

WOMEN AND FAMILY IN ISLAM:
A STUDY OF THE ROLE OF WOMEN IN THE FAMILY LIFE



**A THESIS
SUBMITTED TO THE SHARĪ'AH FACULTY OF
STATE INSTITUTE OF ISLAMIC STUDIES (IAIN)
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF SARJANA AGAMA IN ISLAMIC LAW**

by:

ASROFI HILAL

SIN : 9535 2432

**STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA**
Under Supervision :

1. DRS. AKH. MINHAJI, M.A., Ph.D.

2. DRS. A. PATTIROY, M.A.

**DEPARTMENT OF AL-AHWĀLU ASH-SHAKHŞIYYAH
OF SHARĪ'AH FACULTY OF
STATE INSTITUTE OF ISLAMIC STUDIES
SUNAN KALIJAGA
YOGYAKARTA
2000**

DRS. AKH. MINHAJI, M.A., Ph.D.

THE LECTURER OF SHARI'AH FACULTY OF
STATE INSTITUTE OF ISLAMIC STUDIES (IAIN)
SUNAN KALIJAGA YOGYAKARTA

OFFICIAL NOTE

Particulars : The Thesis of Asrofi Hilal

Enclosure : 6 (six) Exemplars.

Honorable

The Dean of Shari'ah Faculty of
State Institute of Islamic Studies
Sunan Kalijaga Yogyakarta
in -

Yogyakarta

Assalamu'alaikum Wr. Wb

The adequate reading, examining and correcting as well as betterment have been taken to whatever extent necessary towards the thesis belongs to :

Name : Asrofi Hilal

SIN : 9535 2432

Title : **WOMEN AND FAMILY IN ISLAM : A STUDY OF
THE ROLE OF WOMEN IN THE FAMILY LIFE.**

In view of this, it has been liable to be submitted as one of the requirements to achieve the Degree of Sarjana Agama in Islamic Law. Thus, it could be tested in *Munāqashah*.

Thanks a lot for being available and understanding.

Wassalamu'alaikum Wr. Wb.

Yogyakarta, Rabi'ul Akhir 11, 1421 H.
July 14, 2000 M.

Supervisor I

Drs. Akh. Minhaji M.A., Ph.D.

DRS. AHMAD PATTIROY, M.A.
THE LECTURER OF SHARI'AH FACULTY OF
STATE INSTITUTE OF ISLAMIC STUDIES (IAIN)
SUNAN KALIJAGA YOGYAKARTA

OFFICIAL NOTE

Particulars : The Thesis of Asrofi Hilal
Enclosure : 6 (six) Exemplars.

Honorable
The Dean of Shari'ah Faculty of
State Institute of Islamic Studies
Sunan Kalijaga Yogyakarta
in -
Yogyakarta

Assalamu'alaikum Wr. Wb

The adequate reading, examining and correcting as well as betterment have been taken to whatever extent necessary towards the thesis belongs to :

Name : Asrofi Hilal
SIN : 9535 2432
Title : **WOMEN AND FAMILY IN ISLAM : A STUDY OF
THE ROLE OF WOMEN IN THE FAMILY LIFE.**

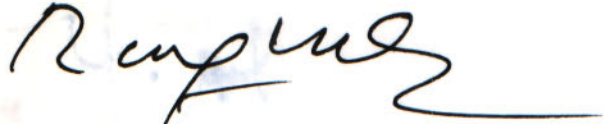
In view of this, it has been liable to be submitted as one of the requirements to achieve The Degree of Sarjana Agama in Islamic Law. Thus, it could be tested in *Munāqashah*.

Thanks a lot for being available and understanding.

Wassalamu'alaikum Wr. Wb

Yogyakarta, Rabi'ul Akhīr 9, 1421H.
July 11, 2000 M.

Supervisor II


Drs. Ahmad Pattiroy. M.A.

LEGALIZATION

The Thesis entitled:

WOMEN AND FAMILY IN ISLAM : A STUDY OF THE ROLE OF WOMEN IN THE FAMILY LIFE

By :

ASROFI HILAL
SIN: 95352432

has been tested in *Munāqashah* session in July 28, 2000 M / Rabi'ul Akhīr 26, 1421 H, and it's able to fulfill the terms of requirements to achieve the Degree of Sarjana Agama in Islamic law.

Yogyakarta, Rabi'ul Akhīr 26, 1421 H.
July 28, 2000 M.

**THE DEAN OF SHARĪ'AH
FACULTY OF IAIN SUNAN
KALIJAGA YOGYAKARTA**

Drs. H. Syamsul Anwar, MA.
OIN: 150 215 881

THE EXAMINING BOARD

Chairman

Drs. H.A. Malik Madaniy, MA.
OIN: 150 182 698

Secretary

Drs. H. Syafaul Mudawam, MA.
OIN: 150 240 121

Supervisor I

Drs. Akh. Minhaji, MA., Ph.D.
OIN: 150 227 715

Supervisor II

Drs. A. Pattiroy, MA.
OIN: 150 256 648

Examiner I

Drs. Akh. Minhaji, MA, Ph.D.
OIN: 150 227 715

Examiner II

Drs. H. Syamsul Anwar, MA.
OIN: 150 215 881

FOREWORD

بسم الله الرحمن الرحيم

الحمد لله رب العالمين . والصلاة والسلام على سيدنا محمد وعلى اله وصحبه
الفضلاء والكرماء ومن تبعه الى يوم الدين اجمعين . أما بعد .

Praise be to Allah who always bestows me mercy, health, and chance to bring my study to the end. *Salawat* and *salam* are merely for our Beloved Holy Prophet Muhammad who has brought us from the darkness to the lightness.

I do realize that this thesis, **“Women and Family in Islam : A study of the Role of Women in the Family Life”** is not a comprehensive study and can not be considered as the representative one, due to the limited time. Nevertheless, I do hope that it would be acceptable for fulfilling one of the requirements to achieve the Degree of Sarjana Agama in Islamic Law from Shari’ah Faculty of State Institute of Islamic Studies (IAIN) Sunan Kalijaga, Yogyakarta.

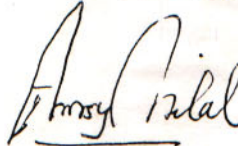
I would like to extend my sincere thanks to :

1. The Dean of Shari’ah Faculty of IAIN Sunan Kalijaga Yogyakarta.
2. Mr. Drs. Akh. Minhaji, M.A, Ph. D., my kind supervisor I, who has dedicated his time along with his much activities to support and guide me in finishing this study. I am very fortunate to have a supervisor like him.
3. Mr. Drs. Ahmad Pattiroy, M.A., my nice supervisor II, who has directed and advised me in writing my last incumbency in Shari’ah Faculty of State Institute of Islamic Studies to complete a part of fulfillment of the requirements.

