

## **Wife's Efforts in Earning a Family Livelihood in the Perspective of Maqashid Al-Syariah (Case Study in Soko Village, Tuban Regency, East Java)**

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### **Abstract**

The provision of maintenance in Islam is the responsibility of a husband. The provision of the husband's obligation to provide maintenance raises a new problem regarding the implementation of the wife working to meet the needs of the family. The purpose of this research is to evaluate the sharia values that exist in the case of women working for a living. The problem in this study is how women work to earn a living for their family needs in the view of sharia maqashid, what are the factors that affect women who work for a living, including: the factor of a sick husband, helping to prepare the future of the family and factors of helping the husband's income to meet the needs of the family and this can be justified by referring to the sharia maqashid. This study uses a descriptive research method using a qualitative descriptive analysis approach. The result of this study is that in a family husband and wife can play an equal role in the family, the wife plays the role of a breadwinner for her family because of various factors that cause the family's needs to not be met.

### **Keywords**

Workers; Women; Maqashid Syariah

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## **1. INTRODUCTION**

The fulfillment of this sustenance can be food, shelter, education, attention, care and even clothing even if the woman is wealthy. On the basis of the Qur'an, sunnah, ijma and evidence, jurists oblige the wife to provide alimony for her husband. To provide a wage-based livelihood for clothing, food and lodging. The husband is responsible for meeting the basic needs of the family, regarding the obligations of a husband to his wife are divided into two parts, the material obligation is called the second maintenance, the obligation is not material. About the husband's obligations to provide for his family, where the husband's own maintenance is an obligation of the husband to his wife in material terms (Sunarjati, 2017)

In Islam, it is not forbidden for a wife who wants to work for a living, as long as the way taken does not deviate from Islamic law. Making a living to apply the knowledge they have and ensure the future of their children Being a housewife is a boring activity and cannot maximize what they are good



at. Some of them also have husbands whose income is sufficient for daily needs. The reason they work is not because of economic factors but to increase savings and save reserves for the future of their children. In fact, there are also those who invest part of their income in education and preparing the household of their children. The theory of maqasid sharia is used as a tool for analysis of the practice of exchanging the role of breadwinner between husband and wife because in the practice of the role exchange there is an intention to realize benefits, namely as a solution to maintain family integrity. In other words, the wife being a breadwinner is an effort to eliminate harm because it is feared that if the wife does not make a living, the needs in the family will not be met and will cause other harm. The analysis of this sharia maqashid will be able to show the benefits according to the standards of sharia maqasid. This exchange of maintenance obligations can be included in the category of Maslahat Daruriyah, namely primary benefits, meaning that when the wife does not work, there will be greater chaos or harm in the family, especially because there is no income for maintenance as an effort to meet family needs in order to overcome the difficulties of life (Sadawi, 2022)

## **2. METHODS**

The method of writing this article uses a descriptive research method using a qualitative descriptive analysis approach. The location of this research was conducted in Gading Sari village, Tapung District, Kampar Regency. The data source used was primary data in the form of observations and interviews in the field, namely ten families who were not suitable in fulfilling family needs. Secondary data in the form of legal journals, legal articles that are still related to the theme, informants in this study are ten informants, then the data is processed and analyzed in a qualitative descriptive manner, so as to produce scientific research that can be accounted for.

## **3. FINDINGS AND DISCUSSION**

### **The Concept of Maintenance**

#### **a. Definition of Alimony**

The word nafkah comes from infak which means to take out and this word is not used other than for good things. The plural form of the word nafkah is nafaqat which in language means something that is infaked or expended by a person for the needs of his family. And actually the livelihood is in the form of dirhams, dinar or other currencies. As for alimony according to sharia' is the sufficiency given by a person in terms of food, clothing and shelter, but generally the alimony is only food. Included in the sense of food are bread, side dishes and drinks. Meanwhile, in terms of clothing, the provisions can be used to cover the awrah, while the place of residence includes houses, jewelry, oil cleaning tools, household furniture according to customs.

b. Alimony and Its Amount

The Qur'an and Hadith give only a general overview of what is found in the Qur'an At-Talaq:7. In the book *Tafsir Al-Mishbah*, M. Quraish Shihab interprets that the above verse describes the possibility of differences between wives and husbands. The difference in the context of that verse is that it concerns the reward of breastfeeding. The above verse explains the general principle that includes breastfeeding and so on as well as mediating between the two parties by stating that: He should be spacious, that is, he is strong, and has a lot of sustenance to provide for his wife and children from the extent of his ability and thus he should give so that his children and his wife also have the space and breadth of shopping and those who are limited in sustenance are limited in income, then he should provide for himself from the wealth that Allah has given him.

c. Alimony and Obligations

The existence of a wife next to her husband makes it easier for her to carry out her responsibilities towards her husband. The wife's involvement in work outside the home can explain the husband's rights, especially if he is involved in work that can have a side effect on his health and skills. If the husband has allowed his wife to work outside the home for a long time after marriage, some scholars disagree, the husband has the right to ask his wife to stop working. But some others disagree in this case the husband does not have the right to obstruct

