



From Burden to Ecological Worship: The Second Shift Resolution In Urban Muslim Housewives Zero-Waste Practice

Nadiya Qothrunnada^{1*}

¹Pascasarjana UIN Sunan Kalijaga Yogyakarta

Abstract

In urban patriarchal societies, environmental preservation initiatives in the domestic sphere are often portrayed as ideal. Through the lens of The Second Shift theory, such movements are assumed to potentially impose asymmetrical ecological labor on women. This study aims to reveal another side of how urban Muslim women initiate a zero-waste lifestyle based on halalan thayyiban amid gender dynamics in the private sphere. The study employs a descriptive qualitative approach with purposive sampling. In-depth interviews were conducted with four urban women who had practiced minimal-waste living for at least six months. Thematic analysis shows that, in all four households, the home-based environmental movement was initiated by the wives. Interestingly, the informants rejected the label of “burden” and interpreted the initial transition phase as a process of adjusting their daily rhythm, driven by spiritual (eco-halal) motivation. To sustain it, they adopted a compromise in the form of flexible zero-waste practices. Over time, this non-coercive flexibility gave husbands a safe space to adapt, shifting from a passive position to active partners in execution. This study shows that the second shift is not static. Among the four informants, the burden was reinterpreted theologically, and in some households it gradually moved toward shared labor (a shared shift). However, this reinterpretation is ambivalent: it can strengthen women’s agency when accompanied by a renegotiation of domestic roles, but it becomes a theological justification for inequality in domestic labor when it is not accompanied by a change in the division of labor. These findings contribute to the eco-theology framework for understanding gender-just sustainability practices in Muslim households.

Keyword : Eco-Theology, Gender Partnership, The Second Shift, Urban Muslim Housewives, Zero-Waste

Abstrak

Dalam masyarakat patriarki urban, inisiatif pelestarian lingkungan di ranah domestik sering dicitrakan ideal. Dalam kacamata teori The Second Shift, gerakan tersebut berpotensi membebankan kerja ekologis yang asimetris pada perempuan. Penelitian ini bertujuan mengungkap sisi lain tentang bagaimana perempuan Muslim urban menginisiasi gaya hidup zero-waste berbasis halalan thayyiban di tengah dinamika gender dalam ranah privat. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik purposive sampling. Wawancara mendalam dilakukan terhadap empat perempuan urban yang telah menjalankan praktik minim sampah minimal enam bulan. Hasil analisis tematik menunjukkan bahwa di keempat rumah tangga, gerakan ramah lingkungan di rumah diprakarsai oleh istri. Menariknya, informan menolak label “beban” dan memaknai fase transisi awal sebagai proses penyesuaian ritme harian yang didorong oleh motivasi spiritual (eco-halal). Untuk menjaga keberlanjutannya, mereka mengambil kompromi berupa praktik zero-waste yang fleksibel. Seiring waktu, kelenturan yang tidak memaksa ini memberi ruang aman bagi suami untuk beradaptasi, dari posisi pasif menjadi mitra eksekusi aktif. Penelitian ini menunjukkan bahwa second shift tidak bersifat statis. Pada keempat informan, beban tersebut dimaknai ulang secara teologis, dan pada sebagian rumah tangga bergerak secara bertahap menuju kerja bersama (shared shift). Namun, pemaknaan ini bersifat ambivalen: ia dapat memperkuat agency perempuan ketika disertai negosiasi ulang peran domestik, tetapi menjadi pembenaran teologis atas ketimpangan kerja domestik ketika tidak disertai perubahan pembagian kerja. Temuan ini berkontribusi pada kerangka ekoteologi dalam memahami praktik keberlanjutan yang berkeadilan gender di rumah tangga Muslim.

Kata kunci : Eco-Theology, IRT Muslim Urban, Kemitraan Gender, The Second Shift, Zero-Waste

INTRODUCTION

The environment is a natural resource that is very crucial for the sustainability of all creatures. In addition, natural resources are extremely valuable economic assets. Natural preservation is closely related to the welfare of a nation. So that if a country applies environmentally friendly principles, the country tends to have greater opportunities for economic progress (Riyani & R., 2024). On this basis, the responsibility to take care of the environment is absolutely a shared duty.

