



The Role of Women in the Family as Mompreneur According to Islamic View

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Abstract

The role of women in the family plays an important and diverse role. Not just as a wife or a mother to her children. Women play the role of financial regulators in the family. With the role of financial regulator in the family, women in the era of digitalization are increasingly sensitive to the business world. Women are starting to have a lot of creativity to be entrepreneurial. This is done not only as a favorite but a variety of motivations as well as a large role as a regulator of economic sovereignty in the family. Entrepreneurial motivation in women includes motivation from within which includes the desire to be independent. Women in entrepreneurial families are called Mompreneurs. Mompreneur comes from the word mom and entrepreneur. The purpose of mompreneur is a mother who is a business or entrepreneurial but still does not abandon her role as a housewife. With his role, is it good according to islamic view? While the main task of women in the family is to educate children and accompany husbands and perform other domestic tasks, not as a breadwinner, from the study of literature on the view of Islam in emancipation. Emancipation that respects women's rights equals that of men. The role of women as mompreneur has positive values and is very beneficial to reduce the number of unemployed, support family welfare, mobilize self-reliance for other women in society and contribute to the country and religion.

Kata Kunci: Peran Perempuan, Keluarga, Mompreneur, Entrepreneur, Pandangan Islam.

Peran perempuan dalam keluarga memerankan peran yang penting dan beragam. Bukan hanya sebagai seorang istri atau ibu untuk anak-anaknya. Perempuan memerankan peran sebagai pengatur keuangan dalam keluarga. Dengan peran sebagai pengatur keuangan dalam keluarga, kaum perempuan di era digitalisasi semakin banyak yang peka terhadap dunia usaha. Kaum perempuan mulai banyak memiliki kreativitas untuk berwirausaha. Hal ini dilakukan bukan hanya sebagai kesukaan melainkan berbagai motivasi serta peran besar sebagai pengatur kedaulatan ekonomi dalam keluarga. Motivasi entrepreneur pada perempuan mencakup motivasi dari dalam diri yang mencakup keinginan untuk mandiri. Para perempuan dalam keluarga yang berwirausaha disebut dengan Mompreneur. Mompreneur berasal dari kata mom dan entrepreneur. Maksud dari mompreneur adalah ibu yang menjalankan suatu bisnis atau berwirausaha namun tetap tidak meninggalkan perannya sebagai ibu rumah tangga. Dengan perannya itu, apakah baik menurut pandangan Islam? Sementara tugas utama perempuan dalam keluarga adalah mendidik anak dan mendampingi suami serta menunaikan tugas domestik yang lainnya, bukan sebagai pencari nafkah, dari studi literatur tentang pandangan Islam dalam emansipasi. Emansipasi yang menghargai hak perempuan sama dengan kaum laki-laki. Peran perempuan sebagai mompreneur memiliki nilai positif dan sangat bermanfaat untuk mengurangi jumlah pengangguran, menunjang kesejahteraan keluarga, memobilisasi kemandirian untuk para perempuan yang lainnya di masyarakat dan berkontribusi untuk negara dan agama.

Pendahuluan

According to data obtained from the Central Bureau of Statistics the number of unemployed in Indonesia in August 2019 amounted to about 7.05 million people and this will continue to increase every year (Ulya, 2019). It is certainly out of sync if you see that the potential of Natural Resources in the Country of Indonesia is abundant. The natural resources that a Country possesses are like a double-edged knife. On the one hand it will bring many benefits to the people if managed appropriately. On the other hand, natural resources will actually harm the State and afflict the people if it is in the improper hands. Therefore, the term “the resource curse” arises related to the role of the State in managing natural resources. The term curse of natural resources was born because many Countries are actually rich in natural resources but fail in benefiting from the blessings of their natural wealth. Eventually it was not the State achieving prosperity and prosperity, but being poor (George Soros in

Macartan Humphreys). Supposedly the abundance of natural resources owned by the State could be used to create jobs.

