

The Dual Role of Wives in Modern Households to Improve Family Welfare: An Analysis of Maqashid Shari'ah in the Livelihood Status of Working Wives

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ABSTRACT

The fact that the number of wives who work outside the home in terms of modern households or containers raises critical questions about the livelihood status of wives who work under Islamic law. In salaf fiqh, the obligation to provide for the husband is entirely on the shoulders of the husband as the head of the family, regardless of the economic condition of the wife. However, social change requires repeating the discussion in accordance with the current modern conditions. This article aims to analyze the status of the law on providing for workers' wives through the maqashid sharia'ah approach, in order to understand the significance and flexibility of Islamic law to address a modern challenge today. This research is a concept of library research, it can also be called a literature study that uses a qualitative research approach and the data centers used are books and books of salaf and contemporary fiqh (modere) as well as scientific journals. The results of the study show that the basic principle and obligation to provide for the husband to his wife still applies, while maqashid shari'ah allows for a form of adjustment based on the principles of tarad'hi (mutual will), benefit, mutual mercy and justice. Thus, the wife's involvement in the family economy does not necessarily disappear or eliminate the right to the wife's maintenance, before there is an explicit agreement and replaces the responsibility. This study suggests the importance of a maqashid-based family guidance to ensure the harmony of Muslim household relations in this modern era.

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1. INTRODUCTION

The development of the times as a sign of scientific progress has produced various forms of significant changes in the structure and dynamics of the contemporary Muslim family. Among these forms of change is the role of women who have significantly experienced a development, not only in the

household, but the role of women continues to expand to the social, political, and even female spheres also take part in taking a role in the employment sector (Syafitri et al., 2022). Especially in the field of employment, the female workforce continues to experience growth every quarter of the year. Data reported by the Central Statistics Agency (BPS) states that the number of female workers in Indonesia in 2024 will be at 50.13% and then increase to 53.7% in 2025 (Central Statistics Agency (BPS), 2025). This phenomenon has created a variety of dynamics that have never existed, especially for married women. A wife who is actively working will cause new problems, such as the relationship between husband and wife, the provision of maintenance, especially external alimony or also called material maintenance, and the division of duties and roles in the scope of the household.

In Islamic view, the household is an institution built on the basis of mutual commitment and agreement between husband and wife, which is based on affection (*mawaddah*) and love (*rahmah*). This foundation of desire and spirituality encourages both sides of men and women to cooperate with each other in achieving common goals, both in the form of worldly and *ukhrawi* aspects (Al-Mishri, 2006). Therefore, Islam establishes roles and responsibilities that are comparable or appropriate to each spouse in the life of a household, in accordance with their nature, capacity, and function, in order to create harmony, justice, and family sustainability that is *sakinah*, *mawaddah*, and *warahmah* (Puspa Arinda & Ruhaena, 2022). The role of husband and wife in the household is also called the rights and obligations of husband and wife. A husband has obligations as well as rights. Conversely, a wife also has obligations that must be carried out and rights that should be accepted. The husband's obligation is the wife's right and the wife's obligation is the husband's right (Syarifuddin, 2011).

According to Wahbah Zuhaily (1985), the husband's obligation that must be carried out to his wife is to provide both material and non-material support. Among the material obligations that must be carried out by the husband is to provide support to his wife (Zuhaily, 1985). Providing maintenance is the husband's obligation to his wife which has been established by Allah through the Qur'an and the Prophet through *saheeh* hadiths. Allah says in Q.S.: At Thalaq: 7

"A person should be able to provide for himself according to his ability. And the one who is deprived of sustenance should provide sustenance from the wealth that Allah has given him."

In this verse, Allah commands husbands to provide support to their wives whom they reject until the end of their *'iddah*. Thus, it is understandable that Islam pays serious attention to the fulfillment of the rights of the wife, even after a divorce. Therefore, it can be concluded that if the husband is still obliged to provide for his wife who has been rejected during the period of *'iddah*, then the obligation to provide maintenance to the wife who is still legally married as a married couple is certainly more important and more emphasized in Islamic law.

The Prophet also said: "Be pious in the matter of women. Indeed, they are like captives by your side. You take them well and trust Allah and you make their shame lawful with the word of Allah. They have the right to get sustenance (sustenance) and clothing from you (husbands)" (HR. Muslim).

