

Problems of the Wife's Role as a Housewife and Full-Time Worker in Forming a Maslahah Family

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Abstract

This study discusses the problematic dual role of wives as housewives and full-time workers in fostering a virtuous family, with a case study at PT Sumber Makmur Anugrah, Temanggung. This phenomenon is increasingly relevant in the modern era, when women are free to work and pursue careers outside the home, but are still burdened with domestic responsibilities. The approach used is qualitative with a case study method and in-depth interviews with wives who have been married for more than five years and work full-time. The results of the study indicate that this dual role causes various problems, including decreased communication between husband and wife, degradation of harmony (mahabbah), reduced provision of exclusive breastfeeding, and weak supervision of children. However, some informants still try to balance domestic and professional roles in order to realize a virtuous family, namely a harmonious family, spiritually and socially qualified, and useful in the community. This study recommends the importance of husband and wife cooperation and family-friendly company policies to optimally support the dual role of wives.

[Penelitian ini membahas problematika peran ganda istri sebagai ibu rumah tangga sekaligus pekerja fulltime dalam membina keluarga maslahah, dengan studi kasus di PT Sumber Makmur Anugrah, Temanggung. Fenomena ini semakin relevan di era modern, ketika perempuan memperoleh kebebasan untuk bekerja dan berkarier di luar rumah, namun tetap dibebani tanggung jawab domestik. Pendekatan yang digunakan adalah kualitatif dengan metode studi kasus dan wawancara mendalam terhadap istri-istri yang telah menikah lebih dari lima tahun dan bekerja fulltime. Hasil penelitian menunjukkan bahwa peran ganda ini menimbulkan berbagai persoalan, antara lain menurunnya komunikasi suami istri, degradasi keharmonisan (mahabbah), berkurangnya pemberian ASI eksklusif, serta lemahnya pengawasan terhadap anak. Meski demikian, sebagian informan tetap berupaya menyeimbangkan peran domestik dan profesional demi mewujudkan keluarga maslahah, yaitu keluarga yang harmonis, berkualitas secara spiritual dan sosial, serta bermanfaat di lingkungan masyarakat. Penelitian ini merekomendasikan pentingnya kerja sama suami istri dan kebijakan perusahaan yang ramah keluarga guna mendukung peran ganda istri secara optimal.]

Keywords: Dual role of the wife, Maslahah Family, PT Sumber Makmur Anugrah

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INTRODUCTION

The utilization of human labor to perform specific tasks or types of work has long been prevalent in human civilization and aligns with the innate nature of humans as God's creatures who depend on one another — in other words, as social beings (Primayana, 2016). This phenomenon became increasingly prominent in the mid-18th century, particularly in England, during the Industrial Revolution. At that time, numerous industrial innovations emerged, leading to significant advancements in machinery used to manufacture goods essential to human needs. This industrial development was accompanied by a growing demand for human labor to fill various roles in factories.

As workers' and their families' living needs continue to rise, the issue of wages has become increasingly critical. To this day, wages remain a sensitive and compelling subject of discussion. This is due to differing perceptions, with most workers agreeing that wages serve as the primary source of income to meet personal and familial needs, as well as a reflection of job satisfaction (Sri Kanesnelly, 2022).

On the other hand, employers or business owners view wages as part of production costs that should be used as efficiently as possible to enhance productivity. Meanwhile, the government regards wages as an instrument to protect the public, ensuring they can meet decent living standards and avoid falling into poverty. Moreover, wages are also positioned as a regulated aspect to promote fair competition, business sustainability, and legal certainty.

