

The Principles of the Concept of *Maslahah* in Islamic Family Law of a Wife Looking for Living Husband Taking Care of Household Work

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Abstract

This study aims to explore the implementation principles of the *Maslahah* concept in the context of Islamic Family Law, with a specific focus on the case study of a working wife and a husband responsible for household duties. Another purpose for knowing about the family harmonism. Apart from that, to understand that family harmony is when the family is managed by the husband or man. Researched using qualitative methods with a case study approach. The principles of *maslahah* use for this research about *hifz al-mal*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-'aql*, and *hifz al-din*. The data used is a total of 6 primary data and secondary data from various relevant research. The research instrument is validated through reference validation. Data analysis is carried out by presenting data, reducing data, interpreting data, and drawing conclusions. This research succeeded in finding the existence of *maslahah* principles that can look at the problem of wives working and husbands taking care of the house from several points of view. Meanwhile, each party's views can be answered through *hifz al-mal*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-'aql*, and *hifz al-din*. The family whom the wives go to work they are trustly always keep the harmonism family, because their reason about the economy.

Keywords: Husband at home; principles of *maslahah*; wife works

Introduction

In contemporary households where the wife takes on the role of the primary breadwinner while the husband manages household affairs, a dynamic shift in traditional gender roles is evident. This arrangement reflects a pragmatic response to the evolving socio-economic landscape. Wives navigate professional responsibilities, contributing to the family's financial well-being, while husbands engage in domestic duties. This paradigm challenges conventional norms, emphasizing equality in familial responsibilities. It requires effective communication, shared decision-making, and mutual support. The success of such households lies in a harmonious balance, acknowledging each partner's contributions and fostering an environment where both professional and domestic spheres are valued. This evolving model underscores the adaptability of marital dynamics in the face of societal changes, promoting a collaborative approach to managing the intricacies of modern family life.

Remember the country of Indonesia has many regulations, both state and religious, regarding one thing, one of which is marriage. In marriage itself, when looking at state regulations, it can be seen that Law no. 1 of 1974 concerning marriage has outlined its definition of marriage itself. In the law that the author has mentioned, it can be seen that marriage itself is nothing more than physically and spiritually binding between a man and a woman who is not his mahram. The purpose of marriage is to build what is called an eternally happy family. The law also emphasizes that there is a basis for the Almighty God. So that in the household environment various feelings will be created, such as tolerance or complementarity.¹

Regarding marriage, when the contract takes place, there is already a legal relationship that arises regarding the rights and obligations of husband and wife.² The reason is in Articles 30 to 34. The rights and obligations of both include alimony, social and household matters. Therefore, if there is a negligence of rights and obligations, the party who feels neglected by either the husband or wife has the right to go to court. Apart from this article, there is an article in the KHI (Compilation of Islamic Law), to be precise, Article 80 Paragraph 2. This article states that the husband must provide protection to his

¹ Y. Sonafist and Henny Yuningsih, "Islamic Law, the State, and Human Rights: The Contestation of Interfaith Marriage Discourse on Social Media in Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 381–91, <https://doi.org/10.31958/juris.v22i2.10934>.

² Anthin Lathifah, Briliyan Ernawati, and Anwar Masduki, "Problems with the Islamic Legal System Regarding Child Marriages in Indonesia during the Covid-19 Pandemic Period," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 2 (2022): 155–76, <https://doi.org/10.18326/ijtihad.v22i2.155-176>.

wife and fulfill all the wife's needs. Because the main goal here is to create harmony in the household.³

The current developments are changing rapidly so that women and wives' rights in the eyes of the state are equal to those of men. This is related to the phenomena of women working and having a career. Therefore, in the context of career women, their contributions are certainly outside the home.⁴ So that scholars in responding to phenomena like this do not necessarily ignore it. Like Muhammad Ali al-Sabuni who prohibited women from working outside the home. The reason is related to the nature of women themselves who are physically weak.⁵ Likewise, other scholars prohibit women from working or having a career on the grounds that many women's duties and obligations to manage the household will be abandoned. This is different from Yusuf al-Qardhawi, who allows women to work if there are requirements that must be met. Likewise with Ahmad Zahra al-Hasany who allows women to work and have equal rights to men without having to ignore women's role as housewives.⁶

Regarding fatwas from these ulama, there are various cases that are factors or backgrounds that require a wife to work. Because the conditions of each family are not the same, a wife must help her husband in the economy. In fact, the wife is the main backbone of the family, so the husband replaces the wife's duties and obligations at home. Even though state regulations and Muslim scholars have provided guidance regarding the rights and obligations of husbands and wives. Even if the wife is allowed to work, there are requirements that must be met.⁷

In several cases with previous studies the motive for husbands allowing their wives to work as the primary breadwinners can be classified into two stages, aligning with Alfred Schutz's perspective on motives for and motives toward. The motives for include the wife's voluntary desire, economic factors,

³ Fauzan et al., "Endogamous Marriage of Prophet's Descendants on the Perspective of Sociology of Islamic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 1 (2023): 1–26, <https://doi.org/10.19105/al-lhkam.v18i1.7132>.

