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The Role of Women Workers in Surabaya, East Java, Indonesia, in Meeting Families' Needs During the Covid-19 Pandemic: a Maqāṣid Sharīah Perspective

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Abstract:

This research studied the role of women workers in Surabaya in meeting the family's needs during the Covid-19 pandemic. As field research, it employed a qualitative approach. The data was collected through interviews with 12 women workers and observation at the respondents' workplaces from November 2021 to April 2022. This research concluded that women workers have a significant role in meeting the family's needs during the Covid-19 Pandemic. Their role comes in three

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categories: First, they work to help husbands in meeting primary needs because the husband's salary cannot cover the whole bill. Second, they work to meet the family's secondary needs because the husband's salary is only sufficient for the family's primary needs. Third, they work to meet primary and secondary needs because no one provides so. In the perspective of maqāṣid shariah, their role are according to the principle of maintaining property (ḥifẓ al-māl). The first role is according to the principle of ḥifẓ al-māl in the category maṣlaḥah ḍarūriyyāt. The second role accords to the principle of ḥifẓ al-māl in maṣlaḥah ḥajjiyyāt and the third role is according to the principle of ḥifẓ al-māl in maṣlaḥah ḍarūriyyāt and maṣlaḥah ḥajjiyyāt.

Keywords:

Women Workers; Surabaya; Family's Needs; Covid-19;
Maqāṣid Shari'ah

Abstrak:

Penelitian ini mengkaji peran pekerja perempuan di Surabaya dalam memenuhi kebutuhan keluarga pada masa pandemi Covid-19. Penelitian lapangan ini menggunakan pendekatan kualitatif. Pengumpulan data dilakukan melalui wawancara dengan 12 pekerja perempuan dan observasi di tempat kerja para informan pada November 2021 - April 2022. Penelitian ini menyimpulkan bahwa pekerja perempuan memiliki peran penting dalam memenuhi kebutuhan keluarga, khususnya pada masa pandemi Covid-19. Peran mereka terdiri dari 3 kategori: Pertama, mereka bekerja untuk membantu suami memenuhi kebutuhan primer keluarga karena pemasukan suami tidak mampu memenuhi seluruh kebutuhan primer. Kedua, mereka bekerja untuk memenuhi kebutuhan sekunder keluarga karena pemasukan suami hanya mencukupi kebutuhan primer. Ketiga, mereka bekerja untuk memenuhi kebutuhan primer dan sekunder karena tidak ada yang menafkahi mereka. Dalam perspektif maqāṣid shariah, peran pekerja perempuan Surabaya dalam memenuhi kebutuhan keluarga pada masa pandemi Covid-19 tersebut telah sesuai dengan prinsip menjaga harta (ḥifẓ al-māl). Peran pertama senada dengan prinsip ḥifẓ al-māl dalam kategori maṣlaḥah ḍarūriyyāt, peran kedua senada dengan prinsip ḥifẓ al-māl

dalam maṣlahah ḥajjiyyāt dan peran ketiga senada dengan prinsip ḥifẓ al-māl maṣlahah ḍarūriyyāt dan maṣlahah ḥajjiyyāt.

Kata Kunci:

Pekerja Perempuan; Surabaya; Kebutuhan Keluarga; Covid-19; Maqāṣid Shariāh

Introduction

The Covid-19 Pandemic affects all aspects of life in the world, such as health and the economy as well as social and family life.¹ Indonesia is one of the countries that has been affected by Covid-19.² To break the spread of Covid-19, the government issued policies such as large-scale social restrictions (PSBB; *Pembatasan Sosial Berskala Besar*) and implementation of micro community activities (PPKM; *Pemberlakuan Pembatasan Kegiatan Masyarakat*).³ Surabaya city is

¹ Heather Prime, Mark Wade, and Dillon T. Browne, "Risk and Resilience in Family Well-Being during the Covid-19 Pandemic," *American Psychologist* 75, no. 5 (2020): 631-43, <https://doi.org/http://dx.doi.org/10.1037/amp0000660>; World Health Organization (WHO), "Advice on the Use of Masks in the Community, during Home Care, and in Health Care Settings in the Context of COVID-19," WHO, no. April (2020): 1-2, [https://www.who.int/publications/i/item/advice-on-the-use-of-masks-in-the-community-during-home-care-and-in-healthcare-settings-in-the-context-of-the-novel-coronavirus-\(2019-ncov\)-outbreak](https://www.who.int/publications/i/item/advice-on-the-use-of-masks-in-the-community-during-home-care-and-in-healthcare-settings-in-the-context-of-the-novel-coronavirus-(2019-ncov)-outbreak); Azam Raoofi et al., "COVID-19 Pandemic and Comparative Health Policy Learning in Iran," *Archives of Iranian Medicine* 23, no. 4 (2020): 220-34, <https://doi.org/10.34172/aim.2020.02>; Mohamed Buheji et al., "The Extent of COVID-19 Pandemic Socio-Economic Impact on Global Poverty. A Global Integrative Multidisciplinary Review," *American Journal of Economics* 10, no. 4 (2020): 213-24, <https://doi.org/10.5923/j.economics.20201004.02>; Putu Sekarwangi Saraswati and I Nengah Susrama, "Peran Perempuan Dalam Keluarga Untuk Melindungi Serta Pemenuhan Hak Anak Di Masa Pandemi COVID-19," *Prosiding Webinar Nasional Universitas Mahasaraswati 2020* (Denpasar Bali, January 2020), <https://e-journal.unmas.ac.id/index.php/prosidingwebinarwanita/article/view/1251>.

