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## Reconceptualizing Domestic Roles: Integrating Prophetic Hadith and Psychological Well-Being for Working Women

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### **Abstract**

*Currently, the phenomenon of working mothers has become commonplace and no longer unfamiliar. However, in practice, many working mothers continuously bear the responsibility of managing domestic work as an obligation considered absolute. This perception generally originates from interpretations of the Prophet's hadith concerning women's domestic roles. The present study aims to analyze the Prophet's hadiths addressing women's domestic responsibilities. Employing a qualitative approach and a library research method, the author reviews various sources regarding working mothers, their psychological impacts, and relevant Prophetic hadiths. The findings indicate that when the hadiths are read contextually, domestic roles are not necessarily an exclusive obligation for working mothers. Consequently, working mothers are afforded the space to actualize their potential fully in the public domain. Furthermore, the Prophetic traditions both endorse women's engagement in the public sphere and demonstrate that Prophet Muhammad (peace be upon him) himself frequently assisted his wives with domestic tasks.*

**Keywords:** *working mothers, women's domestic role, Prophetic hadith, hadith and gender roles.*

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## INTRODUCTION

In recent decades, women's participation in the public sphere has significantly increased, particularly in the fields of education, economy, and employment. In Indonesia, women are increasingly involved in various sectors, both formal and informal. However, this growing participation in the public domain has not necessarily led to a substantial redistribution of domestic responsibilities within the family. Married women who work are still expected to manage the household and primarily fulfill child-rearing responsibilities. This situation gives rise to what is commonly referred to as the double burden for working women. (Dewi, 2025: 1002)

In everyday practice, working women often have to perform dual roles simultaneously. In the morning, they may start their day by cleaning the house, preparing meals, and attending to their children's needs before leaving for work. After completing their professional responsibilities, they return home to continue domestic tasks such as cooking, cleaning, and supervising their children. This pattern indicates that women's increased participation in labor force is not yet accompanied by an equitable redistribution of domestic labor between men and women. Numerous studies demonstrate that working women still spend more time on household chores compared to men, even when both partners are employed in the public sector. The phenomenon of the double burden is closely tied to prevailing socio-cultural constructions. In many societies, including Indonesia, patriarchal values strongly influence the gendered division of roles within the family. Within this patriarchal framework, men are often positioned as the primary breadwinners in the public sphere, while women are designated as household managers and caregivers. Such perspectives shape social norms that regard domestic work as a natural responsibility of women. Consequently, even when women contribute economically through employment, domestic responsibilities remain primarily assigned to them (Ardelia & Pramiyanti, 2025: 2)

Beyond cultural factors, religious interpretations also reinforce these constructions. In certain religious practices, hadiths are often interpreted literally, without considering their historical and social context. Literal readings of hadiths can provide religious legitimacy for hierarchical gender roles, wherein women are seen as primarily responsible for managing the household and raising children. When widely accepted, this understanding transforms domestic duties from being perceived as social constructions into obligations derived from religious

teachings. As a result, women who do not fully perform domestic roles are often perceived as violating religious norms (Zulaiha, 2018: 96-98).

The combination of patriarchal social constructs and religious legitimization ultimately reinforces the perception that household management and child-rearing are primarily women's responsibilities. For working women, this situation can generate considerable psychological pressure as they are expected to meet both social and professional demands. Various studies indicate that the double burden experienced by working women can lead to increased fatigue, role conflict, and diminished psychological well-being. Therefore, examining the relationships among domestic role distribution, religious text interpretation, and women's well-being is crucial for understanding the dynamics of contemporary Muslim families and for offering more equitable and humanistic approaches (Kurniasari et al., 2025: 9-10).

The reference cited frequently in discussions of women's domestic roles is, among others, the hadith stating that women are responsible for their husband's household and their children (Al-Bukharī, 1987: 853; An-Nisābūrī, n.d.: 20). This hadith is part of broader teachings on social responsibility, emphasizing that each individual is a leader within their own sphere of accountability. The text specifies that men are leaders of their families, whereas women are leaders in their husband's home and over their children, each of whom will be held accountable for the entrusted responsibilities.

In social practice, this hadith is often interpreted as normative justification to position women as primarily responsible for household management and childcare. Accordingly, when women engage in the public sphere through employment, some interpretations insist that domestic responsibilities must remain a primary priority. Therefore, women are permitted to work as long as these activities do not compromise their domestic obligations. Such interpretations are prevalent in popular Islamic literature and contemporary Muslim social practices (Fauziah et al., 2025: 1144).

However, assigning women primary responsibility for domestic work can have social and psychological consequences, especially for those who perform dual roles as workers and homemakers. Research shows that working women often face role conflict between professional demands in the public sphere and domestic responsibilities at home. This role conflict can result in psychological stress, emotional exhaustion, and decreased well-being if family responsibilities are not distributed equitably (Purwanto & Muizu, 2023: 225).

Several contemporary Muslim scholars support the view that women retain domestic

responsibilities but may also work provided they can balance both roles. Abdul Fatakh (2018) asserts that women's primary duties in Islam are household management and child-rearing, while outside work is permissible if role balance can be maintained. Similarly, Ermawati (2016) and Holijah (2019) emphasize that working women must navigate and resolve conflicts between domestic and public roles. Nova Yanti Maleha (2018) notes that career women must not neglect their duties as wives and mothers, while Wakirin (2017) maintains that women's roles as mothers and wives remain essential even when they work.

Nonetheless, these studies largely overlook the negative consequences of the dual burden experienced by women. Most researchers focus on scholarly opinions regarding the legality of working women and their domestic obligations, without examining the psychological and social impacts in depth.

From the perspective of the Compilation of Islamic Law (Indonesian: *Kompilasi Hukum Islam*, KHI), women's autonomy within the household is understood as a form of freedom bounded by Islamic principles. KHI provides women with space to participate in activities beyond domestic spheres, including economic and social roles, while ensuring that responsibilities as wives and mothers are fulfilled. This approach reflects the flexibility of Islamic law to accommodate social changes and modern life demands. The concept of household autonomy for women is also shaped by prevailing social and cultural dynamics. Harmonizing KHI as a formal legal product with Fathul I'zar as a classical reference provides a comprehensive perspective for understanding women's roles (Mustofa & Romli, 2025: 138).