⁴ Muhammad Nasir et al., "The Contestation of Authority in Islamic Marriage Law in Aceh, Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 369–88, <https://doi.org/10.29240/jhi.v8i2.7896>.

⁵ Zainab Alwani, "Kafāla: The Qur'anic-Prophetic Model of Orphan Care," *Journal of Islamic Faith and Practice* 3, no. 1 (2020): 4–30, <https://journals.iupui.edu/index.php/JIFP/article/view/24666>.

⁶ Rizky Andrean, Hendri Hermawan Adinugraha, and Achmad Tubagus Surur, "Women's Role in Family Economic Resilience in the Time of the Covid-19 Pandemic According to Islamic Perspective," *Review of Islamic Social Finance and Entrepreneurship* 1, no. 2 (2022): 141–50, <https://journal.uin.ac.id/RISFE/article/view/26589>.

⁷ Sheila Fakhria, Moh Sholeh Afyuddin, and Muhammad Nazir Alias, "The Indigenous Idea of Gender Equality: Husband-Wife Relationship in the Manuscript of Adābul Mu'āsyarah," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 317–28, <https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/Juris/article/view/9475>.

coercion, and the husband's lack of soft skills in specific fields. Meanwhile, the motives toward encompass sustaining livelihood, financing children's education, leveraging the wife's expertise, and the desire for closer relationships with grandchildren. Positive experiences for husbands with working wives involve increased bonding with grandchildren and a lighter burden for wives in managing household responsibilities. Conversely, negative experiences include societal judgments and a sense of sadness due to the inability to take responsibility for the wife's financial support.⁸

In several cases with different backgrounds in Padang City, West Sumatra, it is known that the wife was the backbone. Meanwhile, my husband works at home to organize the house. This phenomenon is actually the opposite of state regulations and also fatwas from ulama. Even if the case is found that the husband works or earns a salary, he cannot provide for the family financially. So wives take alternatives to work as household assistants, TKW (female workers), and factory workers.

Previous studies have primarily examined the intersection of women's employment and its legal implications within Islamic jurisprudence. A study conducted by Baryar (2023) delved into the legal aspects of women working in Islamic societies, providing insights into the challenges and opportunities presented by existing legal frameworks.⁹ Similarly, the work of Rasheed and Sharma (2021) explored the socio-legal dynamics surrounding women's employment, emphasizing the importance of reconciling Islamic principles with contemporary legal systems. Additionally, the study by Dewitt et al. (2023) investigated the impact of women's employment on family dynamics, shedding light on the legal considerations and societal perceptions.¹⁰ Despite these valuable contributions, there remains a notable gap in the literature concerning the specific application of *Maslahah Mursala* in Islamic Family Law as it relates to cases of working wives, particularly within the Indonesian context. The novelty of the present study lies in its focused exploration of the *Maslahah Mursala* concept in addressing the legal nuances of women's employment in Indonesia, offering a nuanced perspective that integrates Islamic principles with the complexities of state laws, contributing to the broader discourse on the subject.

⁸ Egis Febriyanti, Wahyu Utamidewi, and Luluatu Nayiroh, "Motif dan Pengalaman Komunikasi Para Suami dengan Istri Bekerja Sebagai Pencari Nafkah Utama dalam Keluarga Di Kecamatan Cikampek," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 9, no. 8 (2022): 2924–31, <http://jurnal.um-tapsel.ac.id/index.php/nusantara/article/view/7535/4956>.

⁹ Maryam Zaka Baryar, "Contrasts and Commonalities: Understanding Western Feminism and Islamic Women's Rights," *Tanazur* 4, no. 2 (2023): 13–28, <http://tanazur.com.pk/index.php/tanazur/article/view/54>.

¹⁰ Sunita Dewitt et al., "Family Dynamics and Relationships in Female Entrepreneurship: An Exploratory Study," *Journal of Family Business Management* 13, no. 3 (2023): 626–44, <https://www.emerald.com/insight/content/doi/10.1108/JFBM-01-2022-0013/full/html>.

