

THE VIEW OF THE MEDAN CITY OF ISLAMIC ASSEMBLY ON THE PROFESSION OF WIFE AS MALE MASSAGERS (Case Study of Kampung Baru Village, Medan Maimun District)

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Abstract:

This study aims to explain the views of the Medan City Islamic Ulema Council on the Profession of Wives as Male Masseurs in the village of Kampung Baru, Medan Maimun District. The method used in this study is a qualitative descriptive method. The technique used in data collection is interviews. Data analysis was carried out through the inductive method, which is a method that studies a specific phenomenon to obtain the rules that apply in the field that are more general about the phenomenon being investigated. This method is used in making conclusions about various matters regarding the MUI's view of the wife's profession as a male masseur. The findings of the study indicate that the Indonesian Ulema Council (MUI) views women as male masseurs in law, with the provisions (i) maintaining modesty in both dress and behavior so as not to cause lust for the masseur and the massaged; (ii) there are more than two people in the massage room to avoid sexual harassment or other forms of adultery; and (iii) it is intended as a medical and exercise treatment.

Keywords: *Views of the Islamic Ulema Council (MUI), Wife, Masseur, Profession*

Introduction

It has been almost 76 years that Indonesia has been independent from colonialism, precisely on August 17, 1945, the first president, Ir. Soekarno and Moh. Hatta read the proclamation of independence in front of the Indonesian people that this country was free from colonialism and had become *de facto* and *de jure*. recognition *De facto* is a real acknowledgment of certain entities to exercise effective power in a region, while *de jure* is the recognition of a country against another country followed by certain legal actions, such as opening diplomatic relations and making agreements between the two countries¹.

This country is one of the most populous countries and has a diverse population of ethnicity, race, ethnicity and religion, so the government must think about how to make a regulation to make citizens peaceful and prosperous. With this diversity, it can cause conflicts between communities, especially in religious diversity, this country has six religions that are approved by the government, namely Islam, Hinduism, Buddhism, Protestant Christianity, Catholic Christianity and Confucianism. The diversity that Indonesia has is a challenge for the

¹ Latif, Yudi. "The Religiosity, nationality, and sociality of Pancasila: Toward Pancasila through soekarno's way." *Studia Islamika* 25.2 (2018): 207-245.

government to create a stable economy, especially considering the current developments of globalization and international market trade, making this country have to work extra to compete in this field. So that it makes all people in society no longer see gender, from children, teenagers, to housewives to participate in helping to earn a living for their daily needs.

The paradigm shift towards women is related to their roles and duties in the family as housewives and as workers in society. This causes women to have two roles at once, namely housewives (domestic) and working women (public)². In this era the paradigm of a life will rotate and will change, it can be seen with clear evidence that it is not only a man who earns a living but housewives must also be able to help earn a living to meet the needs of his family. Livelihood According to the language comes from the word *infaq*, namely *Ikhrāj* or used in terms of goodness. While living according to the terms of fiqh scholars is expenditure by a person in the form of needs for whom he is obliged to support, such as housing, clothing, bread, and what he needs. The law of living is obligatory, such as a husband's maintenance for his wife or a father's income for his children³. The marital relationship creates an obligation to support the husband for his wife and children⁴. This is contrary to Islamic religious rules where it is explained that a husband is the breadwinner and protects his wife in the letter Annisa verse 34 which reads;

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سِنِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

The meaning:

Husband a protector for women (wives), because Allah has made some of them (men) superior to others (women), and because they (men) have provided a living from their wealth. So pious women are those who obey (to Allah) and take care of themselves when (her husband) is not around, because Allah has taken care of (them). The women you worry about nusyuz, you should advise them, leave them in bed (separate beds), and (if necessary) beat them⁵.

From the verse above, it is clear that a wife is not allowed to work because in the teachings of Islam the one who provides for the family is the husband, but this has to be done because of economic factors and the necessities of life. The work done by a woman is an easy job and is usually done by the wife to help her husband in meeting the economic needs of his family.

