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Rights and Obligations of Career Women in the Family from the Perspective of Islamic Family Law

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ABSTRACT

Nowadays, women are not confined to the home, but are only allowed to do activities within the scope of the household. Women have been given true independence like men, as well as in the workplace. In reality, when women have more careers, they have the potential to forget their role in the household and neglect their obligations as housewives with the income they get, they can hire or pay figures to carry out their role in the household and when wives and husbands work together to earn a living, who will take care of their children and households, this will harm both household needs, lack of togetherness, attention and affection in the family and education, especially for their children, will be less optimal. This research uses a qualitative method with an empirical approach and interviews as the main data collection technique to examine this phenomenon in more depth. It is hoped that the results of this study can provide a better understanding of the balance between public responsibilities and domestic roles in the lives of career women in teachers of MTsN 5 Bima, Nisa Village, Woha District, Bima Regency, this study also seeks to identify factors that influence the success of career women in carrying out their dual roles as wives and mothers at home and as workers outside the home in teachers of MTsN 5 Bima, Nisa Village, Woha District, Bima Regency.

KEYWORDS

Rights and Responsibilities;
Career Women;
Family



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INTRODUCTION

The relationship between men and women still shows injustice and discrimination against women in various aspects of life. One of them is related to the system of rights and obligations of women in the family. According to feminism, the presence of women as breadwinners outside the home has brought changes in the pattern of division of husband and wife duties. Women not only play a role as housewives, but also as workers.¹

Among the basic principles of Islamic teachings are equal rights between humans, both men and women, as well as not distinguishing based on ethnicity, nation, and descent. However, they are only distinguished based on the value of devotion and piety to Allah SWT.² Islam explicitly brings the principle of equality, including equality between men and women, because Islam rejects all acts of inequality and injustice, especially related to gender relations.³

Islam is here to liberate people from various forms of injustice. The practice of injustice by using religious arguments as a reference is a sought-after excuse. Because when examined comprehensively, there is no text in the Koran or hadith that allows treating women as they wish. The relationship between humans in Islam is based on the principles of equality, brotherhood, and benefit.⁴

In Law Number 1 of 1974, Article 1 concerning Marriage states that "Marriage is a physical and mental bond between a man and a woman. This marriage aims to form a happy and eternal family based on God Almighty". To realize happiness in a marriage, Law Number 1 of 1974 concerning marriage is then reaffirmed by the Compilation of Islamic Law (KHI) in article 79 paragraph 2 explaining that "The rights and position of the wife are balanced with the rights and position of the husband in the household and social life with the community".⁵

Islam always emphasizes that in a marriage, husband and wife must build a relationship in a positive and harmonious interaction characterized by balanced rights and obligations between the two.⁶ As in the Koran has also determined the rights and obligations between men and women are balanced, namely in Surah Al-Baqarah verse 228 which reads:

وَلَهُنَّ مِثْلُ الَّذِي عَلَّمْنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَمٌ دَرَجَةً وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: "Women have rights in proportion to their duties in a manner that is just. But the husbands have a degree of superiority over their wives, and Allah is the Mighty, the Wise".⁷

¹ Atun Wardatun, *Negosiasi Ruang: Antara Ruang Publik dan Ruang Privat* Mataram, 2007) [unpublished].

² Lies M Marcoes, *Wanita Islam Indonesia dalam Kajian Tekstual dan Kontekstual* (Jakarta: INS, 1993).

³ Musdah Mulia, *Konsep Gender Menurut Islam* (Yogyakarta: Nauvan Pustaka, 2014).

⁴ Nasaruddin Umar, *Argumen Kesetaraan Gender: Perspektif Al-Quran* (Jakarta: Paramadina, 1999).

⁵ Tim Permata Press, *Kompilasi Hukum Islam (KHI), Hukum Perkawinan, Kewarisan dan Perwakafan* (Jakarta: Permata Press, 2003).

⁶ Mufidah, *Psikolog Keluarga Islam Berwawasan Gender* (Malang: UIN Malang Press, 2008).

