

## Rights and Obligations of Husband Wife of Factory Workers in Semarang: According to Social Construction Theory

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Article Info	Abstract
Received: 01-03-2024 Revised: 16-06-2024 Accepted: 25-06-2024  <b>Keywords:</b> Rights and Obligations; Husband and Wife; Social Construction Theory.	Household life cannot be separated between husband and wife who have rights and obligations to each other in fulfilling them, so this must be fulfilled. The purpose of this study is to determine the extent of the application of the rights and obligations of husband and wife who work as factory workers in Semarang according to social construction theory. This research method is qualitative. This type of research is empirical, with a sociological approach, and the nature of the research is descriptive analytical. The data sources of this research include primary data obtained from observations and several interviews with people in the Semarang area. The result of this study is that with the social construction theory by Peter L. Berger, we can understand that the rights and obligations of husband and wife of factory workers in Semarang are the result of a social process involving externalization, objectivation, and internalization. Although there are challenges in terms of gender inequality and double burden, increased awareness and policy changes can help steer towards a more just and equal division of roles. Communities in the Semarang area have undergone a social construction process in which the environment is the main factor in changing the order in the family, especially in fulfilling the rights and obligations between husband and wife, but with these changes inseparable from the urgent conditions and utilizing existing potential in order to strengthen the family economy so as to make a strong household.
Info Artikel	Abstrak
<b>Kata Kunci:</b> Hak dan Kewajiban; Suami istri; Teori Kontruksi Sosial.	Kehidupan rumah tangga tidak dapat dipisahkan antara suami dan istri yang memiliki hak dan kewajiban satu sama lain dalam memenuhinya, sehingga hal ini harus dipenuhi. Tujuan dari penelitian ini adalah untuk mengetahui sejauh mana penerapan hak dan kewajiban suami istri yang bekerja sebagai buruh pabrik di Semarang menurut teori kontruksi sosial. Metode penelitian ini adalah kualitatif. Jenis penelitian ini adalah empiris, dengan pendekatan sosiologis, dan sifat penelitiannya adalah deskriptif analitis. Sumber data dari penelitian ini meliputi data primer yang diperoleh dari hasil observasi dan beberapa wawancara dengan

masyarakat di wilayah Semarang. Hasil dari penelitian ini bahwa dengan teori konstruksi sosial oleh Peter L. Berger, kita dapat memahami bahwa hak dan kewajiban suami istri buruh pabrik di Semarang adalah hasil dari proses sosial yang melibatkan eksternalisasi, objektivasi, dan internalisasi. Meskipun ada tantangan dalam hal ketidakadilan gender dan beban ganda, kesadaran yang meningkat dan perubahan kebijakan dapat membantu mengarahkan menuju pembagian peran yang lebih adil dan setara. Masyarakat yang ada di daerah Semarang telah menjalani proses konstruksi sosial yang mana lingkungan menjadi faktor utama dengan adanya perubahan tatanan dalam keluarga khususnya dalam pemenuhan hak dan kewajiban antara suami dengan istri, namun dengan adanya perubahan tersebut tidak terlepas dari adanya kondisi terdesak serta memanfaatkan potensi yang ada guna untuk memperkokoh perekonomian keluarga sehingga menjadikan rumah tangga yang kokoh.



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## **INTRODUCTION**

Married life through marriage is a process that all humans will go through. Because from that moment on, the maturity of the married couple will be tested in order to achieve success in building a harmonious and peaceful household. Some of the main principles in Islamic teachings, one of which is marriage. Every individual in this world wants happiness in forming a family, and according to Islam marriage is the only path to achieve it. A marriage that is considered good is one that is in accordance with the provisions of Islam and fulfills the demands of the Prophet Muhammad. In Islam, marriage is considered a holy, strong, and solid act, becoming a legal agreement between a man and a woman to form a lasting family.

According to Article 1 of Law Number 1 of 1974 concerning Marriage, marriage is a bond involving physical and emotional dimensions between a man and a woman as husband and wife, with the intention of forming a happy and lasting family household; (Law Number 1 of 1974). The formation of a happy family is closely related to the relationship of offspring, which is also the purpose of marriage, as well as parental responsibility for the maintenance and education of children, in accordance with the rights and obligations regulated.

