

The Role of Wife as a Family Economic Supporter of the Shari'ah Maqosid Perspective on Working Workers

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Abstract

Wives working in this day and age are not new, there are a lot of wives who work to help support the family economy. This study aims to find out the wife helping to work to support the family income at CV Sindang Kasih Legi in Pageraji Village, Cilongok District, Banyumas Regency reviewed in the context of sharia maqosid. The type of research is field research with a qualitative approach. Primary data is sourced from interviews with five wives who work at CV Sidang Kasih Legi while secondary data comes from books, journals and other documents. The author's data collection technique uses observation, interview, and documentation methods. Furthermore, the data was analyzed using descriptive techniques. Based on the results of the research, it was concluded that the wife worked to support the family income from the perspective of the sharia maqosid at CV Sindang Kasih Legi in accordance with the sharia maqosid, namely being able to maintain religion, intellect, soul, descendants and property and there were those who were included in the darūriyyah level, namely Mrs. Masiroh who worked at the CV because her husband was sick, so Mrs. Masiroh became the backbone of the family for the sake of the survival of her family, some also entered at the level of ḥājiyyah such as Mrs. Casem, Mrs. Narti, Mrs. Hidayah, and Mrs. Maliyatun because their husbands are still working and their income, the wives who work only provide convenience in fulfilling the needs of a better and decent life, for the level of taḥsiniyat which is only a refinement and complement for the The wife who works at CV Siding Kasih Legi who was interviewed by the researcher does not fall into this category. So that the wife who supports the family economy from the perspective of the sharia maqosid in CV Sindang Kasih Legi in accordance with the sharia maqosid is at the darūriyyah level such as Mrs. Maisaroh, and there are at the ḥājiyyah level such as Mrs. Casem, Mrs. Narti, Mrs. Hidayah, and Mrs. Maliyatun.

Keywords: Maqosid Sharia, Working Wife, Income

Abstrak

Istri bekerja di zaman sekarang bukan merupakan hal baru banyak sekali istri yang bekerja untuk membantu menunjang perekonomian keluarga. Penelitian

ini bertujuan untuk mengetahui Istri membantu bekerja untuk menunjang pendapatan keluarga di CV Sindang Kasih Legi di Desa Pageraji Kecamatan Cilogok Kabupaten Banyumas ditinjau dalam persepektif maqosid syariah. Jenis penelitian adalah penelitian lapangan dengan pendekatan kualitatif. Data Primer bersumber dari wawancara dengan lima istri yang bekerja di CV Sidang Kasih Legi sedangkan data sekunder berasal dari buku, jurnal dan dokumen lainnya. Teknik pengumpulan data penulis menggunakan metode observasi wawancara dan dokumentasi. Selanjutnya data dianalisa menggunakan teknik deskriptif. Berdasarkan hasil penelitian, menyimpulkan bahwa istri bekerja untuk menunjang pendapatan keluarga persepektif maqosid syariah di CV Sindang Kasih Legi sesuai dengan maqosid syariah yakni dapat menjaga agama akal jiwa keturunan dan harta serta ada yang masuk dalam tingkatan *darūriyyah* yakni Ibu Masiroh yang bekerja di CV tersebut karena suaminya sakit, jadi ibu Masiroh menjadi tulang punggung keluarga demi untuk keberlangsungan hidup keluarganya ada juga yang masuk pada ditingkatan *hājiyyah* seperti Ibu Casem, Ibu Narti, Ibu Hidayah, dan ibu Maliyatun karena suami masih bekerja dan berpenghasilan mereka para istri yang bekerja hanya memberikan kemudahan dalam pemenuhan kebutuhan hidup yang lebih baik dan layak, untuk tingkatan *taḥsiniyat* yang hanya menjadi penyempurna dan pelengkap untuk para istri yang bekerja di CV Siding Kasih legi yang peneliti wawancara tidak ada yang masuk dalam kategori tersebut. Sehingga istri yang menopang ekonomi keluarga persepektif maqosid syariah di CV Sindang Kasih Legi sesuai dengan maqosid syariah berada pada tingkatan *darūriyyah* seperti Ibu Maisaroh, da ada di tingkatan *hājiyyah* seperti Ibu Casem, Ibu Narti, Ibu Hidayah, dan ibu Maliyatun.