The potential of Natural Resources in Indonesia can be utilized and processed into one of the materials that are ready to be used and marketed into merchandise, so that Human Resources in Indonesia can become entrepreneurs. According to Zimmerer (1996) entrepreneurship is a combination of creativity, innovation and courage to face the risks done by working hard to form and maintain new products. While entrepreneurship according to Drucker (1990) in Segal et al., (2005) is a spirit, ability, attitude, behavior of individuals in handling businesses / activities that lead to efforts to find, create, apply new ways of working, technology and products by improving efficiency in order to provide good service and or gain greater profit. Another definition by Koh (1996) is explained that entrepreneurship is the process of doing something new (creative) and doing something to create wealth for people and added value to society. Meanwhile, according to Dollinger (1999) in Segal et al., (2005) defines entrepreneurship as the creation of an innovative economic organization (network) aimed at gaining added value, having initiatives or developments in risky and uncertain conditions. Basically the formation of entrepreneurial spirit is influenced by internal and external factors (Priyanto, 2008) in (Suharti and Siren, 2011). Internal factors that come from within the entrepreneur can be personal traits, attitudes, wills and abilities of individuals that can give the strength of the individual to entrepreneurship. While external factors come from outside the entrepreneur who can be elements of the surrounding environment such as the family environment, business environment, physical environment, socioeconomic environment and others. Meredith (1998) specifically sees entrepreneurs as people who successfully enjoy the job, and are fully dedicated to what they do, turning hard work into exciting, exciting and power-giving jobs. Furthermore Meredith (1998) added that entrepreneurs are people who have the ability to see and evaluate business opportunities, gather the resources needed to take advantage of them and take appropriate action to succeed.

In another definition of entrepreneurship according to Sukidjo (2011) reflects spirit, attitude, and behavior as an example in the courage to take risks that have been calculated based on their own will and ability. People who have these attitudes are said to be self-employed or entrepreneurial. What an entrepreneur does is an attempt to achieve a targeted goal. Such success will be largely determined by the motivation of achievement, profit-oriented, strength and fortitude/tenacity of striving, hard

work, energetic, and initiative (Hunger and Wheelen, 2003). Furthermore, taking risks is characterized by someone (an entrepreneur) who should know the chances of failure (where the source of failure and how much chance of failure), so that the risk can be reduced. Based on some definitions of entrepreneurship that have been described above, it can be concluded that entrepreneurship will involve the formation of attitudes, skills development, and knowledge supply. In other words, entrepreneurship is a potential that a person has to develop through education and training in the form of experience, challenges, and courage to take risks in working.

Of course, to become an Entrepreneur requires high motivation from the manager, namely Human Resources. Motivation is the process by which the need to encourage a person to perform an attitude that leads to the achievement of an individual who can achieve such behavior is fulfilled (Munanadar, 2001). In addition to motivation things that must be owned by an entrepreneur is the desire to be independent. The desire to be independent is an ability to rely on oneself and the desire to create jobs without dependence on others (Rizal et al, 2016). In addition to motivation and desire to be independent, an entrepreneur must have a persistent nature. The persistent nature of doing something is one of the motivations to become an entrepreneur. One way to do the work is by loving the work and will surely do it with a sense of perseverance (Yimamu, 2018). In addition to motivation, the desire to be independent and have a persistent nature, an entrepreneur must have a confident nature. One of the characteristics of an entrepreneur is to believe in his abilities and that will be a factor in his success (Zimmerer, 2008). Of course, once these traits are possessed, the most important thing is creativity. In entrepreneurship is required creative in his business and he can maintain his business and an entrepreneur is able to help people who need a job (Krishna, 2013). The community environment that supports entrepreneur occurs is a good environment. According to Harmain research, et al (2014) the environment in which an entrepreneur sets up a business including a good environment then an entrepreneur will be able to take advantage of the circumstances to develop his business.

In terms of developing a business in the entrepreneur world does not have to be men alone. Women can also become entrepreneurs and create jobs. In the world of entrepreneur is not limited by gender only. At the moment due to higher economic pressures and women realize that the survival of their families lies not only in men alone (Sangolagi & Alagawadi, 2016). Women have become entrepreneurs and have reached about 60% of the 4.9 million entrepreneurs in Indonesia for various reasons,

but there are several other motivations. Entrepreneurial motivation in women includes inner motivation that includes a desire to be independent, a desire to be powerful, persistent and able to pass challenges, wanting to create jobs, wanting to be close to parents and an environment that includes family support, husband support, and business opportunities (Yeltas Putra, n.d). Women who choose to become an entrepreneur are women who choose to run their own businesses and manage their own businesses, and are motivated by personal factors such as work problems and rising living costs (Abekh, Kadiri & Felicia, 2017).

