
Women's Career Islamic Family Law Perspectives

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Article History: Received August 30, 2023; Revised October 12, 2023; Accepted December 02, 2023

Abstract: *The purpose of the study is to analyze the review of Islamic law on the profession and the administration of the wife's salary in Kalipucang Kulon Village, Welahan District, Jepara Regency in supporting family income as a factory worker. This research is a type of field research with a qualitative approach, namely research that has the characteristics that the data is expressed in a natural state or as it is (natural setting), by not changing the shape of symbols or numbers and is descriptive based on the question of how. And the data processing technique is to use qualitative descriptive techniques. Research families that in everyday life have needs that must be met, both primary, secondary and tertiary needs. There are times when a husband does not have enough ability to meet these needs. Therefore, in this time and conditions are different, women have had the same opportunities as men to excel in various areas of life, even economically no longer dependent on men.*

Keywords: *career women, workers, family bread, phenomena, Islamic law.*

INTRODUCTION

Marriage is a practice prescribed in Islam because marriage is a means to gain tranquillity, increase the number of people and the door of various kinds of goodness, and keep oneself from committing adultery [1]. The purpose of marriage has been expressly stated in the regulation of national and state life. Law No. 1 of 1974, for example, states that: Marriage is an inner birth bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the divinity of the Almighty [2].

Everyone who marries has the intention of creating a *sakinah*, *mawaddah*, and *rahmah* home life. This forms a peaceful, secure, loving, and merciful family from Allah Almighty, as in the words of Allah: "And among the signs of His power is that He created for you wives of your kind, that you might be inclined and at ease to Him, and He made Him among you love and affection. Verily in such there are signs indeed for the thinking." (Q.S. ar-Rum: 21) [3].

The serenity referred to in this verse is not merely from the tranquillity of *shahwat*, but the tranquillity that comes from one's soul. Spiritual serenity is the pinnacle of pleasure. The

relationship between husband and wife is more about seeking peace of mind. Just like the Prophet (peace be upon him) when he first received the revelation, it was Khadija as a wife who could appease the heart of the Prophet (peace be upon him) [\[3\]](#)–[\[5\]](#).

Marriage is an important worship. Even marriage is part of religious perfection. This procession is sacred, everyone who performs marriage must fulfil the pillars and conditions of marriage, which causes rights and obligations to arise for both. Obligations for a husband, as well as a wife, vary according to their abilities. The legal consequences of a valid marriage include: rights arise between husband and wife, the husband becomes the head of the household and the wife becomes the housewife. There is also the obligation of the husband to support and educate his children and wife, and to work together [\[6\]](#).

Married couples must be very yearning, have a harmonious family, a family that can make fatigue less or even disappear when gathering with them, a family that refreshes fatigue and boredom, a family that is a source of happiness, a family that is a source of inspiration and makes the most beautiful beauty in this life. This is in line with the word of Allah Almighty in the Qur'an surah at-Tahrim verse 6, explaining the command to guard the family from hellfire. "O men of faith, preserve yourselves and your families from the fires of hell whose fuel is man and stone; his guardians were angels who were harsh, hard, and disobeyed God not what he commanded them, and always did what he commanded." (Qs. at-Tahrim:6) [\[7\]](#)–[\[10\]](#).

Creating a family as above, must be together between husband and wife to maintain love which is a gift from Allah SWT because it is undeniable that the quality of husband and wife relationships in the household greatly influences the family to become *sakinah mawaddah warahmah*. According to Quraish Shihab, *Mawaddah* is "love" while *Rahmah* is a psychological condition that arises in the heart as a result of witnessing helplessness. *Rahmah* produces patience, is generous, not blindly jealous, does not seek one's benefits, and does not become angry let alone vindictive. The quality of *mawaddah warahmah* in the household, which is fostered by husband and wife largely determines the condition of the household, whether happy or not [\[11\]](#), [\[12\]](#).

The family in terms of Fiqh is called *usroh* or *qirabah* which has also become Indonesian, that is, relatives. According to Islamic teachings, the formation of the family is natural, not artificial. Therefore family can only occur because of hereditary relations (*nasab*) and because of marriage. The family is man's great edifice founded on the foundation of laws, the bonds of humanity and his natural nature. Therefore Islam has laid the foundation to enforce it with preparatory and structural measures starting with how to choose a mate following Islamic teachings [\[13\]](#).

