

## Exploring The Phenomenon and Risks of Female Online Motorcycle Taxi Drivers in Metro Lampung From a *Maslahah* Perspective

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**Abstract:** *Technological advances have become one of the alternatives for various companies engaged in transportation. In Indonesia itself there are many in this field, at least 2 online motorcycle taxi transportation companies that have grown rapidly, namely Grab and Gojek. Including in Metro City, we often encounter many online motorcycle taxis, in addition to making it easier for the community to also open up jobs as drivers. This profession is not only cultivated by men but also women. However, each job certainly has its own risks, including in online motorcycle taxis. Therefore, researchers are interested in examining how the phenomenon and risks of female online ojek drivers in Metro Lampung in the perspective of *maslahah*. This study aims to explain the *maslahah* study of the phenomenon and risks of female online motorcycle taxi drivers in Metro City. This research is a field research (field reserch) and is descriptive analytic. Using a normative-empirical approach, data collection uses methods; observation, interviews with 3 informants, and documentation. The results showed that more to *Maslahah Dhurariyyah*, because apart from the risks of course the work of women drivers has a role to help the family, meet economic needs, make independent not dependent on husbands, then female consumers who want to use their services. The risks of women online motorcycle taxi workers are; attempted harassment, illness due to overworking the body in unhealthy conditions, getting fictitious orders and being more careful in getting orders and the risk of accidents can be more careful and vigilant. Women workers are more able to manage time with family, in Islam wives are required to carry out their obligations, not neglecting their obligations to their husbands and children as wives, even though they work to help support the family economy.*

**Keywords:** *Maslahah, Online Ojek, and Risks of Women Workers.*

**Abstrak:** Kemajuan teknologi menjadi salah satu alternatif berbagai perusahaan yang bergerak di bidang transportasi. Di Indonesia sendiri ada banyak yang membidangnya, setidaknya 2 perusahaan transportasi ojek online yang sudah berkembang pesat yakni Grab dan Gojek. Termasuk di Kota Metro, sering kita banyak jumpai ojek online, selain untuk mempermudah masyarakat juga membuka lapangan pekerjaan sebagai driver. Profesi ini tidak hanya digeluti oleh kaum laki-laki akan tetapi kaum perempuan juga. Namun dari setiap pekerjaan tentunya memiliki risiko tersendiri termasuk juga dalam ojek online. Oleh karena itu peneliti tertarik untuk mengkaji bagaimana fenomena dan risiko pengemudi ojek online perempuan di Metro Lampung dalam perspektif masalah. Penelitian ini bertujuan untuk menjelaskan kajian masalah terhadap fenomena dan risiko pengemudi ojek online perempuan di Kota Metro. Penelitian ini merupakan penelitian lapangan (field reserch) dan bersifat deskriptif analitik. Menggunakan pendekatan normatif-empiris, pengumpulan data menggunakan metode; observasi, wawancara 3 orang informan, dan dokumentasi. Hasil penelitian menunjukkan bahwa lebih ke Masalah Dhurariyyah, dikarenakan selain dari pada risiko tentunya pekerjaan driver perempuan memiliki peran untuk membantu keluarga, mencukupi kebutuhan ekonomi, menjadikan mandiri tidak bergantung dengan suami, kemudian konsumen perempuan yang ingin menggunakan jasanya. Adapun risiko perempuan pekerja ojek online ialah; adanya percobaan pelecehan, sakit akibat bekerja terlalu memaksakan badan dalam kondisi kurang sehat, mendapat orderan fiktif dan lebih berhati-hati dalam mendapat orderan serta risiko terjadinya kecelakaan dapat lebih berhati-hati dan waspada. Perempuan pekerja lebih dapat manajemen waktu dengan keluarga, dalam Islam istri diwajibkan menjalankan kewajiban, tidak melalaikan kewajibannya terhadap suami dan anak-anaknya sebagai istri, walaupun bekerja untuk membantu mencukupi ekonomi keluarga.

**Kata Kunci:** Masalah, Ojek Online, dan Risiko Perempuan Pekerja.

## INTRODUCTION

The Qur'an recognizes the differences between men and women, and in this context, the differences are challenging to explore in terms of individual and social rights and obligations. A man inherits twice as much as a woman, given that a man has to provide for his own family, as well as his siblings. Each individual has obligations as described in Q.S. An-Nisa' (4): 124, as follows:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

Meaning: *"Whoever does righteous deeds, whether male or female, and is a believer, they shall enter Paradise, and they shall not be wronged in the least".* (Q.S. An-Nisa' (4): 124)<sup>1</sup>

<sup>1</sup> Departemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Bandung: CV. Diponegoro, 2005): 78.

In the book *Tafsir al-Misbah: Message, Impression and Concordance of the Qur'an* by M. Quraish Shihab, this verse explicitly equates men and women in terms of effort and reward, in contrast to the wrong view adopted by the people of ignorance, or even some of the experts of the Bible. So after affirming that they will enter Paradise, it is added by stating (they), namely men and women, are not wronged in the slightest.<sup>2</sup> The verse indicates that a woman's work in whatever form she does belongs to her and she is responsible for it, including the matter of worship, which does not depend on men but depends on her deeds.

Maslahah is categorized into 3 (three) types based on the quality and importance of the benefit, namely (1) *dharuriyyah*, (2) *hajiyyah*, and (3) *tahsiniyyah*.<sup>3</sup> *Dharuriyyah* is everything that is essential for human life. *Hajiyyah* is all the primary needs of humans in their lives while, *Tahsiniyyah* is a necessity of life that is perfect for human life.<sup>4</sup>

Technological advances have become one of the alternatives for various companies engaged in transportation. In Indonesia alone, at least 2 transportation companies have proliferated, namely Grab and Gojek. Grab itself comes from Malaysia which then opened a branch in Indonesia through PT Grab Indonesia and Gojek is the work of the nation's children which was established in 2011 through PT Karya Anak Bangsa. Online Ojek is one of the solutions for all people living in urban areas.<sup>5</sup>

The existence of online motorcycle taxis in Metro City can facilitate the community in their daily activities, before the existence of online motorcycle taxis, Metro City residents had to look for motorcycle taxi services at bases but now activities such as going to school, college, office, trading, ordering food, delivering goods and other activities can be accessed through online motorcycle taxi applications. Grab entered Metro City in 2017 while Gojek followed in 2018, for the

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<sup>2</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002): 597.

