

Gender Education in the Context of Husband's Involvement in the Sphere Domestic: An Interdisciplinary Study of Islamic Family Law and Studies Gender

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ABSTRACT

This study aims to determine: (1) the division of roles in carrying out household chores (2) the division of roles in raising children. This study uses a qualitative method. Data sources were selected using purposive sampling, with six informants consisting of three families. Data were collected using observation, interview and documentation techniques. Analysis of the research results used data reduction steps, data presentation and data verification. The results of the study show that: (1) the division of roles in household work is divided into two, namely household work that is done together and household work that is done individually. Household work that is done together and individually such as cooking, washing clothes and cleaning the house. (2) division of roles in raising children. The division of roles in raising children is also divided into two, namely, child care that is done together and child care that is done individually. The division of roles in raising children includes taking and picking up children from school, helping children with homework, and teaching children to recite the Koran. The division of domestic roles in each farming family is different, this depends on the habits and agreements made between husband and wife.

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Introduction

In some regions where patriarchal culture still prevails, women are synonymous with the kitchen, the well, and the bed. This leads to women spending a significant amount of time at home, as almost all of the work women do is within the household. Some tasks are normally considered entirely women's, such as cooking, cleaning, childcare, and so on. Meanwhile, men are expected to earn a living for their families.

Several family sociologists divide the division of roles into several criteria, including husband completely, wife completely, husband and wife partially. Balanced. These three dimensions serve to comprehensively examine the division of roles that are communicatively established. Every child born has their personality shaped by

their environment. Parents and the surrounding community play a crucial role in shaping a child into a man or a woman according to societal norms.

According to Budiman (1985: 1), the division of labor in society is usually based on gender, or what can also be called a sexual division of labor. Breastfeeding, giving birth, caring for and nurturing children, preparing food, and serving her husband are considered the wife's duties. Meanwhile, to ensure the needs of his family members are met, the husband's duty is to be the breadwinner.

This division of labor is what makes women spend more time at home. When a woman is married, her role in the nuclear family becomes that of a wife to her husband. When she gives birth to a child, her role increases to that of a mother and a housekeeper. However, in today's modern era, women are expected to contribute more, so that in addition to carrying out household duties, wives also play a role in the family's income. There are some wives who feel dissatisfied with just staying at home, in addition to the economic needs of the family demanding that they be able to work to provide additional income (Munandar, 1985:47).

Over time, women have begun to contribute to the family economy. Many of them, already working in the public sphere, are forced to leave home, preventing them from fully completing household chores. To ensure this domestic work is effectively accomplished, several families in Tlogopayung village have divided domestic roles within their families.

Based on observations, we found a division of domestic roles within the village officials' families, both in terms of household chores and childcare. Some of the roles husbands play in helping with domestic duties include cooking, washing clothes, and caring for children.

When it comes to lunch, whoever comes home first will cook for the whole family. This division of roles is done because if they have to wait for their wife to come home, it would be a shame for the children to wait too long for lunch.

This study describes how village officials' families divide domestic roles in Tlogopayung village, Plantungan sub- district, Kendal Regency.

Some village officials also do other jobs such as being farmers and so on.

The division of roles in the domestic sphere between husband and wife in the village apparatus family is usually in matters relating to household chores by women, however a different view is seen in Tlogopayung village, especially in the families of village apparatus and farmers in Tlogopayung village, it is seen that husbands also take part in household chores, one of which occurred in Mr. Suudi's family, he was seen cooking in the morning, when his wife worked in the tobacco warehouse, or when the wife was washing clothes. So it is interesting for researchers to conduct a "gender analysis" (Division of Roles in the Domestic Sphere).

Research Methods

This study uses a qualitative research method. This method was chosen to obtain comprehensive and in-depth data, allowing researchers to describe the phenomenon being studied. The phenomenon examined in this study concerns the division of domestic roles within farming families. To illustrate how the division of domestic roles, as defined in the research problem formulation, objectives, and benefits, is carried out, the researcher chose a qualitative method to capture the facts on the ground regarding the division of domestic roles, particularly division of roles in doing household chores and division of roles in taking care of children can provide complete and in-depth data.

This study used purposive sampling, which means selecting a sample from within the existing population to represent the characteristics of the population. The data sources used in this study were primary and secondary data. The informant criteria used in this study were:

1) married couples whose primary profession is farming; 2) at least two children; 3) families with a division of domestic roles; and 4) families with lower to middle-income families.

