

The Role of Public and Domestic Based on Perspective Dr. Faqihuddin Abdul Kodir Through a Phenomenological Approach

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Abstract

Stigmatization of Indonesian society who still uses the label of patriarchal culture by limiting the space, higher education opportunities and participation in the public sphere for women under the pretext of hadith understood by the editor of the dominance of women's stereotypes. This study aims to analyze the role of public and domestic for men and women based on the perspective of Dr. Faqihuddin Abdul Kodir through a phenomenological approach. This type of research is qualitative research with a literature study method and uses a phenomenological approach. The primary data sources in this study are women's books (not sources of slander, while secondary data sources are books, journal articles, seminars, and online sites that are accurate and in line with this research). Data collection techniques used are observation and documentation. While the data analysis used deductive descriptive analysis. The results of this study are public and domestic roles for men and women based on the perspective of Dr. Faqihuddin Abdul Kodir through a phenomenological approach is not a sect that must be debated if using the Mubadala method. If the *Mubadalah* method is applied, then gender inequality such as a double burden will not occur if we adhere to the reciprocal and relational theory.

Keywords: Domestic, Mubadalah Method, Phenomenological approach, Public

Introduction

Gender issues when discussed will never end. But what we need to understand is that when discussing gender, there needs to be a dividing line between gender nature and gender. Nature is the biological difference between men and women that has been determined by God and cannot be changed. This is if a woman then she has the nature of pregnancy, childbirth, and breastfeeding. Whereas what is meant by gender is the nature or character attached to both sexes that is socially and culturally constructed, namely masculine and feminine (Hin-yan Chan & Latham, 2022). If nature and gender are generalized, then the injustice of a society in imposing men and women who are still in the realm of endeavor (human realm) is considered destiny and when questioned it is considered to be suing his destiny (Elfira et al., 2021). An example of the implications in human life is when the 3 natures of women are carried out, educating and caring for children seems to be the main task of a mother and father not needing to know. This is one of the stereotypes (*stigma*) that needs to be reviewed.

Some of the stigmatization of Indonesian society still uses the label of patriarchal culture under the pretext that, the nature of a woman is nothing but the realm of the kitchen, wells, and mattresses (Wahid & Lancia, 2018). Other expressions that are often uttered by ancestors in Javanese, namely *masak*, *macak*, and *manak* (cooking, dressing, and giving birth). This kind of thinking is very detrimental to the female audience, therefore the space for movement, opportunities for higher education, and taking part in the public sphere are limited (Hidayati, 2015). Negative views that seem to judge women when they do other jobs besides the kitchen, well and mattress. Indeed, women have a role and share in the progress of the nation because women is also like men who have intelligence, strength, competitiveness, and high fighting power (Masturin, 2015). The Qur'an which is the ideal basis in the life of Muslims has also revealed in Surah Al-Hujurat verse 13 that there is no difference in the position of men and women. The differences and advantages between them that are used as a measure are only devotion and piety to their Lord.

The reason is, women often experience inflation due to clination, subordination and marginalization which views women as inferior to men in the public and domestic spheres (Al Firda et al., 2021). Often women are increasingly cornered in various aspects of life, both in terms of economy, social and culture. This is due to the existence of a gender dichotomy that still perpetuates the dehumanization of men and women themselves. Variations in the dehumanization of men are caused by silence on injustice and oppression of women, while the cause of dehumanization in women is silence to continue to be oppressed. In the public

sphere, the stigma of society understands that is where a man is because he is the provider (Purnawati, 2021). The domain of women is in the domestic sphere, because women have the nature of being pregnant, giving birth and breastfeeding, so all forms of housework and parenting patterns are a woman's contribution (Amin & Jaya, 2020). If men do things in the domestic sphere and women do things in the public sphere, ancient people think it is unusual. However, in the current era, women who have a dual role (double burden) are starting to develop, they are involved in the public sphere as well as being in control in the domestic sphere (Wardana, 2017). There are many factors that make this double burden only on women, including: lack of understanding that it is not humiliating or embarrassing when men are also doing domestic tasks, miscommunication between husband and wife, and other internal and external factors. The impact is really sad, increasing cases of divorce, domestic violence, polygamy, etc. where men and women can be perpetrators or victims (Caleyachetty et al., 2018).

