

The Role of Women in Livelihood Perspective of Contemporary Mufassirs

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Abstract

The purpose of this study is to describe problems related to livelihood according to the perspective of Contemporary Mufassir. Scholars agree that a living is borne by the husband in meeting household needs, but in the contemporary era it is often found that women work outside the home as the main support for breadwinners in meeting household needs. Some say that it is natural for women to stay at home, but we often encounter the phenomenon of women as breadwinners outside the home. The author wants to examine the issue of subsistence from the perspective of Contemporary Mufassir, Sheikh Mutawalli Sya'rawi, M. Quraish Shihab and Buya Hamka. The writing method uses descriptive qualitative research with the type of Library Research. The primary source comes from the book of Tafsir As-Sya'rawi, Tafsir Al-Mishbah, Tafsir Al-Azhar. Data collection techniques from documentation with qualitative content analysis as the analysis technique. The results of the research in general show that the three mufassirs allow women to work for a living. As-Sya'rawi and Quraish Shihab both clearly stated the permissibility of working for women. As for Buya Hamka, he allowed it, but he seemed to emphasize more on women to stay at home.

Keywords: *income, woman, contemporary mufassir*

INTRODUCTION

Marriage is a dream for men and women to make a sakinah family and is an important event in social life. (Jannah, CH and Suwandi, 2022) due to the fact that marriage is actually a sacred bond between two people who desire to realize happiness in the world and the hereafter. So that marriage must run without burdening either men or women (Jannah, CH and Suwandi, 2022) Some say that women's nature is at home, but the phenomenon of women breadwinners outside the home is often encountered. The exchange of roles between husband and wife has been exemplified by the Prophet himself and his wife, Khadijah in his household. Khadijah can even be said to be the main shoulder in the Prophet's household

economy. Khadijah was positioned as a successful businesswoman who made her the main breadwinner in the family.(Aniroh)

However, there are still many people who underestimate the role of this woman. This view sees women as a secondary role not only in their role in the public sector, but also in the family space itself. Whereas Allah S.W.T created men and women equal and equal. Even if there is a difference, because the man (husband) is the head of the family, it needs to be seen from a different angle, such as men who are considered economically more instrumental. But it turns out that the roles of men and women in society are the same. When this debate took place, many feminists debated women's roles and issues, especially gender equality (Fadilah, 2018).

The economic challenges faced by families in the era of modernization require women to take part in family economic problems. There are several reasons why women contribute to the family's economic problems. First: Women who are divorced or whose husbands have died. Inevitably they have to leave the house to earn a living, acting as head of the family to meet the needs, especially those with children. Secondly, women who are still married but feel that their husband's income is not sufficient or the husband is unable to work due to illness. Third, women who live alone and have to replace their parents. These conditions should allow women to support the family economy. The role of women in helping the family economy is interesting to discuss. The role of women is usually confined to household chores, such as cooking, taking care of husband, children and so on. But on the other hand, a woman who has the above conditions should be able to function without losing her nature as a woman. Therefore, awareness of women's potential must be nurtured.(Putri and Darwis, 2015)

Along with the aforementioned concerns, we chose to redefine this topic from the perspective of contemporary commentators and use it as a source of learning. In addition to enriching the academic repertoire, this study aims to uncover their views on the periscope on livelihood and gender. The first was conducted by Ainun and Aisyah (2022) in a study entitled "Women's Involvement in Family Maintenance from the Perspective of the Qur'an". This research uses qualitative types of field and literature through the theory of subjectivity. The result of this study is that the Qur'an provides equal space for men and women to carry out charitable activities, including earning a living. However, the agreement and

understanding of the wife's participation in life is also influenced by the family's educational background.

The second research was conducted by Mariah Al-Qibtiyya in her article "Rethinking the Role of Women in the Family". The conclusion of this research is that men and women have the same potential. Both have the right to develop, explore and appreciate their potential. Because this is a human right that must be fought for with the highest quality.

The third research was conducted by Anisa Wira Setyati, (2016). About the role of women in improving the family economy, a case study of the superior village of Kue Penjaringansari, Rungkut sub-district, Surabaya City. The result of this study is that women in Penjaringansari village play a role in improving the household economy with an average monthly income of IDR 500,000 - 1,000,000.

