's okay to work and help her husband meet the financial needs of the family. The second is the family of Mr. D and Mrs. B who use the salary money from Mr. D to meet their daily needs and for other needs, but when it is for a need and money from Mr. D is lacking, Mrs. B also has no objection to using the money for other needs. required. Meanwhile, for the third informant, namely Mr. F and Mrs. N, salary money from the mother is also very helpful for additional household needs, although in full for other needs, they always use the salary from their husbands.

From the explanation of the informants above, it can be said that the contribution of the role of working wives in improving family welfare is very visible by increasing family income, helping the family economy, and meeting the needs of support in the family.

c. Distribution of roles in decision making

Opinions of wives who work outside the home (public sector) regarding decision making on a matter or problem in the household, namely by expressing their respective opinions (husband and wife) and deliberation together to reach a mutual agreement. In addition, there are decisions taken by one of the parties, for example when in a very urgent situation, usually the husband is the foundation or reference in making decisions because the husband is the head of the family. Other decisions such as the division of household tasks, sometimes the wife divides them, some are divided together according to the agreement of each. As said by Mrs. M, Mrs. B, and Mrs. N that any existing problems will be resolved by deliberation between the husband and wife.

Every problem, whether big or small, still has to go through deliberation. This will also provide the right solution (way out) for husband and wife. This form of decision-making is also in line with what Mr S, Mr D and Mr F said. When there is a big problem, the emotions between the two partners will overflow. To avoid unwanted fights, one of the solutions in making decisions is to calm each other down first. After the mind has cooled and is not filled with ego, then husband and wife will discuss it again and make the best decision.

Unlike the case with emergency or urgent matters. According to Mrs. N and Mr. F, if something like this happened, one of them would take the decision. Because

in this case there can't be deliberation first. And the greatest authority is in the hands of the husband as the head of the family.

However, it is also not uncommon for the husband and wife to make decisions completely by following them. This is as added by Mrs. B. When the husband's decision cannot be accepted by his wife, the wife is responsible for expressing it properly to her husband so that there is no awkwardness in carrying out the decision.

2. Discussion

In family problems there are usually small and big problems. Examples of small problems such as childcare where in the results of interviews two informants (Ms M and Ms N) shared the task of caring for children with their husbands and there were no objections between the husband and wife. Whereas for big problems like what happened to the informant (Ms B) that the husband emphasizes that the mother fully takes care of the child, because according to the husband the best early education for children is from the mother, so that they can control the child's growth and development in childhood without the interference of other people .

This is less effective in the division of roles in childcare because children will tend to go to one side, even though children need a balance between love and attention from both mother and father, as well as in terms of education. So, if it is related to Maqasid Syariah, as al-Syatibi's opinion, the division of roles between the two parents in raising children is included in the goal, namely the maintenance of reason (*hifdz al-'aql*), soul (*hifdz an-nafs*), religion (*hifdz ad-diin*) and offspring (*hifdz an-nasb*) the child is well maintained or monitored from both parents.

Meanwhile, in the context of dividing the roles of husband and wife in improving family welfare, working women do not reduce the function of subsistence in general, in which in the family women work, the most important subsistence remains the husband's task. In improving the welfare of the family, the wife also contributes by helping to support the family's economy, even this is also in accordance with the mutual agreement between the two. Husband and wife use their income to fulfill their mutual needs, both for daily needs and needs that are *dharuriyyat*, *hajjiyat*, and *tahsiniiyyat*.

The application of the division of roles in increasing family welfare which is carried out based on this mutual agreement can function to create a family that is *sakinah*, *mawaddah*, *warramah* because between the two of them already have an agreement that is felt not to be burdensome to either party. So that in the review of *sharia maqasid* this can be said to be part of the goal of sharia, namely *hifd al-mal* or maintaining assets.

In addition, in making a decision, the three informants (Mrs. M, Ms. B, and Ms. N) agreed to hold deliberation with their husbands by expressing their respective opinions on every problem, both small and big. So that every problem can be found a bright spot or a good solution too.

An example of a minor problem in decision making is the division of household chores (washing, cooking, sweeping, etc.) where the husband and wife do each other's tasks as mutually agreed. Unlike the case with big problems, one example is when one party is deceived by millions of rupiah by his business partner, which if he cannot pay off the debt as soon as possible, it will result in the foreclosure of the house where he and his family live. Like it or not, one of the parties must take the initiative to make a decision to resolve the problem without deliberation.

In this case, it can be seen that maintaining or maintaining property (*hifdz al-maal*) is prioritized for the sake of maintaining or preserving the soul (*hifdz an-nafs*), namely his family. Therefore, the division of roles in decision making is in accordance with *maqashid sharia* which prioritizes the maintenance of reason (*hifdz al-'aql*) and soul (*hifdz an-nafs*).

Of all the division of roles including raising children, increasing family welfare, and making decisions, all of these play a very important role. Because the maintenance of the five aspects of maqashid sharia is prioritized in it, even more so when a wife works in the public sector (outside the home).

Duties or work in married life are gendered tasks, which means that they can be carried out by both husband and wife. When the wife chooses to work outside the home, the husband should also help and share household chores with the wife. The same goes for duties in childcare, family welfare, and decision-making. This is to avoid conflicts which are later feared to be related to the choice of the wife as a working woman.

Conclusion

The division of roles in child care when the wife is working outside the home is entrusted to caregivers such as grandmothers or neighbors, there is also child care by taking them to their place of work until the child is old enough and then entrusted. When they are at home, the wife and husband share parenting duties, which is for the maintenance of the mind (*hifdz al-'aql*), soul (*hifdz an-nafs*), religion (*hifdz ad-diin*) and offspring (*hifdz an-nasb*) who in accordance with *maqashid sharia*.

Likewise, when the division of roles in improving family welfare is to fulfill the maintenance of assets (*hifdz al-maal*), the wife and husband must determine who brings and manages the results of the wages of both jobs, so that there are no quarrels..

And the division of roles in decision-making is also inseparable from the five aspects of *maqashid sharia*, namely maintenance of the soul (*hifdz an-nafs*) and maintenance of the mind (*hifdz al-'aql*). All decisions to be taken by husband and wife must not be far from a consensus between the two and must be well deliberated so that there is no separation due to decisions that are not in accordance with one of the parties.

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