**THE DUAL ROLE OF WIVES IN BUILDING AN IDEAL FAMILY IN THE CITY OF PADANGSDIMPUAN IS**

**SEEN FROM THE MAQASID SYARIAH**

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**Abstract**

This study aims to examine the dual role of wives in building an ideal family in terms of Sharia Maqasid. Uniquely, some people in Padangsidimpuan City only have odd jobs (unclear). Families are increasingly required to be able to meet household needs according to their abilities, so some heads of families (husbands) decide to work outside the city (merantau) to be able to meet them. This research uses qualitative, while the data collection techniques used are observation, interviews and documentation. The results of this study show that the concept used in building an ideal family is that each family must meet physiological needs, a sense of comfort or protection, affection, mutual respect and meet the needs of self-actualization (for husband and wife). These five needs cannot be implemented ideally, because of the difficulty of dividing time in carrying out roles (being multiple), and finally cannot give offspring (hifz nasl). Therefore, maqasid syariah views that to avoid the occurrence of multiple roles in the household, husband and wife must work together in any case, including providing for (hifz mal) in the family, children's education costs, and caring for children (hadhanah).

***Keywords: Dual Role of Wife, Building an Ideal Family, Maqasid Sharia***

**Abstrak**

Penelitian ini bertujuan untuk menilik peran ganda istri dalam membangun keluarga ideal ditinjau dari Maqasid Syariah. Uniknya, sebagian masyarakat Kota Padangsidimpuan hanya mempunyai pekerjaaan serabutan (tidak jelas). Keluarga semakin dituntut untuk dapat memenuhi kebutuhan rumah tangga sesuai kemampuannya, sehingga beberapa kepala keluarga (suami) memutuskan untuk bekerja di luar kota (merantau) untuk bisa memenuhinya. Penelitian ini menggunakan kualitatif, sedangkan teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa konsep yang digunakan dalam membangun keluarga ideal adalah setiap keluarga harus memenuhi kebutuhan fisiologis, rasa nyaman atau perlindungan, rasa kasih sayang, rasa saling menghargai dan memenuhi kebutuhan aktualisasi diri (bagi suami dan istri). Kelima kebutuhan tersebut tidak dapat dilaksanakan dengan ideal, karena kesulitan membagi waktu dalam menjalankan peran (menjadi ganda), dan akhirnya tidak bisa memberikan keturunan (hifz nasl). Oleh karenanya, maqasid syariah memandang bahwa untuk mengindari terjadinya peran ganda dalam rumah tangga maka suami dan istri harus bekerja sama dalam hal apapun, termasuk memenuhi nafkah (hifz mal) dalam keluarga, biaya pendidikan anak, dan merawat anak (hadhanah).

***Kata kunci: Peran Ganda Istri, Membangun Keluarga Ideal, Maqasid Syariah***

# INTRODUCTION

Marriage is the sacred bond between a woman and a man. While the purpose of marriage is to create a lasting, calm, and happy family. If the marriage is carried out according to Islamic shari'a and only expects the pleasure of Allah, then ideally the household becomes sakinah, mawaddah, and warahmah. Nevertheless, in realizing an ideal family according to Law Number 1 of 1974 and KHI Article 3 is certainly not an easy thing, because there are many challenges that must be passed by married couples in starting a family such as economic problems, disharmony, and the emergence of third parties.[[1]](#footnote-1)

Every bride-to-be must prepare various things before doing a series of marriages. Such as understanding about marriage law both according to Islamic law and legislation. If examined related to the principles of marriage from the aspect of its sacredness, it is more dominant to discuss building an ideal family. Ideally, if a married couple already understands the nature of marriage, it will bring a tolerant attitude in navigating domestic life. While the age aspect, can affect individual actions in solving the problem at hand. But when the age is mature, usually will not rush in making decisions.[[2]](#footnote-2)

Uniquely, some people in Padangsidimpuan City only have part-time jobs (unclear). The increasing demands of household needs make some husbands decide to work outside the city (merantau) to make a living. Based on observations in the field, there are three couples who live a married life remotely (different cities of residence). One of the fundamental reasons found in the field is that husbands are willing to do this action, because of their lack of income so they want to raise family conditions by migrating (earning a living). However, basically couples who build families through long distances will be faced with various obstacles or challenges. Such as lack of harmony in the household, unfulfilled mental bread, lack of attention to children, because different cities live.[[3]](#footnote-3)

