



TRANSFORMATION ON THE MUSLIM WOMEN ROLE AND ITS IMPACT ON THE FAMILY RESILIENCE

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Abstract

Transformation on the women role can be considered as the process of developing the mankind civilization. In the past, the transformation of women had been more by the economic motive. Along with the turn of the century, the women role has not only been dominated by the economy-related motive and domain but has expanded to the domains that used to be occupied by men. As a result, such role transformation has brought certain impacts to the actors. With reference to the statement, the high figure of divorce law suit has been suspected as one of the impacts caused by the transformation. Therefore, through the review several efforts will be pursued in order to identify why, on the one hand, women have crippled the family resilience and, on the other hand, women have strengthened the family resilience. The results of the review show that the transformation on the women role have resulted in two different conditions within the family resilience. The vulnerability and the strength of the family resilience might at least be categorized into three dimensions namely the dimension of physical resilience, the dimension of social resilience, and the dimension of psychological resilience.

Keyword: Transformation, Muslim Women, Family Resilience.

Abstrak

Transformasi peran perempuan dapat dikatakan sebagai proses pembangunan peradaban umat manusia. Di masa lalu, transformasi perempuan lebih banyak karena motif ekonomi. Seiring dengan pergantian abad, peran perempuan tidak hanya didominasi oleh ranah dan motif ekonomi, tetapi meluas ke ranah yang dulunya ditempati laki-laki. Alhasil, transformasi peran tersebut membawa dampak tertentu bagi para aktornya. Mengacu pada pernyataan tersebut, tingginya angka gugatan perceraian ditengarai sebagai salah satu dampak yang ditimbulkan oleh transformasi tersebut. Oleh karena itu, melalui kajian tersebut beberapa upaya akan dilakukan untuk mengetahui mengapa di satu sisi perempuan telah melumpuhkan ketahanan keluarga dan di sisi lain perempuan telah memperkuat ketahanan keluarga. Hasil kajian menunjukkan bahwa transformasi peran perempuan mengakibatkan dua kondisi yang berbeda dalam ketahanan keluarga. Kerentanan dan kekuatan ketahanan keluarga setidaknya dapat dikategorikan menjadi tiga dimensi yaitu dimensi ketahanan fisik, dimensi ketahanan sosial, dan dimensi ketahanan psikologis.

Kata Kunci: Transformasi, Wanita Muslim, Ketahanan Keluarga.

Introduction

Women involvement in the public sectors is not a new thing in the history of women in Indonesia. Since a long time ago, the women in villages have been taking active role in the economic sectors. They walked through dozens of kilometres to the market in order to sell their crops. Life demands have indeed been the reason for women to get employment so that the family income might improve.¹ In line with the turn of the century, economic motives have not been the sole reason why women work in the public sectors; instead, women have been working in the public sectors because of psychological motives, social motives, educational motives, and responsibility.² The number of women who have been working in the public sectors has increased over the years due to the increasing demand on the female workers and the high opportunity for female workers to occupy the sectors that used to be occupied by male workers.³

The increasing women role in the economic sectors might be viewed from two types of process. The first type refers to the increasing number of women who play the role outside the domestic domain while the second type refers

¹ Irmawan dan Sriwahyuni, "Semangat Kerja dan Kontribusi Buruh Gendong Perempuan Dalam Mesejahterakan Keluarga di Yogyakarta", *Jurnal Sosio Konsepsia*, Vol. 6, No.03, 2017, p. 319-340.

² Dina Dwikurniarini, Peranan Perempuan di Luar Rumah Tangga dalam Perspektif Historis, *Jurnal Mozaik*, Vol. 2, No. 1, 2007, p. 1-16.

³ LenyNovianty, "Perempuan di Sektor Publik", *Jurnal Marwah*, Vol 15, No. 1, 2016, p. 51-61.

to the increasing domains that might be occupied by the women.⁴ The Central Bureau of Statistics of the Province of Central Java notes that in 2018 there have been 53,263 female job seekers, which has been relatively smaller than the male job-seeker figure namely 64,703 people.⁵ Such improvement indicates the changes on the view and the attitude of the society toward the working women or the development of the significant matters within the women life itself.⁶ Women have indeed transformed from domestic affairs to the public affairs.