4. My Beloved Mother **Ibunda Bardhinah** and My Beloved Grand Mother **Nenekanda Suratinah** as well as My Father **Ayahanda Sudharno** who never stop sporting me to accomplish my ideals of life and always pray for my success. Also for all of their sincere sacrifices which has been dedicated to me.
5. To all my beloved younger Brothers and younger Sisters, Dinda Saiful Ula, Dinda Musyaffa', Dinda Firdausyiah, Dinda Shofiati Ningsih, Dinda Mustajib and Dinda Minan Zuhri who always give me inspiration and spirit to me to be the best and the example in our peaceful family. They, day after day, are strong for my absence far from home, during my study in Yogyakarta.
6. To all the librarians of IAIN Sunan Kalijaga Yogyakarta who have helped me in finding the literatures that I sought to cater for the need my study.
7. To all my friends in Islamic Association of University Student (HMI), Jama'ah Ibnu Abbas of IAIN, Tae Kwon DO of Dojang IAIN, IMM, Student Activity Unit (UKM) Bahasa Asing of IAIN, and IEC Yogyakarta who have given me kind helps. Those whom can not be mentioned by name, I also express my gratitude.
8. Special thanks to my nice friends Imron Rosyadi, Rahmawati, Rahmat Yuniandi, Bang Nizamuddin, Hakam Zamzami Rum, Ummu Hanik, Nur Sa'adah, Ari, Eny Lathifah, Agus Riwanto, , Zulfa Makiyyah, Suhadi, Imam Khoiri, Rahmat Arijaya and all of my classmates (95 Generation) of AS - 2.
9. Also special gratitude to Mbak Dian Diana Sari and Pak Sholihin "The Happy Couple" who have allowed me to type in their rental in Maguwoharjo.

Hopefully, this simple study will be rewarding and beneficial.

Yogyakarta, June 29, 2000


ASROFI HILAL

TRANSLITERATION

In transliteration of the Arabic names and terms in this thesis, I have used the transliteration scheme employed at the Institute of Islamic Studies, McGill University. Indonesian terms in this thesis are written in accordance with the latest Indonesian spelling which has been used from 1972, for the Indonesian names, the spelling is retained which the persons themselves. The only differences between the old and the new systems of spelling are : ch, dj, oe, tj, have become kh, j, u, c.

The main differences in transliteration from Arabic to English and Indonesian are :

Arabic	English	Indonesian	Arabic	English	Indonesian
ث	th	ts	ض	ḍ	dl
ح	ḥ	h	ط	ṭ	th
خ	kh	ch/kh	ظ	ẓ	dh
ذ	dh	dz	ع	ʿ	,
ش	sh	sy	و	w	u/w
ص	ṣ	sh			

Foreign words and phrases are italicized generally only the first time they appear in the text.

TABLE OF CONTENTS

TITLE PAGE	i
SUPERVISOR'S OFFICIAL NOTE	ii
LEGALIZATION PAGE	iv
FOREWORD.....	v
TRANSLITERATION	vii
TABLE OF CONTENTS	viii
CHAPTER I : INTRODUCTION	
A. Background	1
B. The Major Problems.....	6
C. Objective and Benefit of this Study	6
D. Survey of Sources	7
E. Theoretical Frame	10
F. Research Method	12
G. Structure of the Thesis.....	13
CHAPTER II : THE FAMILY LIFE IN ISLAM	
A. Definition and Bases of the Family	14
B. The Ideal Family in Islam	16
CHAPTER III : WOMANHOOD IN ISLAM	
A. The Islamic View of Women and Her Status in Islam.....	23
B. Women – Source of Goodness	29
C. Women As A Source of Knowledge	32

**CHAPTER IV : WOMEN'S ROLE IN THE FAMILY LIFE IN
ACCORDANCE WITH ISLAM**

A.	The Ideal Life Companion	38
B.	Mother is More Honorable.....	46
C.	Women's Contribution in the Construction of Society Through Islamic Family Life	52

CHAPTER V : CONCLUDING REMARK

A.	Conclusion	59
B.	Suggestions	60

BIBLIOGRAPHY	61
---------------------------	----

ENCLOSURES

Translations	I
Biography of Muslim Scholars and Personages	IV
Curriculum Vitae.....	VIII

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

CHAPTER I

INTRODUCTION

A. BACKGROUND

Throughout history the basic unit of almost every human society has been the family.¹⁾ The members of the family live together under the same roof and share the economic burdens of life as well as its affectional joys, and it is the family which has primary responsibility for the important task of raising children to adulthood. The first step to save the society is to establish the family on the right footing. Islam has provided an elaborate scheme for the establishment of a sound family life. Holy Qur'an and Sunnah are replete with the comprehensive teachings for the betterment and preservation of the family.²⁾ Allah says :

هو الذي خلقكم من نفس واحدة وجعل منها زوجها ليسكن إليها
فأما يغشها حملت حملاً خفيفاً فمرت به فلما أثقلت دعوا الله
ربهما لئن أتيننا صلحاً لنكونن من الشاكرين.³⁾

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَثَاقِةٌ غَالِظٌ شَدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ.⁴⁾

¹⁾Kaswan, *Membina Keluarga dalam Islam*, 1st Edition, (Bandung : Pustaka, 1991), page 4.

²⁾Pimpinan Pusat 'Aisyiyah Yogyakarta, *Tuntunan Menuju Keluarga Sakinah* 1st Edition (Yogyakarta : Pimpinan Pusat 'Aisyiyah Yogyakarta, 1994), page 2.

³⁾Al-A'raf (7) : 189.

⁴⁾At-Tahrim (66) : 6.

Family life is a place where a spouse –wife and husband- long to have children to make a home pleasant and happy. The long for children is quite natural for every body in the family life. Without them a home looks desolate and joyless. Al-Mighty Allah has made it so to make this world survive. Otherwise this world would not have proliferated. Consequently, he has put it in the very nature of men and women to long for children. Particularly a women, she has a greater urge for children. After getting married she anxiously waits to become a mother. She feels elated to bear children and endures the terrible pains of childbirth. She certainly knows that this ordeal might be fatal for her and even then she wants to have children. When she casts a glance at a new born child lying beside her, she forgets all her worries and pains and is absorbed in his service. She goes on bearing all sorts of pains and hardship for them throughout her life.

There is no room for doubt, that women have played a large role within family life and the society one⁵⁾. They nurture the human race with her blood and looks after their affairs of her home. Their existence brought about the survival of this world. If all the women died simultaneously leaving behind them only male population, the human race will not survive. On the other hand, if all the men died simultaneously leaving behind them only the females, the human race will not come to an end. It would still survive and would continue to survive until doomsday, because some of the females would have got conceived by the time of the death of all men and they will give birth to male and female children, thereby

⁵⁾Akhlaq Husain, *Muslim Parents, Their Rights and Duties*, 5th Edition, (New Delhi: Adam Publisher and Distributor, 1995), page 53.

ensuring the continuity of human kind.⁶⁾ A mother no doubt, has all the feelings of love and affection for her children as it is the natural phenomenon.⁷⁾ She cherishes the children with the hope that by doing so her race would be preserved, that the children, after coming an age, would care for them in their old age, and they may be fully prepared and equipped for their future life.

The problem has started when women are lured to neglect her domestic life by the glitter and glamour of the outside world and they are indulged in economic and other unbecoming pursuits, these are responsible to make their home ruin. Her own as well as the life of their children were wrecked and they lost their peace of mind. In most of these cases their peaceful home atmosphere was torn to pieces and their children become wayward and delinquent. In the developing countries where the women have not yet fully realized the hazards of the so called "women's liberation and emancipation" of women's movements, they are coming out of their homes and indulging in the economic and professional pursuits to prove that they are not all inferior to men in any fields. They try to prove themselves to be free and equal to men even by going beyond their means. They are now to earn to show that they are no longer dependent upon men for their sustenance. This economic freedom, they think, will alleviate their subordination to men and will establish their equality with men. But the countries in which women have been given the so called rights of freedom and equality and left free

⁶⁾La Rose, *Dunia Wanita*, 6th Edition, (Jakarta : Pustaka Kartini, 1996), page 107.

