

# **ASHAB: Women and Muslim Family Typology in Realizing Family Resilience**

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## **Abstract**

*The issue of family resilience cannot be separated from the conditions of each individual in the family. Given that in any society the family is a bridge between the individual and its culture, both of them work together and work together to build a community order that has ideal values. Certain general societal values provide justification and meaning to family institutions and the people in them, both men and women. Every woman can even be everyone in general, when deciding to get married to build a household, there is definitely the highest dream, ideal form or type of family. This article examines the ideal type of family in the view of women and its relation to family resilience. Using a qualitative study model and triangulation data analysis. The results of the study are: there are four types of families desired by women, namely: Ayem, Sejahtera, Harmonis and Bahagia (ASHAB). Each type has criteria or indicators. The application of these four types is a means of realizing family resilience that is oriented towards developing the potential of each individual and equalizing roles in the family.*

**Keywords:** Women, family typology, family resilience

## **A. Introduction**

The study of women is growing very rapidly, even according to Annemarie Schimmel, the topic of women in Islam has become a fashion (Schimmel, 2017: 41). The identity of women in Islam provides a new perspective on the importance of seeing the humanity of men and women above biological, political and cultural boundaries and criticizes the use of religious arguments in strengthening the assumption of inequality (Etin, 2017: 35). Women are defined as a kind of creature that is instrumental in biological terms, because it is with women that humans make it possible to multiply and change generations (Badriyah, 2001: 1). Where these women have special characteristics that are different from men, such as having a uterus and a tube to give birth, producing 'eggs', having a vagina, having a breastfeeding device, experiencing menstruation and menopause (Husein, 2004: 7).

The difference is clear with male humans as explained by Nasaruddin Umar through a quote from Broverman's opinion which states that a male human is a man who has a mustache, has a flat chest, has a penis, has a jackal (Javanese: kala menging) and produces sperm. Thus, humans, both male and female, naturally in a biological context have certain characteristics (Umar, 1999: 37). From this biological difference, society assumes that the status of women is considered inferior to men, not to mention in the explanation or interpretation of

religious texts that tend to be gender biased, so that the position of women is increasingly subordinate.

In this position, there is an assumption that women are lacking and even do not have a role in determining the direction of the family. Even though the family should be built on the basis of cooperation between husband and wife so that in the end a strong family will be created and run according to its function. Family functions according to the National Family Planning Coordinating Board (BKKBN), in line with Government Regulation no. 21 of 1994, that the family has a religious function, a socio-cultural function, a function of love, a function of protection, a function of reproduction, a function of socialization and education, an economic function and a function of environmental development. These functions are part of the broad concept of family resilience. So that it is impossible to happen without the presence of women (wives) in the family.

Family resilience is a tool to measure family achievement in carrying out its roles, functions and responsibilities in realizing the welfare of its members. The level of family resilience is determined by individual and community behavior. Individuals and families who have good knowledge and understanding of family resilience will be able to survive changes in the structure, function and role of families that change according to developments in information and communication technology. Individuals and families who are able to survive environmental changes have the potential to have strong family resilience (Cahyaningtyas. Et al., 2016: 39).

This research was conducted to describe the model or type of family in the view of women. This research was conducted on the basis of deep concern over the condition of family resilience which is the foundation of the nation's resilience, especially middle and lower class families. The family integrity which is increasingly worrying indirectly threatens the resilience of the Indonesian nation. Ihromi (2004) states that a family is called harmonious when all family members feel happy, which is marked by reduced tension, disappointment, and satisfaction with all circumstances and their existence (existence or self-actualization) which includes physical, mental, emotional and social aspects of all members family. Family harmony is related to the atmosphere of a happy and harmonious marital relationship

## **B. Method**

The type or model of this research is qualitative research. Qualitative research is descriptive research and tends to use analysis with an inductive approach. Process and meaning (subject perspective) are emphasized more in qualitative research. The theoretical basis is used as a guide so that the research focus is in accordance with the facts in the field. In addition, the theoretical basis is also useful for providing an overview of the research background and as material for discussion of research results. Primary data sources are respondents selected according to their needs. There are 12 women who work in various fields as sources of information on research topics. The data collected is studied as a unit whose purpose is to develop in-depth knowledge of the object under study.