It can be concluded that the family is the building unit and the cornerstone of the development of society, the state and human life. When a family is well built, has a strong building and the relationship between family members is strong, then the condition of the community will be shaded by peace and the lives of the people become clean and free from various crimes and sufferings. Vice versa, if the family building falls apart, the relationship between family members breaks, then wait for sure chaos will come to befall, suffering and sadness will also come, which in essence humans will lose the fragrance of love and affection [\[14\]](#).

Islam invites people to live in the shade of the family because the family is like a small picture of a stable life that becomes the fulfilment of human desires without eliminating their needs. Building a household is not only about controlling and owning each other between one party and another. Because marriage is not only a means of satisfying sexual appetite. It contains many great duties and obligations for both parties including the economic responsibility to earn a living [\[15\]](#), [\[16\]](#).

Livelihood is a right that must be fulfilled by a husband to his wife, this income varies and can be in the form of food, shelter, lessons (attention), medicine, and clothing even though the woman is rich. Providing a living is mandatory for the husband since the marriage contract has

been carried out and this means that all consequences will occur spontaneously. The wife becomes no longer free after the establishment of the legal and correct marriage bond, so since then, a husband is obliged to provide for himself. The existence of income as a consequence of family relationships gives birth to interrelated legal breeds. Livelihood is not just and as simple as how to bring a bite of rice, or wrap the body in a shirt, but how the implications are in a family law order that equals personal responsibility.

Families in everyday life have needs that must be met, both primary, secondary and tertiary needs. There are times when a husband does not have enough ability to meet these needs. Therefore, in this time and conditions are different, women have had the same opportunities as men to excel in various areas of life, even economically no longer dependent on men. The reality in Kalipucang Kulon Village, Welahan District, Jepara Regency, where the majority of men work outside the city after being dismissed from their jobs, results in income to meet their daily needs being very disrupted, especially for men who are married and already have children.

The incident forced the wife to work to help her husband meet the needs of daily life. With the motivation to support family support and the attraction of relatively high wages in Garment Factories, resulting in many women in Kalipucang Kulon Village, Welahan District, Jepara Regency willing to become Garment Factory workers in the Jepara area, even women who have husbands become Garment Factory workers. The result is that many wives who work in Garment Factories and husbands who have not found new jobs, have to stay at home to look after children abandoned by their mothers. With the emergence of this phenomenon, it has an impact on household survival.

Most married women claim that working will provide them with income to cover the economic shortfall, but in most cases, economic pressure is not the main reason, but is to improve economic welfare or to meet the school needs of their children. With the work of wives as Garment Factory workers, many wives leave the family to improve family welfare, so that automatically all the duties of wives in the family are taken over by the husband including in the "Sharpen, Asih, Foster Care" of children who should be joint responsibility (husband and wife).

The concept of an ideal husband and wife relationship according to Islam is the concept of equal partnership or equal relationship between the two, but the concept of equality or equal partnership in husband and wife relationships is not just easy to apply in the reality of everyday life. The evidence is often found in many various obstacles to realizing the ideal value. This is influenced by the limitations of each other possessed by humans, the abilities of humans are also different, therefore, it is natural that at one time the male is the underdog, because he is entitled to the position of leader. Men have excess wealth and hunting ability, making it possible for men to earn a living. While women are in the opposite condition.

THEORETICAL FRAMEWORK

The socioeconomic condition of the family before earning income from a working wife, is the most dominant because it has problems with income that is disrupted. After all, the husband is dismissed from his job. The majority of families in the community of Kalipucang Kulon Village, Welahan District, Jepara Regency can be categorized as middle to lower level because most of the people have their main livelihood as farmers and work outside the city. In addition, limited levels of education and skills also indicate the low socioeconomic status of the family.

As an activity whose main purpose is to help family income, mobility to work in factories that are increasingly established in the Jepara Regency area, which is carried out by most of the women of Kalipucang Kulon Village has also served as one of the strategies to get out of economic pressures. Along with the wife's decision to become a Garment Factory worker, the shift in family roles and functions seems to have become a logical consequence of the loss of

the wife's role in the family, where the wife has to spend all day in the factory. However, the role of the mother that should be in the family is very important and needed by the child, so the figure of the wife or mother must be replaced by the figure of other family members, such as father, grandparents, relatives and even other people [17].