More women taking on roles in the public sphere are increasing when Indonesia is confronted by the Covid-19 outbreak where the economic sector is also one of the objects (Banjarani & Andreas, 2019). According to the distribution of the percentage of working women tracked by the Central Statistics Agency (BPS) in 2021, there was an addition of around 1.09 million people from the previous year which detected around 50.7 million female workers. The percentage obtained is 39,52% or equal to 51.79 million female population aged 15 years and over who have worked in various types of work. The dominant work carried out by women in Indonesia with a range of 27,55% is sales force. Judging from the trend, women taking over work in public spaces has continued to increase in the last 10 years. The percentage of women in the professional workforce in 2021 is the highest in the last decade (Ramadhaniati et al., 2021).

The guideline for human life when dealing with problems is to refer back to the Qur'an and hadith. In practice, some interpretations of the verses of the Qur'an and the Prophet's Hadith are still widely understood by the editorial dominance of the stereotype of women. The existence of gender inequality and the beginning of the legitimacy of grouping that public roles are only owned by men and domestic roles only for women need to be studied in various domains and reinterpreted to create an independent life for the whole community.

In line with that, the researchers identified and classified several scientific studies related to this research, namely the writing of Ahmad Abi Aulia in 2017 about "*The Role of Women in Public and Domestic Space (Study of Thoughts of Prof. Dr. Hj. Tutty Alawiyah AS)*".

This research describes the thoughts of Prof. Dr. Hj. Tutty Alawiyah about the rights of Islamic women and their role in the life sector. The results of this study are that Prof. Dr. Hj. Tutty Alawiyah assumes that when women choose to work in public spaces, they are still required to combine their position as mothers, and his thoughts about public and domestic roles are actually a reflection of the long-faded teachings of Islam, that Islam views women as noble (Putrie & Rahman, 2021).

Another study with the same theme was written by Umaimah Wahid and Ferrari Lancis *"The exchange of domestic and public roles according to the perspective of Halliday's social discourse"*. The author takes the data source from the text of the television soap opera "The Reversed World". In the film, there is an exchange of women's roles as breadwinners replacing roles that have been dominated by men. While the male roles in the film accept their role swaps due to financial inability, even tend to enjoy the role. Subsequent research with the title *"The Position of Women in Domestic and Public from a Gender Perspective (An Analysis based on Islamic Normativeism)"* This paper was initiated by Hj. Salmah Diamond. In this study, the author stated that women's dual roles and domestic problems do not need to happen if women truly live up to their obligations as wives, housewives and working women. Then to strengthen his opinion he analyzed based on Islamic normativism.

After analyzing previous research, there are similarities and differences with this study. The similarity is that they discuss the same theme, namely the roles of women and men in the public and domestic spheres. The difference is in the focus of the discussion, the object of research and the analytical approach used. In previous studies, researchers have not found any data analysis with a phenomenological approach. Then to be more significant in the analysis and data processing, the researchers used the perspective of Dr. Faqihuddin Abdul Kodir who reviewed the Hadith with the Mubadala method. So, the researcher wants to analyze the thoughts of Dr. Faqihuddin Abdul Kodir on public and domestic roles for men and women also examines the results of his thoughts in a book *"Perempuan (bukan) sumber fitnah"*.

