

Social Fiqhi Analysis of Career Women in Fulfilling Family Support in the Bugis Community in Ganra District, Soppeng Regency

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ABSTRACT

This research discusses career women and fulfilling their family's livelihood in the Bugis community in Ganra District, Soppeng Regency through social fiqhi analysis. This is based on the dynamics of life development, namely the involvement of women in the world of work with the nickname of career women to participate in providing for the family. The main problems are: 1) What are the factors that encourage women in Bugis community families in Ganra District to become career women? 2) What is the social fiqhi analysis of career women in fulfilling their family's livelihood in the Bugis community in Ganra District?. The author conducted research using a descriptive qualitative method approach; the data sources in this research are housewives who work as honorary workers, ulama, the Head of Ganra District, and the community in Ganra District (primary data) and documents on the condition of the population in Ganra District (secondary data); The research instrument is the researcher himself and is assisted through data collection tools, namely observation sheets, interview guides, digital cameras and tape recorders; data collection techniques are observation, interviews, and documentation; and testing the validity of research data, namely credibility, transferability, dependability, and confirmability. The main problem solving process in this research uses grand theory, namely the theory of social jurisprudence and the theory of the role of women. The results of this research show that 1) The involvement of women from Bugis community families in Ganra District in the world of work is influenced by various factors, namely: economic factors, lack of husband's income to meet all household needs. Educational factor, a form of women's self-actualization regarding the education they have received. Technological developments, availability of jobs that suit your skills. Financial independence, reducing dependence on husband. 2) In Bugis families, women who are married and want to work outside the home must first obtain permission from their husbands. This is in line with the principles of social fiqhi, namely legal contextualization, masalah, dynamic/adaptive, social role in law, and social justice which shows that men and women have the same opportunities to improve their abilities in the world of work. Women who have received permission to work outside the home are obliged to maintain a balance between their rights and obligations as housewives and career women. However, in the position of fulfilling family support, the obligation is the man's duty as a husband. Meanwhile, women's work is seen as a form of financial support for themselves and their families.

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INTRODUCTION

The discourse of career women in Bugis society and their participation in various public activities is an issue that is still being debated. Some people argue that Bugis women can gain an appreciation of their identity by working and being active in the sector of life outside the household. For them, women's entry into the world of careers has a positive meaning, not only for women themselves, but also for their families. While others consider women's participation in various public activities, including pursuing a career outside the household, to be something negative. Women who work outside the home sector can degrade women's

dignity and neglect the tasks that they should carry out, namely household tasks. Women are burdened with household tasks, namely work done in the home to maintain the cleanliness, comfort, and functionality of the home environment. These tasks can vary depending on the size of the house, family members, and lifestyle of each individual. The role of women in the family, namely caring for, fostering, and educating children at home, is an obligation for every parent in an effort to shape the child's personality. In other words, Bugis women are dubbed as the ruling queen with a very dominant function in the family, because they are attached to various tasks as social beings with the responsibility of fully fostering the family, where the example of a mother greatly influences the growth and development of the children's personality.

The role of women as wives and mothers in educating children in the Qur'an is called "al-umm" which comes from the same root word as ummat which means "leader" who is aimed at or who is emulated. In the context of Bugis society, the role of women has undergone significant transformation along with the development of the times. The tradition that previously placed women in domestic positions has now begun to shift, where career women are increasingly found in various employment sectors. According to data from the Central Statistics Agency (BPS) of Soppeng Regency, women's participation in the workforce has increased by 15% in the last five years, indicating a change in the family's economic structure. However, this change is not without challenges, especially in terms of fulfilling family needs which have so far been considered the responsibility of men. In accordance with statutory regulations, it is implicitly stated in Article 34 paragraph (1) of Law No. 1 of 1974 concerning marriage, which states that the husband as head of the family is obliged to protect his wife and provide everything for the necessities of life in the household according to his ability.

