

## THE ROLE OF WIVES AS BREADWINNERS AND ITS IMPACT ON THE INTEGRITY OF THE HOUSEHOLD FROM AN ISLAMIC PERSPECTIVE

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### ABSTRACT

One of a husband's primary responsibilities is to provide financial support for his family. Yet not all husbands are able to fulfill this duty adequately, leading to weakened household economies and compelling wives to contribute as breadwinners. This phenomenon is evident among the families of workers at the synthetic hair factory in Purbalingga Regency, where many wives assume the role of principal income earner to meet their household needs. This study aims to identify the factors that drive wives to become the main breadwinners, particularly within the families of factory employees in Purbalingga, examine the effects of this role on marital cohesion, and explore the Islamic perspective on wives as primary providers. Employing a qualitative case-study approach, the research reveals three key findings: (1) economic necessity, stemming from insufficient spousal income, and instances of husbands being unable to work due to illness or by mutual agreement compel wives to take on earning responsibilities; (2) while wives' income-generating role can enhance family welfare stability, it may also reduce family quality time, create a double burden of domestic and economic duties, hinder communication effectiveness, and heighten role-imbalance conflicts; and (3) within Islamic jurisprudence, wives are permitted to seek livelihood support when their husbands' earnings fall short, provided they observe Shariah-compliant conditions and limitations; however, any contravention of these religious guidelines renders such work impermissible.

**Keywords :** *wife, breadwinner, household cohesion*

### ABSTRAK

Salah satu kewajiban seorang suami adalah memberikan nafkah kepada keluarganya. Namun, tidak semua suami mampu menjalankan kewajibannya tersebut dengan baik, dan berakibat pada lemahnya ekonomi keluarga, sehingga istri harus turut andil dalam mencari nafkah. Seperti yang terjadi pada keluarga pegawai pabrik rambut palsu di kabupaten Purbalingga, banyak istri yang berperan sebagai pencari nafkah utama untuk memenuhi kebutuhan rumah tangganya. Tujuan dari penelitian ini adalah untuk mengetahui faktor apa saja yang melatarbelakangi istri berperan sebagai pencari nafkah utama terutama pada keluarga pegawai pabrik rambut palsu di kabupaten Purbalingga, apa saja dampak peran istri sebagai pencari nafkah utama terhadap keutuhan rumah tangga, dan bagaimana pandangan islam mengenai peran istri sebagai pencari nafkah utama. Pada penelitian ini peneliti menggunakan metode penelitian kualitatif dengan jenis penelitian studi kasus. dari penelitian yang sudah dilakukan dapat disimpulkan bahwa; 1. Faktor penyebab istri berperan sebagai pencari nafkah utama adalah faktor ekonomi yakni ketidakcukupan penghasilan suami dalam memenuhi kebutuhan rumah tangga dan faktor suami tidak bekerja karena sakit ataupun kesepakatan bersama antara suami dan istri, sehingga istri harus mengambil peran sebagai pencari nafkah utama. 2. Peran istri sebagai pencari nafkah utama memiliki dampak positif dan dampak negatif terhadap keutuhan rumah tangga, berdampak positif dengan meningkatnya stabilitas kesejahteraan keluarga dan berdampak negatif dengan muncul pengurangan waktu kualitas bersama keluarga, timbulnya beban ganda domestik, menurunnya efektivitas komunikasi, serta peningkatan potensi konflik akibat ketidakseimbangan peran dan tekanan waktu. 3. Dalam pandangan islam, istri diperbolehkan mencari nafkah untuk memenuhi kebutuhan rumah tangganya, yang tidak mampu dipenuhi oleh suaminya, dengan memperhatikan syarat-syarat dan batasan-batasan syariat. Dan menjadi terlarang apabila bertentangan dengan syariat ataupun terdapat pelanggaran-pelanggaran syariat di dalamnya.