Islam views marriage not as a means to achieve outward pleasure, but part of the fulfillment of instincts based on the rules of Allah which are worth worship. The goal is very clear, namely to form a family that is calm, full of love and affection, so that marriage

will be able to contribute to the stability and tranquility of society, because with marriage men and women can fulfill their sexual instincts correctly and legally according to religious guidance. More than that, marriage in Islam is part of the process of continuity of human generations who receive directed upbringing starting from the family environment. According to the Compilation of Islamic Law in article 77, the rights and obligations of husband and wife that, husband and wife bear a noble obligation to uphold a household that is *sakinah*, *mawaddah* and *rahmah*, must love each other, respect each other, be loyal and provide physical and mental assistance; (Kartikaningsih, 2024, p. 2).

Every marriage aims to form a happy and prosperous family or household. Happy means there is harmony that creates a sense of tranquility, peace, and mutual love without suspecting each other. Prosperous means sufficient economic, educational, and entertainment needs obtained from the results of work (profession) that is appropriate for family life. Husbands or wives may carry out any work as a source of family welfare, provided that it is not prohibited by law. Not against public order, and not against public decency. In addition, to develop the family so that there is a sense of security, tranquility and hope for a better future is one of the shapers of family resilience in building a prosperous family. The implementation of development in family welfare in Government Regulation No. 21 of 1994, article 2, namely the development of family welfare is realized through the development of quality organized in a comprehensive, integrated manner by the community and family; (Nurpaiz et al., 2020, p. 2).

The process of the birth of a family or household begins with the desire and desire of individuals to build a household between individuals and other individuals, this desire is a nature carried since the individual was born. According to Soerjono Soekanto, the desire of humans since birth is: first, to be one with other humans around him; second, to be one with the natural atmosphere around him. Therefore, the formation of a family begins with the process of choosing which will be carried out by individuals of different sexes, then proposing (*khithbah*), and ending with marriage (*al-nikah*); (Mitra & Sanawiah, 2021, p. 50).

Regarding human rights in the realm of marriage, it is regulated in Article 28B, paragraph 1, of the 1945 Constitution, which states "Every person has the right to form a family and continue offspring through legal marriage." Meanwhile, the right to work is regulated in Article 27, paragraph 2, which reads: "Every citizen has the right to a decent job and livelihood." Then article 28D, paragraph 2, states "Everyone has the right to work

and to receive fair and decent compensation and treatment in labor relations"; (Novenanty, 2016, p. 63).

The rights and responsibilities of husband and wife are explained in chapter 4 Article 30 to Article 34 of Law Number 1 of 1974 concerning Marriage that in this Law, husband and wife have a noble obligation to build and maintain a household, which is the foundation of society. The rights and position of the wife are regulated parallel to the rights and position of the husband in family life and social relations. The husband plays the role of head of the family, while the wife plays the role of housewife. Both must have a place to live, which is decided jointly by the husband and wife. Both are also required to love, respect, be faithful, and provide emotional and material support to each other. The husband has the obligation to protect his wife and provide for the family according to his ability, while the wife is required to take care of the household as well as possible; (Marriage Law, 1974). The wife's rights include material rights such as dowry and maintenance, as well as non-material rights such as good relations, fair treatment and justice. If all of these are fulfilled, the aspiration of husband and wife to live happily in marriage can be achieved, based on love and affection.

One of the factors that cause disharmony in family life is the family economy, which is in the pre-prosperous group with low economic income and high needs. The level of welfare in family life can be affected by this low economic level, which has an impact on the needs for clothing, food, shelter and education, all of which are very important for the survival of every family. Most people in Semarang, especially men who are married or unmarried, try to fulfill their family's economic needs by working as factory employees. Unemployment, which often occurs, is one of the factors that adds to the burden of meeting the increasing financial needs of the family, which causes an imbalance in the family's economy. or it can be said that costs are greater than income (Afrizal, 2021, p. 55).