The husband's obligation to provide for his wife is also an agreement of scholars, including the agreement on the imam of four schools, namely the Hanafi, Maliki, Shafi'i and Hanbali schools (Al Asyqar, 1997). All agreed that the provision of alimony is part of the obligation for the husband which is *sharia* and cannot be ignored during the marriage. This provision is also in line with the positive law in Indonesia, as stated in Law Number 1 of 1974 concerning Marriage, which emphasizes that the husband has the obligation to provide for his wife and to provide for his wife and to meet the needs of life in the household according to his ability.

However, contemporary socio-economic conditions often demand an additional role for women who have only played the role of wives and mothers, then are required to be directly involved in meeting household economic needs (Rizqi & Santoso, 2022). This phenomenon encourages an in-depth discussion in the realm of Islamic law, especially related to the involvement of wives in the field of household economics and its influence on the husband's obligation to provide for sustenance. In addition, this condition also requires a study of the concept of the maintenance of wives who work (careers) through

the maqashid shari'ah approach to ensure that the principle of welfare is well maintained to create the principle of justice and balance of roles in the Muslim family.

This study is important and complex, because there are many domestic conflicts that start from imbalances in their respective roles and ignorance of the limits of rights and obligations, especially in the context of modern Muslim families that are undergoing a transformation in values (Nur Aziz & Anwar, 2022). In some cases, women who work to meet the economic needs of the household experience a double burden: on the one hand, they are still expected to carry out household tasks with various roles and responsibilities, on the other hand they have responsibilities in their work field (Rizqi & Santoso, 2022). Even in some conditions, the wife's income is even greater than that of the husband and becomes the backbone of the family's economy, thus causing a new change in the structure of authority in the household. In 2025, according to data published by the Central Statistics Agency (BPS), (2024) the number of women who are single breadwinners or as the largest contributor to family income will be 14.37 percent of workers or one in ten workers (Central Statistics Agency (BPS), 2025).

Meanwhile, in the social reality that is experienced, it is not uncommon for working wives to experience marginalization or structural injustice within the scope of the household. For example, there are cases when the husband relinquishes a maintenance responsibility on the grounds that the wife is already working and has her own income. On the other hand, some women also feel that their involvement in the household economy should be accompanied by a form of reward and fair division of roles. This situation demands a normative and ethical foothold that can be the basis and common ground in responding to the dual role of working women.

Career women to earn a family livelihood will have an impact on changes in the family structure. This change can be seen in the role of women in the household, such as the allocation of time to carry out household tasks (Faizal et al., 2023). Therefore, it is necessary to have a proper understanding of the views contained in the realm of classical jurisprudence in order to remain relevant to the contemporary context but with the utmost care that it does not violate the limits set by Islam.

Various studies have been conducted on women working from an Islamic perspective, but most of them still focus on normative aspects of fiqhiyah or limited to issues in gender relations. The study specifically highlights in depth the aspect of maqashid shari'ah on the issue of wife maintenance which is involved and contributes to the fulfillment of the family's financial needs is still relatively minimal. Therefore, this study seeks to fill this gap by integrating and sorting out the opinions of fiqh scholars and the analysis of maqashid shari'ah which aims to offer a more comprehensive, contextual and applicative solution to the problem of women's involvement in the family economy in modern households.

Based on the explanation above, this study will focus on discussing the status of career wives in modern households through a maqashid syar'iah analysis approach by considering the reality of career women. This article will also examine classical and contemporary literature, both in terms of fiqh and maqashid syar'iah, as well as utilize empirical data and the results of other scientific studies relevant to the discussion, in order to produce an integrative and applicable understanding of these issues.

Methodologically, this article is in the form of library research or it can also be called a literature study whose approach is qualitative. The main data sources come from classical fiqh literature, maqashid syar'iah, as well as the results of contemporary research that are relevant to use. Thus, this discussion is expected to enrich the treasures of Islamic law science and thought in responding to the challenges of the modern family in a fair, rational, and oriented manner for the common good.

It is hoped that through the maqāšid approach, this article can make a theoretical and practical contribution in building a harmonious, just, and based on humanist and contextual sharia principles. In addition, this study also contributes to the jurisprudence literature of Islamic families by offering new readings on contemporary issues based on maqāšid sharia. This approach is not only an actualization of the discourse of fiqh, but also an effort to present Islam as a religion of rahmatan lilalamin that is adaptive to social change, without losing its ethical and spiritual substance.

