

The Perspective Of *Tuan Guru* On Gendered Division Of Labor: Examining Gender Equality In Terong Tawah Village, Labuapi District, West Lombok Regency

Muhtar Tayib¹

¹UIN Mataram muhtartayib@uinmataram.ac.id

ABSTRAK: Gender extends beyond the biological distinctions between men and women, encompassing the roles and responsibilities attributed to each as a product of social construction. Achieving gender equality necessitates equitable roles for men and women, particularly within the workforce. This study employs a case study design with a qualitative methodology to explore these dynamics. The findings reveal that many women engage in public-sector work to support their partners in managing household responsibilities, often within the framework of mutual agreement. This practice aligns with the perspectives of *Tuan Guru* and demonstrates how the division of labor contributes to fostering a resilient and self-reliant community. However, it also highlights potential challenges, such as social disparities within families stemming from reduced social interaction.

Keywords: *Tuan Guru*, Division of Labor, Gender Equality

ABSTRAK: Gender melampaui perbedaan biologis antara pria dan wanita, mencakup peran dan tanggung jawab yang dikaitkan dengan masing-masing sebagai produk konstruksi sosial. Mencapai kesetaraan gender membutuhkan peran yang adil bagi laki-laki dan perempuan, terutama dalam angkatan kerja. Penelitian ini menggunakan desain studi kasus dengan metodologi kualitatif untuk mengeksplorasi dinamika tersebut. Temuan ini mengungkapkan bahwa banyak perempuan terlibat dalam pekerjaan sektor publik untuk mendukung pasangan mereka dalam mengelola tanggung jawab rumah tangga, seringkali dalam kerangka kesepakatan bersama. Praktik ini sejalan dengan perspektif *Tuan Guru* dan menunjukkan bagaimana pembagian kerja berkontribusi untuk membina komunitas yang tangguh dan mandiri. Namun, ini juga menyoroti potensi tantangan, seperti kesenjangan sosial dalam keluarga yang berasal dari berkurangnya interaksi sosial.

Kata Kunci: *Tuan Guru*, Pembagian Kerja, Kesetaraan Gender

1. Introduction

Qurrotul Ainiyah (2017) asserts that the recognition of the inherent dignity and the inalienable rights of all individuals, irrespective of their place of residence, constitutes the cornerstone of freedom, justice, and peace globally. While it is undeniable that human beings are created by God with divine intent for their benefit, they are also endowed with the agency to determine the course of their lives. Within the framework of Islamic principles and adherence to prevailing legal regulations, men and women possess equal liberty to engage in any professional sector.

In further analysis, Articles 1 and 2 of the Universal Declaration of Human Rights affirm that all individuals are born free and equal in dignity and rights. These provisions emphasize that distinctions based on race, skin color, gender, language, religion, political or other opinions, national or social origin, property, birth, or any other status must not be grounds for discrimination in the enjoyment of rights and freedoms.

Gender, at its core, refers to the socially constructed distinctions in the roles, behaviors, and responsibilities attributed to men and women. For instance, maternal duties such as childcare and household chores can be equitably shared with fathers. As Graddol

and Swann (1989) note, gender roles are dynamic and subject to transformation, shaped by societal structures and the relative positioning of men and women within them.

The progressive recognition of gender equality has emerged as various social groups began advocating for women's rights, including the freedom to develop their potential in accordance with their abilities. These efforts gradually laid the foundation for feminist demands and the broader movement for gender justice (Nasaruddin Umar, 2001).

In contemporary society, women play pivotal roles in managing household finances, a development that reflects a shift in traditional gender dynamics where women were previously undervalued by men. This change aligns with the principles of gender equality, which advocate for equitable opportunities for men and women to engage in similar tasks and responsibilities (Abdul Aziz, 2017).

Beyond the discourse on gender equality, many women are now striving for higher wages, driven by the growing awareness of their contributions to family and societal resilience. The economic stability of households is increasingly bolstered by women assuming active roles in workplaces, organizations, institutions, and even governmental leadership positions, domains historically dominated by men. This phenomenon, once considered rare, has become commonplace, particularly as women work to support their families during financial difficulties (Qurrotul Ainiyah, 2017).

In the familial context, men are entrusted with guiding women in fulfilling their religious and marital obligations, often acting as mentors and educators. Responsibilities such as providing dowries, contributing to family welfare, and allocating finances for charitable causes are primarily ascribed to husbands, as mandated by Allah SWT.