The background of this problem shows that the rights and obligations of husband and wife factory workers in Semarang are influenced by complex social constructions. Using the framework of social construction theory, this research seeks to uncover the social realities that shape their experiences and find ways to improve their working conditions and family life. Based on the results of observations in the Semarang area which is in the industrial area sector, it produces various social phenomena or events in the field, such as the number of factory workers who are women ranging from those who are single to those who are married, because indeed to stabilize the economy in the family a wife or woman

must work so that the family remains intact from an economic point of view, but what is still a question is related to the fulfillment of rights and obligations between husband and wife, because it cannot be denied that the factory or company has its own policies, therefore the matter of time with an uncertain family makes a shock in the integrity of the family.

The industrial park is the nickname of Semarang City or Regency, according to the latest data from the Central Bureau of Statistics (BPS), As of 2023, there were approximately 1,678 large and medium-sized manufacturing companies in Semarang. These companies employ a large number of workers, with the total number of employees across various industries reaching around 280,000 people. This includes employees in sectors such as food and beverage production, textiles, garments, chemicals, and electronics, among others (BPS Semarang) (Government BPS). The problem faced by the community in Semarang is that there are many jobs in the factory world and the majority of workers are women, which makes the balance or fulfillment of the rights and obligations of husband and wife disturbed because the company also has its own rules. Social and cultural factors in the area make most wives choose to work on the grounds that there are many jobs in factories for women, so the tasks that should be carried out by women as housewives can be said to exchange roles or complement each other in taking care of the house and children.

Most previous research discusses the rights and obligations of husbands and wives who work as laborers in the view of Islamic law. Contemporary Islamic law on the rights and obligations of husbands and wives seeks to balance the principles of sharia with the realities and needs of modern society, while maintaining the basic Islamic values of justice, compassion, and cooperation in the family. Wives who work are okay with the provisions that must be carried out such as according to approval by the husband. In previous research conducted by Ali, the key to achieving a *sakinah* family is mutual consent, and in the Shafi'i school of thought, the ability of a wife to work as the backbone of the family is considered a virtue in order to achieve the purpose of marriage, namely a lasting marriage and expecting the pleasure of Allah SWT (Ali, 2023, p. 134).

Another study conducted by Dolan and Tallontire (2003), examined gender roles in global value chains, particularly in the manufacturing and agribusiness industries. The authors used a social constructionist framework to analyze how gender norms and roles affect the distribution of work and responsibilities between husbands and wives in

developing countries, and found that gender roles in factory work are often constructed through company policies and existing social norms, leading to gender injustice and exploitation of women's labor; (Lund-Thomsen, 2020).

Similarly, this study focuses on women workers in the garment industry in Bangladesh, examining how their economic and social rights are often violated. A social constructionist approach is used to understand how gender norms affect their rights and obligations at work and at home, and the study finds that strong social norms regarding women's roles as housekeepers and mothers, even when they also work in factories, exacerbate the double burden they experience. Company policies often do not consider the specific needs of women workers; (Schneider, 2023).

The difference with this study is about the theory used, because in this study researchers used social construction theory according to Petter L. Berger and Thomas Luckmann, and concerning the dual role of a wife, because the majority work as factory laborers, the rights and obligations between husband and wife experience inequality in the family. Meanwhile, previous research that is often used is the rights and obligations of husband and wife according to Islamic law, besides that, many previous studies also discuss culture in factories or jobs that affect families and the environment in the workplace.

Research on the rights and obligations of husbands and wives of factory workers in Semarang according to social construction theory aims to analyze the dynamics of the relationship between husband and wife in the context of the factory work environment, as well as its impact on family integrity. Another goal is to provide an in-depth understanding of how gender roles are shaped and maintained in a particular social context. By analyzing various aspects of social interactions, norms and policies, this research seeks to provide insights that can be used to develop strategies and policies that support gender equality and social justice in factory work environments.

The urgency of research on the rights and obligations of husband and wife factory workers according to social construction theory is very high because it provides deep insight into the social dynamics that affect their lives. This research is not only important for understanding existing social realities, but also for identifying gender injustices, improving the welfare of factory workers, and developing more equitable and inclusive policies. As such, this research has the potential to drive significant and sustainable social change.

## **RESEARCH METHOD**

This research method is qualitative. This type of research is empirical, with a sociological approach, and the nature of the research is descriptive-analytical. The data sources of this research include primary data obtained from observations and several interviews with people in the Semarang area.