Data collection in this study used observation, interviews, and documentation techniques. Observations in this study used direct observation of the division of domestic roles within farming families, including the division of roles in household chores and childcare. The informants in this study consisted of six people, three married couples. This family's primary profession is farming, with several side jobs, such as farm laborers, traders, massage therapists, and construction workers. These side jobs are undertaken to provide additional capital to cultivate their rice fields.

The data analysis techniques used by the researcher include data reduction, data presentation and drawing conclusions.

Results and Discussion

a. Family relations based on gender equality

Marriage is defined as a physical and spiritual bond between a man and a woman as a married couple with the aim of forming a happy and eternal family based on the belief in the One Almighty God. (Law of the Republic of Indonesia No. 1 of 1974)

Therefore, the concept of marriage based on the concept of *ownership*, where the marriage transaction is similar to buying and selling, needs to be re-examined because it is inconsistent with the text of the Quran and the hadith of the Prophet, which indicate that marriage is a physical and spiritual bond, aimed at creating a happy, peaceful, and tranquil household. This is explained in Surah Ar-Rum, verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

The verse above explains that in family life there are three main keys: *love, mercy, and peace*. Several commentators agree that *love* is understood as mutual love that is not just love for the opposite sex but love plus accompanied by a full sense of sincerity in accepting the shortcomings of the loved one. *Mercy*, a form of sympathy, mutual respect, appreciation for one another, mutual admiration, and pride in one's partner.

The concrete form of the meaning of *mercy* is always trying to provide the best for one's partner. To achieve this level of mercy, continuous and continuous efforts are needed so that one of the husband and wife does not experience being left behind and alienated in family life. Both have access, participation, decision-making and can benefit from the household they build.

Sakinah is an important foundation in domestic life where husband and wife can feel the need to obtain a sense of peace, security, and tranquility based on justice, openness, honesty, unity and full trust in Allah SWT (Mufidach, 2013:14). The principle of equality and Gender equity requires egalitarian, democratic, and open family relationships. The concrete manifestation of gender equality and equity in family relationships is mutual respect from the young to the old, and greater affection from the old to the young, resulting in a harmonious family where both men and women feel their basic human rights are fulfilled and their dignity as servants of God is maintained.

Building a harmonious family cannot be achieved overnight; it requires commitment and basic principles, as well as not neglecting the rights of husband and wife within the household. Hierarchical relationships generally often trigger one-

sided power relations, creating opportunities for those in power to place subordinates (Saeroni, 2014:49), and marginalization.

regarding what and who is controlled. In societies that still seem to adhere to a patriarchal culture, men are usually the ones who hold power or are the superior, while the wife/woman's position is subordinate or second in command in the household. In societies that glorify men's values, or other terms that are considered to have a lower status, role, and responsibility than men.

The principles of justice and gender equality serve as the foundation for building harmonious family relationships, which are expected to eliminate all forms of stereotypes, subordination, marginalization, double burdens, and violence within the family. As Mufidach has explained, gender analysts agree that the goals of marriage can be achieved if the family is built on a foundation of gender equality and justice (Mufidach, 2014:49).

b) Division of Roles in Doing Household Work in Farming Families in Tlogopayung Village, Plantungan District, Kendal Regency

The division of roles in household work varies. Household chores are tasks performed within the home, such as preparing meals, washing, cleaning, and other household activities. Farming families spend a significant amount of time in the fields. To ensure the smooth running of household chores, farmers divide household roles. Some roles are performed collectively, while others are performed

1. Roles that are carried out together

Shared roles occur when both husband and wife share responsibility for fulfilling these roles. Each family has its own unique way of dividing household chores. The division of roles within the family is, of course, influenced by the cultural influences socialized within the community. However, the division of roles can also be determined by an agreement between the husband and wife, based on the family's needs. This is why the roles of husband and wife in household chores vary from family to family.

In farming families in Tlogopayung village, there are several jobs that are shared tasks, or can be done by both husband and wife, such as cooking, this activity is generally done by the wife, but in farming families in Tlogopayung village, this role can be done by the wife.

While a wife is busy with other household chores like cleaning the house or doing laundry, the husband is tasked with other household tasks like cooking.

This division of roles is done so that household chores are completed quickly and they can go to the rice fields to work their land or become farm laborers.

2. The Roles Each Person Plays

In farming families that divide household chores, some tasks can be done by both husband and wife, while others are done individually, or are handled solely by the wife or husband. Each family naturally has its own division of roles, especially when it comes to household chores. The division of roles within the family is based on the needs of the husband and wife.