### C. Results

Pekalongan is included in the category of coastal culture, which of course has characteristics that are different from the Javanese culture of Nagaringung or Mancanegari. To borrow a term from Robert Redfield, as quoted by Mudjahirin that the culture of 'tiyang nagari' originates from the palace, it falls into the category of a great civilization as a 'great tradition'. The characteristics of this category are to prioritize refinement (both language and art), the religious perspective tends to be syncretic. (Mudja, 2005: 81)

The city of Pekalongan, which has been known as the City of Batik, is not only a label, but the batik industry has become a breath for its people, by giving birth to batik entrepreneurs, both small, medium, medium and large scale (Disperindagkop and UKM Kota Pekalongan), all of which are scattered almost throughout the Pekalongan City district. On the other hand, the batik industry has also made most of the people of Pekalongan City depend on this sector for their livelihoods, by becoming laborers or laborers.

According to statistical data for the city of Pekalongan in 2016, the sex ratio or comparison of the number of male and female residents in Pekalongan city is almost the same. In the sub-districts of Pekalongan Barat and Pekalongan Selatan, the population of men is more than that of women. On the other hand, in the sub-districts of Pekalongan Utara and Pekalongan Timur, the number of women population is more than the number of men. This affects the strategic position of women, especially in the city of Pekalongan, many batik industries use women's services.

From the results of interviews and researching informant description documents are as follows:

Result Mapping Table

| No | Name       | residence          | Profession              | Age of Marriage |
|----|------------|--------------------|-------------------------|-----------------|
| 1  | Ana        | Pekalongan Barat   | Pelayan carefour        | under 5 years   |
| 2  | Dyah       | Pekalongan Barat   | Bidan RS                | above 5 years   |
| 3  | Musniah    | Pekalongan Selatan | Penyayi                 | under 5 years   |
| 4  | Ima        | Pekalongan Selatan | Guru                    | above 5 years   |
| 5  | Sri Rahayu | Pekalongan Timur   | Pedagang                | above 5 years   |
| 6  | Nur        | Pekalongan Timur   | Buruh                   | above 5 years   |
| 7  | Inah       | Pekalongan Timur   | Buruh                   | above 5 years   |
| 8  | Enah       | Pekalongan Barat   | Buruh                   | over 10 years   |
| 9  | Elly       | Pekalongan Utara   | Buruh                   | over 7 years    |
| 10 | Kasmiyati  | Pekalongan Utara   | karyawan dupan teks     | over 7 years    |
| 11 | Diyah      | Pekalongan Barat   | karyawan showroom motor | over 7 years    |
| 12 | Yati       | Pekalongan Selatan | Pegawai bank            | over 10 years   |

## **D. Discussion**

### **1. Women in the Family**

The family is considered an element of the social system that will form a society. As for the institution of marriage, as a means of forming a family, it is the most enduring and popular institution throughout the presence of human society. It is the differences in view of life and local customs that usually differentiate the definition and function of a family in a community. The civilization of a nation is even believed to be very dependent on the structure and interactions between families in the community (Ali, 2015).

Roles are defined as expectations that are organized in relation to a particular context of interaction that shapes an individual's motivational orientation towards others. In addition, in Parson's social theory, through cultural patterns, blueprints, or examples of this behavior people learn who they are in front of others and how they should act towards others (Scott, 2011: 228). In general, Indonesian society sees the role of women based on the division of labor between men and women, the basis for this division departs from the differences between women and men in their reproductive function. So the division of roles between women and men is more on the biological aspect.

There are at least three theories when discussing the division of roles between women and men in general, both in their roles in the public and domestic spheres. First, the theory of functionalism with the character of Talcott Parsons, according to this theory, between husband and wife in the family needs a division of tasks. The duties referred to are domestic duties, namely duties or work at home or internally at home which in practice are the duties of a wife. Meanwhile, public duties are tasks or jobs outside the home or external to the home which in practice are the duties of the husband (Janet, 1979: 18).

Departing from the understanding of this theory, the division of work areas between husband and wife is based on space or range of places. When it comes to matters in the house, such as taking care of the house, raising children, cooking and preparing the needs of the residents of the house are the responsibility of a wife. Meanwhile, if it is related to matters outside the home, such as earning a living or working to fulfill family needs, it is the responsibility of a husband. Of course this is the same as the concept of division of roles between men and women normatively, that men as husbands earn a living to meet family or household needs, husbands are providers (Ivan, 1976: 81). In other words, this role is carried out in the public area (public area). Whereas women as wives are managing the family (housekeeper), such as preparing food, cooking, washing and other work carried out in the domestic area (Ivan, 1976: 89).