Researchers used the Social Construction theory according to Petter L. Berger and Thomas Luckmann as an analysis knife in this study. Peter L. Berger and Thomas Luckmann in their work "The Social Construction of Reality: A Treatise in the Sociology of Knowledge" (1966), say social construction theory focuses on social processes through actions and interactions in which individuals subjectively create a reality that is owned and experienced together. According to Luckmann and Berger, social reality is created by humans through three main processes: externalization, objectification, and internalization (*Teori Konstruksi Sosial*, n.d.-a, p. 2). Based on this theory, the author tries to analyze the rights and obligations of husband and wife of factory workers in Semarang according to the theory of social construction proposed by Petter L. Berger.

## **RESULTS AND DISCUSSION**

### **The Practice of Fulfilling the Rights and Obligations of Husband and Wife of Factory Workers in Semarang**

The conditions of the factory workers in the industrial area in Semarang are very diverse, such as in terms of economic, social, and work environment. However, what is explored by researchers is related to the rights and obligations of husbands and wives who work in factories, especially in the Semarang area, because when viewed in terms of the work system in companies or factories is uncertain in working hours. So it can be seen from the conditions of the system in such a factory that the fulfillment of the rights and obligations of husband and wife becomes a question for all levels of society.

Based on the results of observations that there are 1.089.770 people in Semarang (BPS Semarang), then researchers specialize in residents in Semarang Regency, after observing the researchers obtained data related to the number of factories in the Semarang Regency area, and the majority of local people work in the factory and are added by migrants from various other cities.

Every family has rights and obligations to fulfill each other, especially the relationship between husband and wife. Rights can be interpreted as the power or authority of individuals to obtain or do something. However, in the arrangement and implementation

of the life of husband and wife to achieve the purpose of marriage, religion establishes norms regarding their rights and obligations as a married couple (M. S. A. Nasution, 2015, p. 73). Therefore, the rights referred to here refer to something that a husband and wife own or can own as a result of their marriage.

Obligation comes from the term *wajib* which indicates an obligation to do something. According to the definition in the Indonesian dictionary, obligation can be explained as an action that is required or an obligation that must be fulfilled; (Mubarok & Hermanto, 2023, p. 96). Therefore, in the context of a husband-wife relationship, obligation refers to the actions or efforts taken by one partner to fulfill the rights held by the other. This obligation arises in response to the rights attached to the subject of law.

Every human being gets the same rights and obligations in the eyes of the law, especially in the family. Islam determines the rights and obligations for the family, when these rights and obligations are realized, it will bring very significant benefits to the family. Some of the rights of husbands towards their wives, the most important of which are obeyed in matters that are not sinful, the wife takes care of herself and the husband's property, refrains from interfering with something that can distress the husband, does not have a sour face in front of the husband, and does not show a state that the husband does not like. Meanwhile, the rights and obligations of wives to their husbands consist of two types. First, financial, namely dowry and maintenance. Second, non-financial rights, such as the right to be treated fairly (if the husband marries more than one woman) and the right not to be tormented; (Fitri, 2019, p. 53).

The reciprocal relationship between husband and wife includes rights and obligations. The husband has the responsibility to protect and provide all the needs of household life according to his ability. On the other hand, the wife has the obligation to manage household affairs as well as possible. If husbands and wives fulfill their respective responsibilities, the results will create a calm and peaceful atmosphere, so that the happiness of married life can be achieved perfectly; (Mubarok & Hermanto, 2023, p. 95).

The division of rights and obligations is regulated fairly and proportionally in accordance with the human rights of each spouse without adding or subtracting. In each partner without adding or subtracting. Division of roles and rights and obligations need to be regulated in accordance with the position of husband and wife. If the rights and obligations of husband and wife can be carried out optimally, then the goal of becoming a



family based on love and affection. Family based on love and affection can be realized; (Furqon & Qomariyah, 2022, p. 2).

When managing married life, religion provides guidelines regarding the rights and obligations of husband and wife. This relationship of rights and obligations is mutually influential between husband and wife. Rights refer to things that must be received, while obligations are responsibilities that must be carried out properly. What is the husband's obligation towards his wife is considered a right for the wife, and vice versa, the wife's obligation is considered a right for the husband. The principle of rights and obligations in domestic life is reflected in several verses of the Qur'an and Prophetic Hadiths; (Hermanto, 2022, p. 50).

