

Women Within the Circle of Doctrine and Profession: A Study on the Analysis of Women's Professions in Desa Klumpit, Kudus, Central Java

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Anisa Nurul Afifah

Institut Agama Islam Negeri Kudus

Email: annisanurulafifah22@gmail.com

Abstract: *This study discusses women in all professions (occupations) and their relevance in today's times from an Islamic perspective. In a patriarchal culture, women are initiated to work as housewives. Women are considered inferior and are always positioned below men without being allowed to fight for their rights. However, along with the times, many figures gave rise to the feminist movement so that women began to be able to fight for their rights. The purpose of this article is to narrate religious teachings related to women and aspects that can be reached by women in their profession according to Islamic teachings. This paper uses a qualitative-phenomenological method that observes the lives of women in Klumpit Village, Kudus. It also uses field research by interviewing two religious leaders and a factory worker's mother. This article uses Fatima Mernissi's gender theory which states that freedom of human rights to work is shared by all genders. In addition, it also uses the theory of Abraham Maslow which states that needs are a primary aspect of human life to fulfil life standards. This article concludes that in Klumpit Village, Kudus, women have the main duty as housewives, but women are also not prohibited from having professions other than housewives. Islam doctrinally also does not prohibit women from being active in the public sphere. Through the application of Islamic law that has been determined and then practised in accordance with the times, it should be a solution for women so that they can make efforts to reduce the negative impacts arising from the profession they do and of course still get pleasure, blessings, and benefits.*

Keywords: *Women; Doctrine; Profession; Kudus.*

Abstrak: *Kajian ini membahas tentang perempuan dengan segala profesi (pekerjaan) dan relevansinya di zaman sekarang dalam perspektif Islam. Dalam budaya patriarki perempuan diinisiasi berprofesi sebagai ibu rumah tangga. Perempuan dianggap rendah dan selalu diposisikan paling bawah dari laki-laki tanpa boleh memperjuangkan haknya. Namun seiring perkembangan zaman banyak tokoh yang memunculkan gerakan feminisme sehingga perempuan mulai dapat memperjuangkan hak-haknya. Tujuan artikel ini ialah menarasikan ajaran agama terkait perempuan dan aspek yang bisa dijangkau perempuan dalam berprofesi sesuai ajaran Islam. Tulisan ini menggunakan metode kualitatif-fenomenologis yang mengamati kehidupan perempuan di Desa Klumpit, Kudus. Selain itu juga melalui penelitian lapangan dengan mewawancarai dua tokoh agama dan ibu karyawan pabrik. Artikel ini menggunakan teori gender Fatima Mernissi yang menyatakan bahwa kebebasan hak asasi bekerja itu dimiliki oleh semua gender. Disamping itu juga menggunakan teori dari Abraham Maslow yang menyatakan bahwa kebutuhan merupakan aspek primer dalam kehidupan manusia untuk memenuhi hajat hidup. Artikel ini menyimpulkan bahwa masyarakat Desa Klumpit, Kudus, perempuan mempunyai tugas utama sebagai ibu rumah tangga, namun perempuan juga tidak dilarang untuk berprofesi selain ibu rumah tangga. Islam secara doktrinal juga tidak melarang perempuan untuk beraktivitas di ranah publik. Melalui penerapan syariat Islam yang sudah ditentukan kemudian dipraktikkan sesuai dengan zaman, hendaknya menjadi solusi perempuan agar dapat melakukan upaya untuk mengurangi dampak negatif yang ditimbulkan dari profesi yang dikerjakan dan tentunya tetap mendapat ridha, berkah, dan manfaat.*

Kata Kunci: *Perempuan; Doktrin; Profesi; Kudus.*

INTRODUCTION

The development and progress of the times require all humans to be involved in the production sector, including women. The majority of women began to develop themselves, both in public and private spaces. Women who are usually dominant and only work as housewives are now starting to develop into the outside realm. Many women work outdoors, be it indoors, outdoors, *full day*, or even part-time. Based on the Central Statistics Agency, it is stated that as many as 52.74 million workers in Indonesia will be women in 2022.¹ This number increases when viewed from previous years known in 2020 as many as 50.70 million people. Based on this, it shows that many women in the current era are included in the profession.

The role of women in the world has been very large for decades ago.² Even since the time of the Prophet SAW, women have contributed to various aspects of community life.³ Women play an important role in society, it's just that in the past their space for movement was still limited. Until naturally and in the demands of the community, the change occurred. So it is common to have women's dual roles, both in the domestic and public spheres. In addition to serving as housewives, women also actively play roles outside the home such as in the fields of education, politics, economy, health, and social society. The existence of women itself is shown by the participation of women in these various fields.

In substance and position in society, related to the difference in roles between men and women still some problems.⁴ Comparative evaluation is seen in the work of men and women in public or private organizations and agencies. Men are dominant in work, but women also have the opportunity to improve their standard of living and economic improvement by earning their income. This phenomenon makes women feel a double burden (double Barden). The woman who works in her home also doubles as a wife in taking care of the household that serves and meets the inner needs of her children and husband.

