

The Shift in the Husband's Leadership and Its Consequences to Family Goals

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Abstract:

This study aims to understand more deeply the shift in husband's leadership and its negative impact on the family. This qualitative research uses the descriptive analysis method. The approach used is a normative and sociological legal research approach. Data was collected using a literature study technique. Then, the data were analyzed using qualitative data analysis techniques: studying, reducing, correcting, tabulating, categorizing, interpreting, and drawing conclusions. This study found that social changes caused a shift in the husband's leadership, harming the family psychologically and sociologically.

Keywords: Islamic doctrines; Islamic law; patriarchal culture; social change; sociology of family.

INTRODUCTION

The life of this world is not concurrent, often changing, as well as social life. This change can be a fundamental social shift, as happened in the relationship between men and women. The roles and status of the husband and wife in the family that society has accepted and believed in have changed and shifted (Zahra, 2022). The husband, thought to be the leader, can be replaced by his wife to lead the family. This shift not only changes or even replaces the tradition that previously existed. Among the indicators of this shift is the emergence of the phenomenon of the Household Father or Stay at Home Dad (SAHD) (Rici, 2021).

Several studies have been conducted on husbands' leadership, including those seen from a gender perspective. From a gender perspective, leadership is not the husband's absolute right, but the wife also has the opportunity to become a family leader. Husband's leadership is considered a product of a patriarchal culture that is not gender-fair (Nurmila, 2015). Thus, the concepts and manifestations of gender relations are dynamic and flexible, considering the changing socio-cultural conditions.

Zamroni Ishaq researched husband and wife leadership in the family from the point of view of classical and contemporary *mufassir*. In his research, he said that the husband's leadership over his wife is based on two theological matters, meaning that it is an innate trait given by Allah SWT that one should not envy one another, because each has been given their specialties (Ishaq, 2014).

Other research is regarding the permissibility of wife's leadership in the family from a gender perspective (Rahim, 2016). Meanwhile, Basyar's research focused on the relationship between husband and wife in a review of Islamic Law and Law Number 1 of 1974. His study found that the husband's role as the head of the family has not changed, while the wife's role has shifted because her role has increased in the public sphere (Basyar, 2020). Meanwhile, Marta Widyawati focuses her research on the impact of a shift in earning a living on the crisis of her husband's masculinity, such as loss of independence, self-confidence, courage, assertiveness, and emotional control (Widyawati & Widyawati, 2021). Muhammad Amanuddin, in his research, emphasizes that the husband's leadership can be eroded if he does not carry out his obligations. So, to anticipate, the husband must be able to carry out their obligations properly (Amanuddin, 2021).

Meanwhile, Chaula Luthfia found multiple and unequal roles for a wife, namely being a housewife and earning a living (Luthfia, 2021). Ikhma Zurani, in his research, found that businessmen's wives have the power to decide business and family financial affairs (Zurani, 2020). Siti Khoirotul Ula discusses leadership in the family with the theory of *mubilah*. The research shows a mutual relationship between husband and wife in carrying out their obligations, so there is no dominant relationship between husband and wife (Ula, 2021). Meanwhile, Agus Hermanto, in his research, criticized feminist thinking about the rights and obligations of husband and wife. He concluded that what was put forward by feminists was not absolute but casuistic, and the genuine concept of Islam would bring problems if implemented correctly (Hermanto & Ismail, 2020). All of the research that has been described above has an object of study that is different from what the author will do. This paper is focused on answering a question on what are the negative consequences of a shift in husband's leadership in the family on household goals.

METHOD

This qualitative research uses the descriptive analysis method. The approach used is a normative and sociological legal research approach. Data was collected using a literature study technique. Then, the data were analyzed using qualitative data analysis techniques: studying, reducing, correcting, tabulating, categorizing, interpreting, and drawing conclusions (Silverman, 2015).

RESULTS AND DISCUSSION

Economic problems in the family often cause shifts in husband's leadership. Husbands, in this case, cannot earn a living, while wives have the opportunity to work and even have a more significant income. Finally the husband decided to become a housewife (Simatupang, 2021). According to psychologists, a householder, from a psychological perspective, will feel that he is a man who has had bad luck for several reasons, one of which is because he has just been fired from a job or has been ill for a long time. In addition, being a housewife creates pressure or being cornered, frustrated, and useless, sometimes leading to suicide. The wife's more money and career skyrocketed often trigger a fight. The fame or success of a wife, accompanied by a lot of money, will intimidate the husband (Saman & Dewi, 2012). Coupled with the arrogant attitude of the wife, who feels she has a better career and a lot of income, it often becomes a psychological problem for the husband. When I finally met my in-laws, my husband became embarrassed (Rahmawati, 2016).