When both husband and wife have public jobs that require them to leave the home, household chores must also be done. This forces farming families in Tlogopayung village to divide household chores.

When the rice planting and harvest season arrives, almost every day the

farmers leave their homes to work in the rice fields.

To ensure the smooth running of household chores and rice paddy work, husband and wife in farming families divide their roles. Household chores typically performed by the wife are also performed by the husband. This is due to the division of roles. Therefore, in farming families in Tlogopayung village, both husband and wife contribute equally to both domestic and public work.

Division of Roles in Doing Household Chores in the Family Farmer

Table 1

Mr. Awali and Mrs. Ariyah	
Together	Each
Sweeping	Wash Dishes
Throw Garbage	Melipat Baju
Cleaning the cage	
Washing clothes	
Accompaning and preparing children for school	

Table 2

Mr. Mustofa and Mrs. Taibah	
Together	Each
Taking Care of Two Children	Washing Clothes
Cook	Sunning the mattress
Looking for firewood	
Delieveru (COD) of merchandise	
Sweeping and mopping the floor	

Table 3

Mr. Arman dan Mrs Sainah	
Together	Each
Washing Clothes	Washing clothes
Cook	Sunning the mattress
Cleaning the bathroom	

The table above shows a clear division of roles in household chores within farming families. Some household chores are done together, while others are done individually. The table also shows differences in the division of roles, which are due to the varying agreements made within each family.

The division of roles shows that husband and wife are equally responsible for managing household chores. This is in line with the Equal Partner marriage pattern proposed by Zahara (2017: 128) that according to this marriage pattern, there is no difference in status between husband and wife, this equality of status means that household chores are not burdened on one party only, both wife and husband have equal responsibility for doing household chores.

From the table above, we can see the division of roles in doing household chores, especially cooking, from the three families above, including roles that are done together. The division of roles when cooking can be seen when the wife is still busy working the fields or being a farm laborer, the husband is in charge of cooking to prepare meals at home. In line with this, Lestari (2015:75) explains that the division of roles in the household, regarding domestic matters can be done at any time by the

husband and the wife can work in the public sector, this is in accordance with the agreement and shared needs in running the household life.

When household chores are solely assigned to one person, they take longer to complete, resulting in delays in rice field work. Based on the discussion above, there is no superior status between husband and wife in farming families. Although the husband is known as the leader of the household, they share in household chores.

The equal status of husband and wife also means that earning a living isn't solely husband's responsibility; wives also contribute to the family income. This is evident when they work as farm laborers by Permadi et al. (2025: 27).

So, in farming families that practice an equal partner marriage pattern, there is no difference in status between husband and wife, this makes household chores and earning a living in the family a shared responsibility.

The pattern of role division in the family is considered a parallel structure, according to Muassomah (2009: 221), in which husband and wife play complementary roles in household life, both in household chores and childcare. This is in line with the domestic life of farming families, where they divide their roles within the household. This division of roles ensures that public work can still be carried out, household chores can be completed effectively, and, just as importantly, their role as parents remains present when their children need them.

Judging from the pattern, according to Lestari (2015: 73), the pattern of gender division in the family can be influenced by several factors, one of which is cultural factors. In this factor, culture influences the division of roles in the family. In Indonesia, there is still a strong patriarchal culture, where men's position is more dominant in the public sphere, which is related to their duties as a man to earn a living and be fully responsible for meeting all the needs of their family. Meanwhile, women are more dominant in the domestic sphere, which is responsible for doing all things related to household work, serving the needs of her husband and children and being responsible for raising her children.

Cultural factors can indeed influence how a family divides roles, but this division of roles can change with the demands and needs of life. For example, in a farming family in Tlogopayung village, although Indonesian culture remains strongly patriarchal, the demands of public work as farmers, household chores, and children's continued need for parental support mean that patriarchal culture does not influence the division of roles within farming families.

The table above shows how patriarchal culture, which divides domestic and public roles between men and women, does not apply to farming families. Farming families divide these roles based on the needs and agreements between husband and wife. Therefore, both husband and wife contribute to both the domestic and public spheres.

c) Division of roles in childcare in farming families in Tlogopayung Village, Plantungan District, Kendal Regency

The family is the smallest unit in society, consisting of the head of the family and its members. Typically, the family consists of a father, mother, children, and other family members living under the same roof and interdependent. The family is also the first place a child learns and experiences, and therefore, the family, especially the parents, is the first place a child receives an education.

Parents are the first place where a child learns something, as explained by Narwoko (2011:235) one of the functions of the family is socialization and education, where Parents play a crucial role in educating their children from early childhood through adulthood. Therefore, the role of the family, especially parents, is crucial in childcare.