¹ Manovia Ayu Rizaty, 'Apa Mayoritas Pekerjaan Perempuan Di Indonesia', 28 April, 2023 <<https://dataindonesia.id/tenaga-kerja/detail/apa-mayoritas-pekerjaan-perempuan-di-indonesia>>.

² Moerti Hadiati Soeroso, *Kekerasan Dalam Rumah Tangga Dalam Perspektif Yuridis-Viktimologis* (Jakarta: Sinar Grafika, 2011). 12.

³ R Magdalena, 'Kedudukan Perempuan Dalam Perjalanan Sejarah (Studi Tentang Kedudukan Perempuan Dalam Masyarakat Islam)', *Harkat An-Nisa: Jurnal Studi Gender Dan Anak*, 2.1 (2017), 22-14.

⁴ Sukanti Junaidi, 'Perempuan Dengan Peran Ganda Dalam Rumah Tangga. Saree: Research in Gender Studies', 4.1 (2022), 26.

The phenomenon of multiple roles occurs a lot and is found almost throughout Indonesia.⁵ Like of them in the Kudus area precisely in Klumpit village, the majority of women work outside. Almost no mothers are at home from morning to noon. Most of them work in factories that require leaving early in the morning and returning late afternoon or even until the afternoon. Some work in agencies as employees, both public and private. Many also sell both their own and others' own. Although the men have worked, this dual role is still carried out by the wives. They do this for different reasons and backgrounds, and they don't even think of it as a burden anymore but rather a role that has become a daily meal and they can still enjoy their role.

Many previous case studies on women's dual professions have been carried out by researchers, including the *first* study, a study on women's dual roles in the household. This study explains the freedom of women to contribute to making a living in the family, written by Samsidar (2019).⁶ The *second* study is on the existence of women from an Islamic perspective. This study reveals the role of women both in the domestic and public spheres in terms of Islam. This study was written by Aprijon Efendi (2019).⁷ The *third* study is about the dual role of career women and their conflicts from an Islamic perspective. This study explains the challenges and influences of women's foray into the career world in various aspects of life. The study was written by Siti Ermawati.⁸ This study combines the three studies above, namely the study of the role of women in Islam, the influence of women's professions, and women's challenges in carrying out their professions.

This article is field research conducted by visiting the research site and conducting observations and interviews with several communities and community leaders in Klumpit Village, Gebog District, Kudus Regency. This type of research is qualitative-phenomenological to promote the phenomenon of women's dual profession in marriage systematically, factually and carefully. To develop the results of the study, the authors examined several primary sources and secondary sources. Primary sources include empirical data obtained from informants, while secondary sources are *library research* that includes the latest journals (last 5 years)

⁵ Yolanda Pratiwi, 'Fenomena Double Burden (Beban Ganda) Di Masa Pandemi', December 31, 2021 <<https://www.kompasiana.com/yolandapratiwi3174/61cdc6dc4b660d4d512a7022/peran-ganda-maraknya-perempuan-bekerja-di-masa-pandemi>>.

⁶ Samsidar, 'Peran Ganda Wanita Dalam Rumah Tangga', *An Nisa'*, Vol. 12,2 (2019), 655-63.

⁷ Aprijon Efendi, 'Eksistensi Wanita Dalam Perspektif Islam', *Muwazah*, 5.2 (2014), 225-41 <<https://doi.org/10.28918/muwazah.v5i2.347>>.

⁸ Siti Ermawati, 'Peran Ganda Wanita Karier (Konflik Peran Ganda Wanita Karier Ditinjau Dalam Perspektif Islam)', *Jurnal Edutama*, 2.2 (2016), 1-11 <<https://doi.org/http://dx.doi.org/10.30734/jpe.v2i2.24>>.

and several other relevant documents. This data collection technique goes through three stages as stated by Sugiono, namely observation, interview, and questionnaire.⁹ Data analysis in this study uses descriptive analysis methods and the needs theory approach proposed by Abraham Maslow.¹⁰

DISCUSSION

Multiple Roles as Part of the Women's Profession

Profession or work is a mandatory need for a person to live a life and determine one's social status in society.¹¹ While a role is a state in which a person acts according to circumstances.¹² In addition to status, roles also change. Fulfilling the rights and obligations of a person indicates that he is fulfilling a responsibility. All people, including women, have a role from birth. Among the divisions of roles based on their goals, namely domestic roles and public roles. The domestic role is a task that is only carried out in the family environment, not earning income but only taking care of activities related to the home environment. The public role is an activity carried out in the outside realm that has the aim of earning income. In addition, there are also various roles in society which are divided into two, productive roles and reproductive roles. First, the productive role is an action that can meet the needs of life by generating money or income. Second, the reproductive role is a role that guarantees the direct life of humans and families such as teaching children, supervising children, cooking, and some activities in the household.

