

THE DUAL ROLE OF WOMEN IN THE FAMILY ECONOMY: AN ANALYSIS OF THE MASLAHAH-MAFSADAH DILEMMA FROM THE PERSPECTIVE OF MAQASHID SHARIA



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Abstract

This study aims to answer the main question, namely how do family economic factors affect women's involvement in meeting household needs, and how is the perspective of Maqashid Syariah in assessing this phenomenon? The background of this study is based on the socio-economic reality that shows the low income of husbands in families in Pasar Atas, Bukittinggi City, which encourages women to also earn a living through the informal sector. The novelty of this study lies in the empirical analysis through the maqashid syariah approach that assesses the balance between maslahat and potential mafsadat due to women's dual roles. The method used is qualitative descriptive through in-depth interviews with 20 female traders. The results of the study show that women's involvement in trading activities is proven to be a response to the family's economic deficit, but also has an impact on their limited time for education and childcare. The contribution of this study is to present a comprehensive understanding of the dilemma of women's roles in the maqashid syariah framework, as well as recommending synergy of sharia-friendly policies for women's empowerment in the informal sector.

Abstrak

Penelitian ini bertujuan untuk menjawab pertanyaan utama yaitu bagaimana faktor ekonomi keluarga mempengaruhi keterlibatan perempuan dalam memenuhi kebutuhan rumah tangga, dan bagaimana perspektif Maqashid Syariah dalam menilai fenomena tersebut? Latar belakang penelitian ini didasarkan pada realitas sosial ekonomi yang menunjukkan rendahnya pendapatan suami dalam keluarga di Pasar Atas Kota Bukittinggi, yang mendorong perempuan turut mencari nafkah melalui sektor informal. Kebaruan dari penelitian ini terletak pada analisis empiris melalui pendekatan maqashid syariah yang menilai keseimbangan antara mashlahat dan potensi mafsadat akibat peran ganda perempuan. Metode yang digunakan adalah kualitatif deskriptif melalui wawancara mendalam terhadap 20 orang pedagang perempuan. Hasil penelitian menunjukkan bahwa keterlibatan perempuan dalam aktivitas berdagang terbukti sebagai respons terhadap defisit ekonomi keluarga, namun juga berdampak pada terbatasnya waktu mereka dalam pendidikan dan pengasuhan anak. Kontribusi penelitian ini adalah menghadirkan pemahaman komprehensif mengenai dilema peran perempuan dalam bingkai maqashid syariah, serta merekomendasikan sinergi kebijakan yang ramah syariah untuk pemberdayaan perempuan di sektor informal.

INTRODUCTION

The family is the smallest unit in society that has a fundamental role in character building and the sustainability of a civilization. In the order of Islamic law, the husband plays a central role as *qawwam*, which is the leader and the main person responsible for fulfilling the economic



needs of the household.¹ This mandate is explicitly emphasized in the Qur'an, one of which is in Surah Al-Baqarah verse 233

Meaning: "*It is the duty of the father to feed and clothe them in an appropriate manner.*"...²

The above verse is interpreted by Wahbah Al-zuhaili which states that the obligation of the father (husband) to bear the maintenance of his wife and children.³ This principle confirms a normative ideal in Islam, where the economic stability of the family falls on the shoulders of men, allowing women to focus more on domestic roles and the education of children. According to Imam Abu Hanifah, women in Islam are commanded to stay at home only as Imam Abu Hanifah interpreted the word *waqarna* in surah Al-Ahzab verse 33 with the meaning "stay in your homes and remain there".⁴

In reality, contemporary socio-economic realities are often far from this ideal picture. Various factors such as economic fluctuations, low wage levels, lack of employment opportunities for men, and consumptive lifestyles, mean that the husband's income is often insufficient to fulfill all the basic needs of the household, let alone to achieve a decent standard of living.⁵ This condition indirectly forces wives to leave the domestic sphere and contribute to earning income. This phenomenon does not only occur in large urban areas, but also extends to regions with more traditional community characteristics.

Women's choice to work, especially after marriage, has been the subject of much discussion among Muslim scholars and ulema. There are two main divergent views: one that allows it under strict conditions, such as the permission of the husband, work that is in accordance with Shariah, does not neglect domestic responsibilities, and ensures personal security, and a more restrictive view, with the main reason being to maintain women's role in maintaining the household, educating children, and avoiding potential fitnah.⁶ Nevertheless, the facts on the ground show that women's economic contribution to the family has actually had a significant positive impact. They become an additional backbone that allows the family to fulfill the needs of clothing, food, shelter, children's education, and even to improve the overall standard of living. However, this contribution also brings logical consequences in the form of the dual role that women carry, namely as housewives who are fully responsible for domestic affairs and children's education, as well as breadwinners who must struggle in the public sphere. This double burden often leads to role conflict, physical and mental fatigue, and challenges in maintaining a balance between the two responsibilities.