⁷ Al-Qur'an, QS. Al-Baqarah (2: 228).



The verse above explains that every right must be balanced with the emergence of obligations. A wife's obligation is a right for the husband. The rights obtained by the wife are also balanced with the rights obtained by the husband. At the end of the verse, it is explained that the husband's position is at a higher level, namely as the head of the family. Wife's *nafkah* is the basic right of a wife from her husband. The obligation of a husband to fulfill his wife's right to maintenance arises because of the marital bond of a valid contract. In the condition of a wife working or having a career, the right to maintenance obtained is the same as the condition of a wife who does not work, as long as the husband enjoys the pleasure of the husband.⁸

In reality, when women have more careers or work outside, these women become more confident, so that they have the potential to forget their role in the household and neglect their obligations as housewives with the income they get they can hire or pay figures to carry out their role in the household and when wives and husbands work together to earn a living, who will take care of their children and households. The busyness of women in various activities will take away their attention to household and family affairs, it will harm both household needs, lack of togetherness, attention, and affection in the family, and education, especially for their children, will be less optimal. Women are also made responsible for their husbands' household as well as their children.⁹

To overcome the phenomenon of career women in the modern era, a balance between work and family life is needed with more flexible support systems, such as hybrid work policies, childcare facilities in the workplace, as well as the active role of spouses in sharing domestic responsibilities.¹⁰ In addition, career women also need to develop time management skills and set clear boundaries between professional duties and family roles to avoid physical and mental exhaustion.¹¹ With support from the work environment and family, women can be more optimal in carrying out their dual roles without sacrificing personal rights and welfare.¹²

This research aims to analyze the balance between professional responsibilities and domestic roles in the lives of career women in the perspective of Islamic Family Law (IPR), this research also seeks to identify factors that influence the success of women in carrying out their dual roles as wives and mothers at home and as workers outside the home.

METHOD

This research uses a qualitative research method with an empirical approach and interview method as the main data collection technique. Data were obtained directly through in-depth interviews with several teachers at MTsN 5 Bima, Nisa Village, Woha Sub-district, who carry out dual roles as wives, mothers, and workers outside

⁸ B Syafuri, "Nafkah Wanita Karier dalam Pespektif Fikih Klasik" (2013) 13:2 AHKAM J Ilmu Syariah.

⁹ Samsidar, "Peran Ganda Wanita dalam Rumah Tangga" (2019) 12:2 J An Nisa 26.

¹⁰ Erniwati Mursalim, "Pentingnya Keseimbangan Antara Karir dan Keluarga", (2024), online: *RRI*.

¹¹ Tayem, "Perempuan Tangguh: Menyeimbangkan Karir dan Pribadi di Era Modern", (2025), online: *Tayem Desa.id*.

¹² Ammalia Nur Medina Putri Hardandy et al, "Perempuan Karir Dalam Menjaga Ketahanan Keluarga (Studi Kasus Tenaga Medis Klinik Kasih Ibu Kabupaten Jember)" (2024) 2:6 J Ilmu Sos Hum dan Seni, online: <<https://jurnal.minartis.com/index.php/jishs/article/view/1784>>.



the home. The information collected describes the experiences, strategies, and challenges they face in balancing domestic and public responsibilities. Data analysis was conducted descriptively and qualitatively to explore an in-depth understanding of the dynamics of the dual role of career women, taking into account the perspective of Islamic Family Law as a framework for analyzing the values and norms relevant in domestic life.

RESULT & DISCUSSION

According to the Big Indonesian Dictionary, the word right means right, belonging, authority, the power to do something, and the right power over something or to demand something. In addition, the word right also means human degree or dignity. The definition of rights etymologically means property, belonging, and authority.¹³ A right is something that is already owned and must be received by someone, while an obligation is something that must be carried out and fulfilled by someone to another person. The formulation of these rights and obligations will then be used as a barometer to assess whether the husband and wife have carried out their functions and roles correctly. The definition of rights in the family is everything that a person gets from other people, both husband and wife, in household life.¹⁴

According to Law Number 1 of 1974 as amended by Law Number 16 of 2019 concerning the amendment of Law Number 1 of 1997 concerning marriage (hereinafter referred to as the Marriage Law) Article 31 explains that "The rights and position of the wife are equal to the position of the husband in the household and social life together in society and have the right to carry out legal actions". According to KHI, it has been elaborated in Articles 77 through 84. In achieving the objectives of marriage as described in Article 3, husbands and wives need to carry out their rights and obligations, which are classified as follows:

1. Rights of the husband and duties of the wife.
2. The rights of the wife and the duties of the husband.
3. Rights that relate between husband and wife.