Nevertheless, the necessity for women to contribute to family livelihoods and their increasing access to education have brought longstanding gender disparities to the forefront. Since the 1960s, the issue of gender inequality has catalyzed significant social changes in Indonesia, elevating women's status and embedding notions of gender equity more firmly within the societal fabric (Agung Suparjono, 2017).

The community of Terong Tawah Village, located in the Labuapi Subdistrict of West Lombok Regency, has experienced significant social transformation through the gradual adoption of gender equality, particularly in the workforce. A notable proportion of the village's women are employed, reflecting the shifting dynamics of gender roles. In this predominantly agrarian community, most farm laborers and farmers come from lower-middle-class backgrounds. Farming remains the most common occupation due to its accessibility and minimal educational requirements.

Women in Terong Tawah have diversified their roles by engaging in various economic activities, such as trading, which is practiced by both genders. For instance, women contribute as door-to-door sarong vendors, satay sellers, and fruit merchants. Teaching, widely regarded as an elite profession within the village, is pursued by both men and women, exemplifying gender parity in certain career paths. While men traditionally dominate the professional construction industry, women increasingly participate in these roles, particularly as servers who assist builders. Women are also involved in plastic recycling, an occupation that often requires travel to remote worksites facilitated by company-provided transportation. Their workdays typically extend from morning until late afternoon.

The evolving attitudes and behaviors within families that support women's right to work have inadvertently promoted gender equality in Terong Tawah Village, even if the community as a whole remains largely unaware of the underlying implications. As women take on roles traditionally reserved for men, their contributions challenge conventional norms while complementing their individual skillsets, fostering mutual respect and broader acceptance of gender diversity in the workplace.

Nonetheless, the integration of gender equality has presented challenges, particularly for housewives. Many women, driven by economic necessity, balance employment with household responsibilities. However, this dual burden often leads to the neglect of their traditional roles as wives and mothers. Consequently, domestic duties that

were once exclusively managed by women are increasingly left unaddressed, highlighting the complexities of achieving true gender equality in the context of family and work-life balance.

2. Results

2.1. Gender Equality and the Perspective of *Tuan Guru*

Advancing quality through the establishment of equality, balance, and harmony without discrimination between men and women is vital for promoting fundamental rights across familial, societal, national, and global levels. This effort encompasses the recognition of equitable rights and opportunities for all individuals. Gender differences, shaped by dynamic processes, reflect distinctions between men and women that influence their access, participation, control, and benefits in various life activities within the family while upholding their equal human dignity (Mufidah, 2006).

An analysis of the socially and culturally constructed distinctions between men and women, pertaining to roles, behaviors, and attributes deemed suitable for each gender, offers a critical lens for understanding gender. These roles and attributes, often fluid and interchangeable, are not fixed biological traits but are shaped by societal norms (Siti Azisah, 1992). Moreover, discussions of men and women should not be conflated with a comprehensive understanding of gender. While gender inherently involves both men and women, it represents a broader construct that transcends the binary notion of focusing solely on women.

The manifestation of gender equality is most evident when observed through cultural practices and traditions. Women, often viewed as decision-makers with a more deliberate approach compared to men, wield substantial influence in households, political arenas, and governance structures. At its core, gender equality asserts that both men and women are entitled to equal rights and opportunities, underscoring the fundamental principle of equity across all domains of life.

Cultural values and social norms within a given period play a crucial role in shaping the behaviors of men and women, determining what is permissible, prohibited, and expected of each gender. These norms are grounded in societal perceptions of gender roles, responsibilities, and domains, all of which influence women's participation in gender equality. Traditionally, women are expected to take on roles such as housewives (cooking, cleaning, and child-rearing), as well as positions in education, healthcare, and administrative support, such as teaching, nursing, and secretarial work. However, they remain underrepresented in leadership positions, such as directors or presidents. In contrast, men are often seen as more effective in economic and productive sectors, including office work, politics, and leadership roles in government, while women are typically viewed as more effective in family-oriented domains, such as the kitchen, well, and bedroom. Men are generally perceived as more successful in these areas.

For gender equality to be meaningfully understood, all segments of society must grasp the concept of gender, as this enables the identification of actions that align with regional norms and can be taken to promote gender equality for every individual within that society. There must be a collective recognition of the division of labor that exists in all communities, ensuring that such divisions adhere to the principles of gender equality.

