

## Women's Ambivalence in the Urban Center; Between Career and Housewife



Mei Rahmawati

Universitas Islam Negeri Sunan Ampel Surabaya

**ABSTRACT:** Women are creatures created by God just like Adam. In the debate on the history of human creation, women often get second place value after men. Both from the division of labor, decision making to other rights. As for living in the middle of the city, women at the age of growing up to households have a variety of choices and are confronted with existing social facts and social phenomena. This paper discusses women in the context of their actions as pre-married and post-married women experiencing the ambivalence of life in urban centers, how they make life decisions in organizing households, society and becoming individuals for their own rights. Using the analytical knife of women's fiqh, interpretation of verses about women and several references from the classical books of Muslim scholars, showing the extent to which women are present in devoting themselves. Using James S. Coleman's "rational choice" theory, and this paper is a case study using qualitative methodology through extracting data through direct interviews (deep interviews).

**KEYWORDS:** Women's ambivalence, career women, career women in Islam

### A. INTRODUCTION

The country is experiencing globalization, which is the process of revealing its existence in other countries so that it is worldwide in various forms, both technology, thought, information and life style. According to Selo Soemardjan, a professor in the field of sociology, globalization is a process of building a system of organization and communication among the world community to comply with the same system and various rules.<sup>1</sup>

The era of Globalization is inevitable in life, it has two impacts, namely positive and negative impacts. The positive impact is to facilitate human life by utilizing communication and transportation technology, time efficiency in covering distances, while the negative impact is the occurrence of dynamic competition in all fields of culture, social, economic and society. So, remember the saying that this globalization period is a time when humans live in the jungle, who is strong and survives, he wins.

When the world experienced the global economic era, humans also experienced a mental crisis as one of the time bombs from the effects of this period. How could it not be, the development of technology requires humans to catch up with technology stuttering (gaptek). Technology develops, has an impact on the human work system, namely the reduction of labor so that many humans are unemployed on this earth. One of the significant causes of unemployment is that companies are required to provide machine facilities in the corporate sector in factories, while workers are required to be at least undergraduate students. In reality, 80% of laborers are graduates of high school or even junior high school, so there are very few who have skills in terms of running machines or they are placed as suppliers or packaging even only as salesman and porters, where their wages cannot cover the needs of daily life for those who have families. Meanwhile, the majority of the city's population is urbanized.

Inequality began to spread in society, urbanized were booming and chose the path to open small businesses in the form of micro businesses, namely becoming street vendors, so do not be surprised, when our eyes are given a view lined with shops and street vendors on the outskirts of the city, and not a few of them are women who participate in improving the economy for the sake of daily needs because of the unemployment of their husbands or themselves. This is the case in the city of Surabaya. Surabaya city with the highest level of workers in the factory sector, offices to independent businesses can be found since 2000. After the fall of Indonesia's second president, Soeharto, Indonesia experienced monetary times, this was a mental burden (psychic shock) because the economy declined drastically, unemployment was the only way for companies to reduce the number of workers in order to minimize salaries. At the same time, parents of former workers wanted to rise up and see the importance of schooling to a high level.

Seeing the above phenomenon, over time, the need for the campus world began to spread and many school children climbed the level of becoming students for both boys and girls. Because for parents, social strata can increase and experience improvement

<sup>1</sup> Erwin Muslimin, Deden Heri etc. "Kesiapan Merespon Terhadap Aspek Negatif dan Positif Dampak Globalisasi Dalam Pendidikan Islam", Jurnal Dirusah Islamiyah, Vol.4 No. 1 (2021), 62.

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by being achieved through the college process and getting a decent job. However, there are other things that are in the minds of the community, that, college is not important because it takes a long process to get money while eating or stomach needs must be every day.

Starting a family is one of the sunnahs of the apostle that humans live by. In In a family, there are joys and sorrows, conveniences and difficulties so that ideally, humans must survive in overcoming and dealing with them. A lot of domestic violence starts with the economy. The husband's role is to earn a living while the wife plays a domestic role at home caring for and educating children. However, in this postmodern era, not a few women take an active role in working. They have the skills to manage the division of time between domestic and non-domestic work.