Some of the professions developed by women in Klumpit village include factory workers, traders, teachers, farmers, industry, private employees, civil servants, self-employed and also a religious leader. The women in the village in the village contribute to economic fulfilment. Based on data from the Klumpit village government, women's professions in Klumpit are divided into rough professions and also fine professions. Menial professions include factory workers, industry, trade workers, market workers and agricultural workers/farmers. While subtle professions include teachers, private employees, civil servants, and also activists.¹³

⁹ Sugiono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, ed. by MT Dr. Ir. Sutopo. S.Pd, 1st edn (Bandung: ALFABETA, 2019). 56.

¹⁰ Siti Muazaroh and Subaidi, 'Kebutuhan Manusia Dalam Pemikiran Abraham Maslow', *Al-Mahazib*, 7.1 (2019), 17-33.

¹¹ Azhari Fathurrohman, 'Profesi Dan Kemandirian Ekonomi Perempuan Dalam Pandangan Islam', *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial*, 19.1 (2021), 98 <<https://doi.org/10.37216/tadib.v19i1.425>>.

¹² Tobing. J. E. L., 'Peranan Tenaga Kerja Perempuan Pada Usaha Tani Kopi Dan Sikapnya Terhadap Peran Ganda Dalam Rumah Tangga (Studi Kasus: Desa Parulohan, Kecamatan Lintong Nihuta, Kabupaten Humbang Hasundutan)' (Universitas Sumatera Selatan, 2009).

¹³ Klumpit Village Government Data, 2023.

Women who work as factory workers are caused by several factors, the first being income.

According to informant 1 a woman to increase her husband's income by working.¹⁴ This opinion was corroborated by informant 2 who works as a clothing trader revealing that the factor to increase income is by selling clothes.¹⁵ Informant 3 also corroborated this opinion, the woman who works as a vegetable trader also said that working by selling vegetables is a way to earn extra income.¹⁶ This opinion was further reinforced by Informant 4, a woman who worked as a trade laborer in the market said her reason for working as a trade laborer was to increase the child's pocket money and also help her husband financially.¹⁷ According to the presentation of the interview, the most basic money needed for women to work to improve the economy. Living standards will indeed be fulfilled with finances. So by using the right to freedom to work, a woman can choose to enter the world of work to make ends meet.



Picture 1. Interview with informant 2 (clothing merchant)

The second factor is the relational social factor. According to informant 5, women who work as teachers said that teaching can interact with children and do other social activities.¹⁸ This opinion was corroborated by informant 6, a woman activist who revealed that participating in all organizational activities can increase

¹⁴ Informant 1 is a Cigarette Factory Worker (Interview Conducted on Monday, October 18, 2023, at 19.50)

¹⁵ Informant 2 is a clothing trader by profession (interview conducted on Monday, November 20, 2023, at 14.00)

¹⁶ Informant 3 is a greengrocer by profession (interview conducted on Monday, November 20, 2023, at 14.20)

¹⁷ Informant 4 is a trade worker in the market (interview conducted on Monday, November 20, 2023, at 14.35)

¹⁸ Informant 5 is a teacher by profession (interview conducted on Monday, October 18, 2023, at 20.10)

relationships and insights.¹⁹ Informant 1 as a factory worker also corroborated by saying that by working in the factory he could gather with his friends.²⁰

Based on the presentation of the interview results, relational social needs are also a factor for a woman to move into the outside realm. Women have freedom and the right to interact. So that is his right to socialize and also increase relationships with people around him.



Picture 2. Interviews with informant 5 (teacher), informant 6 (activist) and informant 1 (factory worker)

Then the third is the self-actualization factor. Informant 5 explained that when teaching can share knowledge and experience to realize an intelligent generation.²¹ Informant 6 who is an activist also said that by participating in the activities of organizations can develop themselves with new experiences.²² This opinion is further reinforced by informant 1 who said that working in a factory can find happiness on its own apart from family.²³ From the results of this exposure, women also have individual factors to carry out activities that can make them happy. Women have the freedom to perform any action they want and as they wish. So that women exercise their right to carry out activities that can make themselves feel what they want without anyone getting in the way.