In the era of digitalization now many women are actively entrepreneurial so that they can create new jobs which means reducing the number of miscarriages and increasing the economic well-being of families. Of course, this is beneficial for families and communities also contribute to the country. In the family the women have a position and a domestic role to take care of the husband and children, so the achievement of becoming an entrepreneur is considered a little problematic because the stereotype of women who have a family whose main job is to take care of the household. Whereas in islamic view women are allowed to be entrepreneurial. Islam has exemplified with the profile of Rasullah SAW's wife, Khadija as a successful entrepreneurial woman. This study aims to study the role of women in the family as mompreneur in islamic views

The Role of Women in the Family

What is the role of women in the family? The role of women in the family is not just to have a domestic role. Women have a lot of roles. Women have dual roles that all-rounder demands. Seeing the potential of women as human resources that can all-round efforts to include women in the development process of Indonesia is not only a mere humanity, but an efficient action because without including women in the development process means waste and negatively affects the pace of economic growth (Pudjiwati, 1983). In addition to having all-round potential, women also have several role participations. Women's participation concerns the role of tradition and transition. Traditional or domestic roles include the role of women as wives, mothers and householders. While the role of transition includes the understanding of women as labor, members of society and human development. In the transitional role of women as a workforce is active in economic activities (making a living) in various activities in accordance with the skills and education owned and available jobs (Sukesi, 1991). So, it can be said that in general the dual role of a woman is

interpreted as two or more roles that must be played by a woman at the same time. The roles are generally about domestic roles, as housewives, and public roles that are generally in the labor market (Rustiani, 1996: 60), in this case the public sector as an entrepreneur or job creator. Women are part of the managerial HR in the family. One of them is to arrange a financial turnaround in the family home. The family is the smallest neighborhood of a society consisting of fathers, mothers, and children. Of the three components of family have their respective roles and responsibilities, such as father is the head of the family and mother has a role as a wife for husband and also mother for children (Sewaka et al., n.d.) . Both father and mother have their own roles but have the same roles at home and outdoors, in a broad sense the role of each individual in the world. Home and world are not two names of the two types of spaces. The most important thing for both men and women is not to know where to spend the most time and concentration. However, the extent to which both have a high devotion to the home and its whole and further expand that devotion beyond the physical boundaries of his home, worldwide devotion (Wibowo, 2011)

The family is the largest social institution for the social welfare and sustainability of its members, especially its children. Important actors in the dynamics of the household are women in the sense that women master financial management, income redistribution, consumption allocation. The position of a woman in a family or household in general has different authority and responsibility than a man who is the head of a family. Women are expected to be able to contribute to their families and play a role in increasing the family income. So that the family economy becomes balanced((Sewaka et al., n.d.) . From the statement it is clear that women in the family are not only limited to playing domestic duties but have a contribution to their families to increase the family income so that the family economy becomes balanced and adds to the welfare.

The Role of Women in Islamic Views

Islam is a religion that respects and respects women and men in the presence of Allah absolutely. Islam erases the ignorance (*jahiliyah*) tradition that is so discriminatory towards women, in Islam men and women are considered as equal beings of God, free to act, even each other complement and need. Islam as a religion puts position of women in a noble place. There is no dichotomy and discrimination of roles between men and women. The Qur'an teaches the believers that both men and women are equal before God, therefore they must obtain equal status in the eyes

of God, and both have been declared equal to the mercy of God. the departure of women for study even without mahram can be justified as long as it is guaranteed its honor and safety and does not invite sin. Women have the right to work as long as they need it or the work needs it and as long as religious and moral norms are maintained. Therefore, there is no barrier for women to work in as long as the work is done in an honorable, polite atmosphere, and they can maintain their religion and can also avoid negative impacts on themselves and their environment. Ignoring women and not engaging them in activities that benefit society means wasting at least half of society's potential (Hanapi, 2015)

In Islamic view women are the first madrasas for children. Women have assignments as teachers and educators first for their children. In this case, a mother plays a very important and important role in providing coaching and guidance (both physically and psychologically) to her children in order to prepare the next generation, who are more qualified as good and responsible citizens including social responsibility. Islam pays full attention to women and puts women in the best place (Adinugraha, 2018).