In Indonesia, the problem of waste reduction and its handling is still one of the problems that is still being carried out. Based on data from the Ministry of Environment and Forestry related to the achievements and waste management in 2025 from various districts/cities in 37 provinces in Indonesia, the annual generation reaches 33.63 million tons per year, waste handling is 9.414 million tons, with a total waste reduction of 956,833.73 tons per year. From these results, the largest source of waste in 2025 will be household waste, which reaches 49.37%. (Forestry, 2025).

The large number of annual waste generation confirms that the waste problem in Indonesia is not just a technical problem of governance, but a reflection of the rapid pace of modernization and consumption patterns of the daily behavior of urban people. At this point, the factor of public awareness plays a key role in active participation in preserving the surrounding nature. When environmental awareness is built, natural resource management and sustainable development based on the principle of balance can be realized (Ihsyaluddin, 2022).

In relation to environmental awareness, the awareness of urban communities has increased significantly. This is closely related to the paradigm shift in consumption among modern Muslim Society, which began to integrate the values of spirituality with ecological movements (Herman, 2025). The concept of Halalan -Thayyiban is increasingly widespread, no longer narrowly defined as the halalness of foodstuffs from haram substances. Rather, it has expanded to study thayyib which includes sustainability, production ethics, and minimal destructive impacts on nature (Ahmad, 2024). One of the manifestations of this ecological-religious awareness is manifested in a zero-waste lifestyle in the domestic area.

From Islamic perspective, humans and the environment constitute an inseparable unit. Humans are positioned as *khalifah*, or steward of the earth, a role that is understood not as a licence for domination but as a moral responsibility (Ikram, 2023). The environment is

therefore viewed as an ecosystem component with intrinsic value that must be respected, appreciated, and protected from all forms of exploitation. Because of this integral relationship, every human behavior has a direct impact on the surrounding ecosystem. The prohibition of destroying nature is firmly stated in Qs. Al-A'raf:56, which is interpreted as an affirmation of prohibition of all forms of damage on earth (Sohdi, 2023). This verse reinforces the idea of using resources in daily life in a minimalist and efficient manner. The teachings of the Qur'an prohibit waste and direct humans to control their needs (Aung & J., 2025).

This normative prohibition is elaborated in *fiqh bi'ah* (environmental jurisprudence), a branch of Islamic jurisprudence that regulated the relationship between humans and the environment on the basis of sharia evidence (Muttaqin, 2019). (Al-Qardawi, 2001), who systematize this field in *Ri'ayat al-Bi'ah di Shari'at al-Islam*, frames environmental protection (*hifd al-bi'ah*) as part of the objectives of Islamic law (*maqasid al-shari'ah*) (Ahmad Sarip Saputra, 2021). At the institutional level, this reflected in the Indonesia Ulema Council's Fatwa No. 47 of 2014, which obliged Muslims to maintain environmental cleanliness, make beneficial use of goods, and avoid wastefulness (*tabdzir* and *israf*) in managing waste (MUI, 2014). Within this framework, household zero-waste practices can be read not merely as lifestyle choices, but as the everyday enactment of religious obligation.

The zero-waste lifestyle is a movement that campaigns for the separation of waste from its source. Independent processing of organic waste, to the rejection of single-use plastics, is often constructed as an aesthetic, solution, and easy activity through social media narratives. However, the reality on the ground shows that the execution of these sustainable consumption practices is entirely based on domestic space management.

In the structure of a patriarchal society, the housewife (IRT) is the main actor as well as the frontline who bears responsibility for all material aspects in the house (Gayatri, 2017). The wife is fully responsible for sorting the type of plastic, processing food scraps into compost, washing used shopping containers, and coordinating deposits to the nearest waste bank.

So far, the literature on sustainable halal consumption and the eco-halal movement is still dominated by macro perspectives. Many studies focus on the readiness of green industries, consumer purchasing decisions in modern markets, and environmental jurisprudence analysis. However, the gender dimension and real dynamics in the private sphere have not been captured

in depth. How women's agencies work when initiating this movement, as well as how the process of negotiation and adaptation of the division of labor occurs with husbands in the home.