One of the sectors that many women choose to contribute economically is the informal sector.⁷ This sector is considered to offer flexibility in time and capital that better suits the characteristics of women who also have domestic responsibilities. Trading, for example, is a popular option because it can be done in a relatively safe environment, with customizable

¹ Lisnawati Ruhaena Fiska Puspa Arinda, "Peran Suami Sebagai Qowwam Dalam Membangun Keseimbangan Pekerjaan Dan Keluarga Muslim," *Jurnal Psikologi Islam* 9, no. 2 (2024): 69–78, <https://doi.org/https://doi.org/10.47399/jpi.v9i2.219>.

² (Kemenag RI, 2019)

³ Wahbah Az-Zuhaili, *Fiqh Islam Wa Adillatuhu*, Jilid 9 (Jakarta: Darul Fikir, 2011), 303.

⁴ Ali Muhanif, *Perempuan Dalam Literature Islam Klasik* (Jakarta: Gramadia Pustaka, 2002), 19.

⁵ Syawalludin Syawalludin Rizki Amelia Putri, Evy Ratna Kartika Wati, Mega Nurrisalia, Ririn Desmita Anggelia, Ahmad Syakirin, "Realitas Tantangan Tenaga Kerja Wanita Di Sektor Informal: Kontribusi, Tantangan Dan Dampak Yang Terjadi," *Jurnal Pendidikan Non Formal* 1, no. 3 (2024): 1–11, <https://doi.org/https://doi.org/10.47134/jpn.v1i3.367>.

⁶ Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami Aa Adillatuh*, Jilid 7 (Jakarta: Dar al-Fikr, 2011), 690–92.

⁷ Rizki Amelia Putri, Evy Ratna Kartika Wati, Mega Nurrisalia, Ririn Desmita Anggelia, Ahmad Syakirin, "Realitas Tantangan Tenaga Kerja Wanita Di Sektor Informal: Kontribusi, Tantangan Dan Dampak Yang Terjadi."

working hours, and does not require high educational qualifications. The presence of women as traders in traditional markets is a common sight in many parts of Indonesia.

This research specifically raises the case of women traders in the Upper Market of Bukittinggi City. Pasar Atas, as the center of economic activity in the Aceh region of Bukittinggi City,⁸ This provides an interesting context to study this phenomenon in a society that is thick with Islamic values and customs. Based on the results of preliminary observations and interviews with 20 informants conducted by the author, it was revealed that the majority of women traders in Pasar Atas (cloth traders, sanjai chips, street vendors) were motivated to trade because of the lack of income from their husbands. The income they earn, although often limited and uncertain, becomes the main support in fulfilling the basic needs of the family, such as buying basic foodstuffs, paying for children's education, and even to help pay rent or installments for housing. This shows how important the economic role of women is in maintaining the survival of their families.

Based on the *Maqashid Sharia* framework, which is the objectives of Islamic law oriented towards the benefit of the people, women's involvement in fulfilling the family economy contains *mashlahat* values that cannot be ignored.⁹ In particular, women's efforts to earn a living for the family can be categorized under the principle of *hifz al-nafs* (maintenance of the soul). With the economic contribution of the wife, the basic needs of the family can be met, so that the survival of family members is guaranteed, avoiding hunger, extreme poverty, and deprivation that can threaten their existence. This is a clear manifestation of efforts to maintain human existence.

The involvement of women in the public sphere on the other hand also raises the potential for mafsadat (damage), especially if the maternal role in educating children is neglected.¹⁰ This is related to the principle of *hifz al-din* (maintenance of religion), where religious and moral education of children from an early age determines the quality of future generations. If the mother's time and attention are too much consumed by working, it is feared that the education and care of children will be less than optimal, which in turn can have an impact on the development of children's character, morals and religion. The conflict between the demands of earning a living and the role of childcare is a serious dilemma that needs to be examined.

Research related to women's involvement in meeting the economic needs of the family has been carried out by previous researchers, such as the writing of Khoirun Nisa, "*Maqashid Sharia* Analysis of Working Women in Temaksumur Village, Waru Kec.", in this thesis explains that, the role of working women in the family / housewives who have undergone their roles in various professions and housewives is in accordance with the provisions applied by Islam.¹¹ From their income, they can help the income of the head of the household so that they can fulfill their needs. In this case, the role of working women has an important role in supporting the family's economy because it has brought implications for the family's economic conditions so that it becomes better. Muhammad Sebyar's research, "The Role of Women in Improving Family Welfare from the Perspective of *Maqashid Sharia*",¹² This journal explains that the implication that the role of women is very positive in improving family welfare and in accordance with the Islamic goal of *falah* (prosperous world and hereafter), and in accordance with the five basic

⁸ (Dinas Pengelolaan Pasar Kota Bukittinggi, 2023, p. 11)

⁹ Jabar Sabil, *Maqasid Syariah* (Depok: PT Raja Gafindo Persada, 2022), 247.

¹⁰ Al-Syatibi, *Al-Muwafaqat Fi Usul Al-Shari'ah*, Juz II (Beirut: Dar al-Ma'rifah, 1997), 303.