Kata Kunci: Maqosid Syariah, Istri Bekerja,

A. Introduction

Imam Maliki said that husbands have an obligation to provide for their wives, including their wives, if it is a habit or condition before the wife gets married.¹ Husbands often leave the house to earn a living and meet the needs of their households,² but nowadays there are so many phenomenons of wives working that are actually not new. Since ancient times, many wives have been involved in the world of work, such as farm laborers, traders, factory workers, craftsmen, and so on. Currently, the role of wives in the world of employment is

¹ Celene Ibrahim, "Wives and Work: Islamic Law and Ethics before Modernity, Written by Marion Holmes Katz," *Journal of Islamic Ethics* vol 7, no. 2 (2023): hlm. 35, <https://doi.org/10.1163/24685542-20230086>.

² Putra Halomoan Hasibuan Dkk., "Islam, Adat, and State: Examining the Phenomenon of Child Custody After Divorce in Padang Lawas Regency," *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 11, Vol 2, No 2 (2024): hlm. 194.

one of the important aspects that need to be considered in development. In fact, wives of childbearing age who have children are encouraged to remain active in the workforce. However, conditions can change when a woman enters the phase of married life. Especially for those who are at the peak of their careers, the question arises whether all the achievements that have been achieved since singleness should be left behind when they are married, indeed, each individual has their own life principles and choices to achieve satisfaction in their career.³

The role of wives in fulfilling economic needs is a must, due to the increasingly urgent needs of life for women who play a dual role, many husbands are found who do not agree if their wives work for various reasons, some even tend to be unreasonable and afraid of feeling competitive, even though wives have a relatively high contribution to household income for the economic survival of their families.⁴ This is due to poor families, the only reliable economic source is human resources (*human resources*) therefore to meet their living needs they have to work longer hours to increase their family income.⁵ The phenomenon of wives working similarly occurred in Pageraji Village, Cilongok District, Banyumas Regency, there is a Coconut Sugar industry where many workers are women, Mrs. Narti and Mrs. Casem, for example, they work at CV Sindang Kasih Legi Village to help their family's economy because her husband is not enough for his daily needs.⁶ female workers from the lower layers tend to use their time to earn a living more compared to female workers from the upper layers who earn high, such as Narti's mother and Casem's mother, who spend a lot of time working on the CV.⁷ The total number of employees is 42 people, all of whom are married women with a salary of 80,000 per day and get lunch⁸

The phenomenon that occurs in CV Sindang kasih legi becomes a gap where a wife fights a double war to become a housewife and also earn a living, thus it is necessary to observe and research with the perspective of maqosid

³ Mega Putri Elizon Nainggolan, "Peran Wanita Karier Dalam Melaksanakan Keluarga Harmonis Di Nagari Ganggo Hilia Kecamatan Bonjol Kabupaten Pasaman," *Jurnal Cendekiawan Ilmiah PLS* vol. 7, no. 1 (2022): hlm. 70.

⁴ Nurmai Syarah & Jenita, "Peran Wanita Bekerja Dalam Menunjang Pendapatan Keluarga Perspektif Ekonomi Syariah 1," *Journal of Sharia and Law* vol. 3, no. 1 (2024): hlm. 74.

⁵ Mutimmah, "Pemikiran Husain Tentang Perempuan Bekerja," *Jurnal Laboratorium Dan Hukum* vol. 3, no. 2 (2022): hlm. 446.

⁶ Narti, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji

⁷ Casem, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji

⁸ Mardiyah, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji

sharia, whether the wife who has a dual role in accordance with the purpose of Islamic sharia is to have a side of benefit, namely the realization and maintenance of needs that are *daruriyat*, *hajiyyat*, and the realization of the need for tahsiniyat for humans themselves.