When a family unit decides to switch to an environmentally friendly household, there is a drastic change in the intensity of domestic work which results in a double burden (the second shift). There is a new workload that often falls disproportionately to women (Hochschild, 1989). View the research conducted (Craig, 2007) Mothers bear a much greater workload. This happens to mothers who often do household chores simultaneously or multi-tasking in addition to their main work.

Arlie Hochschild coined the term The Second Shift to describe the double burden of women who have to take care of domestic work after or outside of their main job. In an ecological context, (MacGregor, 2006) calling this phenomenon "ecofeminism load", where women bear an extra physical and mental load to preserve the environment through their kitchens. However, contemporary studies show that this phenomenon can be mitigated if women have the agency to implement practices in an adaptive and non-rigid manner.

However, in its journey, this practice does not always run rigidly. This article aims to uncover how urban Muslim IRTs initiate zero-waste practices based on halal-thayyiban flexibly in order to maintain family emotional regulation, as well as map the change in husband's adaptation from a passive position to an active execution partner in the domestic space. Through an eco-theology approach, this study also aims to explain how the Islamic spiritual framework plays a role in redefining the meaning of domestic ecological work, from a forced burden to a voluntary worship.

METHODOLOGY

This study uses a descriptive qualitative approach to explore the agenda, ecological workload, and dynamics of domestic negotiations in housewives (IRT). This approach was chosen because it is adaptive in capturing narratives in depth, spiritual motives, and informants' subjective meanings of the practices of a minimal waste lifestyle in private spaces

The discovery of informants was deliberately carried out using purposive sampling techniques through social media (Instagram and TikTok). The selection of informants was based on four criteria, namely:

1. Muslim women with the status of Housewives (IRT), both full-time and part-time;
2. Domiciled in an Urban Area;

3. Have initiated and practiced zero-waste activities at home consistently for at least 6 months;
4. Carry out at least 3 types of ecological activities (such as daily waste sorting, composting, using reusable containers when shopping, or making eco-enzymes).

Based on these criteria, 4 informants who are eligible to be interviewed are obtained. In order to maintain the research code of ethics and confidentiality of personal data, all the original identities of informants and families are disguised using initials (Informants A, B, C, and D). Primary data is collected through a semi-structured in-depth interview technique which is carried out through Zoom Meeting media in June 2026.

The flow of questions was guided by interview instruments which included aspects of motivation for eco-halal religiosity, daily workload (the second shift), and the development of relationship adaptation with husbands. In addition to interviews, supporting data was collected through online documentation observation techniques in the form of content documentation videos from the perspective of waste management or zero-waste activities shared by informants.

All audio recordings of the interviews were transcribed verbatim into text. Data analysis was carried out interactively using Thematic Analysis based on the Miles, Huberman, and Saldaña model, which included three main stages: Data reduction (filtering, grouping interview transcripts based on themes of mental load, flexibility of practice, and husband's adaptation responses); Data presentation (Systematically compiling narrative excerpts from informants in harmony with the theoretical analysis knife); Drawing Conclusions (linking the pattern of findings in the field with the theory of the second shift to produce a valid final conclusion (Miles et al., 2014).

RESULTS AND DISCUSSION

Among the four informants in this study, the initiated to adopt a *zero-waste* lifestyle at home consistently came from the wives. More than just maintaining cleanliness and environmental health directly, the involvement of Women or Housewives (IRT) in waste management has broad social significance (Windiani, 2025). Through the agencies and initiatives carried out, IRT takes a strategic role in reducing waste accumulation, educating the smallest people (houses), and constructing collective behavior to care about the sustainability of the ecosystem through digital platforms.