In economic practice, women working as factory laborers contribute positively to family needs, even while balancing employment and domestic responsibilities. Typically, they complete household chores before leaving for work, demonstrating efforts to reconcile their dual roles. Differences between working and non-working women often relate to the family's economic condition, particularly the husband's income. Where the husband's income suffices, women tend to focus on domestic roles; conversely, if the income is insufficient, women are encouraged to work to meet family needs (Aprianti & Yunita, 2023: 144).

Similarly, women employed in the Jipang Matahari home industry experience positive impacts, such as contributing economically, giving their children the role models, and spending leisure time productively. Their work also generates additional income for personal and family needs. Nevertheless, they face challenges in balancing work and domestic roles as mothers, wives, and household managers. These challenges can be mitigated through negotiated role-

sharing among family members, reducing the potential for conflict arising from the dual burden (Mahmudah et al., 2022: 289)

These discussions highlight that contemporary Islamic discourse still tends to uphold traditional understandings of women's domestic roles, despite increasing female participation in public life. This underscores the need for critical examination of hadith interpretations and their implications for women's well-being, to develop contextualized and responsive understandings of Muslim family dynamics today.

Conversely, several studies argue that domestic work and child-rearing should not be viewed as exclusively women's duties. Qasim Amin contends that assigning domestic roles to women is a legacy of pre-Islamic Arab society (Amin, 1990: 86-88). Ibn Hazm and Muhammad al-Ghazali assert that wives are not obliged to serve husbands in household matters, as the husband is responsible for family needs (Al-Ghazali, 1979: 44). Husein Muhammad (2001) emphasizes that Islam does not consider women solely as domestic beings, and that a husband's restriction of his wife from public participation does not originate from religious teaching. Similarly, Asghar Ali Engineer maintains that Islamic teachings—explicit or implicit—do not assign domestic work exclusively to women; even breastfeeding can be the responsibility of men or husbands (Engineer, 1994: 164).

Despite the significance of these studies, they have neither thoroughly examined who bears responsibility for household duties when both husband and wife work or have dual careers, nor how dual-career couples manage childcare and domestic work. To address this, Khamisah proposes strategies such as masculinization of domestic roles, encouraging men to participate in household tasks, and affirmative actions to strengthen the capacities of both men and women. Salmah Intan (2014) emphasizes that both men and women have equal rights and capacities to share roles in public and domestic spheres; if women are active in reproductive and domestic roles, they should receive adequate compensation to meet their needs. Faqihuddin Abdul Qadir (2022) advocates a reciprocal reading of religious texts: if men have access to the public sphere, women should too; conversely, if women are positioned in the domestic sphere by religious texts, the same should apply to men.

Based on the existing body of literature, studies on women's domestic roles and the legitimacy of their participation in the public workforce have been widely conducted. However, most of these studies still emphasize normative approaches and Islamic legal perspectives stressing the importance of balancing women's domestic and public roles. The discussions

generally focus on defining women's obligations and responsibilities within the family according to religious norms. Meanwhile, empirical research specifically studying the impact of the double burden on women's physical condition and psychological well-being remains relatively limited, even though working women often face simultaneous pressures arising from professional work demands, domestic responsibilities, and childcare.

Furthermore, studies addressing the practical implementation of household responsibility-sharing in dual-career families have not received sufficient scholarly attention. Although several studies emphasize the normative importance of cooperation between husband and wife, they often failed to adequately illustrate how such divisions of roles are actually practiced in contemporary Muslim households.

In addition, interpretations of hadiths related to women's roles are frequently conducted in a literal manner without sufficiently considering their broader social and historical contexts. Such an approach tends to maintain a normative understanding less responsive to women's lived experiences, thereby overlooking the psychological pressures faced by women simultaneously performing dual roles as workers and household managers.

In response to these conditions, this study employs two complementary approaches: hadith studies and psychological perspectives. The hadith approach is used to re-examine religious texts frequently used as references in determining women's domestic roles, while taking into account the social context and the objectives of the Prophet's teachings. Through this approach, hadiths are not only understood normatively but also contextually, allowing for interpretations more relevant to the realities of contemporary Muslim family life.

Meanwhile, psychological theory is utilized to analyze the actual impacts of role division and the phenomenon of the double burden on women's psychological well-being, particularly among working women. A psychological perspective enables this study to explore how the pressures associated with dual roles influence mental conditions, life satisfaction, and individuals' ability to develop and actualize their potential. In this regard, psychological theory serves as an analytical framework for understanding women's concrete experiences in simultaneously performing domestic and public roles.

By integrating hadith studies with psychological perspectives, this research aims to provide a more comprehensive understanding of how religious texts are interpreted and applied in modern Muslim family life. This approach is expected not only to enrich academic discourse on gender issues in Islam but also to provide a conceptual foundation for family practices

promoting a more equitable distribution of domestic responsibilities while supporting the psychological well-being of all family members, particularly working women.

This study employs a qualitative approach, particularly library research or literature review, as its research method. This approach was selected because the study focuses primarily on the analysis of hadith texts, interpretation, and the socio-religious relevance of the phenomenon of working mothers and domestic responsibilities (Amruddin, 2020: 9). Qualitative methods are considered most appropriate for exploring deep meanings and the complex dynamics within socio-religious contexts, as they allow researchers to integrate classical texts, contemporary contexts, and social experiences into a holistic interpretative narrative (Nasution, 2023: 16; Wiwaha et al., 2024: 96).

Data collection was conducted through a literature survey encompassing books, journal articles, theses/dissertations, as well as primary hadith sources relevant to the study. The compiled sources included hadith texts, *tafsir*, contemporary *fiqh* works, and empirical studies regarding the experiences of working mothers.

Data analysis was conducted using thematic analysis, a systematic procedure for identifying, analyzing, and interpreting significant patterns or themes within textual data. The procedures of thematic analysis in this study include:

1. Familiarization

The author thoroughly read all the literature to build an initial understanding of the content and context of each source, while also identifying the main issues related to hadith, mothers' domestic roles, and psychological well-being.

2. Initial Coding

Open coding was applied to label segments of text relevant to the research questions. Examples of initial codes include "domestic obligations," "double burden," "literal interpretation of hadith," and "spousal roles." This coding process facilitates the systematic and consistent organization of meanings derived from the texts (Braun & Clarke, 2006: 87-88).