**Kata Kunci :** *istri, pencari nafkah, keutuhan rumah tangga*

## INTRODUCTION

Marriage is a great agreement that *legalizes the* biological relationship between a man and a woman, as well as uniting two families, tribes, or even communities, to form a family that *is sakinah, mawaddah, and rahmah*. The success of the household depends on the synergy of husband and wife, by supporting each other in carrying out their respective rights and obligations, so that a balance of roles is achieved without any party being harmed. One of the husband's main obligations is to provide birth support to his family, which includes clothing, food, and shelter, according to his ability.<sup>1</sup> This obligation to provide for maintenance has been commanded by Allah جل جلاله in the Qur'an:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

It means: "And it is the duty of the father to feed and clothe the mothers in a *ma'ruf way*." (QS. Al-Baqarah: 233)

The verse explains the obligation of parents, especially fathers, to meet the needs of the mother of their children in a *ma'ruf way*, which is in accordance with the standards of reasonableness that apply in the local community. The provision of maintenance should not be carried out excessively, but also not in all shortages. The level of alimony is adjusted to the husband's financial condition, considering that each individual has a different level of economic ability, whether classified as rich, middle, or underprivileged.<sup>2</sup>

In general, the responsibility for providing for maintenance in the family is charged to the husband, while the wife plays a role in managing household affairs. However, with the conditions and developments of the times that are now advanced, women have the same access and opportunities as men in various sectors, including financial independence. As a result, in some cases the husband no longer occupies the role of the main breadwinner, and the wife is not just an additional breadwinner. The increasing cost of living has resulted in needs that are difficult to meet if they only rely on their husbands' income, so many women take on the role of the main support of the household economy. This condition often forces the wife to take on the role of the main backbone of the family, meeting basic needs such as clothing, food, and board that can no longer be fully met by the husband.<sup>3</sup>

<sup>1</sup> M Idris Ramulyo, "Islamic Marriage Law," 2016.

<sup>2</sup> Imam Ibn Katsir and A Fida, "Tafsir Al-Qur'an Al-Adhim," *Beirut, Lebanon: Dar Al-Taubah Linasyr Wa Al-Tauzi*, 1999.

<sup>3</sup> Muhammad bin Ismā'īl Al-Bukhārī, "Ṣahīh Al-Bukhārī," *Beirut: Dār Ibn-Kathīr*, 2002.

Related to this, in Purbalingga Regency there is a phenomenon of wives who are the main breadwinners of the family. It is recorded that by 2024, more than 60% of the workforce in wig factories will be women.<sup>4</sup> Many of these workers' wives make the income from the factory the main source of life for the family, not just a complement to their husband's income.<sup>5</sup> These decisions are usually made due to several factors, including the family's uncertain economic conditions, so that relying on only one source of income cannot meet their daily needs.

The involvement of the wife as the main breadwinner also affects family dynamics. Such as changes in couples' communication patterns, to shifting roles and responsibilities between husband and wife. Not only does she play the role of a housewife, but the wife also takes on the role of the family's main breadwinner. This often causes new problems in domestic life. Some families experience conflicts due to role changes that are not accompanied by adjustments in responsibilities or effective communication between spouses.<sup>6</sup> In conditions like this, the wife's role as a breadwinner can be a factor that affects the integrity of the household.

The change in the role of the wife to become the main breadwinner can have a double impact on the integrity of the household. Positive impacts can arise if the wife is able to maintain a balance between household responsibilities and work activities, accompanied by an attitude of mutual understanding between couples, especially support from the husband when the wife chooses to work. However, if one of the parties does not understand the additional burden borne by the wife, or the wife has difficulty managing the priority scale, then the potential for conflict in the household becomes difficult to avoid.<sup>7</sup>

A number of similar studies have previously also discussed the role of wives as breadwinners for the family. First, a study conducted by Bukari Muslim in Terutung Payung Village, Southeast Aceh Regency, shows that the involvement of wives in meeting the family's economic needs can have a positive impact on household financial stability. However, on the other hand, this burden has the potential to reduce the intensity of the wife's domestic role, such as decreased obedience to her husband and reduced attention to childcare. In the

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<sup>4</sup> The Government of Purbalingga Regency, *Regional Economic Profile 2024* (Purbalingga: Bappeda of Purbalingga Regency, 2024).

<sup>5</sup> S Putri, "Women Workers in Wig Factories and Their Impact," *Journal of Regional Economics* 10, no. 1 (2021): 118–30.

<sup>6</sup> Lestari Wijayanti, "Role Conflicts in the Modern Household," *Journal of Family Studies* 4, no. 2 (2023): 23–40.

<sup>7</sup> Fera Andika Kebahyang, "The Implications of Career Women on Domestic Harmony Reviewed from Islamic Law" (Faculty of Sharia UIN Lampung, 2017).

view of Islamic law, the wife's work is justified as long as it does not cause harm and still allows the proportionate fulfillment of family responsibilities.