The research that the author has presented can be reviewed to show that a woman or wife who works can indeed provide assistance and improve the economic status of the family. However, there are several problems where the wife may lack intensity in taking care of the household. The wife's lack of providing intensity means that the husband also takes part in managing the needs of the house. On the other hand, if the wife works and is the main backbone while the husband is not, then the role of mother and wife at home can be considered very lacking. Even though there is someone who has replaced him, namely a husband, like love for a mother's children, it may decrease. Everything relies on a common good within the family itself.

Modern developments have made women equal to men. Until in the end it is women who replace men's obligations to fulfill household needs. The economic factors that hinder the wife's role have changed drastically. This research wants to show that Islamic law has its own support for allowing wives to work in place of their husbands. Likewise, the husband replaces the wife at home for the benefit of the family. In contrast to the research above which conducted descriptive qualitative and normative juridical research, this research actually carried out qualitative methods and took a case study approach. The data taken is also different, where this data comes from the city of Padang, West Sumatra.

The problem that can be identified through this research is how can principles of *maslahah* have a strong influence on supporting wives who work and husbands who take care of the household? and what about family harmony if the household is managed by a man? Research with the aim of understanding the problem of *mursala* can reveal its strength in supporting wives to work and husbands to take care of the household. Apart from that, to understand that family harmony is when the family is managed by the husband or man. Hence the title of this research.

This research is conducted using a qualitative method with a case study approach. Primary data is obtained through direct interviews with 3 working wives and 3 family law experts from academic and Islamic family law institutions. Meanwhile, secondary data is derived from various previous studies and collected through searching, reading, and reviewing various research sources such as journals, books, theses, and relevant literature. The research employs a set of research instruments in the form of questions, focusing on the principles of *maslahah*, namely *hifz al-mal*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-‘aql*, and *hifz al-din*. These research instruments are validated using the source validation technique, meaning the instruments are considered valid if they align with relevant sources. The collected data undergoes analysis using Miles and Huberman's techniques, involving data collection, data reduction, data presentation, and concluding. After drawing conclusions, the author assesses the

relevance of the data with secondary data sources in the form of relevant studies as a means of ensuring data validity through research triangulation techniques.

Discussion

This research began with validating the research instrument. Research validation is carried out using source validation techniques, meaning that the instrument is considered valid if it is in line with relevant sources. The following are the results of the research instrument validation test:

Table1. Validation Test of Research Instruments for Islamic Family Law Experts

No	Question	Backrest	Reason	Validation Status
1	What are the laws governing wives working at home?	Hifz al-'Aql (Protection of Reason)	This involves legal considerations and regulations regarding wives working at home, ensuring that such a decision aligns with reason and does not violate the principles of Islamic law.	Valid
2	However, if the rights and obligations are regulated by the state and even the legal laws are clear, there are many cases where the wife works and the husband actually takes care of the household. In a similar case, perhaps the husband is still working but the family's basic income comes from the wife, what is the law in Islam?	Hifz al-Mal (Protection of Wealth)	This entails considerations on how the decision can protect the family's financial assets and achieve the necessary economic balance.	Valid
3	What if the case is in the interest of the public benefit (the context is family)?	Hifz ad-Din (Protection of Religion)	This involves considerations on whether the decision aligns with the values and norms of	Valid

No	Question	Backrest	Reason	Validation Status
			Islamic religion and whether it can provide general benefits in the family context.	
4	How can this case exist because of the family's economic difficulties because the husband's salary cannot meet current needs? Moreover, currently all needs are increasing. Not to mention husbands who don't have the competence to work well or can only work as a manual laborer with a daily income.	Hifz al-Mal (Protection of Wealth)	This involves considerations for protecting the family's financial assets and how the decision can help overcome economic difficulties.	Valid
5	If these cases are increasing in number and becoming more widespread, it is because they are adapting to developments over time. How will the law regarding wives working and husbands staying at home be enforced?	Hifz an-Nafs (Protection of Life)	This includes considerations for the emotional and psychological well-being of family members in the context of social and economic changes, and how to respond to these developments to protect the lives of family members.	Valid