### B. RESEARCH METHODS

This research uses the theory of "Rational Choice". As in the "Big Indonesian Dictionary" comes from the word ratio, which is logical thinking, or in accordance with human reasoning in general.<sup>2</sup> Meanwhile, rational is according to logical thoughts and considerations, according to a healthy mind, in accordance with reason. James S. Coleman is an American sociologist who was born in 1926.<sup>3</sup> His doctoral education influenced his way of thinking, namely other sociologists. James S. Coleman's theory is known as the "Rational Choice" theory. This writing was initiated through a journal entitled Rationality and Society. Furthermore, Coleman published a book entitled Foundation of Social Theory. This Rational Choice Theory is known by another name, namely the "Rational Action Paradigm".

Sociology explains rational choice. Coleman himself calls this rational sociology action. Rational action is divided into two, namely micro and macro.<sup>4</sup> Macro is social while micro is individual (personal). This individual action makes the micro framework macro. There are two important things, namely actors and resources. Actors are individuals, resources are something that helps actors carry out something by individuals. Resources are in the form of money, tools or whatever. While non-physical such as expertise or skills.

Social action is a minimum of two people. These two people have dependence and this interdependence will create a social system. The actions of an individual or actor will not all be the goal of one actor, but of both parties or more than one actor. This goal orientation drives all resources. These resources will be used to negotiate for common needs.

The type of research is qualitative using deep interviews in conducting deep interviews, there are several important stages that must be passed as a code of ethics in conducting deep interviews. Alan Moris states in his book that the first step as a stimulation for conducting an interview is a persuasive approach to togetherness by giving a grid or descriptive paper what will be explored for the information to be developed. second, questioning the source whether it is necessary to be confidential about his personal information and finally the purpose of the interview.<sup>5</sup>

### C. INTERVIEWEES AND RESEARCH LOCATION

This research was conducted in person (live interview or face to face and via zoom meet). The research was conducted with four informants with different life backgrounds. Among the informants' information is as follows:

No.	Name and Old	Status	Research Location
1.	Lisma (40 years old)	Housewife	Rungkut, Surabaya City
2.	Eki (37 years old)	Single and career woman	Siwalankerto, Surabaya City
3.	Yuni (36 years old)	Housewife and career woman	Gianyar, Bali
4.	Dyah (25 years old)	Housewife and merchant	Kutisari, Surabaya City

<sup>2</sup> Pusat bahasa kemdiknas, <http://pusatbahasa.kemdiknas.go.id/kbbi/index.php>. Diakses, 20 Juni 2024.

<sup>3</sup> Tanti Candra, "Aktor dalam Timbangan Rasional", <https://www.sanglah-institute.org/2018/09/aktor-dalam-timbangan-pilihan-rasional.html>. Diakses, 20 Juni 2024.

James S. Coleman is an American sociologist who was born in May 1926 in Bedford, Indiana, United States. Coleman had a very distinguished career in sociology. He received numerous awards, becoming an assistant professor at the University of Chicago in 1956.

<sup>4</sup> James s.Coleman, *Dasar-dasar Teori Sosial* (Jakarta: Nusamedia, 2017), 23.

<sup>5</sup> Alan Morris, *A Practical Introduction to In Depth Interviewing* (New York: Sage Publication, 2015), Chapter 1.

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From the table above, women have characteristics in choosing a way of life, they are free, independent and have the right to make decisions. Of course, this has reasons that vary greatly from one to another, which is seen in terms of family conditions, community relations, social status and health mentality.

The location is carried out in different places, namely two islands. East Java Island is located in Surabaya City and Bali Island precisely in Gianyar. Gianyar Bali is a regency of Gianyar. It is located in a regency area in the province of Bali, Indonesia. The capital of Gianyar is located in Gianyar sub-district. Gianyar is a diverse area of the population, the majority of Balinese and the rest of Javanese, Madurese, Sundanese, Sasak.<sup>6</sup> Gianyar borders Denpasar City in the Southwest, Badung Regency in the West, Bangli Regency in the North and Klungkung Regency in the East. Ubud tourism is one of the tourist attractions and places of worship of the Hindu population. Gianyar is known as the heart of Bali, because many foreign tourists visit here such as Agung Rai museum, Surfing Ubud, Batuan Temple Complex and so on. The character of the location as a place of high art and culture, makes Gianyar residents a population with high tolerance, education and middle to upper economy.