Subsequent research by Rahmah Mu'in in Pambusuang Village, Polewali Mandar Regency, found that the practice of sustenance in modern households is inseparable from two main principles, namely the principle of partnership and the principle of willingness. Husbands and wives in the region tend to carry out economic roles collectively and give each other up to who serves as breadwinners, depending on the needs and conditions of the family. This research strengthens the view that Islam opens up space for women to work, while maintaining the ethics and applicable sharia provisions.<sup>8</sup>

Subsequently, research by Kartika Malinda through her study in Weskust Village, Kepahiang Regency, focuses on the influence of wife's work on household harmony. His research found that family harmony is influenced by a number of factors such as religiosity, economic conditions, education, and couples' communication. Although domestic conflicts occasionally occur due to differences in perceptions and the wife's workload, most of them can be resolved through a family approach and healthy dialogue.<sup>9</sup>

Meanwhile, Lilis Handayani through a case study in Harum Sari Village, Aceh Tamiang Regency, highlighted the conditions in which the wife assumes a dominant role in earning a living. Nevertheless, the concept of maintenance in the family is still built on the spirit of partnership and willingness between couples. The dominant economic activities of the wife do not necessarily violate Islamic values, as long as they remain within the corridor of sharia responsibility and are carried out with the intention of maintaining the sustainability of the family.<sup>10</sup>

From a number of studies above, no research similar to the research that the researcher will conduct, which discusses the role of wives as the main breadwinner in Purbalingga Regency, especially in the families of wig factory workers and its impact on the integrity of the household. Based on the above discussion, the purpose of this study is to (1) Find out what are the factors that cause wives to play the role of the main breadwinner in the family of wig workers in Purbalingga district, (2) Analyze and find out what are the

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<sup>8</sup> Rahmah Mu'in, "A Review of Islamic Law on Wives as Breadwinners," *J-Alif: Journal of Research on Sharia Economic Law and Islamic Culture* 2, no. 1 (2021): 85–95.

<sup>9</sup> Malinda Kartika, "Family Harmony Factors in Working Wives (Study in Sinar Gunung Dusun Satu Village, Tebat Karai District, Kepahiang Regency)" (UIN FATMAWATI SUKARNO BENGKULU, 2020).

<sup>10</sup> Lilis Handayani, "The Empowerment of Wives in Helping Husbands as Breadwinners in Fiqh Perspective (Case Study of Harum Sari Village, Tamiang Hulu District, Aceh Tamiang Regency)," *ARRUS Journal of Community Service* 1, no. 1 (2022): 25–29.

impacts of the wife's role as the main breadwinner on the family of wig workers in Purbalingga district, (3) Find out how Islam views the role of the wife as the main breadwinner of the family.

## RESEARCH METHODS

In this study, the researcher used a qualitative approach with a case study type of research, which aims to explore in depth how the role of the wife as a breadwinner affects the integrity of the household in an Islamic perspective. The data collection technique was carried out by in-depth interview and observation methods. The data sources in this study include primary data and secondary data, primary data sourced from direct interviews with wives who work as wig factory workers in Purbalingga district, and secondary data is literature data, sourced from the review of literature relevant to the research, such as journal articles, the Qur'an, hadith, etc.

## Discussion and Results

The role of wives as the main economic support of the family through work as laborers in wig factories is growing in Purbalingga Regency. Data from the Purbalingga Regency Manpower Office shows that by 2024 this sector will employ more than 12,000 people, with around 65% of them being women, the majority of whom are wives who contribute directly to family income.<sup>11</sup> Meanwhile, the Central Statistics Agency noted that the participation rate of women in this area reached 53%, surpassing the national average of 51%.<sup>12</sup> With the distribution of wig factories in Purbalingga district, it opens up opportunities and opportunities for women to get jobs to meet their daily needs, including wives who play the role of the main breadwinners in their families. From the research conducted by the researcher, there are several factors that cause wives to take on the role of the main breadwinner of the family, including:

**Economic factors** are the main factor in this phenomenon, the weak family economy is caused by the inadequate income of the husband to meet his daily needs. The low salary earned along with the increasing cost of living and the increasing number of

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<sup>11</sup> Purbalingga Regency Manpower Office, *Workforce Profile of Purbalingga Regency 2024* (Purbalingga: Purbalingga Regency Manpower Office, 2025).