3. Theme Development

Codes with similar or related meanings were grouped into overarching themes. For instance, themes such as dual burden, religious legitimization of domestic roles, and the psychological well-being of working mothers were identified through coding patterns (Maguire & Delahunt, 2017: 3355).

#### 4. Reviewing and Refining Themes

Initial themes were reviewed to ensure consistency and alignment with the research objectives. At this stage, themes could be merged, split, or revised to better represent the data.

#### 5. Interpretation and Mapping of Relationships Between Themes

Having established the final themes, the author conducted an in-depth interpretation of each theme and mapped the interrelationships among them. The analysis encompassed interpretations of hadith texts concerning domestic roles, contemporary contextual interpretation (*tafsir*), and their implications for the psychological well-being of working mothers (Nowell et al., 2017: 10-11).

Through this thematic analysis procedure, the study not only provides a descriptive account of the data but also reveals deeper meanings, interconnections among phenomena, and the socio-religious relevance of the thematic findings. The results expectedly offer a comprehensive understanding of the dynamics of working mothers' domestic roles within modern Muslim families.

## RESULTS AND DISCUSSIONS

### Hadiths on the Domestic Role of Women

In Islamic tradition, the hadiths of Prophet Muhammad ﷺ serve as a primary source for understanding the roles of men and women within the family. The domestic role of women — particularly as wives, mothers, and household managers — is reflected in numerous narrations regarded as providing guidance on family ethics and social responsibilities that women are expected to uphold (Hidayat & Nazwa, 2023: 2).

Several studies indicate that these hadith texts are often used as normative references in contemporary Muslim social practice to clarify women's obligations within the domestic sphere. For instance, hadiths regulating the marital relationship and the division of family responsibilities emphasize the woman's role in maintaining household harmony and educating children according to moral and Islamic values (Anggraini et al., 2024: 60).

Thematic analyses of hadiths and the Qur'an also position women's domestic role as a key element in establishing a *sakinah* family — one that is stable, ethical, and religious. These studies highlight the strategic function of women in child education and in shaping the character of future generations, in addition to their domestic responsibilities (Zulfikar, 2019: 90).

Nevertheless, the narrative of women's domestic role is not always seen as static or exclusive. Contemporary research emphasizes that hadiths should be read within a broader context, where household responsibilities are considered shared duties between husband and wife, rather than solely the woman's obligation. The principle of cooperation (*ta'awun*) between spouses is stressed as an essential value, framing domestic space as a shared responsibility (Istianah, 2025: 131).

Other studies also show that the historical and cultural context of the Prophet's era significantly influenced the understanding of hadiths regarding women's roles. Patriarchal norms in pre-Islamic Arab society shaped traditional interpretations of these texts, highlighting the need for a hermeneutical and contextual approach to ensure that the values contained in the hadiths are understood fairly and in alignment with Islamic principles emphasizing justice and familial cooperation (Putri et al., 2025: 1343).

Within this framework, the following subsection will discuss the key hadiths concerning women's domestic roles, including their responsibilities as wives, mothers, and household managers.

A hadith narrated by Imam al-Bukhārī and Imam Muslim states:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ).

*Abdullah ibn Umar reported that he heard the Messenger of Allah ﷺ say: "Each of you is a shepherd, and each of you will be held accountable for his flock. The leader is a shepherd and accountable for his subjects; a man is a shepherd over his family and is accountable for his flock; a woman is a shepherd over her husband's household and is accountable for her flock; and a servant is a shepherd over his master's property and is accountable for his flock."* (Al-Bukharī, 1987: 853; An-Nisābūrī, n.d.:20)

The hadith narrated by Abdullah ibn Umar is among the normative traditions frequently used as a foundational reference in discussions of leadership ethics and social responsibility in Islam. In this hadith, Prophet Muhammad employs the metaphor of a "shepherd" to illustrate the relationship between authority and responsibility. A shepherd not merely exercise control over the flock but also bears the obligation to guard, protect, and ensure its well-being. This analogy emphasizes that every manifestation of authority in society—whether in political, familial, or economic domains—constitutes a trust (*amānah*) for which individuals will ultimately be held

accountable before God. The wording of the hadith further outlines several forms of leadership reflecting different levels of social responsibility: a ruler is responsible for his subjects, a man for his family, a woman for her husband's household and children, and a servant for the property of his master. This structure demonstrates that the concept of leadership in Islam is not confined to formal positions or political power alone but encompasses multiple layers of social relations. Consequently, the hadith not only depicts a hierarchy of authority but also establishes a framework of moral responsibility binding individuals according to their respective social roles (Hafid & Sumbulah, 2022: 1585).

From the perspective of hadith authority, this narration holds a highly prominent status because it appears in the two most authoritative collections of Sunni hadith literature: *Sahih al-Bukhari* and *Sahih Muslim*. In addition, the same hadith is also recorded in other major collections, including *Sunan al-Tirmidhi*, *Sunan Abu Dawud*, and *Musnad Ahmad ibn Hanbal*. In *Ṣaḥīḥ al-Bukhārī*, the narration appears through several different chains of transmission (*isnād*). These variations in transmission produce minor differences in wording, such as the use of the terms *mas'ūl* or *mas'ūlah*, both of which stress that every holder of responsibility will be accountable for the trust entrusted to them. Because the hadith is included in both canonical collections, it is classified as *muttafaq 'alayh*, meaning that its authenticity is agreed upon by both compilers (Alam & Schneider, 2020: 1).

An interesting aspect concerns the thematic arrangement of this hadith within *Ṣaḥīḥ al-Bukhārī*. The narration is not confined to chapters dealing with family or household matters. Instead, *al-Bukhārī* places it in several distinct sections, including chapters on *leadership and governance*, *marriage*, *familial responsibilities*, and *the relationship between masters and servants*. The presence of this hadith across multiple sections suggests that *al-Bukhārī* understood it as articulating a general ethical principle concerning social responsibility rather than merely describing women's domestic duties. In the methodological approach adopted by *al-Bukhārī*, the placement of a hadith within different chapters often reflects his thematic interpretation of its meaning. Therefore, the diverse contexts in which this hadith appears to confirm the view that its central message concerns the principle of accountability in leadership across various dimensions of social life.