The second location of the study is South Surabaya City. It is the center of industrialization, namely the Rungkut area which is famous as PT Sier Rungkut. This area borders Kutisari and Siwalankerto. Known as the second metropolitan city after the capital city of Jakarta, it is not surprising that in this region the livelihood of the population is very complex, namely working offices, factories, old foot trader markets and shops as well as many well-known campuses including Petra Christian University Surabaya. The character of the population is very high upholding the value of harmony and orderly traffic. Thus, social and economic dynamics are growing rapidly in the Siwalankerto, Rungkut and Kutisari areas.

### C. RESULTS AND DISCUSSION

#### - Women are Equal Creatures of God, Sekufu and Balanced with Men

Women in the view of Islam were created from Adam's rib. In some hadith narrations (the second source of Islamic law), it is mentioned that women were created from a crooked rib, so it is likened to being forced to break. This is the same as when a woman is coerced or reprimanded with harsh words, then she will easily become fragile. As in the hadith it is said, that:<sup>7</sup>

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "استنصوا بالنساء، فإن المرأة خلقت من ضلع، وإن أعوج شيء في الصلح أعلاه، فإن ذهبت تقيمه فإن ذهبت تقيمه" كسرتة، وإن تركته لم يزل أعوج، فاستنصوا بالنساء

If we look at the vocabulary of the hadith above, there are two implied meanings. First, the command to advise women and second, the element of their creation. The hadith above cannot be separated from each other, in the sense that the hadith has one meaning, which is the essence of communicating and associating with women. As in the verse استنصوا, the sentence in the verse in Nahwu (Arabic grammar) uses fi'il amr (command sentence) which means "advise!" and the sentence of the verse فَإِنْ ذَهَبَتْ تُقِيمُهُ uses the words (meaning: then) ف and (meaning: if) إِنْ which are symbols of conditions and answers.<sup>8</sup>

The interpretation of the word "rib" has many meanings, including:

1. The human rib cage is the main structural building block in the human thoracic cage.<sup>9</sup> It is made of a set of individual bones that are curved and connected to the spine through small joints. There are 24 pieces, 12 on each side symmetrically. When people say that the ribs are missing, it is just a majaz, a description that the soul mate is yet to come.

2. The ribs are crooked because of the formation found in the human body cavity between the chest and the digestive part, namely the right and left abdomen. While the function of the ribs is to protect the internal organs of the body, namely the heart and lungs. The bent shape becomes a connotation word meaning that it is not straight and if forced straight it will break, which means that when women are created in a bent rib, it means that women cannot be forced but advised well and careful in speaking because women have a soft and gentle feeling sensitivity.

3. women are likened to the missing ribs of men. The rib is located on top of the human limb, it is not created from the leg bone or the joint bone in the knee. The hadith implies that women are equal to men. They are not inferior or despised. As well as obtaining rights and obligations.

#### - The meaning of career women and housewives

Women or women according to Kartoredjo, are adult women, in other words, a woman who is called an adult woman is someone who is married or unmarried.<sup>10</sup> A career is a job that provides employment, status, growth, progress in life, and hope for advancement. Career women are not only defined as women working outside the home, because both have various meanings. A career woman is a woman who does heterogeneous work, she relies on skills, interests and talents that are proficient. A career woman

<sup>6</sup> Peta Sebaran Penduduk Menurut Suku Bangsa Provinsi Bali. bali.bps.go.id. 15 Januari 2015, hal. 9-11. Diakses 24 September 2022.

<sup>7</sup> Abu Abdullah Muhammad bin Ismail al Bukhari, *Sahih Bukhar: Kitab Ahadits al-Anbiya, bab Khalq Adam wa dzurriyatuh* (Kairo: Maktabah Muassis al Risalah anNaasirun, No. 3084, 2007), 78.

<sup>8</sup> Muhammad bin Shalih al Utsaimin, *Syarhu Alfuyah ibn Malik* (Mesir: Maktabah Imam Muslim, 2008), 11.

<sup>9</sup> <https://www.physio-pedia.com/home/>, diakses tanggal 28 Februari 2024.

<sup>10</sup> H. S. Kartoredjo, *Kamus Baru Kontemporer* (Bandung: Remaja Rosdakarya, 2014), 405.