Previous research has been conducted by Andriana, F with the title "Salaried Wives: Analysis of the Role of Working Women in Improving the Family Economy"⁹ Similar articles were written by Antoni, S., Aprila, O., Syarif, D., and Ditama, R. A. with the title "The Role of Career Women in Increasing Family Economic Income in Kerinci Regency".¹⁰ These are some of the same studies that have been conducted by previous researchers that have the same theme as the author's research, where the previous research has a different point of view, namely the object of the research location and the theory used.

B. Research Methods

This research uses qualitative with normative juridical methods. The normative juridical approach is used to examine the rules and objectives of the sharia maqosid towards wives who work to support the family's economic income. The primary data source obtained by the author was obtained directly from five wives, while the secondary data was data from books, journals and documents related to this study. The author's data collection technique through observation, in-depth interviews with the wives and also the documentation that the author obtained from the interviewee Furthermore, to get results, the author analyzed with qualitative descriptive techniques, namely by describing problems based on data found in the field.

C. Discussion and Research Results

Wife Works at CV Sindang Kasih Legi

The wives who work at CV Sindang Kasih Legi they work from 07.00 WIB to 16.00 WIB, besides that they also have night working hours from 19.30 WIB to 24.00 WIB. Their work is to produce palm sugar and ant sugar to be traded and sent to soy sauce factories such as Indofood factories, bango and so on. In addition to producing, they also package ant sugar that is ready to be delivered. The break time starts from 12.00 WIB to 13.00 WIB In addition,

⁹Andriana F, "Istri Bergaji: Analisis Peran Wanita Bekerja Dalam Meningkatkan Ekonomi Keluarga," *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* vol. 8, no. 1 (2021): hlm. 13.

¹⁰ R. A oleh Antoni, S., Aprila, O., Syarif, D., dan Ditama, "Peranan Wanita Karier Dalam Meningkatkan Pendapatan Ekonomi Keluarga Di Kabupaten Kerinci," *LABATILA: Jurnal Ilmu Ekonomi Islam*, vol. 6, no. 1 (2022): hlm. 27.

the CV has prepared lunch for the workers who work there. ⁷⁶ Although their work was very tiring they were very grateful and enjoyed the work.¹¹

On CV. Sindang Kasih Legi, Pageraji Village, Cilongok District, Banyumas Regency, there are several wives who work there, namely approximately 42 people. They have various reasons behind the fact that the wives work at the CV. From the results of interviews in the field conducted on 5 wives who worked at the CV, there were Mrs. Casem, Mrs. Narti, Mrs. Hidayah, Mrs. Maliyatun and Mrs. Masiroh, along with 2 husbands who participated to be interviewed, namely the husband of Mrs. Hidayah and Mrs. Maliyatun. The five wives who work at CV. Sindang Kasih Legi provided information from the research that the researcher had conducted so as to produce data and field analysis from several informants. Economic factors were the main reasons for Casem's mother, Narti's mother, Hidayah's mother, Maliyatun and Masiroh's mother. Based on the results of interviews with five informants, it is known that their husband's insufficient income is the basic reason for them to make a living. Mrs. Casem, said that her husband only works as a farm laborer with a fixed income, while she has five children, two of whom still need money for education, so she feels the need to help meet household needs.¹²

The same thing was conveyed by Mrs. Narti who revealed that her husband's salary was only enough to pay debt installments, while daily needs had to be borne by him.¹³ Mrs. Hidayah and her husband both work at CV Sindang Kasih Legi, they work to save and finance the education of children up to the high school level, because the husband's income is inadequate for this purpose.¹⁴ Mrs. Maliyatun added that the reason was because her husband did not meet the needs of her family, her job was to take sap from coconut trees, while she had 4 children who still needed money for education, so she worked to help her family's economy, so she worked to increase her family income.¹⁵ All this information shows that the wife's work at CV Sindang Kasih Legi is not solely due to personal desires, but as a response to real economic pressure, as well as a form of effort to maintain the sustainability of their family life.