⁷⁾Muhammad Uthmān al-Khashāt, *Al-Mar'ah al-Mithāliyyah fī A'yun ar-Rijāl*, rendered into Indonesia by: Muhammad Abdul Ghoffar E.M, *Muslimah Ideal di Mata Pria*, 1st Edition, (Bandung : Pustaka Hidayah, 1997), page 55.

to do as they wish are now shedding the tears of remorse over the pathetic plight of their degenerating and disintegrating societies. Their women being economically and socially independent, are no longer faithful and dedicated daughters, wives, sisters and mothers.⁸⁾

The problem goes to the worse when marriage has become outdated and old fashioned custom, instead they prefer companionship, which involves no binding on the part of the men or women. Children of such parents usually become young delinquents and drug addicts. They have reached at a point of no return.

To think that the domestic life and cherishing the children are insulting and below their dignity while taking pride in carrying out outdoor and collective activities are wrong and unhealthy notions.

Although Islam has no doubt given to the women the permission to a certain extent, to participate in the matters other than domestic ones, but it never means that they should cross the limits and take undue advantage of their permission. They should not be so lured towards the outside world so as to neglect and grudge their domestic duties in order to prove themselves advanced and progressive. The progress and development of human culture and civilization implies the establishment of an ideal and peaceful society. But such a society can never be established unless the children of a nation are fully prepared and well equipped during their early stages of life, to be the best citizens in their later lives. Only this will ensure the creation of a model society. And this can only be done by the mothers.

⁸⁾ Akhlaq Husain, *Muslim Parents, Their Rights and Duties*..... page 53.

August Comte, the outstanding sociologist who enjoys the honor to be the father of sociology stressed the importance of the role of the women in the establishment of a sound and balanced society by molding the personalities of their offspring appropriately.⁹⁾

It has been proved that only mothers could accomplished this task in most befitting manner. The lap of mother is the place where a child gets the basic impressions inculcated upon his mind which go on becoming deeper throughout his whole life and he surely feels happy being cherished by her beloved mother.

Good maternal nature produces good children¹⁰⁾. It has been appeared in our surrounding neighborhood that the good mothers have made their family leading a happy and peaceful life. A fact that each of members of the family all over the world desire in their own life. Due to this potent reason, Islam has made it the best role of women. In Islam, this role is defined as equivalent to jihad (the holy war) and the Holy prophet Muhammad (peace be upon him) has described jihad as "the highest peak of religion", he once told his companion that the base, the pillar and the highest peak of religion (Islam) is prayer and its highest peak is jihad.¹¹⁾

⁹⁾Dārut Tauhid, *Al-Usrah al-Muslimah*, rendered into Indonesia by A. Chumaidi Umar, *Kiprah Muslimah dalam Keluarga Islam*, 1st Edition, (Bandung : Mizan, 1990), page. 7.

¹⁰⁾Aba Firdaus Al-Halwani, *Pesan Buat Ukhti Muslimat*, 1st Edition, (Yogyakarta: LeKPIM in cooperation with Mitra Pustaka, 1995). page 59.

¹¹⁾Aḥmad Abdul Hādī, *Al-Um fī al-Qur'an al-Karīm*, rendered into Indonesia by: Abdul 'Aziz Salim Basyarahil, *Al-Qur'an Berbicara Tentang Ibu*, 1st Edition, (Jakarta : Gema Insani Press, 1997), page 14.

Although the father is equally responsible for looking after the children, but as he usually remains out for the economic pursuits, the mother remains most of the time at house and gets more time and chance to live with her children. That is why she is closer to them and they are freer with her than her husband. Moreover, Almighty Allah has gifted the women with all the qualities required for the fulfillment of her duties towards the children, much more efficiently than men. Her tendencies and capacity for patience, sacrifice, kindness, benevolence, tenderness, and love surpass than those of men.

B. THE MAJOR PROBLEMS

As stated above, there are some discussed major problems :

1. What ideals does Islam believe in pertaining to family life ?
2. What status women enjoy in Islam.
3. What is the role of women in the family life according to Islam?

C. OBJECTIVE AND BENEFIT OF THIS STUDY

The main objective of this present study is an attempt to explore and explain as well as to verify that family life plays a large role as a cradle of human society, providing a secure, health and encouraging home from parents and the growing children also as guardian of the natural erotic desires of men, leading this powerful urge into wholesome channels. In addition, it is as the very breeding place for human virtues like love, kindness, mercy and even as the most secure refuge against internal and external troubles as well.

To the further discussion, this study analyzes the vitally important role that women play in family life, a place where mother and father are aware of their urgent role and realize that the world of tomorrow will be what they make of their children, the foundation of society will remain intact.

It is of a transcendent urgency that this study bring to avail of the significance of family life amid of the social one and finding out a fact that the role of women in family life is badly needed.

C. SURVEY OF THE PREVIOUS SOURCES

As far as I concerned, there have been many works discussing on women and family, but I have not found out yet a work that comprehensively focus on the role of women in family life particularly in accordance with Islam. In view of this, the present study entitled **"Women and Family : A Study of The Role of Women in the Family Life"**. But, it is important to be noted, that the discussions on the planned subjects come to the previous sources to be consulted for this study. They include: *Keluarga Sakinah*,¹²⁾ one of the interesting works of Drs. Hasan Basri , and those of Drs. M. Thalib such as : *60 Pedoman Rumah Tangga Islami*¹³⁾ (*Sixty Guidelines to Muslim Family*) and *Solusi Islam Terhadap Dilema Wanita Karir*¹⁴⁾ (*Islam's Solution Towards Careered Woman Dilemma*). The edifice of Kaswan,

¹²⁾Drs. Hasan Basri, *Keluarga Sakinah*, 1st Edition (Yogyakarta : Pustaka Pelajar, 1995), page 12.

¹³⁾Drs. M. Thalib, *Enam Puluh Pedoman Rumah Tangga Islami*, 1st Edition, (Yogyakarta: PT. Tiara Wacana : 1993), page 2.

¹⁴⁾ *Solusi Islam Terhadap Dilema Wanita Karir*, 1st Edition, (Yogyakarta : Wihdah Press, 1999) page 24.

that is *Membina Keluarga dalam Islam*¹⁵⁾ (To Guide a Family in Islam) and that of Ibrahim Amini's, *c'est a dire : Bimbingan Islam untuk Kehidupan Suami Istri*¹⁶⁾ (Islam's Guidance for Husband and Wife), also Mahfudi Sahli's, that is *Menuju Rumah Tangga Harmonis*¹⁷⁾ (Aiming for A Harmonious Family), and that as well of Sabiruddin's, that's *A Muslim Husband and Wife Rights and Duties*¹⁸⁾. In addition of this, that of *Basic Structure of the Family in Islam*¹⁹⁾. S.M. Madani's : *The Family of the Holy Prophet*,²⁰⁾ are of primary importance for the discussion of the family life particularly the ideal family life in Islam.

As the primary sources for the discussion of the Womanhood in Islam, these include, among others *Ideal Woman in Islam*²¹⁾, works of Maulana Wahiduddin Khan, such as *Women in Islamic Syari'ah*²²⁾, and *Women Between Islam and*

¹⁵⁾Kaswan, *Membina Keluarga dalam Islam*, 1st Edition, (Bandung : Pustaka, 1990), page 27.

¹⁶⁾Ibrahim Amini, *Bimbingan Islam Untuk Kehidupan Suami Istri*, 10th Edition, (Bandung : Al-Bayan, 1996), page 36.

¹⁷⁾Mahfudi Sahli, *Menuju Rumah Tangga Harmonis*, 7th Edition, (Pekalongan : CV.Bahagia, 1995), page 6.

¹⁸⁾Sabiruddin, *A Muslim Husband and Wife Rights and Duties*, 3rd Edition, (New Delhi : Johar Offset, 1996), page 17.