<sup>3</sup> Asmawi Asmawi, "Konseptualisasi Teori Maslahah," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 1, no. 2 (2014): 321, <https://doi.org/10.15408/sjsbs.v1i2.1548>.

<sup>4</sup> Agil Bahsoan, "Maslahah Sebagai Maqashid Al Syariah," *Inovasi* 8, no. 1 (2011): 117, <https://ejurnal.ung.ac.id/index.php/JIN/article/view/760>.

<sup>5</sup> "Sejarah Berdirinya Gojek," [academia.edu](https://www.academia.edu/30194878/Sejarah_Berdirinya_Gojek), accessed April 30, 2024, [https://www.academia.edu/30194878/Sejarah\\_Berdirinya\\_Gojek](https://www.academia.edu/30194878/Sejarah_Berdirinya_Gojek).

services provided are passenger delivery, food delivery and delivery of goods, from the three services it has proven to be increasingly helpful for very busy activities among the people of Metro City.<sup>6</sup>

Based on a survey conducted by researchers on 3 women who work as online motorcycle taxi drivers in Metro City, the first interview with Ms. EA a 38-year-old Metro City Grab driver located in Mulyojati Village, West Metro Subdistrict besides being Grab driver Ms. EA is also a housewife with two children.<sup>7</sup> Furthermore, Mrs AP is a 41-year-old Grab driver, she is located in Purwosari Village, North Metro Subdistrict, Mrs. AP is also a housewife as well as a Grab driver from 2018 until now to meet the needs of her two children who are in school.<sup>8</sup> And finally, Mbak RQA is a 19-year-old Grab Car driver, she is located in Metro Village, Central Metro District. In addition to being a Grab Car driver, she is also still an active student at IAIN Metro, Faculty of *Tarbiyah* and Teacher Training, Department of PIAUD.<sup>9</sup>

Several facts of literature discuss women, including the Phenomenological Study of Female Online Ojek Drivers in Bandung City in the Study of Feminism,<sup>10</sup> Existence of Women Ojek Online Drivers as Gender Equality Form<sup>11</sup>, Female Online

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<sup>6</sup> "Interview with Mas RS as Head of the Metro City Grab Task Force, on September 12, 2019," n.d.

<sup>7</sup> "Interview with Mrs. EA in Mulyojati Sub-District West Metro Metro City, on August 01, 2019," n.d.

<sup>8</sup> "Interview with Mrs. AP in Purwosari Kel. North Metro Kec. Metro City, on August 03, 2019," n.d.

<sup>9</sup> "Interview with Mbak RQA on Jln. Reformasi Kelurahan Metro Kec Metro Pusat Metro City, on September 17, 2019," n.d.

<sup>10</sup> The results of the study show that some people have not fully accepted the existence of female online motorcycle taxi drivers in Bandung City, in terms of capability women prove that they are able to do the same work and responsibilities as men. By becoming an online ojek driver they get recognition that they are able to meet the needs of their families and help their husbands in providing for the family. Women ojek drivers construct themselves in the community, and online ojek drivers change stereotypes in society. On the other hand, female online ojek drivers provide an alternative for consumers who feel uncomfortable if they are carried by male ojek drivers. Female online ojek drivers can show their existence and quality so that they can be equalized with other online ojek drivers, namely men. See, Irma Verasatiwi and Roro Retno Wulan, "Studi Fenomenologi Pengemudi Ojek Online Perempuan Di Kota Bandung Dalam Kajian Feminisme," *Journal Acta Diurna* 14, no. 1 (2018): 91–99, <https://doi.org/10.20884/1.actadiurna.2018.14.1.1145>.

<sup>11</sup> The results of the findings in the field are that some women choose to become online ojek drivers as a form of gender equality and they also consider that being an online ojek driver is a fairly easy job to do both as a main and side job. One of the main factors driving women to choose to work as online ojek drivers is that they have the responsibility to support their children because they are currently single parents. See, Alif Fadzilat Siti Arofah and Yus'afin Taji Alam, "Existence Of Women Ojek Online Driver As Gender Equality Form," *Jurnal Sosiologi Nusantara* 5, no. 2 (2019): 171–83, <https://doi.org/10.33369/jsn.5.2.171-183>.

Ojek Drivers as Gender Equality Form in Pontianak,<sup>12</sup> Gender Relations in the Family of Women Ojek-Online in Surakarta (Descriptive Study on the Family of Women Ojek-Online Go-Jek in Surakarta),<sup>13</sup> Gender Inequality Against Female Online Ojek Driver (Case Study on Grab Queen Community in Malang City),<sup>14</sup> Role of Women Online Ojek to Add Family Economy,<sup>15</sup> Reality of Women Online Ojek Drivers,<sup>16</sup> and

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<sup>12</sup> The results of this study indicate that as online ojek drivers, women can achieve economic independence, make decisions, and develop the same potential as men while reducing the stereotype that online ojek drivers are only for men. See, Adinda Mursalina et al., "Perempuan Driver Ojek Online Bentuk Kesetaraan Gender Di Pontianak," *Journal of Feminism and Gender Studies* 3, no. 2 (2023): 2–146, <https://doi.org/https://doi.org/10.19184/jfgs.v3i2.39734>.

<sup>13</sup> The results showed that there is a division of activities in the families of online ojek women. Production activities in the families of online ojek women are carried out together, both husband and wife work together to earn family income. This proves that between husband and wife there is an equal opportunity in doing production activities. While in reproductive activities, although there is already a husband's involvement, this reproductive activity is more dominantly carried out by the wife. In social community activities, although husbands and wives are both involved in community activities, there is a distinction between husband and wife activities. Men's activities are still considered as activities oriented towards the public sphere, while women's activities are still related to reproductive matters. Regarding the division of access to control in the family of women online ojek Go-Jek, now access-control is mostly done by women or wives. Factors that influence the division of activities and access to control in the families of Go-Jek online ojek women are economic factors, cultural factors, and educational factors. It can be concluded that gender relations in the family of women online ojek Go-Jek in Surakarta there is a complementary relationship. Although there are some differences in roles but have the same goal, namely family harmony. See, Devi Yulianita Victorine and Thomas Aquinas Gutama, "Relasi Gender Dalam Keluarga Perempuan Ojek-Online Di Surakarta (Studi Deskriptif Pada Keluarga Perempuan Ojek-Online Go-Jek Di Surakarta)," *Journal of Development and Social Change* 2, no. 2 (2020): 33, <https://doi.org/10.20961/jodasc.v2i2.41665>.