METHODOLOGY

Research Location. This research was conducted in Kalipucang Kulon Village, Welahan District, Jepara Regency. **Subject and Object of Study.** The subjects of this study are women/wives in Kalipucang Kulon Village, Welahan District, Jepara Regency, while the object of this study is the shift in roles between husband and wife. Where the wife earns a living as a factory worker, while the husband takes care of the household [16], [17].

Data Collection Methods. The data collection method in this study was carried out through observation, interviews and documentation. Observations were made to determine the phenomenon of the wife's role as a Garment Factory worker to support family support in Kalipucang Kulon Village, Welahan District, Jepara Regency. Interviews were conducted both with research subjects, namely the family of wives who are Garment Factory workers, as well as interviews conducted with informants who can provide supporting data, namely community leaders and community members [20].

Data Analysis Methods. The data analysis method used by researchers is qualitative research, which collects data within a certain period, after which the researcher carries out a series of data observations that are the same as the problem to be developed by the author, and finally carries out the process of processing and compiling data the same as the results of interviews and observations [20], [21].



Figure 1. Garment Factory Worker PT Kanindo Jepara Indonesia (Interview)
Source: Created by Author, 2023



Figure 2. Factory Worker of PT Jiale Tekstil, Jepara, Indonesia (Data Retrieval)
Source: Created by Author, 2023

RESULTS AND DISCUSSION

Women's Careers and Realities in the Field

If we look at people who are in rural areas, especially in villages, in maintaining their lives, we have two perspectives on the problem of searching for resources. That is, some believe that being a worker is a lifestyle and a way of life, the first perspective of economic factors mingles with family, religious, social and cultural factors, so being a worker is not everything, meaning that it is not the main thing to maintain his life, although economic needs are necessary and important considering that the area is an area that works a lot in garment factories. From the second point of view, farming is a priority, while other things are temporary [22], [23].

In social life, the family carries out various functions to survive in the community. The husband is the provider for his family. However, due to economic pressure, many wives are willing to separate from their husbands to improve family welfare in material terms. Narrow employment and low education resulted in the wife deciding to work as a garment factory worker.

In general, the village community views being a worker as a way of life where the wife maintaining her life with workers is the main livelihood even a single livelihood, for wives who view being a worker as a lifestyle, means being a worker is a side livelihood in meeting their needs.

The current condition in the village community the family has improved, whereas previously the community became workers only by using traditional tools and from the knowledge that went down and down. The current condition of the community in terms of work, especially being workers, has optimized the use of technology and combined it with other systems that are felt to be more beneficial and ease access to communication [24].

The life of working families in the village can be seen from the family's livelihood or the husband's work. Because of this, it can be seen that the wife is the main breadwinner

in the family. From the results of the study, it can be seen that the husband's work can be seen as a construction worker, salesman, teacher and farmer. In addition, some of them do not have jobs, do not have husbands (widows), and some are even left behind by their husbands. The following is the administration of the wife's salary during her time as a worker in three families in the village [\[25\]–\[28\]](#).

Salary Performance of Wife as a Worker

Tasyaruf salary wife as a garment factory worker for her family the money from working as a garment factory worker is used to meet daily needs, pay for children's education, build houses, renovate houses, or some are used to pay debts. Based on the results of interviews with respondents, it can be seen that wives have an important role in the family. By pursuing a profession as a garment factory worker, daily living needs, children's education, and shelter can be fulfilled [\[29\]](#), [\[30\]](#).

Field Reality and Casuistic

First, the family of Ibu Rinda and her husband (Bpk Wahyu), are the original Kalipucang Kulon people, they live in a village whose community is quite heterogeneous, especially when viewed from the level of education and economy. The family has two children, one 17 years old, and the other 8 years old, Ibu Rinda is a graduate of Madrasah Aliyah, while her husband Bpk Wahyu is a graduate of Madrasah Tsanawiyah (Mts). After marriage, Mrs. Rinda and her mother were economically classified as a mediocre family. Mrs. Rinda's husband is a travelling merchant. The mediocre family condition then encouraged Mrs. Rinda to work in a garment factory. During her time as a worker in a garment factory, Mrs Rinda bought land that was planned on the land to be built in the house where they lived.

