

The Role of Women in Family Economy in Kalipurwo Village: A Social and Islamic Economic Analysis

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Abstract:

This research was inspired by the shift of rice fields in Kalipurwo Village, Kuwarasan District, Kebumen Regency into kale farms, with many women working as kale farm laborers to support their families. The study aims to explore why women choose this work, their role in improving household income, and to assess Islamic economic justice for these workers. Using a descriptive qualitative approach, interviews were conducted with randomly selected informants. The findings reveal that women work as kale farm laborers due to necessity, fluctuating perceptions, lack of skills, and education. Their contribution is evident in household needs, such as supplementing their husband's income and covering daily expenses and school fees. The Islamic justice review highlights issues in licensing, wages, and spending. The study calls for government support to empower female workers and develop the farming sector.

Introduction

A fairly prominent question in the development of the modern era is the increasing level of daily life needs both individually and in the family. The increasing level of need is increasingly complicated by the consequences that arise from it, namely the difficulty in meeting these needs in a uniform manner. The difficulties can be because the needs are so rare, or because the prices are so high that they are not affordable. It requires every person or family, both men and women, to do extra work so that the needs of life can be met (Nurulmi, 2017).

The family or household is an institution originally intended as a means of creating a peaceful, secure, peaceful and peaceful life within it. Through such an atmosphere of life, it is very possible for them (husbands) to be able to do productive work. The family is also the most important entity in a person's life, so it's almost certain that everyone does all kinds of activities solely for the family. The first education takes place in the family mainly by a woman who is a mother (Muhamad, 2019).

The role of the wife can be divided into two parts: first, the wife's role as the householder (the housewife) and the two wives as the second person after the father in meeting the needs of the household. Another reinforcing fact is that sometimes wives are the saviors of the family's economy. The question that arises with the advancement of the times is that the need for living in the family is increasing, and the prices of basic necessities are increasing. In addition, the needs of the children when entering school demand the head of the family to increase their income so that it can satisfy the family's needs, especially the fulfillment of primary needs (K.H. Husein Muhamad, 2019b).

Nowadays, cultural realities have shown that more and more women have intellectual abilities and intelligence, even physical powers that are relatively superior to men. This is because culture has given opportunities, though still few, to realize the potential of women, just as men do (Muhamad, 2019).

For rural communities, low incomes are a trigger for women's dual roles. For women in the countryside, work is something that has been common even since childhood, starting from helping parents work at home, trading in markets, gardening, or farming in the fields. Many facts and opinions show that indeed the burden of rural women's work is quite heavy. In Java, women generally have domestic roles, while men have roles in the public sector, so livelihoods are more dominated by men while women play a role in household management. But the reality has changed with the increasing number of women in households working together, especially in the countryside (Isnayatinur, 2020).

In the countryside, agriculture is an area where women can be intensely involved and play an important role in the whole process of transformation and development of rural societies. According to Suratiyah (Ken, 2006), the women of the countryside are not only definers of the traditions of cultivation, but the fact shows that when the husband is not at home, then it is the woman who manages the various economic activities of the family.

Table 1. Population of the village of Kalipurwo by livelihood

No	Work	Male	Famel	Total
1	Farmer	243	151	394
2	Water spinach farmer	0	175	175
3	Planters	239	140	379
4	Government employees	11	12	23
5	Construction workers	274	10	284
6	Educator	12	23	35
7	Health workers	3	7	10
8	Private sector employee	199	137	336
9	Other	4	0	4
		985	655	1.640

Source: Kalipurwo Village Profile Data

Women play a role outside the house because they hold important controls in life. The traditional rule that women should stay at home and take care of all family matters around the house, slowly begins to be abandoned. This shift in view runs realistically in line with social changes that are increasingly demanding hard work. Even in the countryside, but the patriarchal culture that made men "king" began to be abandoned.

The female peasant worker can also demonstrate her important role in the process of meeting family needs so that she can generate income. Women in the public sector contribute to food filling, supporting the great potential of justice in the economy. Men who normally play a role in all sectors now women also play a part role, just as men are able to play the role of the domestic department when women are outside the house (working), then with researchers will see how far role women in the fulfillment of the needs of the family that exists in the village of Kalipurwo district of Kebumen.