<sup>14</sup> The results of the analysis of the theory there is an imbalance of roles between female and male drivers in the rules made by partners and also the mindset of the community so that cases of inequality will easily occur among female online motorcycle taxi drivers in this study researchers want to examine the balance of roles to form social order so that there is no chance of gender inequality. See, Puteri Nur Anisa Larasati, Tutik Sulistyowati, and Sulismadi, "Gender Inequality Against Female Online Ojek Driver (Case Study on Grab Queen Community in Malang City)," *Jurnal Perempuan Dan Anak (JPA)* 4, no. 2 (2021): 86–73, <https://doi.org/https://doi.org/10.22219/jpa.v4i2.19166>.

<sup>15</sup> The results showed that women's participation in the online ojek industry has a significant role in improving the family economy. Women involved in online ojek can make important financial contributions, diversify income sources, and increase family purchasing power. In addition, they can also provide role models and inspiration for other women, influence social perceptions of the role of women in the family economy, and improve overall family welfare. See, Siska Novy Isaroh and Wahyu Eko Pujiyanto, "Peran Ojek Online Wanita Guna Menambah Perekonomian Keluarga," *Jurnal Pendidikan Sosial Humaniora* 2, no. 3 (2023): 92–103, <https://doi.org/https://doi.org/10.30640/dewantara.v2i3.1310>.

<sup>16</sup> The results showed that the motives for becoming a female ojol driver are family economic conditions, flexible time, marital status, educational background, invited by friends. The purpose motives of women ojol drivers are life-changing motives, fulfilling needs, survival, time motives and social motives. Communication experiences as a female ojol driver vary with customers, and the HDBR community (Himpunan Driver Bandung Raya). See, Dina Alamianti et al., "Realitas Perempuan Driver Ojek Online," *Jurnal Politikom Indonesia: Kajian Ilmu Pemerintahan, Ilmu Politik Dan Ilmu Komunikasi* 7, no. 2 (2022): 48–59, <https://doi.org/https://doi.org/10.35706/jpi.v7i2.7833>.

Single Parent Women Working as Online Ojek Drivers in Pekanbaru<sup>17</sup>. From all the facts of the literature that have been presented, the difference in this study is that the research reviewed in the facts of the literature discusses a lot about gender studies and feminism, no one has studied the risks of women online motorcycle taxi workers in the perspective of *maslahah*, therefore in this study researchers try to examine the Phenomena and Risks of Female Online Ojek Drivers in Metro Lampung in the Perspective of *Maslahah*.

## METHOD

This research includes field research, descriptive analytic in nature. The data sources used are primary data sources and secondary data sources. Data collection techniques are: observation, interviews (using 3 informants), and documentation. As for data analysis techniques, researchers use qualitative data analysis techniques. The approach uses normative-empirical, and researchers use inductive thinking patterns

## DISCUSSION

### 1. Career Women

In general, careers are pursued by women outside the home, so career women are classified as those who work in the public sector, which requires certain abilities and expertise with the requirement of having a certain education. Career women, especially those who are married, automatically bear a double burden, both in the work environment and the family. Therefore, the concept of dual roles for women emerged, which is the application of women's roles in two domains at once, namely the domestic and public spheres. Therefore, career women are women who are engaged in professional activities such as business, offices and others, based on education, expertise and skills.<sup>18</sup>

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<sup>17</sup> The results of this study indicate that single parent women working as online motorcycle taxi drivers have their own way of dividing time for domestic and public activities, the rational choice of single parent women choosing to work as online motorcycle taxi driver partners for reasons of flexible time, daily income, and many friends. See, Agung Dermawan Sembiring and Achmad Hidir, "Perempuan Single Parent Bekerja Sebagai Driver Ojek Online Di Pekanbaru," *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 3, no. 2 (2023): 89–97, <https://doi.org/https://doi.org/10.55606/khatulistiwa.v3i2.1446>.

<sup>18</sup> Alifiulahtin Utaminingsih, *Gender Dan Wanita Karier* (Malang: UB Pres, 2017): 94.

The position of women in the view of Islamic teachings is not as suspected or practised by some people. The teachings of Islam essentially give great attention and an honourable position to women. Muhammad Al-Ghazali, one of the great contemporary Islamic scholars of Egyptian nationality wrote in his book "If we return our gaze to the time before a thousand years, then we will find women enjoying privileges in the material and social fields unknown to women on all five continents. Their situation at that time was better than that of western women".<sup>19</sup> Thus it can be formulated that career women are women who pursue something or several jobs based on certain skills they have to achieve progress in life, work or position.<sup>20</sup>

## 2. Requirements for Women Workers (Careers)

The requirements for women workers based on the appropriate way of working are first, in a female career so as not to do heavy work in the sense that it requires extra energy continuously so that it drains energy, meaning that women at work are not allowed to do heavy work because it is not in accordance with their nature. Second, women must utilize their time optimally so that they can become productive elements of society, and not become unemployed in every phase of life. And third, she is responsible for managing the household and caring for her children with dedication. Therefore, careers should not neglect the main and most important responsibilities for Muslim women.<sup>21</sup>

When a woman works outside the home, she must observe the following manners: firstly, she must obtain permission from her guardian, either her father or husband, to work outside the home and allow her to educate her children or take care of them when they are sick at special times. Secondly, not to be with other men who are not her muhrim. And we already know that prohibition. When the work profession requires women to meet and intersect with men. Then the interaction between men and women in this workplace must be framed with manners, namely

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<sup>19</sup> "Wanita Karir Dalam Islam," academia.edu, accessed April 30, 2024, <https://www.academia.edu/35492889/PerempuanKarirDalamIslam>.