Informant Profile Table

Initials	Domicile	Occupation	Number of Children	Zero-Waste Activities	Length of Practice
A	Yogyakarta	Fashion Designer	0	Sorting waste, shopping using self-contained containers, composting	5 years
B	Gresik	Zero-waste Influencer	1	Daily sorting of organic and non-organic, composting, use of <i>zero-waste</i> materials in the use of household necessities	6 years
C	Yogyakarta	Full-time Housewives	2	Waste sorting, composting, minimizing the use of single-use items	2 years
D	Cirebon	Teacher	1	Waste sorting and Repetitive use of items (minimizing the use of single-use items)	1.5 years

The awareness to switch to environmentally friendly consumption is mostly triggered by exposure to digital information on social media as well as the anxiety and personal desire to integrate sustainability values into households. In addition, some start a zero-waste lifestyle with the aim of saving on the use of recurring needs. Interestingly, although this movement was started unilaterally by the wife, the informants did not interpret the initial transition phase as a heavy workload. They tend to see the first 1 to 3 months phase as a reasonable period to "adjust the rhythm" of their staircase management.

This adjustment is more in the direction of rearranging daily cognitive habits, such as remembering the type of container to bring before shopping or consciously sorting waste materials in the kitchen. Because they are initially in a passive position or are not used to this

new system, the wife acts as a reminder manager at home. This process is carried out casually and without coercion by the wives, as revealed by informant A:

"I can't say that what I do is zero waste, but I use the term less-waste. Because it is still not completely waste. From the husband himself supporting, materially and other support, for example, like he makes a hole to bury organic waste." (Interview, June 2026)

A similar view was also conveyed by informant B. According to him, the introduction of zero-waste is a form of obedience to God's rules regarding the caliph fi al-ardh, as well as a form of responsibility as a mother in introducing a form of love for nature to her children. By implementing this zero-waste lifestyle in the family environment, children will be accustomed and sensitive to protecting the environment around them (Arin Kahirunnisa, 2023). Then informant B explained how the process did not always run smoothly. To protect nature, for him, technical failures at the beginning of the transition such as compost that had not worked, were not felt as stressors or mental burdens, but were part of the daily learning process that is common in managing urban household waste:

"In the early days, people were still learning, the smell still appeared, maggots appeared. Even compost was thrown away with my husband as well. Because I haven't found it comfortable yet. There was that moment in the beginning, but now it's not, because I've found the rhythm and what it's comfortable like. Well, that's inseparable from my husband's role." (Interview, June 2026)

These findings prove that from the initiation stage, these urban Muslim IRTs have had mature agency and emotional readiness. They do not position themselves as "victims" of the new domestic demands. Rather, they are internal movers who consciously and voluntarily reorganize the domestic rhythm and realize more *thayyib* consumption practices.

Compromise Strategy: Flexible (Non-Strict) Zero-Waste Implementation as the Key to Emotional Regulation

The main factor that makes the housewives (IRT) in this study feel comfortable and happy while adopting a zero-waste lifestyle is their rejection of rigid (non-strict) standards. The informants consciously choose not to be trapped in the narrative of "perfect minimal waste lifestyle" as often portrayed on social media. Instead, they apply a pragmatic compromise strategy, where waste management rules can be relaxed to adapt to the constraints of time, energy and the daily rhythm of dynamic urban households.

This relaxation or flexibility is applied in various daily activities. For example, if the wife is tired after taking care of the house or children, or is pressed for time, they will not force themselves to produce everything independently or reject plastic absolutely. This is as explained by informant D:

"In the past, before starting, I had thought that zero-waste should be extreme and not use plastic at all. But when it is done, just take it relaxed so that it is not rigid. If I am lag or tired, I occasionally continue to buy food via online motorcycle taxi which has a lot of plastic. It's okay, the important thing is that I will continue to wash the plastic clean, then sort it to be deposited into the waste bank. So this movement will not take up my rest time."

(Interview, June 2026).

The application of this non-strict zero-waste principle is also a lifesaver so that ecological domestic activities do not turn into new stressors. Mothers view that the essence of *halal-thayyiban* is long-term consistency, not instant perfection that is psychologically torturous. Informant C shared her experience of how this relaxation maintains a mother's sanity:

"The key is not to be stressed. If the rules at home are flexible. For example, organic waste, ideally it should be put directly into the compost pot that day. But if I am busy that day or the child is fussy, I store the waste first in a closed container in the kitchen, the next day it will be processed when there is free time. So the concept just flows, following the rhythm of our lives. That's why we live it happily without burden."