¹¹ Khoirun Nisa, "Analisis Maqashid Syariah Terhadap Wanita Bekerja Di Desa Temaksumur Kec. Waru," *UIN Ar-Raniry Fakultas Syari'ah Dan Hukum* (2024).

¹² Muhammad Hasan Sebyar, "Peran Perempuan Dalam Meningkatkan Kesejahteraan Keluarga Perspektif Maqashid Syariah," *Jurnal Ilmu Syariah Dan Hukum* 21, no. 2 (2021).

elements that must be maintained in Islam, namely *hifz ad-din*, *hifz an-nafs*, *hifz al-aql*, *hifz an-nasl*, and *hifz al-mall*.

An in-depth and comprehensive analysis with the *maqashid sharia* approach to the phenomenon of women's involvement in fulfilling the family economy is very important, especially in the Upper Market of Bukittinggi City. This analysis will allow us to assess more deeply the extent of *mashlahat* and *mafsadat* of this dual role of women. Referring to the phenomenon that occurs in the Upper Market, the author can formulate the objectives of this research, namely how the family economy becomes a factor in women's involvement in fulfilling family needs, and how *maqasyid syar'ah* views women's involvement in fulfilling the family economy?

Understanding the positive and negative impacts of this phenomenon, it is hoped that relevant recommendations can be formulated, both for the family itself, society, and policy makers, so that the role of women can be optimized without sacrificing sharia values and the long-term benefit of families and future generations. This research is expected to provide a new perspective on how Muslim communities adapt to modern economic challenges without abandoning Islamic principles.

METHOD

In this study, the authors conducted research using qualitative methods. Qualitative research is a research method based on the philosophy of postpositivism or enterpretive which is used to research on natural object conditions, where the researcher is the key instrument, data collection techniques are carried out in triangulation (combined observation, interview, documentation) the data obtained tends to be qualitative data. Data analysis is inductive / qualitative, and the results of qualitative research are to understand meaning, understand uniqueness, construct phenomena and find hypotheses.¹³

Primary data in this study is data obtained directly from informants. The informants in this study were female traders in the Atas Market of Bukittinggi City. Meanwhile, secondary data is data obtained by researchers to support primary data. Secondary data is obtained in a finished form, already collected and processed by other parties, usually already in the form of publications.¹⁴ Secondary data used in this study are data obtained from journals, theses, books, and other sources related to this research.

RESULTS AND DISCUSSION

RESULT

Women's Dual Role

Women's dual role refers to their involvement in two primary domains: the domestic sphere as wives and mothers, and the public sphere as income earners or workers. In this context, women are confronted with the challenge of fulfilling two social functions simultaneously, which often leads to role strain or role conflict.

George Ritzer, in Modern Sociological Theory, states that role conflict occurs when an individual faces two or more role demands that are difficult to fulfill simultaneously, particularly when time, energy, and responsibilities cannot be evenly distributed between them¹⁵. This condition is frequently experienced by women who engage in economic activities while still being expected to fully perform their domestic roles.

¹³ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: PT. Alfabet, 2017), 9–10.

¹⁴ Muhammad, *Metodologi Penelitian Ekonomi Islam Pendekatan Kuantitatif* (Jakarta: PT Raja Gafindo Persada, 2008), 101.

¹⁵ George Ritzer, *Teori Sosiologi Modern*, 2012.

In line with this, Goode (1964) explains that women's dual roles are highly susceptible to psychological and social conflicts. He argues that the more roles a person occupies, the greater the likelihood of experiencing inter-role conflict ¹⁶. In low-income families, women are not merely economic supporters, but often become the backbone of the household, even though this may affect the quality of their performance in the domestic sphere.

This view is also reinforced by the structural functionalism theory developed by Talcott Parsons and Robert Bales. They argue that the division of roles between men and women within the family is complementary; men perform the instrumental role (as breadwinners), while women fulfill the expressive role (nurturing and caring for children) ¹⁷. When women assume the instrumental role due to economic pressures, a shift in functional roles occurs, which can lead to an imbalance of responsibilities within the household.

Thus, the theory of dual roles helps explain how economic pressures can drive women to take on additional responsibilities outside the home, and how this condition creates a dilemma between the domestic and public obligations they are required to manage simultaneously.

Family Economic

The theory of family economics examines how households function as economic units that make decisions regarding the allocation of resources to meet basic needs. In this perspective, the family is not only viewed as a social institution but also as a unit of production and consumption, where each member especially in low-income households may be mobilized to contribute economically.

Gary S. Becker, a leading figure in this field, argues that household behavior follows a cost-benefit analysis, where decisions are made based on how to maximize utility under constrained income. In situations where the husband's income is insufficient, other household members, particularly women, often engage in income-generating activities to maintain family survival ¹⁸. Hence, women's involvement in economic activity is not merely a matter of personal ambition, but a rational survival strategy driven by structural economic necessity.