Four studies conducted by Indah Aswiyati, (2016), The Role of Women in Supporting the Household Economy of Traditional Farmer Families for Poverty Alleviation in Kuwil Village, Kalawat District. *Holistic Journal*, Year IX No. 17 / January-June 2016. The findings show that the role of women is very high in improving the family economy, because the farmer's wife is most dominant in decision making and the results achieved are not much different from the husband's income. In addition, the role of farmer's wives in the family is very large.

Five studies conducted by Mu'minun Dzikri al-Falah, Muhammad Syafiq (2014), the results of this study indicate that the research subjects work in the informal sector and work at an early age because women who are the backbone of the family have a low level of education. This makes it difficult for subjects to improve their standard of living and fulfill their daily needs. The effects experienced by poverty and self-employment are the physical effects of self-compression and psychological pressure.

The purpose of this study is to describe issues related to nafkah from the perspective of Contemporary Mufassirs, Sheikh Mutawalli Sya'rowi, M. Quraish Shihab and Buya Hamka. The writing method uses descriptive qualitative with the type of Library Research. Primary sources come from the book *Tafsir As-Sya'rawi*, *Tafsir Al-Mishbah*, *Tafsir Al-Azhar*. The data collection technique is documentation and qualitative content analysis as the analysis technique.

DISCUSSION

The Role of Women in Earning A Living Perspective of Ash-Shafi'rawi

It is interesting to discuss everything about women, especially in the contemporary era now many women's issues are found that did not exist at the time of the Apostle and Companions, so that many contemporary scholars and mufassirs provide ijthihad on the problems of the people who are increasingly chaotic, the interesting discussion that the author wants to upload on the media is none other than the obligation of nafkah imposed on women, which basically the obligation of nafkah has been known to be imposed on men (husbands). we all know that there are two perspectives of women in leaving the house, whether it is in earning a living or for other things. We all know that there are two perspectives of women in leaving the house, whether it is in earning a living or for other things, the first, the nature of women is at home while outside the house is considered minus and not beautiful, also charged only to do their qodrat namely mattress, kitchen and well, the second opinion is that women are free to exercise their right to leave the house for the sake of mashlahat seeking a living, seeking education and so forth (Komparasi, 2022).

Ash-Syarawi interpreted in his interpretation of the verse Al Baqarah verse 233 that each spouse has the right to the other according to his habits, because the life of husband and wife is built on the basis of the division of responsibilities, indeed men have responsibilities, as well as women, actually men are required to work and earn a living, while women are required to fulfill household needs when men return from work. That is why Allah says: Ar-Rum verse 21/31.

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

“And among the signs of His greatness is that He has created for you mates of your own kind, that you may be attracted to them and feel secure in them, and that He may create in you love and affection. Indeed, in all this there are signs (of Allah's greatness) for those who think.”
(Ash-Shafi'rawi, no date)

Ash-Sha'rawi interpreted in his book Al-Mar'ah Fi Al-Qur'an that the husband is indeed assigned to earn a living for someone who is borne because Allah has given him reason. As for the task of women, it is more aimed at educating children after marriage because they are given stronger instincts than men, although Asy-Sya'rawi reiterated that married women

should not be confined to the home as a problem of women's issues in contemporary times (Al-Sya'rawi, no date).

He argues that Allah does not put a limit on tafdhil for anyone. If a husband is given tafdhil by Allah, it is permissible for him to fulfill the needs of the house by earning a family income, as well as the wife, if the wife is given tafdhil by Allah, it is also permissible for her to earn a living outside the home to meet the household economy.(Al-Sya'rawi, no date).

This is in line with the story that we often hear that when the Apostle became Khadijah's employee, until finally married and Khodijah became the main support in terms of the economy for his family, so it was mentioned that the Apostle once grieved when Khodijah's wealth ran out for the family and the struggle for religion, from which we can conclude that the support of the family aka the breadwinner is not limited to the husband, but if the wife has tafdhil in earning a living, she may earn a living and leave the house to meet the needs of the household together. (Al-Sha'rawi, no date)

The Qur'an also mentions the many roles of women and men, which are divided according to their abilities and natures. Both in the family or domestic sphere and in the public sphere. Then Nizaruddin Omar divided it into five principles of gender equality in the Qur'an. Among others, the verses that talk about the origin of one creation between men and women in QS. Perempuan [4] : 1 And the position of men and women is servant and kholifatulloh. There is no difference in humans except in terms of piety (QS. Al-Hujurat [49]; 13). Women and men have the same opportunity to succeed (QS. Al-Nael [16]: 97). Active participation in the cosmic drama between men and women (Zaman and Aeni, 2022, p. 257).