Table2. Validation Test of Research Instruments for working wives

No	Question	Backrest	Reason	Validation Status
1	How did your mother's family respond, that you were the main	Hifz al-Nasl (Protection of Lineage)	This question relates to the protection of lineage, as it involves the roles and	Valid

	backbone of your family even though you still had a husband?		responsibilities within the family structure and how they contribute to the preservation of the family's lineage.	
2	If mothers work for their respective families for the reason of supporting the mother's family, according to the mother, according to the knowledge of the mother's religion, is that permissible?	Hifz ad-Din (Protection of Religion)	This question pertains to the protection of religion, considering whether the mother's decision to work aligns with the religious knowledge and principles, and whether it is permissible within the context of Islamic teachings.	Valid
3	Mother is already working while mother's husband is at home who also doesn't necessarily take care of the house completely. One of them, for example, is that the family's health is maintained even though the mother is also struggling.	Hifz an-Nafs (Protection of Life)	This question addresses the protection of life, focusing on the well-being of family members and how the arrangement contributes to maintaining their health, even if it involves challenges for the mother.	Valid
4	Is the family's economy sufficient with a working mother?	Hifz al-Mal (Protection of Wealth)	This question concerns the protection of wealth, evaluating whether the decision for the mother to work contributes to the sufficiency of the family's economic resources.	Valid
5	What measures can be taken within the framework of Islamic principles to protect	Hifz al-'Aql (Protection of Reason)	This question seeks insights into the practical steps and measures derived	Valid

the intellectual well-being of wives working outside the home?	from Islamic principles that can be implemented to preserve the intellectual well-being of wives engaged in employment.
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This research analysis was carried out in the stages of presenting data, reducing data, interpreting data, and drawing conclusions as the end of the research. Then the interview data can be seen as follows:

Table3.Identity of Research Subjects from Islamic Family Law Experts

No.	Name	Institution
1	Muhammad Dzawin Arqam, SH, M. Hum	Judge at the Padang City Religious Court
2	Naila Rasyida, SH	Alumni of the Faculty of Sharia and Law at UIN Imam Bonjol Padang
3	Baihaqi Sampouw, SH	Head of KUA Padang City

Table4. Identity of research subjects from working wives

No.	Name	Work	Age
1	Suliah	Women's Labor in Hong Kong	40
2	Menur Laila	Seamstress	45
3	Pangestuti	Cimory Mobile Sales (Miss Cimory)	34

In the context of wives working and husbands taking care of the household in Islamic law, the reliance is on the legal principles of *masalah*. When conducting interviews with both wives and Islamic family law academics, guidelines are crucial. Firstly, *Hifz al-Mal* (Protection of Wealth): If the wife's employment significantly contributes to the family's economic well-being and meets financial needs, it can be considered as safeguarding wealth. However, it is essential to ensure a balance between work and responsibilities at home. Secondly, *Hifz an-Nafs* (Protection of Life): If this situation fosters a positive and supportive environment for family members, including the emotional well-being of both wife and husband, it can be seen as protecting life. Thirdly, *Hifz an-Nasl* (Protection of Lineage): If the decision does not hinder the positive development of children and provides a stable environment, it can also be deemed as safeguarding lineage. Fourthly, *Hifz al-'Aql* (Protection of Reason): It is crucial to ensure that the decision is rational and aligns with the family's common good. Consider whether the decision adheres to Islamic values and norms. Lastly, *Hifz ad-Din* (Protection of Religion): The decision should not disregard religious aspects. If the wife can work without violating Islamic

principles and still fulfill religious responsibilities, it can be considered as protecting religion. Through these concepts, the following research is produced:

Table 5. Results of Interviews with Legal Experts

No	Question	Backrest	Answer		
			Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH	Baihaqi Sampouw, SH
1	What are the laws governing wives working at home?	Hifz al-‘Aql (Protection of Reason)	In fact, according to the marriage law, the wife is obliged to manage household affairs. The basis is the Law. No. 1 of 1974 Article 34 paragraph 2. Meanwhile, matters relating to family needs are the husband's obligations in Law no. 1 of 1974 Article 34 paragraph 1.	If this law means it has something to do with rights and obligations, it can be seen in Law no. 1 of 1974 concerning Marriage, paragraph 31 paragraph 1 explains the position of husband and wife in various social and family contexts.	This is if the context is that all rights and obligations have been regulated in Law no. 1 of 1974 concerning KHI is actually already in articles 78 or 79.
2	However, if the rights and obligations are regulated by the state and even the	Hifz al-Mal (Protection of Wealth)	If this case is encountered, there are many such cases where the wife becomes a TKW (female worker) and her husband	There is a source of Islamic law that can be used as a reference, namely maslaha mursala.	This is an Islamic context, yes, but it still refers to applicable state law because we live in a country that

