

THE MULTIPLE ROLES OF WIVES IN THE ISLAMIC LAW

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ABSTRACT

Islamic law regulates the wives who are working outside. The multiple roles of wives at home, offices, businesses and social activities have been debatable among the Muslim communities. Present modern economic difficulties have forced women to play multiple roles as house wives, businesswomen, and workers. This research used a critical review of the Islamic Law in discussion of the doubled roles of wives as career women and house wives. Therefore, the dependence of children on the mother as caregiver, educator and who oversees the development, plus she must work outside the home. Islamic law allows the women or wives who have worked outside homes as far as they keep the dignity of family and avoid the bad behaviors.

Keywords: multiple roles, wives, Islamic law, working outdoors.

INTRODUCTION

Economic difficulties forced women to play a role in increasing their family income. By the workings of women accompanied by a mechanism which called a double role, it means doing two family functions at once. Double roles are experienced by both men and women, but more real and more serious dual workloads are more likely to be borne by women, especially for married and dependent women and single parent or family heads.

Equality means the justice for woman and man: in order to be equal to the men, women must be the same as men (Tucker, 2008). Considering that discrimination against women is a violation of the principle of equality which is an obstacle to women's participation; on the basis of equality with men in political, social life in Indonesia need more opportunities to do activities outside homes. However, there are restrictions by a patriarchal tradition. The feminist movement, as a result of the need to support families and increasing women's awareness, the issue of gender inequality has been voiced in Indonesia since the 1960s; this issue was a part of the phenomenon and dynamics of Indonesian society that has made women's position improving. From that idea, it leads a community of women who are categorized as women workers or more popularly called career women. The career woman extends her service world, not only in the household as mother (domestic role) but also in the society with various functions and position (public role). In Islam women have a nurturing responsibility towards the 'family', and men are the 'maintainers'. This prioritizing of women's domestic role is often exploited in Muslim societies to limit women to the domestic (Shah and Umbreen Shah, 2012).

The Islamic perspective on the education of women is derived from both the Islamic view of women and that of education (al-Hibri, 1997). The common assumption of Indonesian society, "how far women reach education, finally they will be a housewife" has also begun to be demolished, even started to be dismantled. Kitchen is no longer understood in terms of domestic work such as cooking, parenting and housekeeping and serving the husband.

Kitchen has undergone a shift in interpretation by entering the metaphorical interpretation of the obligation to finance the household.

The role of men as heads of households has also begun to shift. The position of husband and wife began to equalize, no longer in a position dominated and dominate because it turns out in the context of career women, many phenomena where wife's income is greater than the husband's income. But the function as a career woman was not quiet from the management. The management includes child care. Emotionally the child is closer to his mother than to his father. Therefore, the dependence of the child on the mother as caregiver, educator and who oversees the development of many children placed on the mother while the father works outside the home. The question of this paper, "how does Islamic law regulation about the mother who works outside the home?"

LITERATURE REVIEW

Definition of Career Women

Career Women and women's career is still the theme of controversy in Islamic discourse. A career woman is a woman who has special skills and professions outside of housekeeping, their activities move more in the public world while women's career is a socio-cultural conception of the work and profession of a woman. When a woman performs in the public arena with certain skills and professions then at that time she is labeled as a career woman and at the same time gives a new perspective on woman career world.

However, not all working women or female workers can be claimed as career professionals because those whose work is limited can result in financial rewards referred to as working women even though the benefits are not received directly. More explicitly, a career woman is a woman who pursue and loves something or some work in full in a relatively long time, to achieve some progress in life, work or position. Generally, women's career is taken by women outside the home so that career women belong to those who take part in the public sector. In addition, for a career means having to pursue a particular profession that requires skills, capacities and expertise and often only eligible for a certain education.

Holy Qur'an and Hadith: the Position of Women

The theme of the appointment of the dignity of women is developed by Rasulullah SAW based on the teachings that he received from Allah SWT. Many verses of the Holy Qur'an and Hadith of the prophet emphasize the role of women and men who must be balanced. There is no dominance with each other. Both have the same position and even there is a natural difference which is owned by the man and woman is true. But the natural difference does not necessarily lead to one dominating the other.

For the most part the Qu'an states clearly that men and women are equal and partners in living a moral and righteous life, that is, they must help one another stay on the right path (Imam et al., 2005). There is no difference between the two in deeds. Anyone doing a deed will be rewarded for what they did. This is what Allah (SWT) affirmed in the Holy Qur'an of Surat al-Ahzab (33) verse 35:

"Men and women who are Muslim, men and women who are believing, men and women who remain in obedience, men and women who are righteous, men and women who are malicious, men and women who are Charity, men and women who are fasting, men and women who maintain their honor, men and women who mention the name of Allah, Allah has provided for them forgiveness and the right reward".