<sup>12</sup> Central Statistics Agency, *Purbalingga Regency in 2024* (Jakarta: Central Statistics Agency, 2024).

dependents, especially children's education costs, are the trigger for wives to take part in finding additional expenses to cover the shortage.

As stated by Mrs. Eka Nur Setiani, a factory employee of PT Hyupsung Purbalingga, she said that: *"I just want to help meet my daily needs. The salary of her husband, who works as a motorcycle taxi driver, is erratic, sometimes there are many orders, sometimes it is completely quiet. Meanwhile, the house installments must be paid and the children's school fees increase every year. So the biggest boost is indeed the family economy."*

A similar statement was also expressed by Mrs. Nova Diyanti, an employee of PT Interwork's factory, she said that: *"My husband is a casual worker, his income is uncertain and even tends to be insufficient. Meanwhile, my son has to register for school, that's why I decided to work in a factory, because the salary is fixed and sometimes I can get more."* Based on these two statements, it can be seen that the husband's insufficient income and the increasing cost of living are factors that cause the wife to take on the role of the main breadwinner.

**The Factor of the Husband Not Working,** Providing maintenance is the husband's obligation to his wife and children. If the husband neglects this responsibility without *udzur*, then he has committed *dhalim* because he does not fulfill the rights of his family. However, there are conditions where a husband cannot carry out his obligations, for example due to a disease so that the husband has to retire early, as stated by Mrs. Martini, an employee of the PT Indokores factory: *"I decided to work because of the condition of my husband who is no longer able to work due to illness so he has to retire from his job. Meanwhile, there are many needs and dependents that must be met, medical expenses, children's school fees and for daily life."*

The agreement between husband and wife is also one of the reasons why the husband does not work. The limited number of decent jobs and mediocre skills make husbands choose to swap roles with wives who already have a job and sufficient income from before marriage. As stated by Yuli Masdasi's mother, a factory employee of PT Boyang Purbalingga, she said that: *"I have been working since before marriage, at the beginning of my husband's marriage worked as an honorary teacher, but because of the small salary he decided to quit, he tried to apply for another job but was often rejected. In the end, we decided that I was the only one who made money and my husband took care of the housework and took care of the children at home."*

From the statement delivered by Mrs. Martini and Mrs. Yuli Masdasi, it can be seen that husbands who do not work due to certain conditions, such as illness or agreements between husband and wife, can be a factor causing wives to work and take on the role of the main breadwinner in Purbalingga district.

The role of the wife as the main breadwinner certainly brings significant changes in family dynamics. On the one hand, their presence in the world of work helps to cope with economic pressures. On the other hand, the demands of work can affect interaction and harmony in the household. From the research conducted, researchers found the impact of wives who play the role of the main breadwinner on the integrity of the household, both positive and negative, including:

**Limited Family Time**, the first and most significant impact felt by wives is reduced time with family members. Long working hours, accompanied by exhausting physical burdens, cause many working mothers to not have enough energy to build emotional intimacy with their husbands and children. As the statement was conveyed by Arin Hayati's mother, she said that: *"Because I leave at half past 7 am and return home at 6 pm, so there is a lack of time with my husband and children. Even the sad thing is, I don't see my own child's growth in its entirety."*

Likewise with the statement of Eka Nur Setiani's mother, she said that: *"I feel very little time spent with the children, because I work all day in the factory, when I get home I am too tired to play with the children"*. This condition strengthens the findings in Siti Mujanah's (2021) research, which states that working women are at risk of experiencing *role overload* when the demands of work and domestic roles are unbalanced, leading to a decrease in quality interactions in the family. (Siti Mujanah 2021) So that the reduction of time together can significantly weaken emotional relationships in the family and become a potential relationship rift if not managed with good communication.

**Unbalanced Role Distribution**, in addition to time constraints, most respondents also admitted that the division of household roles does not always run smoothly. Although some husbands help, in general the burden of household work is still more borne by the wife. As stated by Nova Diyanti's mother, she explained that: *"I work from morning to evening, coming home from the factory sometimes the house is still messy and I still have to clean up and prepare dinner"*.

The same statement was also conveyed by Eka Nur Setiani's mother, she said that: *"My husband and I have agreed to share the housework, but most of the housework is often done by me"*.

