

Right to Work for Wives and its Implementation (Study of Gender Verses in Contemporary Indonesian Interpretation)

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ABSTRACT

This research discusses the right to work for wives and its implementation of the formation of the *sakinah* family in the perspective of contemporary interpretation. With the development of the times, many women work in the public sector to help the family economy. However, this phenomenon has various impacts, both positive and negative, on household life. This study uses a qualitative approach with a literature study method, referring to contemporary interpretations such as *Tafsir Al-Mishbah* by M. Quraish Shihab. The results of the study show that Islam does not prohibit women from working, as long as they continue to fulfill their responsibilities in the family and maintain religious and moral values.

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1. INTRODUCTION

In Islam, marriage is an institution that has the main purpose of building a harmonious and *sakinah* family¹. However, in modern life, various challenges arise, one of which is the involvement of women in the world of work. Working women have dual responsibilities, namely as breadwinners and household managers. This raises the question of whether the right to work for the wife can contribute to or hinder the formation of the family. Marriage is one of *the sunnatullah* that is common to all of God's creatures. Marriage was chosen by Allah SWT as a way for humans to have children, reproduce, form

families and maintain their lives, after each couple is ready to play their positive role in realizing the goals of marriage.²

The family is the smallest unit in society consisting of husband and wife, with the existence of a peaceful family will give rise to strong domestic harmony.³ Family is realized because of the occurrence of a marriage, marriage is a relationship between a man and a woman that is recognized as valid by the society concerned based on the applicable marriage regulations. Marriage according to Islamic law is a very strong contract or (*mitthaaqan ghaliiizan*) to obey Allah's commands and do is a good deed form

¹ Rini Setiawati, Rahmat Hidayat, and J Mawardi, "The Relevance of Maqashid Asy-Syariah to the Construction of a *Sakinah* Family in the Midst of Modernization" 1, no. 1 (2022): 68-80.

² Sayyid Sabiq, *Fiqh Sunnah* (Jakarta: Pena Pundi Aksara, 2006).19

³ Hasbiyallah, *Keluarga Sakinah*, cet 3 (Bandung: Remaja Rosdakarya, 2015).

of worship⁴. Marriage according to the Indonesian Republic Law Number 1 of 1974 concerning marriage is an innate bond between a man and a woman with the aim of forming an eternal family (household) based on the One Godhead. In surah ar-Rum [30] : 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا
الْيَهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَتَفَكَّرُونَ

Said : Among the signs of His greatness is that He created for you pairs of your own (kind) so that you may feel at peace with Him. He has made among you a sense of love and affection. Indeed, in such things there are signs (of Allah's greatness) for those who think.

The above verse explains that humans were created by Allah SWT in pairs. with the aim that they help each other, including work. Therefore, it is clear that the act of helping each other or social to humans on this earth is a commendable act and is recommended by Islam. Such an understanding can be concluded that there is no difference between men and women in terms of work (alimony).⁵

Basically, humans must make efforts to survive so that they can serve Allah SWT. calmly and properly. Therefore, all human beings, men and women, must try so that they can survive by making a living. Because of such social nature, humans often divide tasks so that all needs, both primary and secondary, can be achieved at the same time⁶

In the history of Islam, there are also several Muslim women whose names are familiar such as Khadijah and Aisyah. Khadijah was the wife of the Prophet Muhammad (saw) and was a businesswoman. Khadijah's business is not just a domestic business in the Arab country, but her business has reached the land of Sham. Then a woman named Aisyah who is

the wife of the Prophet Saw is also active outside the house, Aisha's position is intelligent, young, beautiful and as the wife of the Prophet Saw does not make Aisyah only at home but she is more active in various war operations and participates in the Jamal war. Aisha is also often referred to as the wife of the prophet who narrated the most hadith and dared to participate in wars.⁷

Islam, a religion that always teaches goodness in all fields⁸. One of them is in marriage. A person who is already married certainly has its own problems in every family. One of the problems that arise in the household is economic problems, the economy is one of the aspects that can cause problems in the household. From this background, most wives earn a living by all means to meet the needs of life⁹ today, the discussion of genderization issues is increasingly rampant, giving birth to the opinion that the demands of the times demand equality between men and women in all things. This reason then causes friction in the industrial society and further triggers the movement of women to achieve their desire to pursue the career they pioneered so that their role in the family is sometimes neglected. Sometimes a woman must be a figure who can serve her husband as well as possible, and sometimes she must protect her children with affection and motivation so as not to fall and get trapped in an uncontrollable negative circle of association.