Islam as a teaching positions women in a noble place. There is no dichotomy and discrimination of roles between men and women. The following will be presented verses of the Qur'an that justify and explain that between women and men there is no difference in acting in society. See QS. Al-Hujurat: 13, It means: O men, we created you from a man and a woman, and made you nations and tribes that you may know one another. Surely the noblest of you with Allah is the most pious (*taqwa*) among you. God is All-Knowing, All-Knowing. And the believers, men and women, are the helpers of one another. They enjoin good, forbid evil, and establish prayer, and pay the poor-rate, and obey Allah and His Messenger. They will be granted mercy from Allah, and they will be given mercy. Surely Allah is All-Mighty, All-Wise. Based on the description of the three verses above, it can be drawn a common thread that Islam elevates a woman's degree and gives her freedom, honor, and an independent personality. Even in the Qur'an there is no verse that indicates one's primacy because of gender factors or because the descendants of certain ethnic groups, the independence and autonomy of women in the Islamic tradition from the beginning looks so strong. The verse above also shows that all men come from one posterity, therefore there is no reason to exaggerate one or one group from another, the practice or value of one's worship will not be reduced simply because he is a woman. The Qur'an teaches the believers that both men and women are equal

before God, therefore they must obtain equal status in the eyes of God, and both have been declared equal to the mercy of God.

Jalaluddin Rakhmat explained that women with their female nature determine their roles in various statuses. The status of women as wives, as mothers, as children and as Muslim who engage in Islamic economics outside the home. Meanwhile, the role of women as mothers is the determinant in social life. And the status of the wife as the foundation to strengthen the family institution, only her nature that distinguishes its role in the social field (Rahmat, 1986:137).

While Quraish Shihab advances the position of women in the ownership of rights outside the home to carry out a number of economic activities, the right to study obligations to get an education that is equal to men, and the right in the political field to work as thinkers in government parliamentary institutions (Shihab, 1996:303).

Momprenneur

The choice of women between career and family in the context of European society, referencing Gilbert (2004: 30-35), shows four models. First, the traditional model is characterized by a great concern for childcare and household affairs. They generally choose to temporarily quit their careers to perform intensive parenting duties and continue their careers after adulthood. These people usually have three or more children. Second, the traditional neo-model usually performed by working mothers with two children. They choose part-time or paid work and prefer motherhood. This model is widely preferred in Europe. Third, modern models are usually done by working mothers with one child. These people usually prioritize careers. Fourth, the postmodern model that is usually done by childless women. These people tend to be individualists and prefer career over motherhood. Similarly, Wall (in Crompton et al., 2007: 87-88) asserts that the choice of European women between career and household shows three tendencies. First, job-oriented. This pattern encourages women to work part-time during pre-school. Second, the division of gender roles in families is traditionally. Third, a female-centered maternal pattern in which women stay at home perform parenting tasks.

Beyond those models, later women's dilemmas between careers and families in Europe also showed another form called mompreneur. Mompreneur is a business woman and at the same time carrying out duties in the household and motherhood

for her children. Mompreneur is seen as the ideal solution for aligning motherhood and work-family balance (Richomme-Huet, in *Int. J. Entrepreneurship and Small Business*, 2013: 253). Compared to motherhood. Similarly, Wall (in Crompton et al., 2007: 87-88) asserts that the choice of European women between career and household shows three tendencies. First, job-oriented. This pattern encourages women to work part-time during pre-school. Second, the division of gender roles in families is traditionally. Third, a female-centered maternal pattern in which women stay at home perform parenting tasks. Beyond those models, later women's dilemmas between careers and families in Europe also showed another form called mompreneur. Mompreneur is a business woman and at the same time carrying out duties in the household and motherhood for her children. Mompreneur is seen as the ideal solution for aligning motherhood and work-family balance (Richomme-Huet, in *Int. J. Entrepreneurship and Small Business*, 2013: 253).

In Indonesia, the choice of women (Muslims) between career and family as seen in a number of literary trends circulating in the community, can at least be sorted into five groups: First, leave a career to focus on family development and resilience. This group is commonly referred to as traditional-mom (full-mother). They prefer domestic roles and view public roles as complementary to women (Haunan, 2015: 17). Second, continue your career while still trying to be maximally responsible for domestic roles. These people are often referred to as supermoms who are able to assume the double barden role simultaneously (Setiati, 2011: 19-22; Aminah, 2010: 42-43). Third, continue to develop a career while sharing a role with the husband in affairs continues to develop a career while sharing a role with the husband in domestic affairs. These people think that work is an existential issue, human rights, and choice (Editor, in *The Journal of Women*, 2013: 4-5). These people usually get the title as modern mothers. Kempat, left his career and focused on family while trying to build his career independently.