Literature Review

Gender space in Islam

Gender inequality that is still familiar occurs is a double burden (double-burden) when women have to work in public spaces and do housework (domestic). The double burden occurs because of the lack of understanding of the problem of sharing roles between husband and wife. In addition, understanding the nature of women (pregnancy, giving birth, and breastfeeding) also applies the labeling of 100% domestic duties as well as a

woman's obligation (washing, cooking, educating children, etc.). While a man/husband / father only has to earn a living outside the home, and when he returns home only as a king who must be served well. If that is the case, a husband who wants to be treated as a king must also treat his wife like a queen. Taking a look at the history of Islam which is present as a religion that is *rahmatan Lil 'Alamin*, the idea is indeed so revolutionary (Rahayu, 2018). Looking at pre-Islamic events, let alone the issue of women working in the public sphere, it is very difficult to survive alone.

Reviewing the word of God in the Qur'an Surah Al-Hujurat Verse 13, namely:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

"O man, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing."

The Qur'an places men and women as beings with the same status in terms of their position and capacity as servants of God ('*abid*), as well as representatives of God on earth (*khalifa fil 'ardl*). Between the two there is no superiority, both in terms of their origin and process of creation or from their social structure. Human capacity as a servant, men and women have the same potential and opportunities to become ideal servants. (Arfa` et al., 2015) The ideal is meant for humans who get the title of piety in the sight of Allah (*muttaqun*). The predicate of *taqwa* has also been mentioned in the Qur'an Surah Adz-dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind except that they might serve Me."

The editor understood in this verse is worshiping Allah by carrying out the main obligation of a servant to worship spiritually and socially with '*amar ma'ruf nahi munkar*. In addition to the tasks that God has given to humans, it can still be discussed because in the realm of human endeavor, it includes public and domestic spaces for men and women (Shofwatunnida, 2020). In Islamic guarantees, women are given the freedom to enter all spheres of human life, including politics, economics, religion and various other public spheres (Suplemen Modul: Gender Dan Agama, 2020). Post-Islam, women are given the

opportunity to improve their own quality, take part in arguments and have the right to have a voice to have an opinion in the public sphere. However, there are factors that must be corrected and cause men to be superior to women, namely: firstly, dogmatic religious understanding. The majority of Muslims understand religion as dogma without heeding it with critical reasoning and rational nature. Second, religious lectures are tendentious and gender biased. Sometimes, the content of the lectures still maintains a patriarchal culture and gender bias. The third denies contextual interpretation. In the current era, in addition to interpreting textual interpretations, it is also necessary to have contextual interpretations based on the values of justice for others, *maslahah mursalah* and mutual love for one another (Ramadhani, 2016).

Gender Debate in Public and Domestic

Gender issues that include the domestic and public domains arise due to the existence of gender ideology. The impact that occurs is dehumanization on one side, namely that men are benefited and women are harmed (Tuwu, 2018). Gender grouping includes:

Table 1. Explicit Gender Classification

Type	Men	Women
Nature	Masculine	Feminine
Scope	Public	Domestic
Role	Head of Family	Housewife
Function	Productive	Reproductive

The gender biases in public and domestic scope are: a.) Mighty-Gentle (*Gender Stereotype*), b.) Head of Family - Housewife (*Gender Norm*), c.) Breadwinner-Household Manager (*Gender Role*), d.) Leader - The Party Being Led (*subordination*), e.) Urging to be Marginalized-Mainly Marginalizing (*marginalization*), f.) Mono burden- Multi burden (*burden*) g.) Perpetrator - Victim (*violence*) (Ekawati, 2020).

Gender in the social order factor classifies the existence of slight differences between men and women. Men are identical with their main work, namely the public sphere (work and many activities outside the home), while women are full holders of the domestic sphere.