Obviously understood in the verse above, Islam does not distinguish between men and women. Anyone gets a reward from his deeds. There are no more placements or lessplacements in that position. Both should support each other. This is also affirmed by Allah in the letter An-Nisa (4) verse 124:

"Whoever does good deeds, whether male or female, is a believer, they enter Paradise and they are not persecuted at all"

The atmosphere of togetherness in building and creating a household which is *sakinah, mawaddah wa rahmah* is not the responsibility of men alone. Both have the same roles and functions. Even the Al-Quran alone explains that they must work together and help each other. The Word of Allah in the letter At-taubah (9) verse 71:

"And those who believe, men and women, some of them (are) to be a helper to others. They enjoin the deeds, prevent them from evil, establish prayers, pay zakat and they obey Allah and His Messenger. They will be graciously granted by Allah: Allah is Mighty, Wise."

In various hadiths, the Messenger of Allah explained that the woman was a male sibling. Every Muslim should care about the education of women. He said: *"Who ever takes care of a business of daughters and do good deeds to them, they will be a barrier for him to torment them"*.

The Hadith also explains that there are conditions in which a woman must also have activities outside the home. The hadith of the Prophet narrated by Jabir ibn Abdillah: *"My aunt refused her husband. He intended to plant kormanya in iddah time, and then he was forbidden by a man out of the house. He came to the Prophet Muhammad. He said: True, take your due because you may be able to give charity to it or do good deeds"*.

The Role and Function of Women

In Islam, a woman is a subordinate being which Allah' has graciously created for man's pleasure (Okon, 2013). Since the Holy Qur'an was revealed to Prophet Muhammad SAW, women have become one of the important discourses. In the Holy Qur'an there are two letters: an-Nisa and Maryam titled women and its contents are much to discuss issues related to women. After the death of the Prophet (SAW), women became an unfinished discourse. Even the attention to this topic outweighs the theme of the man, although both are inseparable. This proves that Islam pays great attention to women and upholds the dignity and prestige of a woman.

Women as Wives

Another woman's role in everyday life is as a wife. Husbands and wives are a pair of human beings who on the basis of holy love bind themselves in the fabric of marriage. Both complement each other and need each other. This is clarified in Q.S. Al-Baqarah: 187 which mean:

"... they are clothing for you, and you are their garments ..."

According to Islam, men and women are equal in their marital status (WHO, 2003). Both retain their respective surnames as they were before marriage. A woman does not adopt her husband's surname after marriage, as though she is annexed to him.

Between husband and wife, proximity and function is like the clothing attached to the wearer's body: mutually cover the deficiency of his partner and protect each other. Islam sees

marriage through the framework of human welfare and ensures human survival through reproduction and regeneration in a healthy system.

RESEARCH METHODS

The research method used a qualitative one. The qualitative research procedures produce descriptive data in the form of written and oral words of people and behaviors that had been observed. The written and spoken utterances were used to know what things were related to the roles of women in Islamic viewpoints. The approach method used in this study was a socio-legal research approach ((Tibor, 2006 & Marzuki, 2011). The main problem studied in this research was related to women as house wives who had the career outside home. This idea was viewed from Islamic Law.

Data Analysis

The analysis done in this research was the descriptive qualitative. This method was applied to get a clear picture exactly and in accordance with the purpose of research. From the results of such analysis the data were known.

RESULT AND DISCUSSION

Women are allowed out of the house

Women are allowed to leave the house if there is only a need to be done outside the house, even if he stays in the house then that is much better. From Aisha *radhiyallahu 'anna*, he said: Saudah is out of the house to fulfill a need after the decline of the veil, and she is a fat woman, so that it is no longer vague for those who ever knew him, then Umar bin Khotob knew it, then he said: Oh Saudah, By Allah you are no longer vague for us, then go straight back home ". At that time the Prophet was in my house having dinner and then he was holding the food, then Saudah came in and said: "O Messenger of God, I came out to fulfill some of my needs", so Allah revealed to him then said: "In fact has been allowed you're out of the house for a need. "

Women Careers in Shar'i review

Basically a woman's duty is to take care of her husband's household and she must remain in her house unless there is a need to get out, and if out of house should be with syar'i clause in dressing or other thing. The law of career women can be divided into two, namely: in doors and outdoors;

a. Career Women outdoors

Basically, women's career law outside the home is forbidden, because by working outside the home there will be many obligations that must be abandoned, such as serving the needs of husbands, take care of children and educate children and other matters concerning the duties and obligations of a wife and mother. Though this obligation is very tiring and requires special attention. All these obligations are impossible to be met unless a woman is paying particular attention to her.

b. Career Women in the house

Whereas if her career is done in her own home, such as sewing or other workable things at home, which will be free from Kholwat and slander, then the law of origin is allowed by the notion that the work does not make it her basic obligation to fulfill the right of husband and children.

CONCLUSIONS

The conclusions in this study are as followings:

Islamic law has regulated the multiple functions of wives either at homes or outdoors. The wives in Islamic law that practice in Indonesia have been participated in public places as officers, laborers, and educators. The wives who have career outside home appear because they work to help the family economy; the task and carry out the multiple roles of women, especially the care of their children can run well. Things to be noticed by the woman in career including: Dress syar'i, without adorable perfume, do not dress up, look down and behave politely.

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