¹⁹ Informant 6 is an activist by profession (interview conducted on Monday, October 18, 2023, at 20.30)

²⁰ Informant 1 is a cigarette factory worker (interview conducted on Monday, October 18, 2023, at 19.50)

²¹ Informant 5 is a teacher by profession (interview conducted on Monday, October 18, 2023, at 20.10)

²² Informant 6 is an activist by profession (interview conducted on Monday, October 18, 2023, at 20.30)

²³ Informant 1 is a cigarette factory worker by profession (interview conducted on Monday, October 18, 2023, at 19.50)



Picture 3. Interviews with informant 3 (greengrocer)

From the explanation of the work profession above, it can be concluded that the factory worker profession dominates the most female workers in Klumpit village. Thus, the percentage of women's professions in Klumpit village is as follows:

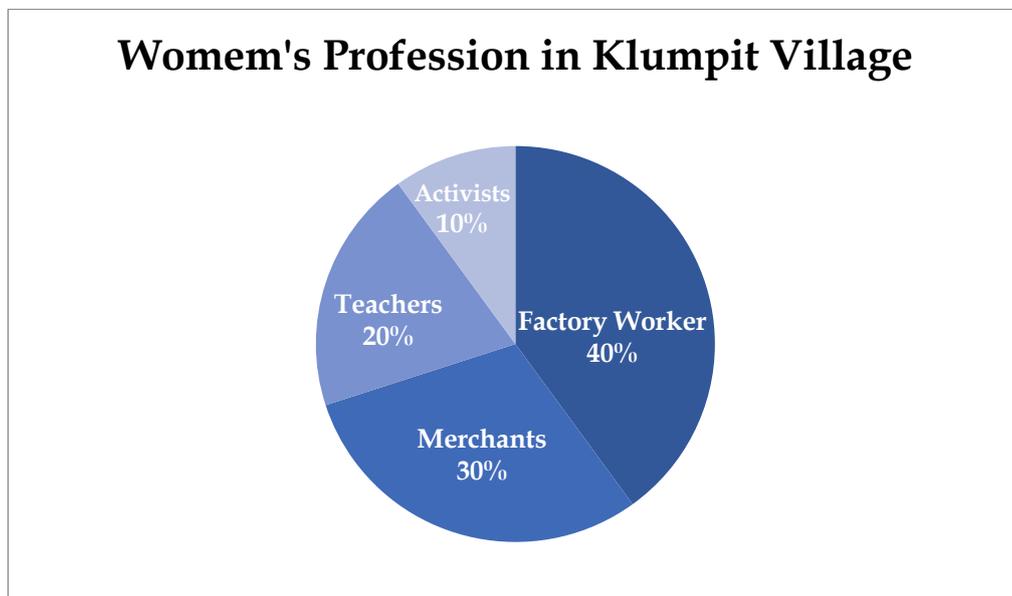


Table 1. Percentage diagram of women's profession in Klumpit village

A woman has a dominating task in forming a prosperous family.²⁴ About these tasks, data were obtained that there were several tasks for women.

First, women as wives. From interviews with activists and teachers, information was obtained that women are not only responsible as housewives but also function as companions of husbands before marriage to maintain peace in the household based on real affection. As wives, women are required to be faithful to

²⁴ A. W. W. Astuti, 'Peran Ibu Rumah Tangga Dalam Meningkatkan Kesejahteraan Keluarga (Suatu Kajian Pemenuhan Kebutuhan Pendidikan Anak Pada 5 Ibu Pedagang Jambu Biji Di Desa Bejen Kecamatan Bejen Kabupaten Temanggung)', *Journa of Education Abd Community.*, 2012 <<https://doi.org/10.15294/jnece.v1i2.2816>>.

their husbands so that they can be an inspiration for their actions. *Second*, women as mothers in the family. From the results of interviews with informants, information was obtained that as mothers in the family, women have the responsibility to ensure the condition of the house as the most comfortable, peaceful, safe and peaceful place for all family members.

Third, women as teachers. Based on interviews with activists and teachers, information was obtained that mothers were the first madrasahs and their children. Fostering a sense of honour and love for Allah SWT, the community, and parents. The role of the mother in the family is very important for the growth and development of children, who will process into adulthood as good and intelligent human beings. In addition, a mother as a figure in the household plays a very important role in shaping a child's personality because it is from parents that children get the first education in the family, especially a mother who is always at home taking care of and educating her children.

But in this context, the role or work in question is a job that is very closely related to earning money for the welfare of women's lives. The profession of women is still controversial because there are still many people who believe that women only have "kitchen, well, and mattress" as their profession, and it may be considered the destiny of women's lives. When in fact it is permissible for women to work outside the home other than as housewives. This is why dual roles are included as professions for women because the main profession is working at home, taking care of the household and also professions outside as workers.

Construction of Women's Role in the Community of Klumpit Village

Women whose nature is inside the house, over time, now not a few also work outside.²⁵ They work outside with a variety of different factors and reasons. According to Rozalinda, there are four high motives for women to participate in the world of work. First, financial needs. Women are often forced to work to supplement the family's income due to the family's economic circumstances. Often, husbands and wives have to work to make ends meet because household needs are very urgent. In such conditions, the wife must join in finding work outside the home. Second, social-relational needs. The factor of relational social needs is high, causing women to choose to work. Their needs are met by their workplace. They need social acceptance and acquire social identity through the work community. A more enjoyable agenda is to hang out with colleagues in the office rather than staying at home. Third, is the need for self-actualization. One of the ways people find meaning in their lives is through work. Discovery and achievement of self-