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is a woman who is able to manage her life in a pleasant or satisfying manner both in her professional life (work in the office) and in fostering her household.<sup>11</sup>

Katadata states that the Central Statistics Agency (BPS) report in 2022 shows that the percentage of the female population aged 15 years and over who have a college diploma is more than the male population. From the information above, women have equality in meeting the quality level of education and have the determination to pursue a higher career.

### - Women's Ambivalence in the Phase of Change

The emergence of a change because there is a choice between options. A choice can be said to be rational when the goal is clear, measurable and directed. Rational choices lead to consequences and speculation in the form of actions and behaviors. The behavior comes from a result of human thinking, whether evil or good. The consequences are chosen because they have gone through a long process so that the speculation obtained can be minimized.

Thinking about speculation and consequences is rational thinking so as to be able to step more precisely and wisely, have solutions and ways out when stumbling over obstacles. Therefore, rational thinking is taught by Muslims in the Qur'an surah al-Baqarah verse 30 about the election of Adam as caliph (leader) on earth. In this verse there is a discussion between the angels and Allah after the creation of Adam, Allah taught him the objects on earth and his appointment as caliph and a discussion arose between Allah and the angels.

وَأَذَّ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

Meaning: "And (remember) when your Lord said to the Angels, "I want to make a caliph on earth". They said, "Do you intend to make therein a man of corruption and bloodshed, while we praise you and sanctify your name?" He said, "Indeed, I know what you do not know."<sup>12</sup>

Women in their lives have important phases that must be faced like men. She has the same rights in determining her life as her obligations. Women have 3 phases in life, namely first, the phase of children to teenagers (girls). This phase, parents have an active role in the growth and development of children, both from the phase of body growth, nutrition, motor skills to the period of formal or religious education and getting to know the environment.

The second phase is the teenage to pre-marriage phase. In this phase, parents introduce outside associations and introduce broader rights and obligations to children.<sup>13</sup> Just as girls have the right to determine the path of life after school, namely continuing their studies or having a career, parents direct their children and provide views on marriage. Parents, in Islamic law, do not have the right and should not force their children, but it is sunnah and even permissible when parents match their children with a note for the benefit of the child's future. This can be seen in the case of arranged marriages made by the daughters of prophets in Islam, such as Shu'aib who married Moses.<sup>14</sup> Likewise, the match between Umar's son to Uthman. Also the match between Abu Bakar Siddiq's daughter Siti Aisyah who was matched with Muhammad, the apostle of Islam. In marriage, the girl (بكر) may refuse or accept. As for the widow (ارملة), she has the full right to choose her choice, because in Islamic law, widows have a large portion in determining their benefits in order to maintain marwah (self-respect) as widows already understand the good and bad characters of their potential partners, already have household experience and avoid repeated domestic violence.

According to Coleman, sociology focuses on social systems, where macro phenomena must be explained by internal factors, especially by individual factors. The reason for focusing on individuals is due to interventions to create social change.<sup>15</sup> Intervention is an intervention carried out by a person, two people or even by the state. It is from this intervention that is then expected to create a social change. Individuals do play a very important role in a social system. Because basically, it is the individual who determines whether a system runs or not. Even before the system is formed from each individual who is collected and put together and then arranged to produce a system.

Finally, the third phase is the post-marriage phase. In marriage there are rights and obligations of husband and wife. The portion of the rights and obligations of each other is the same, equal and balanced as regulated in the Quran and the Sunnah of the apostle. The husband's rights are the obligations that must be fulfilled by the wife in running the household, just as the wife's rights are the husband's obligations in fostering his household.

In the second and third phases are difficult times for women to determine their path in life, so it is not surprising that many people fail in households due to lack of mental preparation and understanding of household knowledge and lack of early social experience. The important role of parents or relatives or from oneself is the motivation to learn a lot about household knowledge. Women experience acute ambivalence at this vulnerable time. Whether she is a careerist or a housewife caring for and educating

<sup>11</sup> Herdianti, "Peran Wanita Karir Dalam Kehidupan Rumah Tangga Desa Bontolempangan Kecamatan Nonto Lempangan Kabupaten Gowo," Skripsi Jurusan Perbndingan Agama, Fakultas Ushuluddin Filsafat dan Politik (2014), 1-8.