Throughout the history of interpretation—both in classical scholarship and in modern discourse—this hadith has often been invoked as a normative basis for discussing the division of

roles within the family. Some literal readings interpret the hadith as implying that women bear primary responsibility for managing the household and raising children. From this interpretation, several perspectives have emerged. The first view positions women normatively within the domestic sphere. The second, a more restrictive view, suggests that women should refrain from participating in public employment. The third, a relatively more moderate perspective, allows women to work outside the home provided that their domestic responsibilities are not neglected.

In contemporary society, however, the latter interpretation frequently leads to what researchers describe as the double burden. Women who participate in the workforce are still expected to carry the primary responsibility for domestic work and childcare. As a result, many women are required to perform two major roles simultaneously: as professionals in the public sphere and as primary managers of household affairs. Within contemporary gender studies and family studies, this situation is often regarded as a form of inequality in the distribution of domestic responsibilities (Suprihatin, 2026: 32).

In response to this issue, several contemporary hadith scholars have sought to reinterpret the tradition through a contextual approach. This approach not only limits itself to a literal reading of the text but also considers the socio-historical context of Arab society during the time of the Prophet (Fauziah et al., 2025: 1153). At that time, social and economic structures were strongly shaped by kinship systems, household-based modes of production, and patterns of labor division characteristic of agrarian societies. Accordingly, the reference to women's domestic responsibilities in the hadith can be understood as reflecting the social realities of that historical context rather than imposing an absolute restriction on women's participation in the public sphere.

Conceptually, the hadith can also be interpreted as presenting a model of managerial or supervisory responsibility. Each figure mentioned in the narration is entrusted with a specific sphere of responsibility: a leader manages public affairs, a husband is responsible for the well-being of his family, a wife oversees household management, and a servant safeguards the property of his master. In this framework, the term *ra'in* should be understood not merely as "leader" in the sense of authority but also as a "custodian of trust" responsible for ensuring the welfare of those within their sphere of responsibility.

Therefore, the central message of this hadith does not simply concern the division of domestic roles but rather articulates a universal principle of moral responsibility within social relations. Each individual, according to their role and position, bears the obligation to manage

the mandate entrusted to them in a just and responsible manner. From this perspective, the hadith may be understood as a foundation of social ethics emphasizing the importance of accountability in leadership and the responsible management of entrusted duties across various dimensions of social life.

### **Fiqh al-Hadith**

Scholars of *sharḥ* interpret the term *al-Rāʾi* as a guardian or trustworthy caretaker who is responsible for carrying out an entrusted duty (*amānah*). (Al-Nawāwī, 1930: 12:213) For instance, Ibn Ḥajar al-ʿAsqalānī (1379 H) in his commentary cites al-Khaṭṭābī’s view that the hadith concerning a woman who manages the household and cares for her children refers to the woman’s responsibility to organize domestic affairs, attend to the needs of her children, and support her husband by welcoming and listening to him.

In addition, al-ʿAsqalānī also cites al-Ṭībī’s opinion, explaining that the role of a “guardian” or “leader,” as mentioned in the hadith, is not an absolute obligation to be performed identically by everyone. But, it serves as an exhortation for each individual to act with trustworthiness and responsibility in fulfilling their respective duties—whether a ruler over his people, a husband over his family, a wife over her household and children, or a servant over his master’s property.

Al-Ṭībī further explains that this hadith is essentially allegorical or metaphorical in nature: the Prophet employed examples of various forms of responsibility—such as leadership, household management, childrearing, and property stewardship—to convey a universal principle of trust and accountability (Al-ʿAsqalani, 1379: 13: 114). In this context, the reference to a woman as the caretaker of the household and children serves as a specific illustration of the responsibility borne by an individual in a given role, rather than a literal assertion that only women are solely obliged to manage domestic affairs and childcare.

The ḥadīth concerning “women’s domestic and childcare roles” does not possess a specific *sabab wurūd* (context of narration), either in a micro or macro sense. However, in this subsection, the author seeks to explore and present an overview of domestic roles within the marital relationship as practiced during the time of the Prophet Muhammad (peace be upon him).

#### **A. Female Companions (Ṣaḥābah) Undertake Domestic Roles**

As al-Ṭībī explained earlier, this hadith is neither a binding obligation nor a

coercion; but, the Prophet ﷺ presented a metaphor relating someone's position to the role they perform. One example he used was a woman attending to her household affairs and cares for her children—she must act loyally and with commitment in that capacity. The Prophet may have chosen this example because, in his era, women commonly undertook domestic work and child-rearing. What the Prophet expressed aligns with numerous hadiths, for instance the narration concerning the family of Umm Sulaim, where the hadith depicts Umm Sulaim preparing food or cooking a meal.

*Anas bin Malik reported: Abu Talba said to Umm Sulaim, "I heard the voice of the Messenger of Allah ﷺ sounding weak, and I realized that he must be hungry. Do you have anything (to eat)?" She replied, "Yes." She took out some loaves of barley bread, then took her head covering, wrapped the bread in part of it, and put it under my arm, and sent me to the Messenger of Allah ﷺ.*

*Anas said: I went carrying it and found the Prophet ﷺ sitting in the mosque with some people. I stood before them, and the Prophet ﷺ said, "Has Abu Talba sent you?" I replied, "Yes." He said, "With food?" I replied, "Yes."*

*The Prophet ﷺ said to those who were with him, "Let's go." So, they went along with him, and I went ahead of them until I came to Abu Talba and informed him. Abu Talba said, "O Umm Sulaim, the Messenger of Allah ﷺ has come with some people, but we have nothing to feed them." She said, "Allah and His Messenger know best."*

*Abu Talba went out to meet the Prophet ﷺ and greeted him. Then the Prophet ﷺ entered (the house), and Abu Talba followed. The Prophet ﷺ said, "Bring what you have, O Umm Sulaim." She brought the bread, and the Prophet ﷺ ordered that it be broken into pieces. Umm Sulaim squeezed and mixed it (with a sauce) until it became a meal. Then the Prophet ﷺ said something as Allah willed him to say, and he said, "Let ten people enter." So, ten entered, ate their fill, and went out. Then he said again, "Let another ten enter." They entered, ate, and went out. This continued until seventy or eighty people had eaten their fill. (Al-Bukharī, 1987: 3385)*

The hadith above portrays the spousal relationship between Abu Ṭalḥah and his wife Umm Sulaim. In that narration, Abu Ṭalḥah asks his wife whether she has any food, indicating that in that era it was common for women to prepare or provide meals for their husbands and families. The hadith also aligns with other narrations about Prophet Muhammad and 'Ā'ishah, where the Prophet asks: "O 'Ā'ishah, do you have something to eat?"