To create a harmonious household is not an easy thing, but it requires certain tips and rules of the game that must be lived seriously. If in this era of industrialization there are many problems, then the cause lies in the family itself. For example, many roles of family members are replaced by others, the role of the wife as a housewife is replaced by a maid, the role of a mother to take care of her

⁴ Misbahul Huda Farid Yusron, Wakid Evendi, "Pemalsuan Identitas Dalam Perspektif Hukum Islam: Studi Yuridis Putusan Hakim Pengadilan Agama Sidoarjo Nomor 1203/PDT.G/2018/PA.SDA," *Indonesian Research Journal on Education* 5, no. 2 (2025): 64–67.

⁵ Muhibbin, *Pandangan Islam Terhadap Perempuan* (Semarang: Rasail Media Group, n.d.).

⁶ Muhibbin.

⁷ Danu Aris Setiyanto, *Desain Wanita Karier Menggapai Keluarga Sakinah* (Yogyakarta: Deepublish, 2017).

⁸ Muhammad Tabran et al., "Bentuk Eksistensi Hukum Islam Dalam Tata Peraturan Perundang-Undangan Di Indonesia," *Al-Ubudiyyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2023): 90–96, <https://doi.org/10.55623/au.v4i1.169>.

⁹ Syafi'i Muhammad, *Keharmonisan Rumah Tangga Suami Yang Merantau" Skripsi, No Title* (Purwokerto: Fakultas Syariah Institusi Agama Islam Purwokerto, 2018).

own children is replaced by a *baby sitter*, and many more roles of one of the components of the family are replaced. Thus, women who are preoccupied with the demands of their profession, no longer stay at home because their duties are already handled. The problem is not in the tasks above that can be realized or not, but in the responsibility and affection that should be poured out. In fact, it is not uncommon for a wife to pursue her career to be placed anywhere. Of course, the consequence is that he inevitably has to separate from his family, so there is no doubt that in the end he can no longer position himself as he should. If their marriage is to be maintained, then living separately from the family is a life choice that must be taken.

The problem of women who work or have a career in the social and economic realm will be even more complicated if they have to be faced with the problem of *awrah* and accompanied by a *mahram*¹⁰. The problem of forming a *sakinah* family is also a problem that cannot be avoided by women or wives who want to have a career. Whatever the motivation or reason, when a woman or wife goes to work it will have a negative impact on the household such as neglected children, falling into negative things, and allowing divorce. If all of that happens, it will be difficult to create a good family.¹¹

For these reasons, through this study, the author wants to examine gender verses related to the Right to Work for Wives and their Implementation on the Formation of the *Sakinah* Family and the author limits it to the Study of Gender Verses in Contemporary Indonesian Tafsir, namely Tafsir Al-Mishbah written by M. Quraish Shihab.

2. METHODS

This research uses a qualitative method with a library research approach¹².

¹⁰ Ria Irwana, Said Syarifuddin, and Muhammad Syahrul, "Qanun: Journal Of Islamic Laws and Studies Ketentuan Perempuan Bekerja Dalam Islam Untuk Membantu Perekonomian Keluarga (Istri Yang Bekerja Sebagai Driver Ojek Online)" 2, no. 1 (n.d.): 208–13.

¹¹ Mawardi, "Tinjauan Hukum Islam Tentang Upaya Wanita Karir Dalam Mewujudkan Keluarga Sakinah: Studi Kasus Dosen Wanita Akademi Kebidanan Ibrahimy Sukorejo

Data is collected from secondary sources, such as books of interpretation, books, journals, and relevant scientific articles. Data analysis was carried out using a descriptive-analytical method to understand how contemporary interpretations, especially Tafsir Al-Mishbah by M. Quraish Shihab, view the issue of gender and the right to work for wives in an Islamic perspective¹³.