2. METHODS

This research is based on library research or also called a literature study whose approach to this research is qualitative. The data centers used in this article are primary, secondary and thesis data sources. The primary material comes from salaf fiqh books and books that examine the concept of husband maintenance for his wife from the perspective of Islam and maqashid shari'ah. Secondary legal materials are obtained through various journals and articles related to the subject of research, while tertiary legal materials are obtained through dictionaries, legal dictionaries, encyclopedias and so on. The data collection technique used to carry out this research is to carry out a literature search, which is to find various kinds of materials that are related to the research problem that will be studied in this article. The data obtained will then be analyzed in such a way using qualitative data analysis techniques.

3. FINDINGS AND DISCUSSION

Wife's Maintenance in the Islamic View Marriage is one of the legal acts that has its own legal consequences. One of the legal consequences of marriage is the obligation of husbands to provide support to their wives. The maintenance obligation received by the wife is a consequence of *ijab qobul* from the marriage contract that occurs between husband and wife (Suaindi, 2023). The maintenance that must be carried out by the husband to his wife is in the form of material, while obligations in the form of non-material such as maintaining and protecting the wife and meeting her sexual needs (Syarifuddin, 2011).

Ahmad Hilmi Musthafa (Musthafa, 2007) defines alimony as an obligation of the husband that must be carried out to his wife in the form of food, clothing, board and other needs that are suitable for the wife (Musthafa, 2007).

Based on the definition above, it can be concluded that alimony is a wife's right obtained from her husband. This right is obtained by the wife through a marriage rope carried out with her husband. The form of alimony is the main needs for the wife, especially in the economic sphere. These needs include food, shelter and sexual desire. In fact, according to Sayyid Sabiq (2004), if the wife's background is from a family that is financially capable and stable, then the husband is obliged to provide a housekeeper for his wife. Providing the maintenance is based on the traditions that apply in the place of the married couple and is in harmony with the husband's ability (Sabiq, 2004).

In the Islamic view, a husband is obliged to provide for his wife. This obligation is an opinion agreed upon by the scholars so that it is part of *'ijma*. The scholars of the four madhhabs also agree that wives have the right to receive maintenance from their husbands and that husbands are obliged to provide maintenance for their wives (Al Kasani, 2017).

The main basis of the husband's obligation to provide for his wife is contained in several verses of the Qur'an, among which is found in the Qur'an. At Thalaq: 7

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

"The men are the leaders of the women, because Allah has put their happiness above the happiness of other (women), and because they (men) have provided for part of their wealth."

This verse is a direct mandate from Allah to men that they are leaders for women. Therefore, men are obliged to protect and guide women and correct them when they make mistakes in their actions. Among the things that men must do as part of their leadership is to protect women from the economic side by providing them with adequate sustenance according to the man's ability (Katsir, 2000).

Ibn Asyur (2021) interprets the above verse that men are the ones who are authorized to take care of things, take care of them, provide comfort and guide them. In the context of the household, men are responsible for the woman who is his wife by bearing all the needs of her life (Assyria, 2021).

The provision regarding the obligation of the husband to provide maintenance to his wife not only comes from the Qur'an as the basis of the most authoritative Islamic law, but is also confirmed by a number of hadiths of the Prophet Muhammad (peace be upon him) which explicitly and implicitly affirm the husband's financial responsibility for domestic life. Among them are stated in the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ هِنْدَ بِنْتَ عُثْبَةَ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ " خُذِي مَا يَكْفِيكِ وَوَلَدَكَ بِالْمَعْرُوفِ "

"From 'Aisha that Hindun bin Utbah said: "O Messenger of Allah, Abu Sufyan was indeed a stingy man and did not provide enough for me and my son, unless I took the sustenance and he did not know it." The Messenger of Allah replied: "Take it from your husband's property until you and your children are satisfied in a good way." (HR. Bukhari).

According to the above hadith, the Prophet gave a leniency to Hindun to take her husband's property without her husband's knowledge as maintenance for Hindun and her children adequately. This indicates that maintenance for the wife is an absolute obligation that must be carried out by the husband from the property he owns (Ubaidi, 2004). Based on the veils derived from the Qur'an and the sunnah above, all Muslims from the time of the Prophet to the present day agree that the law of alimony for a husband to his wife is obligatory (Shabuni, 2000).