She replied: “No, O Messenger of Allah.” The Prophet responded: “Very well then I shall fast.” Other hadiths of similar meaning show the Prophet asking his other wives whether or not there is any food to be eaten.

On another occasion the hadith also narrates that Umm Sulaim was cooking or preparing food, as in the following narration:

*Anas narrated: “Umm Sulaim, Anas’ mother, made some food from a measure of wheat, preparing it as dough, and she also milked a small leather container of milk. Then she sent me to the Prophet ﷺ to invite him. I went and found him sitting with some of his Companions. When I invited him, he asked, ‘Should all of those who are with me come too?’ I went back and told her, ‘He asked whether everyone with him should come.’ So, Abu Talhab went out to the Prophet ﷺ and said, ‘O Messenger of Allah, it is only a little food that Umm Sulaim has prepared.’ The Prophet then entered, and the food was brought before him. He said, ‘Let ten people enter to eat with me.’ They entered, ate until they were full, then he said, ‘Let another ten enter.’ They came in and ate until they were full. He said again, ‘Let another ten enter,’ until the total reached forty people. The Prophet then ate himself, and when he departed, I looked and saw that the food had not decreased at all. (Al-Bukharī, 1987: 5135)*

This hadith was narrated by the Companion Anas ibn Mālik, Umm Sulaim’s son. Anas relates how his mother prepared food to be given to the Prophet Muhammad. The hadith reflects that in the Prophet’s time, some women carried out domestic tasks such as preparing or cooking meals.

In another related hadith it is also explained that Abu Ṭalḥah once instructed or requested his wife to cook or prepare a meal. As per the hadith below:

*“It was reported to us by Zakariya bin ‘Adiy, who said: Ubaidullah ibn ‘Amr narrated to us from Abdul Malik ibn Umair from Abdur-Rahman ibn Abi Laila from Anas ibn Malik, who said: ‘Abu Talha commanded Umm Sulaim to prepare for the Messenger of Allah ﷺ some food which he could eat.’ Then Anas said: ‘Abu Talha sent me to the Messenger of Allah, so I met him, and I said: “Abu Talha has sent me to you (to invite you to eat).” He asked, “O people, shall we go?” So, he rose, and his companions rose with him, and we went until we reached the house of Umm Sulaim. Then the food was brought, and the Messenger of Allah ﷺ placed his hand over it, and he was about to say Bismillah, then he said: “Permit ten to enter.” So, the ten men entered, ate their fill and went out. Then he said, “Permit ten more to enter.” They entered,*

*ate their fill and went out. Then he said, "Permit ten more to enter." So, they kept going until eighty men had eaten. Then the Messenger of Allah ﷺ ate with the owner of the house and some space remained." (Al-Dārimī, 2015: 44)*

In the wording of the hadith above, Abu Ṭalḥaḥ commanded or asked his wife to prepare food which would be given to Prophet Muhammad. The three hadiths above depict the household life of the companions of the Prophet in the spousal relationship. In the first hadith, Abu Ṭalḥaḥ asked his wife, Umm Sulaim: *"Do you have food to distribute to the Messenger of Allah (saw)?"* The second hadith portrays Umm Sulaim's activity in preparing a dish, and the third hadith contains the request by Abu Ṭalḥaḥ that his wife prepare a meal.

## **B. Male Companions' Roles in the Domestic Sphere**

The explanation (*sharḥ*) of the hadith in the wording regarding *"the domestic role and child-rearing responsibility for women"* is understood as a metaphorical example. The Prophet ﷺ gave the example of a woman being responsible for the domestic role. This example is not absolute or obligatory exclusively for women, because in other hadiths there is information that male Companions also participated in domestic work. As shown in the hadith below:

*"It was narrated to us by Muhammad bin Bashshar; he said: Ja'far bin 'Awn narrated to us; he said: Abu al-'Umais narrated from 'Awn bin Abu Jubai'fab from his father: The Prophet ﷺ made a bond of brotherhood between Salman and Abū Darda'. One day Salman visited Abu Darda' and found Umm Darda' wearing shabby clothing. He asked her, 'What is wrong with you?' She replied, 'Your brother Abū Darda' has no concern for this world.' Then Abu Darda' came and prepared a meal for Salman. Salman said to Abū Darda', 'Eat!' He replied, 'I am fasting.' Salman said, 'I will not eat until you eat.' So, Abū Darda' ate. Later in the night Abū Darda' rose; Salman said to him, 'Sleep.' He slept. He rose again; Salman said, 'Sleep.' He slept again. At the last part of the night Salman said, 'Now arise.' Then they both offered their night prayer. Salman said to Abū Darda', 'Verily your Lord has rights over you, and your soul has rights over you, and your family has rights over you; so, give each one his due.' Abū Darda' went to the Prophet ﷺ and narrated that to him. The Prophet ﷺ said, 'Salman has spoken the truth.'" (Al-Bukharī, 1987: 1867)*

This hadith tells the story of Abū Darda' preparing food for his guest, Salman. Another hadith mentions that Abu Darda' and Salman had a close companionship, even

Abū Darda' considered Salman like a brother. One day Salman visited Abu Darda', and he met Abū Darda's wife, Umm Darda'. Salman commented on Umm Darda's condition or made a brief remark. At that moment Umm Darda' was between Abū Darda' and Salman; Abū Darda', as the host, promptly prepared food for his guest, Salman. Abu Darda' did not instruct his wife to do it, even though she was present by his side at the time. Abu Darda' prepared the food with his own hands and, as the husband, was accustomed to preparing food in his own home. This information shows that sometimes male companions also performed domestic roles—in this case preparing food for a guest.