Literature Review

The term "woman" in the Indonesian dictionary means a woman or a man who can menstruate, conceive, give birth, and breastfeed (Saksono, 2005). But in his book Olive Subhan (Subhan, 1990), women come from the word *empu* which means appreciated. Olive oil further explains the shift in terms from woman to woman. The word "woman" is believed to be derived from the Sanskrit language, with the basis of the word *wan* which means desire, so that the word woman has a meaning that is expressed or is an object of sex. So symbolically changing the use of the word woman to woman is turning objects into subjects. But in English, *wan* is written "want" or "men" in Dutch, *wun* in German. It means like, wish, desire, aim. So, a woman is who is being wanted (Subhan, 1990).

Talk about women in the past revolved around depicting physical and moral beauty only, then after that, it will be said that the duty of women is to give birth, cook, and dress. Therefore, women are regarded as family members who only take care of the back, and should not appear in front. No matter how much money you earn, it will never be considered a livelihood (Budi Munawar Rachman, 1996).

In the Jahiliyah (pre-Islamic) era, Arabs viewed women as very low-ranking creatures. The Sahiliyah Arabs accept the presence of women in two different ways. Most of them buried their daughters alive because they thought that it was their shame. The other tradition is to keep the child but to do so unfairly and far from human values humanity (Al-Hatimy, 1994).

Speaking of the role of women cannot be separated from certain basic assumptions relating to the inherent special characteristics of both men and women, which are socially and culturally constructed, and are the basis for distinguishing roles between women and men. Women are known to be gentle, maternal, and emotional, so they are suitable for domestic tasks that require patience. Men are also viewed as strong, rational and powerful by society in positions in the public sector in order to make a living for their families. Through a long process of socialization, these differences, which are social constructions, are regarded as unchangeable and make a male and a female play the same role as the differences (Mansour Faqih, 2006).

In the last decade, the female kippah in the productive sphere has begun to show its existence. We can see how women are actively involved in working on all lines. From economic, social, and political to religious, every line has been able to rely on women as a productive and reliable human resource. Nevertheless, there are still a lot of things that keep women stuck in their quirks in the productive sphere. Women are still stuck with

culture, and myths and far from the word healthy competence in the productive realm. Many believe that women working in the productive sphere will have more difficulty taking policy than men, even if their competence is beyond men's. Likewise, from the religious side, women leaders to this day are still considered taboo and misguided (Dartim Tuwu, 2018).

The key actors in the dynamics of households are women in the sense that women dominate financial management, redistribution of income, allocation of consumption. The position of a woman in a family/staircase generally has different authority and responsibilities than that of a man who is the head of the family. These duties are in line with the capabilities of women. In addition, women and men differ not only in posture but also in the way they think, women are more inclined to feelings while men dominate in rationality (Kardini Ni Luh, 2020).

The term "family economic status" refers to the state or position (people, bodies) in relation to the community around them. Economics means the financial affairs of households (organizations, states) in society. Economic terms usually relate to the problems of rich and poor, family means parents and their children are the fundamental units of coexistence in the society. The social status of this family economy in every community environment is self-formed (Kardini Ni Luh, 2020). It is the life of a husband to his wife, and the living of a wife is the gift of the husband to the wife during the marriage. The primary duty of the housewife is to take care of the household and the family. Responsible for the hygiene and cleanliness of the house. "Wherever a mother is in the household, she shall be a servant of her husband, a keeper of her house, and an educator for her sons' daughters, in the place of her father, when he is gone.

Women are gentle and compassionate beings because of their subtle feelings. In general, the nature of women is beauty, gentleness humility, and caring. This is the image of a woman that is often heard around us. The anatomical and physiological differences also lead to differences in behavior, and there is also a difference in abilities, selective to the activities of intentional activities aimed at and directed at the female body.

The Qur'an refers to the principle of Islam that men and women are equal. The two are created where the one has no superiority over the other. The Quran does not explain explicitly that the mood was created from the ribs of the Prophet Adam A.S., so that the position and the status are lower. On this basis, the Quran's principle for the rights of women and men is equal, where the right of wife is recognized equally with the husband's right. In other words, the man has rights and duties to women as well as women have rights and obligations extended to men (Mansour Faqih, 2006).

