

## **Women's Participation in Improving the Family Economy, Viewed From an Islamic Perspective**

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### **Abstrak**

Islam wants a view of equality between men and women but they cannot evade from the context of culture at that time which gives more status to men, Women have the right and opportunity to pursue a career by not neglecting their function and position as a woman, a woman may work if there is one of a number of conditions that allow women to work outside the home so it is said that career women must meet certain conditions, gives women the opportunity to work outside the home if the community needs their expertise.

**Kata Kunci:** Islam, Women, Economy

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### **INTRODUCTION**

Muhammad Wildani (2011:2) said, In some regions of the world, many women are involved in the flow of rural, urban, immigration, the majority of the population in many cities consists of women. Although historically the movement of women is always in order to accompany the husband. But lately many women who migrate alone to the city leave their families in the village in order to find economic opportunities to improve their social status and standard of living.

Women in Indonesia have the same opportunity as men in entering the workforce. In some other countries such as Hindu women in Arabia, lack of a place in economic activities in urban areas. Women educated or not, all participate in their national workforce thinking and acting differently from women who see themselves as mere tools created to serve and strengthen the patriakhi system which is believed to be God's destiny. In such conditions, career women who are busy for the advancement of their career, sometimes their time is more used outside the home than outside the house, especially if it works to get results to meet the economic needs of their families.

Seeing the existing reality, there are now many women who are economically independent and even become the backbone of the family, even though there are still views of some people and even juridical recognition of work or income for women as mere income. The role of working women is not underestimated because women have more activities than men in an automatic role for women to be obliged to serve their husbands and educate their children, as well as helping the family's economy, in addition to being a housewife the women also have to work to help the family welfare

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of career women currently refers to those who work outside the home such as in the office and others

Al-Quran also explain the equality of Men and women for the duties of devotion to God and their obligation to cooperate with each other in these tasks in order to bring life together well as said in Quran Surah An-Nahl Chapter 97 :

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً  
طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

*Meaning : Whoever does righteous deeds, both men and women in a state of faith, then We will certainly give him a good life and indeed We will reward them with a reward that is better than what they have done.*

The social function carried out by the man is balanced with the social function carried out by women, namely carrying out domestic tasks in the household, if the social awareness of women has grown that the domestic roles they perform must be assessed and given similar rewards in accordance with the doctrine ) which is taught by the Qur'an (QS2: 21) is not solely the obligation they must do.

Umar bin Khattab once said, "In the past we Arabs did not take into account women at all but when God called them, we just found out that women have rights - things that we should not intervene, because even though Al - The Qur'an wants a view of equality between men and women but they cannot avoid the Arabic cultural context at that time which gives more status to men, the social construction at that time has positioned men in the duties and responsibilities of the household and as providers while women's duties are regulating domestic affairs.

Women are economic resources that are no less important than men, women actually hold a very important function in the family, the presence of women in the household is not just a reproductive complement, but more than that women often donate which is great for economic survival and home welfare ladder and community, the level of work participation of women in general is still low when compared to men.

## DISCUSSION

K.H.Hussein Muhammad in Islam agama Ramah perempuan (2004:29) Said As in Saudi Arabia and some Indonesian women the application of the Shari'ah law also includes the necessity for women not to leave their homes unless accompanied by their husbands or mahram (close family) in the name of Shari'ah law women must return to homes and care for the child and serving her husband the job of earning a living is not the work of the woman but the duty of the man.

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In the early days of Islam Muslim women did not play a role in the affairs of society, despite all the rights that Islam had given them, which was often the same as that given to men. The magnitude of the level of participation of the Wanaita to work primarily in the market and is influenced by general factors such as the level of economic poverty, as well as the limitations of husbands to meet the needs of their families, inadequate dependence on men, encourages women to offer themselves to work

### **Women in the realm of Islam**

In Islamic teachings, women have the right and opportunity to pursue a career by not neglecting their function and position as a woman, a woman may work if there is one of a number of conditions that allow women to work outside the home so it is said that career women must meet certain conditions. Thus the discharge of a woman from home to work does not have a bad effect on herself, her husband, children and her community. Among the requirements that have been set by the scholars of jurisprudence for women is;

- a) Approval of the husband
- b) Balancing household demands and work demands
- c) The work does not cause khalwat
- d) Avoid work that is harmful to women and society
- e) Avoid all sources of slander

### **The Social Role of Women in Muamalat**

This issue is explained by the Qur'an through verses that explain the necessity of women and men working together in the tasks of realizing a good common life (An-Nahl 16: 97) as follows:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ ﴿٩٧﴾

Meaning: Whoever works virtue, both men and women in a state of faith, then surely we will give him a good life and we give a reward with a reward that is better than what they do (An-Nahl 16: 97)

Muchlis M. Hanafi in the position and role of Islamic women (2012:10) said gives women the opportunity to work outside the home if the community needs their expertise. social reactivity outside the home as an effort to realize wajibah ijtima'iyah is an effort that deserves appreciation.