No	Question	Backrest	Answer		
			Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH	Baihaqi Sampouw, SH
	<p>legal laws are clear, there are many cases where the wife works and the husband actually takes care of the household. In a similar case, perhaps the husband is still working but the family's basic income comes from the wife, what is the law in Islam?</p>	<p>stays at home taking care of the children and the house or working only for daily food needs. This is when we talk about Ushul Fiqh, there is something called the source of Islamic law maslahah mursala. This can be used as a reference, especially since this is a special case where the law for wives to work but husbands to stay at home has not been found in the 4 main sources of law, namely the Qur'an, Hadith, Ijma and Qiyas. The point is, it's for the common</p>	<p>Indeed, what is known about state law is that husbands are limited to husbands and wives are rights and obligations . But this is the case where the husband's duties are replaced by the wife. Because this is also a context for the good of the family, it is permissible. e. But on the other hand, there is a violation of state regulations if the husband is</p>	<p>has rules. The rules in Indonesia regarding wives working in principle are still ambiguous and in my opinion wives can work but all their needs rest with the husband, not the wife. However, there may be alternatives such as maslahah mursalaah for wives so that they do not depend on their husbands for relief. However, if it is for the wife's main purpose, this maslahah mursala does not apply or is not permissible. Even though</p>	

No	Question	Backrest	Answer
		Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH
			Baihaqi Sampouw, SH
		good...	<p>truly unemployed. However, if the husband is not unemployed or continues to work, there is a state law that regulates permits for women to work and their rights and protection. Because the question has an Islamic context, it means Maslaha is wrong because it is not in the Qur'an, Hadith, Ijma' and Qiyas. Yes... the important</p>
			<p>in the Qur'an, Ijma, qiyas, and hadith actually do not exist. There is an interest in the common good that will be permitted if the basis is this law.</p>

No	Question	Backrest	Answer		
			Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH	Baihaqi Sampouw, SH
				thing is that the common good is allowed.	
3	What if the case is in the interest of the public benefit (the context is family)?	Hifz ad-Din (Protection of Religion)	This can apply if the family's needs, especially children, need education or a model to realize everything they want in the future, right? That requires a lot of money and achieving family happiness requires a lot of money. That could be a serious problem in the case of wives working at home, provided that they can also work. But if the husband is unable to	The law goes back to masalah mursala, which means it is permissible.	Public interest with a family context, yes. This basically refers to being allowed, sis. As long as it doesn't violate state laws regarding working women or working wives and the husband is in a certain condition, such as (a stroke or something similar).

No	Question	Backrest	Answer		
			Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH	Baihaqi Sampouw, SH
			work or at home has a business such as farming and livestock and the husband can take care of it, that means the wife only helps him with that career.		
4	How can this case exist because of the family's economic difficulties because the husband's salary cannot meet current needs? Moreover, currently all needs are increasing. Not to mention	Hifz al-Mal (Protection of Wealth)	There are times when cases like this are allowed. Because to protect the family from various economic attacks. So <i>maslahah</i> is valid as long as it meets the applicable conditions.	The applicable law remains as stated previously, which is permissible with the <i>maslahah mursala</i> . The state also allows it because there is an applicable law but with certain conditions for the wife to work.	This is okay, I haven't updated the state law regarding the wife as the backbone of the family. This is perfectly acceptable.

No	Question	Backrest	Answer		
			Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH	Baihaqi Sampouw, SH
	husbands who don't have the competence to work well or can only work as a manual laborer with a daily income.				
5	If these cases are increasing in number and becoming more widespread, it is because they are adapting to developments over time. How will the law regarding wives working	Hifz an-Nafs (Protection of Life)	As for the course of law if this case continues to develop, yes... There is the possibility of holding deliberations in the context of ijtihad from ulama parties throughout Indonesia.	Later there will definitely be an assembly to discuss this and for the state there will definitely be amendments to the law in response to cases like this	Later, there may be an ijtihad assembly to straighten out the law according to the context and circumstances.

No	Question	Backrest	Answer		
			Muhammad Dzawin Arqam, SH, M. Hum	Naila Rasyida, SH	Baihaqi Sampouw, SH
	and husbands staying at home be enforced ?				

First, the laws governing wives working at home are influenced by the principles of Hifz al-‘Aql (Protection of Reason). The marriage law, particularly Law No. 1 of 1974 Article 34, outlines the wife's responsibility for managing household affairs, while family needs fall under the husband's obligations. The position of husband and wife in various contexts is further explained in Law No. 1 of 1974 concerning Marriage, emphasizing the regulated rights and obligations within marriage.¹¹

Second, despite clear legal regulations, cases arise where wives work, and husbands manage household duties, questioning the Islamic perspective. This scenario falls under the principle of Hifz al-Mal (Protection of Wealth). In such cases, the concept of *maslahah mursala*, a source of Islamic law, can be invoked. This addresses situations not explicitly covered in the four main legal sources (Qur'an, Hadith, Ijma, and Qiyas). The common good becomes the guiding principle, allowing flexibility in certain circumstances.¹²