Based on research from several previous studies related to building an ideal family, including: research conducted by Nurkholis Nurkholis[[4]](#footnote-4) that one of the goals of marriage is to realize family harmony. Characterized by loving each other, dividing enough time with family members, communicating well, and not stagnant in raising a family (there is reciprocity). Moreover, it must complement each other according to household conditions. Meanwhile, according to Abdul Jalil[[5]](#footnote-5), how important it is to understand the concept of maqasid shari'ah in building a harmonious family in this era of globalization. Although it has an impact on various aspects such as entrepreneurship, technology, socio-culture, law and politics. Therefore, commitment is needed in forming sufficient family resilience so that it can be realized as ideal. Meanwhile, according to Iwan Falahudin[[6]](#footnote-6) that building a harmonious family with different places to live. Where husband and wife experience various obstacles, such as feeling unable to stand alone. So there are couples who are unable to maintain their marriage bond properly, as a result decide to divorce. However, there are also couples who manage to build a family harmoniously. Finally, he concluded that there are five efforts that must be made in building a sakinah family, including: building trust in a transparent, communicative, having mutual commitment, loving each other and understanding the nature of marriage.

Based on some previous studies that have been stated above, that the difference between this study and the previous is that this study focuses on looking at the phenomenon of the dual role of wives left by their wandering husbands in building an ideal family in terms of maqasid shari'ah. Because previous research only focused on efforts to build a harmonious family in general. So that the phenomenon of multiple roles is interesting to study, because both are different areas of residence. Therefore, it will be faced with various problems, such as efforts to implement Law Number 1 of 1974 and KHI Article 3. Not only that, this study also accommodates the concept of sharia maqasid to answer the phenomena that occur in the field.

**RESEARCH METHODS**

This study used juridical.[[7]](#footnote-7) This research will look at aspects of form, activity, and role shifts. While descriptive-qualitative in this study serves to accommodate theories used based on findings in the field. While the data collection techniques used are observation, interviews and documentation.[[8]](#footnote-8) Not only that, researchers also observed various parties, especially wives who were left behind by their husbands to work. Because of his position as a leader in the household while taking care of his children, so his rights and obligations are neglected. However, as law-abiding parents, ideally having to carry out their responsibilities in raising the family is mandatory and absolute. [[9]](#footnote-9)

**RESULTS AND DISCUSSION**

**Building an Ideal Family**

In building an ideal family, it can basically be realized for every married couple. One of the efforts to be done is to establish an intense relationship between Father and Mother, Father with Child, and Mother with Child. This means that every parent must show a responsible attitude towards their obligations. Such as mutual respect, mutual care, and sharing without having to ask with family.[[10]](#footnote-10) One of the requirements for success in building a harmonious household is to have a solid household foundation. Substantively, a strong home is characterized by household members who love each other, harmoniously and are full of happiness. Harmony in the household can be realized when each element can carry out its role and function based on its ability and in accordance with legal principles.[[11]](#footnote-11)

Thus, the ideal family is when all components in the household can feel happiness by being grateful for all shortcomings and feeling satisfied for the current situation. Although the act of building an ideal family is not an easy thing to realize, for married couples must fulfill various elements, such as fulfilling their obligations to God, to themselves, to society and to their environment. Based on this, it can be said that the ideal family can be realized if various obligations have been fulfilled according to the concepts of *sakinah, mawaddah and warahmah.* This means that one of the success factors of marriage is seen from the fulfillment of rights and obligations as husband and wife.[[12]](#footnote-12)

**Aspects of an Ideal Family**

There are several aspects (efforts) in building an ideal family, including[[13]](#footnote-13):

Commitment

The most basic thing in building an ideal family is to build a good commitment. Such as understanding each other, taking time, and spreading happiness for the welfare of family members. Thus, every member of the household should take his time to give positive energy to household activities and not take time away from other work, especially having to spend time with family.

Giving Appreciation

In building an ideal family, of course, you must have a sense of care between family members, such as mutual respect and accepting differences of opinion from family members. In addition, each family member must understand deeply about the family's personality to manifest love openly. Every achievement that results from hard work in the household, must respect and support each other.

Good Communication

Ideal households often identify problems and together find solutions to those problems by communicating well. An ideal family should spend time negotiating by listening to each other's grievances (aspirations), even though sometimes the issues discussed are not so important to discuss.

Have Time Together

In realizing an ideal family, you usually have to leave or divide free time to be with family, for example by gathering together, eating together, monitoring children playing and listening to children's problems and complaints. Not only that, sustainability in the household can be measured by how to divide the right time for family, work and other families.

Inculcating Spiritual and Religious Values

The ideal family is one that has religious principles. One example involves religion in every act (behavior) in carrying out daily life. Not only that, at least carrying out the Maghreb prayer in congregation can also foster family harmony. Because in it there are religious values which in fact contain moral and ethical values.

Ability to Cope with Stress

The ideal family is a household that has the ability to solve problems (*problem solving*), especially to manage stress in everyday life in a creative and effective way. So that the characteristics of a harmonious family ideally know how to prevent a problem before it occurs, besides that it can also work together in terms of solving problems by jointly finding the best solution.