## The Role of Women in the Family

The role of women in the family is very important, namely as a wife to the husband and his role as a mother to his children, as well as the role of the daughter of his parents and family and the importance of mahram in the family. The role of the wife as a family leader completes the leadership of the husband in the family is important, especially with the husband in educating children and managing the family economy

### a. work is a necessity of life

The main purpose of Allah SWT Providing opportunities for life in the world is that humans, including women, work well. This is hinted at in Surah (al-Mulk 67:2)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ  
الْغَفُورُ ﴿٢﴾

Meaning : *He is the one who created death and life, to test who is good among you, God is all-powerful and all-forgiving (al-Mulk 67: 2).*

Every person, both male and female, is required to be able to direct his best ability to work and carry out his duties. So if there are people who are reluctant to try, especially if it is the main task of both men and women, indeed the person has neglected his main obligation

### b. Equal opportunities for achievement

The following verse is clearly a supporter of equality for men and women to pursue a career and a women's forestry career and career, both in the spiritual and career fields in a professional manner. In the Surah An-Nahl 16:97 Allah says:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ ﴿٩٧﴾

Meaning : *For those who do good deeds, both women and men and women in a state of faith, then surely we will give him a good life and we will reward him with a reward that is better than what they have done (An-Nahl 16:97 )*

From the explanation above, it can be concluded that there are no verse texts or prophetic hadiths that explicitly prohibit women from working outside the home. Therefore, the prohibition against women to work is inappropriate. The rule of religion teaches "In terms of society basically all may be as long as there is no prohibition on the contrary in the case of all mahdah worship is prohibited as

long as there are no demands. Notes given As quoted by M.Quraish Shihab as follows

a. The woman has extraordinary abilities that are rarely possessed by men. Allowing her to work will bring benefits to the community, while blocking her involvement in work can harm the community because she cannot take advantage of her strengths.

b. The work done should be appropriate for women, especially if it is a women's specialty (Fardu kifayah for women) such as being a midwife etc., then the prohibition against this is wrong. What needs to be added is that when you leave the house to work, women must appear with respectable attitudes and clothes.

c. Women work to help with their husband's main duties, if the agricultural area can be found easily.

d. That a woman needs to work to fulfill her life's needs and her living needs and the needs of her family's life if no one guarantees her needs or if there is not enough.

Finally, it can be said that in Islam / Al-Qur'an does not forbid women to work, both inside and outside the home, with a note that the work is carried out in an atmosphere that maintains its honor and maintains religious guidance. As well as avoiding things that can bring negative effects to himself, his family and society. Closing from the description above is specifically considered for women who are married. First, Sharing with a husband about everything related to work. Seconds, Think carefully about the effects that may arise when working for children's growth.

### **Definition of Participation**

Participation comes from the English language, namely "Participation" means taking part or follower of participation and according to Keith Davis Participation is something a person's mental and emotional involvement in achieving goals and taking responsibility in it, a symptom of democracy in which people are included in a plan and implementation and also take responsibility in accordance with the level of maturity, Participation is the participation of its obligations, participation becomes good in the physical and mental fields as well as the determination of policy concluded that participation is both emotional and physical in responding to activities that carry out in the learning process teach and support the achievement of the goals of mental involvement in the process of activities, both in the form of money (objects), thoughts (ideas) and in the form of energy (mutual cooperation) in other ways participation is the participation in the builder It can be interpreted as the participation of individuals and groups of people in developing development programs participating in development activities and participating in utilizing tangible development results.

## **Understanding the economy**

Understanding the economy according to some experts, among others are as follows: Abraham Maslow means that the economy is one field of study that tries to solve the problem of the basic needs of human life through the development of all existing economic sources based on the principles of a particular theory in an economic system that is considered effective and efficient, according to Adam Smith the economy is an investigation of the circumstances and causes of state wealth, according to J.S. Mill, Economics is a practical science of expenditure and collection, Paula Samuels defines economics as the methods carried out by humans and their groups to utilize limited resources to obtain various commodities and distribute them for consumption by the community, whereas according to Hermawan Kartajaya Economic is a platform where the industrial sector is attached to it

## **CONCLUSION**

Wife Participation in Improving Family Economy Participation is the participation of the community in the process of development activities, both in the form of money (objects), thoughts (ideas), and in the form of energy (gotong royong). It is stated that participation in development can be interpreted as the participation of the community in developing development programs participating in development activities and participating in utilizing tangible development results.

Women's participation actively in the form of contributing energy, and mind and believes that in improving the family economy is one of the keys to the success of any increase in family economy. It seems that women have believed that the participation they have done is able to help families to improve the economy in the household. This can be seen from the willingness of the mothers to participate in the implementation of this family economic improvement process but the reality is that there are still many obstacles in the field.

Participation is the participation of ordinary citizens or communities determine all decisions that affect or affect his life. Political participation in a democratic country is very important, without the participation of the community it will not run well in a government. Mothers are women who have husbands, wives, vegetable market vendors Talang Babat village is a small part of the wives who participate in improving the economy in a household, but the wives, who participated or participate in efforts to increase family income by participating in vegetables with one of them. The wife's participation in increasing the family's.

### **1. Participation of Funds**

Property participation is participation in the form of donating property, usually in the form of work tools or utensils.

### **2. Participation in the form of ideas or thoughts**

Participation in the form of contributions in the form of opinions or constructive thoughts, both to compile the program and to facilitate the implementation of the program and also to make it happen by providing experience and knowledge to develop the activities it follows.

### **3. Participation of Power**

Participation of personnel is participation provided in the form of labor for the implementation of businesses that can support the success of a program. Participation of maternal staff is very varied, for example Falls directly trade, work, and manage the family economy through the distribution of work with husband.

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