<sup>20</sup> Wakirin, "Wanita Karir Dalam Perspektif Islam," *Al-I'tibar : Jurnal Pendidikan Islam* 4, no. 1 (2017): 5., <https://doi.org/https://doi.org/10.30599/jpia.v4i1.148>.

<sup>21</sup> Septiana Latifah, "Wanita Karier Dalam Prespektif Pendidikan Islam" (repository.radenintan.ac.id, 2017), <http://repository.radenintan.ac.id/2294/>.

polite in dress, lowering the gaze, avoiding being alone together and jostling, also avoiding meeting for a long time and repeatedly in one place during working hours even though each of them is busy with their own work (there must be a separation of space between men and women). On the other hand, if the model of work that women are engaged in does require repeated meetings, for example for cooperation, exchange of opinions, or other benefits, then it is okay as long as the need for this is really urgent.

The third is not to engage in tabarruj, and display jewelry as a cause of fitnah. The fourth is not to wear perfume when leaving the house. A woman should wear hijab according to shara' law by dressing to cover her entire body, face and palms. Career women who work in the public sector, will mingle with various people, so it is appropriate if women pay attention to their outward appearance. Neat clothes, makeup, accessories and other equipment that support the appearance of women in a career.<sup>22</sup>

As for the clothes worn by everyday working women in public spaces, they should fulfill the following criteria: First, it should cover the aurat that must be covered, second, it should not be eye-catching and become the wearer's pride in front of others. Third, not thin, so that the wearer's skin color is not visible from the outside. Fourth, rather loose or not too tight so as not to reveal the shape of the body. Fifth, it does not resemble men's clothing. Sixth, it is not an adornment for beauty that becomes a tool of vanity.<sup>23</sup>

While the Prophet SAW requires women career workers as follows; 1) the appearance / clothing worn, in the hadith of Ibn Abas R.A, he told; which means: "From Abu Hurairah R.A, that the Messenger of Allah SAW cursed men who wear women's clothing, as well as women who wear men's clothing". (HR. Abu Dawud No. 4098, Ahmad 2/325).<sup>24</sup>

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<sup>22</sup> Latifah.

<sup>23</sup> Ahmad Fauzi, "Pakaian Wanita Muslimah Dalam Perspektif Hukum Islam," *Iqtishodia: Jurnal Ekonomi Syariah* 1, no. 1 (2016): 17, <https://doi.org/https://doi.org/10.35897/iqtishodia.v1i1.56>.

<sup>24</sup> Muhamad Ali Al-Hasyimi, *Jati Diri Perempuan Muslimah* (Jakarta Timur: Al-Kautsar, 2009): 468.



Then also the Messenger of Allah SAW said; which means: "From Abu Hurairah Radhiyallahu anhu, he said, "The Messenger of Allah SAW said: There are two groups of inhabitants of Hell, which I have never seen, namely (1) A people who hold a whip like a cow's tail. They whip people with it. And (2) women who are clothed but naked, they walk around swaying (their shoulders and backs) and their hair (plaited) like the hump of a leaning camel. They will not enter Paradise and will not smell the fragrance of Paradise, whereas in fact the fragrance of Paradise is smelled as far as such and such a journey". (HR. Muslim).<sup>25</sup> The two hadiths above explain that women's clothing should be clothes that really cover the aurat and not walk waddling like made up to seek the attention of men.

2) Not to be alone with the opposite sex, the hadith of the Prophet Muhammad SAW said; which means: "Let not a man be alone with a woman unless there is a mahram accompanying the woman". (HR. Bukhari & Muslim).<sup>26</sup> The hadith explains that a Muslim man and woman are prohibited from being alone together in order to avoid negative things.

3) Keeping a view that is not muhrimnya, the hadith of Rasulullah SAW said; which means: "At that time Umm Salamah was with the Messenger of Allah SAW and Maimunah, then Ibn Ummi Maktum (a blind man) wanted to enter the house. It happened after the Messenger of Allah SAW ordered to cover the aurat. Then the Prophet said: "Both of you cover your eyes from him". Umm Salamah said: "O Messenger of Allah, isn't Ibn Ummi Maktum blind and doesn't see us or recognize us?". The Messenger of Allah said: "Are you two also blind? Didn't you both see him?"." (HR. Abu Daud and At-Tirmidzi)<sup>27</sup>. The hadith explains that keeping the view and covering the aurat that is not a muhrim is mandatory for women even though the man encountered is blind.

4) Not wearing a striking fragrance, the Prophet SAW said; which means: "A woman, whoever she is, if she (goes out of the house with) wearing perfume, then passes by men so that they smell the fragrance then that woman is an adulterer".

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<sup>25</sup> Ma'mun Daud, *Terjemah Hadist Shahih Muslim* (Jakarta: Fa Widjaya, 1984): 186.

<sup>26</sup> Tim Redaksi, "Berdua-Duaan Dengan Wanita," muslimah.or.id, 2020, <https://muslimah.or.id/5366-berdua-duaan-dengan-wanita.html>.

<sup>27</sup> Syamsul Rijal Hamid, *1500++ Hadist Dan Sunah Pilihan* (Depok: Kaysa Media, 2017): 182.

(HR. An-Nasa'i)<sup>28</sup>. The hadith explains that it is forbidden for women to wear excessive perfume so as to arouse desire for men.

5) Carry out obligations towards the husband. Which means: "If I were to order one person to bow down to another, then surely I would order the women to bow down to their husbands because Allah has made so much of the husband's rights that become the wife's obligations". (Hasan Shahih: Ibn Majah)<sup>29</sup>. The hadith explains that a woman is obliged to carry out her obligations towards her husband as well as working women should not neglect in carrying out their obligations towards their husbands.