Feminist economic thought also challenges the traditional view that women's income is supplemental. Instead, it asserts that women are frequently the primary economic actors, particularly in impoverished households. Their income becomes essential to meet family needs such as food, education, and shelter ¹⁹.

This is supported by the findings of Titing Widyastuti (2024), who studied survival strategies among fishing and farming families. She notes that in times of financial hardship, all family members especially women are mobilized to contribute. The informal sector, such as trading, is often chosen due to its flexibility, low capital requirement, and compatibility with women's domestic responsibilities ²⁰.

Thus, the theory of family economics provides a solid framework to understand women's economic participation as an adaptive response to financial instability. Rather than deviating from traditional roles, it highlights women's agency in ensuring household sustainability.

The Concept of Maqashid Shariah and the Balance Between Maslahah and Mafsadah

¹⁶ William J. Goode, *The Family* (New Jersey: Prentice-Hall, 1964).

¹⁷ Talcott Parsons dan Robert Bales, *Family, Socialization and Interaction Process* (New York: The Free Press, 1955).

¹⁸ Gary S. Becker, *A Treatise on the Family* (Cambridge: Harvard University Press, 1981).

¹⁹ Lourdes Benería and Maria Roldán, *The Crossroads of Gender and Development: Economic Feminism and Family Policy*, in *Gender and Development Studies*, Ed. Chant & Gutmann (New York: Routledge, 2000).

²⁰ Titing B. Widyastuti, "Survival Strategies Among Farming and Fishing Families Amid Social Change," *HIPOTESA*, *Journal of Social Sciences* Vol. 18, no. No. 1 (2024): 55–70.

Maqashid Shariah refers to the ultimate objectives of Islamic law, aimed at ensuring the welfare (*maslahah*) of humankind and preventing harm (*mafsadah*). Classical scholars such as Al-Ghazali and Al-Syatibi categorized the five essential goals of sharia (known as *al-daruriyyat al-khamsah*): the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*)²¹.

In the context of women's dual roles, their participation in economic activity can be evaluated through these objectives. If their work helps secure the family's basic needs food, education, shelter it aligns with *hifz al-nafs* and *hifz al-mal*, and therefore constitutes a form of *maslahah* (benefit). In situations of financial hardship, this contribution may even reach the level of *daruriyyat* (necessity), making their economic role not only permitted but commendable under sharia²².

However, scholars also warn of the potential *mafsadah* (harm) when the dual role leads to the neglect of essential responsibilities, particularly in child-rearing and religious education. If women's time and energy are overly consumed by work, their role as *madrasah ula* (first educators) may diminish, potentially jeopardizing *hifz al-din* and *hifz al-nasl*²³. This concern forms the basis of more conservative views that restrict women's work unless it does not compromise family and moral obligations.

Contemporary scholar Jasser Auda emphasizes that maqashid-based reasoning must be dynamic and contextual. He argues that maqashid should be applied not rigidly, but in a way that integrates both classical principles and modern realities. Balancing *maslahah* and *mafsadah* is therefore essential, especially in assessing the long-term implications of women's economic involvement²⁴.

In summary, Maqashid Shariah offers a comprehensive framework for evaluating the ethical and social dimensions of women's dual roles. It neither blindly permits nor prohibits, but rather calls for a deliberate balancing of benefits and harms to ensure both individual welfare and family integrity are upheld.

Characteristics of Informants

Informants are one of the important elements in research. According to the Big Indonesian Dictionary (KBBI), informants are people who provide information, people who are sources of data in research. Below is a map of informant data obtained through interview activities by the author which is sourced from 20 informants as follows:

Tabel 1 General Description of Informants

No	Nama Informan	Usia (Tahun)	Pendidikan Terakhir	Kriteria Informan	Lama Berdagang (Tahun)
1	Muslimah	42	SMA	Pedagang Kain	10
2	Keysa	39	SMP	Pedagang Keripik Sanjai	8
3	Nurhayati	45	SMA	Pedagang Kaki Lima	12
4	Rahma	40	SD	Pedagang Bumbu	9
5	Nur	38	SMA	Pedagang Sembako	7
6	Zainab	44	SMP	Pedagang Sayur	15
7	Yuliana	37	SMA	Pedagang Baju Anak	6
8	Mariam	41	SMP	Pedagang Kue	10

²¹ Abu Ishaq Al-Syatibi, *Al-Muwafaqat Fi Usul Al-Shariah*, ed. Dar al-Ma'arif, Jilid II (Kairo, 1997).

²² J. Sabil, *Maqashid Syariah* (Jakarta: Raja Grafindo Persada, 2022).

²³ Wahbah Al-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu*, vol. Vol. 7 (Damascus: Dar al-Fikr, 2011).

²⁴ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008).