In Terong Tawah Village, the true essence of gender equality is reflected in the division of labor. However, only a small portion of the community is truly aware of this concept. In this village, achieving gender equality remains a challenge, primarily due to low levels of education. Despite this, some individuals are more informed about gender equality, recognizing its significance. The influence of modern external cultures has contributed to the erosion of traditional gender roles, particularly among those with lower educational attainment. As a result, many residents of Terong Tawah are less concerned with the rights and responsibilities of spouses, especially in relation to their work.

Gender relations have the potential to bring about changes in the nature of roles, responsibilities, and domains associated with gender. Social changes in politics,

economics, and education, each of which necessitates modifications in cultural norms and values, are the primary drivers of these shifts. In the past, for instance, it was considered a violation of social norms and cultural values for a woman to leave her home alone. However, women now freely ride motorcycles to work, attend school, or participate in political and economic events. Similarly, while it was once culturally unacceptable for men to neglect kitchen duties, men today can be skilled chefs, as evidenced by their prominent roles in television shows, restaurants, and hotels (Siti Azisah, 1992).

The degree of gender equality in Terong Tawah Village is reflected in the division of labor in daily activities. This can be illustrated by the experience of Mrs. Lia, a teacher, who shared her perspective in an interview with the researcher:

“Langan ndeq man ke meliq deit semamaq wah ke jeri guru. Jerin lalon naon setelah saq meliq ndeq mungkin saq suang jeri guru. Endah semamaq ndeq sili gitaq saq entan ke jeri guru, malah gitaq eku araq pegawian nie merase terbentu, malah seneng gitaq eku araq kesibukan. Jerin, ndeq selepuq nie doang nanggu. Semamaq endah seneng gitaq araq pegawian, ndeq momot doang leq bali. Langan sendeq man meliq endah ite wah berunding berembi saq entan lemaq leq keluarga adeq saq tetep bou nyokupan selepuq kebutuhan leq bali, akhir eku deit semamaq sepaket, nie begawian eku pun begawian endah. Pokoq brembi-rembi ntan saq te saling bentu. Soal kan leq dalam keluarga siku ndeq ape semamaq donag saq jeri tulang punggung bou endah seninaq membentu, memang siq iku tanggung jawab semamaq. Leguq alangkah lebih bagus amun saq saling bentu”

Translated into: “Before I got married, I was already working as a teacher. My husband knew from the outset that I would not leave my profession after marriage. He never forbade me from continuing my work; in fact, he appreciates that I have a job and feels supported by it. He is happy to see that I am engaged in something meaningful, and it alleviates some of the financial burden on him. We had discussed our future responsibilities as a couple before we got married, ensuring that both of us would contribute to fulfilling our needs. We agreed that I would work, and he would also work. The most important thing is that, no matter what, we will always help each other. In a family, the husband doesn't have to shoulder all the responsibilities alone; the wife can contribute to ease the burden. While the husband still bears ultimate responsibility, it is better if we share the load.”

When discussing the gender justice system in Terong Tawah Village, particularly the division of labor between men and women, it is essential to examine how women engage in community tasks related to development and family. This engagement reflects gender equality and the equal and peaceful partnerships shared by husbands and wives.

The manifestation of fair and equal gender equality between men and women depends on several factors. According to Mufidah in her work *Rekonstruksi Kesetaraan Gender dan Keadilan dalam Konteks Sosial Budaya dan Keagamaan*, these factors include the potential for women to control various natural and human resources, their involvement in decision-making, and the extent to which women benefit from their participation in various activities. This encompasses both their roles as active participants and as beneficiaries, as well as their ability to enjoy the outcomes of their involvement.

The proportion of women working in Terong Tawah Village is relatively high, partly due to its proximity to Mataram City. Research findings indicate that households in Terong Tawah typically engage in activities such as raising and caring for children, earning an income (or fulfilling basic needs), and preparing future generations to contribute meaningfully to society. Family members collaboratively decide how to allocate resources, which are often limited, for various purposes, including investment, production, and consumption, either jointly or individually in all activities (Marlita, 2005).

Women's productive participation in both reproduction and income generation has a greater positive impact on child survival and nutrition, particularly when they manage

additional money from both paid and unpaid work wisely. This highlights the analytical and multitasking abilities often possessed by women, which may be discomfoting for those who neglect responsibilities. Since the roles and tasks are not strictly differentiated, the division of labor in gender equality demonstrates how the people of Terong Tawah Village have implemented gender equality, even though the broader community may not fully grasp its significance. It is essential that this practice continues to be embraced within the Terong Tawah Village context.