²⁵ Ima Sri Rahmani, 'Dinamika Peran Perempuan: Sebuah Kajian Peran Perempuan Dalam Perspektif Islam Dan Psikologi', *Jurnal Harkat: Media Komunikasi Gender*, 11.2 (2019), 108-15 <<https://doi.org/10.15408/harkat.v11i2.10435>>.

fulfillment through profession or career including working, creating, expressing oneself, developing oneself, sharing knowledge and experience, discovering something, producing something, and getting awards, acceptance, and achievements. Nowadays, many women choose to do so, especially with the many opportunities available to women to achieve a high career path that is on par with men.²⁶

Based on the data obtained, women in Klumpit Village who work are 3,707 people out of 6,318 women in the village with a percentage of 59%. While women who are only housewives amounted to 335 people from the total number of women. If the percentage is only 5%.²⁷ This shows that more women in Klumpit village are becoming career women to revive the family economy rather than just being housewives. The data is reinforced by interviews with informants who say that instead of staying at home, it is better to participate in activities that can produce benefits, one of which is working. Women who earn income in addition to improving the family economy can also improve the economy of their villages.

A woman's involvement in work today is inevitable.²⁸ Despite the pros and cons, many jobs require women. On the other hand, women today have the academic skills, skills, and experience necessary to fill these positions. Not only economic factors that encourage women to enter the workforce but also individual factors generated by the desire to develop and play a role in society.²⁹ It is this individual desire that makes many women feel dissatisfied with just being a housewife who only plays a role in the house. They work to earn extra income for their families. Women who are married and no longer young mostly work in cigarette factories because Kudus itself is famous for its cigarette factories. In addition to meeting the needs of life, they also need social relations with other mothers and these needs are channeled through the work community. This dual role is almost carried out by all housewives in the village. In addition, activities carried out by a woman or housewife include daily activities that are directly related to the household, earning income from household industries that they can afford, helping husbands meet daily needs, socializing with others, and doing other personal activities.³⁰ The role of women is naturally constructed due to factors of

²⁶ Rozalinda Rozalinda, Rina Adika PutriL, and Nila Mardiah, 'Ketahanan Ekonomi Keluarga Pelaku Usaha Kecil Mikro Perempuan Di Kabupaten Padang Pariaman', *JEBI (Jurnal Ekonomi Dan Bisnis Islam)*, 2023 <<https://doi.org/10.15548/jebi.v7i1.266>>.

²⁷ 'Klumpit Village Government Data'.

²⁸ Ratna Tiharita Setiawardhani, 'Peran Perempuan Dalam Perspektif Islam: Konteks Kekinian', *Insancita*, 1.1 (2016), 17-28.

²⁹ Siti Arafah, 'Perempuan Dan Kontribusi Ekonomi Keluarga Dalam Perspektif Islam: Sebuah Praktik', *Jurnal Agama Dan Kebudayaan*, 8.1 (2022), 189-206.

³⁰ Junaidi. *Perempuan Dengan Peran Ganda Dalam Rumah Tangga*.

meeting individual and social needs which also have an impact on their role in society.

On this basis, women should use their free time to study Islam and teach their sons and daughters by applying Islamic culture to them.³¹ Children should not spend their leisure time just for fun. They also have to relearn the material they (children) have received from school. This woman's double work is of spiritual and material importance.³² Women who work hard often ignore their role as mothers in the family and forget their nature as housewives.³³ Women who work outside the home will have a little less time at home. The impact is huge if a woman cannot fulfill her responsibilities. Husbands and children lack service and attention from a wife and mother. Children will play and move without the reach and supervision of a mother. More than that, women also act as secret guards or a kind of "personal secretary" who is ready to help and encourage the husband. Husbands look for new secretaries because wives neglect this, which will eventually lead to infidelity and other problems.

If a woman has a profession in the public sphere and prioritizes her personal affairs, her family responsibilities will fade because activities outside the home dominate more than her domestic affairs. As Allah Almighty said in Q.S Al Baqarah [2]: 190);

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

*Meaning: Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits. Allah does not like transgressors.*³⁴

According to the verse, one should not cross a reasonable threshold in pursuing work or activities in the external realm so that women forget their nature, especially women who already have a family. If they don't tell the truth, it is tantamount to ignoring and denying responsibility. Therefore, a wife should not live with her husband who is an infidel and heretical who always does wickedness and corrupts his religion.

³¹ Nurjannah, 'Dampak Peran Ganda Pekerja Perempuan Terhadap Keluarga Dan Kegiatan Sosial Di Masyarakat (Studi Terhadap Pekerja Perempuan Pada Industri Rumah Tangga Kerajinan Kulit Di Dusun Manding Sabdodadi Bantul)', 2011, 93.

³² Eko Zulfikar, 'Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis', *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 7.01 (2019), 79 <<https://doi.org/10.24235/diyaafkar.v7i01.4529>>.