Another hadith mentioned that the Prophet Muhammad (peace be upon him) used to help with domestic chores, as narrated by his wives, including one found in the narration of 'Ā'ishah:

*Narrated by al-Aswad: I asked Aishah: 'What did the Prophet ﷺ do in his household?' She replied: 'He used to help his family with their affairs; when the time for prayer arrived, he would go out to pray. (Al-Bukhārī, 1987: 5048)*

This hadith explains the Prophet's regular habits or activities when present at the homes of his wives, and it shows that the Prophet ﷺ used to assist with domestic chores. It is narrated by al-Bukhārī, al-Tirmidhī, and Ahmad ibn Hanbal. Al-Bukhārī himself records this hadith through three different chains of narration and places it under several chapters and themes, including among others: the Book of Manners (*Adab*) under the title 'How a man's role is in his family'; the Chapter on the Call to Prayer (*Adhān*) titled 'Someone who provides for his family, then the time for prayer comes and he goes out to pray'; and the Book of Financial Maintenance (*Nafāqah*) under the title 'A man's service to his family'. This shows that al-Bukhārī also gave attention to hadiths speaking about the domestic role of men.

That was the portrait the Prophet's and his companions' life in fulfilling domestic roles within the husband-wife relationship. Domestic roles such as cooking, washing, and cleaning the house during the Prophet's time were flexible; sometimes it was the wife carrying out these tasks, but at other times it was the husband responsible for them. Prophet Muhammad did not formalize domestic work as a duty that must be performed exclusively by women, particularly if the women are active in the public sphere as breadwinners or academics, as is the case in modern times.

The Prophet's attitude of allowing male companions to participate in domestic roles and

female companions to engage in public roles shows that domestic and public responsibilities can be performed by both men and women. There is no discrimination in Islam stating that women belong in the domestic sphere and men in the public sphere. Domestic roles can be undertaken by men, particularly as narrated in some reports that the Prophet himself also engaged in domestic tasks to help with household duties.

This contrasts with some practices in households adhering to patriarchal and traditional views, where husbands or men reluctantly handle household chores because they consider it not their obligation and justify their behavior based on Islamic teachings. In fact, Prophet Muhammad, as the bearer of Islamic teachings and a role model for his followers, has provided a good example in fulfilling domestic roles within the husband-wife relationship. It is this attitude of the Prophet that should be emulated by Muslims, particularly men. Otherwise, which teachings of Islam, or which role model, are men following when they refuse to take part in household responsibilities?

Understanding the rights and obligations of husband and wife in the context of domestic work and child-rearing is a very important aspect of Islamic teachings. Several hadiths emphasize that domestic duties, such as cooking, washing, and cleaning the house, are not solely the wife's responsibility of, but also the husband's duty. This underscores that Islam views domestic roles as a shared responsibility within the household, rather than being confined to a specific gender role.

One hadith narrated by Sulaiman bin Amr bin al-Ahwash explains that both husband and wife have their respective rights and obligations. The husband's rights include that his wife should not allow people he dislikes to come into their house or bedroom, while the wife's rights include that her husband treats her well by providing proper clothing and food. This hadith emphasizes that domestic responsibilities are also the husband's duty as a form of appreciation for the wife's service and obedience, including the trust placed upon her during pregnancy and childbirth (Al-Tirmidhī, 1996: 1163).

Another hadith with a similar message emphasizes the husband's responsibility to provide food when he eats, to provide clothing when he dresses, and forbids striking the face, insulting, or leaving the wife outside the home. This includes fulfilling the wife's needs for clothing and food, whether by purchasing, washing, organizing clothes, or preparing meals for her (As-Sijistānī, n.d.: 2142). Additionally, a companion, 'Umar ibn Khaṭṭāb, affirmed that domestic duties are not solely the women's responsibility. This statement confirms the principle that Islam views

household work as a shared responsibility, where men also play an active role in managing the household and ensuring the well-being of the family (Al-Ḥaitamī, 1987: 2:80).

In the view of Islamic teachings, domestic duties such as cooking, washing clothes, and breastfeeding are, in fact, the husband's responsibility. However, in daily practice, domestic tasks are often carried out by women. This does not mean that such responsibilities are an absolute obligation for the wife; rather, domestic work can be performed by both husband and wife. Ideally, the husband actively participates in domestic duties as the head of the household to ensure the well-being and proper management of the family.

Regarding child-rearing and care, Prophet Muhammad provided guidance and motivation through his hadiths. One such example is the story narrated by Aisyah, the Prophet's wife, about a woman who came with her two daughters seeking food.

*It was narrated to us by Abu al-Yaman, who reported from Shu'aib, from al-Zuhri, who said: Abdullah bin Abi Bakr told me that Urvah bin Zubair reported that Aisyah, the wife of the Prophet (peace be upon him), told Urvah bin Zubair: "A woman once came to me with her two daughters seeking food. I had nothing except a single date, which I gave to her, and she divided it between her two daughters. After that, the woman stood up and left. Then the Prophet (peace be upon him) came, and I told him about what had just happened. He said, 'Whoever cares for his daughters and treats them well, they will be a shield for him from the fire of Hell.' (Al-Bukharī, 1987: 5649)*

This hadith demonstrates that Islam places great attention and value on the responsibility of child-rearing, particularly for daughters. In pre-Islamic Arab society (the *Jabilyyah* period), daughters were often regarded as a social and economic burden on the family. In extreme cases, the practice of burying infant girls alive (*wa'd al-banāt*) occurred as a means to avoid social shame or economic strain (Al-Bukharī, 1987: 2277; An-Nisābūrī, n.d.: 593). This practice was explicitly condemned in Islamic teachings, as reflected in the Qur'an, denouncing such actions and affirms that every murdered daughter will be held accountable on the Day of Judgment (at-Takwīr: 8–9).

In this context, the hadith narrated by Aisha r.a. (May Be Allah pleased with her) regarding a mother who divided a single date between her two daughters illustrates the value transformation introduced by Islam. Prophet Muhammad ﷺ emphasized that whoever cares for their daughters properly will receive protection from the Fire. This message highlights that the upbringing of daughters is not a burden but a virtuous act with significant spiritual reward. Thus, the hadith can be understood as the Prophet's effort to reform societal perceptions of daughters while instilling

values of compassion and responsibility within the family.

Moreover, the hadith employs a masculine form in the Arabic expression:

مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ

*“Whoever is tested with these daughters and treats them well, they will serve as a shield for him from the Fire.”*

In Classical Arabic syntax, the word *man* (مَنْ), meaning “whoever,” is typically followed by a masculine verb form as a grammatical generalization. This phenomenon, known as the generic masculine in Arabic linguistics, refers to the use of masculine forms to indicate subjects of general applicability, regardless of gender (Alotaibi et al., 2025: 9). Therefore, the use of the masculine form in this hadith does not imply that the message is directed exclusively at men; rather, it applies to anyone involved in the upbringing of daughters.