In a family setting, it is generally the man or husband, as the head of the household, who strives and works to the best of his ability to fulfill both his own needs and those of his family members. This effort may take the form of various types of employment, such as entrepreneurship, corporate work, civil service, or other forms of occupation. All these types of work represent endeavors to meet both physical and spiritual needs, expressed in the form of profit for entrepreneurs or salaries/wages for employees and civil servants (Sandowil et al., 2021)

In the post-women's emancipation era, not only men gained the freedom to work and pursue the highest levels of education, but women also acquired equal rights to work and receive education in pursuit of their aspirations. This provision is enshrined in the 1945 Constitution of the Republic of Indonesia, Article 27 paragraph (2), which states: *"Every citizen shall have the right to work and to earn a humane livelihood."*

Labor-intensive companies generally require or offer more job opportunities to female workers. This is based on the assumption that women are easier to manage, more agile, and more meticulous in their work. The work ethic of female laborers is often viewed merely as an effort to support their husbands in the family's economic matters, as explained in a study by Sani and Annisa (2019). In other words, their motivation is not necessarily to become the primary breadwinner of the family, as the obligation to provide financial support is typically considered the responsibility of the husband or male figure. With such a work ethic, female workers tend to be less assertive in demanding wage-related rights. What matters most to them is the additional income for the household and their support for the husband's role, although some women do work as the primary earners in their families.

In this context, women—including housewives and prospective housewives—

have increasingly turned to the labor market to seek positions and employment opportunities. Social dynamics also appear to favor women by providing them with access to various job roles. In reality, certain positions are viewed as more suitable for women than for men (Trastika, 2010)

A study conducted by Cinamon and Rich revealed that women who take on dual roles as wives, mothers, and workers are more susceptible to experiencing work-family conflict (Izzi, 2022). Career women often face a dilemma between prioritizing their families or their careers. Many of them choose to continue working in order to meet their families' needs.

Nowadays, many wives become so focused on their careers that they neglect their responsibilities within the family. From morning until evening, they devote their time to their workplace or company. As a result, they often lack the time to care for their children and husbands. After returning home, many of them feel exhausted from dealing with work-related tasks all day. In some cases, work-related problems spill over into family life, and conversely, family issues affect job performance. Some wives even begin to neglect their duties and, in certain situations, look down on their husbands due to financial independence or because they earn a higher income. In extreme cases, some establish relationships with coworkers, feeling incompatible with their husbands, which ultimately leads to divorce. Such phenomena contribute to the increasing divorce rates in society (Kriyantono, 2010)

Establishing a *maslahah*-oriented family is not an easy task. It requires adequate knowledge and insight to achieve such a goal. Mutual understanding, compassion, cooperation, protection, and loyalty among family members are essential. A good family is not only characterized by internal harmony, but also by its positive contributions to society (Ramadani, 2022). This means that every family member must respect each other's rights and responsibilities and serve as role models for their children. In the social context, families are also expected to bring benefits and become pioneers for a better civilization. This study will focus on the problems faced by wives who carry dual roles as housewives and full-time workers in their efforts to build a *maslahah*-oriented family (Ubaidillah et al., 2024).

METHOD

This study employs a qualitative research approach, which aims to explain a phenomenon through in-depth data collection (Nugrahani & Hum, 2014). Qualitative research does not always focus on identifying causal relationships, but rather seeks to understand particular situations in order to reach objective conclusions. This study attempts to explore and examine social symptoms by interpreting issues or constructing a combination of meanings based on the situations encountered (Nasrudin, 2019). The type of research applied in this study is empirical legal research, which involves field research conducted directly with the community as the research subject. Empirical legal research is also known as field research, and the data collected is qualitative in nature. In this case, the researcher seeks to gather data by intensively obtaining information in the field and recording facts as experienced and felt by wives working full-time at PT Sumber Makmur Anugrah, Temanggung Regency.

The approach used in this study is the case study approach. A case study is a series of scientific activities conducted intensively, in detail, and in depth on a program, event, or activity—whether at the individual, group, institutional, or organizational level—in order to gain a comprehensive understanding of the phenomenon being studied (Hadi et al., 2021).