Entrepreneurship has often been praised in practice and academia as an instrument that enables poor and low social class women in developing countries to overcome the various constraints they face. In particular, it can be beneficial in strengthening women's financial independence, allowing them to develop self-reliance and gain decision-making power within their households.(Ginting-Carlström and Chliova, 2023, p. 80)

If we observe Iran's civil law, it legally determines the relationship between men and women and promotes the gender division of labor. It gives excessive privileges to men on the grounds that economic functions are the main attribute of men. In other words, the law recognizes and sanctions men's authority over women, both in the public and private spheres as men are considered the breadwinners and protectors of women. Nonetheless, gender

social relations can be changed through women's access to education, knowledge, technology and related jobs as they are built on the gender division of labor. With regard to women's professional activities, these occupations are likely to lead them towards economic independence and intellectual autonomy, as they allow them to compete with male financial and intellectual authority and challenge it both within the family institution and in society. This will inevitably introduce a change in marital harmony that is based on male dominance driven by law (Kian, 2014, p. 334).

However, proponents of the Islamic ideal of femininity tend to change their interpretation of sharia when women's breadwinning work becomes important. Khamenehi states: Islam allows women to work outside the household. Their work may even be necessary but should not interfere with their primary responsibilities of childcare, childbearing and housework. No country can survive without women's labor but this must not be against women's morals and human values. It should not weaken women, nor should it force them to degrade or stoop low (Kian, 2014, p. 336).

In addition, Asy-Sya'rawi also gave an interpretation of Surah An-Nahl 16:97, Allah SWT said:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does good, whether male or female in a state of faith, We will surely give him a good life and We will reward him with a better reward than what they have done.

From this verse, it can be reviewed that Allah Himself has given equal rights between men and women regarding gender relations.

Asy-Syarowi interprets that men and women have the same potential to do good, as long as they believe, which is the only condition given by Allah in this verse "wa huwa mukmin" and he does charity work such as earning a living, both on the part of men and women then it can be done, and accepted in His sight and beneficial for household life (Mukhlisah, 2022).

Asy-Sya'rawi in his interpretation of Q.S An-Nisa: 19 emphasizes the husband who no longer has love for his wife:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَبِجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

In this part of the verse, he interpreted that a marriage contract should not be dissolved just because the love between the husband and wife has disappeared, which means that the concept of a household is still implemented between providing maintenance and others even though love is gone between the two.

Umar bin Khattab also once brought up this issue "is the household only built on the basis of love? If so, where are the noble values? Where is the maintenance? Where is the mandate that you have received?" (Mohamad, 2015).

In this regard, the study of women's participation in the growth process has received increasing attention. This is reflected in a body of literature that traces the relationship between economic growth and various indicators of gender equality. Starting from the finding that macroeconomic dynamics and policies are not gender neutral, this body of research provides ample empirical evidence across a range of countries showing that gender equality, especially in education and employment, contributes to economic growth. In contrast, the evidence supporting the opposite, i.e. that economic growth affects gender equality is not as strong or consistent (Alteneiji, 2023, p. 30).

Just as the social position and meaning of religion became the subject of debate around 1900, gender was considered one of the "central cultural issues" at the time. Against the backdrop of political and economic revolutions, the social transformation towards a capitalist society was considered a fundamental crisis. This was accompanied by a strong culturally pessimistic literary and political discourse on the antinomy of modernity, with the 'gender and women question' as a core element of this controversy. The process resulted in a cultural recoding of the gender order, which became a central pillar of the new bourgeois national order (Winkel, 2019, p. 243).

Yet today, strong stereotypes of Muslim women continue to pervade dominant discourses - sometimes relatively unheard, sometimes resurfacing during political times. It is therefore timely to revisit this terrain, not only to fill the gaps in knowledge about Muslim women, but to explore the diversity of desires and means of agency in some aspects of Muslim women's everyday lives (Jeffery and Qureshi, 2022, p.3).