For them the domestic role is the leading role of women but that role in no way hinders their potential to contribute to the economic development of the family (Akbas, 2013; Hermawati et al.: 2012). They are synonymous with the term professional housewife (professional mother) or mompreneur This fourth model later developed both with the content of "secular" and "religious". Mompreneur with a tendency to "secular" is characterized by zero normative and religious foundations in it. While mompreneur with "religious" tendencies has normative and religious foundations in it. This group for example makes the figure of Khadija the wife of

the Prophet as a role model for the ideal mompreneur. They also for example insert spirituality values in the form of prayers supporting entrepreneurial success. This model is what the author termed muslimah mompreneur (Akbas, 2013)

Mompreneur comes from the word mom and entrepreneur. The purpose of mompreneur here is a mother who runs a business or is entrepreneurial but still does not abandon her role as a housewife (Rachmawati, 2011). Not only is it limited to being an educator for her children in the family but women have a responsibility to make the child's physical and psychic growth. Physical growth is one of them by knowing how to manage a healthy diet for their children. This relates to how to manage the financial condition in the family. The family economy is usually associated with the rich and not to a family. The economy is often measured by "money" (Bunsaman, 2018). Women do not always only receive money from the husband as the leader of the family. Women can be independent by being entrepreneurial to help improve the welfare of the family. The term for such women is called mompreneur, an entrepreneurial woman in the family. In married life the goal of women entering the business world is not only about financial problems, but to follow intrinsic needs and a sense of satisfaction over the achievements that have been done. However, there is still a gender gap that men are considered to have more knowledge and skills to run a business (Bunsaman, 2018). In fact, women also have the capacity to become an entrepreneur with a domestic busyness in the house. Women also have motivation and persistence and a high tenacity as well as men. So being an entrepreneur is a thing that can be done and become a regular thing. The view in society that considering that being an entrepreneur is supposed to be male is a big mistake and cannot appreciate the role of women in society.

Women in Indonesia who are persistent and tenacious and have high motivation to take part in social activities, economic and learning to achieve an equal education are not only owned by RA Kartini. There are many other women in Indonesia such as Cut Nyak Dien, Cut Mutia who dared to appear in jihad on the battlefield against the invaders to defend the nation and state for independence and a sovereign economy.

Based on the Islamic religion through the perspective of the Qur'an there is a story about the creation of Adam and Eve, but the basic principles in the Qur'an never distinguish dichotomously between the roles of men and women, even according to their overall degree, Al-Qur'an is the only holy book that respects the position of women and men equally.

In the Qur'an, women get a special place by being immortalized through a letter called An-Nisa. Because of the fact that in the pre-Islamic era (*jahiliyah*) in Arab countries, women did not get human rights as one of Allah's creatures that deserved respect as well as men.

This indicates that women are an interesting study material in the context of Islamic teachings, apart from the authentic historical fact that Islam has a better doctrine than other religions based on the perspective of the concept of emancipation, feminism and other terms in the form of gender equality. Of course, this is not too apologetic to the Qur'anic view of a concept.

As a comprehensive religion of money, Islam, women and men are naturally born to have the same rights and obligations as servants of Allah. Reflecting on the historical tradition of the pre-Islamic era during the civilization period before the entry of Islam, that the pre-Islamic Arabia felt they had a disgrace when a daughter was born. Likewise in India for Hindus regarding caste status, that women become creatures that are connected with the context of slavery. Meanwhile, even in inheritance law, women do not have inheritance lineages, because inheritance lineages only apply to male descendants (Syarin, 1997).

Likewise with the reality of the Romans in Europe that women do not have the right to occupy positions in civil institutions, cannot be witnesses, be in charge, become teachers and cannot even adopt children or be adopted as children. Women can be inherited goods (Zuhri, 1996). Likewise in Christianity in the past, John Stuart Mill explained that the wife was still a slave to her husband, and had no legal force (Syahrán, 1997).

Even the position of women as explained by Yusuf Abdullah Daghfag in France that the position of women in the two centuries before Islam was considered as a devil, as an animal who was burdened with punishment and had no right to speak and was considered a devil's trap (Daghfag, 1992). According to Laila Ahmad in *Women and Gender in Islam: Historical Roots of Modern Debate*, she found a history of gender and *androcentric* bias that must be opened because it is not in accordance with historical reality.