The presence of women related to everything related to activities in the house seems to have become their natural nature (Meng & Neill, 2021). The trigger is a domestic process related to the nature of women. As the theory of nature, namely the basic human nature that is formed due to biological factors. So women who have married and become mothers become familiar with this domestic realm. All activities carried out at home are called the domestic domain (Topić et al., 2020). Meanwhile, all activities that take the form outside the home, then become the public domain. Often feminine traits are associated with the domestic sphere and masculine traits in the public sphere. When a woman is married and carries out her natural nature, becomes pregnant, gives birth and breastfeeds, the pattern of child rearing and other household matters such as cleaning the house to taking care of other needs becomes the responsibility of the woman herself. (Manembu, 2017)

When viewed from the side of gender justice, when women also carry out activities in the public sphere, men must also be ready to share roles in domestic activities. Women who are seen as more powerful than men but in fact can share roles by being career women and housewives, then a man must also be able to divide his time to take care of the household (Wardana, 2017). Some areas have become entrenched. This kind of understanding or men who have realized about gender roles, will generally volunteer to do housework and are overcome by excessive shame and worry about being seen as weak when handling cleaning, cooking and other household utensils. However, to change the negative stigma that has developed in society after a long time or is even supported by customs, culture, and seeking religious justification is not easy and requires a long time and process but it must not just disappear without the regeneration of a new understanding of justice gender (Rofi'ah, 2020).

The Qiro'ah Mubadalah method in Hadith Studies for the relationship of happiness together

Mubadalah comes from the Arabic word "*ba-da-la*" which means to change or replace. The Word *Mubadalah* is a form mutuality (*mufa'alah*) and cooperation between two parties (*musyarakah*) which means changing each other or exchanging or replacing each other. While the hadith of the Prophet Muhammad is a real example of the vision of *Islam Rahmah Lil 'Alamin* and the mission of noble character (Wagianto, 2021). Unfortunately, not a few who interpret it partially. Practices like this can make the hadith text separate from the vision and mission, often the hadith text, one or part of the sentence is taken for granted and then used as a source of law by exploring the meaning of vocabulary from a dictionary. This kind of

approach distances the hadith from its role in presenting the great vision and mission. Mubadalah is an approach that views the Hadith text holistically (*syumul*) within the auspices of the vision and mission of Islam (Anggoro, 2020). It requires integration (*muwahhad*) and harmony (*munasabah*) with the verses of the Qur'an and Hadith. In the issue of the relationship between men and women, the basic teaching that must be instilled is the existence of servanthood to Allah SWT and the caliphate on earth. This basic teaching must be in every process of realizing the vision of Islam rahmah lil 'alamin and the akhlaqul karimah mission to be real in the relationship between men and women.

Dr. Faqihuddin Abdul Kodir formulated the mubdalam method as the basis for the solution to various gender issues that occurred. The mubadalah method is a relationship between two men and women based on equality, mutuality and cooperation. This method is also a text interpretation in order to explore the relational meaning between men and women who are complete and equal subjects in life, both are servants of Allah and also His vicegerents on earth. The principle of the relationship with the mubadalah method is reciprocity and partnership as his servants. Therefore, the Qur'an and Hadith guide in realizing the great vision and mission of Islam both for themselves, their families, communities, nations, the world and the universe. If the meaning is good and correct, the creation of male and female relations is not hegemony and domination, but mutuality and cooperation (Kodir, 2019).

Table 2. How Qiro'ah Mubadalah is working on Islamic texts

Step	Description
Finding and affirming the principles of universal texts	Affirming the principles of value from the Qur'an and hadith which are the foundation of meaning for partial texts (verses or hadiths) to be interpreted
Finding the main idea in the interpreted text	Finding the main idea in the interpreted text
Ideas from the text (in the second step) on gender not mentioned in the text	Applying the main idea (the work of the second step)

Research Method

This research is a qualitative research with the type of literature study through a descriptive phenomenological approach, which aims to describe what is in an event in a particular case.(Herdiansyah, 2010) The phenomenological approach is research in which the source of the study is carried out by tracing existing events and examining various literature or research based on one's experience or various events experienced or seen and contemplated and then reviewed with library materials.(Mujib, 2015)