The Role of Women in Earning A Living From the Perspective of M. Quraish Shihab

In an effort to find an explanation of a problem in the perspective of tafsir, it seems that there is no doubt that taking the views of M. Quraish Shihab contained in his book

Tafsir al-Mishbah has become a 'must'. In addition to representing as one of the contemporary scholars of international caliber. Quraish Shihab is also often referred to as a scholar who has a significant influence and role in the dynamics of contemporary interpretation in Indonesia. (Rahmatullah, Hudriansyah and Mursalim, 2021) Muhammad Quraish Shihab was born in the city of Rappang, South Sulawesi Province on February 16, 1944. He was born among devout Muslims. He took his undergraduate and secondary education at Univ. Al-azhar Egypt faculty of Ushuluddin. M. Quraish Shihab gained interest and interest in studying the science of interpretation from his father. His father, Abdurrahman Shihab, worked as a professor of tafsir and had served as rector at IAIN Alauddin Ujung Pandang. (Arifin, 2020) Tafsir al-Misbah has a style that emphasizes the literary aspects of culture and society, namely how M. Quraish Shihab tries to convey the understanding and meaning of the texts of the Qur'an by presenting the tamsil of the Qur'an carefully. He then describes the purpose and meaning of the Qur'an using beautiful and attractive language (lughowiy), also trying to connect it with social reality and the existing cultural system (Berutu, 2019). This type of interpretation in other languages is called the style of interpretation of community culture (al-adabi al-ijtima'i) with contextual nuances, because it illustrates directly with daily life (Budiana, 2021). On that basis, we chose this tafsir to be used as one of the references in discussing the role of women in nafkah, because this problem has become a social problem that occurs in our society.

In the Qur'an, it has been explained that both women and men must carry out life as optimally as possible by carrying out existing functions, rights and obligations in order to be considered a good human being, as Allah has said in the Qur'an letter An-nahl verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever does righteous deeds, whether male or female, while believing, We will surely give him a good life and We will surely reward him with a better reward than what he has done."

The word صالح (righteous) can be interpreted as something that has benefits, is suitable, good and does not harm. A person is considered pious if he can maintain the value of anything so that the value does not change as it should, and so that something can function properly and be useful. For example, Sheikh M. 'Abduh defines pious deeds as, "All deeds

that are useful for individuals, families, groups and humanity as a whole." (Shihab, 2002, p. 342).

If we look at the verse, it has a moral message that is emphasized, which is about the equal status between men and women. Even though the lafadz man at the beginning of this verse can mean both men and women. It's just that for more emphasis, the phrase "men and women" is deliberately mentioned with this verse. The verse also demands more involvement of women in activities and activities that are beneficial, both for themselves and their families, as well as for their communities and nations, even humanity as a whole. (Shihab, 2002)

From the explanation above, although it is not clearly stated about the involvement of women in family economic activities, this is included in the category of good deeds. These activities should not be limited only to men, especially in the Qur'an there is no restriction in this case. The emphasis is on activities that are beneficial to improve the welfare of the family, which is one of the many good deeds and does not violate the law. Moreover, the tafseer above clearly states that the beneficial activities in question include the interests of the individual, the general public and the family.

He clarified this issue when he gave the interpretation of Surah Al-Qashash verse 28. Quraish Shihab mentioned that basically there is no prohibition in Islam for women to work inside or outside their homes, independently or together, with the private sector or the government, day or night, as long as the work is done in a respectful atmosphere, and as long as they are able to maintain religious guidelines, and can avoid the negative influence of the work they do on themselves and their environment.(Shihab, 2002).

In his explanation, Shihab clearly wants to straighten out the understandings related to what differences are intended and not intended in the verses of the Qur'an. This slightly answers the fallacy for some people who think that religion or religious conflict is one of the things that is behind gender injustice.(Ahmed and Brasted, 2020). This statement is in line with what Klingorova and Havlicek say that some religious norms and traditions can contribute to the formation of gender inequality.(Klingorová and Havlíček, 2015).