The issue of inequality stems from the perception of the roles between men and women that are biased because they are formed by culture from generation to generation and have been internalized. Including in Ganra District, Soppeng Regency, in several notes related to the behavior of Bugis men and women, a discourse was found that questioned their basic attitudes in language. For the Bugis community in Ganra District, men must behave aggressively and have conceptual authority (tauwarani) as decision makers to strengthen the social locus within the family. On the other hand, women must have attitudes and behaviors that show the gentleness and elegance of the concept (makkunrai malebbiq) in accepting decisions to emphasize their position which only acts to receive and convey information within the family. In addition to the discourse on attitudes in language, the discourse of the Bugis community also inherits a social understanding related to the concept of siri'. This concept contains certain formations regarding Bugis women and men in terms of maintaining family honor. For example, in the world of work, the value held by Bugis society since long ago is to clearly separate men's work from women's work. All types of work that generate income are considered men's work. Therefore, it is not uncommon for the assumption to arise that women only do housework and should not be involved in public affairs.

On the one hand, career women must meet the basic needs of the family, but on the other hand, they must also complete the burden and responsibilities at work. Different obligations in family life and work atmosphere trigger conflict in family life. The existence of conflict is not something that should be avoided, but must be managed in such a way that negative things that occur due to conflict can be reduced, while aspects that are beneficial or provide benefits (positive) are maintained. One of the causes of work conflict and family conflict in Ganra District can be influenced by how much family involvement there is, namely in the form of family support, especially the husband in supporting his wife's career. On the other hand, it is also influenced by the number of children, type of work, working hours and how to interpret the value of work in the lives of career women who are married.

The next problem in Ganra District arises when women who are also housewives have more time for their work so that children are not properly cared for or when a wife has a higher income than her husband, which will mostly have an impact on household breakdowns to divorce cases. Because the nature of women, in addition to bearing and breastfeeding children, is also to take care of the house, prepare food, clothing, and raise children, and serve their husbands. When the main tasks of women according to their nature are not carried out ideally, there is slack in the household. For example, the division of household tasks and child care is not shared evenly between partners. One partner may feel more responsible for doing certain tasks, while the other partner contributes less. Spacing between partners, if one partner has a more demanding job or more commitments outside the home, this can result in less time spent together or in carrying out household tasks. Spacing can also arise when one partner focuses more on personal or professional interests than on balance in the relationship and household. Lack of time with family causes children to feel less affection from both parents, it also affects the growth and development and personality of children. Islam wants women to be the managers of their household life is an opinion that is always hot so that this is widely debated. When a woman works outside the home to earn a living to help meet the family's needs, it will certainly raise pros and cons. This phenomenon raises questions about how social fiqh views the role of career women in the context of family livelihood. In the view of fiqh, livelihood is an obligation that must be fulfilled by the head of the family, who is generally a man. However, with the increasing role of women in the world of work, there needs to be a more in-depth study of how fiqh can adapt to this social change. So

that a study was conducted that aims to analyze how the Bugis community in Ganra District understands and applies the principles of fiqh related to career women and family livelihood.

METHODOLOGY

The author conducted research using a descriptive qualitative method approach; the data sources in this research are housewives who work as honorary workers, ulama, the Head of Ganra District, and the community in Ganra District (primary data) and documents on the condition of the population in Ganra District (secondary data); The research instrument is the researcher himself and is assisted through data collection tools, namely observation sheets, interview guides, digital cameras and tape recorders; data collection techniques are observation, interviews, and documentation; and testing the validity of research data, namely credibility, transferability, dependability, and confirmability. The main problem solving process in this research uses grand theory, namely the theory of social jurisprudence and the theory of the role of women.

RESULTS AND DISCUSSION

Factors that Encourage Women in Bugis Families in Ganra District to Become Career Women

The development and progress of the world today where women's involvement in the production sector is commonplace has caused many women to enter the workforce, many women take on roles to focus on working outside the home and some choose to work part-time in addition to being housewives. In general, the condition of Bugis women has changed regarding increasing education and participation in their careers.