Data collection techniques, In order to obtain data that is in accordance with the objectives of the discussion in this study, the researchers conducted observations and documentation.(Arifin, n.d.) The observation technique was carried out by analyzing the phenomenology described in the book *Perempuan (bukan) sumber fitnah*, especially in the public and domestic spheres by Dr. Faqihuddin Abdul Kodir. The documentation technique is data collection by going through the process of reviewing documents related to the problems raised in this study. The data source used is the book by Dr. Faqihuddin Abdul Kodir entitled *Perempuan (bukan) sumber fitnah*. He initiated the publication of the book by reviewing the Hadith with the Mublah method. The other sources used are his other writings such as the book *Qiro'ah Mubadalah* and contemporary books written by him, namely *Sittin Al-'adliyyah*, *Mamba'us Sa'adah* etc. Supported by his online site which is found on Faqih Abdul Kodir's Youtube channel and the *Mubadalah.id* website. In addition, researchers also use books, journal articles, seminars and other accurate social media to support this research.

While the analytical method used is deductive analysis, namely the method used in analyzing data that is still general and there are elements of similarity so that solid, clear and structured conclusions are produced. The initial analysis carried out is to describe the gaps that have occurred or are currently occurring, then these gaps are explained based on the thoughts of Dr. Faqihuddin Abdul Kodir regarding the public and domestic roles for men and women related to the phenomenology described in the book is then concluded specifically and thoroughly.

Analysis

The existence of gender inequality and the beginning of the legitimacy of grouping that public roles are only owned by men and domestic roles only for women need to be studied in various domains and reinterpreted to create an independent life for the whole community. If there is a condition that women may be involved in the public sphere, among others, not to cause slander, then the same conditions should also be set for men. The diction

"Slander" and the way people look at women who are familiar with women tend to be discriminatory. The word "slander" is often interpreted as the charm (body) of women who can seduce men and plunge them into disgraceful acts. Women are considered to have inherent charm in their bodies, because of that women are still often dubbed as sources of slander.

Thoughts Dr. Faqihuddin Abdul Kodir about Public and Domestic spaces for men and women

Dr. Faqihuddin Abdul Kodir is the originator of the Mubadalah method which means a theory that discusses the relationship between women and men by interpreting the texts of the Qur'an and Hadith. Mubadalah which means mutuality. This principle of interdependence applies in the sphere of family and social relations. Every religious text that addresses men essentially applies to women or vice versa (Yusriana Asri & Abror, 2021). If you use a mubadalah perspective, the hadith text has a reciprocal and relational meaning. Thus, the paradigms in mubadalah are: *first*, the relationship of cooperation and mutual need between men and women. *Second*, the interpretation of Islamic texts that include men and women as partners in life. The paradigm in the mub method is based on two factors which include social factors and language factors. Social factors are closely related to people's perceptions that textualist religious interpretations are dominated by the point of view of men and women having a role as subordinate beings in life. The language factor is the structure of the Arabic language that distinguishes men and women in terms of the use of "*dlomir*". In terms of reality, the text editor is dominated by the plural form (male). However, it has become an agreement in the shari'ah rules that the shari'ah laws set for men are absolute without mentioning women, because the editorial also covers both. This kind of editorial is called the rule of tahglib or the inclusion of women into male editors.

As a critique of this phenomenon, the view proposed by Dr. Faqihuddin Abdul Kodir through his thoughts and interpreted in print works, social media, seminars, book reviews, etc. about gender issues using the mubadalah method. If the public and domestic roles are viewed using the mubadalah method, it refers to the fact that men and women were created to be human beings who have bodies, minds and minds that influence various experiences in their life episodes. Both of them received the mandate to be the caliph of Allah on earth with the task of prospering life on earth (Zakiyah & Arifin, 2021). The creation of prosperity is also supported by the relationship between the two, namely reciprocity and cooperation. In this study, the author will discuss about how the public and domestic roles for men and women based on the perspective of Faqihuddin Abdul Kodir through a phenomenological

approach which aims to analyze the public and domestic roles for men and women based on the perspective of Faqihuddin Abdul Kodir through a phenomenological approach. in order to give birth to a new understanding that is in line with the vision of Islam that is *rahmatan lil 'alamin* and also its great mission, namely morality(Kodir, 2019).