In addition to the psychological problems above, household leadership will also be problematic. Husbands whose actual status and role as leaders in the household are questioned and their status is challenged. Carrying out the part of the household's father as if he were a leader is considered illegitimate. As a result, the husband is no longer confident (self-confidence) that he is a leader. Under these conditions, it is challenging for the husband to be able to carry out his role and function as the head of the household. On

the other hand, wives who work and pursue careers outside the home with large incomes seem to have a basis for legitimacy to be able to take over leadership status and determine the direction and decisions of the household. In other words, leadership status shifts from husband to wife. or at least between husband and wife have the same and equal status (Ishaq, 2014). When household leadership shifts, or is problematic and does not function as it should, it is certain that all rules and laws relating to the household will not be implemented properly, there will be overlapping rights and obligations as well as noble and noble ideals from the household. will not be achieved (Putung & Azahari, 2020). In other words, the household will be a household that is not *sakinah mawaddah wa rohmah*.

Another negative consequence is the lack of harmony in the relationship between husband and wife. a wife who is busy with activities outside the home with all her problems and burdens at work often runs out of energy and energy to be able to serve her husband well. Not to mention that there are assignments out of town for days on end that the husband's needs cannot be served properly and optimally. Coupled with the problems faced that are not resolved at work and then brought home. Wives with tired conditions, with a myriad of work problems tend to be emotional, as a result the relationship with their husbands becomes less harmonious and they are always bickering (arguing), it is not uncommon for quarrels to end in divorce (Andriyani, 2014).

Research conducted by the international organization WHO in 2005 showed that the number of female heads of household (PKRT) has increased from year to year. In the Caribbean the number of female heads of household is (35%), Latin America (21%), Sub Saharan Africa (20%), Central Asia (17%), North Africa, West Asia and South Asia (12%-13%), India (11.7%), even in Central America as many (90%) of refugee families are supported by women (Ernawati, 2014).

This is confirmed by data from the Central Bureau of Statistics in 1999, which stated that 13.2% of households in Indonesia were headed by women (Ernawati, 2014). The data presented above indicates that there has been a shift in the husband's leadership among some households. This is indicated by the exchange and shift of roles between husband and wife. The husband, who previously had the role of earning a living, now takes care of the domestic affairs of the house, and vice versa, the wife, who previously carried out the domestic role at home, carries out the role of the husband in earning a living. This exchange of roles can eventually lead to a shift in the husband's leadership.

In some cases, the father of the household, the inability of the husband to meet the economic needs of the family is the reason someone decides to become a father of the household. Such is the case in TKW families where the role of the husband as the main breadwinner in family needs is replaced by the wife while the husband is in charge of taking care of the children and doing household chores. Another case is experienced by Mr. Sri Mahamat Maaji, a graduate of Yogyakarta State University who has decided to switch roles with his wife since 2002 in order to maintain the continuity of family life, while his wife has a career as an office employee (Simatupang, 2021).

Functional Structural Theory

According to the functional structural theory as proposed by Parsons that the family will be in a state of harmony and balance if family institutions or institutions are able to maintain stability in the family members. A family structure that can carry out its functions properly while maintaining the values and norms that are upheld by family members will create stability in the family itself (Haris, 2021). Parsons believes that there are several conditions that must be possessed by a social system, namely; First, structured (organized), that is, a system must be well organized and able to work harmoniously with other systems. Second, there is support from other systems. Third, it can meet the needs of the actors proportionally. Fourth, create a participative atmosphere from the members. Fifth, controlling negative behavior. Sixth, being able to control conflicts that lead to chaos. Seventh, there is language (Ritzer, 1985).

Among the social systems that are important and also determine the pros and cons of social life in society is the family. A good family will have a positive impact on the good social condition of the community, on the other hand when a family has a problem, it will have a negative impact on the social damage of the community (Suarmini et al., 2016). The family as a system has established accepted norms and values. When a family carries out its functions properly, it means that the family adheres to the values, norms and rules that apply. However, families who are unable to carry out their roles and functions properly will cause conflict, friction and other negative impacts. Among the established values accepted in society, especially Muslims, is regarding the husband's leadership status in the household.

The Husband's Leadership Shift and Its Negative Consequences

The shift in husband's leadership that occurs amid some people is the impact of a change in the way of thinking among them, especially regarding the relationship between husband and wife in the family. They believe that family leadership is not the husband's prerogative, but the wife also has the same rights and opportunities (Utamidewi, 2017). In addition, the economy is also one factor that encourages exchanges and shifts in the role and status of leadership in the family. A husband who, for one reason or another, cannot make a living and is replaced by his wife, while he carries out his wife's domestic role (Andriyani, 2014).