¹⁹⁾Hammūdah 'Abdul Al-Āti, *The Family Structure in Islam*, 1st Edition, (Maryland : International Graphic Printing, 1995), page 19.

²⁰⁾S.M. Madani, *The Family of the Holy Prophet*, 4th Edition, (New Delhi: Adam Publisher, 1995), page 39.

²¹⁾Muhammad Imran, *Ideal Women in Islam*, 5th Edition, (New Delhi : Markazi Maktab Islami, 1996), page 4.

²²⁾Maulana Wahiduddin Khan, *Women in Islamic Syari'ah*, 1st Edition, (New Delhi : Al - Risala Book, 1996), page 32.

*Westerns Society*²³⁾. There are two other fundamental works dealing with the Womanhood in Islam, those are *Women and Islamic Law*²⁴⁾, and *Women in Islam*²⁵⁾. As for the primary sources for the deliberation of the role of women in family life, these include, among others : *Women in Islamic Society*²⁶⁾, *Syahsiyyatu al-Maratul Muslimah*²⁷⁾ (Muslim Women Personality), also will consult Muh. Iqbal Siddiqi's work, that is *Islam Forbids Free Mixing of Men and Women*²⁸⁾, also *Women and the Future*,²⁹⁾ and *Al-Usrah al-Muslimah*, (Muslim Family).³⁰⁾

Other books which have something to do with these subjects will be consulted as primary sources as well in this thesis.

²³⁾.....*Women Between Islam and Westerns Family*, 1st Edition, (New: Delhi : Risala Book, 1995), page 48.

²⁴⁾Safia Iqbal, *Women and Islamic Law*, 3rd Edition, (New Delhi: Adam Publisher, 1994), page 15.

²⁵⁾M. Mazheruddin, *Women in Islam*, 3rd Edition, (New Delhi : Adam Publisher, 1993), page 22.

²⁶⁾N.M. Shaikh, *Women in Muslim Society*, 1st Edition, (New Delhi: Kitab Bhavan, 1991), page 12.

²⁷⁾Dr Muhammad Ali Al-Hashimi, , *Shahshiyatu al-Mar'ah al-Muslimah*, translated by M. Abdul Ghaffar E.M., *Kepribadian Wanita Muslimah*, 1st Edition, (Jakarta : Pustaka Al-Kautsar, 1997), page 20.

²⁸⁾Muh. Iqbal Siddiqi, *Islam Forbids Free Mixing of Men and Women*, 3rd Edition, (New Delhi : Adam Publisher, 1992), page 42.

²⁹⁾Janet Zollinger Giele, *Women and the Future*, 1st Edition, (London : Englewood Cliff, 1992), page 51.

³⁰⁾Darut Tauhid, *Al-Usrah al-Muslimah*, translated by A. Chumaidi Umar, *Kiprah Muslimah dalam Keluarga Islam*, 1st Edition (Bandung : Mizan, 1990), page 11.

E. THEORETICAL FRAME

It is vitally important to be profoundly considered, that the arising problems pertaining to the family particularly the muslim one must be thoroughly comprehended those are the influences from westerns towards neglecting a significance of the family life and the parent's role especially the mother's in cherishing children and molding their characters and mentality in the way she should be. It is a prudent way to pensive Allah's saying :

ومن آيته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة إن في ذلك لآيت لقوم يتفكرون³¹⁾

In connection with Allah's proclamation in the verse above, it's palpable that family life is the part of our life that we spend with the members of our family. The ideal family will can be achieved only if father and mother devote their true attention to the children, cherishing them and educating them a right course and pouring them with love, affection and loving care.

Based on this paradigm, this study focus on the women's role in the family, although it is thoroughly – comprehended that the father is equally responsible for looking after the children and all the things pertaining to the family. But women are considered have much capacity and potency to love, tenderness, patience, sacrifice, and benevolence. They cherish the children in the family life with the hope that by doing so her race would be preserved.

Prophet Muhammad pointed out :

³¹⁾ Ar- Rūm (30) : 21

Prophet Muhammad once pointed out to his companions that the women who remained within her home to take care of her children will be with him in paradise.³¹⁾

In sum, to bring this study more palpable and not too general, an approach devise is provided, that is a functional approach. In line with this study, it is a frame thought explains the particular role of women in family life by showing how they contribute their merit and sacrifice to the family. Hopefully, it becomes a potent reason to bring about a proper comprehension that the participation and role of women in family life is not an inferior task or a subordinate one. It is also very necessary to be asserted that actually women do not achieve less prominence than men when they devote their time to their family. The last but not least, it is by all means aimed for gaining the mutual understanding between women and men in the family life, despite of a conviction I have, that this study will not give the satisfying point expected, I would like to do this study to the fullest extent to find out some phenomena that the role of women in the family life is transcendent urgent based on the normative values and the functional perspective that are going to be stressed in this study to approach the scheduled matters as an exertion for attaining objective and expected benefit which will be focused in this study. In a word, the aim of my thought in this process of writing is decorated by both normative and functional perspective.

³²⁾ Aba Firdaus al-Halwani, *Pesan Buat Ukht Muslimah*, ..., page 106.

F. RESEARCH METHOD

1. Collecting Data

The library research is utilized in the study as an exertion to collect data. *C'est a dire* : by studying the books pertaining to family and its member's role within it. The library is wilderness of books. It is prominent to this study to find out exactly what books that have something to do with the subject. And as matter of a fact, that most of libraries have a reference section containing periodicals, encyclopedias, dictionaries, newspapers, and other reference materials – all of the congenial notions which in those sources will be welcome. They are consulted in this study and adjusted to it. The avail of library is crucial in this study to know how search the literature on the topic.

2. Data Analysis

This study uses the content of data. Soon after the data is obtained, it is arranged by taking method of deduction and that of induction by turns. It's aimed at reconstructing thoughts of some personages related to discussed subjects without any own subjective mind from the writer. As a further effort, to help me focusing on the process I make, a record in a search log of how and where I gain my data as well as problem I have encountered and solutions I have found will be performed.

3. Research Approach

On the subject of the approach of research, the present study of women and family is approached from the normative and functional perspective as an endeavor to the planned subjects. It seems to me that it is of a decent way to make

use of the scientific approach as well. That is by observing the world around us and seeking explanations for what women feel and experience in the family life.

G. STRUCTURE OF THE THESIS

Structurally, this thesis consists : **Chapter one**, it is composed of Background, Gist Of Subject, Objective And The Expected Benefit Of This Study, Survey Of Sources, Theoretical Frame, Research Method , and Structure Of The Thesis. **The Second Chapter**, concentrates on the family life. It will focus on the ideal family according to Islam. This chapter is inspired by a very simple question "What ideals does Islam believe in regard to family life?". **Chapter Three**, deals with the view of women and their status in Islam. Beside, it will give a glimpses of Islam's assertion about two magnificences of women, those are : Women as a source of goodness and Women as a source of knowledge. **The Fourth Chapter**, discusses women's role in the family life and draw their contribution to the family its self, this discussion has no intention to be stuck on mind of comprehension to suggest women of playing their role within the home *an sich*. This chapter is highly expected will be a discourse that the role of women in the life of the family is not a tiny thing instead of a transcendent significance for the subsequent lives of a nation and without any volition either that this chapter will be covered by a narrow notion that women are unbecoming to take any parts or role in the societal arena. Due to my firm stand point that women are spiritually and intellectually equal to the men. Finally, **Chapter Five**, presents concluding remarks drawn from the preceding discussions, it contains conclusion and suggestions.