In the doctrine of Islam, all mankind is a creature of the one God, has the same degree, whatever its cultural background, and therefore has an equal appreciation of God to be honored and glorified. Thus, discrimination based on gender, color, class, race, territory, tribe, religion, and so on has no policy basis at all in Tauhid's teaching. It is the measure of the difference on the Day of Resurrection (K.H. Husein Muhamad, 2019a).

Research Methods

This type of research includes a type of qualitative descriptive research that specifically aims to describe the role of women workers in increasing family income in the village of Kalipurwo, Kuwarasan district, Kebumen district. Qualitative descriptive research is aimed at describing, describing whatever is currently happening in it there is an attempt to describe, record, analyze, and interpret. Qualitative research is rooted in the natural background as a whole, relying on humans as research tools, using qualitative methods, relying on data analysis inductively, directing research objectives in the attempt to find the basic theory, is descriptive, gives more importance to the process than the result, limits the study to focus, has a set of criteria to check the validity of the data, the research plan is temporary, and the results of the research are agreed on both the researchers and the research subject (Masyhuri, n.d.).

In this observation method, the author made direct observations with female water spinach farming workers accompanied by village officials, including the location, the process of planting water spinach until picking and data regarding matters related to increasing family economic income.

In this research, direct interviews were used, which means the author conducted them directly by means of questions and answers or dialogue with informants using a previously prepared question framework. This technique was used to seek information from female water spinach farming workers and husbands in Kalipurwo Village. Documentation in the research was obtained from several data in the form of notes obtained directly from parties involved in the role of female water spinach farming workers in Kalipurwo Village.

The analysis of the data used in this study took place at the same time as the data collection, then the steps taken were: (Sugiyono, 2016).

- a. Data reduction is the selection, centralization, attention to the simplification, and transformation of rough data that appears in the records and is written in the field with the aim of facilitating the understanding of the collected data.
- b. A data presentation is a set of structured information that gives the possibility of drawing conclusions and taking action. Thus, it is possible to facilitate the whole or part of the picture of the women's rural workers' activities in increasing the family's economic income.
- c. Conclusion or verification is part of an integral configuration activity. This conclusion is based on an understanding of the data that has been presented and made in a brief and easy-to-understand statement with reference to the substance of the problem studied, namely the analysis of the role of women in increasing family income in the economic perspective of justice in the Islamic economy.

Results and Discussion

Here is the conceptual framework of the research results, processed using Markmap to simplify the research flow.