<sup>12</sup> Qs. Al Baqarah: 34.

<sup>13</sup> Syamsuddin Muhammad bin Muhammad Khatibi, *Mughni al Muhtaj* (Kairo: Dar el Hadits, jilid 3, 2006), 170.

<sup>14</sup> Ali Muhammad ash Shallabi, *Sirah Nabawiyah* (Kairo: Maktabah al Hadist, jilid 1, 2009), 45.

<sup>15</sup> James S. Coleman, *Dasar-dasar Teori Sosial Foundation of Sosial Theory* (Bandung: Nusa Media, 2013), 7.

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her children, maintaining her home and maintaining her self-esteem. Ambivalence is an unconscious conflicting feeling towards the same situation or towards someone at the same time.<sup>16</sup>

Living in the city and its hustle and bustle, offers a number of important actions for individuals to face their life choices. In the midst of the crowd, the city offers a variety of human perspectives in seeing and understanding character and how to socialize and live in a dynamic society. Like Eki, he chose a career first because the biggest economic source is from himself without depending on others, there is a period of obligation for a child to repay his parents' dedication. Getting married is the perfect choice before the single period ends.<sup>17</sup>

Interview 2: "I prefer a career first rather than getting married. Because, when else would I want to serve, make my mother and father happy, buy them their favorite clothes, accompany them on trips where they are happy, rather than choosing to get married, let go and rarely meet my parents in the village." Tangkas Eki. Seeing this statement, a community assumption arises from a phenomenon that is seen and then judged without hypothesis and instantly says that she is a materialist and puts aside personal matters as a woman entering adulthood. Community labeling arises when there is a phenomenon or social fact that occurs by cornering and blaming. Such as the labeling of Eki as an "old girl".

Unlike Eki, Lisma is the first interviewee, she is a housewife after getting her bachelor's degree, she decided to get married, bachelor's degree is enough as a diploma, while the priority is to educate children and be a housewife.<sup>18</sup> Lisma said: "when to get married if you keep studying and have a career. When time passed, the consequence was that I was considered a collector of my husband's money. From the beginning of our marriage, my husband forbade me from working on the grounds that my children's education was very important." Here, it can be seen that human speculation is the result of a decision that is less mature in communicating to get the results of deliberation or agreement. Lisma's speculation received scorn from her extended family that she did not match the family's expectations with what she had studied during college. This is a negative stigma of women that "wong wadon is well, mattress and kitchen" is still the jargon of society that women of any height must return to the well (washing), mattress (serving husband) and kitchen (cooking), while higher education is not necessary if it does not make money.

Human happiness is not seen in material terms, namely money, because happiness is relative. The phenomenon that develops in postmodern society is a continuation of modern thinking, namely that the highest financial income is the winner as prestige and complete family facilities become the benchmark for humans and are seen as everything. According to Karl Marx, the economic structure will affect the construction of human social, political and spiritual life. Therefore, money is the opium for humans as in the language of the saying "who is strong he wins", here the law of the jungle occurs.

The third interviewee is the third character among the four interviewees, named Yuni from Gianyar, Bali.<sup>19</sup> She is a wife, mother of two and a career woman as a lecturer on campus. Her busy schedule has made her an expert in managing time to divide between work and taking care of children and husband. Yuni admits that it is not easy for her to manage all of this. On the other hand, time for children is taken up and even vacations are sometimes delayed. While the last resource person is the fourth resource person, Dyah, she is also the same as Yuni as a housewife and trades on a daily basis to help the family economy.

For women or career women, time is like a jewel. Time cannot be synchronized in the family circle, even if the family is busy or not. Time management is an urgency for every individual, time can be a bomb or a jewel. On the other hand, even though they have taken on the main responsibility of taking care of their children when they were young, this generation (career women) still contributes to the world of work. Their income and work are important to them and their families. With the age at which women can receive a basic state pension. As for Harriet Harman's statement in *A Woman's Work*, that what role model is used in ideal home life? A father or a husband deserves to be the wife's assistant in holding the wife's role as a mother.<sup>20</sup> Parenting commitments have been discussed as a penashat when the future faces reality. This means that the husband and wife relationship is able to be balanced in dealing with frustration, when they can't find each other. Joking with each other and organizing weekend time together.