CHAPTER V

CONCLUDING REMARK

A. CONCLUSION

1. The basic unit of society is family. It plays a large role in society. Throughout Islamic history, the constructs, institutions and modes of thoughts devised by early Muslim societies that form the core discourses of Islam have played a central role in defining women's place in Muslim societies. Our Islamic traditions prescribes a much stronger participation of the family in the constructing and preservation of marriage.
2. In Islam, a woman enjoys a place of honor and dignity which in sense may be considered higher than that of man. Islam has laid down rules and laws regarding woman, irrespective of whether she be a mother, a daughter, a sister or a wife. In addition, a woman who is pleased and sincere to be a mother is highly respected and honored by Islam. The mother is not legally responsible for the financial maintenance of her children, but if she does so, she will surely be rewarded and recompensed by Al- Mighty Allah.
3. The role of parents, particularly a mother in the family life, in a sense of molding the personality of children, their moral growth as well as their education is extremely important and Islam strongly emphasizes it. By shaping a good morality towards the children and giving them enough education also by inculcating religious values, this society will be preserved.

B. SUGGESTIONS

1. Hopefully, there will be more comprehensive and representative study in the subsequent moments related to the Role of Women in The Family Life from whatever angles might be. Due to my personal concern and consideration of the significance of their role in the family life. Also I deeply realize that this study has many shortcomings and still far from perfectness. The studies pertaining to it are aimed to enrich the literatures dealing with the mentioned subject. In addition, the study of that matter will be more complete.
2. The role of women in the family life turns out extremely important in accordance with Islam. Referring to this, I suggest them profoundly consider and hold a big concern to their *daur* in their family life and should not neglect it and not underestimate it, either. Their role is surely influential in the family life, particularly, in the frame "family as the first institution the in the societal life – the place to mold morality and mentality of the children, and educate them as well as to inculcate the religious values.
3. It is needless to say that Islam has a big priority in guiding a happy and peaceful life for all human race all over the world. Thus, we are answer for maintaining and realizing those good ideals to make them come true.

BIBLIOGRAPHY

A. CATEGORY OF HOLY QUR'AN AND QUR'AN EXEGESIS

Abdul Hadi, Ahmad, *Al-Ummu fī al-Qur'an al-Karīm*, rendered into Indonesia by : Abdul 'Aziz Salim Basyarahil, *Al-Qur'an Berbicara Tentang Ibu*, 1st Edition, (Jakarta : Gema Insani Press, 1998).

Al-Akkad, Abbas Mahmud, *Al-Mar'ah fī al-Qur'an*, translated by : Chadidjah Nasution, *Wanita dalam al-Qur'an*, 3rd Edition, (Jakarta : PT. Bulan Bintang, 1987).

Behbudi Baqir, Muhammad, and Coli Turner, *The Qur'an, a New Interpretation*, 1st Edition (Great Britain : Biddles Limited and Guildford and King's Lyan, 1997).

Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, Jakarta : Yayasan Penyelenggara Penterjemah/Penafsir, 1975.

Dahlan, Zaini, et.all, *Al-Qur'an dan Tafsirnya*, Yogyakarta : Dana Bhakti Wakaf, 1991.

Harun, Salman, Prof. Dr. Mutiara al-Qur'an, *Aktualisasi Peran al-Qur'an dalam Kehidupan*, 1st Edition, (Jakarta : PT. Logos Wacana Ilmu, 1999).

Shihab, M. Quraish, *Wawasan al-Qur'an, Tafsir Maudhū'i atas Pelbagai Persoalan Ummat*, 2nd Edition, Bandung : Mizan, 1996.

Yazid, Mahmud Y., *The Qur'an*, 1st Edition, Beirut : Dārul Chaurā', 1980.

B. CATEGORY OF HADITH AND ITS KNOWLEDGE

Al-Hāfiz Ahmad bin 'Alī bin Hajar al-'Athqalānī, *Fathul Bārī, al-Juz'ut Tāsi*, *Kitābu an-Nikāh*, (Ar-Riyādh : Al-Maktabah as-Salafiyah : 1379H).

Al-Hāfiz Hajar al-'Ashqalānī, *Bulūghu al-Marām min Adillati al-Ahkām*, 1st Edition (Semarang : Thoha Putera, 1993), page 200.

Al-Hāfiz Jalāluddīn Al-Suyūṭī, *Sunan an-Nasa'i*, al-Juz'u al-Khāmis fī bahthi : *Al-Haththu 'alā an-Nikāh*, 1st Edition, (Beirut : Darul Ma'rifah, 1991).

Al-Imām al-Hāfiz Abi 'Abdillāh al-Hākim an-Nisaburi, *Al-Mustadrak 'alā Ṣaḥīhaini*, al-Juz'u ath-Thānī, 1st Edition, (Beirut : Dārul Kutub al-'Ilmiyyah, n.d.).

An-Naisabury, Imām Abī al-Ḥusaini Muslim Ibnu al-Ḥajjaj al-Qushairy, *Ṣaḥīḥ Muslim*, (Beirut : Daru al-Fikr, 1994).

Ash – Shaikh Manṣūr bin Yūsuf al- Bahūni, *Al- Raudlu al-Murabba'*, 1st Edition, (Mecca : Al-Mukarramah : Al-Maktabah at-Tijariyyah, n.d.).

C. CATEGORY OF FIQH AND UṢŪL FIQH (The Principles of Islamic Jurisprudence)

Al-Ḥamdani, H.S.A., *Risālah an-Nikāh*, rendered into Indonesia by : Agus Salim, *Hukum Perkawinan Islam*, 1st Edition, (Jakarta : Pustaka Amani, 1989).

Al-Ghazālī, *Adābu an- Nikāh*, rendered into Indonesia by : Mu.hammad Al-Baqir, *Menyingkap Hakikat Perkawinan, Adab, Tata Cara, dan Hikmahnya*, 9th Edition, (Bandung : Penerbit Karisma, 1997)

AL-Azmeh, Aziz, *Islamic Law, Social and Historical Contexts*, 1st Edition (London : Routledge, 1989).

Aḥmad Rofiq, M.A., *Hukum Islam di Indonesia*, 2nd Edition, (Jakarta : PT. Raja Grafindo Persada, 1997

Al-Buhiy, Muhammad Labib, *Hidup Bekeluarga Secara Islam*, 1st Edition, (Bandung : PT. Al-Ma'aif, 1983).

Chaudhry, Syarif, Muh, *Women's Rights in Islam*, 2nd Edition, New Delhi : Adam Publisher, 1997.

Djamaan Nur, H, Drs., *Fikih Munakahat*, 1st Edition (Semarang : Dina Utama, 1993)

Esposito, L, John, *Women in Muslim Family Law*, 1st Edition, (New York : Syracuse University Press, 1982).

Engineer, Ali Asghar, *The Rights of Women in Islam*, translated by Farid Wajidi & Cici Farikha, *Hak-hak Perempuan dalam Islam*, 1st Edition, (Yogyakarta : Yayasan Bintang Budaya, 1994).

Husain, Akhlaq, *Muslim Parents, Their Rights and Duties*, 5th Edition (New Delhi : Adam Publisher and Distributor : 1995) .

Hoodkinson, Keith, *Muslim Family Law*, 1st Edition, (London : Biddles Ltd., 1984).