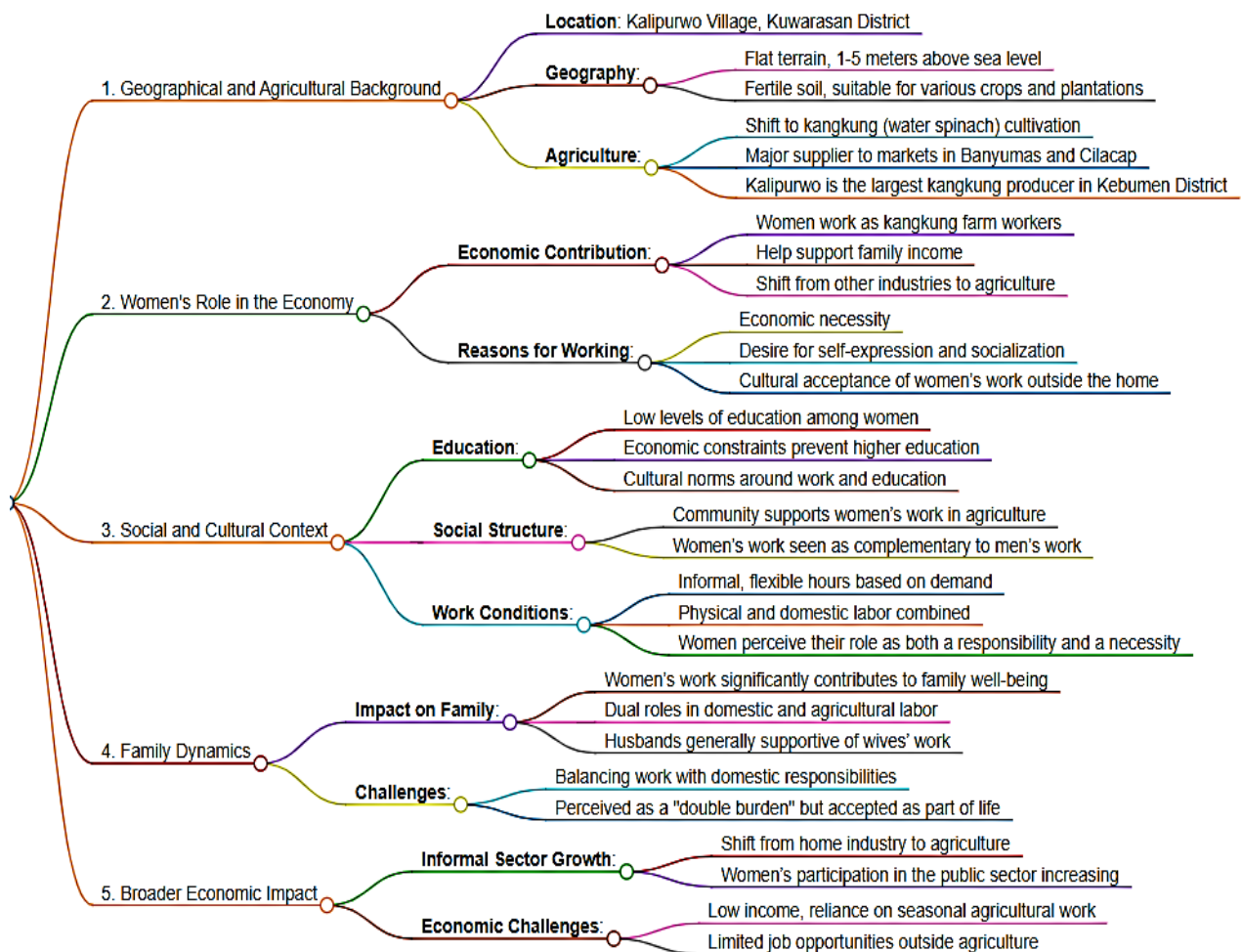


Figure 1. Shows the research mainmap that has been developed.

The village of Kalipurwo is one of the villages in the district of Kuwarasan, with a geographical condition whose land surface is relatively flat with almost no hills. It's on a low plain at 1-5 meters above sea level. The soil is fairly fertile and suitable for short-term and long-term crops, as well as plantations and surfaces.

As revealed by Mr. Sohirin, the potential of the Kalipurwo Village is very good compared to other villages in the Kuwarasan district. Nowadays, most of the subsoil lands are transferred to the planting of kangkung vegetables and the harvest is able to occupy various markets in neighbouring districts such as Banyumas and Cilacap so this area is famous for its characteristic kangkung vegetables. The woman who works as a cane maker is also very helpful to the family economy, because my wife also used to work as this worker, good for the child.

With this potential, the village of Kalipurwo becomes the village with the largest kangkung producer in Kebumen district. In addition to women working to help meet the needs of their families, the village government is also very helpful with the existence of land that is transferred to function so that it is able to break the distinctive characteristics of this district in addition to the typical landing food.

As time passed, the number of family members increased. As a result, the economic needs of every family have increased so many women in the village of Kalipurwo choose to work to support the family's economic needs and there must be other jobs that can be done so that they can be an additional source of income. Some people don't own land so many choose to work for others one of them is to be a kangkung farm worker.

The results of the research showed that being a kangkung farm worker felt better than the previous job because it was done more easily and in a fairly short time already gained a large amount of bonds. The people of the village of Kalipurwo used to work as laborers in the home industry, but since the land in this village has changed many functions to the land of female kangkung crops here also not a few have changed to chosen to employ the laborers of the country kangkung for a part-time as an additional family income.