Islam does not forbid women to be active in the public sectors and improving their quality so that they will be more beneficial for themselves and for their surrounding society as long as they do not forget that they are Moslem. One of the roles that regulate the women activities in the public sectors is the order to cover all of their body and to try not to work in any place that mingles men and women so that they might avoid defamations.⁷ However, in the present era it is difficult to avoid the mingling of men and women in one workplace. For example, in the City of Semarang almost all industrial sectors and offices put men and women in the same place.⁸ The high intensity of interaction between men and women in one place, the heavy workload, and the tight shifting system that often puts men and women into affairs have created new problems that threaten the family resilience.

The high rate of divorce lawsuit in the City of Semarang becomes the preliminary indication on the impact caused by the transformation on the women role in the public sectors toward the family resilience. In 2017, from 2,947 cases of divorce within the City of Semarang, 2,142 cases of 72.68% of the total cases are divorce lawsuit. Then, in 2018 the number of divorce has been 3,206 cases with 2,346 cases have been initiated by the women; in other words, within the year the figure has increased into 73.17% in comparison to the previous year especially with regards to women as the initiator of the divorce lawsuit. Furthermore, in 2019, from 3,453 cases of divorce, 2,546 cases or 75.89% of the total cases are divorce lawsuit.⁹

⁴ Irwan Abdullah, "Reproduksi Ketimpangan Gender Partisipasi Wanita Dalam Kegiatan Ekonomi", *Prisma Majalah Kajian Ekonomi dan Sosial*, No. 6, 1995, p. 3-14.

⁵ <https://jateng.bps.go.id/dynamictable/2015/08/26/11/tingkat-partisipasi-angkatan-kerja-tpak-2007-2018>.

⁶ Kartini Syahrir. "Wanita: Beberapa Catatan Antropologi", *Prisma Majalah Ekonomi Sosial*, No.10, 1985, p.10.

⁷ Abdur Rasul Abdul Hassan al-Ghaffar, *Perempuan Islam dan Gaya Hidup Modern*, terj. Bahruddin Fanani (Jakarta: Pustaka Hidayah, 1993), p. 204.

⁸ The survey was conducted from March until August 2019 in several garment industries within the District of Tugu and a Chemical Industry in the District of West Semarang.

⁹ Data were process from <https://www.pta-semarang.go.id>.downloaded on October 11th, 2019.

The results of a previous study by Devi & Intan show that in many aspects the women are often more dominant in the public sectors while the domestic duties and responsibilities within the family have been abandoned; in turn, the consequence of such abandonment should pay a high price: failure in establishing a family.¹⁰ Not to mention, most of the divorce lawsuits initiated by women have been caused by the high figure of women participating in the public sectors.¹¹ Looking at the data disparity within the divorce and reviewing the discourse that has been previously elaborated, it is interesting to review the transformation on the women role in the public sectors. With regards to the statement, the focus of the review is on how the transformation on the women role in the public sectors has impacted the family resilience.

1. Transformation on The Women Role

According to Daszko & Sheinberg, transformation refers to a type of changes.¹² In their opinion, every transformation is a change but not all changes can be considered as a transformation since the most essential change is the change in the mindset. Daszko & Sheinberg defines transformation in a complete statement as follows:

Transformation is the creation and change of a whole new form, function, or structure. To transform is to create something new that has never existed before and could not be predicted from the past. Transformation is a “change” in mindset.¹³

In the practice, transformation might be view from multiple perspectives. In the economic domain, for instance, people witness the structural transformation that has been defined as the change on the economic structure from the traditional sector which has low productivity into the economic sector which has high productivity.¹⁴ On another occasion, different than the structural transformation, the cultural transformation puts more emphasis on the aspects of value, culture, attitude or worldview.¹⁵ Specific to the context of the study,

¹⁰ Salmah Intan, “Kedudukan Perempuan dalam Domestik dan Publik Perspektif Jender”, *Jurnal Politik Profetik*, Vol. 3, No 1, 2014, p. 1-16.

¹¹ Soraya Devy dan Muhammad Firdaus, “Cerai Thalaq di Kalangan Istri Karier (Studi Kasus di Mahkamah Syar’iyah Banda Aceh)”, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, Vol. 3, No. 2. 2019, p. 378-399.

¹² Marcia Daszko dan Sheila Sheinberg, *Survival is Optional: Only Leaders With New Knowledge Can Lead the Transformation*, diakses pada 20 Agustus 2019.