This shift has negative social and psychological consequences for the family. The failure or dysfunction of the role of the family institution causes this. The powerlessness of family institutions in solving problems due to deviations committed by leaders and or family members from the status and roles that have been regulated and determined. For a family to function optimally, it must have a structure. Structure is an organized set of social relations involving members of a society or group (Ritzer, 1985).

a. Structural Aspect

In the family structure can function to unite families in one container. There are three main things, which are related to each other in the family structure, which is:

- 1) Social Status: This can be breadwinners, homemakers, toddlers, school children, or teenagers.
- 2) Social Function: the role of parents in the family, namely the instrumental role expected to be carried out by the husband or father, and the emotional role usually held by a wife or mother figure. This role has the function of fulfilling the love, tenderness, and affection needed by family members. If there is a shift and division of functions that are not firm and clear (overlapping), it will disrupt family integrity and harmony. Functionalism theory seeks to explain how the system always functions according to the role that exists in society.
- 3) Social Norms: Social norms are rules that describe how a person behaves in his social life, as well as social functions, social norms are standards of behavior expected by each actor. The nuclear family, like other social systems, has characteristics in the form of role differentiation and a clear organizational structure.

b. Functional Aspect

Functionality of the structure can be implemented if there are:

- 1) Role differentiation. Each family member should have a clear role to play.
- 2) Allocation of solidarity. Division of relationships between family members based on love, closeness of relationship, and strength.
- 3) Economic allocation. Distribution of goods and services within the family. The division of tasks must also exist in the family financial sector, especially in production, distribution, and consumption.
- 4) Political allocation. The distribution of power allocation in the family. These conditions will be fulfilled if each actor carries out his role following the provisions of the organization in which he is located

Based on the structural-functional theory above, structure in the family is one of the most important things. Because of the importance of its existence, it will affect the functioning of the family. According to scholars such as Zamakhsyari, Alusi and Sa'id Hawa, the husband is a leader for his wife in the family (Ilyas, 1997). This husband's leadership is based on Al-Qur'an Surat An-Nisa (4) verse 34 and some hadiths of the Prophet SAW.

When the husband carries out his status, role, and function as a family leader, while the wife and other family members carry out their respective status, roles, and functions, harmony will grow amid the family. Also, sakinah, mawaddah wa rohmah will be realized.

It becomes a problem when there is a shift in status, roles and functions, especially in matters of family leadership. The husband's leadership status is questioned and even sued because his wife makes a living for the family. If this happens, dysfunction can occur, namely the husband is no longer confident in carrying out his status and functioning as a leader.

The husband's lack of self-confidence can cause the roles and functions that should not be carried out. This can result in overlapping roles and functions and impact other family members' status, roles and functions. Ritzer said that the family is a social system consisting of parts that are connected in a balanced unity. Changes in one

will affect the changes in the other (Ritzer, 1985). This shift in the husband's leadership can cause instability in the family system and impact the family's failure to carry out its functions, namely socialization and affection.

One of the causes of failure in carrying out family functions is the existence of a particular situation in the family, including because the wife works and longs for a higher position than the husband and the husband and wife often leave the house because they are busy outside (Zahrok & Suarmini, 2018). Similarly, Kartini conveyed that several cases of juvenile delinquency were caused by the failure of the mother's role as educator and protector in the family.

The shift in husband's leadership is a form of not working the division of roles properly amid the family, which in the end has some negative consequences both psychologically; the husband loses his self-confidence and sociologically where the relationship between husband and wife becomes disharmonious which ultimately has an impact on reduced parental affection for children and conflict between husband and wife. These negative consequences eventually lead to not achieving the household's goals to the fullest (Utami & Mariyati, 2015).

There are several functions that a disharmonious family cannot carry out, among others:

- a. Socialization Function. It is the function of education, namely educating children from childhood to form a noble personality in children. However, because of the busyness of their parents, sometimes they are negligent in carrying it out and rely more on other parties in carrying it out (Pandin, 2016).
- b. Protection Function. The function of protection serves to protect all family members from various hazards that threaten both physically and psychologically (Zahrok & Suarmini, 2018).
- c. Affective Function. The function of affection must be given by parents to children. They will vent it elsewhere without warm communication between family members (Anggraini, 2018).
- d. Recreation Function. The function of recreation is that the family must function as a place of entertainment for its family members. However, because it is rare to meet among family members, this function does not work (Wahidin, 2017). The shifting of the four family functions above is a factor causing the family's goals and aspirations to be not achieved. One of them is the presence of juvenile delinquency in the family. Another negative consequence of the husband's shift in leadership is the less harmonious relationship between husband and wife (Ogura & Forwell, 2023). The wife, after work, runs out of energy to serve her husband properly and optimally. In addition, another negative consequence is the opening of opportunities for infidelity (Tang et al., 2022). Husband and wife who are not harmonious and have no warmth at home seek escape outside, plus meetings with other men that are so intense that location love occurs.

CONCLUSION

The shift in husband's leadership among several families is a social reality of Indonesian society. This has several consequences, including giving birth to several adverse effects psychologically and sociologically so that the ideals and goals of household cannot be achieved optimally.

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