- Iqbal, Safia *Women and Islamic Law*, 3rd Edition, (New Delhi: Adam Publisher, 1994).
- Istiadah, Dra, MA., *Pembagian Kerja Rumah Tangga dalam Islam*, 1st Edition, (Jakarta : Lembaga Kajian Agama dan Jender, 1999)
- Jarullah, bin, Abdullāh, *Mas'ūliyah al-Mar'ah, al-Muslimah*, translated by Drs. Zam Zam Afandi, *Tanggung Jawab Wanita Muslimah*, , 1th Edition, (Yogyakarta : Titian Ilahi Press, 1996).
- Khallāf, 'Abd al-Wahāb, *Ilmu Uṣūl al-Fiqh*, (Beirut : Dār al-Fikr, 1990).
- Khan, Wahiduddin, Maulana, *Women in Islamic Syari'ah*, 1st Edition, (New Delhi : Al – Risala Book, 1995)
- Keddie, R, Nikkie, *Women in Middle Eastern History*, 1st Edition (New York : Yale University, 1991)
- Muthahhari, Murtadha, *The Rights of Women in Islam*, translated by M. Hashem, *Hak-hak Wanita dalam Islam*, , 4th Edition, Jakarta : Lentera, 1997).
- Mūsā, M, Yūsuf, Nizām, *Al-Ḥukmu fī al-Islām*, (Kairo : Dārul Fikr, 1960).
- Muhdhor , A. Zuhdi, *Memahami Hukum Perkawinan*, 2nd Edition, Bandung : Al-Bayan, 1995
- Mahalli, A, Mudjab, *Kewajiban Timbal Balik Anak*, 8th Edition, (Yogyakarta : Cooperation between LeKPIM & Mitra Pustaka, 1999)
- Mawardi, Drs, *Hukum Perkawinan dalam Islam*, 3rd Edition (Yogyakarta : PBFE, 1984)
- Thalib, M, *Perkawinan Menurut Islam*, 2nd Edition, (Surabaya : Al-Ikhlash, 1993).
- Ramulya, Idris, SH., M.H, *Hukum Perkawinan Islam*, 2nd Edition, (Jakarta : Bumi Aksara, 1996)
- Syarifuddin, Amir, Prof. Dr. H, *Uṣūl Fiqh*, 1st Edition, (Jakarta : Logos Wacana Ilmu, 1997.

D. CATEGORY OF HISTORICAL BOOKS

Ash-Shanāwī, Abdul 'Azīz, *Nisā' fī Madrasati ar-Rasūl*, 1st Edition (Egypt : Maktabah Al-Īmān, 1993).

Muhammad 'Alī Shabbān, *Is'āf al- Rāghibīn fī Sīrah al- Mustafā wa Fadhāil Ahli Baiti at- Ṭāhirīn*, translated by : Idrus H. Alkaf, *Teladan Suci Keluarga Nabi*, 2nd Edition, (Bandung : Al-Bayan, 1990).

Munti, Ratna Batara, *Perempuan Sebagai Kepala Rumah Tangga*, 1st Edition, (Jakarta : Lembaga Kajian Agama dan Jender, 1999).

Nabia Abbot, *'Aisyah, The Beloved of Muhammad*, (Great Britain : Billing and Sons Ltd., 1985).

Qodi 'Iyad Ibn Musa Al-Yahsubi, *Muhammad, Messenger of Allah*, 1st Edition, (Spain : Madinah Press Granada, 1991).

S.M. Madani, *The Family of The Holy Prophet*, 4th Edition, (New Delhi: Adam Publisher, 1995).

Mernissi, Fatimah, *The Forgotten Queens of Islam*, translated by : Rahmani Astuti and Enna Hadi, *Ratu-Ratu Yang Terlupakan Dalam Islam*, 1st Edition, (Badung : Mizan, 1994).

E. CATEGORY OF LEXICONS

Cowie, A.P, *Oxford Learner's Pocket Dictionary*, 6th Edition' (Great Britain : Oxford University Press, 1987).

Echols, John.M, and Shadily Hassan, *Kamus Indonesia Inggris*, 3rd Edition, (Jakarta : PT. Gramedia, 1992).

Echols, John.M, and Shadily Hassan, *Kamus Inggris Indonesia*, 3rd Edition, (Jakarta : PT. Gramedia, 1992).

Elias, A. Elias, *Elias' Modern Dictionary English Arabic*, 9th Edition, (Cairo: Elias, Modern Press).

Hornby, AS, *Oxford Advanced Learner's Dictionary of Current English*, 5th Edition, (Great Britain : Richard Clay Ltd, 1995)

Longman, *Dictionary of Contemporary English*, 4th Edition, (Great Britain : Richard Clay, Ltd, 1989)

Sykes, JB, *The Concise Oxford Dictionary of Current English*, 6th Edition, (Great Britain : Oxford University Press, 1976).

Steingass, F, *Arabic English Dictionary*, (New Delhi : Cosmo Publications, 1978).

Simon and Schuster, *Webster's New Twentieth Century Dictionary*, 2nd Edition, (United States : William Collins Publishers. Inc, 1998).

Salim, Peter, Drs, MA., *The Contemporary English -Indonesia Dictionary*, 5th Edition, (Jakarta : Modern English Press, 1990)

Siregar, A.E, Drs.MA, *Kamus Lengkap Indonesia -Inggris*, 1st Edition (Jakarta : PT.Aksara Binacendekia, 1990).

Wehr Hans, *A Dictionary of Modern Written Arabic*, edited by: J. Milton Cowan, 3rd Edition, (London : Otto Harrassowitz, 1971).

F. CATEGORY OF OTHER BOOKS.

Al-Qaṭṭān, Aḥmad, Ash-Shaikh Sirrī walinnisā'i Faqāḥ, (Egypt: Maktabah Al-Sandas, 1992).

Abdullah'Ulwān, *Tarbiyatul Aulād fī al-Islām*, Al-Juz'ul Awwal, 2nd Edition, (Beirut : Dārus Salām, 1978).

Adl-Dlubāi', *Mukhtarāt min Kitāb Iqtidhā'is Ṣirāṭil Mustaqīm Mukhālafa Aṣḥābil Jahīm*, (n.p.: Jam'iyyah Ihya'it Turath al-Islami, 1986).

Afkhami, Mahnaz, and Friedl, Erika, *Muslim Women and The Politics of Participation*, 1st Edition, (United States : Library of Congress, 1997).

Al-Khattab, Huda, *Bent Rib, A Journey Through Women's Issue in Islam*, 1st Edition (London : Ta - Ha Publishers Ltd, 1997).

Arvind Sharma, ed, *Women in World Religions*, (New York: State University of New York Press, 1987).

Al-Imam Al-Hafiz Muḥammad bin Muḥammad Abu Ḥāmid Al- Ghazālī, *Mukhtaṣar Ihya' 'Ulūmuddīn*, 1st Edition (Beirut : Darul Fikr, 1993).

Amini, Ibrahim, *Bimbingan Islam Untuk Kehidupan Suami Isteri*, 10th Edition (Bandung : Mizan, 1996).