Third, if the situation is in the interest of public benefit within a family context, it aligns with the principle of Hifz ad-Din (Protection of Religion). Wives working to fulfill family needs, especially for children's education and overall well-being, is deemed permissible. *Maslahah mursala* is referenced here, considering the broader public interest while ensuring compatibility with state laws on working women.¹³

¹¹ Imam Tabroni, Hisam Ahyani, and Dian Permana, "Philosophical Review of Materialism and Idealism Limits of Wedding Age in Indonesia; Study of Article 7 Paragraph (1) of Law 16 of 2019 Jo. Law 1 of 1974 Concerning Marriage," *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 1 (2021): 1–20, <http://ejournal.staimuttaqien.ac.id/index.php/mtq/article/view/111>.

¹² Chamim Tohari, Hudzaifah Fawwaz, and Isma Swadjaja, "The Ijtihad Construction Of Islamic Law Based On The Maqâshid Al-Syarî'Ah Approach In The Indonesian Context," *Prophetic Law Review* 4, no. 2 (2022): 195–221, <https://journal.uui.ac.id/JPLR/article/view/25511>.

¹³ Mohammad Hidir Baharudin, Rahmawati Mohd Yusoff, and Nadzrah Ahmad, "Rejecting Domestic Violence in Malaysia Based on The Qur'an and Prophetic Traditions,"

Fourth, economic difficulties within a family, where the husband's income is insufficient, align with Hifz al-Mal. To protect the family from economic challenges, masalah is considered valid under certain conditions. State laws permit such scenarios but with specific conditions for a wife to work. Despite potential updates in state laws, the concept of masalah mursala remains applicable.¹⁴

Fifth, as these cases become more widespread, the enforcement of laws regarding wives working and husbands staying at home is seen through the lens of Hifz an-Nafs (Protection of Life). The evolving situation may prompt discussions and ijthad from scholars across Indonesia. Amendments to state laws may follow, addressing the changing dynamics and ensuring the well-being of family members.¹⁵

Meanwhile, working wives can fulfill the family's economic needs well. However, fulfilling the welfare of the family as a whole may still be a question. There are several aspects that are relied upon to determine family integrity and harmony when the wife works and the husband is at home taking care of the house. First, application to the diversity of life. In this aspect, the family applies differences in life and accepts various life problems. Second, enthusiasm for studying religion. Religious knowledge is important for family life. Harmony that can be self-aware in religious matters. Third, family health is guaranteed. A harmonious family looks after each other and has a healthy lifestyle. Fourth, the family economy is sufficient. The key to family harmony is when the economy is sufficient. Because of this, the family is also destroyed. The following are the results of interviews for working wives:

Table 6. Interview Results with Working Wives

No	Question	Backrest	Answer			
			Suliah	Menur Laila	Pangestuti	
1	How did your mother's family respond, that you	Hifz al-Nasl (Protection of Lineage)	Yes, my husband does work, but my husband's	Sis, my husband works at home and has a fixed salary. But	Actually, my husband works at home and has a fixed salary. Because	My husband is lazy, sis.. He only works by asking for money. Whatever you

Journal of Asian Wisdom and Islamic Behavior 1, no. 1 (2023): 14–27, <https://jawab.web.id/index.php/JAWAB/article/view/44>.

¹⁴ Alex Kusmardani et al, “The Development of Ideas on The Reform and Transformation of Islamic Family Law Into Legislation in Islamic Countries,” *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan* 4, no. 5 (2023): 644–62, <https://jurnal.syntaximperatif.co.id/index.php/syntax-imperatif/article/view/296>.

¹⁵ Heather Prime, Mark Wade, and Dillon T. Browne, “Risk and Resilience in Family Well-Being during the Covid-19 Pandemic,” *American Psychologist* 75, no. 5 (2020): 1–14, <https://psycnet.apa.org/record/2020-34995-001>.

No	Question	Backrest	Answer		
			Suliah	Menur Laila	Pangestuti
	were the main backbone of your family even though you still had a husband?		work in supporting my two children until they all go to college, we feel is still lacking. So I also have to work in Hong Kong to fulfill each other's needs, sis. So my family just accepted it.	my husband had an accident a few months ago. So he was paralyzed. In order to work, I have to be active and hard because if it comes from my husband's fixed salary, my 3 children are all studying at college and haven't finished yet. Even though I get a salary because my husband is a civil servant, my husband doesn't just work at home. I can't rely on civil servants even though it's not the same in the village because my husband is still at a low level. The salary is not big.	want credit and whatever it is, ask me. If I don't give it, he gets angry at me. Later, if he has money from selling fruit or whatever, I won't give it to him. Usually it's just gambling and gambling. Like it or not, I have to work because my child also needs living expenses and a future too.