² Sevi Nur Jannah. "Peran Ganda Perempuan Sebagai Ibu Rumah Tangga dan Dukun Urut (PEMIJAT)". (Jakarta: ilmu tarbiyah dan keguruan, januari 2022), hal. 1.

³ Hepi, Riza Zen, and MH SH. *Kewajiban Nafkah Rumah Tangga Dalam Perspektif Hukum Islam (Telaah Maqāshid al-Syarī'ah dan Mubādalah Terhadap Hukum Kewajiban Nafkah Rumah Tangga dalam Undang-Undang Perkawinan dan Kompilasi Hukum Islam)*. Diss. UIN RADEN INTAN LAMPUNG, 2022.

⁴ Angga, Jaya. *Nafkah mut'ah dalam perspektif empat mazhab*. Diss. Universitas Islam Negeri Raden Intan Lampung, 2022.

⁵ Departemen Agama RI, *Al-Qur'an dan Terjemahan* (Jakarta: Gema Insani, 2022) Hal.8

According to Habeyb, profession is a job with special expertise as a livelihood⁶. The masseur profession is an effort or service carried out by humans to restore the health of the human body or increase physical fitness by massaging all parts of certain body parts with special skills possessed by masseurs. The job is an easy and flexible job in order to be able to do other jobs. Although this job is very easy, seeing the wife's profession as a male masseuse is very difficult for a wife to do because this work is not done by her muhrim. In this case it is explained in the Qur'an Al-Ahzab Verse 33;

فِي بُيُوتِكُنَّ لَا تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ أَقِمْنَ الصَّلَاةَ آتِينَ الزَّكَاةَ اطَّعْنَ اللَّهَ لَهٗ إِنَّمَا اللَّهُ لِيُذْهِبَ الرَّجْسَ أَهْلَ الْبَيْتِ أ

Meaning:

*and stay in your house as you pray, pay zakat and obey Allah and His Messenger. Verily, Allah intends to remove sin from you, O people of God and cleanse you thoroughly*⁷.

From the verse above it is clear that a woman is prohibited from leaving the house to maintain her genitals and honor, especially a wife who works as a profession as a male masseuse. This is done to meet the needs of life in the family. From the meaning taken from the verse is;

- a. women are required to be at home, because the presence of women in the house according to Ibn Kasir, the reward is the same as jihad in the way of Allah (for men);
- b. women are nakedness. If a woman leaves her house, her honor will be lost⁸.

The profession of traditional masseur is mostly done by women, especially housewives, a wife works as a male massager to help her husband find the necessities of life in the family and this work is done because this work is easy to do and seen from the side the wages earned can help the family's economy. This incident has become commonplace, especially in the city of Medan. The wife's profession as a male massager is no longer foreign to the residents of the city of Medan, but various kinds of criticism, especially in the teachings of Islam and this has become a negative conversation for the wife who works as a male massager among the people of the Medan city, this makes dilemmas and conflicts when viewed from the perspective of the Medan city clerics see the wife's profession as a male massager.

To overcome this problem, the Medan city ulema need to form actions and regulations that make the wife's profession as a male massager acceptable and considered good in the Medan city community. Based on the description above, the authors are motivated to conduct research on the views of the Medan City Islamic Ulema Council towards the Profession of Wives as Massage Men, Kampung Baru Village, Medan Maimun District to examine these problems.

⁶ Zuhdi, Ahmad. "Da'wah and Democracy: Actualization of the Role of Religion in State Behavior." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 15.2 (2021): 407-426.