### 3. Risks of Women Workers (Careers)

Although many women have worked in various fields, in carrying out their profession there are risks that must be faced. Islam also explains that in working, it wants its people to anticipate risks as explained in Surah Al-Hasyr verse 18 and Al-Luqman verse 34, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "O you who believe, fear Allah and let each one of you consider what he has done for tomorrow and fear Allah, surely Allah knows best what you do". (Q.S. Al-Hasyr: 18)<sup>30</sup>

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "Verily, Allah, with Him alone, is the knowledge of the Hour; and it is He Who sends down the rain, and knows what is in the womb. And no one can know (with certainty) what he will do tomorrow. And no one can know on which earth he will die. Verily, Allah is All-Knowing and All-Knowing". (Q.S. Al-Luqman: 34)<sup>31</sup>

There are 6 risks that working women must face; First, the multiple roles of wives in the family. Working women must be ready to multitask to do household

<sup>28</sup> Firmansyah, "Konsep Tabarruj Dalam Hadis: Studi Tentang Kualitas Dan Pemahaman Hadis Mengenai Adab Berpakaian Bagi Wanita," *At-Tahdis: Journal of Hadith Studies* 1, no. 2 (2017): 67, <https://jurnal.uinsu.ac.id/index.php/attahdits/article/view/711>.

<sup>29</sup> Muhamad Nashiruddin, *Shahih Sunan At-Tirmimidzi 1* (Jakarta: Pustaka Azam, 2007): 892.

<sup>30</sup> Agama RI, *Al-Qur'an Dan Terjemahnya*: 297.

<sup>31</sup> Agama RI: 205.

and office tasks. The choice between which task to prioritize is often a dilemma. On the other hand, women who demand to play a dual role will only make overlapping problems and as a result household harmony falls apart, children lack attention and affection from their mothers and fatally children will become naughty and morally damaged if they are not good at finding a way to solve it.<sup>32</sup>

In fact, the assumption that women have multiple roles is something that cannot be denied. This results in women having to bear the burden of domestic work, if women work outside then they then have a dual role, namely being responsible for the household and also for the work that is their profession, then it is more accurate to say that women have domestic and public roles.<sup>33</sup>

Second, a culture that does not support women working. Working women will also encounter traditional culture in the community. When a wife works outside the home, it is not uncommon that her own parents will forbid her to work. The reason is that wives are supposed to be at home to serve their husbands and children. When the children become neglected, perhaps their health is compromised or their school performance declines, the blame will be placed on the mother.<sup>34</sup>

Third, job security by women workers. Security is one of the factors that is a big problem for women, especially if they are working overtime until late at night. It is not uncommon for husbands to be unwilling to pick up their wives at their workplace because they are tired. Because working is the wife's choice and decision, then returning home late at night is a risk that she must bear alone. The government through the Decree of the Minister of Transportation Number 12 of 2019 has guaranteed the safety of online ojek workers, namely in article 2 which reads "the use of motorbikes used for the benefit of the community as referred to in paragraph (1) must meet the aspects of: safety, security, comfort, affordability and regularity".<sup>35</sup>

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<sup>32</sup> Hardianti, "Peran Wanita Karir Dalam Kehidupan Rumah Tangga" (Universitas Islam Negeri Alauddin Makassar, n.d.).

<sup>33</sup> Danu Aris Setiyanto, *Desain Wanita Karier Menggapai Keluarga Sakinah* (Yogyakarta: Deepublish, 2017): 94.

<sup>34</sup> "5 Problem Yang Dihadapi Perempuan Bekerja," *kompas.com*, 2012, <https://lifestyle.kompas.com/read/2012/01/30/10425247/5.problem.yang.dihadapi.perempuan.bekerja>.

<sup>35</sup> "Keputusan Menteri Perhubungan No 12 Tahun 2019 Tentang Pelindungan Keselamatan Pengguna Sepeda Motor Yang Digunakan Untuk Kepentingan Masyarakat," n.d.

Fourth, the accident rate. In carrying out a job, the risk of accidents can certainly occur at any time, there are 2 factors that cause accidents, namely single factors, which are caused by personal negligence and multiple factors, accidents that occur due to joint mistakes. This concept was popularized by experienced practitioners in the field of occupational safety and health. To avoid occupational accidents, the things we should pay attention to are recognizing the conditions that cause hazards, adjusting the workplace terrain, identifying the source of accidents to ensure safety.<sup>36</sup>

Fifth, diseases caused by work. Occupational diseases are diseases that arise due to the influence of the work environment or work-related. One of the causes of occupational diseases is stress. Stress experienced by a person will change the way the immune system works, stress will reduce the body's resistance to disease attacks by reducing the number of fighting disease cells. Work environment factors are very influential and play a role as a cause of occupational diseases as examples include dust, smoke and weather. However, the cause of disease is also the human factor. Poor working conditions also have the potential to cause illness.<sup>37</sup>

Sixth, sexual harassment. Sexual harassment is the act of intentional or repeated physical or non-physical touching, or non-consensual physical contact of a sexual nature. However, sexual harassment refers to actions that the victim feels are unpleasant, because these actions are intimidating, humiliating or disrespectful by making a person an object of sexual exploitation.<sup>38</sup>

Referring to the definition quoted by Judith Berman from the Advisory Committee of the Yale College Grievance Board and New York University, the definition of sexual harassment has been formulated, sexual harassment is all sexual behavior or a tendency to behave sexually unwanted by someone either verbal (psychological) or physical which the recipient of the behavior considers as degrading, humiliation, intimidation, or coercion. It is recognized that sexual

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<sup>36</sup> Hinsia Siahian, *Manajemen Resiko* (Jakarta: PT. Elex Media Komputindo, 2007): 100.

<sup>37</sup> Riswan Dwi Djatmiko, *Keselamatan Dan Kesehatan Kerja* (Deepublish: Yogyakarta, 2016): 19-20.

<sup>38</sup> Iqbal Ramdhani, "Kasus Pelecehan Seksual Dalam Transportasi Umum Menurut Putusan Pengadilan Negeri Jakarta Pusat," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 4, no. 1 (2017): 19, <https://doi.org/https://doi.org/10.15408/sjsbs.v4i1.7871>.

harassment can happen to anyone: any economic class, any race, any gender.<sup>39</sup> From the risks that have been described above as a female worker, especially drivers, they should be more careful in carrying out their work for the sake of safety, security, comfort and peace both for themselves and their families.