His wife works and the wife is also entitled to receive maintenance from her husband. The obligation for the wife to work outside the home to meet the needs of her household if there is no one else to work such as her children are still under the supervision of her parents or her husband is sick annually or unable to work, because if he is not allowed to work for a living, it is a great sin and damages the purpose of Islamic sharia as written by Imam Ghazali in the component of Maqashid Shariah, namely *hifdzun nafs* (Preserving the soul). If you look at the history back to the Prophet, of course, it can be found that at that time one of the Prophet's companions, namely Bilal, accidentally passed in front of two women who wanted to ask the Prophet, then Bilal helped him ask the Prophet about herself (Zainab) as a wife who earns a living for her husband and orphans and then answered by the Prophet she will get two rewards, namely the reward of family maintenance and the reward of alms. In addition, women during the time of the Prophet PBUH were also active in various fields of work. Some work as bridal makeups, such as Ummu Salim bint Malhan who does makeup for Shafiyah bin Huyay, the wife of the Prophet Muhammad PBUH. And in the business field the first wife of the Prophet, Khadijah bint Khuwailid, is recorded as a very successful person. Likewise, Qilat Ummi Bani Anmar is recorded as a woman who once came to the Prophet to ask for guidance in the field of buying and selling. Of course, not all forms and varieties of work that exist today existed during the time of the Prophet PBUH, however, that women can do any job as long as she needs it or that work needs it and as long as religious

and social norms are maintained. With the knowledge and skills that everyone has, including women, they have the right to work and occupy the highest positions. This is where there needs to be a balance between the division of duties of women and men so that it does not give the impression that women feel superior in front of men and vice versa, men should not commit character murder against women (Muhandis Azzuhri). Regarding the conditions that allow women to go out to work, it can be understood that the wife's work is not aimed at supporting the family.

### **Wife Who Earns Family**

The legal status of alimony in Islam aims to manage the household, so it is necessary to determine who is responsible for the needs of both primary and secondary nature. In addition, this is also done so that everyone can fulfill their rights. In the study of classical fiqh, there are several differences in the views of scholars regarding the status of alimony. Imam Shafi'i emphasized that alimony is sharia so that the status of giving husbands to wives is an absolute obligation. Meanwhile, giving a wife to a husband is not categorized as alimony and therefore there is no obligation from a wife to meet the needs of alimony (Ahmad 2023). When the wife becomes a breadwinner in the household, of course, there are factors that affect the wife's role as a breadwinner in the household. From several informants that the author got, it was found that women who worked to continue their lives by making brooms with sticks, collecting buns, cake sellers, breakfast sellers, cake sellers, where these factors were encountered by the author based on the results of research and observations in the field. The factors are 1) Making a living because the husband is sikiT, 2) Making a living to help the husband's income, 3) Making a living to apply the skills they have and ensure the future of the child. In order to provide a view of the current condition of modern society. By using the Maqashid Syariah approach, working women should be seen differently because of the diverse conditions behind this. Maqashid Syariah measures all actions in modern times with the priority of maslahat

#### **a. Women Working and Maintaining Religion (Hifdz Al-Din)**

A wife who works is often considered disobedient to her husband. In practice, this is not entirely true. In some cases, wives are not only obedient, they are even ready to live a dualism of roles in the household. This is strengthened by the fact that they have obtained their husband's permission. This means that they maintain their religion by getting permission from their partner before deciding to work. The wives who work are not only for the benefit of religion but they support the global program that is conceptualized.

#### **b. Women Work and Protect the Soul (Hifdz Al-Nafs)**

In the case of a woman working because her husband is sick, this is one of thea form of effort to protect his soul. Women work for their families. In addition, they also work to be able to maintain their

husband's health. A wife has carried out the priority of maintaining her husband's health and ensuring that she and her family survive in line with the principles of Maqashid Shari'ah. If referring to classical fiqh, the action of a wife is a charity, not an obligation of a wife to be responsible for her sick husband. Because those responsible for the diseases suffered by their husbands are their children who have reached adulthood (Ahmad 2022).

c. Women Work and Maintain Their Minds (Hifd: Al-aql)

As for the reason for working to ensure that families can get an education, it is in accordance with Maqashid Sharia. This is of course also because of the development of the times, of course the law will continue to follow it. This reason can refer to hifd aql, either to her because by working the woman uses her abilities or because she wants to ensure that her children can continue their education

d. Women Working and Caring for Children (Hifdz Al-Nasl)

One of the goals of maqoshid Syariah is to continue the ministry. Continuing to produce offspring is not only limited to giving birth to children but also includes taking care of them. So, women who work for the reason of being able to provide the best for their children, take care of them, teach them, take care of their health, this is in accordance with the maqoshid of sharia. A child is a trust of God that must be fought for. Some scholars perceive that a pious child is better than a lifelong sunnah prayer. The reason for this is based on a hadith that states that a pious child is a reward that will be continuous.

e. Women Work and Maintain Property (Hifd Al-Mal)

Some of the couples found in the field, prioritized their assets to be saved to improve the family's economy. This reserve fund was prepared not out of disbelief in Allah whose status as a giver of sustenance but as an effort for a condition that was sudden and very important. In addition, the property is also used to meet other basic needs, such as religious facilities are paid for by non-cash payments (Ziqhri 2023) So, women work on the grounds that they want to have savings also in accordance with maqashid sharia for this reason.

#### **4. CONCLUSION**

Maqashid Al-Syariah's perspective on the role of wives in earning a family living, That there are various reasons to motivate women to be involved in earning a living. The results of this study show that women work to earn a living based on various factors or reasons, such as: Sick husbands, Preparing for the future, Insufficient income to meet family needs. This reason is in line with the values of maqashid sharia. The current developments require diverse religious views. The application of sharia maqashid in the case of working women is an effort to answer the current social phenomenon. The sharia maqashid is used to measure all actions in modern times that occur today.

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