3. RESULTS AND DISCUSSION

In contemporary interpretations, the right to work for wives is not only recognized but also given restrictions so as not to conflict with Islamic values. Quraish Shihab in Tafsir Al-Mishbah emphasizes that women can work as long as they maintain honor, modesty, and do not neglect their responsibilities in the family. In this context, Islam teaches a balance between domestic and public roles played by women. In addition, there are several verses in the Qur'an that support women's right to work, such as QS. An-Nisa: 32 which states that humans have the right to obtain sustenance from their own efforts. However, there are also verses that emphasize the importance of the role of the wife in the family, such as QS. Ar-Rum: 21 which speaks of tranquility in the home. This research also reveals that women's dual roles often pose challenges, such as increased workload that can lead to domestic conflicts. Therefore, good communication between husband and wife is needed to achieve balance in the household.

The dual role of women is the role of women on the one side of the family as an independent person, housewife, taking care of children and wife. In addition, he is a member of the community, workers and citizens who are carried out in a balanced manner. Michelle (1974) stated that dual roles are called the concept of cultural dualism, namely the

Situbondo";" *Jurnal, Universitas Ibrahimy Sukorejo Situbondo, Istidial* Volume 3, (2019): 148.

¹² Dimas Assyakurrohim et al., "Case Study Method in Qualitative Research," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (2022): 1–9.

¹³ Sangputri Sidik et al., "Konsep Pendidikan Keadilan Gender Di Dalam Sistem Pendidikan Indonesia," *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 4 (2023): 2845–59, <https://doi.org/10.54371/jiip.v6i4.1949>.

concept of *the domestic sphere* and *the public sphere*. Double burden is women's participation in the role of tradition and transition. Traditional or domestic roles include the role of women as wives, mothers and household managers, while transitional roles include women as workers, active in the public sphere, community members and development people¹⁴. In the transitional role of women working and actively participating in economic activities (earning a living) in various activities according to their skills and education as well as available jobs.¹⁵

However, not all work is approved by religion. What is blessed, even what is commanded by religion is the *deeds of pious charity*, which is work that is beneficial in the hereafter or work that fulfills the values mandated by religion. Therefore, there are no religious texts in the Qur'an and hadith that lead to the prohibition of women from working even outside the home. The Position of Women in Arab Society Before Islam Came Pre-Islamic Arabs (ignorance)¹⁶ viewed women as inferior beings. Women's humanity is still doubted so they are often treated inhumanely. For example, a newborn baby girl is buried alive, used as a gift, inherited, used as collateral for debt, raped, divorced and then rejected indefinitely. Such treatment shows a strong patriarchal system.¹⁷ Customs and bad habits are related to women's problems in the era of ignorance, starting with the birth of a daughter who is dealt with anxiety, hatred and shame.¹⁸ In fact, this character is documented in Surah An-Nahl [16]: 58-59:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

¹⁴ Taqwatul Uliyah et al., "Building An Ideal Society From An Islamic Perspective" 22, no. 2 (2024): 253–64.

¹⁵ Nurul Hidayati, "Beban Ganda Perempuan Bekerja (Antara Domestik Dan Publik)," *Muwazah* 7, no. 2 (2016), <https://doi.org/10.28918/muwazah.v7i2.516>.

¹⁶ Faiz, *Hermeneutika Al-Qur'an* (Yogyakarta: Kalimedia, 2015).

¹⁷ Abdul Khodir. Faqihuddin, . . . "Qira'ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam.," 2019.

¹⁸ Zaky Ismail, "Perempuan Dan Politik Pada Masa Awal Islam (Studi Tentang Peran Sosial Dan Politik Perempuan Pada

Meaning: (In fact,) when one of them is given news of (the birth) of a daughter, his face becomes black (scarlet and extinguished) and he is very angry (sad and ashamed). He hid from the crowd because of the bad news that was conveyed to him. Will he keep it with humiliation or will he bury it in the ground (alive)? Remember, how bad (the verdict) they have set (An-Nahl [16]: 58-59:)