In the relationship between husband and wife in the household, the husband has rights and the wife has rights. Women have rights over their husbands, and will not continue the life of husbands and wives to fulfill the rights between them. According to Abu Musa, the rights of the wife are as follows:

1. The wife's material rights include: rights regarding property, namely dowry or *mascawin* and *nafkah*.
2. Non-material rights of the wife, including: the right to get good treatment from the husband, maintain the honor of the wife, not waste, be patient and strong in facing problems, and not prevent her from going to the mosque.¹⁵

Rights and obligations in the household for husband and wife have been regulated in the Qur'an, hadith, and Legislation. Qur'anic verses that explain the rights and obligations of husband and wife include Surah al-Baqarah verse 228 which reads:

¹³ Poerwa Darmita, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002).

¹⁴ Hamim Ilyas, *Perempuan Tertindas? Kajian Hadis-Hadis "Misogini"* (Yogyakarta, 2003).

¹⁵ Abu Musa Abdurrahim, *Kitab Cinta Berjalan* (Jakarta: Gema Insani, 2011).



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The concept of rights is the same, that men and women are equal in everything. Women have rights like men have, and have obligations like men. Then, men are surpassed by one degree, namely, as leaders who have been determined by their nature. In this case, it does not mean going beyond the concept of equality that has been equalized in rights and obligations, because every additional right is balanced by a similar addition in obligations.

Islam gives people, including women, the right to do good and to be rewarded for what they have done, including working to neutralize the family economy. In general, working in a household is the absolute duty of the husband as the leader of the household, but in certain situations, Islam may allow women to have a career.¹⁶

Like the Islamic Law material by Buya Yahya related to the conditions for wives to be allowed to have a career outside the home, some of the conditions for wives to be allowed to have a career must be fulfilled:

1. A wife is allowed to have a career, but must know the signs, most importantly, that the husband allows it, the obligations of husband's rights must not be neglected, a good place, as a wife who is working to get permission from the husband and perform obligations as a wife.
2. If a wife has a higher education and her husband forbids her to have a career, then there is no problem; even so, the husband must understand if there are obligations of the wife that are not fully fulfilled because she is also working.
3. A wife must have a career in a good place, such as a place that is not prohibited by Islam (zina) and does not reveal the honor of a woman. The most important thing is to be afraid of adultery wherever he is safe because there is faith in Allah SWT that takes care of you.¹⁷

¹⁶ Ahmad Egi Nurkholis, Ach Faisol & Nur Hasan, "Hak Dan Kewajiban Istri Bagi Wanita Karir Perspektif Hukum Islam Dan Hukum Positif (Studi Kasus Di Pondok Pesantren Bahrul 'Ulum Al-Islamy Kecamatan Perhentian Raja Kabupaten Kampar Riau)" (2022) 4:4 Hikmatina J Ilm Huk Kel Islam 173.

¹⁷ Buya Yahya, *In Youtube Review* (Al-Bahjah TV, 2021).



A career woman is a woman who does work according to her field of knowledge and expertise. In general, career women are women who are quite highly educated and have a fairly high status in their work, and are quite successful in their work. Factors that encourage women to have a career include educational factors, urgent circumstances and needs, economic reasons, motives for seeking profit, filling empty time, seeking fame and entertainment, and developing talent. Women who have a career have a dual role, namely the role in the household and family as an inherent nature of a woman, as well as a role in a job outside the home.