¹³ Both of them state, “However, while all transformation is change, not all change is transformation,” see Marcia Daszko and Sheila Sheinberg, “Survival is Optional: Only Leaders with New Knowledge Can Lead the Transformation”

¹⁴ Szirmai, Wim N, Nobuya H, Structural Change, *Poverty Reduction And Industrial policy In The Brics*. (Vienna: United Nations Industrial Development Organization (UNIDO), 2012). p.105.

¹⁵ Maksud Hakim, *Sufisme dan Transformasi Kultural Nelayan*, (Ciputat: Orbit, 2014),

Fakih defines the women transformation as a process of movement that creates interindividual relationship that is fundamentally new, better, and more fair.¹⁶

According to Soerjono, the theory of role refers to the actions that an individual has committed in order to show more functions and self-adjustment as a process. In this context, the role refers more to the position of an individual within the dynamism of the society life as the individual carries out certain functions.¹⁷ On the other hand, according to Nye the role theory within the family sociology¹⁸ refers to the theory about how an individual takes a role in his or her family. The term role itself refers to a set of behaviours that have been associated with a certain position. Therefore, different role results in different set of behaviours and the role itself is relatively independent within an individual who carries out certain function. In the domestic life, for example, in order to meet all life needs which have been both primary and secondary, the husband and the wife should share their role. When the husband becomes the breadwinner and leaves the wife in the house, the wife should take the initiative to play her role in the domestic domains. However, when both of the husband and the wife become the breadwinner, the role on the domestic sectors should be wisely divided.

Speaking about the transformation on the women role means speaking about gender equality and feminism. Throughout the history, there are many figures of Moslem feminism namely: (1) Aisyah Taymuriyah from Egypt (1884 – 1902); (2) Huda Sya'rawi from Egypt (1879 – 1947); and (3) Fatimah Mernissi who was born in Morocco on 1940.¹⁹ Mernissi, for instance, suggested that religion should be progressively understood in order to understand the social reality and its strengths since religion has been a justification to the action of violence. In her opinion, the mingling of the sacred and the profane, between Allah and His creations, between Al-Qur'an and the fantasy of the imam, should be deconstructed. The governing discourse on women within the community has been shaped in such a way that the culture has been dominated by men and has been supported by the construction of the clerics; therefore, the text

see also M Hisyam, *Agama dan Transformasi Kultural: Respons Lembaga Pendidikan Islam Terhadap Modernisasi dan Globalisasi*, (Jakarta: Lembaga Ilmu Pengetahuan Indonesia, 2010).

¹⁶ Mansour Fakih, *Analisis Gender dan Transformasi Sosial*. (Yogyakarta: Insist Press.2016). p. 46.

¹⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: Raja Grafindo, 1987), p. 221.

¹⁸ F. Ivan Nye, "Role Constructs: Measurement," dalam F. Ivan Nye, *Role Structure and Analysis of The Family* (Beverly Hills - London: Sage Publikations, 1976), p. 15.

¹⁹ Widyastini, "Gerakan Feminisme Islam dalam Perspektif Fatimah Mernissi", *Jurnal Filsafat*, Vol. 18, No.1, 2008. P. 65-80.

manipulation for the interest of men should be deconstructed.²⁰ The main point of the feminism movement that has been initiated by Mernissi lies in the efforts of changing the society life pattern especially for the women so that the women might gain their rights in just and respectable manner within both the family and the society. By doing so, the women might access the advancement in education and in other domains where the women can participate.²¹

Another figure who shares the similar point with Mernissi is Abdul Halim Abu Syuqqah, who has frequently reviewed the gender equality in his book entitled *Tahrir al-mar'ah fi ashirar-risala*. His book has mostly highlighted the importance of the transformation on women role within the public sectors.²² The conclusion from this transformation on women role is the change on the mindset toward the more positive direction within the women who actively participate in the efforts of improving their life quality within the public sectors by still adhering to the behaviours, norms, and values.

2. Family Resilience

According to Walsh in her book entitled *Strengthening Family Resilience*, family resilience is defined as the ability to rebound from crisis and overcome life challenges.²³ Despite the definition, family resilience might be associated to the optimization of spirituality resources and religion resources that have been possessed.²⁴ In addition to religion, other source of inspiration that might establish and fortify the family resilience is tradition or community, which consists of individuals who share similar experiences. In the practice, family resilience belongs to the duty of both the men and women. In brief, the definition of family resilience is often linked to the definition of family well-being although both definitions differ from one to another.