Review the book *Perempuan (bukan) sumber fitnah*

If there is a condition that women may be involved in the public sphere, among others, not to cause slander, then the same conditions should also be set for men(Kodir, 2021). The diction "Slander" and the way people perceive women are familiar tend to be discriminatory. The word "slander" is often interpreted as the charm (body) of women who can seduce men and plunge them into disgraceful acts. Women are considered to have inherent charm in their bodies, because of that women are still often dubbed as sources of slander.

The existence of the relationship between women and men in public and domestic roles is his thought contained in his work, namely Women (not) the source of slander (Yusriana Asri & Abror, 2021). The role of the public is the role in social life, education, career, and equality in politics. While the domestic role is the role in the family. The discussion in the book Women (not) sources of slander that have been identified by researchers and in accordance with the theme raised is in chapter 3 only. The details are as follows:

Table 3. Book Classification of *Perempuan (bukan) sumber fitnah*

Chapter 3: Hadith based on women's participation in public spaces that are misunderstood

Sub Chapter Title	Discussion Details
Slander (Charm) Women	It examines the understanding of the meaning of slander and analyzes the hadith that women are slander and then interprets it in three steps for the meaning of mublah. There is also a supporting verse for the meaning of slander that is mubadalah, supported by advice to take care of each other and then associated with the three principles of mubadalah.
Women are nakedness	There is a hadith that women are aurat and their meaning is then described in the story of female companions at the time of the prophet, packed with

	verses and supporting hadiths and interpreted the meaning and vision of mubadalah
Afraid of seclusion with women	The elaboration of the true meaning of seclusion, analysis of the hadith about seclusion and the point of the mubbah narration in the conception of seclusion
Perfumed women are considered adulterous, right?	The stigma of women perfumed as prostitutes, sources of hadith of women who perfumed as adulterers, criticism of the meaning of mublah on these hadiths, correlated with the beauty of parts of Islam and the Prophet's Example of perfumes and fragrances.
The Obligation of a mahram on a women's journey	Understanding of the hadith of mahram for women with Aisyah r.a's criticism then fiqh perspective on mahram, interpretation of protection in mahram law, explanation of the concept of mahram in contemporary contextual and correlated with comparative and supporting hadith
The Best prayer for women is not in the mosque	Understanding of the hadith of mahram for women with Aisyah r.a's criticism then fiqh perspective on mahram, interpretation of protection in mahram law, explanation of the concept of mahram in contemporary contextual and correlated with comparative and supporting hadith
Female jihad in the house	Explanation of the meaning of jihad and the position of women, description of reciprocal jihad verses, facts of female jihad at the time of the prophet, understanding of jihad in the household as well as reciprocal, elaboration of women's jihad in the household and the meaning of mubadalah about the hadith mentioned above

Prohibition of women from being imams of prayer	The question is whether women can become imams of obligatory and sunnah prayers, the description of various views of fiqh regarding female priests, the existence of hadiths of female priests, correlated with logic and restrictions on the prohibition of female priests
Ban on women leading the country	The phenomenon of the appreciation of scholars on women's leadership, contemporary interpretations of women scholars, analysis of the basic hadith prohibiting women from leading, hadith and fiqh narratives as comparisons, Ijtihad of ulama in Indonesia and the correlation of mublah perspectives on the issue of women's leadership

After identifying and classifying 9 sub-chapters that are in line with the theme of this research, it is contained in chapter 3 in the book of women (not) sources of slander. The author of the book, namely Dr. Faqihuddin Abdul Kodir has grouped the points that are still engraved in the minds of the people, especially in Indonesia by presenting hadiths that underlie patriarchal thinking that is still grounded as well as concrete data and questions to be reviewed with a more human understanding using the mubdalam method with reciprocal and relational principles. In addition, the author also presents the verses of the Qur'an along with the hadith and fiqh views as a comparison and support for phenomena and understandings that are still labeled patriarchal.