9	Rina	43	SMA	Tradisional Pedagang Perlengkapan Rumah	11
10	Dewi	36	SMA	Pedagang Kerajinan	5
11	Salma	46	SD	Pedagang Telur	14
12	Lina	39	SMA	Pedagang Pakaian Wanita	9
13	Ika	35	SMP	Pedagang Minuman Tradisional	4
14	Wati	47	SMA	Pedagang Rempah	13
15	Jannah	42	SD	Pedagang Buah- buahan	8
16	Rosa	40	SMA	Pedagang Sepatu	10
17	Yanti	38	SMP	Pedagang Ikan Asin	6
18	Erna	43	SMA	Pedagang Aksesori Wanita	11
19	Murni	45	SD	Pedagang Nasi Bungkus	12
20	Nani	37	SMP	Pedagang Jajanan Pasar	7

Table 1.1 shows an overview of the sociodemographic profile of 20 informants who are women traders in the Atas Market of Bukittinggi City. This information includes name, age, latest education, professional criteria, and additional data on the length of time they have been trading. The informants' ages range from 35 to 47 years old, most of them have junior and senior high school education backgrounds, and their business types vary in the informal sector, such as fabrics, snacks, vegetables, and handicrafts. Additional information on length of trading shows that the majority of informants have been trading for more than 5 years, with some having more than a decade of experience. This reflects the consistency and resilience of women in supporting the family economy through trading activities in traditional markets. Length of trading is also an important indicator to assess the family's economic dependence on the wife's income, as well as a reflection of women's adaptation in dealing with household economic inequality.

Tabel 2 General Situation of Informants Based on Husband's Income

No	Nama Informan	Jenis Pekerjaan Suami	Pendapatan Suami/Bulan (Rp)
1	Muslimah	Buruh Harian Lepas	800.000
2	Keysa	Tukang Ojek	1.000.000
3	Nurhayati	Kuli Bangunan	900.000
4	Rahma	Tidak Bekerja Tetap	500.000
5	Nur	Pedagang Keliling	1.200.000
6	Zainab	Supir Angkot	1.000.000
7	Yuliana	Montir	1.300.000
8	Mariam	Petani Musiman	700.000
9	Rina	Karyawan Toko	1.500.000
10	Dewi	Jasa Angkut Pasar	950.000
11	Salma	Peternak Ayam Kampung	1.000.000
12	Lina	Buruh Pabrik	1.400.000
13	Ika	Penjual Gorengan	800.000
14	Wati	Petani Kopi	900.000
15	Jannah	Tidak Bekerja	-
16	Rosa	Jasa Servis Elektronik	1.200.000
17	Yanti	Supir Truk	1.300.000
18	Erna	Kuli Panggul	850.000

19	Murni	Serabutan	600.000
20	Nani	Tukang Parkir	950.000

Table 2 provides information on the type of work of each informant's husband and their income per month. Based on the data obtained, most informants' husbands work in the informal sector or earn irregular incomes, such as casual daily laborers, seasonal farmers, ojek drivers, or other odd jobs. The husband's income ranges from Rp500,000 to Rp1,500,000 per month. There were even informants whose husbands did not work at all. This data confirms that the average husband's income is low and insufficient to meet the family's daily needs, thus encouraging wives to work and seek additional income.

Tabel 3 Informants' Income from Trading Activities

No	Nama Informan	Penghasilan/Bulan (Rp)
1	Muslimah	1.800.000
2	Keysa	1.500.000
3	Nurhayati	2.000.000
4	Rahma	1.200.000
5	Nur	2.200.000
6	Zainab	1.600.000
7	Yuliana	2.500.000
8	Mariam	1.700.000
9	Rina	2.300.000
10	Dewi	1.800.000
11	Salma	1.400.000
12	Lina	2.000.000
13	Ika	1.300.000
14	Wati	1.900.000
15	Jannah	1.200.000
16	Rosa	2.100.000
17	Yanti	1.800.000
18	Erna	2.000.000
19	Murni	1.500.000
20	Nani	1.600.000

Table 3 illustrates the amount of monthly income the informants earn from their trading activities in Pasar Atas. Most of them earn between Rp1,200,000 and Rp2,500,000 per month. Although the income earned is not always large, it is very helpful in supporting the basic needs of the family, such as food, children's education, and housing costs. This table reinforces the finding that women's economic role in the household is not just an addition, but a vital support in maintaining the family's economic sustainability.

From the data in Table 2, it can be seen that the husband's income of the majority of informants ranges from Rp500,000 to Rp1,500,000 per month. When linked to the data in Table 3 on informants' income from trading, it can be seen that in many cases, the wife's income is even higher than the husband's income. This indicates that women's income is not just an addition but has become the economic backbone of the family. This inequality is the main reason for wives to engage in economic activities to cover the deficit of household needs that cannot be met by their husband's income.

Factors of Women's Involvement in Fulfilling Family Needs

Based on observations and interviews conducted by the author with informants, it shows that the main motive that drives the significant involvement of women in the Atas Market of

Bukittinggi City in economic activities is the deficit in the fulfillment of livelihood by husbands. Various external factors, such as fluctuations in the price of basic needs, low wage levels in the formal and informal sectors for men, and lack of access to stable and adequate employment, contribute to this financial imbalance.²⁵ This condition directly or indirectly forces wives to step out of the domestic sphere and participate in earning income for the survival of the family. This phenomenon is also observed to be widespread not only in large urban areas, but also to areas with more traditional community characteristics.