Thus, several conditions must be met by a woman who wants to have a career:

1. Have mental readiness. Career women must have insight into their field and dare to take responsibility so that they do not depend on others.
2. Physical readiness Career women must be physically fit and have the stamina to pursue a particular line of work.
3. Social readiness A career woman must have the ability to develop a harmonious relationship between career and household activities, foster mutual understanding with close family and neighbors, control a wide range of associations by maintaining self-dignity to avoid slander and gossip, and adapt to the relevant environment.
4. Have the ability to continually improve work performance for future career continuity.
5. Using good opportunities and chances.
6. Having a supportive companion with new ideas.¹⁸

Women who work in the domestic sector and the public sector have limited time and energy to carry out both roles; therefore, career women need support from the closest people around them so that life continues to run harmoniously. By increasing the role of women as family breadwinners and the fact that they also play a role in improving the position of the family (family status production), the problems that arise also increase. In reality, problems that arise often arise because of misunderstandings between family members, causing disputes. To avoid disputes, members can be open and honest with each other so that communication can run well. But on the other hand, mothers who work in the public sector also have benefits when they have economic independence and can help the family economy. Besides that, mothers also have a productive environment, so that they have open horizons and have more experience than being a housewife alone.¹⁹

Obligations in husband and wife relationships are things that are done or held by one husband and wife to fulfill the rights of the other party. Obligations in KHI Article 83 paragraphs (1) and (2) state that "The main obligation for a wife is to be devoted physically and mentally to her husband in what is justified by Islamic law, and the wife organizes and manages daily household needs as well as possible."

Regarding the wife's obligations, KHI has formulated this in Article 83, namely:

1. The main obligation for a wife is to be physically and mentally devoted to her husband within the limits allowed by Islamic law.

¹⁸ Siti Ermawati, "Peran Ganda Wanita Karier (Konflik Peran Ganda Wanita Karier ditinjau dalam Prespektif Islam)" (2016) 2:2 J Edutama 27.

¹⁹ Rakhma Annisa Putri & Thomas Aquinas Gutama, "STRATEGI PASANGAN SUAMI ISTRI DALAM MENJAGA KEHARMONISAN KELUARGA WANITA KARIR (Studi Kasus Wanita Karir di Desa Pucangan, Kelurahan Pucangan, Kecamatan Kartasura)" (2018) 1:1 J Dev Soc Chang 1.



2. The wife organizes and manages the daily needs of the household as well as possible.

Then, in Article 84, it is formulated that:

1. The wife may be considered nusyuz if she refuses to carry out the obligations as referred to in Article 83 paragraph (1) except for valid reasons.
2. As long as the wife is in nusyuz, the husband's obligations towards his wife as referred to in Article 80 paragraph (4) letters a and b shall not apply except for matters in the interests of his children.
3. The obligations of the husband as mentioned in paragraph (2) above shall be reinstated after the wife's nusyuz.
4. The determination of the presence or absence of nusyuz from the wife must be based on valid evidence.

Chapter VI (Six) of Law No. 1 of 1974 concerning Marriage stipulates the arguments regarding the rights and obligations of husband and wife in the household:

1. To uphold the household, which is the foundation of society, husband and wife have a noble duty (Article 30).
2. The rights and obligations of husband and wife are balanced both in the realm of household and social life; both have the right to take legal action. But in the position as head of the family, it is given to the husband or man (Article 31).
3. Husband and wife are charged with the same obligation in determining the place of residence (Article 32).
4. Husband and wife shall assist each other physically and mentally and shall love each other (Article 33).
5. The husband is the provider and protector of the family, while the wife is the housewife (house manager). Anyone who neglects their respective duties can file a lawsuit in court (divorce) (Article 34).

Basically, in a marriage, the husband and wife will have their respective rights and obligations in the family. The provisions of the regulations or positive law above mean that the husband's main duty is to be the head of the family, providing maintenance in the form of spending money, shelter, and all funding regarding the needs of the household. Meanwhile, the main task of the wife (woman) is to manage or spend the funds given and carry out household tasks. Article 80 point 6 of the Compilation of Islamic Law (KHI) even states, "The husband can be released by the wife from the obligation to provide maintenance". But the unfair thing is, there is nothing in the article that states that a husband who is relieved of his obligation means that his wife can also be relieved of her obligation as a housewife. This means that even if the wife is the breadwinner (career), she is still obliged to take care of the housework.