- Aba Firdaus Al-Halwani, *Pesan Buat Ukhti Muslimah*, 2nd Edition (Yogyakarta : Mitra Pustaka, 1998).
- Abdul Wahid, Drs. SH, *Islam & Idealitas Manusia, Dilema Anak, Buruh, dan Wanita Modern*, 1st Edition (Yogyakarta : SIPRESS, 1992).
- Al-Qardhāwī, Yūsuf, Dr, *Muslimah Al-Ghad*, 1st Edition, (Beirut : Muassarah ar-Risalah, 1993).
-, *Malāmih al-Mujtama' al-Muslim Alladhī Nashūduhu*, translated by Dr. Setiawan Budi Utomo, *Anatomi Masyarakat Islam*, 1st Edition, (Jakarta : Pustaka Al-Kautsar, 1999).
- Anisa Hidayati, *Anak Shaleh, Tanamkan Iman Sejak Dini*, , 2nd Edition, (Yogyakarta : Mitra Pustaka, 1999).
- Al-Hadad, Al-Thahir, *Imraātuna fī ash – Shari'ati wal Mujtama'*, translated by M.Adib Bisri, *Wanita dalam Syari'at dan Masyarakat*, 4th Edition, (Jakarta : Pustaka Firdaus, 1993).
- Al-Maudūdī, Abu Al-A'la, *Purdah and the Status of Women in Islam*, translated by Ahmad Noer, 1st Edition, (Bandung : Mizan, 1998).
- Al-'Ati, Abdul, Hammudah, *The Family Structure in Islam*, 1st Edition, (Maryland : Internasional Graphics Service, 1997).
- Ahmed, Leila, *Women and Gender in Islam*, 1st Edition, (New York : Yale University, 1992).
- Al-Faruqi, Lamyā', *Women Muslim Society and Islam*, 1st Edition (Indianapolis : American Trust Publications, 1988).
- Annemarie, Schimmel, *My Soul is A Women, the Feminine in Islam*, 1st Edition (New York : The Continuum Publishing Company, 1992).
- Abdullah, Shaikh, bin, Al-Jalālī, *Aḥmad, Shabuhāt fī Ṭāriq al-Mar'ah al-Muslimah fī al-Islām*, translated by Drs. Yudian Wahyudi Asmin, BA, and Dra. Umi Baroroh, *Salah Paham Terhadap Wanita*, 1st Edition, (Jakarta : Pustaka Al-Kautsar, 1992).
- Al-Hashimi, Ali, Muhammad, Dr., *Shahshiyatu al- Mar'ah al- Muslimah*, translated by M. Abdul Ghaffar E.M., *Kepribadian Wanita Muslimah*, , 1st Edition, (Jakarta : Pustaka Al-Kautsar, 1997).
- At-Tarshah, Adnan, *Penggoda – Penggoda Wanita*, , 1st Edition (Jakarta : Pustaka Azzam, 1999).



- Al-Bārik, Mubārak, Hayā, *Ensiklopedi Wanita Muslimah*, , 3rd Edition, (Jakarta : Darul Falah, 1998).
- Al-Khashat, 'Uthmān, Muh, *Al-Mar'ah al-Mithāliyah fī A'yun ar-Rijāl*, translated by Muh. Abdul Ghafar, *Wanita Ideal di Mata Lelaki*, , 1st Edition, (Bandung : Pustaka Hidayah, 1997).
- Al-Banna, Hasan, *Al-Mar'atu al-Muslimah*, translated by A.Mujab Mahalli, 1st Edition (Solo: Pustaka Mantiq, 1994).
- Anshari, S, Dadang, Ed., *Membincang Feminisme, Refleksi Muslimah atas Peran Sosial Kaum Wanita*, 1st Edition, (Bandung : Pustaka Hidayah, 1997).
- Al-Shabbagh, Mahmud, *Tuntunan Keluarga Bahagia Menurut Islam*, , 2nd Edition, (Bandung : PT. Remaja Rosdakarya, 1993).
- Abdullah, Irwan, Dr, Ed., *Sangkan Paran Gender*, 1st Edition, (Yogyakarta : Pusat Penelitian Kependudukan UGM, 1997).
- Basyir, Ahmad Azhar, K.H., MA., and Fauzi Rahman, *Keluarga Sakinah Keluarga Surgawi*, 1st Edition, (Yogyakarta: Titian Ilahi Press, 1994).
- Bainar, Hj, Dr, dan Halik, Aichi, *Jagat Wanita dalam Pandangan Para Tokoh Dunia*, 1st Edition (Jakarta : PT. Pustaka Cidesindo, 1999).
- Connie, Brown, Glasser, *More Power to You*, , 1st Edition, (New York : Warner Books Inc., 1992).
- Ciciek, Farcha, *Ikhtiar Mengatasi Kekerasan dalam Rumah Tangga*, 1st Edition, (Jakarta : Lembaga Kajian Agama dan Jender, 1999).
- Djawas, A. Abdullah, *Dilema Wanita Karir (Menuju Keluarga Sakinah*, 1st Edition, (Yogyakarta : Ababil, 1996).
- Fakih, Mansoer, Dr, *Membincang Feminisme, Diskursus Gender Perspektif Islam*, 1st Edition (Surabaya : Risalah Gusti, 1996).
- Ferne, Wornock, Elizabeth, *Women and the Family in the Middle East*, 2nd Edition (Texas : University Of Texas Press, 1988).
- Freeman, Jo, *Women, A Feminist Perspective*, 3rd Edition, (USA : Mayfield Publishing Company, 1984).
- Giele, Zollinger, Janet *Women and the Future*, 1st Edition, (London : Englewood Cliff, 1992).

- Gellner, Ernest, *Muslim Society*, 5th (New York : Cambridge University, 1993).
- Hasan Basri, Drs, *Keluarga Sakinah*, 1st Edition (Yogyakarta : Pustaka Pelajar : 1995)
-, *Merawat Cinta Kasih*, 3rd Edition, (Yogyakarta: Pustaka Pelajar, 1999).
- Hanafi, Ahmad, Manzoor, *A Survey of Muslim Institutions and Culture*. 2nd Edition, (New Delhi : Kitab Bhavan, 1992).
- Ihromi, O, T, *Kajian Wanita dalam Pembangunan*, 1st Edition (Jakarta : Yayasan Obor, 1995).
- Ibnu Musthafa, *Wanita Islam Menjelang Tahun 2000*, 6th Edition, (Bandung: Al-Bayan, 1999).
- Imran, Muh, *Ideal Women in Islam*, 1st Edition (New Delhi : Markazi Maktab Islami, 1996).
-, *Sin Without Pleasure*, 1st Edition, (Lahore: Kashmiri Bazar, 1994).
- Ibrahim, Subandy, Idi, dan Suranto, Hanif, *Wanita dan Media* 1st Edition, (Bandung : PT. Remaja Rosdakarya, 1998).
- Jamellah, M, *Islam and Western Society*, 3rd Edition (New Delhi: Adam Publisher, 1996).
- Jamal, Muh, Ahmad, Dr, *An-Nisāu wal Qadhāyā*, translated by Drs. M.Qodirun Nur, 1st Edition, (Solo : Pustaka Mantiq, 1995).
- Jan, Goodwin, *Price of Honor, Muslim Women Lift the Veil of Silence on the Islamic World*, 1st Edition, (New York : Penguin Group, 1995).
- Kaswan, *Membina Keluarga dalam Islam*, 1st Edition (Bandung : Pustaka, 1991).
- Korany, A, Janet, *Feminist Philosophy*, 1st Edition, (New Jersey : Englewood Cliff, 1992).
- Kisyik. Hamid, Abdul, *Bimbingan Islam untuk Mencapai Keluarga Sakinah*, 1st Edition, (Bandung : Al-Bayan, 1995).
- Khan, Haq, Mazharul, *Social Pathology of the Muslim Society*, translated by Luqman Hakim, 1st Edition, (Bandung : Pustaka, 94).