Furthermore, Mrs. Aya's family, this family is in a religious community settlement, near the Islamic boarding school. Aya's mother has two children. The first child is a 12-year-old boy, the second is a 4-year-old girl. Ibu Aya's husband works as an elementary school teacher. Aya's mother and her husband Bpk Asep got married 14 years ago, after marriage, they lived with Bpk Asep's parents. Bpk Asep is the second of 4 children. Two years after their marriage, after their 1.5-year-old son, Aya's mother worked as a garment factory worker. The proceeds obtained by Aya's mother in addition to making and repairing houses, are also used to buy new motorcycles.

Next is the family of Ibu Enyin and her husband (Bpk Ujang), this family lives in a religious community environment near their house there is a Salafiah hut, and they are blessed with one 10-year-old son (5th-grade Madrasah Ibtidaiyah), they live side by side with the house of Bpk Ujang's brother, the land used to make the house is the land inherited from Bpk Ujang's family. Now, Mrs Enyin's daily life is working as a credit seller and as a clothes creditor. The business was built on funds obtained from working in a garment factory. Although the place of business is not theirs, but belongs to someone else whom they hired to develop the business.

Overview of Relalitas of Village Communities Women Career

Kalipucang Kulon Village is one of the villages in Welahan District, Jepara Regency. As the smallest government institution in the government structure, the village has a strategic function, namely as the spearhead in national development in the agriculture, plantation and livestock sectors. Therefore, village governments are expected to further empower all the potentials in their respective areas [\[31\]](#), [\[32\]](#).

Kalipucang Kulon Village is a lowland with an area of 500 m above the sea, divided into residential areas, yards and rice fields. The area of Kalipucang Kulon Village is

217460 Ha. Sidigede Village has 3 RWs and 16 RTs. Kalipucang Kulon village is located in the north of the sub-district. Kalipucang Kulon village has no forest, sea and plantation land. Therefore, this village does not produce fruits produced from plantations and there is also no fish farming. Kalipucang Kulon Village itself is an agricultural and livestock area [11], [33], [34].

Demographic Conditions

Demographics of Kalipucang Kulon Village in January 2019, the population of Kalipucang Kulon Village based on the list of potential contents of Kalipucang Kulon Village in January 2019 was 7,554 people. Consisting of 3,667 men and 3,887 women with a total of 1717 households. With the following details:

Table. 1 Number of Kalipucang Village Population by Gender

No	Age Group	Man	Women	Total
1.	0-4 Th	367	350	717
2.	5-9 Th	298	291	589
3.	10-14 Th	336	317	653
4.	15-19 Th	318	395	713
5.	20-24 Th	641	387	1028
6.	25-29 Th	321	361	682
7.	30-34 Th	297	272	569
8.	35-39 Th	265	282	547
9.	40-44 Th	271	246	517
10.	45-49 Th	204	212	416
11.	50-54 Th	187	206	393
12.	55-59 Th	145	152	297
13.	60-64 Th	146	108	254
14.	65 Th ...	181	298	479
	Total	3667	3887	7.554

All residents of Kalipucang Kulon Village are Muslims and there are no people in Kalipucang Kulon Village who have religions other than Islam. From the data above, there are several places of worship with the following details:

Table. 2 Number of Places of Worship in Kalipucang Village

No.	Worship Place	Total
1.	Mosque	2
2.	Prayer Room	25
3.	Church	-
4.	Monastery	-
5.	Temple	-

The people of Kalipucang Kulon Village are people who like to work together. It can be seen from the activities of gotong-royong or splices in the construction of houses, gotong-royong to maintain the cleanliness of the village, gotong-royong to build bridges, roads and others. The people of Kalipucang Kulon Village are friendly people and not individualistic. This can be seen by the existence of social community organizations such as the PKK group and community organizations such as the Yasinan group of

mothers, yasinan fathers, tambourine groups, and Karang Taruna groups. Usually, these groups are filled with religious activities, such as barjanji, yasinan and tahlil.