¹¹ Mardiyah, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji

¹² Casem, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji

¹³ Narti, Wawancara pada tanggal 2 Februari 2025 di Desa Pageraji

¹⁴ Hidayah, Wawancara pada tanggal 2 Februari 2025 di Desa Pageraji

¹⁵ Maliyatun, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji

The Concept of Wife's Profession Working in Islam

Women throughout human history have always played a unique and strategic role in the life of society, their role has never been considered small, even always aligned with men in the scale of their respective activities.¹⁶ The position of women in Islam can be observed in QS Al-Hujurat 13 meaning: "O true human beings, We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing" Observing the meaning of the verse mentioned above, we can understand that women from the human aspect are the same as men, even as life partners who cannot be separated from each other. This is proof that Islam places women in dignity and dignity, no less than men.¹⁷ and Islam also strongly upholds the principles of justice, equality, freedom, and dignity.¹⁸ Although there are some scholars who are narrow-minded towards women who position themselves as unequal to men, this is also considered a kind of religious commodification, which takes advantage of the flexibility of religious interpretation.¹⁹

Islam allows women to do professions and skills that are halal and do not contradict their nature as women, or damage their dignity without opening the awrah by wearing a hijab.²⁰ Jabir bin Abdullah RA narrated that, "my aunt from my mother's side was divorced. Once he intended to pick dates, but a man reprimanded him for going out of the house (during the iddah period). He met the Prophet PBUH and then the Messenger said: "Of course you can pick dates from your date tree, so that you can donate them or do good with them." Thus, the

¹⁶ Wakirin, "Wakirin. Wanita Karir Dalam Perspektif Islam," *Jurnal Pendidikan Islam Al I'tibar*, vol. 4, no. 1 (2017): hlm. 14.

¹⁷ Moh Bahrudin, "Kedudukan Perempuan Dalam Perspektif Hukum Islam," *ASAS: Jurnal Hukum Ekonomi Syariah* vol. 4, no. 1 (2012): hlm. 8.

¹⁸ Aurangzaib Alamgir, "Islam and Women's Rights: Discourses in Malaysia," *Procedia - Social and Behavioral Sciences* vol. 114, no. 21 (2014): hlm. 76, <https://doi.org/10.1016/j.sbspro.2013.12.800>.

¹⁹ Ahmad Muhtadi Anshor and Muhammad Ngizzul Muttaqin, "Pre-Marriage Course Based on Religious Moderation in Sadd Al-Zari'ah Perspective," *Samarah* vol. 6, no. 1 (2022): hlm. 97, <https://doi.org/10.22373/sjkh.v6i1.9111>.

²⁰ Nur Hidayah, "Gender, Economy, and the Law: Women Entrepreneurs in Indonesian and Islamic Legal Perspectives," *Samarah* vol. 7, no. 2 (2023): hlm. 43, <https://doi.org/10.22373/sjkh.v7i2.17944>.

Prophet PBUH encouraged everyone to work, considering the consequences that are good for individuals and society.²¹

Islam provides opportunities for women to be able to work and work just like men. Working women can express themselves in creative, innovative, and productive ways to produce something and bring pride to themselves. In today's era, the need for self-actualization through work or profession is the choice of women, especially with the increasing availability of equal opportunities for women to achieve a high career path. However, women's ability to work must certainly pay attention to norms and limitations in accordance with Islamic law,²² especially for women who already have husbands. Married women must of course get permission from their husbands first, because family rules and marital rights require women to maintain domestic life and attach importance to the obligations of husband and wife. Violation of the obligation to ask for permission can be seen as disobedient/loyal (*nusyuz*).²³ Islam only provides conditions for decent work for women, i.e. women must behave well, look, speak, and walk in accordance with Islamic teachings. It is a provision of Allah SWT for women which, if applied, Islamic society is perfectly realized. Thus, there are rules related to women working according to Shaykh Yusuf Al Qardhawi in his book *Fatawa al-Mar'ah al-Muslimah*, as follows:

- a. His profession is allowed by religion, meaning that his profession is not prohibited by religion or encourages people to commit haram acts.
- b. Maintain religious ethics, whether in dress, walking, speaking, maintaining views, and other activities.
- c. He does not abandon other obligations, such as to his wife and children which are his first and fundamental obligations.²⁴

The Phenomenon of Wives Working as Economic Supports

In Law Number 52 of 2009 concerning Population Development and Family Development, precisely in Article 1 Paragraph 11, it is explained that family resilience and family welfare is a resilient and tenacious family situation and also has resilience in both material, physical, and psychological aspects to be

²¹ Tul Janna' et al., "Tinjauan Hukum Islam Terhadap Istri Karir Karena Suami Tidak Bekerja (Studi Kasus Di Pasar Besar Malang)," *Jurnal Ilmiah Hukum Keluarga Islam* vol. 4, no. 1 (2022): hlm. 11.

²² Fajarwati, "Wanita Karir Dalam Persepektif Hukum Islam," *Al-Madaris Jurnal Pendidikan Dan Studi Keislaman* vol. 6, no. 1 (2025): hlm. 23.

²³ Ismiyati Muhammad, "Wanita Karir Dalam Pandangan Islam," *Al-Wardah: Jurnal Kajian Perempuan, Gender Dan Agama Volume* vol. 1, no. 1 (2019): hlm. 113.

²⁴ Jamal Ma'mur, "Moderatisme Fikih Perempuan Yusuf Al-Qardhawi," *Muwazah* vol. 8, no. 1 (2017): hlm. 3.

able to live independently and develop themselves and their families in order to live in balance and be able to improve the welfare and happiness of birth and happiness. mind. Family resilience indicators based on the Regulation of the Minister of Women's Empowerment and Child Protection Number 7 of 2022 concerning Improving Family Quality in Women's Empowerment and Child Protection Development explained that family resilience indicators can be calculated using the family quality index which consists of five dimensions, each of which has its own indicators. The five aspects are legality, quality of physical resilience, quality of economic resilience, quality of psycho-sociological resilience, and socio-cultural resilience. One of the indicators of family economic resilience in it is the presence of working mothers/wives.²⁵

The Concept of Sharia Maqosid

Viewed from a linguistic point of view, the word *maqashid* is a jama' of the word *maqṣid* which means the difficulty of what is intended or intended. The root of the language *maqashid* comes from the words *qaṣada*, *yaqṣidu*, *qaṣdan*, which means strong, clinging, and deliberate desire. In the Arabic-Indonesian dictionary, the word *maqashid* is interpreted intentionally or intending to (*qaṣada ilaihi*).²⁶ While the word shari'ah is maṣdar from the word shar' which means something that is opened to take what is in it, and shari'ah is a place where humans or animals come to drink water.²⁷

Imam Ash-Syathibi is known as Shaykhul Maqashid because of his ability to integrate the theories of ushul fiqh with maqashid, thus creating a more dynamic and contextual legal product.²⁸ Meanwhile, Al-Syatibi interprets *sharia* as the laws of Allah SWT that bind or surround the *mukallaf*, both deeds, words, and *i'tiqad-i'tiqad* as a whole contained in it. By combining *maqashid* and *shari'ah* and knowing the meaning etymologically, *maqashid al-shari'ah* can be defined simply as the purpose or purpose of Allah in shari'a a law. Meanwhile, *maqashid al-shari'ah* in the study of Islamic law Al-Syatibi came to the conclusion that the unity of Islamic law means unity in its origin and even more so unity in its legal

²⁵ Icsis Proceedings, "Wanita Karir Sebagai Penopang Ketahanan Keluarga," *Al Hurriyah Jurnal Hukum Islam* Vol 7, no. 1 (2023). hlm. 45.

²⁶ Ali Akbar, "Analisis Putusan Pengadilan Agama Tentang Hak Haá,Œonah Bagi Ibu Murtad Berdasarkan Tinjauan Maqosid Syariah," *USRAH: Jurnal Hukum Keluarga Islam* vol. 3, no. 1 (2022): hlm. 51, <https://doi.org/10.46773/usrah.v3i1.466>.