As a result of an interview with Mrs. Muslimah, she said,

"My husband works odd jobs, sometimes he's available, sometimes he's not. His income is not enough for daily meals, let alone for the children's schooling. That's why I have to help, selling this cloth. Otherwise, how will the children eat and go to school?"²⁶

This not only underscores the instability of husbands' incomes but also highlights the proactive role of wives in filling the financial gap to keep family members alive. This drive is often fundamental, based on the instinct to survive and provide the best for the children.

Support for this finding is reinforced by the testimony of Ms. Keysa who explained,

"Children are getting older, they need school fees, uniforms, books. Not to mention kitchen needs whose prices continue to rise. If I just rely on my husband, it won't be enough. I sell chips, and it's good enough to make some extra money. Every day I have some income, even though it's not much."²⁷

This quote specifically outlines how the need for children's education, which increases with age, is a significant driver for wives to seek additional income. This shows how their income, although often limited and uncertain, is the main support in fulfilling the family's basic needs such as food, education and even housing.

The choice of the informal sector, particularly trading in traditional markets such as Pasar Atas, is based on practical considerations regarding time flexibility and the minimal initial capital required. This sector allows women to integrate their breadwinning responsibilities with their domestic roles, albeit with all its challenges. The presence of women as traders in Bukittinggi's traditional markets, as in many other parts of Indonesia, is a common feature that reflects the economic adaptation of households in the face of financial constraints. They are not just traders, but also additional breadwinners who enable families to fulfill their clothing, food and shelter needs, and provide better educational opportunities for their children.

Family situation due to women's contribution to fulfilling family needs

The financial contribution of the wife ensures that the basic needs of the family are met, thereby protecting family members from the threat of hunger, extreme poverty and deprivation that can threaten their physical and mental existence. This is a concrete effort in safeguarding and preserving human life, which is one of the five main objectives of Islamic sharia.

Mrs. Nurhayati confidently stated,

"If I don't sell, what will the children eat? My husband can only bring home a little. In order for my children to eat and go to school, I have to be strong enough to sell. It's for the good of the family too, so we don't go hungry."²⁸

This statement clearly shows how their decision to trade is a form of endeavor to maintain the survival and basic welfare of the family. However, if it is seen that if the mother's time and

²⁵ Rizki Amelia Putri, Evy Ratna Kartika Wati, Mega Nurrizalia, Ririn Desmita Anggelia, Ahmad Syakirin, "Realitas Tantangan Tenaga Kerja Wanita Di Sektor Informal: Kontribusi, Tantangan Dan Dampak Yang Terjadi."

²⁶ Ibu Muslimah, "Wawancara" (Pasar Atas Bukittinggi, 2025).

²⁷ Ibu Keysa, "Wawancara" (Pasar Atas Bukittinggi, 2025).

²⁸ Ibu Nurhayati, "Wawancara" (Pasar Atas Bukittinggi, 2025).

attention are too much consumed by the demands of work, it is feared that the process of education and childcare will be less than optimal, which in turn can affect the development of their character, morals and religion.

This dilemma is clearly illustrated by the confession of Mrs. Rahma who expressed her concerns,

"Sometimes I come home at night, and the children are already asleep. I feel sad that I can't accompany them to learn the Quran or play with them. But if I don't sell, there will be no money. This is what makes me confused sometimes, how to divide my time."²⁹

The conflict between the demands of earning a living and the obligation to care for children is an issue that requires serious attention, because it concerns the balance between meeting the material and spiritual needs of the family. This phenomenon is also in line with the long discussion among scholars about whether or not women can work after marriage, with the main consideration being not shirking domestic responsibilities and maintaining a role in maintaining the household. Although women's economic contributions have significantly improved the standard of living of families, the double burden they carry can lead to role conflict, physical and mental exhaustion, and challenges in maintaining a balance between the two responsibilities.

DISCUSION

Family Economy is a Factor in Women's Involvement in Fulfilling Family Needs

The research findings above show that economic factors are the main driver of women's involvement, especially traders in the Upper Market of Bukittinggi City, in meeting the economic needs of the family. Interview data shows that there is a deficit of income from husbands, which is the reason for wives to participate in earning income. This condition reflects the contemporary socioeconomic reality that challenges the ideal family model in Islamic law, where the husband is the sole breadwinner. Although the Qur'an and Sunnah establish the role of qawwam for husbands, global and local economic pressures, such as low wages and limited employment opportunities for men, create a gap between normative ideals and actual practices on the ground.³⁰

This phenomenon indicates a strategic adaptation in the economic structure of Muslim families faced with the challenges of modernization and increasing financial needs. The choice to engage in the informal sector, especially trading, is a rational choice based on time flexibility and relatively small capital, which allows women to continue carrying out some of their domestic roles. This is in line with the concept of "household survival strategies" often discussed in economic sociology, where all family members, including women, are mobilized to overcome economic difficulties.³¹

The significance of this finding also lies in the affirmation that women's economic contribution is no longer just a complement, but a vital support in maintaining family survival and ensuring the fulfillment of basic needs such as food, children's education, and shelter. This directly answers the first problem formulation on how the family economy becomes a factor in women's involvement in meeting family needs. The answer is that a deficit family economy fundamentally encourages women to get involved as an adaptive response to the inability of the husband's livelihood to cover the real needs of the family. This is in line with the feminist

²⁹ Ibu Rahma, "Wawancara" (Pasar Atas Bukittinggi, 2025).