The Law Number 52 of 2009 on the Development of Demography and Family Development states the linkage among family development, well-qualified development, family well-being, and family resilience. This Law further states that family development aims at improving the family quality so

²⁰ M Rusydi, "Perempuan di hadapan Tuhan (Pemikiran Feminisme Fatimah Mernissi)", *Jurnal An-Nisa*, Vol. 7, No. 2, 2012, p. 73-86.

²¹ Sholeh Khudhori, *Pemikiran Islam Kontemporer*, (Jendela, Yogyakarta, 200), p. 127.

²² Abdul Halim Abu Syuqqah, *Tahrir al-Mar'ah fi 'Ashrār al-Risālah*, terj. Mujiyo, (Bandung: Al Bayan, 1994), p. 65.

²³ Froma Walsh, *Strengthening Family Resilience*, (London-New York: Guilford Press, 2006), p. ix.

²⁴ Karen Caldwell and Karolyn Senter, "Strengthening Family Resilience Through Spiritual and Religious Resources", in Dorothy S. Becvar, *Handbook of Family Resilience*, (London: Springer, 2013), p. 441-458.

that the sense of resilience, serenity, and expectation toward better future might be created in order to manifest both of the physical prosperity and the spiritual happiness. A well-qualified family is the one that has been established based on the legal marriage with the following characteristics: (1) prosperous; (2) healthy; (3) advanced; (4) independent; (5) ideal in terms of child number; (6) future-oriented; (7) responsible; (8) harmonious; and (9) pious. Then, the quality of such family covers the aspects of education, health, economy, social affairs, culture, family independency, spiritual mentality, and religious values that serve as the basis for achieving the prosperous family.²⁵

In order to manifest a prosperous family, there should be efforts devoted toward family empowerment; these efforts should be aimed at improving the family quality so that both of the physical resilience and the psychological resilience might be created altogether with the independency in order to manifest the well-qualified human resources. It is this linkage that will create the family resilience, a dynamic condition in which a family has the persistence and the determination as well as the physical, material, psychological, mental, and spiritual capacity to pursue independent life, to develop the individual, and to develop the family in order to achieve the harmonious situation that might improve the physical and the spiritual well-being.

According to Chapman, there are five indicators that define the family resilience namely: (1) the willingness to serve in the familial relationship; (2) the harmonious relationship between the husband and the wife; (3) the creative training activities by the parents in order to develop the skills of their children; (4) the role model by the husband and the wife; and (5) the children who respect and obey their parents.²⁶ On the other hand, according to Sunarti, family resilience refers to the capacity of a family in managing the problems that the family members have encountered based on the resources under possession in order to meet the daily needs. These resources are measured by using the system approach, which consists of the following components: (1) input (physical and non-physical); (2) process (family issues, family management, and mitigation mechanism); and (3) output (fulfilment of physical and psychosocial needs). In other words, a family will be considered to have family resilience if the family meets the following criteria:

²⁵ Undang-Undang nomor 52 tahun 2009, Perkembangan Kependudukan dan Pembangunan Keluarga.

²⁶ HerienPuspitawati, Ketahanan dan Kesejahteraan Keluarga, Departemen Ilmu Keluarga dan Konsumen, Fakultas Ekologi Manusia, Jurnal IKK, IPB, Bogor, 2013.

- a. Physical resilience: physical resilience is related to the economic capacity of a family, namely the capacity of the family members in attaining the economic sources in order to meet the basic needs such as food, clothes, settlement, education, and health.
- b. Social resilience: social resilience consists of non-physical resources, good mechanism of issue mitigation, orientation toward religious values, effective communication, maintenance and improvement of family commitment, maintenance of social relationship, and availability of critical mitigation.
- c. Psychological resilience: psychological resilience refers to the capacity of the family members in managing their emotion so that the positive self-concept and satisfaction might be created toward the fulfilment of the basic needs and the achievement of the family development task.²⁷