⁷ Departemen Agama RI, *Al-Qur'an dan Terjemahan* (Jakarta: Gema Insani, 2022) Hal.519

⁸ Muhammad Husni Mahbub. *Hak Keluar Rumah Bagi wanita Menurut Penafsiran Ibn Kasir dn At-Tabattaba;I dalam Tafsir Ibn Kasir Dan Al Mizan (Studi Metodologi Dan Penafsiran terhadap Q.S. Al-Ahzah Ayat 33)*. (Yogyakarta. UIN Sunan Kalijaga.. 19 Juli 2012). Hal. 1

Research Method

The method is the main method used to achieve a research objective carried out by the researcher himself, for example to test a series of hypotheses or temporary answers, using the techniques and tools needed in the research. The selection of the right method is a success in conducting research.

The qualitative research is a research procedure that produces descriptive data in the form of speech or writing and the behavior of the people being observed⁹.

Research methods play an important role in a study. The method is used as a tool to assist in solving problems. According to the type, this research uses a qualitative descriptive study method. This method of research used is a descriptive method with a qualitative approach. The technique used in data collection is interviews. Data analysis was carried out through the inductive method, which is a method that studies a specific phenomenon to obtain the rules that apply in the field that are more general about the phenomenon being investigated. This method is used in making conclusions about various matters regarding the MUI's view of the wife's profession as a male masseur.

Results and Discussion

Wife (Women) in the view of Islam

Wife is one of the words in a marriage relationship or a nickname for a woman who is legally married, both religiously and stately. Marriage according to the term is a sexual relationship and a contract or agreement that makes sexual relations lawful as husband and wife between a man and a woman. From the substance of the Shari'a, marriage is an inner and outer bond between husband and wife with the aim of creating a sakinah, mawaddah, and warahmah family, therefore the term wife is often used and mentioned in the family when a husband calls the woman he legally marries.

Wife is an Indonesian word that has meaning, while according to the Big Indonesian Dictionary the word wife is a woman (woman) who is married or has a husband¹⁰. Meanwhile, according to the Arabic dictionary, the wife is translated with the words *Al-Zawjah*, *Al-Qarinah* and *Imra'ah*. The word *Al-Zawjah* or *Al-Qarinah* is matched in English with wife, spouse, mate, consort, while the word *Imraah* is matched with woman, wife¹¹.

Based on the meaning of the statement that the wife is a woman who will forever accompany her husband (male) or life partner in living family life. The family is a social institution that has the greatest role for social welfare and the preservation of its members, especially children and wives. The family is the most important social environment and a place or place where complaints, difficulties

⁹ Fadli, Muhammad Rijal. "Memahami desain metode penelitian kualitatif." *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21.1 (2021): 33-54.

¹⁰ Tabroni, Imam, Hisam Ahyani, and Dian Permana. "Philosophical Review of Materialism and Idealism Limits of Wedding Age in Indonesia; Study of Article 7 Paragraph (1) of Law 16 of 2019 Jo. Law 1 of 1974 Concerning Marriage." *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 2.1 (2021): 1-20.

¹¹ MARZON, CHAN. *HAK NAAFKAH ISTRI DALAM PERKARA CERAI GUGAT PERSPEKTIF MASLAHAH (Analisis Putusan Pengadilan Agama Manna Nomor: 278/Pdt. G/2021/PA. Mna)*. Diss. UIN FATMAWATI SUKARNO BENGKULU, 2022.

and pleasures and guidance for the wife and children are given from the husband. The role of the husband is as the backbone of the family to earn a living for the family, while the role of the wife plays an important role in taking care of the household, educating her children and managing all the needs that exist in the family such as primary and secondary needs.

The position of a wife in the sakinah family has many important tasks, namely the wife as a person who is able to meet the needs of children. The wife is also an example or "model" of imitating children and the wife as a stimulant for the development of children, therefore it is necessary to pay attention to many things about a woman who will of course become a wife and be a mother to her children.

The number of female workers up to 16 million is quite a lot too. And at least some of them are married or married women. They are mothers to the children at home¹².