Islam tells us that a woman has no obligation to seek income if her husband is physically and mentally healthy to provide for her.<sup>21</sup> As for career women, it is not an obligation, but there is a space where women have the right to choose, namely choosing to work as a form of helping the family economy, devoting their abilities after being released from college or interpreted as a hobby. In another narration, even washing and sweeping the house is not the obligation of a wife but the husband.

### - Women; The Bridge of Da'wah from All Religions

Women have roles in all walks of life. Women as wives, of course, are following in the footsteps of the Prophet's sunnah by getting married. Marriage is the path to his pleasure through caring for and educating children, obeying husbands and protecting family property. Obedience to the husband is the way to heaven. In the hadith it is mentioned that a Muslim woman who obeys her husband

<sup>16</sup> <https://kbbi.web.id/ambivalensi>, diakses, 27 Februari 2024.

<sup>17</sup> Interview Eki, Surabaya, 18 Februari 2024.

<sup>18</sup> Interview Lisma, Surabaya, 19 Februari 2024.

<sup>19</sup> Interview via zoom meet, Yuni, Gianyar, Bali, 20 Februari 2024.

<sup>20</sup> Harriet Harman, *a Woman's Work* (Uk: Penguin Press, 2017), 64.

<sup>21</sup> Syaikh Muhammad Nawawi bin Umar al Bantani, *Syarh Uqud Lujain* (Jakarta: Pustaka Mampir, 2002), 20.

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will get heaven through any door. It reads: " إِذَا صَلَّتْ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

Meaning: "If a woman always keeps the five daily prayers, also fasts a month (in Ramadan), keeps her private parts (from committing adultery) and obeys her husband, it will be said to her, "Enter Paradise through whichever door you like." (HR. Ahmad and Ibn Hibban in Sahih al Jami')."<sup>22</sup>

As in Christianity, a man becomes fortunate when he meets a woman (wife) later on as his adornment in the world. In the Bibel it is said: "A skillful wife is the crown of her husband, but one who brings shame is like a disease that rots her husband's bones."<sup>23</sup>

There are three characteristics of a solihah woman in Islam, namely, praying five times, maintaining her honor, obeying her husband and fasting Ramadan. Prayer is the pillar of religion, as the hadith says, and prayer prevents evil. People who pray regularly and solemnly will be calm in facing everything. Solat comes from the word prayer, which contains praise to the Almighty. Prayer trains a person to manage time and focus. Just like fasting. Fasting trains oneself not to easily indulge in expectations, possessiveness and restrain lust. With both of them, it is easy for women to accept advice, calm their hearts in accepting everything that is arranged by God and easy to maintain the dignity and honor of their families.

In the story of Maryam, the mother of Isa, when she was visited by a white-robed figure who was none other than an angel, she was asked to fast by doing tahannus / contemplating in a small settlement to avoid slander that occurred in the community. Like women, a woman's duty is to protect her honor by guarding her property, covering her disgrace and keeping her eyes away from men. However, this duty is also equal to that of men. Men guard their gaze in the same way by fasting.

Having a family is one of the spaces for women to explore merit. The role of a woman after becoming a wife, there is no limit to the reward from morning to evening.<sup>24</sup> Whether she is a career woman or a housewife. Maintaining the honor and dignity of the family is the key to happiness in this world and the hereafter. According to Ibn Taimiyah, as quoted by Abu Abdurrahman ibn Abdurrahman al-Sabihi said: "There is no obligation for a wife after fulfilling the rights of Allah SWT. And his Messenger which is more obligatory for her than fulfilling the rights of her husband. In the book Uqud al Lujain, it is explained that the husband has legitimacy over the wife as the wife has special rights from the husband in the form of maintenance and protection as a form of realizing a sakinah, mawaddah wa rahmah family."<sup>25</sup>

In a hadith that is quite popular, it is mentioned that the command to obey the husband is connoted as an example that the magnitude of obeying the husband, the Apostle likens the command to prostrate to the husband. As the hadith says:

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَخِي لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

Meaning: "If I could order someone to bow down to someone, then I would order the wife to bow down to her husband."<sup>26</sup>