The Indonesian Ulema Council defines the family resilience with the term *mashlahah*, namely a reciprocal inter individual relationship within a family and this relationship lasts from the beginning until the end of a marriage. The husband and the wife within a family has the duty and the responsibility to perform the *mashlahah* in their own way in terms of religious function, educational function, economic function, socio-cultural function, affective function, and environmental function.²⁸ In another occasion, the term *mashlahah* has been frequently associated with the fulfilment and the maintenance of the five universal principles (*mabadi' al-khamsah*). According to al-Syatibi, the five elements are elaborated as follows: (1) *hifz al-din* (religion); (2) *hifz al-nafs* (soul); (3) *hifz al-aql* (intelligence); (4) *hifz al-nasl* (offspring); and (5) *hifz al-mal* (wealth).²⁹

Still according to al-Syatibi, there are two ways that might be used for achieving *mashlahah* namely the positive way and the preventive way. The positive way refers to implementation while the preventive way refers to prevention. Then, the dimension that belongs to the positive way is “prayer (individual rites to God),” “tradition (human behaviours in living the daily life),” and “*mu'amalat* (inter individual relationship). On the contrary, the preventive

²⁷ Sunarti E, *Studi Ketahanan Keluarga dan Ukurannya: Telaah Kasus Pengaruhnya Terhadap Kualitas Kehamilan*, Sekolah Pasca Sarjana Institut Pertanian Bogor, 2001.

²⁸ MUI, *Ketahanan Keluarga Dalam Perspektif Islam*, Pandangan Komisi Pemberdayaan Perempuan, Remaja dan Keluarga Majelis Ulama Indonesia, (Jakarta: Pustaka Cendekiawan Muda, 2018), p. 13.

²⁹ Al-Syatibi, *Al-Muwafaqāt fi Ushūl al-Ahkām*, Juz II (Beirut : Dar el-Fikr, 1996), p. 8.

way is implemented as the tools for maintaining the conducive situations in the society life. In the practice, the implementation of the preventive way is enforcing the *jinayat* or punishment upon the violation that has been committed due to the disturbance toward the social harmony of the given society.

3. Impact Toward Family Resilience

As a religion of *rahmatanlil-alamin*, Islam has laid down the plenary concept about family so that every Moslem might establish the *Sakinah*, *Mawaddah*, and *Warrahmah* family. In the Letter Ar-Ruum verse 21, Allah SWT said:

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”.

Looking at the above verse, at least there are three concepts of establishing a family. The first concept is related to the use of the word *azwaj* for addressing the husband and the wife. The meaning of the word *azwaj* is that the relationship between the husband and the wife refers to the equality and the functionality (complimentary). Then the second concept is related to the objective of the relationship between the husband and the wife. The objective of such creation is to achieve tranquillity, serenity, and happiness (*as-sakinah*). Next, the third concept is related to love and affection (*mawaddahwarahmah*), which refers to the strong bond between the husband and the wife. With reference to the three concepts, one of the efforts for pursuing the tranquillity and the happiness in the domestic affairs is meeting the rights and the responsibilities of each family member.³⁰ The fulfilment of the rights and the responsibilities aim at reminding each family member of his or her responsibly from one to another so that the fulfilment of the responsibility might deliver the fulfilment of the rights of all family members.³¹ Basically, the fulfilment of the rights and the responsibilities is intended to maintain the harmony and also to respect and deliver the affection to the other family members.³²

³⁰ Departemen Agama RI, *Membangun Keluarga Harmonis (Tafsir al-Qur'an Tematik)*, (Jakarta: Penerbit Aku Bisa, 2012), p. 107.

³¹ Ummu Ibrahim Ilham Muhammad Ibrahim, *Kiat Menjadi Istri Shalihah dan Ibu Idaman*, (Jakarta: Pustaka Azzam, 2004), p. 31.

³² Sayyid Quthb, *Tafsir fi Zilali al-Qur'an: di Bawah Naungan Al-Qur'an*, Jilid 17, (Jakarta: Gema Insani Press, 2004), p. 207.

The responsibility of the husband is to support, to teach, to educate, to lead, and to protect the family and also to treat the wife well. On the contrary, the responsibility of the wife is to manage the domestic affairs, to teach the good characters to the children, and to deliver tranquillity to the husband. The fulfilment of the rights and the responsibilities between the husband and the wife plays a significant role in shaping the harmonious, tranquil, and happy marriage; however, achieving such marriage is difficult to do rather than to say. On the one hand, the phenomena of abundant women role transformation within the public sectors have paid significant contribution to the family. Unfortunately, on the other hand, such phenomena have resulted in the abandonment of the fulfilment of the rights and the responsibilities in the domestic affairs. Consequently, the marriage that has been developed ends up in divorce.