- Kauma, Fuad, and Nipan, Drs, *Membimbing Istri Mendampingi Suami* 3rd Edition, Yogyakarta : Mitra Pustaka, 1998).
- La Rose, *Dunia Wanita*, 6th Edition (Jakarta : Pustaka Kartini, 1996).
- Lembaga Darut-Tauhid, *Al-Usrah al-Muslimah*, translated by A. Chumaidi Umar., *Kiprah Muslimah dalam Keluarga Islam*, 1st edition (Bandung : Mizan, 1990).
- Mintaredja, Muhammad Shafa'at' *Al- Hayātu al- 'Ailiyyah wa al- Ijtimā'iyah*, 1st Edition , (n.p.: Silsilah Dalam'wah, 1976).
- Masdar. F. Mas'udi, *Islam dan Hak-Hak Reproduksi Perempuan, Dialog Fiqih Pemberdayaan*, 2nd Edition (Bandung : Mizan, 1997).
- Moenawar Khalil, KH, *Nilai Wanita*, 7th Edition, (Solo : CV. Ramadhani, 1987).
- Muhammad Imran, *Ideal Women in Islam*, 5th Edition, (New Delhi : Markazi Maktab Islami, 1996).
- Mazheruddin, M., *Women in Islam*, 3rd Edition, (New Delhi : Adam Publisher and Distributor, 1993).
- Murata, Sachico, *The Tao of Islam : A Sourcebook on Gender Relationship in Islamic Thought*, translated by Rahmani Astuti & M.S. Nasrullah, *The Tao of Islam, Kitab Rujukan Tentang Relasi Gender dalam Kosmologi & Teologi Islam*, 4th Edition, (Bandung : Mizan, 1997).
- Nussbaum, C.Martha and Jonathan Glover, *Women, Culture and Development*, 1st Edition (New York : Oxford University Press, 1995).
- Musa, Kamil Dr. *Masāil fī Hayātil Jauziyyah*, translated by : Bachruddin Fana , *Suami Istri Islami* 1st Edition, (Bandung : Remaja Rosdakarya Offset, 1997).
- Pimpinan Pusat 'Aisyiyah Yogyakarta, *Tuntunan Menuju Keluarga Sakinah* (Yogyakarta : Published by Pimpinan Pusat 'Aisyiyah Yogyakarta, 1994).
- Ratna Megawangi, Dr., *Membiarkan Berbeda, Sudut Pandang Baru Tentang Relasi Gender*, 1st Edition, (Bandung : Mizan, 1999).
- Radhawi, Ahtar, Said, *The Family of Islam*, translated by : Alwiyah B.A., *Mengarungi Samudra Kebahagiaan, Tata Cara Berkeluarga Menurut Islam*, 1st Edition, (Bandung : Mizan, 1998).
- Rahz, Hidayat Muhammad, *Perempuan yang Menuntun, Sebuah Perjalanan Inspirasi dan Kreasi*, 1st Edition (Yogyakarta : Pustaka Pelajar, 2000).

- Ridlā, Muḥammad Rashid, *Nidā' lil Jins al-Laṭīf*, 1st Edition, (Kairo: Maktabah Al-Mana', 1931).
- Risangayu Miranda, *Cahaya Rumah Kita, Renungan Seorang Ibu Muda Tentang Anak, Wanita dan Keluarga*, 1st Edition (Bandung : Mizan, 1998).
- Sha'rawi, M, Prof.Dr., *Al-Mar'atu Kamā Arādlallāhu*, rendered into Indonesia by: H.Salim Basyarahil, *Wanita Harapan Tuhan*, 9th Edition, (Jakarta: Gema Insani Press, 1992).
- Shaikh Abdul 'Azīz Bin Abdullāh bin Bāz, *Ar-Rasāil wal Fatāwā ah-Nisā'iyyah* (Riyadh : Dārul Wathon lin Nasyr, n.d.).
- Sahli, Mahfudi, *Menuju Rumah Tangga Harmonis*, 7th Editicn (Pekalongan : CV.Bahagia : 1995).
- Shaikh, N.M. *Women in Muslim Society*, 1st Edition, (New Delhi: Kitab Bhavan, 1991).
- Sabiruddin, *Muslim Parents, Their Rights and Duties*, 3rd Edition, (New Delhi : Johar Offset, 1996).
- Shihab, Quraish, M,Dr, *Untaian Permata Buat Anakku, Pesan al-Qur'an untuk Mempelai*, 5th, Bandung, Al-Bayan, 1998)
- Salim, Hadiyah. H, *Rumahku Mahligaiku*, 8th Edition, (Bandung : C.V. Remaja Rosdakarya Offset, 1995)
-, *Wanita Islam, Kepribadian dan Perjuangannya*, 7th Edition, (Bandung : PT. Remaja Rosdakarya Offset, 1994)
- Siddiqi, Iqbal Muh. *Islam Forbids Free Mixing of Men and Women*, 3rd Edition, (New Delhi : Adam Publisher, 1992
- Tamīmī, Abdul Mājīd, Ustāz, *Al-Mar'ah as-Ṣāliḥah*, translated by : Amirul Hasan Al-Madury and Aliyatul Marzuqah, *Saudaraku Muslimah : Inilah Jalanmu ke Syurga*, 1st Edition, (Yogyakarta : Titian Ilahi Press, 1994)
- Thalib, M, Drs. *Enam Puluh Pedoman Rumah Tangga Islami*, 1st Edition (Yogyakarta: PT. Tiara Wacana : 1993)
-, *Solusi Islam Terhadap Dilema Wanita Karir*, 1st Edition, (Yogyakarta : Wihdah Press, 1999)

Yuni Nur Hayati, *Anakku Sayang, Ibumu Ingin Bicara*, 2nd Edition, (Yogyakarta : Mitra Pustaka, 1999).

Yaljan, Miqdad, Dr. *Al-Baitul Islami*, rendered into Indonesia by : S.A. Zemool, *Potret Rumah Tangga Islami*, 8th Edition, (Solo : CV. Pustaka Mantiq : 1996)

Zakiyuddin Badhawiy, Editor, *Wacana Teologi Feminis*, 1st Edition, (Yogyakarta : Pustaka Pelajar, 1997).

Zaitunah Subhan, Dr, *Tafsir Kebencian, Studi Bias Gender dalam al-Quran*, 1st Edition, (Yogyakarta : LKiS, 1999).

G. CATEGORY OF JOURNAL AND NEWSPAPER.

Atho Mudzhar, Prof. Dr.HM. "Persoalan Gender dan Dampaknya Terhadap Perkembangan Hukum Islam," *Profetika*, Vol. I No. I. January 1999).

Anisah bt. Al-Ghani, "Wanita Bekerja: Permasalahan dan Penyelesaian Islam," *MEDIUM* (Majalah Elmiyah Akademi Islam Universiti Malaya, (Published by : Akademi Islam Universiti Malaya, Bilangan II, July 1992).

Muhammad Yahya, "Pendidikan Anak dan Andil Pembantu Rumah Tangga," in *Bakti*, Published by : Kantor Wilayah Departemen Agama Propinsi DI. Yogyakarta Number 85. Year VIII, July 1999).

M. Zaenal Muttaqin, "Rumahku Surgaku," in *Sabili* (Number 19, Year VII, Edition of March 8, 2000 / Dzulhijah 2, 1420).

Ratna Megawangi, Dr, "Pondasi Cinta Kasih," in *Republika*, Edition of Friday, March 10, 2000, (Suplement Republika Dialog Jum'at).

Siti Barirotun, Hj, "Sosialisasi Agama Anak dalam Keluarga Sakinah," *Jurnal Penelitian Agama*, (Number: 13, Year: V, May-August, 1996).

T.H, Evi Septiani, "Profil Keluarga Sakinah, Studi Kasus pada Keluarga H. Ahmadun di Desa Wedomartani kec. Ngemplak, kab. Sleman, DIY," *Jurnal Penelitian Agama*, (Number 16, Year VI, May – August, 1997).

Umar, Nazaruddin, Dr, MA, "Perspektif Gender dalam Islam," *Paramadina*, (Volume I, First Number, 1998).

Wasim, Alef, Theria, Prof. Dr. "Sosialisasi Wawasan Gender dan Pembangunan," *Al-Jami'ah*, (IAIN, Number 58 Year 1995).