³³ Nurjannah. 'Dampak Peran Ganda Pekerja Perempuan Terhadap Keluarga Dan Kegiatan Sosial Di Masyarakat (Studi Terhadap Pekerja Perempuan Pada Industri Rumah Tangga Kerajinan Kulit Di Dusun Manding Sabdodadi Bantul).

³⁴ Departemen Agama, *Al Qur'an Dan Terjemahannya* (Jakarta: PT Sinergi Pustaka, 2009).

On the other hand, the involvement of women in the world of work has a major impact on all aspects of life, including personal and family life and the life of the surrounding community.³⁵ Women being involved in the workforce can also benefit from multiple perspectives. First, viewed from a financial perspective. Based on the results of interviews with informants, some information was obtained that working women are very important in the family. Women who work in the professional field can help and ease the burden of their husbands in meeting family needs. Many women now have to help their husbands earn a living to meet their needs due to inflationary pressures and increasingly complex and varied human needs. Second, look at it from a mental perspective. Women who do not work usually engage in unprofitable activities such as daydreaming, daydreaming, and thinking about things they don't like. Unemployed women often experience a lot of delusion and can disturb their souls if they cannot fill their empty time with positive things. Because they will be preoccupied with many tasks at work, working women will be more likely to avoid these things.

Based on the results obtained from interviews with informants said that work will encourage women to think positively and productively. Third, it is considered from a social and development perspective. Because women can do what they can to advance and prosper the community and the nation., women's participation and involvement are needed. This is reinforced by the results of interviews from informants who revealed that working women can prosper in the community such as motivating other women to rise in activities and be creative in the community. Women can do some jobs that men cannot do because of their talent or expertise. Many women are successful as leaders of public institutions and businesses.³⁶

Based on observations made in Klumpit Village, the percentage of female workers who work as factory workers is 40%, which dominates women in the village. Then 30% of women become traders with various kinds of sales such as clothes, vegetables, and others. In addition, women also work as teachers by 20%. The remaining 10% of women are active in social activities by participating in jamiyyah organizations and assemblies. The profession does not distinguish between women and men. Women can also work according to their abilities, this is what Informant 1 and Informant 6 conveyed. This illustrates that freedom of work rights according to Fatima Mernissi is not only inherent in a man. Women also have the same rights, the right to develop themselves improve their skills, and earn

³⁵ Putri Dyah Ayu Fitriyaningsih and Fita Nurotul Faizah Munawan, 'Relevansi Kesetaraan Gender Dan Peran Perempuan Bekerja Terhadap Kesejahteraan Keluarga Di Indonesia (Perspektif Ekonomi Islam)', *Al-Maiyyah: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 13.1 (2020), 38-50 <<https://doi.org/10.35905/al-maiyyah.v13i1.703>>.

³⁶ Efendi.

income by their wishes and abilities.³⁷ A profession is also a means to channel talents and realize one's desires as conveyed by Informant 5 and Informant 6. This illustrates that the need of a human being according to Abraham Maslow of them is self-actualization.³⁸ Women also need self-actualization to achieve their right to happiness.

The work when associated with the effects of the multiple roles above, there are several negative and positive impacts. A negative Impact is an impact that causes losses such as limited time to gather with family. As stated by one informant revealed that women who work their time are spent outside the home, so do not have much time to gather with their families, especially their husbands, and children. In addition, there is a double workload borne by female workers. Women workers have to perform many tasks at once. This is the feeling experienced by women who work in cigarette factories, vegetable vendors, traders, clothing, and trade workers. They feel like they are shouldering the double workload of having to do household chores after returning home from their work at work. Some complaints submitted by female workers as a result of the double workload borne by them include shoulder pain, sleepiness, fatigue, and feeling unwell and tired when working too long.

In addition to the impact that occurs in the family, there is also an impact in terms of the social activities of the community.³⁹ Social activities held during the day make female workers leave their jobs temporarily. Based on the results of interviews with informants, women often miss routine social activities, such as yasinan, berjanjen, and routine recitation, as well as those that are helpful such as marriage and congratulations. Another impact is that the time to gather with the community is limited. Women who work as housewives and workers have to spend time in both roles. Women who work in cigarette factories have to return home from their jobs and run their household activities. As a result, they don't have much time to hang out with neighbors and people in their neighborhood.

Apart from the negative impacts caused by women's dual roles, many positive impacts can be taken advantage of.⁴⁰ First, it increases household income. Women who work try to earn money that they can use to fulfill their needs and ease the burden on their husbands. Uniformly, they claim that the salary is enough to meet

³⁷ Andri Sutrisno and Dina Salsabela, 'Konsep Kesetaraan Gender Perspektif Fatima Mernissi', *Sophist: Jurnal Sosial Politik Kajian Islam Dan Tafsir*, 4.2 (2023), 225-41 <<https://doi.org/10.20414/sophist.v4i2.73>>.