However, most of them work outside the home as massage workers for men to help support the economy in the family. Some of them work for self-actualization, because they have the opportunity to get a good level of education. It's a shame if the knowledge is not put into practice. They can get into a more comfortable level, work with high salaries, offices in towering majestic buildings, cold air-conditioned with all attractive facilities. However, if we take a closer look, most of them actually enter the lower sector, whether they are factory workers, small traders and even housewives and some are masseurs for men. The motivation is clear to help support her husband or family. In fact, not a few women workers who actually become the breadwinner of the family.

Massage Profession

According to Tjipto Soeroso, massage is an art of hand movement that aims to get pleasure and maintain health. This mechanical hand movement will cause a sense of calm and comfort for the recipient¹³. Ahmad Rahim (1988: 1) defines massage as an act of kneading the body with the hands (manipulation) on soft parts, with manual or mechanical procedures carried out methodically with the aim of producing physiological, prophylactic, and beneficial effects. therapeutic for the body. According to Tarumetor (2000: 1-2) massage is a reflexology method that aims to expedite the return of blood flow, by pressing or massaging the blood flow back to the reflex center points¹⁴.

Almost all humans often feel tired. tired and sore all over the body when humans have been doing activities all day. To overcome this problem, people will massage the body part that feels sore, tired, tired and achy. The word masseur is a language that is often said and spoken by the community when people want to massage the body part that feels sore and achy. Massage or massage is an ancient therapy which is one of the most widely used complementary therapies.

¹² Isnawati. " *Istri Bekerja Mencari Nafkah*". (Jakarta. Rumah Fiqih Publishing. 2018) Hal. 6 dan 7.

¹³ Fadli, Zen, and Onyas Widianingsih. "Model of Sport Massage Services on Athlets and Communities Based on Sports Industry." *6th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2021)*. Atlantis Press, 2021.

¹⁴ Rachman, Aryadi. "PENERAPAN PRAKTIKUM KETERAMPILAN MASSAGE 2018." (2018).

The massager comes from the Arabic "mass'h" which means soft press. Greene said that massage therapy for 25 years from America, has a major influence on the body as a whole, including increasing blood circulation, spleen flow, and can stimulate and facilitate digestion and breathing. . In addition, Sujayanto said that through massage the process of removing metabolic wastes into the blood is accelerated, so that recovery is faster¹⁵.

Massage is usually divided into several methods, there are traditional massage and therapeutic massage. traditional healing methods or health therapies, by applying pressure to the body, whether structured, unstructured, sedentary, or moving places by applying pressure, movement, or vibration, either manually or using mechanical devices, but usually using hands, fingers , elbow, arm, leg, or massager. Masseurs can provide relaxation, comfort, and wellness. Massage also cannot be done to people who have leg injuries, wounds, gout, or inflammation in the legs because it will make the injury worse. In addition, massagers are also better avoided by women who are pregnant, especially when the gestational age has reached the time of delivery.

The view of the Islamic Ulema Council (MUI) on the wife's profession as massager for men

Islam always maintains the good image of women, such as when leaving the house Islam calls for wearing the hijab (veil) for the sake of the women and to protect them, because with the hijab it can remove all evil. Islam forbids women from leaving the house by highlighting their body jewelry so as not to get lost among strangers who are not their relatives. Thus, it can be understood the wisdom of the prohibition of indecent dress. Islam has guaranteed to prevent the dangers of sexual desire by establishing effective ways for it either directly or indirectly. Abdul Qadir Syaibah in *Huquq al Mar'ah fi al-Islam* said: "That is then in Islamic law, women are respected, cannot be inherited, it is not lawful to be detained by force, men are ordered to do good to them, husbands required to treat them with ma'ruf and sabra with their morals¹⁶.

In addition to guaranteeing women's rights, Islam protects women from all things that can tarnish their honor, undermine their authority and degrade their dignity. Islam places women as noble creatures who must be protected. On this basis there are a number of rules set by Allah SWT. Women can carry out their strategic role as educators of the people. Muhammad Thahir syur in *al-Tahrir wa al-Tanwir* said; Islam is very concerned about the goodness of women's affairs. How could it not be because women are half of the human type, the first educator in the soul before the others, education oriented to the mind so that it is not affected by all bad influences and the heart so as not to be possessed by the influence of Satan¹⁷.