RESULT AND DISCUSSION

The term “dual roles” (*peran ganda*) consists of two words: *role* and *dual*. The word *role* refers to participation, involvement, and engagement in a particular group or activity. Meanwhile, *dual* refers to two, more than one, simultaneously, or concurrently (Phoenix, 2009). In this context, a wife assumes two roles in household life: she works full-time while also carrying out her responsibilities as a homemaker with the various obligations attached to her role as a wife.

Temanggung, formerly known as an agrarian town with agriculture as its primary economic base, has gradually undergone transformation into an industry-based regency. This is evidenced by the increasing number of companies and factories established in the area, in line with the slogan “Temanggung Bersenyum” (Temanggung Smiles). One of the most prominent industrial companies is PT Sumber Makmur Anugrah, located at Jalan Semarang–Magelang Km 16.1, in Pringsurat Village, Pringsurat Subdistrict, Temanggung Regency.

Based on an interview with the Head of HRD at PT Sumber Makmur Anugrah, Mr. Hamam Nasrodin, the company operates in the textile industry and is considered one of the leading textile manufacturers in Indonesia. PT Sumber Makmur Anugrah is the first textile factory established in Temanggung Regency and occupies an area of 77,023 m². To date, it remains the only textile factory operating in the region. Its main production focus is printed fabric, which involves processing semi-finished, plain white fabric rolls that have no patterns or color. Through the production process, these fabrics are printed with various designs and colors according to customer specifications.

The leadership structure of PT Sumber Makmur Anugrah consists of the President Director, Mr. Welly Luxza Pradana; Board Advisor, Mr. Matius Setio Wibowo; and Finance Director, Mrs. Berlianti Ekana. The company's philosophy is formulated in the principle of “3K and 1L,” which stands for: 1) Commitment to Quality; 2) Commitment to Safety; 3) Commitment to Welfare; 4) Commitment to the Environment

This company employs a total of 324 workers, consisting of 297 male and 27 female employees. PT Sumber Makmur Anugrah applies a shift system for the production division, while the office division operates under a non-shift system. As one of the leading companies in the Indonesian textile industry, PT Sumber Makmur Anugrah is often used as a quality benchmark by other textile companies.

The company's vision and mission align with the broader objective of advancing the national textile industry, namely: 1) to produce high-quality textile products while maintaining competitive prices; 2) to provide and sustain excellent customer service for all clients; 3) to continuously improve human resource quality, technology utilization, and production processes; 4) to uphold social accountability toward employees by ensuring a healthy and environmentally friendly workplace.

With more than 327 employees and adequate production machinery, PT Sumber Makmur Anugrah holds a strategic position within the national textile industry.

This study aims to gather insights from married women who have been in marriage for more than five years, in order to obtain data relevant to the research focus. The research subjects are women who work full-time or are employed outside the home for a minimum of 7 to 8 hours per day.

Table of Initials and Information of Informants

NO	INITIALS	AGE	EDUCATION	MARRIAGE		HUSBAND'S JOB	CHILD
				YEAR			
1	R	33	S1	2015		Guru Freelance	
2	SW	38	SMP	2006		Daily Labourers	2
3	F	32	SMP	2007		Factory Employees	1
3	RK	39	SMP	2005		Builder	2

PT Sumber Makmur Anugrah (PT SMA) is located in Temanggung Regency, Central Java, Indonesia. This company is the first textile factory established in Temanggung Regency and occupies an area of 77,023 square meters. In its second year of operation, PT SMA had already secured a strategic position in the production of printed fabrics, offering both the latest fashion patterns and distinctive regional batik designs—widely recognized for their quality. This is evident from the strong consumer trust originating from various regions, including Jakarta, Bandung, Central Java, East Java, and Bali. In the future, the company plans to expand its market reach internationally (Pambudi, 2022).

In today's modern era, women working outside the home are no longer viewed as taboo or contrary to social norms in Indonesian society. Many women—particularly wives—have successfully built careers or developed businesses independently. Moreover, a significant number of them hold important positions in government, companies, and the industrial or manufacturing sectors (Masyarakat & Monitoring, 2023). Within the household, a woman—especially in her roles as wife and mother—should not see her husband as a competitor. Rather, the two must serve as partners who support each other in achieving the well-being and dignity of the family (Notopuro, 1983).