One of the sub-chapter titles, "Women's Jihad in the Home" which is associated with the title of this research on public and domestic roles for men and women is included in the jihad category for a servant who is equally entitled to obtain the title of muttaqin. Jihad is all sincere efforts in bringing goodness in life both inside and outside the home. Narrative about jihad in the household which is still seen as a job that is still harassed or demeaned. The author describes the phenomenon where Uthman bin Affan's best friend performs the role of jihad in the household with full sincerity but is humiliated by other male friends.

Unexpectedly the prophet defended the role played by Uthman bin Affan which he expressed in the most authoritative text of the hadith, namely (Sahih al-Bukhori, Kitab Fadha'il Ashhab al Nabi, no. 3745). Prophet Muhammad also did not hesitate to do jihad in the household. The example exemplified by the prophet actually must also be practiced by his people in this day and age.

Narratives about women's jihad in the home, also do not necessarily house women and dominate the public sphere, which are only owned by men. Of course, such a narrative is not in harmony with the phenomenon of the time of the Prophet as well as verses and hadiths. On the other hand, when women have decided to do jihad only in the domestic space, it is not looked down upon because there is a hadith text recorded in Abdurrazzaq's book Al-Mushannif where there is a male friend who is unable to join the jihad against the infidels because he takes care of his mother who is currently pregnant. sick, then female friends also want to get the reward of jihad but there is still unfinished domestic work. The step taken by the prophet was to give appreciation for the condition of the male and female companions and the reward was the same as that of a jihadist. So what can be understood here is that the text of the hadith does not make norms with universal standards, but appreciates empathy and becomes an alternative in certain conditions.

Therefore, the public's perception of stereotypes in the public and domestic spheres for men and women is not true. Both were created as servants who are vying to get the title of piety in the sight of their god. Public and domestic roles will be in harmony if the reciprocal and relational understanding called the mub method is applied correctly in life. In addition to the theory of interdependence and cooperation initiated by Dr. Faqihuddin Abdul Kodir, namely there are five supporting pillars including *mitsaqan ghalidan* (marriage contract agreement), *hunna لباسun lakum wa antum لباسun lahunna* (pairs or garwo), *mu'asyaroh bil ma'ruf* (treating each other well), *tasyawurin* (mutual deliberation in all matters), *Taradhin min huma* (the willingness / pleasure of both). If the mubadalah method and the five pillars of support are linked in the life of today's married couples, then public and domestic affairs will not become complicated issues that invite conflict, domestic violence and other detrimental things.

Conclusions

In accordance with the formulation of the problem as well as the results and discussions that have been described by the researchers, it can be concluded that the public and domestic roles for men and women based on the perspective of Dr. Faqihuddin Abdul

Kodir through a phenomenological approach is not a legitimate space for both. He initiated the use of the mubdalam method with reciprocal and relational principles in order to create a life that is in accordance with the Islamic vision of rahmatan lil 'alamin as well as the mission of morality for every human being. If the public and domestic roles are faced by people who are already married, in addition to the application of the principle of the mub method, it is also necessary to apply the five pillars of support for a lasting and mutually happy married life.

Based on the findings and various limitations in this study, the researcher feels the need for suggestions and developments for future research, namely: this research is only limited to public and domestic roles for men and women based on the perspective of Dr. Faqihuddin Abdul Kodir through a phenomenological approach, so that further studies are needed on other gender issues and biases and are associated with other gender figures, both from female clerics such as Dr. Nur Rofi'ah Bil. Uzm and Buya KH. Husein Muhammad so that another scientific research was born for the alignment of gender understanding as a whole and more broadly.

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