Based on the description that has been stated above, that there are several efforts made in building an ideal family, which must have a consistent commitment in realizing common desires. Every member of the family should have the ability to give appreciation and love in every element of the family. In addition, must be able to establish good communication with family members, provide free time to be with family, especially must have the ability to overcome stress and crisis problems experienced by family elements.

**The Other Side of the Barrier to Building an Ideal Family**

In family life, of course, it is not always easy and goes according to the wishes of married couples. However, sometimes problems befall elements of family members. For example, there are those who do not exercise their rights or obligations as the head of the household or do not fulfill the promises that have been expressed. Therefore, action is needed to solve the problem quickly and effectively. So, in this section will be explained some factors that can affect harmony in building an ideal family. There are at least three, among them[[14]](#footnote-14):

1. Home Conditions

The state of a peaceful home is one form of atmosphere desired by parents and children. In addition, a happy atmosphere can bring parents and children together. Every parent must be able to work together in paying attention to family circumstances diligently including giving each other affection, support, and respecting each other's opinions. At least the child can feel parental attention to himself, feel the presence of family members who appreciate and understand the child's situation, and more importantly feel affection aimed at the household.

1. Child Presence

One of the purposes of marriage is to obtain legitimate offspring based on laws and regulations. The presence of a child in the family frame can usually strengthen ties in a household, because the presence of children is often said to be a rope that can integrate affectionate relationships between parents. Therefore, some married couples are not harmonious in their families because they are not blessed with children. So that there are quarrels, sometimes to the stage of divorce.

Economic Conditions

1. Building an ideal family, basically can be realized if household members carry out their roles and functions well in daily life. Economic conditions that are not good (unmet needs) usually trigger commotion in the household. Such as not providing for the wife, and the cost of children's education. One of the factors is the absence of a permanent job, sufficient savings and a sense of laziness to find a job. So that some of the required components cannot be implemented properly. Including the problem of predicted (calculated) cost needs so that it can affect this goal, namely having adequate economic conditions.

**The Dual Role of Wives in Building an Ideal Family Sharia Maqasid Perspective**

Article 34 of Law No. 1 of 1974 on marriage[[15]](#footnote-15) states that the position of men and women in the family is as follows[[16]](#footnote-16):

1. The husband is obliged to provide protection for household needs based on the level of his ability.
2. The wife should be able to manage family affairs ideally.
3. If the wife or husband neglects his duties and responsibilities, he can file a lawsuit with the Court.

The provisions in this article have been explained in detail, such as the role of husband and wife must be responsible for finding living expenses (bread) for family needs. Ideally, husbands work outside of homework, but do not escape domestic work. So if both of them are active in the public sphere it has quite a lot of consequences. A wife only focuses on managing household affairs well. According to articles 31-34 of the Compilation of Islamic Law, the husband is the head of the family, while the wife is the housewife. It can be said that the position of a wife is very narrow to work outside of (domestic) work.[[17]](#footnote-17)

Feminism views that the position of the wife as the main breadwinner in family life is taboo, because husbands should be responsible for the family's bread. In terms of the division of roles and responsibilities, husband and wife often give rise to diaspora among society. The position of the husband as the leader in the household and the wife as the housewife based on the marriage law. But according to feminists, this is a restraint on the role and function of husband and wife.[[18]](#footnote-18)

The family is the smallest element in society, which consists of members and leaders of the family. Consists as father, mother and son. In addition, the family is also the smallest element of society, namely the head of the family and several elements that are collected and live in an area under one container and interdependence. Therefore, through marriage will be able to form a family and get legitimate offspring according to laws and regulations. While the nuclear family form is that there is a father, mother and child who both play a role and function for their lives. In general, the role of a father is to make a living for the family. While the mother takes care of the house, and the children go to school to obey all forms of rules formulated by the family.[[19]](#footnote-19)

Ideally, Islam has made it easy for its people to carry out all the commandments and avoid all forms of prohibitions. Islam always bestows mercy on mankind when it is in accordance with the provisions of the Qur'an and the Sunnah. In addition, one of the products of Islamic law used in analyzing problems is the concept of maqasid shari'ah. The concept  *of maqasid sharia* means the purpose of Islamic law. While the purpose  *of maqasid shari'ah* is to create good that comes from mankind by providing benefits and eliminating bad things.

The family is a home for family members in terms of exchanging ideas, feelings, and affection. Therefore, the purpose of Maqasid shari'ah is better known by the definition of *al-dharuriyyat al-khamsah* (five main things to be guarded). Meanwhile, the five main things must take care of aspects of religion, soul, reason, property and health. If it is related to the way the wife builds an ideal family left by the husband, where the role that the wife must do is as the breadwinner of the family, the role of a housewife who in fact takes care of the house and acts as a leader in the household and cares for and educates her children[[20]](#footnote-20).