As both a wife and a career woman, the primary goal is to build a *maslahah* (harmonious and beneficial) family. According to the Nahdlatul Ulama Family Welfare Institute (LKK NU) of the Special Region of Yogyakarta, a *maslahah* family is one that is happy, with its basic needs met, and comprised of pious individuals capable of maintaining good communication and relationships among its members. Such a family also functions as a means of drawing closer to Allah SWT and fosters a life of harmony and religiosity (Pajarianto & Mahmud, 2019). A *maslahah* family is not only defined by its internal dynamics but also by its active role in society and its ability to adapt, communicate, and build positive social relations.

Yusdani and Muntoha assert that building a *maslahah* family requires upholding two essential principles: *ad-dakhili* (internal) and *al-khariji* (external). The *ad-dakhili* principle encompasses partnership in household relations, mutual consultation in resolving problems, *mahabbah* (love and affection), *al-'adalah* (justice), and *ma'ruf* (kind and proper treatment of one's spouse). These principles form the foundation for household harmony while also opening pathways for broader social engagement (Ubaidillah et al., 2024).

As Allah SWT says in Q.S Al Baqarah, 228: "And women have rights that are balanced with their obligations according to the *ma'ruf* way. However, husbands have one level of advantage over their wives. Allah is the Mighty, the Wise.

The *maslahah family* is a family that has a strong religious foundation but also does not forget the needs of the world so that it can provide benefits for the individual (his family) and also benefit the community. That is what is called the benefit inward, namely forming a family that is *sakinah*, *mawaddah*, and *rahmah* and also beneficial outward, namely the principle of good neighborliness.

Problems faced by wives who have dual roles as housewives as well as *full-time workers*

1. Married couples are more likely to be distracted

Every household ark does not always run smoothly without problems. The level of problems in each family is certainly different, some are mild, medium and severe. Based on the results of the research, the researcher can analyze the problems that occur in wives who work full-time in building a *maslahah* family. From the results of the research of wives who work full-time, communication between couples is very lacking. Wives who come home from work with a tired body tend to immediately take a break or take care of what needs to be done, for example bathing the child, cleaning and so on, then resting the body from the fatigue of working and undergoing activities. Likewise, a husband who is tired of working who knows his wife is tired of working will also understand and understand the consequences of a wife who works and is more likely to be silent as research conducted by Salsabila (Salsabila Husna Dimiyati, 2022). Plus nowadays most couples will focus more on their smartphones.

2. *Degraded Mahabbah* (love)

Because women who work in all fields make women blend in with men who are not their husbands and make men blend in with women who are not his wives. And usually one of them finds the attention and friendliness of his co-worker that he does not find in his husband or wife. As a result, the harmony of his household became shaky. There are so many incidents that prove this. (*Ibid* p. 253, n.d.)

3. Children's right to exclusive breastfeeding is under-fulfilled

There is no mother who does not want her children to grow and develop well. A mother will try her best to give anything if it is the best for her children. Breast milk is no exception, which is normally a mother who gives birth, the milk will naturally come out. Studies show that breast milk is better for child nutrition than factory-made milk. In this analysis, it can be seen that the informant said that he could not give exclusive breast milk to his children because he had to work and the mindset of giving factory-made milk was considered simpler and less burdensome when working, there was only 1 informant who continued to give exclusive breast milk to his child for 2 years.

4. Supervision of children cannot be maximized

The busyness of parents, especially mothers who work *full-time*, results in less than optimal supervision of children, while maximizing supervision and education for their children as much as possible. A child is a reflection of his parents, a child is our investment as parents in this world and in the hereafter. Husbands and wives must cooperate with each other to carry out both social supervision and education both in social, emotional and digital behavior (Fatmawati, 2019).