Not only that, the Arab people of the Jahiliah era practiced various marriage patterns. First, *nikah al-dayzan*, i.e. the eldest son is allowed to marry the widow (wife) of his late father. The method is simple, that is, the eldest son just throws a piece of cloth at the woman, then at that time he has inherited his stepmother as his wife. Second, *nikah al-sighr*, where two fathers give each other's daughters to each other for him to marry. Third, *nikah al-badal*, which is the exchange of wives only with the agreement of both husbands without the need to pay dowry. Fourth, *zawâj al-istibdhâ'*, that is, a husband may forcibly tell his wife to sleep with another man until she becomes pregnant and after becoming pregnant the wife is forced to return to her original husband, simply because they want to get superior seeds from others who are considered to have certain privileges. These forms of marriage are clearly detrimental and oppressive to women.¹⁹ Fifth, *nikah al-mukhâdânah*, which is the marriage of a woman who has many husbands (polyandry). This kind of thing happens a lot between brothers among the Arabs.²⁰

According to Quraish Shihab, the tradition of burying a living daughter is not a custom that receives the blessing of all the Jahiliah Arab tribes because in fact some tribes actually give ransom in the form of camels to parents who intend to bury their daughters. Sha'sha'ah ibn Nâjî'ah, the grandfather of al-Farazdaq, the famous poet of the Jahiliah era,

Masa Rasulullah)," *Partisipasi Perempuan Dalam Politik Agama* 06, no. 01 (2016): 140–59.

¹⁹ Viky Mazaya, "Kesetaraan Gender Dalam Perspektif Sejarah Islam," *Sawwa: Jurnal Studi Gender* 9, no. 2 (2014): 323, <https://doi.org/10.21580/sa.v9i2.639>.

²⁰ Hendri Hermawan Adinugraha, Asep Suraya Maulana, and Mila Sartika, "Kewenangan Dan Kedudukan Perempuan Dalam Perspektif Gender: Suatu Analisis Tinjauan Historis," *Marwah: Jurnal Perempuan, Agama Dan Jender* 17, no. 1 (2018): 42, <https://doi.org/10.24014/marwah.v17i1.4515>.

gave two camels ten months pregnant to a father who was about to kill his daughter.²¹ Therefore, the murder of a baby girl at that time, reaped controversy from all Arab tribes.

The Position of Women After Islam Came

Islam came with a moral message of humanity that is unparalleled to other religions. Islam came to free mankind from the shackles of humanity filled with ignorance and injustice. Islam came with the mission of equality between mankind because the glory of Allah is the value of piety. Respect for women occurred when the Prophet Muhammad (peace be upon him) was sent, who never distinguished between men and women.²² The message of humanizing human beings in monotheism taught by the Prophet has a special meaning, namely humanizing women against the inhumane treatment of women carried out by pre-Islamic Arab society in particular. Islam changed the dichotomous perspective between men and women. As stated by Allah in Surah ali Imr an [3]: 195

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَننَىٰ بَعْضُكُم مِّنْ بَعْضٍ ۖ فَالذِّينَ
هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي
وَقُتِلُوا وَقَبِلُوا لَآكُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا
يَدْخُلَنَّهَا ۚ جَنَّتِ نَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ تَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ التَّوَابِ

Said : So their Lord granted his supplication (saying), "Verily I do not waste the deeds of the righteous among you, both men and women, (for) some of you are (descendants) of others. So, those who emigrate, are driven from their hometowns, are hurt in My way, fight, and are killed, I will surely erase their sins and I will surely put them in the Paradises under which the rivers flow as a reward from Allah. With Allah there is a good reward." (QS Ali Imr an [3]: 195)

From the beginning the Prophet Muhammad taught Islam on the principle of equality of men and women, but what distinguishes the two is the level of piety. This

discourse was something new and strange to the ears of the Arabs who at that time were still demeaning to women. Along with the stronger the faith and the stronger the strength of the ummah, Allah sent down the Qur'an as a guideline for human life, which contains rules related to the life of the people at that time, such as the restriction of polygamy, inheritance, recognition of the importance of women's role in the family, the prohibition of harassing women, the recognition of the rights of women, to the naming of one of the surahs of the Qur'an using a name related to women, namely surah al-Nisâ".