1. Preserving Religion

In the study of maqasid shari'ah that religion is man's belief in Allah SWT. In simple terms, religion means creed, and the legal provisions established by Allah for His people. Moreover, the purpose of religion is to be able to regulate man's relationship with God. As well as human relationships with other humans. Thus, one of the efforts to realize the values contained in religion is the sharia produced by Islam, namely the pillars of Islam. *First*, by saying two sentences of the creed. *Second,* perform prayers.  *Third,* pay zakat. *Fourth*, carry out fasting in Ramadan, and *fifth* carry out Hajj for those who are able. In the scope of building a harmonious family for wives left behind by husbands, migration is an influence on home life. Realization in maintaining and carrying it out is also part of the role of parents, so that religion meant by the purpose of Islamic law, which is to instill religious principles, behaviors and characteristics is also included in the category of maintaining religion.

1. Safeguarding the Soul

Living a harmonious home life is an important thing for married couples to realize. Because harmony can create families that are *sakinah, mawaddah* and *warahmah*. This is in accordance with the purpose of marriage as stipulated in laws and regulations. Therefore, if one's soul is unhealthy and not well preserved, then it can affect different types of human activities such as their correlation with the world and the hereafter. However, if correlated with the concept of building a harmonious family for wives left behind by their husbands, it is related to the husband's role in meeting the needs of his household. Because of his position as a leader in the family, the husband must fulfill everything related to the needs of the child is an obligation that in fact makes comfortable. For example, the husband plays a role in meeting food needs where the primary needs are included in the basic category for humans (*dharuriyyah).* Meanwhile, in the scope of *hajyyat* is related to building a harmonious family, which is providing good nutritious intake to produce perfect health. However, in *the tahsiniyyat category, the* role of the husband in paying attention to education, moral ethics when eating and drinking is something that can be perfection in maintaining the soul.

1. Maintaining Common Sense

One of the gifts given by Allah SWT is Intellect. Where this intellect is only reserved for humans. Nevertheless, Islam is very concerned about the maintenance of the intellect possessed by humans, so it is recommended to keep the intellect from the cause of calamity that can damage the function, especially making the mind disturbed. The connection with building a harmonious family is the role of the husband in the scope of maintaining reason which correlates between concepts that are built to be able to educate, pay attention and be with children so as not to fall into various forms that can damage the child's generation. In addition, data or information in building a harmonious family in Padangsidimpuan City related to the situation is vulnerable to being far from their children so that supervision of children cannot be done perfectly, but what happens is that the role of the wife is very basic in maintaining the soul of her child because the husband wanders.

1. Keeping offspring

In principle, God has commanded His servants not to commit adultery. Because this action is one form of maintaining offspring. Conjugal relationships are expressly permissible for people who are legally married according to laws and regulations.

It means: "and do not approach adultery; (fornication) is actually a heinous act and a bad way" (al-Isra':32).

While the connection with building a harmonious family for wives left by husbands is in maintaining and educating children to avoid bad deeds, such as juvenile delinquency, promiscuity, because it can be fatal or bad for children. In addition, it has now also penetrated promiscuity that tends to have a negative impact on children, for example environmental factors that are very dominant in influencing these actions. Because the environment becomes an atmosphere that determines the mindset of humans, especially their own character. But in fact, related to the role of the wife in building an ideal family left by the husband to migrate is less than optimal because of the lack of meetings between parents and children.

1. Preserving Treasures

In navigating the household, of course, the discussion about wealth is never finished. Because wealth is a necessity for mankind in standing in this world. The teachings of Islam affirm mankind to always seek wealth and strive to obtain it. However, regarding how to acquire these assets, ideally various kinds, such as trading, self-employment, civil servants, and others. In order to ensure the preservation of property, Allah has clearly regulated the law, namely haram in the form of usury business, stealing, and obtaining wealth in a bad way (haram). Thus, the role of the wife left by her husband to migrate in relation to building an ideal family in Padangsidimpuan City has not gone well because from the aspect of the condition and situation of a wife there are difficulties in carrying out her role.

**CONCLUSION**

The concept of building a harmonious family for the wife left behind by the husband consists of several aspects, namely the fulfillment of physiological needs, a sense of comfort and protection, affection, a sense of self-esteem and self-actualization needs. However, these five needs cannot be done by married couples because of the difficulty in dividing time in order to carry out their respective roles and needs. Because both are limited by long distances with family members so that they are not optimal in fulfilling their roles. Sharia maqasid analysis confirms that the role of wives left outside the city in building an ideal family in Padangsidimpuan City in relation to things that must be maintained such as maintaining religion, soul, reason, offspring and property can be called not fully running in accordance with existing principles because in terms of family fulfillment which in fact has not run perfectly.

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