Prostration in the hadith does not mean prostration in servitude. The Prophet's prostration is interpreted as majaz mubalaghah which means hyperbole. The use of hyperbole in Arabic shorof is exaggerating language because it describes a sense of pleasure, happiness, beauty and emphasizes something to be done more. For example, in the hadith narrated by Imam Turmudzi, it reads:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

Meaning: "Aisha ra. Said, the Messenger of Allah Saw. said, "The best of you is the one who is best to his family and I am the best to my family." (HR. Turmudzi)."<sup>27</sup>

In household harmony, sometimes a joke is needed whose content is not limited to obeying and rebelling, commands and prohibitions. The syntax of the language revealed by Muhammad in interpreting "I" in the hadith sentence above is that the Prophet is the first person as a reflection for his people, so that his people are not reluctant to carry out his sunnah. Because marriage is a mitsaqon ghalidza, which is a heavy promise in saying ijab qabul words in front of witnesses, marriage guardians, parents of the prospective wife, guests, angels and Allah in his arsh. While the repetition of the word "best" in the hadith above is to show all of his people by repeating it (repeating) it is not allowed to make a game.

Indeed, in the hadith of the apostle that seems to corner women, this needs to be reviewed. The apostle himself is the recipient of Allah's revelation, while the hadith is the second source. All sources in Islam are both instructions and guidelines for Muslims. Marriage hadiths are mubadalah (take and give), it is impossible if the hadiths of the apostle are misleading or cornering individuals. Hadith has asbabul wurud as al quran asbabun nuzul is a symbol that when and how the verse was revealed.

In Hinduism, the ngaben ritual is the burning of dead bodies in Bali. When the husband dies, the burning of the body of the woman or wife is a form of eternal love for life. In Hinduism, women are the lever of the wheel of family life. As in the Canakya Nitisastra, sloka 9, it is written that Vittena raksyate dharmo. Vidyā yogena raksyate. Mṛdunā raksyate bhūpaḥ. Sat-striyā raksyate

<sup>22</sup> Imam Abu al Husain Muslim al Hujjaj al Qushairi an Naisaburi, *al Jami' al Shohih* (Kairo: Maktabah an Nashr wa at Tauzi', bab 9, 2008), 719.

<sup>23</sup> Amsal 12: 4.

<sup>24</sup> Abu Adurrahman ibn Abdurrahman al-Sabihi, *Petunjuk Praktis dan Fatwa Pernikahan*, (Jakarta: Najla Press, 2003), 144.

<sup>25</sup> Muhammad ibn Umar, *Uqud al-Lujain*, (Indonesia: Jedda, t.th), 1-2.

<sup>26</sup> Imam al Hakim, *al Mustadrak* (Kairo: Maktabah at Tauzi' wa an Nashr, jilid 4, 2009), 190.

<sup>27</sup> Abu Isa Muhammad ibn Musa al-Dahha al-Sulmani al-Tirmizi, *Sunan Turmudzi*, (Beirut: Dar al Fikr, 2, 2020), 399.

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gham (meaning: "Religion is safeguarded with wealth, Vedic knowledge is maintained by practicing Yama, Nyama and other branches of yoga. The king is protected with pleasant words, the household is maintained by the prime wife").

The analysis of gender and education in understanding the structure of relations is based on a theoretical framework that focuses on three different political forces that shape women's survival strategies and social mobility.<sup>28</sup> First, women must be able to understand gender ideology, that there is no difference in the division of tasks based on gender. This means that when the boss does the division of labor, it is based on the skills and talents of the employees. Second, a woman has two sides, namely productive and reproductive places. This rotates and there is no difference in time. Third, the politics of origin and the community of origin where women live. This brings women to the level of understanding, responding, taking action either to accept, reject or defend themselves.

### D. CONCLUSION

In real life, husband and wife have different characteristics. He has the same duties and mandates but a different division of labor according to the agreement and commitment in pre-marriage. Marriage is not the last way to success but marriage is a way to success. Of course, the realization of husband and wife or couples must have a balance of communication, opinion, complaints and happiness together.

This paper presents the theme of how urban women live in a family. There are four sources, three main sources and one comparison source. The four female characters show that they have quite logical reasons and decisions that career women or just being a mother is the best choice. With qualitative research methodology, the author took sample locations in two different cities, namely Bali and Surabaya. The theory used is the rational theory of James S. Coleman's thought that an action has its own tasks and consequences or speculations taken.

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