This was conveyed by Mr. Muhammad Lutfi as an informant during the interview, he said that:

"It is true that currently many people in Ganra sub-district work outside the home in addition to taking care of the household. There are around 80% of our community. I personally see this as a form of increasing the function of women, improving their quality of self which of course will also have a positive impact on household life. Then, I see the current conditions, there are indeed many job opportunities that require women's tasks. But still, as in Islam, the responsibility to earn a living is the main task of a husband."

Around 80% of women who work as career women in the Ganra sub-district. This is evidence of women's active participation in the world of work to actualize themselves and improve their quality. Of course, it will also have a positive impact on household life.

Women have a dual role as wives, mothers and women who work outside the home. As stated by informant Juniarti Ilham, she said that:

"Women with various roles are no longer something strange to hear, even women today do not only play the role of wives or housewives but also actively play a role in various fields such as politics, social, and economics. The role here is clear where someone has duties or obligations to be carried out according to their role. The participation of these women shows recognition of the existence of women in various fields."

Today, the role of women in the Bugis community has shifted, meaning that women do not only take care of the domestic area but are also involved in various activities. Unlike in the past, where Bugis women were interpreted as a source of beauty in the household whose duties were to serve their husbands, look after and care for children and take care of household needs.

The same thing was also expressed by Mrs. Fatmasari as an informant, she said that:

"Being a career woman is something good, as long as she is able to do her main task and the task is divided into 2, namely primary tasks and accompanying tasks, namely secondary tasks, primary tasks are when women work as housewives, then they are obliged to serve and prioritize their husband's needs while secondary tasks are called the second main task because women must express their abilities and they must help the family economy but there are also women who are only limited to hobbies and only express their abilities."

The next opinion was expressed by an informant, Mrs. Lisna, about career women, she said that:

"Now is no longer the era of relying on men (husbands) women have the same opportunity to develop a career and can even be a supporter of the family as long as the woman is happy to do it."

A similar opinion was expressed by an informant, Mrs. Tammase, about career women, she said that:

"In the past, the role of women was identical to housework, such as serving husbands, educating children, and taking care of work in the house. Now, the role of women has undergone many changes. Women are no longer satisfied with household work, so many women choose to enter the career world."

In the modern view, the role of a woman is no longer limited to taking care of the family but also wide open access for women to develop in all fields of work. The opportunity for women to achieve higher education is also the basis for many women who work as workers rather than taking care of the household.

The role of a wife in this case is to spend enough time serving her husband and taking care of the household. Sheikh Muhammad Abu Zuhrah said that the real job for women is taking care of their household. The arrangement of cooperation between men and women must be in line, men earn a living and women stay at home to take care of the household.

As stated by Mrs. Asma Alimuiddin as an informant, she said that:

"In society, the position of women often becomes a social identity. This social status is due to the routine activities carried out by someone, for example a woman who has a husband and then all her activities are only in the home environment, then her social status is only a housewife. Now women have taken a role in the world of work. "

Women are identical with domestic roles in the family such as washing, cleaning the house, sweeping, cooking, preparing children for school and others. These roles are inseparable from their daily activities because they are a must, in various conditions women also play a role in the decision-making process in the household considering that their husbands are busy earning a living.

Women's involvement in public spaces is no longer a rare sight. In various sectors, including sectors that are generally dominated by men. The formation of fields and opportunities that are not only filled by men, technological advances in various sectors of life, poverty experienced by families, are factors that play a major role in increasing the number of women's participation in the workforce. Interestingly, the success of women in carrying out their duties is no less than that of men. Women as the Fulfiller of the family's livelihood is nothing new if husbands and wives both feel responsible for the survival of their households. Ideally, a husband is the one who is fully responsible for meeting the needs of his family, including family income because he is the head of the family. However, in reality, wives also help according to their abilities. In this case, the wife also works to help increase family income and gets support from her husband, because this work does not interfere with her duties as a wife and housewife, and this is also one of the wife's efforts to get additional income, based on the results of research with several informants, it can be explained as follows: Women are required to carry out tasks that cannot be avoided as women must carry out several roles to be able to keep up with developments and demands of the times.