In accordance with the provisions of Islam through the Qur'an and the Sunnah above, Law No. 1 of 1974 concerning Marriage Article 34 paragraph (1) also emphasizes the obligation for husbands to provide support for their wives. The law reads: "Husbands are obliged to protect their wives and provide everything they need for domestic life according to their abilities." This stipulation is confirmed by the Compilation of Islamic Law (KHI), especially article 80 paragraph (2) which reads: "The husband is obliged to protect his wife and provide everything necessary for domestic life according to his ability." Then this verse is detailed by paragraph (4) in a similar article by explaining the type of maintenance that must be given by a husband to his wife. Paragraph (4) reads: "In accordance with his income, the husband bears:

- a. alimony, kishwah and a place of residence for the wife;
- b. Ladder-friendly fees, maintenance costs and medical expenses for wives and children;
- c. Educational costs for children." (Supreme Court of the Republic of Indonesia, 2011)

Based on the above explanation, it can be concluded that the teachings in Islam through its various normative instruments pay comprehensive attention to the fulfillment of the rights and obligations between husband and wife in the institution to the family, especially in the aspect of providing support. The provision of maintenance from the husband is not only understood as a form of compensation for the wife's devotion, but is a manifestation of moral and spiritual responsibility that aims to realize a harmonious home life, full of blessings, and get the pleasure of Allah SWT. (Syarifuddin, 2011)

Modern Household Dynamics and the Dual Role of Women

Global social and economic developments have brought about very significant changes to the traditional family structure, including within the Muslim community. One of the most striking changes is the increasing number of women involved in economic activities, both in the formal and informal sectors. This condition is not uncommon anymore if we often meet women who work.

In the current era, where science and technology are developing very rapidly, it has led to the further erosion of the sect that separates men and women from work. Almost all men's activities/jobs can be done by women. This phenomenon is not solely a symptom of urbanization or modernization, but is a response to the complexity of living needs and the transformation of social values regarding the role of gender in the family (Rizqi & Santoso, 2022).

1. Social change and economic demands

Developments that have attracted so much attention in recent times have created significant changes in many aspects of life that greatly affect life in the household. The rising cost of living, the increasingly massive urbanization movement, and the husband's sole income often do not meet the needs of the household optimally. Not to mention, consumptive attitudes in the household have a considerable impact on financial stability in the family. This encourages women or wives to take part in increasing family income by working. Based on the latest data in 2024-2025, the percentage of productive age women in Indonesia in the world of work still shows a gap compared to men, although it continues to increase every year. Women's Labor Force Participation Rate (TPAK): From 2024 to early 2025, women's TPAK will be in the range of 52% to 56%. This means that of all women of working age (15 years and above), only about half are active in work or looking for work. Gender Gap: This female participation rate is much lower than that of male TPAK which reaches above 80%. The Government of Indonesia targets the TPAK of women to increase by 70% by 2045 to maximize the potential demographic bonus of the Central Statistics Agency (BPS) 2024-2025).

This condition shows that women who have careers outside the home to work are not solely an option but rather the demands of the conditions and needs required for the fulfillment of the family economy. In the end, many wives work outside the home not just to pursue a good career or as self-actualization, but because of the encouragement of economic needs, such as children's school fees, home financing or to increase income for basic needs.

In today's era of globalization, the factor that has the most impact on family welfare is the economic level, whether all family needs are able to be met or not. For families who have a well-established economy, it will be easy to just meet the family's needs either physically, mentally or materially (financially). But this condition is very different for families who have a weak and weak economy, because it will be difficult to achieve welfare, because of the limitations they have to meet the needs of the family. This is what triggers the birth of family problem dynamics. Family welfare and economy can be realized if a good management and management system as well as the roles and functions of each family member run in a balanced and harmonious manner (Fitria Sari & Khoirul Anwar, 2020).

2. The dual role of working women

Now there has been a shift in the role of women who were initially still dominant in carrying out activities only in the household, so that they are still traditional, and then transformed to be more modern. Women today do not only focus on home, taking care of the house, taking care of children and other household chores, but now they have an opportunity to have a career in various fields such as economics, politics, health and others (Prasetya & Stevany Afrizal, 2024). Thus, women who have a career outside the home get an additional role in addition to carrying out their duties as wives and housewives, namely carrying out their obligations as professional workers and carrying out their responsibilities.