³⁸ Muazaroh and Subaidi. 'Kebutuhan Manusia Dalam Pemikiran Abraham Maslow'.

³⁹ Holijah, 'Konflik Peran Ganda Perempuan Terhadap Ketahanan Ekonomi Keluarga', *Al-Aḥwāl*, 12.1 (2019), 56-64 <<http://202.0.92.5/syariah/Ahwal/article/view/1827>>.

⁴⁰ Nurjannah.

the needs of their husbands rather than just staying at home and unemployed not receiving a salary. In addition, it also creates a sense of mutual understanding between family members. Working women spend more time at work, so they don't have much time to meet their family members. However, the relationship between families remains good. This is because the two work together to understand each other so that the family relationship remains harmonious. Women who work in the public sector do not lose their families, especially children, because of their busy lives. They still give their full attention to children, including preparing their school needs, preparing breakfast, and helping them learn.

As members of society, women workers actively participate in social activities in the community. Routine activities carried out by social groups include social gatherings, regular recitations, and helping activities such as *rewang* at events. Both marriage and death. The results showed that women workers should not abandon this kind of social activity, because it is related to their position in society. Regardless of whether these women continue to work in the domestic and public sectors. Active in all social activities that occur in the vicinity. The main purpose of women workers participating in community social activities is to gather with other community members to maintain a well-structured relationship. In addition, the income earned by female workers is sufficient to meet social needs. The wages received by female workers are not only used to meet their daily needs but also used for social gatherings and attending weddings at their neighbors' places. Mothers usually receive invitations long before the wedding. Getting an invitation forces people in the community to donate.

Women's Profession in Islamic View

Women in Klumpit village, Gebog sub-district, Kudus regency, number around six thousand people. The majority of women are married and married. Of all the women in the village, many work both married and unmarried. Most wives participate in earning a living to help supplement their husbands' income. Some work to get their sense of happiness. The professions pursued by these women are diverse, some are teachers, activists, private employees, self-employed, factory workers, clothing traders, vegetable traders, trade workers in markets, farmers, planters, and tailors. This phenomenon illustrates that in Klumpit village, most of the women have careers.

Women according to Islam, according to their nature, have special roles, including conceiving, giving birth, breastfeeding, and educating children.⁴¹ They also have an obligatory duty to serve their spouse physically and mentally.. Women when married, sooner or later transform into mothers. If a woman has become a

⁴¹ L. Rida, M. R., & Junaidi, *Aduhai Kaum Hawa: Beginilah Seharusnya Perempuan Bersikap*, 1st ed (Jakarta: Sanabil Pustaka, 2006).

mother, she must educate and teach her child. A mother will be the first madrasa of her sons and daughters, therefore this responsibility cannot be set aside or replaced by another figure.

Responsibility is something that a person must have in living a domestic life because humans naturally respect people who give rights and obligations and set a good example in carrying out these obligations.⁴² Each family member has rights and obligations, as well as roles. In a household, a wife or woman is responsible for taking care of her household, and the husband works to earn a living. However, there are more and more opportunities for a wife to work, not only taking care of her own family but also earning income to help her husband. Islam places women in charge of matters related to the household such as looking after and caring for children. While men are responsible as the head of the household to earn a living, because men are stronger physically compared to women.⁴³ Since Islam is the religion of God, from the beginning it has been equipped with the necessary rules of life for man. This is done because this religion has given human rights fairly. To understand justice, the responsibility must be borne by the husband or the man. In addition, the wife has the right to get an inner birth salary from her husband, because a husband must provide for his wife, children, and family, and the husband must provide according to their ability, as stated in Q.S At-Talaq [65]: 7;

لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ
بَعْدَ عُسْرٍ يُسْرًا

*Meaning: Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond what He has given it. After hardship, Allah will bring about ease.*⁴⁴

According to the above verse, it is the responsibility of those who can provide according to their ability, and the responsibility of the husband is to earn money and give as much as possible to his wife, children, and family. In addition, the wife has several responsibilities in the household, such as cleaning the house regularly, providing food for the husband without being asked or asked, providing food that the husband likes, sewing clothes for the husband and children, washing the clothes of the husband and children, keeping the husband's property from being used without the husband's permission, and educating the children to be good human beings.

⁴² Junaidi. *Perempuan Dengan Peran Ganda Dalam Rumah Tangga*.

⁴³ Nelsi Arisandy, 'Pendidikan Dan Karir Perempuan Dalam Perspektif Islam', *Marwah: Jurnal Perempuan, Agama Dan Jender*, 15.2 (2016), 125 <<https://doi.org/10.24014/marwah.v15i2.2643>>.

⁴⁴ Agama. *Al Qur'an Dan Terjemahannya*.