As an individual, a woman also has her own hopes, needs, interests, and potential. Referring to the view that emphasizes positive human values, women also need optimal self-actualization for their own development; something that ultimately also has a positive impact on human development in general. Women, who make up more than half of the total number of members of society, can be a very potential resource for the development of society and the nation. The actualization of women as resources in society and the self-development of women can only occur if the situation and conditions of the environment/society are conducive to this happening. Ignoring the productivity of women who work at home means ignoring their humanity. Likewise, ignoring the value of their wages and burdening them with all the housework without any compensation. This is the same as eliminating basic economic rights, as well as requiring them to do housework and not allowing them to choose other jobs. What should happen is that humans choose their jobs and not the jobs that require them just because they were born as women. Islam requires a man to implement a job in accordance with religious manners and regulations. Likewise, a woman is ordered to do a job according to the procedures and values contained in her religion. Men and women must not violate the rules in question in working.

On the other hand, it is known that the task of women and men is to "support life". Women must also have the opportunity to become partners with men in business and the profits, risks, and income from productive industries. If society gives women a choice, then only a few women will be satisfied with what is promised by the "sweet home". In fact, women do not only have two choices of roles; as a wife and mother on the one hand, and working outside the home on the other, but women also have a third choice, namely adding a career or job to their domestic and material roles and duties.

Social Fiqhi Analysis of Career Women in Fulfilling Family Livelihoods in Ganra District

Social life in society is a complex dynamic that involves interactions between individuals who have different interests, values, and goals. In this context, it is important for society to have a deep understanding of their rights from a social fiqh perspective.

Social fiqh emphasizes the importance of social justice in society. This includes fair distribution of resources, protection against oppression, and fair law enforcement. Social fiqh encourages society to address social and economic disparities, and to ensure that the rights of all individuals, both men and women, are respected and protected.

When women choose to work outside the home, it means that there are two rights and obligations that must be fulfilled, namely rights and obligations in the household and rights and obligations in the work environment. These two things must go hand in hand and require support from the husband as the head of the household. A husband who gives permission to his wife to work must be prepared for all the risks that may be faced, especially the opportunity to be with his wife which will be reduced. On the other hand, a wife who has received permission from her husband to work must be able to manage her time well, when at home the focus and attention are only on the family.

In the perspective of social fiqh, the rights of society are considered very important and must be respected. Social fiqh emphasizes the principles of Islamic law that regulate social interaction and relationships between individuals in society. In this view, individual rights become an inseparable part of a

just social order.

In the view of social fiqh, justice is fundamental for every individual. Justice must be reflected in every distribution of resources and wealth fairly. As well as in the application of laws that guarantee equal treatment for all members of society. In addition, social fiqh also recognizes the right to social welfare. This right includes basic needs, food, clothing, shelter, education, and access to adequate health services. Encourage sustainable economic development to improve the welfare of the entire community.

In protecting and ensuring these rights, social fiqh refers to the principles of Islamic teachings and sources of Islamic law, including the Qur'an and Hadith. The evidence in the Qur'an provides a basis and guidance for understanding these rights. For example, in the Qur'an there are verses that emphasize the importance of social justice, equal rights and protection of individual dignity. The implementation of community rights from a social fiqh perspective is expected to create a just society that is able to actively participate in development and social progress.

Basically, Islam does not clearly regulate whether or not a wife is allowed to have a job and earn a living, while the Qur'an only explains that women and men have the same right to try, as in QS al-Isra / 17: 84 and QS. An-Nisa / 4: 32. The first verse allows every human being, both men and women to try according to their respective abilities, from their own circumstances or their environment. While the second verse explains the equality of rights between men and women to get results from what they each try.