As was previously known, the vast area of the village of Kalipurwo is mostly suburban and the majority of the land that exists is actually used for settlements and suburbs or plantations. Most of the income from the agricultural sector is peanuts and kangkung vegetables, as they are quite important and influential commodities in this village. In addition to economic factors, the reason they chose to work as a kangkung farm worker is also that the people in the village of Kalipurwo have a prescription that says that the work of the villagers is not far from the countryside.

The public view of the work in the village is not far from the sanctuary still very inherent to this day, this is in line with the level of education that exists in the Village of Kalipurwo which is still very low. But the thought that a person also works for the purpose of learning can increase independence so that they can open their own land to take advantage of the space that the community has. Because this vegetable plant is a commodity that quickly harvests without a long time so it can add to the income of the community. Some women in the village of Kalipurwo also chose to work as a form of self-expression over boredom inside the house. The working female workers are not merely oriented to seeking additional funds for the family economy but are one form of self-actualization seeking a container for socialization and entertainment for themselves from boredom.

Being a laborer is a common job already known as the common job of a rural woman to help support her family's life. In other words, the culture and structures of the community in the area help support the life of his family. The culture and structures of the community in the area support women to work as kangkung farm workers. Although it's only part-time because the other preferred alternative is to be a laborer to pick the peas while other areas are harvesting.

The job of being a kangkung farm worker can be done by anyone because it doesn't require special skills. In general, women who first try to become a kangkung farm worker can directly learn independently by practicing it and asking other workers. Workers generally choose this job because they do not have enough education to support work in the formal sector. This can be seen when asked by the peasant workers who have not had time to complete their education in the primary school bench.

The low level of education of the female workers is due to the environment, both the family environment and the surrounding environment. The level of education only reached SD even some that did not include education at all because the women workers of the

kangkung village did not have sufficient skills so these women decided to find an easy job, that is, to work as a kangkung farm worker.

High education is not everyone's lucky enough to enjoy it. Some of the factors are because of the economic conditions that can be categorized as poor so the workers prefer to meet the needs of everyday life earlier than to go to school to a high level. The next factor is the cost of education which for some is felt too heavy. Even though the government has now provided free school programs, it does not seem to be enough because the poor still have to buy some school supplies for their children which can cost much.

These low-educated people with limited economic circumstances end up choosing to work and make money instead of going to school and reaching a high level that of course costs a lot of money. One example of jobs that people with low education usually enter is as laborers, either factory workers, construction workers, or peasant workers. Working conditions as a worker usually do not have to be highly educated, but rather with skills or skills that the worker possesses. There are no special requirements such as education or age, nor that allow everyone to work as a kangkung peasant worker.

The husbands who allowed their wives to go to work in the field also that the wives chose to work as a kangkung farm workers for reasons of their own will. Through the years they worked as kangkung farm workers, these women confessed to being happy and never even bored. Although during the work there were no obstacles other than tiredness but they did not want to stop being a kangkung farm worker as long as they were still able to do the job.

From the above statement, in terms of living, there is no prohibition for working women's husbands when the wife chooses to work to help the family, nor does the husband ask his wife to work. Many women in the village of Kalipurwo work of their own will and no coercion from family members. They work in the field of their choice and the husband also works in his own field for the satisfaction of common needs and does his work on the basis of his pleasure in the agricultural sector.

The growing informal sector is becoming increasingly unable to accommodate a lot of the workforce. This was the beginning of the birth of the informal sector which later became an alternative to public employment. There's a desire for women to enter the public sector, where what used to be only for men is now beginning to change, women are already working in the government sector, including in the village of Kalipurwo. Women have equal rights to work and to participate and contribute in the development of the household economy.

There is a woman who does her own work. She has a husband who works for a living, but she is a wife who does a different job than her husband. This kind of role, for example, is played by Paryat. Mother who is now 37 years old. The explanation of Paryati's mother showed that her husband was working as he did his job, so he was very dependent on this job when the husband was not working, and the job of a vegetable harvester is also a job of calling depending on whether the landlord commanded him or not.

The result and discussion section are the main part of the author's contribution to the research by providing a report in the form of an explanation the findings of the research based upon the methodology you applied to gather information. The results section should

state the findings of the research arranged in a logical sequence without bias or interpretation. A section describing results is particularly necessary if your paper includes data generated from your own research. The purpose of the discussion is to interpret and describe the significant findings of the research considering what was already known about the research problem being investigated and to explain any new understanding or insights that emerged as a result of the research process to answer the problem. The discussion will always connect to the introduction by way of the research questions or hypotheses you posed and the literature you reviewed.