In the Qur'an Surah Al-Baqarah verse 228 reads:

وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

Meaning: They (women) have rights in proportion to their duties in an appropriate manner. But the husbands have an advantage over them.

Based on the results of interviews with several married couples who work as factory workers in Semarang, as for the rights and obligations of a husband to his wife according to a statement from Mr. Kusman as follows:

“As a husband, what is given to my wife to fulfill my rights and obligations is in the form of dowry or *mascawin*, which means the property given from the husband to the wife because it is part of the wife's rights that must be obtained. In addition there is another, namely the obligation to provide maintenance to the wife, consisting of physical and mental maintenance. The husband's duties or rights and obligations are also about guiding and guiding his wife to a path that is in accordance with religious norms. Then the most important thing when doing their respective jobs is that there must be good communication in order to maintain the integrity of the family” (Kusman, Interview, 21 June 2024).

The results of interviews with others, this time with Mr. Rumadi as a husband, stated that the rights and obligations of husbands are as follows:

“Must provide maintenance, so a husband is obliged to work to provide physical and mental sustenance to his wife and family. This includes meeting material needs such as food, clothing, and shelter, as well as emotional and physical needs. In addition, he must treat his wife well, meaning that the husband is obliged to treat his wife with love, respect and justice. This includes listening to the wife's opinions, providing emotional support, and not committing physical or verbal violence. There is also the matter of protecting the wife from physical and emotional harm, including threats from third parties or dangerous situations. This protection is part of the husband's responsibility as head of the family. And respecting the wife's rights and privacy such as personal decisions, and freedom of opinion. Husbands should not impose their will

or make unilateral decisions without considering the wife's opinion” (Rumadi, Interview, 21 June 2024).

In line with this opinion, this time according to a statement from Mr. Osman

“related to the rights and obligations of husbands towards their wives are to get along well with them, provide for them, physically and mentally, educate their wives, and maintain the honor of their wives and families. However, with existing conditions such as job vacancies here, the majority are intended for women, so it makes it difficult for men to register for work, especially those who are looking for besides women there are also young men, with this problem making a long discussion between me as a husband and my wife, and the final decision must still be mutually agreed upon because it is for the sake of family integrity” (Osman, Interview, 22 June 2024).

As for the rights and obligations of wives towards husbands, according to the results of interviews with several informants, such as with Mrs. Jumiyati as a wife, stated that the rights and obligations of wives towards husbands are as follows:

“Obey the commands of Allah SWT and the husband wholeheartedly, either when the husband is at home or on a trip. Then maintain personal honor, which means always keeping yourself from non-muhrim by not only when the husband is present at home, but also when the husband is traveling. Responsible for taking care of the household where the wife has a great responsibility for household life. Welcoming the husband's wishes in intimate relationships if refusing can result in sin. Being honest and maintaining the husband's trust, because the wife's position is very dependent on the husband's pleasure, so that all actions of the wife relating to her must receive permission from the husband, and the wife is obliged to maintain her husband's trust faithfully” (Jumiyatim, Interview, 21 June 2024).

The results of interviews with other informants, such as with Mrs. Ruqiyah, explained that the rights and obligations of a wife towards her husband are as follows:

“obeying the husband, maintaining the mandate as a wife/mother of children, maintaining the husband's honor and property and asking permission from the husband when traveling, if you want to help the family economy, meaning that if you want to work, you must still ask permission from the husband and until you get his blessing so that it is allowed because it is for the sake of maintaining family integrity (Ruqiyah, Interview, 21 June 2024).

In line with the above opinion, this time Mrs. Shofiyatun gave her opinion regarding the rights and obligations of wives towards husbands, namely as follows:

“Serve the sexual needs of the husband unless there are reasons justified by Islamic law so that it is okay to refuse. Easing the burden of spending on the husband means that the wife should not force the husband to spend more than the husband's financial capacity, because of the importance of managing wise financial management in marriage. Maintaining and caring for children, whether they are biological children or stepchildren, reflects the wife's role as a responsible mother figure. Helping the husband's religious life means that the wife also has the right to assist the husband in living a good religious life in straightening out the husband's behavior that is not in line with Islamic law. Being the husband's representative in the family means that the

wife plays a role in managing, maintaining, and being responsible for honor, property, and household affairs when the husband is not at home. This reflects the concept of mutual support in Islamic marriage. Obeying the husband's orders in truth means that the wife can only obey the husband's orders if the orders are in accordance with Islamic law, if the husband's orders are contrary to religion, the wife has the obligation to refuse the orders, even if it means facing difficult consequences (Shofiyatun, Interview, 22 June 2024).