(Interview, June 2026)

Through the above findings, it is clear that flexibility of practice acts as a self-defense mechanism for Housewives (IRT). By lowering the ideal standard of the movement and replacing it with realistic compromises, urban women manage to balance the moral responsibility of environmental sustainability with their right to maintain emotional space within the household.

Husband's Adaptation and the Evolution of the Ecological Division of Labor

The most interesting findings in this study break the stereotype that the ecological domestic division of labor is static and asymmetrical. The results of the interviews revealed the evolution of positive gender relations, where husbands experience significant role shifts over time. Even in the initial initiation phase, husbands tend to be passive. The process of

introducing eco-halal values carried out by wives persuasively and consistently has succeeded in encouraging husbands to adapt and be directly involved in the physical execution of the zero-waste movement.

Husband's involvement develops from a form of moral or financial support (such as approving the purchase of sorting containers) to involvement in real actions in domestic areas that require physical exertion or mobility actions outside the home. Informant A recounts how her husband adjusted when shopping:

"At first, he felt hard when he had to buy something outside with his own container, because he was not used to it. But he was supportive, he got used to it for a long time." (Interview, June 2026)

Informant B also recounts how her husband has now taken over some of the responsibility for managing their household organic waste:

"The first form of support from my husband is that he wants to be a good listener and is very open-minded when I send Vireo about environmental issues. The second form of support, he is very willing to be involved in implementing zero-waste at home. So if there is some garbage at home such as garbage that will go into the composter, there is garbage that I will wash to sort, there is residual waste that is thrown forward to be transported for cleaning. And my husband has just followed. If I don't clean the kitchen, don't wash the dishes, he will put it in the composter. So to sort out inorganic waste to deposit the waste bank, she also sorts it. Even better at packing garbage than me. If from 1-10, when doing garbage packing, my husband does 8, I only do 2. shehe." (Interview, June 2026)

The process of adapting to the rhythm of lifestyle changes does not happen instantly, but through shared learning spaces at home. The flexibility applied by the wife in the previous discussion turned out to make the husband not feel pressured to change his old habits drastically. Informant D explained how the relaxed habituation process succeeded in changing behavior when shopping:

"At first, it was difficult for her to remember to bring her own bag. Sometimes she still often forgets and brings crackers from minimarkets or stalls. But because I never get angry and just respond casually, over time she gets used to it on her own. Now when we want to go shopping or look for food outside, my husband even asks, 'Mom, the containers for the side dishes have all been brought yet?'. In fact, he's more alert now, hehe." (Interview, June 2026).

This pattern shows that at the level of urban Muslim households, private spaces can be deconstructed into equal spaces for collaboration. Through the agents of change played by the wife, the ecological division of domestic labor is no longer seen as an "additional task of the wife", but is transformed into a collective responsibility of husband and wife. The evolution of this gender partnership is the main foundation that ensures the long-term sustainability of a halal-thayyiban zero-waste lifestyle at the family level.

DISCUSSION

Restructuring: The Second Shift's Meaning from Forced Burden to Spiritual Agency

Arlie R. Hochschild's thesis on *The Second Shift* historically shows that the accumulation of domestic responsibilities that fall on women's shoulders is a form of gender exploitation that triggers physical exhaustion and mental load. When the environmental sustainability movement penetrated the private space, some academics such as (MacGregor, 2006) worried about the emergence of a new rigid and oppressive ecological workload for housewives (IRT). However, the field findings in this study show an anomaly that degrades the attachment between the two.

Among the informants in this study, the zero-waste movement at home was initiated by the wives in every household. Even so, they consciously refused to construct the initial rhythm adjustment phase as a burden, which resonates with the findings (Sari, 2024) that women's involvement in the domestic green movement is driven by strong underlying motivation rather than structural coercion.

In the context of Muslim Society, this fundamental motivation is formed in the redefinition of ecological domestic work as part of the piety and responsibility of the caliph on earth based on halal-thayyiban (Kawai & I., 2026). The concept of the Caliph is a description of human beings who are trusted by Allah SWT. as the guardian and preserver of the earth. So this role shows that there is an emphasis as a principle of mutualism, the responsibility to manage resources morally (Basri & Y., 2025).