2.2 Tuan Guru: The Division of Labor Between Men and Women

Gender justice can be achieved by addressing the unique needs of men and women through equitable treatment. This may involve treating them equally in certain contexts and differently in others, depending on what justice requires. According to Siti Azisah (1992), such equitable treatment is integral to the process of achieving gender justice.

Gender equality encompasses a balanced social understanding of the similarities and differences between men and women and their respective roles (Suwarjon, 2015). In practice, this means granting both genders equal opportunities, involvement, and decision-making power, while ensuring they derive equal benefits from development and well-being. It refers to the equal rights and opportunities of men and women to participate in various spheres of life, including national security, politics, economics, and socio-cultural activities, and to enjoy the resulting progress while maintaining justice. Gender equality is a process that identifies and recognizes the equal roles, responsibilities, and positions of men and women.

The rigid gender-based division of labor that dominated the early 20th century has gradually been replaced by a more egalitarian framework, allowing for equal opportunities in education, career development, and self-actualization. Women are no longer confined to managing households and raising children, while men are no longer exclusively seen as providers. A collaborative approach to roles is emerging, where men and women frequently work side by side in similar fields, advancing their careers together. In some cases, women surpass men in certain roles, particularly in urban environments where physical strength is no longer a primary requirement. This has enabled women to excel in fields traditionally dominated by men, highlighting their potential and drive.

Nevertheless, women's strength in multitasking and analytical thinking can sometimes work to their disadvantage in situations requiring single-task focus or decisive leadership. These challenges underline the complexity of achieving true gender equality, where progress must be balanced with an understanding of inherent differences and contextual needs.

The allocation of responsibilities between husband and wife, established through mutual agreement, is commonly referred to as the gender-based division of labor. Within family systems, couples delineate roles across the domestic and public spheres, forming an understanding that reflects their shared values and objectives (Mikul Gerold, 1998). This division is rooted in collaborative efforts to cultivate familial harmony rather than being predicated on biological distinctions between male and female bodies (Nurlin, 2008). Consequently, the framework for labor division within the community, particularly in Desa Terong Tawah, frequently integrates perspectives from religious authorities, as indicated in interviews conducted by researchers.

Given that the entire population of Desa Terong Tawah adheres to Islam, it is unsurprising that Islamic principles, derived from foundational texts such as the Quran and Hadith, alongside interpretations by religious leaders like Ustads, serve as pivotal influences on family dynamics and decision-making processes.

In Dusun Terong Tawah Barat, Ustad Fahmi, a respected religious scholar interviewed during the study, offered the following insight:

"Isu nine berkarir ato nine sebegawean ndeq ne hal beru malik kane sini. Langan beruq ne te piaq siq Allah SWT dit mulei ne berkembang seren lueq, nine wah begawean dakaq ne leq bale mapun leq luar bale. Timaq ne ngene, nine se bekarir weyen sini"

selapug ne se begawean bertumpu aning se begawean leq luar bale maraq angkun leq kantor se meuq geji. Leq al-Quran endah te jelasan bahwa setiap manusie ino te surug pede mete rejeki sino langan begawean."

Translated into: "The issue of women engaging in careers or employment is not a novel phenomenon. Since their creation by Allah SWT, women's roles have undergone substantial evolution, encompassing work both within and beyond the household. However, contemporary discourse on women's careers predominantly centers on external employment, such as office work remunerated through wages or salaries. The Quran underscores the universal obligation for all individuals to engage in labor to secure sustenance and livelihood through their efforts."

2.3 Impacts of the Gender-Based Division of Labor

Islam, as a guiding framework, provides distinct but complementary definitions for the roles of men and women. Women are accorded multifaceted recognition as mothers, homemakers, breadwinners, caregivers, and contributors to society (Mufidah, 2006). These roles highlight the intrinsic value of women in various capacities within the family and community.

Household responsibilities are frequently shared between husband and wife, emphasizing cooperation and partnership within the family unit. Although domestic work is often undervalued economically, it should be recognized as equally significant to other forms of labor that generate material wealth. This perspective underscores the interdependence between partners, where one contributes to public sector productivity while the other manages household duties, both serving as essential pillars of family well-being.

In addressing gender equality, it is critical to avoid creating a hierarchy between roles in the public and private spheres. Achieving equitable division of labor requires open communication and mutual agreement between partners. A gender-equal approach to labor division entails that husbands may support their wives in domestic responsibilities, while wives may assist their husbands in fulfilling public roles, provided such arrangements are mutually consensual.