No	Question	Backrest	Answer		
			Suliah	Menur Laila	Pangestuti
2	If mothers work for their respective families for the reason of supporting the mother's family, according to the mother, according to the knowledge of the mother's religion, is that permissible?	Hifz ad-Din (Protection of Religion)	In my opinion, as long as it is for the welfare of the family and lillahi ta'ala, God willing, it's okay, sis.	Just Lillahi ta'ala sis because I don't understand what's important is that my child can be successful just like that. But if religion doesn't allow it, the government should also join in.	That's okay, sis... In Islam, what's important is what's the best way. I am sincere, Ms. Lillahita'ala.
3	Mother is already working while mother's husband is at home who also doesn't necessarily take care of the house completely. One of them, for example, is that the family's health is	Hifz an-Nafs (Protection of Life)	If that's the case, we'll use insurance in the form of BPJS, sis...	My husband is already sick, sis... So we also need regular treatment for my husband, however I still try to maintain the health of my own children and even my husband remains fit even though he has a stroke. The way to do this	If I look after my family's health, I can't support it sis... How can my father not be like that every day. My child already has a congenital shortness of breath so he is not awake.

No	Question	Backrest	Answer		
			Suliah	Menur Laila	Pangestuti
	maintained even though the mother is also struggling.			is by taking vitamins, eating healthy and helping each other maintain cleanliness.	
4	Is the family's economy sufficient with a working mother?	Hifz al-Mal (Protection of Wealth)	That's enough, sis, after I work, at least I help my husband to send the children to school and other needs.	That's enough, sis, as long as you can manage the economy well.	Maybe if you put it logically it's not enough, sis... But we feel that it's enough, especially with the economic problem, yes, we are very grateful for that.
5	What measures can be taken within the framework of Islamic principles to protect the intellectual well-being of wives working outside the home?	Hifz al-'Aql (Protection of Reason)	Well, as a working wife juggling career and home life, I make sure to schedule regular breaks to clear my mind. I also prioritize self-care activities, like reading Qur'an or engaging in hobbies, to nurture my	Being a wife who works outside the home, I find solace in incorporating moments of reflection and gratitude throughout my day. Islamic mindfulness practices, such as dhikr (remembrance of Allah) during work breaks, help me maintain focus and	Navigating the challenges of being a working wife, I prioritize continuous learning about Islamic teachings. This not only enhances my intellectual well-being but also helps me align my professional pursuits with the principles of Islam. Seeking knowledge

No	Question	Backrest	Answer		
			Suliah	Menur Laila	Pangestuti
			intellectual well-being within the Islamic framework.	protect my intellectual well-being amidst a busy schedule.	becomes a form of spiritual and intellectual protection in the journey of balancing work and home responsibilities.

First, in response to the role of being the main backbone of the family, the wife's decision to work is driven by the principle of Hifz al-Nasl (Protection of Lineage). Economic challenges, such as the husband's paralysis and financial constraints, lead the wife to work in Hong Kong. Despite her husband's limited income and struggles, the family accepts the necessity of the wife's employment for the sake of their children's education and future.¹⁶

Second, when mothers work to support their families, the permissibility is explored within the context of Hifz ad-Din (Protection of Religion). The interviewed mothers express that as long as their work is for the welfare of the family and in alignment with Islamic principles, it is considered permissible. However, they emphasize the need for religious compatibility and government regulations to ensure adherence to Islamic values.¹⁷

Third, the scenario of a working mother with a husband at home aligns with Hifz an-Nafs (Protection of Life). The interviewed mothers employ strategies such as utilizing BPJS insurance to maintain family health. Despite the husband's illness, they actively contribute to the well-being of their children and manage household cleanliness. Balancing the challenges of work and family life, they prioritize health through vitamins and healthy habits.¹⁸

Fourth, the economic sufficiency of a family with a working mother is considered through the lens of Hifz al-Mal (Protection of Wealth). Despite potential logical insufficiencies, the working mothers express gratitude for the

¹⁶ Hadas Weiss, "A Family Matter: Responsibility and Selfishness in Spanish Households," *Feminist Anthropology* 3, no. 1 (May 2022): 106–19, <https://doi.org/10.1002/fea2.12078>.

¹⁷ Nur Asmadayana Hasim et al., "The Integration and Harmonisation of Secular and Islamic Ethical Principles in Formulating Acceptable Ethical Guidelines for Modern Biotechnology in Malaysia," *Science and Engineering Ethics* 26, no. 3 (2020): 1797–1825, <https://doi.org/10.1007/s11948-020-00214-4>.