The concept of consumption in Islam not only emphasizes the aspect of legal formality (halal), but also the aspect of quality and sustainability (thayyib). According to (Al-Jayyousi, 2012) the integration between Islamic values and environmental management (eco-halal) requires humans to act as caliphs *fi al-ardh* (preservationists on earth) by avoiding corrosive and redundant behavior (*israf*) (Cam, 2025). In the urban domestic sphere, this principle

translates into zero-waste movements, such as daily plastic reduction and organic waste treatment (Suyanto, 2023). This micro-scale eco-halal movement is highly dependent on the commitment of household actors in filtering the circulation of consumables from upstream to downstream.

Furthermore, when examined from a theological point of view, the principle of *halal-thayyiban* does not stop at the study of *fiqh*. This principle is rooted in monotheism as a cosmological foundation that unites humans, nature, and God in one intertwine of responsibility. This perspective places how the domestic eco-halal discourse is in the realm of eco-theology, which is a discourse that links spiritual experience with ecological responsibility, as also emphasized in the idea of green *da'wah* which contains environmental concern as an integral part of *da'wah* and piety of a Muslim (Muhsinah, 2025). Thus, the ecological motivation of urban Muslim housewives in this study does not solely come from worldly environmental-ethical awareness, but as a form of theological appreciation that makes the domestic space an arena of worship.

It is in harmony with other Islamic principles such as *Ihsan* (goodness) and *mizan* (balance), which emphasizes the importance of harmony between human needs and the balance of nature. In addition, there is the principle of *Amanah* (trust) which emphasizes that nature is the entrust of Allah SWT. which must be maintained, further complemented by the principle of *'Adl* (justice), which is the fair distribution of resources and the interest of the welfare of future generations (Basri & Y., 2025). This spiritual conceptualization acts as a psychological shield, which originally had the potential to be a tiring mental load, shifting into voluntary activities that bring inner satisfaction.

This restructuring of meaning shows that the second ecological shift in urban Muslim IRT cannot be explained solely through the framework of domestic sociology, but requires a theological lens to understand why the same workload can be interpreted differently. In the eco-theology interview, the activity of caring for the environment is seen as worship in a broad sense (worship of *ghairu mahdlah*), that is, a worldly action of transcendent value when intended as a form of obedience to the Creator. This shift in meaning from "burden" to "ecological worship" explains why domestic work is objectively increased not as a form of exploitation, but as a path of spiritual actualization. This is in line with the concept of ecological piety which emphasizes that diversity can be realized through concrete action towards environmental sustainability (Novianti, 2024). Thus, the informant's psychological resilience

to the potential of the second shift is not born from the denial of the burden itself, but from a theological reorientation that changes the framework of subjective assessment of the work.

Deconstructing The Second Shift's Character Through Non-Strict Practices

In conventional family sociology, the second shift is described as a rigid domestic routine that robs women of leisure time. This characteristic is refuted by the adaptation strategies of informants who choose to apply the zero-waste principle flexibly (non-strict).

(Hochschild, 1989) concept of the second shift refers to the domestic labor that women undertake after completing paid employment. Of the four informants in this study, three combine household responsibilities with paid work, namely as a fashion designer, a zero-waste influencer, and a teacher, which aligns closely with the original conceptualization. The fourth informant is a full-time housewife. For her case, the concept is used analytically to capture the layered and continuous nature of domestic and caregiving work, rather than the double burden of paid and unpaid labor. This variation allows the study to examine how the character of the second shift is reconstructed across different work arrangements.

This flexibility of practice is a form of ecological pragmatism that is adopted as a self-preservation mechanism to avoid burnout. Although the accumulation of workload risks causing mental stress, in this modern life, the role of women that is inseparable from the demands of dual roles in the public and domestic spaces can be managed properly (Benu & W., 2025).

The informants proved that they had full agency to lower the standard of the "perfect minimal waste lifestyle" that is often portrayed on social media. When the physical condition was tired, the mothers chose to make tactical compromises by ordering food through online motorcycle taxis or delaying composting. This pragmatic compromise confirmed the argument (Sari, 2024) that the strategy of Koping Perempuan Urban in declaring zero-waste sustainability depends on the flexibility of actors in negotiating with time constraints.