Despite these flexible role distributions, the leadership of the family remains a shared responsibility. Both husbands and wives are integral to the role of household leadership, which transcends traditional notions of male dominance. Rather, family leadership is conceptualized as a collaborative endeavor, reflecting the complementary partnership of spouses as equal members of the family unit.

Impact analysis involves assessing the social, economic, and cultural ramifications of implementing specific activities within a community. The primary objective of such analysis is to identify and evaluate the various consequences, both advantageous and disadvantageous, arising throughout the phases of planning, development, and execution.

Historically, advocacy for women's rights in Indonesia gained significant momentum through figures such as R.A. Kartini, one of the nation's earliest feminists, who championed women's access to education. Following Indonesia's independence, societal transformations facilitated greater opportunities for women to participate in the workforce and achieve independence.

In the village of Terong Tawah, where gender equality is widely embraced in determining the division of labor between men (husbands) and women (wives), the consequences of this egalitarian approach are felt across the community. Observational and interview data reveal that the impacts, predominantly positive, emerge through the collective adoption of a gender-based division of labor. This labor division reflects mutually accepted social constructs and is designed to streamline processes across both public and domestic spheres. Crucially, it is grounded in peaceful cooperation to ensure workplace and household order, rather than being predicated on inherent biological distinctions between men and women (Isty Nur Hidayati, 2016).

The concept of "helping others" encompasses dimensions of cooperation, management, and mutual support, while the principle of "pursuing virtuous actions" encompasses all aspects of ethical behavior and societal improvement. Within this framework, Islam advocates for men (husbands) and women (wives) to collaborate in fostering virtuous practices and preventing harm. Significantly, Islamic teachings make no hierarchical distinction between labor in the public domain and that performed in private or domestic contexts, emphasizing the importance of shared responsibility in upholding societal values.

In Indonesia, the primary responsibilities of housewives are traditionally defined as supporting their husbands, raising and educating their children, managing household chores, preparing meals, and ensuring the physical and emotional well-being of all family members. On the other hand, husbands are typically responsible for roles such as being the head or leader of the family, the main decision-maker, the primary breadwinner, the representative of the family's interests to the outside world, and the chief caregiver for the family's growth and development.

This division of labor reflects a societal model in which men (husbands) are generally responsible for public duties within the family, while women (wives) handle domestic tasks. However, in the context of gender equality, these roles are not fixed and can be adapted based on mutual agreement between husband and wife. This flexibility is visible in many households in the village of Terong Tawah, where gender roles may be adjusted to suit the family's specific needs. A statement from Sukar, a resident of Dusun Terong Tawah Barat, whose wife works at a convenience store in Mataram, illustrates how these roles can shift:

"Enggeh beang te seninaq tiang begawean, sengaq maraq angkun keadaan te sengene ini, tiang daraq pegawean tiang, trus amun ndeq ne gin begawean seninaq tiang, epe siq te gin mangan. Jerine daraq langan dateng penghasilan dong bueq ite mejan. Leguq amun wah tiang meuq pegawean, suruq te so ye mentelah. Leguq dari pada ne momot leq bale ndaraq gin ne gaweq sarikan so ne begawean. Soal kan wah terbiese begawean kane amun gin ne tepu leq bale tunaq penghasilan se wah bilang bulan meuq ne ino. Trus kan geji ne sebilang bulan ino beu te jerian siq te nabung untuk ne jeri bieye anak te leq masa depan".

Translated into: "Yes, I allow my wife to work because of our current situation. I don't have a job, and if she doesn't work, how will we survive? If neither of us is earning, we would face starvation. However, if I find work, I tell her to rest. But rather than staying idle at home, it's better for her to work. She's used to being employed, and it would be a shame to lose the monthly income. That money could be saved for our children's future."

The second detrimental impact pertains to the daily responsibilities typically assigned to women (wives), such as cooking, cleaning, household chores, and childcare, which are frequently perceived as a divine mandate. This misconception arises from societal cultural norms, wherein gender is often regarded as a social construct, rather than a natural one reflective of divine will. Ironically, religious authorities have perpetuated this notion, either consciously or unconsciously, by citing the Qur'an and Hadith as supporting evidence. This skewed understanding gives rise to a significant issue that ultimately manifests in familial disputes. The income generated solely from agricultural labor is inadequate to sustain lower-income families, particularly those involved in farming. As a result, women are compelled to seek supplementary income through various avenues, such as working in the fields, operating kiosks, or engaging in domestic labor.