Consequently, the responsibilities and rewards mentioned in the hadith pertain not only to mothers but also encompass fathers and other family members engaged in child-rearing. This understanding reflects that, from an Islamic perspective, raising children is a shared responsibility within the family. This principle aligns with other Prophetic teachings, such as the hadith stating that everyone is a leader and will be held accountable for those under their care, including family members.

Through this approach, the hadith not only provides moral encouragement to treat daughters with care and kindness but also emphasizes the values of justice and collective responsibility within the Muslim household.

The principle of parental involvement in child-rearing is also reflected in the example set by Prophet Muhammad ﷺ himself. Several narrations illustrate the Prophet’s close relationship with children, including his grandchildren, Hasan and Husain. In one narration, the Prophet ﷺ is reported to have carried his grandchild while performing prayer. When the child climbed onto his back during *sujūd* (prostration), the Prophet ﷺ extended his prostration to ensure that the child remained comfortable and undisturbed. This episode demonstrates that the presence of children in daily life, and even during acts of worship, is not considered a disturbance, but rather a part of care and affection within the family (An-Nasā’i, 1991: 731).

This example has important implications for understanding the division of roles within the family. The Prophet ﷺ could have entrusted his grandchild to another person in order to pray with greater concentration, yet he chose to care for the child personally. This attitude provides a

model showing that fathers or men also play an active role in child-rearing, and that the responsibility for caregiving is not to be placed solely on mothers.

Beyond this practical example, the principle of moral responsibility in the family is further emphasized through the hadith *kullukum rā'in wa kullukum mas'ulun 'an ra'iyatibi*, which states:

*“Each of you is a shepherd, and each shepherd will be held accountable for those under his care: a leader over his people, a husband over his family, a wife over her husband’s household and children, and a servant over the property of his master.”* (Al-Bukhārī, 1987: 853; An-Nīsābūrī, n.d.: 20)

This hadith emphasizes the concept of *mas'uliyah*, or moral responsibility, which must be exercised with full trustworthiness. Within the family context, this responsibility is not necessarily technical or individualistic, but rather refers to the commitment to ensure that all aspects of child-rearing and household management are properly executed.

Consequently, these hadiths support the understanding that child-rearing in Islam is a shared responsibility within the family. The Prophet’s closeness to his grandchildren, along with the moral accountability highlighted in *kullukum rā'in*, serves as a model indicating that both fathers and mothers should participate actively in the education, care, and well-being of children. This understanding is highly relevant in modern contexts, where husbands and wives are expected to cooperate in managing the household, including when the wife works outside the home. It also confirms a contextual interpretation of religious texts, emphasizing collaboration, affection, and moral accountability within the family without restricting caregiving to a single gender.

In the modern family context, this understanding opens the possibility for cooperation between spouses in managing the household. When a woman works outside the home to contribute to family needs, domestic responsibilities and child-rearing can be managed jointly through equitable division of labor. Therefore, hadiths regarding family responsibilities should not be interpreted as a basis for restricting women from public activities, but rather as encouragement to foster commitment and cooperation within the family.

Thus, these hadiths underscore the values of trustworthiness, affection, and collective responsibility in child-rearing. The responsibilities mentioned in the hadith should not be interpreted as a burden borne exclusively by women, but rather as a form of household management enabling collaboration between spouses and other family members. Through this contextual understanding, working women can continue to fulfill their family roles without experiencing a disproportionate double burden.

The phenomenon of the double burden experienced by women who work outside the

home while also managing family responsibilities is not merely normative; but it also has significant implications for psychological well-being. Psychological literature and work–family balance research indicate that conflicts between professional demands and domestic responsibilities can generate physical and emotional stress detrimental to individual well-being. Imbalances between work and family obligations have been associated with work–family conflict, a situation in which occupational and familial role demands are mutually incompatible, resulting in high emotional strain and decreased overall quality of life. Studies on work–family conflict have demonstrated that such pressures negatively affect mental health, productivity, and life satisfaction, particularly among working women who must simultaneously navigate dual roles (Greenhaus & Beutel, 2013: 304; Hochschild & Machung, 2003: 77).

Contemporary research also highlights a clear negative relationship between work–family balance and psychological well-being. For instance, systematic analyses reveal that an inability to manage professional and domestic role demands can exacerbate emotional strain, fatigue, depression, sleep disturbances, and diminished vitality among working mothers, as fundamental psychological needs—autonomy, competence, and social relatedness—are unmet under heightened work–family conflict (Olivieri et al., 2024: 2).

Moreover, studies on working women in Indonesia confirm that pressures arising from dual roles—simultaneously as employees and household managers—can lead to emotional strain, time constraints, and increased energy demands required to balance professional and domestic responsibilities. Women in such circumstances tend to experience higher levels of physical and psychological fatigue compared to situations in which dual roles are not present (Mariyanti et al., 2021: 11).

Within the framework of positive psychology, psychological well-being is understood as a condition in which individuals are able to fully develop their potential, achieve self-actualization, and function optimally both emotionally and mentally. The model of psychological well-being developed by Ryff and Keyes emphasizes dimensions such as self-acceptance, environmental mastery, personal growth, positive relations with others, purpose in life, and autonomy as essential components of well-being. This approach, widely recognized in health psychology, highlights that psychological well-being is not merely the absence of mental disorders but also the individuals' capacity to live productive and meaningful lives across multiple domains (Ryff & Keyes, 1995: 120).

If hadiths related to domestic roles and child-rearing are interpreted in an overly literal

manner without consideration of social context and human psychological well-being, such interpretations may inadvertently confirm the double burden experienced by working women. This approach risks assigning domestic responsibility solely to women, despite their contribution in the public sphere, thereby increasing the likelihood of work–family stress and other negative psychological outcomes. In contrast, a contextual understanding of hadiths that emphasizes cooperation within the family and shared responsibility allows for equitable role-sharing, ultimately supporting the psychological well-being of all family members.

A well-being-oriented approach is important not only because women can experience positive engagement with both family and career roles but also because they do not feel guilty when they leave the home for work or share responsibilities with their spouses and other family members. Therefore, incorporating psychological well-being considerations into the interpretation of hadiths can foster healthier family relationships, emotional support among family members, and opportunities for women to achieve self-actualization without experiencing a disproportionate double burden.