By keeping the zero-waste movement away from perfection, housewives manage to tame the potential pressure of the second shift, so that the domestic space continues to function as a space of comfort that is lived with joy.

The Second Shift Resolution: The Evolution Towards Shared Work

The peak of the theoretical analysis in this study lies in how the nature of the ecological second shift develops to be fluid and evolutionary. Hochschild notes that the second shift perpetuates permanent gender inequality due to resistance from the husband. In contrast to this thesis, the empirical data of this research actually shows the deconstruction of gender roles and the evolution of dynamic domestic partnerships over time.

Through a persuasive and non-rigid approach of the wife, the husband slowly undergoes the process of socializing ecological values. The relaxation of the rules applied provides a safe space for husbands to learn to change habits without feeling judged on masculinity. This transformation reaches its peak when the husband's support shifts from just a financial blessing to an involvement in direct physical action.

In perspective (Zimmerman, 1987) This change in the husband's behavior marks the reconstruction of gender roles in the private sphere. This finding is strengthened by the study (Pratisiya & A., 2023) which found that young couples in urban areas now tend to be open to a fluid division of domestic labor if communicated in a non-coercive manner. Waste management is no longer constructed as a "wife's additional task" but is understood again as a collective responsibility. Thus, the second shift, which was initially carried independently by the wife, managed to experience a resolution towards the concept of shared shift (joint work shift) which ensures the sustainability of the family's zero-waste movement in a sustainable manner.

CONCLUSION

This study concludes that the implementation of a zero-waste lifestyle based on *halal-thayyiban* in Urban Muslim Housewives (IRT) is a dynamic process driven by women's agency. Wives act as the main initiators (agents of change) who successfully negotiate ecological values into the domestic space. In contrast to the theoretical assumption of the second shift, field findings show the existence of agency and coping strategies adopted by wives through flexible or non-strict ecological practices. In this research, it is found that there is a positive evolution of gender partnerships between husbands and wives over time.

The success of this ecological transition is supported by two key factors. First, there is strategic flexibility on the part of the wife who implements non-strict zero-waste practices to maintain the daily rhythm and health of the family and the environment. Second, there is

openness on the part of the husband who has experienced a shift in role. Where the role of the husband, originally resistant or adaptive-passive, develops into an active execution partner in physical activities such as waste sorting, composting, and changes in shopping habits.

Theoretically, these findings suggest that the ecological second shift in urban Muslim households is not adequately explained by gender sociology alone and benefits from an eco-theological lens, particularly the framework of *fiqh al-bi'ah* (environmental jurisprudence). The framework of tawhid, which unites humans, nature, and God, together with the meaning of ecological domestic work as worship and trusteeship (*khalifah*), helped the informants reinterpret the workload, from a demand imposed by patriarchal structures to an expression of piety they lived voluntarily. *Fiqh al-bi'ah* adds a normative basis to this reinterpretation by treating environmental protection (*hifdh al-bi'ah*) as part of the objectives of Islamic law (*maqasid al-shari'ah*) and by discouraging wastefulness (*israf and tabdzir*). Read through this lens, the informants' household zero-waste practices can be understood not only as lifestyle choices but as the everyday enactment of religious obligation. Combining second shift theory with eco-theology and *fiqh al-bi'ah* is the main contribution of this study, and it opens space for further research on how spiritual and legal-ethical values can function as instruments of gender justice in household sustainability.

In the end, this study suggests that, in the households studied, the eco-halal zero-waste movement at the domestic level need not come at the expense of women's well-being or provoke relational conflict, as the informants reported. The movement was sustained when spiritual values were translated into pragmatic compromises, which in turn made the kitchen a more collaborative space for husband and wife. This reinterpretation is nonetheless ambivalent, it can strengthen women's agency when accompanied by a renegotiation of domestic roles, but it can become a theological justification for unequal domestic labor when it is not. Given the small sample, the urban context, and the limited data on how long the husbands' shifts took, these findings are not generalized and call for further study in other social settings.

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