²⁷ Paryadi, "Maqashid Syariah : Definisi Dan Pendapat Para Ulama," *Cross-Border* vol. 4, no. 2 (2021): hlm. 16.

²⁸ Tanza Dona Pertiwi and Sri Herianingrum, "Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam," *Jurnal Ilmiah Ekonomi Islam* vol. 10, no. 1 (2024): hlm. 807, <https://doi.org/10.29040/jiei.v10i1.12386>.

purpose.²⁹ So that *maqasid sharia* also means the concept of knowing the wisdom (the values and goals of *sharia'* that are expressed and implied in the Qur'an and Hadith), which are set by Allah SWT for humans. The ultimate goal of the law is one *maslahah* or the goodness and sanctity of mankind, both in this world and in the hereafter.

a. Types of *Maqasid Shari'ah*

Maqasid al-shari'ah can be divided based on two categories, namely in terms of the object and the quality of *the maṣlaḥah* that is to be achieved. First, the division of *maqasid al-shari'ah* in terms of its objects. According to Muhammad Thahir ibn Assyria, in terms of its object *maqasid al-shari'ah* can be divided into three, namely: ³⁰

First, Al-maqasid al-'ammah (general goals), which is something that is maintained by *the Shari'a* and is sought to be achieved in various fields of *Shari'a*. As mentioned above, the general purpose of the *Shari'ah* returns to the two most fundamental objectives, namely *dar'u al-mafasid* and *jalbu al-maṣaliḥ*.

Second, Al-maqasid al-khaṣah (special goals), which are the goals to be achieved by *the Shari'* a in certain topics (chapters), such as the goals to be achieved in the law related to marriage and family matters, the goals to be achieved in the law related to economic matters, the goals to be achieved in the law related to physical matters of *mu'amalah* and so on.

Third, Al-maqasid al-juz'iyyah is the goal that the *sharia* wants to achieve in establishing the *sharia* law which is partial, such as the goal that the *sharia* wants to achieve in obliging prayer, forbidding adultery, something that allows or becomes the cause for the existence of a law about something and so on.³¹

b. *Sharia Objectives*

Al-Syatibi in his book *Al-Muwaafaqat Fi Uṣul Al-Syari'ah* stated that the main purpose of Islamic law is for the benefit of human beings both in this world and in the hereafter. The benefits will be realized by maintaining the

²⁹ Muhammad Nur Khaliq "Teori Maqasid Syari ' Ah Klasik (Asy -Syatibi)," *Risalah: Jurnal Pendidikan Dan Studi Islam* vol. 11, no. 1 (2025): hlm. 62.

³⁰ Thahir Ibn Asyur, *Maqashid Al-Syariah Al-Islamiyyah* (Cairo: Dar al- Salam, 2009). hlm. 678

³¹ Asyur. *Maqashid Al-Syariah Al-Islamiyyah* (Cairo: Dar al-Salam, 2009). hlm. 679.

needs of the *daruriyat*, *hajiyyat*, and the realization of the need for tahsiniyat for humans themselves. More specifically, the three points are as follows: ³²

First the Needs of daruriyat. Literally, *daruriyat* needs can be interpreted as urgent or emergency needs so that if these needs are not met, it will cause problems in human life both in this world and in the hereafter. One of the leading classical Sharia scholars, Imam Al-Ghazali, explained that maqasid al-sharia in relation to creation is to protect and maintain for them: (1) din (religion/faith), (2) nafs (self, soul), (3) 'aql (intellect), (4) nasl (offspring), and (5) māl (wealth).³³ The five points are determined based on the induction of scholars into the verses of the Qur'an and the Hadith of the Prophet PBUH, especially Surah Al-Mumtahanah verse-60. To maintain the five points above, according to Imam Syathibi, it is done in two ways, namely doing actions in order to preserve them and avoid things that can cause their destruction. To realize the existence of religion, the law of faith and the pillars of Islam are sharia. To maintain its sustainability, jihad is prescribed to defend religion, punishment for apostates and so on. To realize the existence of the soul/life, marriage is sharia, and to maintain its sustainability, it is sharia to eat and drink and it is forbidden to eat things that can endanger life and it is permissible to eat something that is forbidden in an emergency, the punishment of *qīṣāṣ* for those who kill and so on to realize the existence of reason, in the beginning Allah SWT, has given the same understanding (ability of reason) to all humans. For example, to maintain its sustainability, it is forbidden to drink *khamar*. To realize the existence of property, Allah SWT allows various transactions of muamalah, and to maintain the preservation of Allah SWT, sharia the punishment of *limitations* for thieves and so on and encourages mankind to strive to meet the needs of their lives.³⁴