This phenomenon marks the transition from the traditional family model to the modern family, where the division of roles is no longer dichotomous between a man as the main breadwinner and a woman who focuses on a role in the household. Women now have a wider opportunity to participate in helping their husbands as breadwinners as well as a means for the woman to develop her potential. This is also part of the positive impact of increasing access for women in education.

Nevertheless, the role of women in the family is still very important and cannot be replaced by anyone. Even though women work outside the home, they will still be positioned as housewives whose main task is to take care of all the needs needed in their household. This is done to ensure harmony in the family system and can threaten harmony if the part is performed by men (Faizal et al., 2023).

3. Rearrangement of Family Economic Relations

The increase in women who have a dual role and have conditions that require a new approach in understanding economic relations in Muslim families, especially when women play an active role in

supporting the family economy. Research from Sulastri (2022) explains that double burdens on wives and domestic conflicts are direct consequences that may occur, while the value of the husband's tradition as the sole breadwinner is still very dominant among Muslim communities. This study emphasizes the need for the redistribution of household tasks and negotiation in the form of family economic decisions through the principles of deliberation that are appropriate in Islamic teachings. Islam, in this context, does not reject the role of the wife to work as long as it is carried out on the basis of willingness and still respects the husband's responsibility as the head of the family legally, socially and as he should (Sulastri, 2022).

Meanwhile, in the Research of Aisyah & Hidayah (2023), the concept of *qiwamah* and the obligation to provide sustenance need to be reviewed appropriately and appropriately in the context of a more equal and cooperative relationship. Because the concept of *qiwamah* in Islam is not a form of domination solely over the husband to his wife and does not mean removing the active role of the husband as a breadwinner, but an obligation that is responsibility-based and can be carried out together for justice in the family (Aisyah & Hidayah, 2023).

In addition, a study conducted by Zali et al., (2024) confirms that in the condition of the husband when he is unable to fully meet the maintenance due to economic or health limitations, Islam allows the wife to work as an alternative to economic contribution to the family. However, this does not mean as if it replaces the husband's maintenance obligations but rather is part of a pragmatic and *ta'awun* solution in a household. This model prioritizes a deliberative strategy to reorganize family economic relations to be more responsive and stable to social realities without ignoring sharia principles that are fair and respectful of the contribution of each partner (Zali et al., 2024).

Analysis of the Status of Dependent Spouses

In the above explanation, it has been explained that a husband has an obligation to provide for his wife. This obligation is determined based on the postulates in the Qur'an, the sunnah of the Prophet and the agreement of the scholars. In addition, the obligation of maintenance for the husband to his wife is also a decree of Law No. 1 of 1974 concerning marriage and is also decided by the Compilation of Islamic Law (KHI).

As for the cause of the wife's maintenance over the husband, scholars agree that the *'illah*' is because the wife focuses too much on her husband even though they differ in the use of the term alone. Scholars from the Hanafi madhhab, for example, call it *'al-habsu* or *'al-ihtibas'* which means that the wife is detained at home to fulfill her husband's rights after which the wife can only be entitled to receive maintenance from her husband (Al Kasani, 2017).

Meanwhile, scholars of the Maliki and Shafi'i madhhab call it *'tamkin'* which means that if a husband wants his wife, the wife can immediately accept the husband's request (Al Ghuryani, 2002). The same term is also used by the Shafi'i madhhab circles for wives who are categorized as entitled to receive alimony (Nawawi, 2002). If the Hanbaly madhhab names it with *'taslim'* which means a wife surrenders herself completely to the husband (Al Buhuti, 1993).

Although the terms used by the scholars are different, they have the same implication, namely that a wife is obliged to obey and be devoted to her husband completely. It is this devotion and full devotion that causes the wife to have the right to earn a living from her husband to meet her life needs.

On the other hand, wives who do not obey their husbands or are known as *nusyuz* (iniquity), according to the majority of scholars from the Hanafi, Maliki, Shafi'i, and Hanbali schools do not have the right to receive support from their husbands (As Syuwai'ir, 2011).