In the book *Mausu'ah fiqhiyah Kuwaitiyah*, Juz 41, mentions the wife's obligations to her husband, which means:

If a career woman works, she must adhere to the restrictions that do not conflict with her obligation to maintain her honor, dignity, and glory, namely:



- a. His work is not sinful, such as singing and other things that distract one from his duties.
- b. Her work does not require her to be alone with the opposite sex.
- c. She does not work or go out in a state of adornment that may lead to fitnah.²⁰

The wife's obligation to her husband is to be obedient and obedient to her husband in everything as long as it is not something that is prohibited by Allah, to take care of her husband's interests related to her honor, to avoid everything that will hurt her husband's heart such as being haughty, showing a sullen face or other bad appearances, but the most important (essential) obligation that must be carried out properly by a wife is to serve and obey her husband in matters related to a "family closeness between husband and wife, so that the husband is truly comforted and his heart is always happy to have a wife who can be held accountable."²¹

Findings and Interview Results

Based on the results of interviews with resource persons, the following researchers will present the results of field findings based on the research objectives as follows:

1. Balance Between Professional Responsibilities and Domestic Roles in the Life of Career Women in Teachers of MTsN 5 Bima, Nisa Village, Woha District, Bima Regency

The results of the study on the Balance Between Professional Responsibilities and Domestic Roles in the Life of Career Women in Teachers of MTsN 5 Bima, Nisa Village, Woha District, Bima Regency show that most of the female teachers who were respondents were able to carry out their dual roles in a balanced manner despite facing various challenges. The teachers said that their work as educators demanded great responsibility in terms of teaching, administration, and student development, but this did not necessarily make them neglect their roles as wives and mothers at home.

In an interview with Mrs. RM, one of the teachers stated:

"I usually bring school assignments home, such as exam corrections or teaching preparation, but I do it at night after the children are asleep. I don't want my time with my family to be interrupted."²²

The interview results show that MTsN 5 Bima teachers have their strategies for managing time between work and home life. They prioritize good time management, develop a balanced daily schedule, and prioritize communication with family members. Thus, the balance between professional and domestic roles is not impossible as long as there is awareness and careful time planning.

Another thing was also conveyed by Mrs. NF, namely:

²⁰ Kementerian Wakaf dan Urusan Agama Kuwait, *Al-Maushu'ah Al-Fiqhiyyah Juz 7* (Kuwait: T.P, 1986).

²¹ Amiur Nuruddin & Azhari Akmal Tarigan, *Hukum Perdata Islam* (Jakarta: Prenada Media Group, 2004).

²² *Al-Quran Hadith teacher and Tahfizh coach at MTsN 5 Bima*, by Interview with Mrs RM (Nisa Village, 2025).



"Holidays are my special time with my family. We usually go for a walk, or just hang out at home, as long as my husband and children feel cared for."²³

The informants generally admitted that the key to this balance lies in good time management and support from their spouses. A cooperative husband, understanding children, and a supportive work environment make them feel that they can still fulfill their domestic obligations despite having a career in the education sector. Some teachers also admitted that they set certain limits, such as not bringing work to the weekend, or not accepting additional tasks outside of working hours, to maintain the quality of family togetherness. This indicates that with commitment, good communication, and family support, career women, especially teachers, can carry out their two important roles harmoniously without neglecting one of them.

2. Factors Affecting Women's Success in Carrying Out Their Dual Roles as Wives and Mothers at Home and as Workers Outside the Home for Teachers of MTsN 5 Bima, Nisa Village, Woha District, Bima Regency

Based on interviews conducted with several female teachers at MTsN 5 Bima, it was found that several main factors influence their success in carrying out their dual roles as wives, mothers, and workers outside the home. One of the dominant factors mentioned was the support from their husbands and families.