The Second Need of hajiyyat. Linguistically, *hajiyyat* means secondary needs. If this need is not realized, humans will experience difficulties but not to the

³² Agung Kurniawan and Hamsah Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al Mabsut* vol. 15, no. 1 (2021): hlm. 38.

³³ Ahmed Mansoor Alkhan and M. Kabir Hassan, "Does Islamic Microfinance Serve Maqāsid Al-Shari'a?," *Borsa Istanbul Review* vol. 21, no. 1 (2021): hlm. 68, <https://doi.org/10.1016/j.bir.2020.07.002>.

³⁴ Kurniawan and Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat." *Jurnal al-Mabsut* vol. 15 no 1. (2021) hlm. 32.

point of causing disasters like the needs of *daruriyat*.³⁵ To eliminate these difficulties, Islam provides the law of *rukḥṣah* (leniency) to ease the burden of human beings so that the law can be implemented without feeling pressured and constrained. In order to eliminate difficulties (meet the needs of *ḥajiyat*), Allah SWT also regulates the buying and selling of land in which there are trees or fruits that cannot be separated from the land. Separating the land from the tree is like making a commitment to only buy land, even though there is a tree in it will add difficulties, therefore buying the land buys something in it, such as a tree. There are several verses used by scholars as evidence to formulate the validity of this *ḥajiyat* need, "*Allah wants ease for you, and does not want hardship for you*". (QS. Al-Baqarah [2]: 185).³⁶ The meaning of this verse is that the religion of Islam is light and simple, both in its creed, morals, acts of worship, commands and prohibitions. Every *mukallaf* will feel able to carry it out, without difficulty and without feeling burdened. The Islamic creed is light, it will be accepted by common sense and upright fitrah.

Third, the need for *taḥsiniyat*. Linguistically, *taḥsiniyat* means things that are perfect.³⁷ This level of need is in the form of complementary needs. If this need is not met, it will not threaten or cause difficulties for humans. The need for *taḥsiniyat* is actions or qualities that are in principle related to *al-mukarim* and *al-akhlak*, as well as the maintenance of the main actions in the field of worship, customs, and *mu'amalat*. That is, if this aspect is not realized, then human life will not be threatened with chaos like the *daruriyat* aspect and will also not bring hardship like the *hajjat* aspect. However, the absence of this aspect will create a condition that is less harmonious in the view of common sense and customs, violates propriety, and lowers personal and societal dignity.

One of the experts *Maqāṣid al-Syari'ah* named Jamaluddin 'Atiyyah explained in detail about the *maqāṣid* or the meaning of the marriage decree. 'Atiyyah explained this meaning by understanding and interpreting the Qur'an

³⁵ Dede Nurwahidah, Yadi Janwari, and Dedah Jubaedah, "Konsep Pemikiran Ekonomi Dan Maqashid Syariah Perspektif Imam Al-Syathibi," *MAMEN: Jurnal Manajemen* vol. 3, no. 3 (2024): hlm. 89, <https://doi.org/10.55123/mamen.v3i3.3918>.

³⁶ Dapertemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Jakarta: Toha Putra, 2012). hlm. 102.