#### 4. Maslahah Based On The Quality And Importance Of The Benefit

The experts of *usul fiqh* put forward *maslahah* based on the quality and importance of the benefit, dividing it into three levels; First, *Al-Maslahah al-Dharuriyyah*, namely the benefits associated with the basic needs of mankind in this world and in the hereafter. In other words, *Al-Maslahah al-Dharuriyyah* (primary needs) is a fundamental need that concerns realizing and protecting the existence of five principles, namely: maintaining religion, maintaining the soul, maintaining the mind, maintaining offspring, and maintaining property. According to the experts of *usul fiqh*, these five benefits are called *al-masalih alkhamsah*. If this benefit is lost, then human life will be destroyed by it, and will not be safe either in this world or in the hereafter.<sup>40</sup>

Second, *Al-Maslahah Al-Hajiyyah* (Secondary) is a benefit that is a human need and desire. It is to eliminate difficulties and constraints that can lead to life distress. If this benefit cannot be fulfilled it may cause difficulty and distress in life. The Prophet SAW prohibited from selling something that is not clear (*gharar*) such as fish in the ocean and birds in the air. This aims to guarantee the interests of the buyer to get his rights after paying the seller.<sup>41</sup>

Third, *Al-Maslahah Al-Tahsiniyyah* is (tertiary), namely all the needs and protection needed so that life becomes comfortable and more comfortable, easy and

<sup>39</sup> Fiana Dwiyantri, "Pelecehan Seksual Pada Perempuan Di Tempat Kerja (Studi Kasus Kantor Satpol PP Provinsi DKI Jakarta)," *Jurnal Kriminologi Indonesia* 10, no. 1 (2014): 96, <https://www.neliti.com/id/publications/109623/pelecehan-seksual-pada-perempuan-di-tempat-kerja-studi-kasus-kantor-satpol-pp-pr>.

<sup>40</sup> Salma Salma, "Maslahah Dalam Perspektif Hukum Islam," *Jurnal Ilmiah Al-Syir'ah* 10, no. 2 (2012), <https://doi.org/10.30984/as.v10i2.261>.

<sup>41</sup> Suhendi, "Pendapat Maqashid Syariah Dalam Mencapai Kesempurnaan Konsep Ekonomi Islam," *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita* 2, no. 2 (2013): 565, <https://ejournal.stiesyariahbangkalis.ac.id/index.php/iqtishaduna/article/download/36/36/>.

easier, spacious and more spacious, and so on. In other terms, it is a necessity that humans need so that their lives are in ease, comfort, spaciousness.<sup>42</sup>

### 5. **Phenomenon and Risks of Female Online Ojek Drivers from *Maslahah* Perspective**

Islam positions women by their nature, women also have the same rights and obligations as men, where their rights and obligations must be carried out and fulfilled. Even the role of women is classified as very important in family life, society and work. This has encouraged many modern women to choose to work (career). Then the work undertaken certainly has its risks. The risks can certainly occur at any time based on what was revealed by the three respondents:

1. Mrs. AP, the obstacles/risks that have been experienced, often have small accidents usually at lunchtime, due to the heavy traffic with food orders, but not to the point that it causes too much financial loss and indeed it has become the risk of a driver and can be used as a lesson to be more careful.<sup>43</sup>

It is difficult to divide time with family because lately, orders have been increasingly difficult to reach the target, requiring extra time from the latest in the afternoon until late at night to reach the target, but now even have to wait until late at night, this is due to the many new competitors who issue promotions.<sup>44</sup>

2. Ms EA has experienced risks, had a holiday from ngebidi (working as a driver) in July 2018 for one month, because at that time she had stomach acid which was quite severe, initially it was because she was often late for breakfast, it seemed rather trivial, but at that time after consulting with the doctor, she was advised to stop ngojek for a while, because, in addition to being caused by late breakfast,

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<sup>42</sup> Muhammad Akbar, Abdurahman, and Sandy Rizki Febriadi, "Tinjauan Konsep Dharuriyyat, Hajiyyat Dan Tahsiniyyat Terhadap Pelaksanaan Pembiayaan Di BTN Syariah Kantor Cabang Kota Bandung," *Prosiding Hukum Ekonomi Syariah* 4, no. 2 (2018): 748, <https://doi.org/http://dx.doi.org/10.29313/syariah.v0i0.10709>.

<sup>43</sup> "Interview with Mrs. AP in Purwosari Kel. North Metro Kec. Metro City, on January 09, 2020," n.d.

<sup>44</sup> "Interview with Mrs. AP in Purwosari Kel. North Metro Kec. Metro City, on February 20, 2020," n.d.

extreme weather can also cause frequent colds to trigger the severity of the pain experienced.<sup>45</sup>

Once also received a fictitious order in the form of food totalling Rp. 100,000.00, in December 2018 by buying food at KFC Metro but after arriving at the delivery place it turned out that no one felt ordered. At that time, the compensation system set by Grab regarding fictitious food orders was not maximized and the service was not as easy as it is now, so he decided to bring the fictitious order in the form of food himself and try to offer it to other driver friends, thank God some wanted to buy.<sup>46</sup>

3. Mbak RQA The risks that have been experienced, at the beginning of ngebidi (working as a driver), have experienced an unfortunate incident at that time, got an order from Ganjar Agung to Taman Merdeka Metro, with 3 males and one female passenger, at first it was still normal, but when it started to walk, 1 person who was beside, rather began to flirt by asking for Whatsapp numbers, then poking around, but at that time he almost dropped off passengers in the middle of the road, firmly saying that if anything would report the office and the head of the community, finally the passenger fell silent and apologized. It's uncomfortable if you only take male passengers.<sup>47</sup>

Often get fictitious orders, the most memorable is when I got an order from Jln. Pala to Pekalongan at 20.00 WIB and the target is to get a bonus of Rp. 180,000.00, just one order less, but when it arrived at the place it turned out that the pick-up point was at the cemetery, the number that ordered could not be contacted until finally cancelled it myself with the risk of losing the bonus money offered.

Certain conditions and terrain, also often experience small accidents that make the car being driven suffer minor body damage. Even if it results in

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<sup>45</sup> "Interview with Mrs. EA in Mulyojati, West Metro Sub-District, Metro City, on January 09, 2020," n.d.

<sup>46</sup> "Interview with Mrs. EA in Mulyojati, West Metro Sub-District, Metro City, on January 09, 2020."