Women in pre-Islamic times in the ancient Middle East of Mesopotamia had been socially active in social life. This can be seen from the mythological figure about the mother goddess which is reinforced by James Mellart's findings in the book *Catal Huyuk: A Neolithic Town in Anatolia* which describes historical archaeological remains in the form of a neolithic village in Minor named Catal Huyuk in which

there are figures and paintings of women in the form of symbols. and local culture. In this case, it is clear that the role of women at that time had begun to occupy a special and respectable position in the social environment (Hasyim, 1999).

In Indonesia itself, the beginning of the rise of women was seen since the new order government. Many women take part in social, economic, educational and even political activities.

The description of the various series of women's roles in historical contexts in various countries opens the horizons of women. However, in the perspective of the *islah* view and the historical position of women, it must be properly positioned by reopening historical records about the position of women in pre-Islamic times in Arabia and connecting them to the state of Arab law before Islam entered. This must be done in order to capture more objectively about the relationship between Islamic law and Arabic law before the arrival of Islam in the pre-Islamic (*jahiliyah*) era.

At that time the ignorant people had trade laws and so on. However, women are only positioned as worthless, even as goods that can be traded. In reality, the transformation from an ignorant culture to Islamic law does not only apply to problems of the role and position of women in Islam, but also provides solutions to economic, cultural, educational and even political problems (Zuhri, 1996). Based on Muhammad Qutb that there are 2 views on the Islamic concept of the position of women. The first is to explain that Islam has given equal rights between women and men in all respects. Both views explain that Islam is the enemy of women and Islam undermines the honor of women (Qutb, 1985).

According to Syahrini Harahap, these two views cannot be clearly described because it is possible that they could be given to orientalist in viewing the relationship between East and West (Syarin, 1997). Said Ramadhan explained that the women's movement could be socially activities outside by not staying away from the Islamic spirit that has been described in the Qur'an and Al-Hadith (Ramadhan, 1985).

Momprenneur must remain in the corridor and in the spirit of reforming the position of women by not following too much of imitating western-style freedom which will damage the structure of Muslims and make their identity lost as a Muslim momprenneur. Because Islam has put women in a great position towards the glory of women as seen in Q.S 20:121 which is described that the error in using the khuldi fruit is not aimed at appointing Eve as the cause of the error, but Adam was forgiven of his guilt (Qur'an 2:36-37 and QS. Al-A'RAF: 20-24)

The Role of Women in the Family as Mompreneur in Islamic View

In the view of entrepreneurship or entrepreneur Islam is highly recommended. This is in accordance with the example of the Prophet Muhammad SAW as the apostle of the end times. He spends more time in his life trading than preaching. This clearly proves that entrepreneurship is the recommended thing in Islam and is seen as no problem. This also applies to women. An example is the wife of the first Prophet Muhammad SAW, Siti Khadijah. Siti Khadijah was a mompreneur of her time. Successful and successful mompreneur. The result of her business is used for the way of da'wah her husband, the Prophet Muhammad SAW. Not only limited to helping the family economy but has a greater meaning that jihad by using the results of business to help Islam stand in the time of jahiliyah. The Prophet's wife had an important role in life at that time, in the field of hadith narration, war, business, etc. (Perempuan et al., 2019). 4.0 century women have been successful in the field of entrepreneurs, one of them is because in Islamic view women entrepreneurs or mompreneur are allowed. this is permissible as long as it does not violate the business values in Islam and as long as the woman does not leave her responsibilities as a wife and mother at home. As a money wife accompanies and manages all husband's affairs and accompanies the children as the first madrasah in the house. As long as women can manage their time well, entrepreneurship is a good thing to increase the family income that impacts on social as a job creator and to play the role of mobilizing other women to strive for the welfare of the family. Moreover, if the family economy is very fitting, this certainly helps the role of the husband in doubling the economic value for the welfare of the family.