³⁷ Pertiwi and Herianingrum, "Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam. *Jurnal Ilmiah Ekonomi Islam* Vol 10. no. 5 (2024)" hlm. 89.

and As-Sunnah and combining several opinions from other scholars regarding marriage. According to 'Atiyyah *Maqasid al-Shari'ah* of marriage includes; Regulating the relationship between men and women, safeguarding offspring, creating a family that is sakinah, mawadah, and rahmah, maintaining lineage, maintaining diversity in the family, regulating pattern relationship who are good at having a family, and managing family finances.³⁸

Analysis of the Perspective of Maqosid Shariah

Al-Syatibi in his book *Al-Muwaafaqat Fi Uşul Al-Sharia* states that the main purpose of Islamic law is for the benefit of human beings both in this world and in the hereafter. The blessing will be realized by the way of the maintenance of the needs of *daruriyat*, *hajiyyat*, and the realization of the needs of *tahsiniyat* for human beings themselves.³⁹ The following is a *sharia maqosid* analysis of wives working to support family income at CV siding Kasih Legi.

- a. The need of *daruriyat*. Literally, *daruriyat* needs can be interpreted as urgent or emergency needs so that if these needs are not met, it will cause problems in human life both in this world and in the hereafter. In this case, there are five main joints that are part of the needs of *dharuriyat* which include; (1) religion, (2) life or soul, (3) intellect, (4) heredity, and (5) property. The analysis of the sharia maqosid that falls into this category is that Mrs. Masiroh works at CV Siding Kasih Legi because her husband is sick and she replaces a temporary role in earning a living for her family and Mrs. Masiroh is the only source to meet the basic needs of her family, so the work of Mrs. Masiroh is a form of *daruriyat* needs to maintain the survival of her family.⁴⁰ Which if Mrs. Masiroh does not work at all, it will threaten the survival which can threaten the life or soul of Mrs. Masiroh's family, which maintains life is a sharia maqosid that is included in the category of *dharuriyat*/primary needs
- b. The Need for Shogun. Linguistically, *hajiyyat* means secondary needs. If this need is not realized, humans will experience difficulties but not to the point of causing disasters like the needs of *daruriyat*. The wives who work at CV Siding Kasih Legi are Mrs. Casem, Mrs. Narti, Mrs. Hidayah,

³⁸ Aldi Wijaya Dalimunthe, "Maqasid Syariah Dalam Pandangan Jamaluddin Athiyah Muhammad," *Jurnal Al-Nadhair* vol. 3, no. 01 (2024): hlm. 36, <https://doi.org/10.61433/alnadhair.v3i01.45>.

³⁹ Kurniawan and Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat." *Jurnal al-Mabsut* vol. 15 no.1. (2021)."hlm. .40.

⁴⁰ Masiroh, Wawancara pada tanggal 12 Februari 2025 di Desa Pageraji.

and Mrs. Maliyatun because the husband is still working and earning, where the income from the wife is only used to help ease the economic burden, improve the family's standard of living more decently, and facilitate the fulfillment of basic family needs such as food, daily needs, education, health, and the welfare of children. This means that if the wife's job is abandoned, the family can still survive, but will experience economic pressure and limitations in meeting secondary needs, which means that it only reaches the stage of hajjat needs.

- c. The Need for *Self-Care*. Linguistically, *taḥsiniyat* means things that are perfect. This level of need is in the form of complementary needs. If this need is not met, it will not threaten or cause difficulties for humans. Of the wives who work at CV Siding Kasih Legi, none of the interviewed by the researcher fall into this category.

D. Conclusion

From the above discussion, the researcher concluded that the wife worked to support the family's economic support for the effective maqosid sharia at CV Sindang Kasih Legi in accordance with the sharia maqosid included in the *darūriyyah* level, namely Mrs. Masiroh who worked because her husband was sick, and there were at the *ḥājiyyah* level, namely Mrs. Casem, Mrs. Narti, Mrs. Hidayah, and Mrs. Maliyatun because the husband was still working and earning income. Those who are included in the *taḥsiniyat* level do not exist and the wives who work receive support from the family, especially the husband who helps with household chores so that balance and harmony are maintained in the family.

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