³⁰ Fiska Puspa Arinda, "Peran Suami Sebagai Qowwam Dalam Membangun Keseimbangan Pekerjaan Dan Keluarga Muslim."

³¹ Bernadus Williem Titing, "Strategi Bertahan Hidup Pada Keluarga Petani Dan Nelayan Ditengah Perubahan Sosial Yang Dialami Oleh Masyarakat Desa Durjela Di Kepulauan Aru Provinsi Maluku," *HIPOTESA-Jurnal Ilmu-Ilmu Sosial* 18, no. 1 (2024): 55–70.

economics approach, which highlights that in low-income families, women are no longer considered as parties who help the economy, but become the main actors in maintaining the continuity of the household economy. In crisis situations, women's economic role is a response to structural realities, not just an individual choice. Thus, their involvement in economic activity cannot be separated from the context of structural inequality and gender roles in the household economy.

The findings of this study have similarities with the results of Muhammad Sebyar's research, which both underline that the role of women in improving family economic welfare is very positive and essential. They both found that women's financial contributions significantly help fulfill the basic needs of the family and can improve living standards. However, the difference lies in the specific context of Sebyar's research, which may be more general or in a different region, while this study focuses on the dynamics in Pasar Atas, Bukittinggi City, which has the characteristics of a traditional society and the role of the informal sector. This suggests that the same economic motives drive women's involvement across different geographic and social contexts.

***Maqasyid Shar'ah* Looks at Women's Involvement in Fulfilling the Family Economy**

Women in the family have a central and strategic position in shaping the character and morals of the generation. In Islam, this role is not only part of the social structure, but also a spiritual responsibility whose value is equal to worship. A mother is not only the keeper of the household, but also the first madrasah (early school) for her children. It is from her hands that values, religious understanding, discipline, and a child's perspective on life are formed.

Analysis of the findings from the *Maqashid Sharia* perspective provides a deep understanding of the dual role of the impact of women's involvement in fulfilling the family economy. From one side, women's economic contribution explicitly fulfills the principle of *hifz al-nafs* (preservation of the soul). This is a clear mashlahat, as their efforts directly prevent the family from the threat of hunger, extreme poverty and deprivation that can threaten physical existence and human dignity. In times of economic emergency, the obligation to preserve the soul becomes a priority, and women's contributions become a form of *dharuriyyat* (primary need) that cannot be ignored.³²

This is in line with the view of scholars who allow women to work under certain conditions, including if there is an urgent need. According to Sayyid Sabiq, women who participate in earning a living in a halal manner and maintain their honor, are still counted as mujahidah (fighters in the way of Allah), because they help their husbands make ends meet in a way that is justified by sharia.³³ Even in history, the wife of the Prophet Muhammad, Khadijah RA, was a successful entrepreneur whose wealth was used to support the Prophet's da'wah. This shows that women's involvement in the economic aspect can be part of worship if it is managed in a shari'a manner.³⁴

In addition to the principle of *hifz al-nafs*, women's economic contribution also fulfills the aspect of *hifz al-mal* (preservation of wealth), which is part of the five main maqashid in Islam. Income obtained through halal trade in traditional markets is a real form of management and protection of family assets. By engaging in legitimate economic activities, women help prevent families from being trapped in consumer debt, usury practices, and damaging economic risks, so that the sustainability of the family's economy can be maintained according to sharia.

³² Sabil, *Maqasid Syariah*.

³³ Sayyid Sabiq, *Fiqh Al-Sunnah* (Beirut: Dar al-Fikr, 1990), 208–10.

³⁴ Muhammad Husain Haekal, *Hayat Muhammad* (Kairo: Dar al-Ma'arif, 1964), 99–102.

However, on the other hand, this study also critically highlights the potential for mafsadat (damage) that arises due to the dual roles carried out by women, especially related to the principle of *hifz al-din* (maintenance of religion). Informants' concerns about the lack of time to accompany children's education and upbringing underscore the dilemma between fulfilling material and spiritual needs. Religious and moral education of children from an early age is an important foundation for the formation of a quality and moral generation, which is an integral part of *hifz al-din*. If the mother's attention is too much taken up by work, this has the potential to reduce the quality of child care and religious education, which can have a long-term impact on their character and religiosity. This reflects one of the more restrictive views of scholars, on the grounds of maintaining women's domestic role to maintain the household and educate children.