The results of an interview with several respondents imply that the factors of economic independency become the trigger of the respondents' courage to get divorced from their husbands especially due to the overwhelming domestic issues. Mawar (pseudonym), 37 years-old responden from Puspanjolo, Semarang, at the beginning of the conversation stated that she had gotten divorced from her husband because her marriage was not harmonious and both of her and her husband had a lot of arguments. A beautiful mother of two children from West Java who has been working as an automotive marketing said:

“Rather than being disappointed because my husband is having an affair with another women, it's better for me to get divorced. My husband is very fond of drinking and having affairs. There is no use in living with such man. I can support myself and, not to mention, my earnings are more than enough to meet the needs of my children and to pursue my own happiness”.³³

Similarly, Melati (pseudonym), 34 years old from Gajah Mungkur, Semarang, shares the same thought. Melati, a mother of three children working as a waitress in the Office of State Ministry, states that the similar idea about the divorce lawsuit but she has different factor namely physical and psychological abuse that her husband has committed. She said:

“Rather than being beaten every day, it is better for me to get divorced. My husband never supports me; instead, he always slaps me every day. I have earned my own income and it is more than enough to support my children and send them to the schools”.³⁴

³³ The interview was conducted on October 10th, 2019.

³⁴ The interview was conducted on October 23rd, 2019.

Different than the two previous interviewees, Kenanga (pseudonym), 24 years old from Gunung Pati, who has been working in a garment factory in Semarang, states that her divorce has taken place due to the argument between her and her husband which has not stopped. The arguments are triggered by the heavy workload and the tight shifting system; not to mention, Kenanga has to come home very late at night. The low intensity of contact with her husband and also the problems in the workplace often lead to the arguments in their house.

However, she has timidly admitted that the arguments have been caused by an affair with her co-worker:

“Indeed Sir, I should admit that I have an affair with my co-worker. What can I say? My co-worker is romantic and full of attention whereas my husband is not romantic at all. Instead, he is the one who starts the argument. I come home late at night, I am already dead tired, and I am very sleepy. In the morning, I have to wake up, bathe my children, and even prepare his breakfast. I need a break. Can he just understand me? Can he replace me in bathing the children and driving the children to the school? Can he just let me have a break? No, he cannot. Instead, he always complains all the time. If we always have arguments like this all the time, who can stand it?”³⁵

Departing from the results of the interview, a pattern of divorce in the Central Java might be described. At least, there are four factors that lie behind the rate of divorce lawsuit namely: (1) the disharmonious domestic affair; (2) the economic issues; (3) the domestic violence; and (4) the habits of getting drunk.³⁶

This situation has actually not changed at least since 1950s when Hildred Geertz conducted a study and the study has been summarized in a book entitled *Keluarga Jawa*.³⁷ According to Geertz, the divorce that has taken place amidst the *keluarga Jawa* (Javanese family) is generally caused by five conditions. First, the husband is having a sexual affair. Second, the husband is irresponsible because he does not economically support his wife. Third, there has been argument between the parents of the husband and the parent of the wife, resulting in the divorce between the husband and the wife. Fourth, the husband is fond of gambling and getting drunk. Fifth, the marriage is not harmonious anymore because the

³⁵ The interview was held on November 13th, 2019.

³⁶ As preliminary information, from the figure, in 2017 the disharmony becomes the main cause with 23,588 cases, economy (20,597 cases), domestic violence (395 cases), and getting drunk (313 cases). The data that have been processed are based on the data that been retrieved from <https://www.pta-semarang.go.id>. on July 11th, 2019.

³⁷ Hildred Geertz conducted a study in Mojokuto, the name that had been given to Pare, a small city in the East Java, from 1953 until 1954. Hildred Geertz, *Keluarga Jawa*, (Jakarta: Grafiti Pers, 1983), p. 146-149.

husband and the wife hate each other. The fifth condition is the reason that has been mostly stated.