Women in dual professions are not a new phenomenon in the history of Islamic civilization. Women were already engaged in public work in the time of the Prophet (peace be upon him). Some of the women include Raithah a writer, Siti Khadijah who works as a trader, and Um Salim bint Malham who works as a bride-dresser.⁴⁵ However, several provisions must be met so that women's careers remain by Islamic law. First, women who want to work must seek permission from their husbands or guardians. This is because Islam requires their permission. Secondly, she was not hired to interact with men who were not muhrim. A woman working in a professional field should avoid iktilath (mingling with others who are not mahram) and khalwat (having silence with foreign men). Third, maintain privacy. Professional women should avoid things that can cause slander, such as dressing, embellishing, and wearing perfume. They should also cover their aurat in front of men who are not their mahrams. Fourth, commit to Islamic values and must show sincerity and firmness in speaking. Fifth, women who have careers must choose jobs that are by their nature women, such as education and midwifery.⁴⁶

There is also the Islamic figure Zakariyya al-Anshari a Qadi, a scholar of the Shafi'i school in the fields of hadith, jurisprudence, and tafsir, he gave rules that allowed women to do work outside the home, with some notes. First, it is protected from slander that threatens him, which can endanger his safety and property, and protect him from evil acts, such as covering his aurat while working. Secondly, the fact is that her husband is poor, and she is unable to make ends meet. Third, she must get permission from her husband to work outside the home if he can still afford it.⁴⁷

Apart from the rules and conditions for women to work outside, there are also efforts that women can make to play a double role to get their benefits. You do this with good time management. Women workers must be able to manage their time well to fulfill their obligations as workers, housewives, and community members. Taking advantage of free time for family, rest, and social activities is a good way of time management. Women workers are also trying to cope with the effects of multiple roles. They spend the morning before leaving for work to complete household activities and take care of their husbands and children. They work day and evening, and after get off work, they take time to gather with family

⁴⁵ Ermawati. Peran Ganda Perempuan Kerja (Konflik Peran Ganda Perempuan Kerja Ditinjau Dalam Perspektif Islam).

⁴⁶ Aprijon Efendi, 'Eksistensi Perempuan Dalam Perspektif Islam', *Muwazah*, 5.2 (2014), 225-41 <<https://doi.org/10.28918/muwazah.v5i2.347>>.

⁴⁷ Abdul Walid, 'Perempuan Karir Perspektif Islam', *Islam Kaffah Id*, 2020 <<https://Islamkaffah.id/fikih-gender-4-perempuan-karir-perspektif-Islam/>>.

and rest.⁴⁸ They make time for social activities if they are involved. In addition, it is also necessary to motivate yourself. Working women must assume two responsibilities: work and housekeeping. Women have to do all these tasks. Women experience physical exhaustion and burnout because of this dual role. This is because women perform such roles consistently daily. Women workers strive to boost their morale by keeping in mind the many needs they must meet to overcome problems that arise from themselves.

CONCLUSION

This study shows that freedom for women who are active in the outside sphere is contained in rights and rules from an Islamic point of view. These rules of rights and obligations are a consideration for a woman to enter the world of work. Individual and economic factors also have a role in causing women to work followed by a desire to develop themselves and contribute to society. The following research results when related to economic and individual factors, the majority of women in Klumpit Village, work because of the need for money. The percentage obtained is women who work as factory workers as much as 40%, work as traders 30%, work as teachers 20%, and those who work as activists as much as 10%. The plunge of women into the world of work affects many aspects of life, both individuals and families, as well as the lives of the surrounding community in terms of financial, social, and psychological. Conversely, a woman who starts a career will carry out two tasks, namely taking care of the house and working. The dual roles carried out by these women can have an impact on the family and society, both positive impacts and negative impacts. Therefore, women who want to divide their roles to work need to sort and consider the good and bad for the impact that will be caused to lean towards the positive side. In the end, this research contributes to the support of the recommendation for women's freedom to move outside to develop themselves without reducing their nature as women.

This research contributes to the rules established in Islam, hence the study of the recommendation of women's profession according to gender; The rules of women's relations with the opposite sex and women's adjustment in the work environment in terms of gender existence have not been touched in this study. This means that there are still many aspects that need to be studied to find solutions related to the women's profession in the public sphere. This research is important to give birth to new insights and advances in the gender movement in Islam that are very relevant to the conditions of today's modern era, to give birth to professional resources and peaceful families.

⁴⁸ Setiawardhani. *Peran Perempuan Dalam Perspektif Islam: Konteks Kekinian*.

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Informant 1 is a cigarette factory worker (interview conducted on Monday, October 18, 2023, at 19.50)

Informant 2 is a clothing trader by profession (interview conducted on Monday, November 20, 2023, at 14.00)

Informant 3 is a greengrocer by profession (interview conducted on Monday, November 20, 2023, at 14.20)

Informant 4 is a trade worker in the market (interview conducted on Monday, November 20, 2023, at 14.35)

Informant 5 is a teacher by profession (interview conducted on Monday, October 18, 2023, at 20.10)

Informant 6 is an activist by profession (interview conducted on Monday, October 18, 2023, at 20.30)