Therefore, women who work outside the home but do not get permission from their husbands are considered disobedient and obedient to their husbands, which alone is included in the category of *nusyuz*. Her disobedience results in the alimony received, and the husband's obligation to provide for her becomes lost.

The reason underlying this opinion is that a wife who leaves the house without her husband's permission is considered to have committed an act of *nusyuz*, which is a violation of the obedience that

should be given to the husband in a household structure regulated by the Shari'a. In classical fiqh literature, *nusyuz* is one of the main reasons that abort the husband's obligation to provide maintenance, because the wife is considered not to fulfill her husband's rights as he should. Thus, the existence of the wife outside the home without the husband's permission implies the loss of a right to maintenance as a consequence of its imbalance in fulfilling the rights and obligations between husband and wife (Al Asyqar, 1997).

Meanwhile, if a wife works outside the home with the knowledge and permission of her husband, then the husband's obligation to provide maintenance is still valid and does not expire. This view is the agreement of many scholars who affirm that the wife's economic activity does not remove the husband's financial responsibility as already existing in Islamic law (As Syuwai'ir, 2011). This opinion was chosen by the adherents of the Maliki (Al Hathab, 1997) sect, some scholars from the Hanafi (An Nasafi, 1997) and Shafi'i (Nawawi, 2002) and Ibn Hazm (Hazm, 2003) sects.

The basis of the argument underlying this opinion is that if the husband has given permission to his wife to work outside the home in order to help meet the family's economic needs, then what the wife does cannot be categorized as a form of *nusyuz*. Considering that the wife remains in a state of *nusyuz* even though she has obtained permission from her husband will make the permission lose the normative and functional meaning of the permission itself in the context of the relationship between husband and wife which is built on the basis of mutual agreement and pleasure (As Syuwai'ir, 2011).

Meanwhile, the different opinion was chosen by some scholars from the Shafi'i (Syubhah, 2011) and Hanafi (Abidin, 2003) schools as well as several contemporary scholars, such as Dr. Sulaiman Al-Asyqar (Al Asyqar, 1997) stated that the husband's obligation to provide for his wife becomes a miscarriage if the wife works without obtaining the husband's consent and permission. This opinion is based on the principle that one of the husband's rights is to obtain full devotion and service from his wife, and if the wife cannot fulfill this role due to being busy outside the home without her husband's permission, then she is considered no longer entitled to receive the maintenance (As Syuwai'ir, 2011).

Therefore, it can be concluded that the difference of opinion among scholars on this issue basically stems from different approaches to the authority of the husband, the definition of *nusyuz*, and the flexibility of gender roles in the family sphere. However, in general, it can be emphasized that the existence of permission from a husband plays a central role in determining the legal status of a working wife. If the husband gives permission and enjoys the wife's activities outside the home, then there is no sharia reason to abort the right to provide for the wife. On the other hand, without the husband's permission, the wife can be considered as not fulfilling her obligations in the household so that the legal consequences in the form of loss of alimony become relevant according to the agreement of most of the fuqaha (Amru, 1998).

Analysis of Sharia Maqashid on the Maintenance of Working Wives

Based on the explanation above, it can be concluded that the obligation of a husband in providing maintenance to his wife still applies even though the wife also works and has her own income. The majority view of scholars states that women who have economic independence still have the right to receive maintenance from their husbands, because this obligation does not depend on the financial condition of the wife. This opinion is in line with the principles of *maqashid shari'ah*, especially in the aspects of the maintenance of benefits (*jalb al-masalih*) and the prevention of harm or evil (*dar' al-mafasid*), which are the basis of ethics in the regulation of family economic relations in Islam.

1. Maintenance of Welfare (Jalb al-Masalih)

The maintenance of benefits in this context reflects the protection of the wife's rights as a party who has a legal position in the marriage bond. Alimony is a form of responsibility for the husband to ensure that the basic needs of the wife, both physical and psychological, are fulfilled so that in home life runs in a balanced and harmonious manner. Within the framework of *maqasid*, this is included in the maintenance and patronage of religion (*Hifz ad-Din*) and the maintenance of the soul (*hifz al-nafs*),

since the fulfillment of alimony promotes emotional stability, to prevent domestic conflicts, and to maintain continuity in socially healthy family life.