It could be that this theoretical model is the same as the concept of the role of women in Javanese tradition, where women are in subordinate and marginal positions. For example, in the community there is the term *kanca wingking* (back friend), which means that a wife is not placed in front or outside in line with men, but in the back, in the kitchen. Because in the concept of Javanese culture, the wife's activities are around the kitchen (cooking), wells (washing), and mattresses (serving the husband's biological needs). The sequence of women's duties then

becomes a unitary role in the family which is limited to cooking, manak, and macak (Sri, 2001: 7).

Second, feminism which demands equality, the term of this theory is known as the theory of radical feminism. The point of this opinion is that there is no need for a division of duties within the family. So that the wife can earn a living, while the husband can take care of internal problems. This theory justifies women working with men, they want women to be totally integrated in all roles, including working outside the home. (Umar, 1999: 65) If you look at the main expression of this theory is gender inequality, so that the argument that arises is women can claim equality with men on the basis of essential human capacities as reasoned moral agents, that gender inequality is a result of the existing and patriarchal patterns of the division of labor (Goerge, 2004: 420). So that there is no longer a dominant gender group.

Third, the crossed over theory, according to this theory there needs to be a division of main duties between men as husbands and women as wives. The main task of men is to make a living, while the main task of women is to take care of the internal household. However, under certain conditions, women can carry out men's duties or responsibilities if necessary, and vice versa (Janet, 1979: 168). Thus, this theory provides opportunities for women to work outside the home, but the duties as housewives and educators for their children remain their main duty or responsibility. The participation of men or husbands in internal household affairs as a balance to the participation of wives in external affairs to support household welfare. The description of the role of women in the family revealed by the last two theories above (radical feminism and crossed over), actually in Islam there is also something related to this, for example when discussing principles in the family, there is something called partner, meaning that in the family husband and wife relationship as partner relationship (Khoruddin, 2004: 52). Looking at existing data related to the three theories above, women who become informants are in a position that women have a role not only in the domestic realm but also in the public role as working women.

Table of Women's Professions

| Profession          | Role Category |
|---------------------|---------------|
| Buruh               | Publik        |
| Karyawan            |               |
| Pegawai             |               |
| Pedagang/ Pengusaha |               |

Based on the data above, women have a strategic position in realizing family resilience. Given that apart from managing household affairs, women (informants) also understand public affairs, with their involvement in the business world, work and other public affairs.

## 2. Typology of the family

Every woman can even be everyone in general, when deciding to get married to build a household, there is definitely the highest dream, the ideal form of the family. Based on the mapping from the interviews, there are four models of family forms that are idealized by wives or women as informants.

The four models are as follows:

1) 1) Ayem's family

| Family      | Indicator   | Partner Traits  |
|-------------|---|---|
| <b>Ayem</b> | <ul style="list-style-type: none"> <li>- There is no physical / psychological violence</li> <li>- Keeping the sacred vows of marriage</li> <li>- Good behavior / character</li> </ul> | <ul style="list-style-type: none"> <li>- Be loyal</li> <li>- Keeping promises</li> <li>- Can be role models for children</li> </ul> |

2) Sejahtera family

| Family           | Indicator   | Partner Traits  |
|------------------|---|---|
| <b>Sejahtera</b> | <ul style="list-style-type: none"> <li>- Rights and obligations are fulfilled</li> <li>- Adequacy of the economy</li> <li>- Good behavior / good character</li> </ul> | <ul style="list-style-type: none"> <li>- Good character</li> <li>- Diligent work</li> </ul> |

3) Harmonis family

| Family          | Indicator   | Partner Traits  |
|-----------------|---|---|
| <b>Harmonis</b> | <ul style="list-style-type: none"> <li>- There is no conflict</li> <li>- understand each other</li> </ul> | <ul style="list-style-type: none"> <li>- Mature and firm</li> </ul> |

4) Bahagia family

| Family         | Indicator   | Partner Traits  |
|----------------|---|---|
| <b>Bahagia</b> | <ul style="list-style-type: none"> <li>- Each family member is honest in words and deeds</li> <li>- Attention and affection for each family member</li> </ul> | <ul style="list-style-type: none"> <li>- Honestly</li> <li>- Loving</li> <li>- Attention</li> </ul> |

The model of the dream family mentioned above, if mapped based on the informant's profession, is as follows:

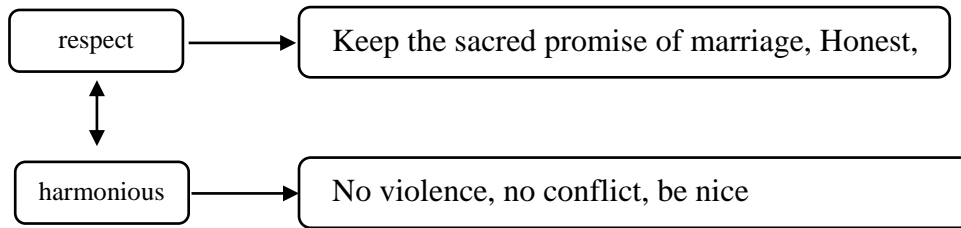
table of family forms by profession

| Profesi             | The ideal dream family | ACRONYM      |
|---------------------|------------------------|--------------|
| Buruh               | Ayem                   | <b>ASHAB</b> |
| Karyawan            | Sejahtera              |              |
| Pegawai             | Harmonis               |              |
| Pedagang/ Pengusaha | Bahagia                |              |

So according to the informant the achievement of the four ASHAB family models idealized by the women above is an indicator of the realization of family resilience. Each of these types has its respective indicators, as well as the desired attitude of the husband in order to create the coveted family.

In any society, the family is a bridge between the individual and the culture, both of which work together and work together to build a community order that has ideal values. Certain general societal values provide justification and meaning for family institutions, as well as being an important element of certain non-family institutions to maintain stability as social control. In the view of Hildred Geertz (1985: 151) there are two values, namely respect and harmony.

So in the context of family values in this paper are as follows:



### 3. Family Resilience

A family will have resilience if the family can play an optimal role in realizing all the potential that the family has. Family resilience describes the adequacy and sustainability of access to income and resources to meet basic needs, including adequate access to food, clean water, health services, educational opportunities, housing, time to participate in society, and social integrity. Family resilience is the family resilience to live independently and the family's ability to protect the family from various threats. Family resilience carried out by respondents is in accordance with 5 (five) indications of the level of family resilience. Five indications that describe the level of family resilience, namely the attitude of mutual service as a sign of glory, intimacy between husband and wife towards a good quality of marriage, parents who teach and train their children with various creative challenges, consistent training, and develop skills, husband and wife who lead all family members with compassion, children who obey and respect their parents (Cahyaningtyas. et al., 2016: 39). The concept of family resilience and welfare includes, namely: the foundation of legality and family integrity, physical resilience, economic resilience, social psychological resilience, and socio-cultural resilience.

The pattern of family resilience of respondents above includes physical and non-physical aspects (legality resilience and family integrity, economic resilience, socio-psychological resilience and socio-cultural resilience). Family resilience patterns can be optimized by building family resilience. In practice, family resilience development can be carried out in two ways, namely building physical resilience and building non-physical resilience. Physical resilience development, among others: assistance, provision of capital assistance, *askeskin* and *raskin* for pre-prosperous and prosperous families. Building non-physical resilience, among others: improving the quality of education, the quality of personal health, religion and understanding of family functions as they should. Description of the pattern of family resilience according to women:

Table of Family Resilience Patterns and Indicators

| Family Resilience Patterns | Indicator  | Information  |
|----------------------------|--|--|
| Physical                   | Good character<br>Diligent work<br>There is no physical /<br>psychological abuse<br>There is no conflict | ASHAB<br>(Ayem,<br>Sejahtera,<br>Harmonis,<br>Bahagia) |

|              |   |   |
|--------------|---|---|
|              | Rights and obligations are fulfilled<br>Adequacy of the economy<br>Could be role models for children                                |   |
| Non physical | Each family member is Honest in words and deeds<br>Care and affection for each family member<br>Keeping the sacred vows of marriage | ASHAB<br>(Ayem, Sejahtera, Harmonis, Bahagia) |

With the above model, the ASHAB family type has a contribution to the realization of family resilience.

### E. Conclusion

ASHAB (Ayem, Sejahtera, Harmonis dan Bahagia) The typology of family in this paper is the type of family that women want. The values that exist in Islamic teachings about building family sustainability, creating a family that is Ayem, Ayem, Sejahtera, Harmonis and Bahagia (ASHaB) are not only at the theoretical level, but are really understood and applied so that a strong family can be created within the framework of family resilience.

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