Based on the information from the respondent, it is found that there has been a red line behind the courage of the women to get divorced from their husband namely economic independency. The assumption that economic independency of the women has become the trigger of the divorce is more strengthened by the data that within 2017 from 2,214 cases of divorce lawsuit 1,995 cases (93.14%) have been proposed by the working women. Then, within 2018 from 2,346 cases of divorce lawsuit 2,241 cases (95.52%) have been proposed by the working women. Furthermore, within 2019 from 2,617 cases of divorce lawsuit 2,546 cases (97.29%) have been proposed by the working women.³⁸

Despite the history of the divorce lawsuit, the transformation of women role in the public sectors does not always result in the vulnerability of the family resilience. There are many women who have successfully transformed themselves into career women and yet they have been successful in strengthening the family resilience. Mrs. Ssi (52 years old), a second-echelon officer in the Province of Central Java, has told about her happiness and sorrow in going through the marriage with her husband, who has also been working, for 32 years. She said:

“There is not any marriage that has been free from conflicts. If both of the husband and the wife are working and often embarking on business travels, then both of them are vulnerable from marriage issues. We should be able to understand and comprehend the duties of our husband. As a result, communication is very important because all issues usually start from poor communication. There is not any problem that cannot be solved by means of communication or dialogue. If we can manage the conflict well, then there will be solutions”.³⁹

At the same time, Mrs. Ssi also shared some tips about how to create a harmonious life. The key to the harmonious life is the mutual relationship between the husband and the wife. In order to develop the sense of mutual relationship, a strong emotional bond should be created by means of quality time.

“We are aware that we have limited time to spend together. Therefore, every time we have a moment together we will always create our own quality time with the children. It is not expensive nor costly. For example, we just need to stroll around in the Pagilaran Tea Garden – atang. In the night, we can create bonfire and spend the whole talking to each other”.

³⁸ The data source is taken from Religious Courts Semarang.

³⁹ The interview was conducted on November 7th, 2019.

Similar opinion has also been proposed by Mrs. Hj., S.H. (65). The middle-aged lady has been going through her marriage for 45 years. The mother of four children and the grandmother of three grandchildren has a lot of activities to do. As an owner of beauty clinic with several branches in numerous cities of Central Java, the Caretaker of Female Organization in the Province Level, and the Second Place Winner of *Keluarga Sakinah Teladan II Nasional Tahun 2017*, she has shared a lot of suggestions in strengthening the family resilience. She said:

“Every family has certain tips in creating harmonious, peaceful, and healthy domestic situation. The term healthy is highly important, lad, because our family will not be harmonious and peaceful if it is not healthy. What is the meaning of healthy in this regard? The most important thing is healthy in terms of psychology. How to be healthy in terms of psychology? First of all, we should take a look at the sacred vow because marriage is not only a matter of agreement between men and women but, basically, marriage is an agreement between mankind and Allah. Then, we should treat our husband with respect if we want our husband to treat us with respect. Do not hurt our husband if we do not want to get hurt, do not betray our husband if we do not want to be betrayed, and do not underestimate our husband although his position is below us. Next, try to communicate all things well whenever there is an issue within the family. It is impossible that our family will always be peaceful all the time. At one moment, there will be storms ahead. As long as the problem can be discussed, there will always be solution”⁴⁰

On the contrary, Mrs. Sn (40 years old), a lecturer from a State University who has been active in the social-religious organization within the Province of Central Java, has relied more on the use of religious approach within the family. In her opinion, Rasulullah is a fine example of family establishment. Al-Qur’an and Hadits have provided guidance on how to manage a family and this includes how to find solutions when the family suffers from certain issues.

“Men are created for women and, likewise, women are created for men. Allah has created mankind in pairs and in equality. There is not any kind of domination from the men to the women. Consequently, in my opinion, family management becomes a shared responsibility. In certain matters, our husband acts as an imam, but in the humanistic and social matters, both the husband and the wife should share their responsibility”⁴¹

When she was asked about the high figure of divorce that the women has proposed, the mother of two children said that the marriage should be contemplated as a worship. If religion is turned into the basis of marriage,

⁴⁰ The interview was conducted on November 15th, 2019.