The active involvement of women in the social field in the Prophet Muhammad (peace be upon him) can be seen in the fields of politics and war. Azyumardi Azra said that, in the time of the Prophet, there was no prohibition on women becoming leaders. Even Âisha (the Prophet's wife) was once a war leader. It is natural that in the cross-history of the people

In Islam, there are female figures who play the role of leaders, scholars, and narrators. At the time of the Prophet, there were 1,232 women who received and narrated hadiths. Even Âisyah ra. He is listed as one of the seven treasurers of hadith. He narrated 2,210 hadiths. Khadijah bint Khuwaylid, the first wife of the Prophet, was known as a successful woman in the business sector while al-Syifâ" daughter of Ūmar bin al-Khattâb is recorded as a market manager in Medina.²³ Âisyah not only narrated hadiths, but he was also an expert in interpretation and jurisprudence. Many male friends consulted him, he himself had 77 male students and 8 female students. Among Aisha's female disciples who stood out later to become great scholars, experts in hadith, jurisprudence, and commentary was Âmrah bint Abdu al Rahmân who became a reference for scholars in various disciplines.²⁴

²¹ Ismail, "Perempuan Dan Politik Pada Masa Awal Islam (Studi Tentang Peran Sosial Dan Politik Perempuan Pada Masa Rasulullah)."

²² Adinugraha, Maulana, and Sartika, "Kewenangan Dan Kedudukan Perempuan Dalam Perspektif Gender: Suatu Analisis Tinjauan Historis."

²³ Mazaya, "Kesetaraan Gender Dalam Perspektif Sejarah Islam."

²⁴ Faqihuddin, . . "Qira'ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam."

Islam is present to bring about a better change with the presence of the Prophet Muhammad and the Qur'an as a guide for life. Islam not only equalizes the position of men and women, but Islam establishes the principle of equality between the two to provide a new perspective on Arab society in the perception of women. The recognition of women's rights begins with the Qur'an by explaining their existence as human beings as well as men. This is reemphasized by stating that personal qualities by religion are judged based on piety, not according to gender identity as in surah al-Hujurât: [49]: 13. Therefore, the Qur'an explains the rights and obligations of women both in the domestic and public spheres.²⁵

Women's Right to Work According to Islamic Views

Regarding the obligation to provide for them, the Ulema agree that this obligation is imposed on men, not on women. Islamic law is not partial, because there is actually a relationship between one product of Islamic law and another product of Islamic law. Islamic law is integrative with each other.²⁶ Men in Islam on the one hand are obliged to provide for themselves, because there are many other sides, where it is the domain and rights of men and not women, such as;

First, the more rights obtained by men over women in the acquisition of inheritance, refers to the words of Allah swt in surah an-Nisâ [4]: 11. It is mentioned in the redaction of this verse *Lizzkari Mislū Hazzil Unsayain* (the share of a boy is equal to the second part of a woman), Ibn Kathir explains that the share that men earn over women in terms of inheritance, because men need funds to provide for their families, in addition to capital for trading, so it is very relevant when in Islamic law, men are given more than women's share.²⁷

Second, the right of the son's nasab which is attributed to men, not to women,

refers to the words of Allah swt in surah al-Baqarah [2]: 233. It is stated in the redaction of this verse *a alal Maulūdi Lahū*, and what is meant is the father. The context of this verse is that when there is a divorce, and the marriage produces offspring, then the offspring are attributed to their father, not to their mother, even though the child is under the care of his mother. As compensation, the father must provide food and clothing needs properly and appropriately to the mother of his child.²⁸

Third, the right of guardianship is only owned by men. Many scholars are of the view that women cannot marry themselves, let alone marry others.²⁹ There are a number of verses in the Qur'an that strengthen that the right of guardianship is only owned by men, including the words of Allah swt in surah al-Baqarah [2]: 221. It is stated in the wording of this verse *al Tunkihū al-Musyrik na hatt Yu minū* (do not marry a polytheistic (male) (to a believing woman) before they believe), this passage not only shows that a marriage is invalid except with the presence of a guardian, as the majority of scholars believe.³⁰ This verse also shows that the right of guardianship is with men, because those who are commanded to be guardians of marriage in this verse are men, not women.