Meanwhile, in the field of education that functions to educate the nation, the government always pays attention to educational institutions, even in remote villages, so that people get the opportunity to learn or obtain knowledge, both through formal education and non-formal education. So this is what the shape of the program looks like.

Table 3 Number of Formal and Non-Formal Schools, Teachers and Students in Kalipucang Village

No.	Level of Education	Number of Scho	Number of Stude	Number o Teachers
1.	TK	1	44	4
2.	SD	4	674	37
3.	MI	1	108	13
4.	SMP	-	-	-
5.	MTs	1	221	20
6.	SMA	-	-	-
7.	MA	-	-	-

Social Economic situation

Meeting the needs of the community is often identified with the income obtained as a benchmark for the welfare of residents at the village, regional, and government levels. This is where the author will slightly highlight the socio-economic condition of Kalipucang Kulon Village. Because of the work of Kalipucang Kulon Villagers, farming and raising livestock. The people of Kalipucang Kulon Village depend on agriculture as well as the results of raising animals.

As an agricultural and livestock village, most of the livelihoods of Kalipucang Kulon Village residents are farming or farming and raising livestock. However, that does not mean that not all residents of Kalipucang Kulon Village have the same livelihood, namely as farmers and ranchers. However, some other residents of Kalipucang Kulon Village also vary in their work. But no one works as a fisherman because there is no sea or pond [35]–[37].

Table. 4 Livelihood of Kalipucang Kulon Village Community

No	Livelihood	Total
1.	Civil Servants	15 Orang
2.	Private Officers	275 Orang
3.	Wiraswasta	121 Orang
4.	Farmer	1.561Orang
5.	Carpentry	74 Orang
6.	Employee	222 Orang
7.	Poultry Farmer	21 Orang
8.	Cattle Farmer	5 Orang

Islamic Law Review of Career Women

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In general, the people of Kalipucang Kulon Village view being a worker as a way of life where the wife maintaining her life with workers is the main livelihood even a single livelihood, for wives who view a worker as a lifestyle, it means being a worker is a side livelihood in meeting their needs.

The current condition in the Kalipucang Kulon Village community in a family has improved, whereas previously the community became workers only with traditional tools and knowledge that went down and down. The current condition of the community in terms of work, especially being workers, has optimized the use of technology and combined it with other systems that are felt to be more beneficial and ease access to communication.

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Review of Islamic Law on the Implementation of Wife's Salary as a Worker

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CONCLUSION

Based on the results of the author's study and analysis of the research results described in the previous chapters, the following conclusions can be drawn: 1). Many professions as workers are occupied by women in Kalipucang Kulon Village, this is driven by weak community economic factors. The profession of a worker does not allow women in Kalipucang Kulon Village to meet their families because this profession results in the separation of distance, time and residence with children and husbands even though it is only temporary. Because of Islamic law, the profession of a worker is a permissible job. This ability has several provisions that regulate it, namely first if there is a guarantee of security for workers. This is to anticipate if a woman works without a mahrom. Second, by considering the benefits and benefits when women choose a profession as workers. Based on this, the profession of a worker for women in Kalipucang Kulon Village is allowed. 2). Tasyaruf's wife's salary as a worker in the Kalipucang Kulon Village community is used to meet daily living needs, pay for children's education, pay debts and meet housing for her family. The choice of ways to change the fate of being a worker for wives in Kalipucang Kulon Village did not all achieve the dream goal. This can be seen from the consequences that arise after the wife pursues the profession as a worker. The problem arose because of an error in how to calculate the salary from the results of his work. Even to the point of reducing or even damaging household harmony.

Acknowledgements

We would like to thank all the team for their cooperation so that this research was completed and our highest gratitude and appreciation to the editors who have reviewed and reviewed this article to completion. Especially to the partner team from the Department of Islamic Law, Institut Agama Islam Negeri Kudus Indonesia, Department of Islamic Studies, Jamia Millia Islamia New Delhi India, Doctor of Philosophy International Islamic University Malaysia, and Department of Fiqh and Ushul Fiqh Islamic University of Minnesota Yemen, it can become a scientific work that can be a world reference.

Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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