⁴¹ The interview was conducted on December 9th, 2019.

then whenever there are issues within the family both the husband and the wife should look back onto the solutions that the religion might provide. Furthermore, she said that there are four keys to the marriage happiness. First, husband and wife are created in pairs and, therefore, one should not be superior to the other. Second, the concept *sakinah* should be implemented in the form of mutual tolerance, mutual understanding, and mutual responsibility. Third, the love (*mawaddah*) should be manifested in the form of strong emotional bond and open communication. Fourth, the affection (*rahmah*) should be a form of mutual respect within the dignified socialization.

Basically, the efforts of strengthening the family resilience becomes the shared responsibility between the husband and the wife. The elaboration that the researcher has pursued strives to focus on the role of the wife as having been reflected by the comments from the respondents. Thus, the transformation on the women role has sometimes made the family vulnerable but certain facts show the other situations. Then, as having been described in the above theoretical framework, the family resilience might at least be mapped into three dimensions namely: (1) physical resilience; (2) social resilience; and (3) psychological resilience. In the cases which lead the family resilience to and end through divorce, it is found that the family resilience in terms of economic capacity within the family has actually not suffered from a huge gap. Since both of the husband and the wife are working, there should not be any income-related problem. Thereby, the physical resilience has actually been preserved. At the same time, the basic needs in relation clothes, food, and settlement can be fulfilled in this dimension. Similar situation has also taken place to the families that have defended the marriage for more than 30 and even 40 years. In these families, both of the husbands and the wives are working and therefore the family resilience has been well-preserved. Their basic needs can be fulfilled and they do not suffer from any shortage.

The impact of the transformation on the women role within the family resilience has experienced differences in two dimensions namely the social resilience and the psychological resilience. In terms of social resilience, the mechanism of conflict management, the effective communication, and the orientation toward the religious values have different quality. Although both of the husband and the wife are equally strong in the physical resilience, they might have differences in the social resilience and these differences might lead to the different end of their story. Similar situation also takes place when the psychological resilience cannot be managed well.

Psychological resilience is related to the positive self-concept, the satisfaction upon the fulfillment of the rights and the responsibilities between the husband and the wife, the mutual respect, and the mutual affection. Within the families that do not sufficient capacity on the dimension of the psychological resilience, the wife will lose the ideal figure of her husband, the wife will not see a man who is capable to be an equal partner in establishing the family in her husband, the wife will perceive that her husband is not attentive to her anymore. As a consequence, the wife will start looking for another figure that might meet her expectation.

By referring to the analysis upon the situation of the family resilience that has been associated with the transformation on the women role, according to the researcher a marriage might be considered as having a strong family resilience when the family has the strength to deal with the life challenges based on the physical resilience, the social resilience, the psychological resilience, and the spiritual resilience. By doing so, a family might be established well in order to achieve a better life based on the principle of the One and Only God.

Conclusions

The transformation on the women role is indeed an inevitability from the aspect of the mankind civilization. Since a long time ago, women have transformed their simple role in the public sectors. For example, the village women have gone the far distance to sell their crops in order to improve the economic situation of their family. As the age has turned, the women role in the public sectors does not only reach the domain of economy but also the other domains that once were occupied by the men. Consequently, transformation also deliver certain impacts for the actors like the two sides of a coin. On the one hand, the transformation on the women role in the public sectors have made the family resilience vulnerable, as having been shown by the high figure of divorce lawsuit in the City of Semarang. The physical resilience with its indicator, namely the fulfillment of the clothes, the food, the education, the settlement, and the health, turns out to be insufficient fo supporting the family resilience.

The fulfillment on the dimension of social resilience has been low from the perspective of the religious values as having been displayed poor communication and poor conflict management. This situation might be worse when the fulfillment on the dimension of psychological resilience has also been low, as having been shown by the emotionally tensed relationship and dissatisfaction on the fulfillment of the rights and the responsibilities between

the husband and the wife. Altogether, both situations will make the family resilience more vulnerable.

On the other hand, the transformation on the women role has been able to strengthen the family resilience as long as the family is established well upon the dimension of the physical resilience. This includes the fulfillment on the basic needs namely clothes, food, settlement, education, and health. In addition, the family resilience should also be established upon the dimension of the social resilience. This includes the good implementation of conflict management mechanism, communication, and theological values orientation. Last but not the least, the family resilience should also be established upon the dimension of the psychological resilience. This includes the fulfillment of the positive self-concept, the smart anger management, the mutual respect, and the shared rights and responsibilities between the husband and the wife.

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