This problem may lead to accusations of misogynistic verses or hadith texts, or simply the favoring of sacred texts towards men over women. There have been many studies on the interpretation of misogynistic texts, which again is in the context of scientific responsibility to provide explanations for some verses that have been misunderstood by many people

related to gender studies. This misunderstanding can be answered by two things; First, providing relevant and actual interpretations as done by Quraish Shihab, as-Sya'rawi, Buya Hamka, and so on. Second, providing historical examples that the phenomenon of career women has never been prohibited in Shari'a.

If we look at Quraish's interpretation of the equal rights to work between men and women above, we find similarities with what is presented by the leading gender figure Amina Wadud. Amina on one occasion said that women have the same rights as men in terms of earning a living, even further Amina said that if in a family where the husband and wife both earn a living, it is unfair for him if the man lifts his hand in the burden of household chores. Because both types of work are included in the category of good deeds, while the Qur'an never distinguishes gender in terms of good deeds in accordance with what is contained in Surah an-Nisa verse 124. Amina Wadud Muhsin, *Women in the Qur'an* (Bandung: Pustaka, 1994). In relation to the issue of women's careers, Amina also criticizes some interpretations of Qur'anic verses that she considers erroneous, such as the interpretation of *lafadz qowwam* and *qonitat* in an-Nisa verse 34.

The second thing to strengthen the interpretation of the related verses is to provide historical examples that the phenomenon of career women has existed since the time of the Prophet until after him. In early Islamic history, women who were considered to be included in the public sector, one of them was Khadijah, the wife of the Apostle, she was a career woman, a tough worker, high work ethic, and accompanied by managerial skills and business instincts that were so riveting. International business trips have even been done, something that is rarely done by women of her age. (Azzuhri, 2013) The Prophet Muhammad even became the biggest part of Khadijah's business progress, the label of righteousness from Khadijah was even marked by the amount of material assistance and energy to help the Prophet's da'wah after his marriage. (Saleh, 2022) From this example can be taken a lesson, that the problem of *infaq* is not only limited to men but women can take part in it. However, this statement should not be interpreted freely that the problem of maintenance is a joint obligation. The scholars of the four madhhabs agree that the basic obligation to provide for the family is on the man; the issue we are discussing is whether it is permissible for women to contribute to it. Other women who participated in business and contributed to the economy at the time of the Prophet were Zainab bint Jahsh who worked as a tanner, Umm

Salim bint Maihan worked as a bridal makeup artist, and Al-Syifa' a woman who was good at writing was commissioned by Khadijah. The wife of Abdullah ibn Mas'ud was also known as a successful entrepreneur. Abdul Halim Abu Syuqqah, *Women's Freedom* (Jakarta: Gema Insani Press, 1997).

The Role of Women in Earning A Living Perspective of Buya Hamka

Haji Abdul Malik Karim Amrullah or more familiar with the name Buya HAMKA is a phenomenal ulama' who was born in Sungai Batang, Maninjau, West Sumatra on Sunday, February 17, 1908 M from a religious family. In 1962 he began writing Tafsir al Azhar, Tafsir al-Qur'an which is so monumental and is still studied by many people until this moment, this Tafsir was completed in 1967 AD, most of the contents of Tafsir al Azhar were written while he was still in detention in the period 1964-1967 and printed for the first time in 1979 AD. (Prof. Dr. Hamka, 1984)

The approach used by Buya Hamka in Tafsir al azhar is a literary approach, namely the discussion of verses using a literary expression. So that many say that the book of tafsir al Azhar is a little similar to Tafsir Fi Zilal Al-Qur'an (Prof. Dr. Hamka, 1984).

In the word of Allah Surah An-Nisa' Verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۗ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: "The man (husband) is the protector of the woman (wife), because Allah has preferred some of them (men) over others (women), and because they (men) have provided from their wealth. So the virtuous women are those who obey Allah and guard themselves in the absence of their husbands, for Allah has guarded them. Those women whom you fear may be unfaithful, advise them, leave them in their beds, and (if necessary) beat them. But if they obey you, then do not look for reasons to distress them. Indeed, Allah is the Most High, the Greatest." (Buya Hamka, 1983).