Psychological well-being, according to Linley and Joseph, refers to a state in which an individual possesses the capacity to develop themselves fully across various aspects of life, including emotional, social, and personal domains. This concept emphasizes that individuals are not merely physically healthy but are also capable of personal growth, discovering purpose in life, and maintaining positive relationships with others, all of which constitute essential elements of psychological well-being. In the context of working women, a research indicates that they can cultivate their potential in the public sphere, contributing to identity formation, autonomy, and higher life satisfaction (Meriko & Herdiwirawan, 2019: 72). Contemporary psychological frameworks, such as Ryff and Keyes' (1995) six-dimensional model of psychological well-being, further underscore indicators including self-acceptance, personal growth, and purpose in life as integral components of optimal psychological functioning.

This understanding aligns with principles in Islamic teachings providing broad opportunities for both men and women to realize their potential in multiple domains of life, including family and public spheres. Within Islamic tradition, numerous hadiths encourage individuals to pursue learning, personal development, and productive contributions to society. Moreover, historical accounts illustrate female companions actively learning alongside the Prophet ﷺ, participating in social and political affairs, and engaging in health services and community activities. Such examples demonstrate that women's participation in public life

constitutes a legitimate avenue for self-actualization in accordance with religious guidance.

Furthermore, family support plays a pivotal role in enhancing psychological well-being, including for working women. Contemporary psychological research demonstrates that family social support—whether emotional, instrumental, or informational—is positively associated with psychological well-being (Apollo & Cahyadi, 2012: 260). For instance, one study found that perceived family support significantly correlates with improved psychological well-being indicators, such as feelings of security, self-acceptance, and positive interpersonal relationships, all of which are key dimensions in Ryff and Keyes' model of psychological well-being (An et al., 2024: 3-4).

Social support theory explains that the presence and behaviors of family members—providing attention, recognition, and emotional encouragement—can help individuals reduce stress, strengthen self-efficacy, and enhance their capacity to cope with life challenges (Anggriana et al., 2016: 6). Such support is particularly critical for working women who face dual demands of domestic and professional roles, as it reinforces their ability to balance multiple responsibilities without compromising psychological well-being (Ramadhani et al., 2023: 565).

In terms of hadith interpretation, this approach suggests that the Prophet's teachings should be understood contextually rather than strictly textually, taking into account that psychological well-being constitutes a significant objective of Islamic guidance. An inclusive understanding of hadiths concerning domestic roles and family responsibilities emphasizes collaboration, compassion, and reciprocal support among family members, enabling the working women to thrive both psychologically and socially while maintaining healthy family roles.

Once again, the double burden experienced by working women—the combination of professional responsibilities and domestic/caregiving duties—is not merely a normative issue but also has tangible implications for physical health and psychological well-being. Modern psychological research demonstrates that work–family conflict can lead to adverse health outcomes, including sleep disturbances, anxiety, stress, and emotional strain, particularly for women bearing dual roles. For example, studies on working women have shown that such role conflicts affect sleep duration and psychological stress, with family-to-work conflict having a more pronounced impact on women's well-being than on men's (Maciejewski & Tuppatt, 2025: 1).

The integration of hadith studies with psychological perspectives yields reciprocal benefits. From a psychological standpoint, theories of well-being and work–family conflict

emphasize the importance of social support, rest periods, and role management strategies to reduce the pressures resulting from dual responsibilities. This support may take the form of supportive spousal relationships, family-friendly workplace policies, or organizational cultures prioritizing employee well-being. Research indicates that workplace flexibility can reduce psychological strain, enhance work–family enrichment, and mitigate role conflict, particularly for individuals responsible for child-rearing or eldercare.

Practically, open communication between spouses is crucial for fostering effective cooperation in sharing domestic and childcare responsibilities, ensuring that the burden does not fall disproportionately on one partner. Equitable division of labor promotes household harmony while reducing role conflict contributing to psychological stress. At the societal and policy level, structural supports such as flexible work hours, childcare services, and gender equality programs have been shown to alleviate the pressures of dual roles, enabling women to participate optimally in the public sphere without compromising family well-being.

From a religious perspective, contextual interpretation of hadiths should emphasize the principles of collaboration, moral responsibility (*amānah*), and psychological well-being for all family members. Islam not merely mandates domestic responsibilities but also underscores the importance of mental well-being and life balance as integral aspects of the Prophet’s teachings. This approach fosters households that are just, balanced, and supportive of the development of every family member—male and female—ensuring that religious guidance remains socially and psychologically relevant in contemporary contexts.

## CONCLUSIONS

Understanding hadiths related to domestic roles for working mothers must take into account the contemporary context, with particular emphasis on psychological well-being. Such an approach allows both men and women to develop their respective potentials, achieve self-actualization, and maintain mental and emotional health. Based on psychological research on the negative impacts of the double burden on working mothers, a strictly literal interpretation assigning the full responsibility of domestic and childcare duties solely to women requires reconsideration.

Conversely, a contextual approach enables women to participate fully in public and professional spheres with support from their partners and families in domestic work and child-rearing. Men also play an active role in household management and caregiving, in line with the model of Prophet Muhammad ﷺ, who assisted with domestic tasks in the homes of his wives.

When understood through the lens of modern psychology, these hadiths emphasize the importance of emotional, physical, material, and other forms of support needed by women who are active in public life.

This study recommends the critical role of direct family support as well as responsive public policies for working women. Such support may include equitable sharing of domestic responsibilities, flexible working hours, access to childcare services, and the implementation of gender equality programs. Implementing these measures not only alleviates the double burden experienced by women but also allows them to participate optimally in public life without compromising family well-being or psychological health.

Moreover, the findings of this study carry significant social and religious implications for Muslim communities. From a social perspective, a contextual approach emphasizes collaboration and cooperation within the family, contributing to the creation of harmonious households while supporting the development of each member's potential. From a religious perspective, this understanding affirms that Islamic teachings do not assign domestic responsibilities exclusively to women but encourage fair role-sharing, compassion, and collective moral accountability. Thus, a contextual interpretation of hadiths concerning domestic roles and child-rearing provides relevant guidance for contemporary Muslim societies to integrate spiritual values, psychological well-being, and social participation in a balanced manner.

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