Mompreneur women do business not only as a hobby, but also have a role to help make the family's economy prosperous. In Islamic view, Islamic economy is a system of science that learns about economic problems based on and based on Islamic values in every activity. The understanding according to Muhammad Abdul Manan as one of the experts in Islamic economics, in Islamic economy; Theory and Practice. Islamic economics is a social science that studies the economic problems of people inspired by Islamic values (Jauhari, 2019). According to M. Umer Chapra. Islamic economics is a knowledge that supports human happiness by allocating limited resources that refer to Islamic teachings without giving individual freedom or without sustainable macroeconomic behavior without environmental indifference (Nasution, 2006). And according to Metwally. Islamic economics as a science that studies the behavior of Muslims (believers) in an Islamic society that

follows the Koran, Hadith, Ijma, and Qiyas (Muklis &Suardi, 2020). Based on the view of Islamic economists, it is quite clear that the role of women as mompreneur is concrete evidence of female jihad in the Islamic economy to contribute to the mindset of other women as an example of goodness. Mobilize other women to be economically independent without losing their primary obligation as a housewife to take care of children and husbands. Successful entrepreneurs and harmonious families. That's in the image that women have to manifest towards society in islamic view.

Mahmud Sayat, former Shaykh of Al-Azhar in his book *Min Tawjihat Al-islam* explains that Allah has bestowed upon women and men the potential to carry out general and specific responsibilities, so that the law is within one framework. When men can sell and buy, women can also sell and buy.

So don't prevent your wife or daughter from doing a number of economic activities outside the home. As long as it is considered safe, away from slander and immorality. There are no sources from the Qur'an or Sunnah that point to the prohibition of women from working and doing social activities outside the home. Therefore, women cannot be forced to work or enter into entrepreneurship.

At the time of Rasulullah saw, there were many stories about women who were actively working and doing activities. The Prophet himself did not forbid it. In the field of trade, Siti Khadijah, the wife of Rasulullah, was recorded as a successful woman in business, a mompreneur at that time. Qilat Ummi Bani Anmar was recorded in history as one of the women who came to Rasullah and asked for advice on buying and selling, trading or entrepreneurship. Zainab binti Jahsy, the wife of Rasulallah, is also active in the business of tanning animal skins and the proceeds from her business are donated to charity. Raithah, the wife of Rasulullah's best friend Abdullah Ibn Mas'ud was very active in entrepreneurship because her husband and children at that time were unable to provide for their family. Meanwhile, history records that Al-Syifa, a woman who is good at writing, was assigned by Caliph Umar r.a as an officer in charge of the market in the city of Medina (Shihab, 2006).

The debate about mompreneur in the view of Islam is influenced by several perceptions from ulama figures who seem to disapprove of the sources taken as justification from the Al-Quran and Hadist. For example, there are scholars who forbid women from having activities outside the home and having political positions, for example, represented by Abu Ya'la. The argument held by QS. An-Nisa: 34. In this verse Allah gives leadership qualities to men and qanit (obedience) to women.

It is said that as a guide the function of men to lead and the obligation of women to obey.

In addition to the Qur'an, the argument used is the result of Abu Bakrah who said that the Messenger of Allah once said: "A people will not be lucky if they hand over their leadership mandate to a woman" while being a mompreneur is a leader for their subordinates. Another hadith is from Abi Sa'Id al-Khudri which explains that Allah showed the Messenger of Allah (saw) hell, which was mostly women. The Prophet explained that the inhabitants of Hell are mostly inhabited by women because women lack reason and religion. This hadith informs that women's intelligence and religion are lacking and of no quality. Meanwhile, to become a mompreneur who takes part in economists, he must have reason and intelligence so that his business can progress and develop.

This is the subject of debate between various ideas. This can happen because the understanding of religious texts is never separated from the scientific perspective of the scholars. If the explanation for Islam has stopped, then it is an indication that the religion does not have a dynamic that will make mutjahid's creativity stunted and even sterile.

Conclusion

The role of women as mompreneurs in the family has an important role in order to help reduce the number of unemployed, welfare families, children and husbands also contribute to the country and religion. Moreover, in terms of social, it has the role of mobilizing other women, to be economically independent without abandoning their primary obligation to organize families, take care of husbands and children.

Considering that the benefits of mompreneur women are positive, Islam has the same perspective with a number of elements of proof that the presence of mompreneur women in the family helps in economic jihad. Mompreneur women in the view of Islam are a form of manifestation of justice for the rights of women who have the right to be useful in the family environment and in their social environment. Apart from the main task of jihad to take care of children, husband and family, women can also strive to fight for the family economy. Not only to achieve satisfaction in the financial sector, but also to fulfill the intrinsic needs of self-accomplishment that can be beneficial for the family and the surrounding community

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