Thus, *Maqashid Syariah* views women's involvement in the family economy as something that contains dualism. It is an essential benefit to protect the soul (*hifz al-nafs*) from poverty, but at the same time carries the potential for harm if it ignores another important pillar in Islam, namely children's religious education (*hifz al-din*). This interpretation shows that the *maqashid* of sharia does not only focus on a single benefit, but also considers a comprehensive balance between the various objectives of sharia. Therefore, efforts are needed to find a point of balance (*tarjih*) between these benefits and harms, so that women can contribute economically without sacrificing their fundamental role in forming a generation that is moral and religious.

This research strengthens the relevance of comprehensive analysis with the *Maqashid Syariah* approach to assess the benefits and harms of women's dual role in fulfilling the family economy, especially in traditional society. While previous research by Muhammad Sebyar has explained that the role of women is very positive in improving family welfare and is in accordance with the objectives of *falah* and the five main elements of *maqashid sharia* (*hifz al-din*, *hifz al-nafs*, *hifz al-aql*, *hifz an-nasl*, *hifz al-mal*), this research provides a deeper nuance.³⁵ In common, this study emphasizes the aspects of *hifz al-nafs* and *hifz al-mal* as a justification for women's economic involvement. However, this study more explicitly and through empirical data from interviews, highlights the conflict between *hifz al-nafs* and *hifz al-din* in the context of dual roles. This shows that despite the general alignment with *maqashid sharia*, implementation in the field requires more attention to the potential for mafsadat that may arise, especially in the aspect of child care and religious education.

Khoirun's research also has similarities in explaining that the role of women working in accordance with Islamic provisions is to help the income of the head of the household and has positive implications for the family's economic conditions.³⁶ However, this study deepens the understanding of how the flexibility of the informal sector (trading) becomes a specific adaptive choice in the Upper Market of Bukittinggi City, and more clearly reveals the emotional and practical dilemmas experienced by mothers in balancing these two roles. It adds a humanistic dimension to the analysis of *maqashid sharia*, showing that the balance between the various *maqashid* is a real challenge in the daily lives of working women.

In Islam, marriage is not only interpreted as a biological relationship or legal contract between two individuals, but as a sacred agreement (*mîtsâqan ghalîzhân*) which aims to form a *sakinah*, *mawaddah*, and *rahmah* family. One of the main principles in Islamic marriage is cooperation between husband and wife (*ta'âwun*), which includes spiritual, emotional, social, and practical aspects in daily life.³⁷ Although Islam gives different roles based on natural and biological responsibilities, cooperation in Islam is mutualistic and based on mutual consent.

³⁵ Sebyar, "Peran Perempuan Dalam Meningkatkan Kesejahteraan Keluarga Perspektif Maqashid Syariah."

³⁶ Nisa, "Analisis Maqashid Syariah Terhadap Wanita Bekerja Di Desa Temaksumur Kec. Waru."

³⁷ Al-Syatibi, *Al-Muwafaqat Fi Usul Al-Shari'ah*.

According to Wahbah al-Zuhaili, the husband is responsible for providing for and leading the household fairly (*qiwamah*), while the wife is responsible for maintaining the home and the honor of the family. However, both must still support and help each other, especially in emergency situations or certain needs.³⁸

Overall, this discussion interprets that although there has been a significant shift in gender roles, this does not occur because of a rejection of sharia values, but rather as a pragmatic response to economic pressures for the benefit of the family. However, it is important to acknowledge that this adaptation has consequences that need to be managed so as not to ignore other fundamental aspects of the objectives of sharia, especially in the formation of character and religion of the next generation. These findings not only confirm theories about economic adaptation and the role of women, but also enrich the understanding of the complexity of implementing *Maqashid Sharia* in a dynamic social reality.

Conclusion

The results of this study indicate that: First, the factors that influence the involvement of female traders in efforts to meet family economic needs in the Upper City of Bukittinggi are; economic, educational and socio-cultural factors. Second, based on the analysis of *maqashid sharia* on the involvement of women in efforts to meet family economic needs which are reviewed based on the effects of *maslahat* and *mafsadat*, it shows that the involvement of women in efforts to meet family economic needs is included in maintaining the soul (*hifz nafs*) with the level of *maslahat hajiyyat*, this is because if they do not work, their daily needs are not met optimally. While according to their role as mothers, they are included in the level of *mafsadat daruriyah*, namely in maintaining religion (*hifz diin*) because mothers are the first *hadzanah* or education for their children, if mothers work, the *hadzanah* for children will decrease.

Rekomendation

Based on this research, the author proposes the importance of sharia-based economic training for women in the informal sector. Local governments, religious leaders, and community organizations need to work together to create a trade ecosystem that supports women without neglecting their role as primary educators in the family. Thus, benefits can be optimized and potential harms can be minimized in the context of balancing *maqashid sharia*.

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³⁸ Az-Zuhaili, *Al-Fiqh Al-Islami Aa Adillatuh*.

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