Haeriah (2018:185) explains that parenting is a process of interaction between parents and their children in various activities such as caring for, feeding, protecting and

directing the child's behavior during the development period and influencing the development of the child's personality, so that the child can live well and according to the parents' expectations and in harmony with the environment where he lives. Amanda (2016:4) also explains that parenting is an interaction between children and parents in educating, guiding, disciplining and protecting children to achieve maturity according to the norms that exist in society.

Parenting is one of the domestic roles, parenting is also an activity or activities ranging from feeding, guarding, protecting, and directing, Educating starting from teaching small things to teaching values to children. Both religious values and the standard values of good and bad that apply in society. As its function, the family serves to provide socialization or education, where a child receives his first education from the family. The family also functions to provide protection, care and affection, where this affection is one of the needs of every person for affection, feeling loved and cared for by others.

As parents who both work as farmers, the farmers divide their roles in raising their children, some shared and others individual.

1. Childcare Done Together

A family where the husband and wife have their main occupation as farmers makes them often leave the house, while their children still need their role as parents, so they can continue to do their work.

Working in the rice fields and being there when their children need them, these farmers work together to fulfill their roles. Childcare in farming families is done jointly, with both husband and wife having equal responsibilities, such as helping children learn.

2. Childcare carried out by each parent

Parents play a crucial role in a child's growth and development, especially when the child is still in school. When both parents work outside the home, they must divide their roles, as the child still needs their support and guidance in all their activities.

In farming families, each person plays a different role, meaning that parenting is solely the responsibility of one party. For example, a husband takes his children to the mosque for prayer, while the wife teaches them the Quran. The husband is also directly involved in childcare.

According to Karyono (2011: 2), the type of father who is involved in raising children falls into the accessibility type. Accessibility is a father's involvement in raising children. In this component, a father participates in raising children at home. Usually, a father in this component is willing to spend time interacting with his child and is there whenever the child needs his role, whether it is accompanying the child when the child plays, or teaching new things to the child.

The table of child-rearing roles in farming families also shows that in farming families in Tlogopayung village, fathers also play a role in child-rearing. One of the roles a father plays in raising his child can be seen when a father helps his child with schoolwork, takes him to and from school, teaches his child the Quran, and takes his child to prayer at the mosque. This demonstrates how a father plays a role in caring for and nurturing his child. educate their children in the family. A father's involvement in childcare is related to the independent nature of women.

According to Munandar (1985: 23), a woman's independence can be seen when she can earn a living or have a job, meaning a wife also contributes to the family economy. Furthermore, as a wife, she does not solely manage and take care of her children's education and care, which means that domestic work is also jointly managed by her husband. As for living a life...

In a family, a husband and wife are partners who sit at the same level and stand at the same height. This means that there is no difference in status between husband and wife in taking care of the family. This absence of a difference in status creates domestic roles such as

When parents drop off or pick up their children from school, in farming families, they take turns caring for their children, which is a shared responsibility.

This division of roles demonstrates the equality of status between husband and wife. Although the husband is the leader of the family, public work, such as farming, and domestic work, including housework and childcare, are shared responsibilities. Therefore, husband and wife are equal partners in both public and domestic matters.

Conclusion

Household chores in farming families in Tlogopyung village are divided into two categories. First, there are roles that are carried out together, such as cooking and cleaning. Cooking and cleaning are shared roles, as both husband and wife share the same responsibility. Second, there are tasks that are performed individually. For example, a husband is responsible for washing his own clothes, while a wife is also responsible for washing her own clothes and those of her children. Types of wives Farmers in Tlogopayung Village fall into the category of independent women. This is evident in the fact that husbands and wives have equal status, so both domestic and public work are done together.

Division of roles in raising children in farming families in Tlogopayung village.

There are two divisions of childcare roles in farming families. First, roles carried out together, such as dropping off and picking up children from school and helping children with schoolwork. Second, roles carried out individually, such as waking children and taking them to prayer at the mosque. A husband is responsible for taking his children to prayer at the mosque, as his wife prays at home. Therefore, the role of caring for children and teaching them to pray at the mosque falls to the wife.

husband.

The division of roles varies from family to family, depending on the agreements and needs of the couple. Husbands in farming families in Tlogopayung village fall into the accessible category, as they are directly involved in childcare. This type of husband is also willing to spend time interacting with their children and is there for their children whenever they need him. This means a husband plays a role in caring for and nurturing his children.

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