In this context, women assume dual roles: one within the domestic sphere and the other in the public domain, with the "productive" role being driven by familial necessities rather than traditional gender expectations.

Furthermore, there is a prevailing issue in conflating the concepts of "gender" and "sex." The persistent social, cultural, and psychological issues that have historically

contributed to gender inequality are more accurately responsible for the disparity observed today (Tri Pambudi Sampurno, 2008).

Tri Pambudi Sampurno's thesis findings resonate with the situation in Terong Tawah Village, where the division of labor is largely determined by domestic and public responsibilities. However, the inhabitants of Terong Tawah seem to align with the thesis's definition: although women predominantly manage household duties, men occasionally engage in these tasks during the same periods, provided there is mutual agreement.

The dual obligations shouldered by both husband and wife, as per their mutual agreement, often result in prolonged issues stemming from fatigue and the monotony of these tasks. Given that human nature is inherently dynamic and subject to fluctuations, conflicts may arise, which, in turn, can undermine family cohesion and precipitate divorce. This condition is evident in some families in Terong Tawah Village, located within Dusun Bagu, where two divorces and subsequent reconciliations have occurred, as documented by the researcher. Mr. Nahharudin, a respondent, states:

"Ite wah due keli te beseang leguq malik rujuk, ino sengaq ite mesih saling kangen. Leguq sengaq emosi se araq semendaq ino ye beng te besiaq bae, ye aga q sulit te atasi masalah te, amun kane lagu ndeq mungkin yaq beseang malik sengaq wah due kali. Kane harus te mikir belo-belo adeq ndeq ne salaq jari ne".

Translated into: "We've divorced twice but reconciled, because we still love each other. However, the emotional turmoil that led to our continuous arguments remains difficult to manage. Yet, it is now impossible for us to divorce again, as this is our second time. We have both agreed not to let emotions dictate our problem-solving approach."

In light of this statement, the researcher's argument that the dual burdens shared by both parties in the domestic and public spheres contribute to a decline in familial harmony gains further relevance. In Terong Tawah Village, this issue is particularly pronounced among middle- to lower-class families. Concerning gender equality, women often misinterpret the concept of labor division in the public sphere. Wives may misunderstand the ideals of gender equality, which can strain the husband-wife relationship, escalate divorce rates, and erode the mother's role as an educator for the next generation.

3. Conclusion

As discussed in the preceding chapter, the researcher has drawn noteworthy conclusions regarding the perspectives of religious leaders on gender equality, particularly in relation to the division of labor between men and women, as articulated by religious figures and the local community, both men and women. These views are outlined as follows

First, *Tuan Guru* offers a perspective on gender equality, specifically concerning labor distribution in Terong Tawah Village. They assert that, since society traditionally revolves around the division of labor between men and women, the concept of gender equality in this context is neither novel nor separate from the guiding principles of human existence, as established in the Hadith and the Qur'an. Islam teaches that all individuals should treat one another with respect, with the exception of married couples. According to Islamic teachings, all people are equal in the sight of Allah SWT, as Allah SWT created all humans in equal measure, irrespective of gender. The only distinction lies in an individual's level of religiosity and piety.

Second, *Tuan Guru* emphasizes that a woman can fulfill her religious obligations with the grace of Allah SWT, provided that her husband permits her to do so. Hence, the division of labor between men and women is not a significant issue. Moreover, *Tuan Guru*'s views on labor distribution in Terong Tawah Village align closely with those of other religious leaders. There is a common understanding: every family member, whether male or female, should be free to perform any task they feel capable of completing, provided it does not conflict with their moral values or life principles as outlined by Islam. This aligns with the perspectives of other religious figures, all of whom emphasize that all beings are

created equal by Allah SWT, with the only distinguishing factor being an individual's level of piety and faith, especially in the context of gendered labor divisions.

Third, the evolving, albeit unintended, division of labor in Terong Tawah Village reflects broader changes in the community's lifestyle, encompassing technical advancements, improved living standards, enhanced cognitive development, deeper social integration, and shifting values and attitudes. These developments also point to the rise of consumerist tendencies, cultural regression, moral decay, individualistic behaviors, increased criminality, a heightened focus on work ethic and time management, as well as significant shifts in social judgment and lifestyle choices.

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