The results of Annisa & Fitriani's research also found that in the household of female workers, domestic roles are not necessarily transferred to their husbands, resulting in a *double*

*burden* that risks triggering physical and mental fatigue.<sup>13</sup> So that the imbalance in the division of household tasks can cause psychological pressure and increase the potential for conflict if it is not accompanied by good understanding and cooperation between couples.

**Declining Quality of Husband-Wife Communication**, healthy communication is the foundation of household integrity. But in many cases, the intensity and quality of communication between husband and wife decreases when the wife works all day, especially as the main breadwinner. Mrs. Winda Arianti, who is in a long-distance relationship with her husband (LDM) revealed that: *"Communication with my husband is very limited and less intense, apart from the long distance, the busy factory work makes me unable to contact my husband during working hours, most phone calls at night and not every day"*.

Meanwhile, Mrs. Yuli Masdasi revealed that: *"The time for communication with my husband has decreased, because the energy has been exhausted all day to work"*. This is in line with Nurchayati's research which emphasizes that work pressure often interferes with the process of effective communication in the family, and this can have implications for increased misunderstandings and long-term conflicts.<sup>14</sup> Therefore, the low intensity of a couple's communication can lead to miscommunication that leads to conflict, especially if there is no specific time allocated to understanding each other's conditions.

**The Emergence of Domestic Conflicts**, One of the real consequences of the wife's role as the main breadwinner is the increased potential for conflict in the household. When the economic burden shifts to the wife, there is a significant change in the dynamics of power and gender roles in the family. If not accompanied by open communication and mutual understanding, these changes can be a source of tension and quarrels.

Mrs. Arin Hayati revealed that domestic conflicts are more frequent since she works in the factory as the main breadwinner, she said: *"The time for communication with the husband is reduced, because the energy has been exhausted all day to work"*. The same thing was also conveyed by Eka Nur Setiani's mother, she revealed that: *"my work fatigue vents became more sensitive and I often quarreled, usually because my husband didn't help clean the house"*. The phrase suggests that the physical and emotional burden of work, coupled with the homework that still has to be carried, makes the wife more vulnerable to stress which then triggers conflict with the partner.

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<sup>13</sup> Nur Annisa and Fitriani, "The Dynamics of the Dual Role of Wives as Workers," *Journal of Psychology UIN Raden Fatah* 4, no. 2 (2020): 88–95.

<sup>14</sup> Nurchayati, "Family Communication in the Modern Era: Between Hope and Reality," *Journal of Family Communication* 5, no. 1 (2020): 44–56.

According to Cahn & Abigail's family conflict management theory, conflict in the household is often triggered by role imbalances and failure to meet mutually agreed upon role expectations. Conflict can also occur due to misalignment between couples' perceptions of the division of responsibilities.<sup>15</sup> Therefore, open communication, reagrment on roles, and emotional support from couples are needed so that conflicts can be managed in a healthy manner.

**Increasing Household Welfare,** The role of the wife as the main breadwinner does not always cause tension in the household. In many cases, this role is also an important solution in improving family welfare, especially when the husband's income is insufficient or non-existent. The existence of wives as the main contributor to the family economy is able to ensure the sustainability of basic needs, such as the fulfillment of clothing, food, decent housing, and children's education costs.

From the results of interviews conducted by researchers, most of the respondents stated that after working, their household economic life became more stable. As stated by Sulistia Ningsih's mother, she said that: *"Alhamdulillah, since I joined the work, we no longer need to go into debt or pay for our children's tuition. My husband and I have become lighter."*

A similar statement was also conveyed by Martini's mother, that her decision to work after her husband was sick made her family financially viable, she said: *"If I don't work, somehow bear the cost of my husband's medical and children's schooling, thank God now it can be fulfilled, even though it is still mediocre"*.

The respondents' statements show that the wife's income can reduce economic dependence on outside parties and prevent the family from falling into debt. In fact, some informants feel that the decision to work is actually a turning point in their household balance. Yuli Masdasi's mother revealed that: *"I don't mind working because it's to meet the needs of the children, and my husband is very supportive."* So that behind the negative impact, the role of the wife as the main breadwinner also has a positive impact on survival and improves household welfare.

## **Islamic View of the Role of Wives as the Main Breadwinner**

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<sup>15</sup> Dudley D Cahn and Ruth Anna Abigail, *Managing Conflict Through Communication* (Boston: Pearson Education, 2014).