As expressed by Mrs. SH, namely:

"If it wasn't for my husband's help, I probably wouldn't be able to do it. He's very understanding, especially if I come home a bit late because of school activities. Sometimes he helps me pick up the kids, and even helps me cook if I'm tired."²⁴

Mrs. MW also stated that time management and self-discipline greatly influenced her success. She said:

"I make it a habit to wake up early to prepare household needs, then focus on teaching during the day. After school, I maximize my time with my children and help them learn."²⁵

In addition, personal motivation and a sense of responsibility are also the main pillars. This was similarly expressed by Mrs. F, namely:

"I felt that if I wasn't motivated, everything would fall apart. So I have to have a strong motivation, that I want to be successful as a teacher, but I also don't want the children to feel like they don't get enough love."²⁶

The results of these interviews show that women's success in carrying out dual roles is influenced by a combination of internal and external factors. Internal factors include awareness of responsibility, good time management, and self-motivation. Meanwhile, external factors include support from husbands, children, and even coworkers in the school environment.

When all these factors support each other and run harmoniously, then the dual role is not a burden, but instead a source of pride and achievement for these

²³ *Head of Madrasah Tsanawiyah Negeri 5 Bima*, by Interview with Mrs NF (Nisa Village, 2025).

²⁴ *TU staff at MTsN 5 Bima*, by Interview with Mrs SH (Nisa Village, 2025).

²⁵ *Cultural Arts Teacher at MTsN 5 Bima*, by Interview with Mrs MW (Nisa Village, 2025).

²⁶ *Science Teacher at MTsN 5 Bima*, by Interview with Mrs F (Nisa Village, 2025).



career women. This reflects that career women can still carry out domestic roles optimally as long as there is harmony between personal enthusiasm and a supportive environment.

The two research results above can be closely related to the perspective of Islamic Family Law, which places the roles of husband and wife in the household in a complementary and balanced position. Article 83 of the Compilation of Islamic Law (KHI) states that "the wife's main obligation is to be devoted physically and mentally to her husband and to manage household affairs as well as possible". However, Islam does not close the opportunity for women to work, as long as they can maintain their honor, get their husband's permission, and do not neglect their household obligations.

CONCLUSION

The rights and obligations of husband and wife must be carried out in balanced to create a harmonious family. In modern life, many women choose to have a career, and Islam allows this as long as they get their husband's permission, do not neglect household obligations, and maintain their honor. Career women carry out dual roles, both as wives and mothers at home and as professionals outside the home. This role requires mental, physical, and social readiness, as well as family support, especially from the husband. Despite the potential for conflict if communication is not maintained, working women also bring great benefits such as economic independence, broadening horizons, and contributing to family welfare. Support and understanding between family members are needed to keep this dual role running harmoniously.

The wife's obligations in the household have been regulated in the Compilation of Islamic Law (KHI) and the Marriage Law, including being devoted to her husband, managing household needs, and maintaining her honor and dignity. Husband and wife also have a mutual obligation to love each other, help each other physically and mentally, and determine the place of residence by deliberation. The husband acts as the head of the family and breadwinner, while the wife is the manager of the household. Even though the wife works, she is still obliged to take care of the house and submit to rules that maintain honor, such as not being in *khalwat*, not wearing excessive makeup at work, and not working in an immoral environment. In domestic life, the wife's role is not only limited to administrative, but also emotional, namely bringing comfort and happiness to her husband with a pleasant, loving, and responsible attitude.

Based on the research results, it can be concluded that female teachers in MTsN 5 Bima, Nisa Village, Woha Sub-district, can carry out their dual roles in a balanced manner as wives, mothers, and workers outside the home thanks to good time management, support from husbands and families, and awareness of domestic and professional responsibilities. This success shows that career women can still carry out household obligations without neglecting their professional duties, as long as there is harmonious communication in the family and an understanding of roles that is in line with the principles of Islamic Family Law, which emphasizes balance, shared responsibility, and mutual respect between husband and wife.



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