<sup>47</sup> "Interview with Mbak RQA on Jln. Reformasi Kelurahan Metro Kec Metro Pusat Metro City, on January 19, 2020," n.d.

financial loss, we must realize that it is negligence and use it as a lesson for the future to be more careful.<sup>48</sup>

From the risks that have been described in the field above, we already know how the phenomenon and risks of female online motorcycle taxi drivers from a *maslahah* perspective. Apart from the risks, of course, the work as a driver carried out by women has a very helpful role for families to help meet economic needs, make them independent from their husbands and then for female consumers who want to use their services. Therefore, *Maslahah* which is more inclined to this problem is *Maslahah dharuriyyah*, because it has a role that helps the family economy and does not depend on the husband.

Grab through an interview with Mas RN as the head of the Metro City Grab Task Force explained risks such as accidents, fictitious orders, maximizing the driver application, harassment that befalls drivers, providing solutions by conducting safety riding trainings to deal with the worst possibilities at least once every 3 months, especially in Metro City, while what if there is sexual harassment Grab has provided an emergency assistance feature in the Grab driver application, Grab fully protects sexual harassment both experienced by drivers and customers, for fictitious orders, Grab also provides a solution when it is in the form of food to be reported in the form of food photos by submitting it to the orphanage then Grab will replace it with the balance that will enter through the driver's account.<sup>49</sup>

The chairman of GASPOL Mr BS (combined shelter of online Ojek drivers) also gave a response regarding female drivers in Metro City, according to him it is only natural for women to become online Ojek drivers but of course, they must have special skills in driving in crowded traffic conditions, especially by carrying passengers, goods and food. Then regarding the obstacles faced by our drivers from GASPOL Metro City, the quick reaction unit is ready to help everything the worst possibility that befalls the drivers and we also scheduled once a month *kopdar* (online ojek meeting throughout Metro City) to unravel the problems that befall the

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<sup>48</sup> "Interview with Mbak RQA on Jln. Reformasi Kelurahan Metro Kec Metro Pusat Metro City, on January 19, 2020."

<sup>49</sup> "Interview with Mas RS as Head of the Metro City Grab Task Force, on January 11, 2020," n.d.



drivers and we will report to the online ojek application service provider so that it can be improved both the service and the work system.<sup>50</sup>

The community leader Mr SN the Head of RT 008 Mulyojati Village, West Metro, gave a response regarding female drivers in Metro City, according to him the job as a Grab Driver is a common job and we often encounter it, if there are female drivers who work as drivers, of course, it is okay to do it because everyone certainly has the right to work, but regarding work that mingles with men, according to him, as long as they still use the Grab attribute, it does not cause a negative impression and it all goes back to each person who does the job so that they can maintain the name and good impression of the institution where they work.<sup>51</sup>

From the information that has been described above, then the researcher sees from the explanations of various parties (drivers, Grab office, GASPOL, and community leaders), we can know what steps from Grab and the organization that oversees online ojek in Metro City (GASPOL) to minimize the risks experienced by online ojek drivers including female drivers.

In this case, the Islamic view of the risks of women online motorcycle taxi drivers in Metro City based on data obtained in the field is as follows: attempted harassment, accidents, illness due to work, getting fictitious orders, difficulty dividing time with family. Attempted harassment in Islam, sexual harassment is a despicable act therefore to avoid this risk, Islam limits the association between men and women including not being alone with the opposite sex, the appearance/clothing worn must be in accordance with Islamic law (covering the aurat), not wearing striking fragrances that invite lust. To minimize the occurrence of sexual harassment, in practice, drivers should not deliver male passengers, especially grab car drivers because the vehicle is closed so that the opportunity for crime is greater, especially sexual harassment. In addition, Grab should also have its own rules and systems specifically for female drivers so that they can only accept orders from women as well or if they cancel the order it does not affect the driver's performance and points in the incentive scheme (bonus).

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<sup>50</sup> "Interview with Mr. BS as Chairman of GASPOL Metro City, on January 10, 2020," n.d.

<sup>51</sup> "Interview with Community Leader Mr. SN as Head of RT 008 Mulyojati Village, West Metro, on January 10, 2020," n.d.

As a female driver, she must also fulfill the requirements of female workers in terms of manners and attitude, namely: not gathering with other men who are not their mahram. And we already know that prohibition. When the work profession requires women to meet and intersect with men. So the interaction between men and women in the workplace must be framed with manners, namely being polite in dress, lowering the gaze, avoiding being alone together and jostling, and avoiding meeting for a long time and repeatedly in one place during working hours even though each is busy with their work (there must be a separation of space between men and women).

Some hadiths mention the prohibition of being alone together, adab clothes, and wearing perfume based on the hadith of the Prophet Muhammad SAW. Hadith mentions the prohibition of being alone together, the Prophet SAW, said which means: "A man should not be alone with a woman unless a mahram is with her." (HR. Bukhari & Muslim).<sup>52</sup> The hadith explains that a Muslim man and woman are prohibited from being alone together to avoid negative things.

Furthermore, Ibn Abas RA, narrated, which means: "From Abu Hurairah RA, that the Messenger of Allah SAW cursed men who wear women's clothes, as well as women who wear men's clothes". (HR. Abu Dawud no. 4098, Ahmad 2/325). Al-Imam Ath-Thabari (may Allah have mercy on him) explains in his book that "The meaning of this hadith is that men are not allowed to imitate women in dress and adornment, which are specific to women, and vice versa". Jamrah (may Allah have mercy on him) elaborated: "The text of this hadith is a strong condemnation of imitation in all matters. However, it is known from other proofs that what is meant is imitation in terms of clothing, style, and the like, not imitation in matters of goodness." <sup>53</sup>

Then, the Messenger of Allah (SAW) said, which means: From Abu Hurairah RA, said, "The Messenger of Allah SAW said: There are two groups of inhabitants of Hell, which I have never seen, namely (1) A people who hold a whip like a cow's tail. They whip people with it. And (2) women who are clothed but naked, they walk around swaying (their shoulders and backs) and their hair (plaited) like the hump

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<sup>52</sup> Redaksi, "Berdua-Duaan Dengan Wanita."