In Islam, marriage is not only built on the basis of love and affection, but is also built by carrying out duties and responsibilities by family members according to their respective roles. The Messenger of Allah (*peace and blessings of Allaah be upon him*) said:

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا

"Each of you is a leader, and every leader is responsible for what he leads. A priest is a leader, and he is responsible for his people. A husband is the leader in his household, and he is responsible for his family. A wife is the leader in her husband's home, and she is responsible for her responsibilities. (Bukhari & Muslim)

The hadith explains that the leadership structure in the family is complementary, where each member of the household bears responsibilities in accordance with the role that has been determined by the provisions of Islamic law. The husband plays the role of a leader who is responsible for the sustenance of his birth and mind, as well as guarding and guiding his wife and children towards good in this world and the hereafter. Meanwhile, the wife becomes the leader in her husband's house, managing the house, educating the children, and maintaining the honor of herself and her family.

The obligation to earn a living is one of the most important responsibilities that a husband must fulfill to his family as a leader. As Allah says in Surah An-Nisa verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِأَنَّهُمْ أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"The men are the leaders of the women, because Allah has put some of them (men) above others (women), and because they (men) have provided for some of their wealth." (QS. An Nisa': 34)

In this verse, Allah explains that one of the main obligations that must be fulfilled by a husband is to provide for his wife properly. On the other hand, the responsibilities of a wife in the household include pious attitude, obedience to her husband, and taking care of herself and the trust of the property entrusted to her, even when the husband is not at home. If these values are implemented consistently in domestic life according to the instructions of the sharia, then the family with Allah's permission will be given blessings and harmony. Husbands and wives will try to carry out their respective obligations as stipulated in Islamic teachings, as well as try to fulfill each other's rights in order to create peace in married life.<sup>16</sup>

At this time, the reality that is often seen in society is that not all husbands are able to carry out their duties and obligations as leaders well, including not being able to provide enough for their families. This condition affects the wife's role as a manager of household

<sup>16</sup> Fatimah Khoiriyah, "Rights and Obligations of Husband and Wife in the Perspective of Aris Munandar's Household," *Al-Wasith Journal: Journal of Islamic Law Studies* 10, no. 1 (2025): 80–96.

affairs, so the wife must take part in earning a living to help improve the family's financial condition.

Theoretically, the wife's duty is to stay at home and take care of all household affairs, as Allah says in Surah Al-Ahzab verse 33:

وَقَرْنَ فِي بُيُوتِكُنَّ

Meaning: "You (wives) should stay in your homes". (QS. Al-Ahzab: 33)

Islam does not prohibit women from working, as long as their work meets the conditions set by the Shari'ah and does not contradict it. Shaykh 'Abdul 'Aziz bin Baz emphasized that Islamic law does not prohibit women from engaging in work or business activities at all. As Allah says in Surah At-Taubah verse 105:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

Meaning: "Say (O Muhammad), work! then Allah, His Messenger, and the believers will see your deeds". (QS. At-Taubah: 105)

The command "اعملوا" (be with you) is general and covers all Muslims, men and women, to actively earn a living and improve economic conditions.

When viewed in terms of benefits, working for your wife in an emergency can be a form of *hifz al-mal*, which is to maintain the sustainability of property and family welfare. This is permissible by scholars if it is the only way to avoid hunger, debt, or dependence on external aid. Shaykh Shalih al-Fauzan said that in an emergency, a wife is allowed to work, as long as she does not neglect the main duties in the household and the work does not contain things that are prohibited by the Shari'a.<sup>17</sup>

On the other hand, working for the wife can be prohibited if it is not controlled by *sharia signs*, the wife's activities in the public sphere have the potential to cause a number of negative impacts. Therefore, control and limits of sharia are needed so that *maslahat* does not turn into *mafsadah*. Among the manners that need to be considered when a wife works outside the home are:

A woman who is not married is required to obtain permission from her guardian, be it a father, brother, or male relative who is a legal representative, before taking a job outside the home. After marriage, the obligation to ask for consent passes to the husband, because he becomes the main guardian for the wife in terms of socio-economic activities. If the

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<sup>17</sup> Khoiriyah.

husband forbids his wife from working, but still fulfills her maintenance rights, then the wife is not allowed to seek income. On the other hand, if the husband does not provide the maintenance that is his obligation, then the wife is allowed to carry out work to meet the needs of the family even without the husband's knowledge. In this condition, the husband's responsibility to provide for maintenance becomes absolute, as affirmed by the sharia.<sup>18</sup>