¹⁵ Churchill, Winston. "Unit One." *Massage Therapy E-Book: Principles and Practice* (2019): 1.

¹⁶ Yunara, Holpi, Hendra Harmi, and Dini Palupi Putri. "Konsep Pendidikan Islam Mengenai Aturan Berpakaian Wanita Muslim Menurut QS Al-Azhab dan Quraish Shihab." *JOEAI: Journal of Education and Instruction* 4.1 (2021): 54-64.

¹⁷ Rahman, Fazlur. "Status of Women in the Qur'an." *Women and revolution in Iran*. Routledge, 2021. 37-54.

Women are commanded by Allah SWT to maintain their honor in the presence of men who are not their husbands by not mixing with them, staying at home more, keeping their eyesight, not wearing perfume when leaving the house, not lowering their voice. All of these Shari'a are set by Allah SWT in order to protect and honor women while at the same time guaranteeing a good and clean life order from deviant behavior that arises due to the destruction of social barriers between men and women. The spread of adultery and sexual harassment is a phenomenon caused because women do not keep Allah's rules and men are negligent in applying Allah's laws to women¹⁸.

However, due to economic factors, women (wife) often work to help the family economy. Not infrequently women choose to work as masseurs. Islam does not limit a person's profession in choosing a job, one of which is the massage profession. The masseur profession in the community is quite needed, because the practice of massage is not only intended to reduce fatigue, but also can provide relaxation to people who ask for a massage. In its development, the practice of massage has developed. According to the purpose of massage, masseurs can be classified into: traditional massage, reflexology, pregnancy massage, baby massage, and sports massage. However, if the remuneration is in the form of massage services of different types, which means touching each other between women and men who are not their relatives who are not permitted by religion, it means that they have helped in doing what is prohibited by religion.

Massage is a treatment effort by massaging body tissues. Massage has long been known as a way to reduce the symptoms of various diseases. This action can reduce fatigue and muscle stiffness¹⁹. Massage is also calming, so it reduces tension and anxiety for a while. The fatwa was issued in 1982, the ruling was that for medical and sporting reasons massage was permissible. As a masseuse of the opposite sex, there are several things that need to be considered, including (i) maintaining modesty in both dress and behavior so as not to cause lust for the masseuse and the massaged; (ii) there are more than two people in the massage room to avoid sexual harassment or other forms of adultery; and (iii) it is intended as a medical and exercise treatment.

Massage for health purposes is natural and does not conflict with religion. Massages performed only with the same gender are allowed²⁰. The conclusion of the fatwa and the paper is that massage for legitimate purposes is permissible. Whether it is required to be of the same gender or will it be made a rule of thumb is another matter. As has been stated by community leaders and the MUI fatwa that massage by the opposite sex is legal if you intend to help and treat.

¹⁸ Aslati, Aslati, and Silawati Silawati. "FENOMENA EKSPLOITASI PEREMPUAN OLEH MEDIA." *Jurnal Dakwah Risalah* 29.2 (2018): 133-142.

¹⁹ Khalid, Madiha, and Jeremy Madvin. "Precision Grounding Combined with Precision Deep Tissue Massage." *European Journal of Medical and Health Sciences* 4.4 (2022): 18-21.

²⁰ Uddin, Moin, and Md Salah Uddin. "Body Massage in the Context of Hospitality: A Critical Analysis from Islamic Perspective." *International Journal of Global Community* 2.1-March (2019): 69-82.

Conclusion

Based on the research findings, it is concluded that the Indonesian Ulema Council (MUI) views women as male masseurs in law allowed (mubah) provided that (i) maintain modesty in both dress and behavior so as not to cause lust for the masseur and the massaged; (ii) there are more than two people in the massage room to avoid sexual harassment or other forms of adultery; and (iii) it is intended as a medical and exercise treatment.

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