The sustainability of the provision of maintenance from the husband even though the wife also works outside the home is part of structural justice in the household which not only reflects a form of compliance with the normative of Islamic law, but also a tangible form of commitment to the common good. A number of studies confirm that the responsibility for providing for the wife structurally remains with the husband, while the income from the wife is categorized as a voluntary contribution that does not abort the husband's obligations (Sya'idun, 2019). In this context, research conducted by Oktalita & Avita (2023) highlights the importance of a functional structural understanding of household relationships, where the role of the husband as breadwinner is maintained to maintain balance and harmony in the family. If this principle is ignored, household relationships have the risk of shifting from cooperative relationships to competitive relationships, which in turn can damage the emotional order and integrity of family institutions (Oktalita & Avita, 2023).

Maintenance for a working wife includes religious maintenance because the marital relationship creates a maintenance obligation on the husband for his wife and children. In this case, Q.S Al Baqarah verse 233 affirms and clarifies that a husband (father) has an obligation to provide for his wife according to propriety (*ma'ruf*). Then this alimony is charged to the husband according to the level of his ability. The maintenance also includes the maintenance of the soul because the need for the maintenance of the soul depends on the maintenance, especially for basic needs such as eating, drinking, dressing and shelter. This means that the need for food, clothing, and board is a need that must exist and be fulfilled to protect the wife's soul so that her existence as a living being is maintained (Fuaddi, 2019).

2. Rejection of Harm (Dar'u al-Mafasid)

The rejection of harm in *maqashid shari'ah* has the purpose of preventing the occurrence of a loss, both from material and immaterial aspects, that can disrupt the social structure of the family. If the wife's maintenance is eliminated using the reason that the wife works, there will be the potential for new problems and harms in the form of double fatigue, emotional burden, and a gap in responsibilities in the family. This can result in wider marital conflicts and even open the gap in a divorce.

In a study conducted by Fauzi (2024), it was stated that neglect of the obligation to provide for the wife under the pretext of financial independence actually has the potential to disrupt the order of *maqashid shari'ah*, because it shifts the economic burden completely to the wife without taking into account the biological, psychological, and social conditions she has. Thus, the continued enactment of the maintenance obligation for the husband is a form of actualization of Islamic preventive principles against various forms of harm in the family (Fauzi, 2024).

Therefore, the status of a working wife's alimony cannot be based solely on an economic basis or material rationality, but must be viewed from a comprehensive *maqashid shari'ah* approach. Through the principles of *jalb al-maṣāliḥ* and *dar' al-mafāsid*, Islam affirms that economic justice in the household must be constructed within the framework of protecting rights and preventing conflicts. This argument becomes very strong when it is based on the consensus of the majority of scholars who state that maintenance is an absolute obligation of the husband, without considering the wife's employment status.

4. CONCLUSION

Based on the analysis of the concept of maintenance on the wife in the perspective of classical *fiqh* and the *maqashid shari'ah* approach, it can be concluded that an obligation of a husband to provide maintenance to his wife is a provision that has a basic nature in Islamic law, both textually based on the postulates of the Qur'an and the *sunnah* as well as *ijma' ulama* and *maqashid shari'ah*. In classical *fiqh*, the obligation to provide for the husband's shoulders does not depend on the economic condition of the wife, as long as the wife is obedient and obedient and does not perform *nusyuz* to her husband. However, the dynamics and developments in modern society that present a phenomenon of wives

working and having their own income, encourage a study of this provision. The approach to maqashid shari'ah provides methodological and adaptive space in understanding the concept of providing for the family. The wife's participation in the fulfillment of the family economy, when carried out on the basis of pleasure and obtaining permission from the husband, does not necessarily abort the husband's obligation to provide maintenance to the wife.

On the contrary, maqashid shari'ah emphasizes the importance of maintaining the benefit, justice, and sustainability of the household through a proportionate division of roles, deliberation, and mutual support between husband and wife. Maintenance obligations must still be maintained as a form of economic protection, respect for the dignity and dignity of women, and a guarantee of emotional stability within the family.

Thus, the legal status of providing for a working wife does not shift from its main provisions, but its implementation can also be adjusted through the principles of deliberation and moral equality between husband and wife. In this context, maqashid shari'ah not only serves as an approach to the law, but also as an ethical paradigm that is able to answer the contemporary problems of the modern Muslim household in a wise, fair, and beneficial manner.

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