In the interpretation of Buya Hamka explains that men are leaders over women, because Allah has exalted some of them over others. In the verse above it is said why in the division of property men get twice the share of women? Because it is men who lead women, not men who are led by women, and not the same position. Furthermore, what is explained first is reality. Without any order, the fact is that it is women who are led by men, not only humans but even animals (Zaki, 2002b).

Buya Hamka then explained that a husband leaving the house is responsible for meeting the needs of the family, and a wife is responsible for the property in the house when a husband works outside the home. But in practice there are not a few women who earn a living for their families, either because of the husband's health factor, so many personal needs, or just to fill the time,

Furthermore, according to Islam, women who work outside the home are actually not prohibited, but Islam also does not allow or allow women to leave the house with all their freedom, Islam allows women to leave the house to study, teach and be active in other positive activities, because the role of women is also very much needed in religions and countries like Indonesia. Nur Nabila Zaki, "Nafkah Wife in the Qur'an View of Buya Hamka," 2002.

Basically, a woman is not burdened to earn a family's living, let alone work hard to meet her personal or family needs, instead she should get it all from her husband, because in Islam it is clear that a wife is the responsibility of the husband. And if the wife works, then it is permissible as long as she is still able and able to teach her children, prepare the needs of the house properly and be able to protect herself and the honor of her family. Making a living is the husband's obligation, but sometimes there are certain things that may be more suitable for the wife to take on the husband's role temporarily or permanently. For example, when the husband is sick, it could be that the husband's role is taken by the wife in earning a living, it could also be that certain jobs require the services of the wife more than the husband. Sundus Wahidin Gus Arifin, "Encyclopedia of Women's Jurisprudence" (n.d.).

A husband should also be able to realize that the obligation to provide for his wife and family is an order from Allah SWT to him, therefore in earning a living the husband must also pay attention to several things, such as how to earn a living, he should work honestly, well and be accountable for the halal haram results obtained. Do not let the husband get carried away with jobs that are prohibited by Allah SWT, such as corruption, stealing and other jobs that contain forbidden in doing so (Ali, 2015).

In the issue of the rights and obligations of husband and wife in the family in general, what happens in society is a rule that divides or distinguishes which husband's work and which wife's work, this is very visible where the husband's position as a leader is so much praised and appreciated by the wider community because of certain things. In contrast to

wives who rarely get praise or support by the surrounding community. This difference is very striking Especially when a wife has a double duty, namely the obligation to take care of housework and earn a living outside the home, basically all work in the house is also part of the husband's job, because the husband is clearly positioned as the leader of the family who must be able and able to overcome all family problems, and when a wife is unable to do so much housework, the husband should look for a helper to ease the wife's burden at home (Zaki, 2002).

In Buya Hamka's interpretation related to the verse about nafkah, namely surat al-Qashas verse 23 which tells the story of two young women who were herding their goats and wanted to find a drink for their goats in the river at the time of prophet Musa as. which when the two young women were asked by the prophet Moses why they stopped by the river and why not bring their goats to the river to drink, they replied that they were afraid of crowding and afraid of clashing with many other herders, while they were both just young girls who were helping their very old father to herd their goats.

From the story above, it can be concluded that Buya Hamka explained that a woman is allowed to work outside the home in order to fulfill her family's life, and women are able to become the backbone of their family for various reasons. Therefore, Surah al-Qashas here provides a stronger explanation that wives are allowed to help earn a living for their families and are allowed to work outside the home in order to meet the needs of their households (Zaki, 2002b).

From all that Buya Hamka has explained, it can be concluded that a wife is allowed to help her husband in providing for her family if a husband is really unable to meet all the needs at home, but it is recommended for a wife to play behind the scenes, or in the sense of always being the first supporter for her husband in many ways, especially in the work he does.

CONCLUSION

From some of the Mufassir's qouls that the author has studied, it shows that women are also required to take part in social activities that have the principle of benefit, both for themselves or their families, both for the nation or society. If a husband is given tafdhil by Allah then it is obligatory for him to fulfill the needs of the house by earning a family income,

as well as the wife, if the wife is given tafdhil by Allah then she may also earn a living outside the home to meet the household economy. In other words, the author can conclude from the qoul of Contemporary Mufassir in general that from this study women can and are allowed by the Sharia to earn a living and leave the house to meet household needs.

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