If a woman works and earns an income, it does not necessarily make her feel superior to her husband or reject the leadership position that has been determined by Allah for her husband. Although Islam provides space for women to earn a living, it does not mean that the economic role they play should be used as a basis for taking over leadership authority in the household. This kind of attitude has the potential to cause disintegration in the marital relationship and can lead to family fractures. Data shows that more than 45% of the causes of divorce are related to this problem.<sup>19</sup>

**Not neglecting the main task in the household**, work outside the home should not interfere with his main responsibilities in the domestic realm, because the management of household affairs is an obligation that must be fulfilled, while his economic activities are not a must. In the principle of fiqh, an obligation should not be sacrificed for the sake of an affair that is not obligatory.

**Maintaining the manners of dressing**, covering the aurat perfectly and subduing the gaze of the opposite sex who is not *mahram*, as Allah says in Surah An-Nur verse 31:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ  
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

Meaning: ""And say to the believing women that they should restrain their gaze and guard their genitals. And let them not show their ornaments, except what is visible from them, and let them cover the veil over their breasts." (QS. An Nur: 31)

**A work environment that is free from mixing (*ikhthilath*)**, scholars affirm that mixing between men and women who are not mahrams is categorized as prohibited. It is based on the narration of Usaid ibn Hudhair, as stated in Sunan Abū Dāwud (no. 5272, considered hasan by al-Albānī). In the hadith, the Prophet صلى الله عليه وسلم came out of the mosque and saw men and women walking side by side on the street. He then rebuked the women:

<sup>18</sup> Kholifah" Tul Janna, Khoirul Asfiyak, and Syamsu Madyan, "A Review of Islamic Law on Career Wives Because Husbands Do Not Work," *Hikmatina: Scientific Journal of Islamic Family Law* 4, no. 3 (2022): 1–15.

<sup>19</sup> Labib Najib Abdullah, *Asasiyyat Fi Al-Iqtishad Al-Manzili* (Suriyah: Dār al-Muqtabas, 2017).

استأخِرْنَ؛ فإنه ليس لكن أن تَحَقُّقْنَ الطريقَ عليكن بمجافاتِ الطريق

"Walk behind (the men), for it is not your right to walk in the middle of the road. You have to walk on the side of the road."

This hadith shows that it is forbidden for women not to walk in the midst of a crowd of men, but to keep their distance by choosing to walk on the side of the road, as a form of prevention against *ikhtilath*.

Ibn al-Qayyim (may Allah have mercy on him) strengthened this argument by stating:

ولا ريب أن تمكين النساء من اختلاطهن بالرجال: أصل كل بلية وشر ، وهو من أعظم أسباب نزول العقوبات العامة كما أنه من أسباب فساد أمور العامة والخاصة

*"There is no doubt that giving women the opportunity to intermingle with men is the root of all vices and disasters, and is one of the greatest causes of the general decline of punishment, as well as one of the causes of the damage to public and private affairs..."*

Ibn al-Qayyim's statement emphasized that easy access to gender mixing can trigger various social damages and cause legal consequences, so that sharia restrictions are a preventive step to maintain the sanctity of interaction and community stability.

## CONCLUSION

The factors that cause wives to play the role of the main breadwinner are, first, economic factors, namely the inadequate income of the husband in meeting household needs due to low income and the increase in the cost of living encouraging the wife to work to meet the needs of the family. Second, the factor of the husband not working, either because of health conditions that force early retirement or on the basis of an agreement on the role in the household, so that the wife takes over the main maintenance responsibility.

The impact on the integrity of the household arising from the role of the wife as the main breadwinner for the family of the wig factory employee in Purbalingga is manifested in two dimensions: negatively, there is a reduction in quality time with the family, the occurrence of domestic double burden, a decrease in the effectiveness of communication, and an increase in the potential for conflict due to role imbalance and time pressure. Meanwhile, on the positive side, the economic contribution of wives has been proven to increase the stability of household welfare, reduce external dependence, and become the main support when the husband is unable to meet basic needs.

In the Islamic view, wives are allowed to earn a living to meet their household needs, which her husband is unable to meet. As long as it meets the requirements and limitations

of sharia. And it becomes forbidden if it is contrary to the sharia or there are violations of the sharia in it.

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