The above rights given to men, not to women, cannot be separated from the obligation to provide for men over women. These rights are not given to women, because they are not subject to the obligation to provide for them, but rather those who receive dowry, namely: property owned by the wife of her husband, due to the existence of a marriage bond or bodily relationship between the two, referring to the words of Allah swt in surah an-Nisâ [4]: 4 *Wa 'tū an-Nis ā aduq tihinna Nihlatan* (Give a dowry to the woman (whom you marry) as a voluntary gift). The ruling of paying dowry for men over women, referring to this verse is obligatory for men, not for women, regardless of who the

²⁵ Rianto Hasan, "Partisipasi Perempuan Dalam Olahraga Perspektif Hermeneutika Hadis Fazlur Rahman," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 1 (2019): 43, <https://doi.org/10.14421/qh.2019.2001-03>.

²⁶ Muhammad Mutawalli al-Sya rawi, *Tafsir Sya Rawi*, (Cairo: Akhbar AlYaum, 1991).

²⁷ Imaduddin Ibnu Katsir, *Tafsir Al-Qur'an Al-Azīm* (Cairo: Dar al Hadits, 1993).

²⁸ Abu Abdillah al-Qurthubi, *Al-Jami Li Ahkam Al-Qur'an* (Cairo: Dar al-Hadits, 2010).

²⁹ al-Sayyid Sabiq, *Fiqh Al-Sunnah* (Cairo: Dar al-Fath Lil 'Ilam Al Arabi, 1997).

³⁰ al-Sayyid Sabiq.

object referred to in this verse is, whether the husbands are in the opinion of the majority. Or the guardians, because they in the jahiliyah (pre-Islam) period often took it.

Women also get paid *Mut ah*, that is: the property that the husband gives to the wife he divorces, as an addition or substitute for dowry, to please her because of the grief of the divorce she experienced. Regarding the payment of this *Mut ah*, according to madhhab Shafi'i, the law is obligatory for every woman who is divorced, whether she has been married by her husband or not, negligent if she is divorced before sexual intercourse occurs and the dowry has been determined, then for the divorced woman half of the dowry that has been determined. This refers to the words of Allah swt in surah al-Baqarah [2]: 236 *amatt ūhunna* (Should you give them *Mut ah*, also the words of Allah swt in surah al-Baqarah [2]: 237 *Wa in Tallaqtumūhunna Min Qabli An Tamassūhunna aqad Faradtum Lahunna Far dah Fanisfu M Faradtum* (If you divorce them before you touch (interfere), even though you have determined their dowry, then (pay) half of what you have determined).

Although the duty of providing for men in Islam is imposed on men, it does not mean that women should not work, or should not contribute to helping their husbands in providing for their families. Reading the words of Allah swt in surah an-Nisā' [4]:4 which allows the husband to use the dowry owned by his wife, on condition of his willingness, is a strong signal that the relationship between husband and wife in covering their economic needs is permissible and even recommended in Islam³¹. The pages of Islamic history are also filled with a number of names from among women who are actively involved in working outside the home, and there is no rejection, both from the companions and even from the Prophet (saw). Names such as; Ummu Salamah, Shafiyah, Laila al-Ghaffariyah, Ummu Sinam al-

Aslamiyah and others, are recorded as figures involved in the war. There are also those who work as bridal makeups, such as Ummu Salim binti Malhan. In the field of trade, the name of the first wife of the Prophet PBUH, Khadijah bint Khuwailid, is recorded as a successful merchant among the men of the Arabian Peninsula who were famous for excellence in the world of trade.

Raithah, the wife of the Prophet's companion named Abdullah Ibn Mas'ud, was very active in work, because her husband and children at that time were unable to meet the needs of the family. Meanwhile, al-Syifa', a woman who was good at writing, was assigned by the caliph Umar (ra) as an official in charge of the market affairs of the city of Medina.³² A series of names of women who have diverse professional backgrounds, and because their profession requires them to leave their homes, as long as it is done while maintaining modesty and away from causing fitnah among men, in our discretion it is tolerated in Islam. Moreover, historical studies also reveal the fact that women in the past have contributed in almost all fields, even though in history they were only referred to as helpers, not main characters.³³

Women's Obligations and Freedoms in Islam

Islam provides freedom for women to work, as long as the work does not conflict with religious principles, such as violating modesty, causing slander, or damaging one's honor. The Qur'an in Surah at-Taubah [9]:71: teaches that men and women who believe, both in the affairs of this world and the hereafter, have the same rights and obligations in worship and activities, including in the field of work.