The role of wives who have a dual role as housewives as well as full-time workers in forming a family

Being a full-time working wife undoubtedly impacts her dual role as a spouse and homemaker. The primary contributing factors include physical exhaustion and the significant amount of time devoted to work outside the home. These factors can influence the achievement of a *maslahah* (harmonious and beneficial) family, which ideally encompasses both *ad-dakhili* (internal) and *al-khariji* (external) aspects of family life (Wahyu et al., 2020).

In terms of the internal aspect, a wife's role is often less optimal due to various challenges, such as emotionally distant household communication, suboptimal

breastfeeding, child supervision and education being delegated to grandparents, and service to the husband being hindered by fatigue and work burdens. These findings align with Surbakti (2020), who notes that a wife's domestic role tends to decline in proportion to increasing external work demands. Nevertheless, from an economic perspective, a wife's contribution through employment significantly supports the fulfillment of basic family needs such as clothing, food, housing, and participation in family-related social activities.

The external aspect of a *maslahah* family includes the ability to build harmonious relationships with neighbors and the surrounding community. However, beyond merely maintaining good social ties, an ideal family should also be able to contribute positively to its social environment and serve as an agent of change toward greater social good based on Islamic values. This is in line with the Prophet Muhammad's (SAW) saying:

"The best of people are those who are most beneficial to others."
(Narrated by *Al-Qadha'i in Musnad Asy-Syihab No. 129; Ath-Thabarani in Al-Awsath No. 5787*)

This hadith emphasizes that social benefit is not solely determined by wealth, educational attainment, or popularity. Even individuals from modest economic backgrounds can play significant roles in their communities through active participation in social initiatives and efforts toward collective goodness. By becoming a beneficial person, one fulfills the Prophet's definition of the best among people.

In establishing a *maslahah* family, both internal and external aspects must be addressed in a balanced manner. Internally, a full-time working wife is still expected to fulfill her responsibilities—such as waking early to prepare meals or meet family needs—and may consider entering the workforce only after her children reach an age suitable for being left at home. Externally, this balance is reflected in maintaining good neighborly relations and remaining active in community social activities.

Although a wife's involvement in community activities may be limited due to a demanding work schedule, minimal participation—such as *ngguyupi* (fulfilling social obligations in a basic form)—still represents a form of engagement. However, such contributions may not yet reflect the full social benefit that brings meaningful and lasting impact to the surrounding environment.

On the positive side, a wife's role as a full-time worker has significantly contributed to the family's economic well-being. The fulfillment of basic needs such as clothing, food, housing, and children's education has become a crucial indicator of a *maslahah* family. This demonstrates that one of the primary characteristics of such a family—meeting material needs and educational goals for children—can indeed be achieved through the productive role of the wife in the public sphere.

CONCLUSION

The dual role of wives has a significant impact on family dynamics, particularly in terms of decreasing communication quality between husband and wife, reduced household harmony (*mahabbah*), suboptimal exclusive breastfeeding, and weak supervision of children. This condition indicates that the dual role of wives presents its own challenges in realizing a *maslahah* (harmonious and beneficial) family.

Nevertheless, some informants demonstrated adaptive efforts and a strong commitment to maintaining a balance between domestic and professional roles. This was achieved by managing time proportionally, maintaining effective communication, and fostering cooperation with their husbands. Thus, key indicators of a *maslahah* family—namely harmony, spiritual and social quality, and social benefit—can still be realized, even under limited conditions. The main limitation of this study lies in its specific context, which

is restricted to a single company in the Temanggung area, with informants who are homogeneous in terms of occupational background and years of marriage.

This limits the generalizability of the findings to a broader population. For future research, it is recommended to expand the scope of locations and types of professions held by working wives, as well as to integrate a quantitative approach to obtain a more comprehensive picture. Furthermore, it is essential to explore family-friendly workplace policies and the role of husbands in supporting the balance of dual roles, as part of a collective effort to build a *maslahah* family.

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