<sup>53</sup> Al-Hasyimi, *Jati Diri Perempuan Muslimah*: 468.

of a leaning camel. They will not enter Paradise and will not smell the fragrance of Paradise, whereas the fragrance of Paradise is smelled as far as such and such a journey". (HR. Muslim).<sup>54</sup> The hadith explains that women's clothing should be clothes that cover the aurat do not walk waddling artificially to seek the attention of men and do not wear flashy fragrances.

Furthermore, the Prophet Muhammad SAW said, which means: "A woman, whoever she is, if she (goes out of the house wearing) perfume, then passes by men so that they smell the fragrance then that woman is an adulteress". (HR. An-Nasa'i).<sup>55</sup> The hadith explains that it is forbidden for a woman to wear excessive fragrance to arouse the desire of men.

Accidents, illness due to work, getting fictitious orders. Working of course there are various risks, including accidents, illness due to work, and getting fictitious orders. To anticipate risks such as accidents at work, be more careful in driving your vehicle and not be reckless and endanger yourself. Sickness at work, which has been experienced by the female driver, is stomach acid, therefore she should take care of her diet even though the conditions at work do not force her to work when the weather and conditions in the field are not possible. Then regarding fictitious orders, drivers should be more careful when getting orders, they should make sure and scrutinize the customer before spending. In this case, Grab has provided training facilities in driving, then compensation due to fictitious orders is by Islamic law to help drivers when experiencing the worst possibilities and can properly manage risks. Islam wants its people to be more careful and manage risks well as explained in Surah Al-Hasyr verse 18; which means: "O you who believe, fear Allah and let each one of you consider what he has done for tomorrow and fear Allah, surely Allah knows best what you do".<sup>56</sup>

And Al-Luqman verse 34; which means: "Verily, Allah, with Him alone is the knowledge of the Day of Resurrection; and it is He Who sends down the rain, and knows what is in the womb. And no one can know (with certainty) what he will do

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<sup>54</sup> Daud, *Terjemah Hadist Shahih Muslim*: 186.

<sup>55</sup> Firmansyah, "Konsep Tabarruj Dalam Hadis: Studi Tentang Kualitas Dan Pemahaman Hadis Mengenai Adab Berpakaian Bagi Wanita.": 67.

<sup>56</sup> Agama RI, *Al-Qur'an Dan Terjemahnya*: 297.

tomorrow. And no one can know on which earth he will die. Verily, Allah is All-Knowing, All-Knowing".<sup>57</sup>

The two verses above state that no one in the universe can know with certainty what he will do tomorrow or what he will get, so all humans are required to try and be careful so that unexpected events do not have a fatal impact on them (mitigating risk). Thus it is clear, that Islam gives a signal to manage risk positions as well as possible, as Rasulullah SAW carried out activities with a full calculation that was very mature in doing risk management.

The difficulty of dividing time with family. In Islamic law, the obligation to fulfil nafkah is of course focused on the husband. However, women are also allowed to work with the husband's permission because the husband is the leader in the family and this explains the order to obey the husband's orders in Surah An-Nisa verse 34; which means: The men are the leaders of the women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth. Therefore, virtuous women are those who obey God, and keep themselves in the absence of their husbands, because God has taken care of them. And those women whom you fear may be unfaithful, counsel them, separate them from their beds, and beat them. Then if they obey you, do not seek to trouble them. Indeed, Allah is Most High, Most Great.<sup>58</sup>

However, being a working woman (career) should also prioritize her family, and must have multiple roles. Households are very important therefore in Islamic law should be between working and carrying out their obligations to their husbands, taking care of their children must be balanced to maintain the integrity of the household.

Working women have obligations as a wife if they are married, then the wife's obligations that become the husband's rights are the right to be obeyed, the right to keep his honour, the right to get nasab recognition from his children, Rasulullah SAW said; which means: If I ordered someone to bow down to another, then, of course, I would order the women to bow down to their husbands because Allah has

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<sup>57</sup> Agama RI: 205.

<sup>58</sup> Agama RI: 65.

made so much of the husband's rights that become the wife's obligations ". (Hasan Shahih: Ibn Majah).<sup>59</sup>

Based on this hadith, it explains that a woman is obliged to carry out her obligations to her husband as well as working women should not neglect carrying out their obligations to their husbands and children.

Based on the explanation described above and the field facts obtained by researchers, female online motorcycle taxi drivers in Metro City are required to fulfil the terms and conditions set by Sharia and Islamic law. From Grab, efforts should be maximized to reduce/minimize the risks experienced by drivers and also always evaluate so that unwanted things happen again.

## CONCLUSION

Based on the discussion of the research results, it can be concluded that the Phenomenon and Risks of Female Online Ojek Drivers from the Maslahah Perspective is *Maslahah Dhurariyyah*, because apart from the risks of female online ojek workers, of course also as drivers carried out by women have a very helpful role for the family, helping to meet economic needs, making independent not dependent on husbands, then for consumers, especially women who want to use their services.

The risks that can be obtained as a female online ojek driver are; First, attempted harassment, accidents, illness due to work, getting fictitious orders, and the difficulty of dividing time with family. First, attempted harassment, in Islam sexual harassment is a despicable act therefore to avoid these risks, Islam limits the association between men and women including not being alone with the opposite sex, and the appearance/clothing worn must be by Islamic law (covering the aurat), not wearing striking fragrances that arouse lust.

Second, in terms of accidents, illness due to work and getting fictitious orders. Islam wants its people to be more careful and manage risks well to anticipate risks such as accidents at work so that they are more careful in driving their vehicles

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<sup>59</sup> Asyari Suparmin, "Manajemen Resiko Dalam Perspektif Islam," *El-Arbah: Jurnal Ekonomi, Bisnis Dan Perbankan Syariah* 2, no. 2 (2018): 140, <https://doi.org/https://doi.org/10.34005/elarbah.v2i02.551>.

so that they do not seem reckless and endanger themselves. Then sick at work so as not to force it in unhealthy conditions and maintain a lifestyle, regarding fictitious orders, drivers should be more careful when getting orders, before spending, they should make sure and scrutinize the customer first. Furthermore, in terms of dividing time with family, in Islam, women are required to carry out their obligations as well as working women should not neglect to carry out their obligations to their husbands and children.

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