To meet the needs of her life, some women living in the village of Kalipurwo take on a role in a job that can add financial income to meet the economic needs of their family. From an interview with Mother Riris, she worked because she felt her husband's income was insufficient, so she decided to work to add income to her family that could be used for everyday needs and the needs of her children. When wives work, husbands also feel helped to meet the needs of their families. The women's contribution in this case to Mr. Parnisman's wife gives quite a significant influence on the family's economic income. Even if it's just a side job, it can help your daily expenditure needs.

Working women generally want to improve their well-being and improve their family economies. Whatever a woman will do for the well-being of her family. Following the women who work for their livelihoods as kangkung farm workers, their roles in the family increased, from what used to be only roles as households that take care of domestic affairs only, now increasing roles, especially in terms of contributing to the improvement of the family economy. It shows that women's involvement in the public sphere and the presence of women workers in this kangkung village is very important, especially in providing economic contributions to their families.

Kholiyah's mother became the backbone of her family because her husband was no longer able to work so she had to work hard because she still had responsibility for the life of the family and the school of her children. The kangkung farm workers in the village of Kalipurwo start work at different times, depending on the request of the landlord, usually during the day, night, and early day.

They still have to take care of household matters like washing clothes, cooking, cleaning the house, and caring for children. It just needs a division of work or cooperation from a husband or family. The two duties now performed by women working as kangkung farm workers at almost the same time are actually a double burden, but most of them do not regard it as a duplicate burden but a responsibility.

Working hours vary depending on the landlord's orders, sometimes someone orders to leave during the day, at night, or early in the day. The hardest time the workers have to go through is when they work early in the day where after returning to work they have to complete a variety of domestic tasks in the morning before enjoying their rest time because usually the workers are already booked again for marking at the next time.

As has been explained earlier, well-being is not only related to the satisfaction of economic needs but also to the fulfillment of education and health needs. Therefore, talking about the role of women in improving family well-being is not limited to their involvement in money-making activities or jobs. The increase in family well-being is also determined by non-

material aspects, that is, activities or work that can nurture the soul and mind, as well as nurturing behavior, decency, ethics, etc. Activities or jobs of this kind are more determined by household or family affairs, such as; health and family nutrition, household hygiene and household environment, hygiene of clothing, child behavior, child education, religion, and so on.

Conclusion

Based on the results of research that has been carried out in relation to the role of women workers in the village of kangkung in improving the income economy of the family perspective of justice in the Islamic economy, then the author can draw some conclusions as follows:

1. Background Women Become Workers Now Kangkung Where the background of women in the Village of Kalipurwo choose to be farm workers kangkung is as follows:
 - a. The burden of burden is a reflection of the low economic conditions of households, so working in increasing the income of the household economy is something very important.
 - b. Choosing to work as a reflection of the socio-economic conditions at the middle and upper levels. Working is not merely oriented to seeking additional funds for the family economy but is one form of self-actualization looking for a container for socialization.
 - c. Perceptions of decline The perceptions of decrease is a public perception of the work in the village is not far from the farming (agricultural sector) but is still very inherent.
 - d. No special skills The job of becoming a kangkung farm worker can be done by anyone because it does not require special skills.
 - e. Education Education The majority of female rural workers in the village of Kalipurwo who are only educated in elementary school (SD) make them have not much choice in employment.
2. The increase in the income of the working family and the household income is as follows:
 - a. Increased income of husband and family income
 - b. For daily family expenditure;
 - c. For school costs of children
3. Justice Survey in the Islamic Economy of Women Workers Kangkung Based on the perspective of Islamic economy, the author finds three (three) points of the review of justice, namely: Permissions, wages, and wage spending. Where in the case of permissions the women in the village of Kalipurwo have already obtained permission from their husbands. The wages are given according to Islamic law because they are given in accordance with the amount of labor. For wage expenditure, the workers also pay more attention to the needs of their families and exclude their personal pleasures.

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