¹⁸ Maricel G. Ronase, "Work-Life Balance in the New Normal: Experiences of Suc Teaching Personnel," *International Journal of Formal Education* 1, no. 7 (2022): 165–223, <http://journals.academiczone.net/index.php/ijfe/article/view/167>.

perceived economic adequacy. Their ability to manage the economy effectively and meet the needs of their families contributes to their sense of sufficiency.¹⁹

Fifth, in safeguarding the intellectual well-being of wives working outside the home, measures are taken in accordance with Hifz al-‘Aql (Protection of Reason). Working wives emphasize the importance of regular breaks, self-care activities, and incorporating Islamic practices such as dhikr and reading Qur'an to nurture their intellectual well-being. Continuous learning about Islamic teachings is viewed as a form of spiritual and intellectual protection in balancing work and home responsibilities.²⁰

Then when the case of these factors is known and explained in accordance with the *maslahah mursala* which has been explained by the subject of Islamic law experts. It is legally permissible, as long as there are constraints and compulsion. This is when the context is Islam. Islamic law and its legal origins allow for the benefit of the family, the wife works and the husband stays at home. Whether helping your husband or being a backbone in Islam, *maslahah mursala* is permitted. However, for this problem of *mursala*, it is implemented while still paying attention to state law, so in the case of Mrs. Pangestuti and Mrs. Suliah, there is a possibility that they will not be allowed to work and their husbands will stay at home to take care of the household.

The efforts made by these wives are indeed for family harmony. However, in Islam, working wives have strict rules. As stated in research by Kara et al (2023). In his research, it was stated that there were provisions imposed on working wives. Because after all, it is important for the family for the wife to play a role in her work at home and have her needs met.²¹ Likewise, Mello & Tomei (2021) also provided information regarding family harmony for wives who work for the family. For wives to continue to pay attention to family harmony while their husbands work. However, one thing you need to know is that currently gender equality is an important point. So it's not only the wife who has to maintain harmony but the husband too.²²

¹⁹ Rr Iramani and Lutfi Lutfi, "An Integrated Model of Financial Well-Being: The Role of Financial Behavior," *Accounting* 7, no. 3 (2021): 691–700, <http://m.growingscience.com/beta/ac/4557-an-integrated-model-of-financial-well-being-the-role-of-financial-behavior.html>.

²⁰ Farhana Hasbolah et al., "Conceptual Review On Religiosity, Work-Life Balance (WLB) And Employee Performance In The Higher Education Institutions (HEIs)," *American International Journal of Social Science Research* 10, no. 1 (2021): 15–27, <http://www.cribfb.com/journal/index.php/aijssr/article/view/1469>.

²¹ Sultan Bilge Keskinliç Kara, Demet Zafer Günes, and Buse Sentürk Tüysüzer, "Work-Family Conflict during Working from Home Due to Pandemic: A Qualitative Research on Female Teachers.," *International Journal of Curriculum and Instruction* 13, no. 1 (2021): 251–73, <https://eric.ed.gov/?id=EJ1285876>.

²² Sylvia Freitas Mello and Patricia Amelia Tomei, "The Impact of the COVID-19 Pandemic on Expatriates: A Pathway to Work-life Harmony?," *Global Business and Organizational Excellence* 40, no. 5 (2021): 6–22, <https://doi.org/10.1002/joe.22088>.

Conclusion

In conclusion, the study reveals that the research show of principles oh masalah. The principles to know about hifz al-mal, hifz al-nafs, hifz al-nasl, hifz al-‘aql, and hifz al-din. That principles discussed based on different parties, namely the wife who works as the backbone of the family and the academic angle in the field of Islamic family law. This research succeeded in finding the existence of masalah principles that can look at the problem of wives working and husbands taking care of the house from several points of view. Another findings from this research that is about harmonism family if the father taking a household. The research showing they ar keep harmonisms family because their reason is economy. From an Islamic legal perspective, wives working at home align with masalah principles. Hifz al-‘Aql influences laws defining marital roles, while Hifz al-Mal invokes masalah mursala for flexibility in unforeseen situations. Hifz ad-Din considers wives working for family benefit, referencing masalah mursala for state law compatibility. Economic challenges are addressed through Hifz al-Mal, allowing wives to work under specific conditions. Hifz an-Nafs is seen in the enforcement of laws regarding wives working. From wives' viewpoints, decisions align with Hifz al-Nasl for lineage protection, Hifz ad-Din for permissible work, Hifz an-Nafs for health strategies, Hifz al-Mal for economic sufficiency, and Hifz al-‘Aql for intellectual well-being.

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