Restrictions and Rules at Work

Although Islam provides freedom for women to work, there are some restrictions that need to be observed. Work that is not in accordance with nature or violates the

³¹ Rahmat Hidayat and Rina El Maza, "Encouraging Community Empowerment and Local Economic Independence in Villages through Sustainable Economic Development Techniques" 3, no. 02 (2024): 239-45, <https://doi.org/10.58812/esee.v3i02>.

³² T Muhammad Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2009, 2009).

³³ Muhammad Moiz Khan, "Forgotten History of Empowered Women," *International Journal on Women Empowerment* 5, no. December 2019: 35-42, <https://doi.org/10.29052/2413-4252.v5.i1.2019.35-42>.

principles of sharia can be discouraged. Some of these restrictions include:³⁴

- a) Maintain self-respect: Women are expected to maintain the boundaries of their awrah and not engage in work that can damage their self-image or morality, such as work that involves unethical or exploitative behavior.
- b) Work that interferes with family obligations: Islam prioritizes women's roles as mothers and wives. Therefore, if work interferes with family responsibilities, then it needs to be considered carefully.
- c) Maintain appropriate interactions: In the workplace, women are expected to maintain healthy social interactions and in accordance with the principles of politeness in Islam. Jobs that require excessive interaction with the opposite sex without clear boundaries can be problematic.

Women's Rights in Work in Daily Life

In daily life, women's right to work must be understood and applied wisely, both from a religious and social perspective. Some things that need to be considered regarding women's rights at work are:³⁵

Balance between Career and Family

Islam values the family very much, and places women in a noble position as mothers and wives. Therefore, many Muslim women strive to maintain a balance between work and family responsibilities. For example, in many Muslim countries, women can work but still carry out their primary role at home as mothers and housekeepers.

Appropriate education and training are also one of the solutions to help Muslim women to work professionally without sacrificing family roles. For example, by choosing a flexible or work-from-home job, such as working online or developing your own business.

Women's Economic Empowerment

Islam provides a lot of encouragement to women to develop skills and play an active role in the economy. This is not only to help the family economy, but also to empower women independently. Examples of women's economic empowerment in Islam can be seen in government policies in Muslim countries that support women to venture and become entrepreneurs, such as skills training programs for women and policies that make it easier for women to start businesses.³⁶

The Role of Education in Increasing Women's Participation in the World of Work

Education is one way to improve the quality of women in the world of work. Good education allows women to access various types of jobs, including in sectors that have been dominated by men. Islam itself emphasizes the importance of seeking knowledge, both for men and women, as stated in the hadith of the Prophet Muhammad (peace be upon him): "*Seeking knowledge is obligatory for every Muslim*" (HR. *Ibn Majah*)

With adequate education, Muslim women can develop their careers and contribute to economic development. In the Islamic view, women have the same right as men to work, provided that the work does not conflict with religious values and morality. Islam gives women the freedom to work, but still maintains their main obligations as mothers and wives. In everyday life, women's right to work can be implemented wisely, through policies that support a balance between career and family, as well as women's economic empowerment through education and training.

4. CONCLUSION

The study concluded that Islam does not prohibit women from working, but provides restrictions so as not to neglect responsibilities in the family and to maintain religious and moral values. Contemporary

³⁴ AlSayyid Qutb, *Fi Zilal Al-Quran Al-Tawbah (9:71)* (Beirut: Dar al -Shuruq, 1991).

³⁵ M. H. Fadel, *Women in Islam* (Cairo: Dar al-Kutub, 2008).

³⁶ A. K. Al-Qattan, *Islamic Law and the Rights of Women* (London: Oxford University Press, 2005).

interpretations, such as Quraish Shihab's Tafsir Al-Mishbah, affirm that women can contribute to the family economy, as long as they pay attention to the balance of roles between work and home life. The right to work for wives can contribute to the formation of a *sakinah* family if supported by good communication between spouses, fair division of duties, and the fulfillment of domestic and social obligations in a balanced manner. Islam does not prohibit women from

working, but still provides signs so as not to neglect their duties in the family. The implementation of the right to work for wives in the formation of a *sakinah* family is highly dependent on the balance of roles played in the household and the support of the partner. Contemporary interpretations as expressed by Quraish Shihab provide an understanding that women have the right to contribute to the economic aspects of the family, while maintaining religious and social values.

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