From the two verses above, it can be concluded that there is no difference between men and women in carrying out daily life activities by trying or working according to their respective abilities and also have the right to get something from what they try freely without being tied to anything. Islamic teachings provide legality to allow work and effort as when she was not yet bound as a wife.

Rights and obligations are two things that arise after the marriage contract, both for husband and wife. This is stated in Fiqh and the applicable laws. The conditions for whether or not a wife is allowed to work are related to the husband's conditions:

First: a condition that is able to work or fulfill the obligation to support the household. Likewise, the wife has the ability to work which can increase income.

Second: The husband's condition is mediocre, meaning that the husband's income is sometimes not enough for the household's needs, so in a situation like this the wife may help her husband to help meet the family's needs and cover the shortfall.

Third: The husband is in a state of being completely unable to meet the family's needs. Seeing the family's condition like this, the wife works in order to meet the family's needs. We can see a woman whose status has changed to a wife, of course the wife is allowed to work or try to see the condition of her husband, and the wife also does not leave her obligations as a wife and does not forget to share her time taking care of her family.

To find out whether or not a wife is allowed to work, it is necessary to know the condition of her husband in relation to the ability to meet the needs of his family, there is no reason for a wife to ignore her husband's permission. This means that the wife's ability to work is very much determined by the husband's permission in addition to considerations about the wife's obligations in the household that cannot be abandoned.

CONCLUSION

Women in their lives play various roles, namely, as wives to their husbands, as mothers to their children, and as members of society. These three roles do not discourage women in Bugis families in Ganra District from contributing to the world of work to meet household needs until they are nicknamed career women. The driving factors are: 1) Economic factors, lack of husband's income to meet household needs, 2) Education factors, women actualize themselves in the world of work against the education they have obtained, 3) Technological developments, many job opportunities that can be accessed by women with the skills they have, 4) Financial independence, reducing dependence on husbands. 2. Analysis of social fiqh on career women who play a role in meeting the needs of Bugis families in Ganra District, motivation to work in Islam does not prohibit a woman or wife from working as long as in carrying out her work a wife does not neglect her main obligations as a wife and mother to her children, this is in line with the principles of social fiqh, namely, contextualization of law, welfare, dynamic, social role in law and justice. Here are the conditions for whether or not a wife is allowed to work to help meet the family's needs. First, the husband is able to work or fulfill his obligations to support his household. Likewise, the wife has the ability to work which can increase her income. Second, the husband's condition is mediocre, meaning that the husband's income is sometimes insufficient for the household's needs, so in such a situation the wife may help her husband to help meet the family's needs and cover the shortfall. Third, the husband is completely unable to meet the family's needs. Seeing the family's condition like this, the wife works to meet the family's needs. We can see a woman whose status has changed to a wife, of course the wife is allowed to work or try to see the husband's condition, and the wife also does not leave her obligations and does not forget to share her time taking care of her family.

RESEARCH IMPLICATIONS

Based on the similarity of the informant's perspective that states that a wife who has a career is normal and even a necessity, especially when it comes to improving the family economy, this must be encouraged so that equality between men and women in careers can be realized.

The form of equality of roles between husband and wife in making all kinds of decisions in the household should be cultivated so that equality of roles is created that is comprehensive and real.

Communicating with the wife in the form of discussions to resolve and prevent conflict is an attitude that needs to be considered in facing a dilemma between the wife's responsibility for her career and the wife's responsibility in the domestic area.

RECOMMENDATIONS

The role of the government is needed for every policy that supports the role of career women in family life and society.

Increase understanding in Bugis society about the rights and obligations of husbands and wives, including in fulfilling family income.

Build a good communication pattern between husband and wife so that the roles of each can run well, so that household life is prosperous.

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