From the various opinions of the informants, it can be concluded that the rights and obligations of husband and wife, especially in families who predominantly work as factory workers, are mutual acceptance and strong communication between each other so that they can keep the family intact, even though working in the factory is one of the risks is working hours that use shifts so erratic, but regardless of these regulations the proof is very accepting and the fulfillment of rights and obligations in households is still carried out, because with strong communication it makes everything light and easy and always appears the nature of acceptance between husband and wife.

### **Analysis of the Rights and Obligations of Husband and Wife of Factory Workers in Semarang According to Social Construction Theory**

Analysis of the rights and obligations of husbands and wives of factory workers in Semarang can be done using social construction theory. This theory focuses on how people construct and understand meanings and values in their daily lives. In the context of analyzing the rights and obligations of husband and wife, social construction theory helps to understand how people build and understand the meanings and values in the relationship between husband and wife, as well as how people understand rights and obligations in the context of everyday life.

Social construction theory, proposed by Peter L. Berger and Thomas Luckmann in their book "The Social Construction of Reality," explains that social reality is shaped by interactions and agreements between individuals in society (Sulaiman, 2016, p. 19). The rights and obligations of husband and wife factory workers can be analyzed through the lens of this theory by looking at how gender norms and roles are formed, maintained, and changed in the socio-economic context of factory workers in Semarang.

According to social construction theory, gender roles are not biologically determined, but rather shaped through social interaction and socialization processes. In the context of factory workers in Semarang, the traditional norms of many factory workers come from a cultural background that is still thick with patriarchal norms, where the husband is

considered the main breadwinner and the wife as the housekeeper. This shapes social expectations regarding the rights and obligations of each party. But socioeconomic changes and the need for two incomes in the family have shifted some of these traditional roles, with more and more wives also working in factories. However, traditional norms may still influence the division of household duties. Rights and obligations in the socio-economic context include the rights of wives to their husbands and vice versa. In social construction theory, wives' rights include the right to maintenance, protection, and fair treatment from their husbands. Among factory workers, wives often have to work not only to help the family economy but also to meet basic needs that are not met by the husband's income alone. The husband's obligation is to be responsible for providing physical and mental sustenance, but in many cases, the heavy economic burden makes husbands and wives have to share the responsibility, and even have to work all to stabilize the family economy. In addition, husbands are also obligated to protect and respect their wives, which includes emotional and physical support. Power dynamics and negotiation in the family With women's increased participation in the workforce, there are new negotiation dynamics in the family. Previously rigid roles become more flexible, and husbands and wives may discuss a more equal division of tasks. Patriarchal social constructions often still cause injustice, such as the double burden for wives who have to work in factories and take care of the household without full support from their husbands (Berger, 2015, p. 17).

According to Berger and Luckmann, social construction occurs through three main processes: externalization, objectivation, and internalization. Externalization is a process in which individuals express their thoughts and actions to the outside world, creating an external reality. Objectivation is a process in which the external reality produced by human actions becomes perceived as something objective and independent of the individuals who create it. Internalization is a process where individuals internalize that objective reality into their consciousness, so that it becomes part of their identity and worldview (Holilulloh et al., 2016, p. 150).

Researchers will dissect and analyze the rights and obligations of husbands and wives of factory workers in Semarang, especially in the tradition of exchanging the rights and obligations of a husband who is supposed to earn a living, but in this study the renewal is related to the role of wives who earn a living, although not necessarily in the whole wife becomes the backbone. The existence of this is due to environmental factors which are indeed the majority of factory workers plus indeed in the Semarang area there are lots of

job vacancies for women. In accordance with the questions from married couples who have exchanged roles in terms of improving the family economy, Mr. Osman as the head of the family explained that as follows: It is true that there is a role exchange in looking for additions to the family's needs, because it starts from an environment where the majority of workers are in factories, then the demands of the many needs in the family make my wife try to open up to help the family economy, I as a husband will not limit my wife's wishes, because indeed conditions like this are urgent and what comes to my mind seems to be a solution for my family to remain intact, and the dominant impetus is that the people here have long been involved or working in factories because it is in fact the only livelihood for the people here (Osman, Interview, 22 June 2024).

Seeing the informant's explanation, the researcher relates it to Petter L. Berger's theory regarding social construction in social reality. Berger and Luckmann argue that what we perceive as reality is the result of social construction, meaning that social reality is not objective and fixed, but rather created and maintained through social processes (Ngangi, 2011, p. 3). The theory is very much related to the current reality in the industrial or factory area of Semarang, in line with the informant's explanation above that the culture or customs carried out by the people of Semarang is a form of social construction that is flexible and through a process.

In addition to the realization of social reality, according to Petter L. Berger's theory, there are three concepts using a dialectical process experienced by humans through three moments, namely externalization, objectivation, and internalization. These moments do not always take place in a time sequence, but society and each individual who is part of it are simultaneously characterized by these three moments, so the analysis of society must go through these three moments (Dharma, 2018, p. 5).

The three concepts are to analyze the rights and obligations of the husband and wife of factory workers in Semarang that the moment of externalization which means as self-adaptation to the socio-culture where a person adapts to humans and their social environment. Although his social environment is the result of activity, in this case he presents himself as something external to humans (U. R. Nasution & Pohan, 2021, p. 55). So it can be understood that women (wives) who actually play a role as housewives and indeed that is their obligation and are not obliged to earn a living, but the form of the times and the demands in the household become *perlihan* or development because it is all the

result of the externalization process in the form of demands faced by women to improve the family economy.

Furthermore, the second concept of objectivation is the process of crystallizing social interaction into thoughts about an object, or all forms of externalization that have been carried out are seen again in reality in the environment objectively (Sidqi, 2023, p. 88). So the objectivity in this study is the willingness of women (wives) to work and become breadwinners in the family against the background of their level of education, as well as supporting job vacancies so that the wife's willingness is a step for the wife herself to apply her abilities based on her scientific level. Wives who work as the main breadwinners in the family and where their abilities are also always relied upon in taking care of domestic household matters are social phenomena and realities. This process is referred to as social interaction through institutionalization and legitimization. In addition, the objectivity of the institutional world is an objectivity created and built by humans. The process by which the results of externalized human activities acquire objective properties.

The third concept is related to the process of internalization, which means identifying oneself with the socio-culture, in this last phase self-identity is formed. Self-identity is considered a key element of subjective reality that is dialectically related to society. Identity is a phenomenon that arises from the dialectic between individuals and society (*Teori Konstruksi Sosial*, n.d.-b, p. 6). So internalization in this study is the nature of oneself that has been applied in everyday life that a wife sets herself to participate in strengthening the family with evidence of working.

So the rights and obligations of husbands and wives of factory workers in Semarang according to social construction theory can be concluded that the development of the times and the reality of the existing environment make a wife who is often at home because she is a housewife, but at this time it has changed as well as the concept of externalization, which means that theoretically it is a type of community adjustment to the habits of its environment. Then it is driven by the concept of objectivation, which means that in the Semarang area, the majority of factory workers are factory workers because only factory jobs are likely to be accepted for work. After that concept, the next stage is internalization, which means proving oneself to the surrounding community that a woman or wife is also able to work and can help the family economy and can strengthen the integrity of her family.

## **CONCLUSION**

The result of this study is that with the social construction theory by Peter L. Berger, we can understand that the rights and obligations of husband and wife factory workers in Semarang are the result of a social process involving externalization, objectivation, and internalization. Although there are challenges in terms of gender inequality and double burden, increased awareness and policy changes can help steer towards a more just and equal division of roles. Communities in the Semarang area have undergone a social construction process in which the environment is a major factor in changing the order in the family, especially in fulfilling the rights and obligations between husband and wife, but with these changes inseparable from the urgent conditions and utilizing existing potential in order to strengthen the family economy so as to make a strong household. The author's recommendation for future research is to expand the scope of the study to obtain broader data and better understand the rights and obligations that should be given between each other. Thank you to those who have helped to complete this research.

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