² Presiden Republik Indonesia, "Keputusan Presiden Republik Indonesia Nomor 12 Tahun 2020 Tentang Penetapan Bencana Non Alam Penyebaran Corona Virus Disease 2019 (Covid_19) Sebagai Bencana Nasional" (2020).

³ Presiden Republik Indonesia, "Peraturan Pemerintah Nomor 21 Tahun 2020 Tentang Pembatasan Sosial Berskala Besar Dalam Rangka Percepatan Penanganan Coronavirus Disease 2019/COVID-19" (2020); Shofiatul Jannah and Mohammad Afifulloh, "Islamic Legal Analysis of Obligation for Swab Tests as a Requirement for Marriage in the Era of Covid-19 Pandemic in Indonesia," *Al-Ihkam: Jurnal Hukum Dan*

among the cities that implemented PSBB and PPKM.⁴ It inevitably affected the lives of its citizens, individually, in family, and in social life.⁵ One of the impacts felt by the community with the presence of Covid-19 is the termination of employment (layoffs).⁶ Based on data from the Central Statistics Agency (BPS: *Badan Pusat Statistik*), in November 2021, there are 21.32 million Indonesians (10.32 percent of the working-age population) affected by COVID-19.⁷ Meanwhile in East Java, as of August 2021, as many as 1.28 million people are unemployed.⁸

Consequently, it inevitably affected the fulfillment of families' economic needs. The difficulty of the family's financial situation made women have to work for a living because their husbands' income cannot meet the family's needs or because they initially live in a low

Pranata Sosial 16, no. 2 (2021): 450, <https://doi.org/http://doi.org/10.19105/al-lhkam.v16i2.5329>.

⁴ The Mayor of Surabaya, "Surabaya Mayor Regulation Number 19 of 2020 on the Amendment of the Surabaya Mayor Regulation Number 16 of 2020 on Large-Scale Social Restriction Guidelines in Mitigating Corona Virus Disease 2019 (COVID-19) in Surabaya" 19 (2020): 14, <https://peraturan.bpk.go.id/Home/Details/141969/perwali-kota-surabaya-no-19-tahun-2020>. Purwanto Purwanto et al., "Spatiotemporal Analysis of COVID-19 Spread with Emerging Hotspot Analysis and Space-Time Cube Models in East Java, Indonesia," *ISPRS International Journal of Geo-Information* 10, no. 3 (2021): 7, <https://doi.org/10.3390/ijgi10030133>.

⁵ I. Hidayati et al., "Small-Scale Fishing Families and Their Daily Multiple-Stressor on Climate Change and COVID-19: Preliminary Findings," *IOP Conference Series: Earth and Environmental Science* 739, no. 1 (2021): 1, <https://doi.org/10.1088/1755-1315/739/1/012047>.

⁶ Hario Megatsari et al., "The Community Psychosocial Burden during the COVID-19 Pandemic in Indonesia," *Heliyon* 6, no. 10 (2020): e05136, <https://doi.org/10.1016/j.heliyon.2020.e05136>; Imas Novita Juaningsih, "Analisis Kebijakan PHK Bagi Para Pekerja Pada Masa Pandemi Covid-19 Di Indonesia," *Buletin Hukum Dan Keadilan* 4, no. 1 (2020): 189-96, <https://doi.org/10.15408/adalah.v4i1.15764>.

⁷ Ryo, "BPS: Agustus 2021, Angkatan Kerja Indonesia 140,15 Juta Orang," *Jatim Newsroom*, November 5, 2021, 1, <https://kominfo.jatimprov.go.id/read/umum/bps-agustus-2021-angkatan-kerja-indonesia-140-15-juta-orang>.

⁸ Mus and Nur, "Tingkat Pengangguran Terbuka Di Jatim Tembus 1,28 Juta Orang," <https://Radarsurabaya.jawapos.Com/>, November 9, 2021, <https://radarsurabaya.jawapos.com/surabaya/09/11/2021/tingkat-pengangguran-terbuka-di-jatim-tembus-128-juta-orang/>.

economic family.⁹ Women are urged to increase their family income by working in various sectors, such as domestic helpers, traders, laborers, educators, etc.¹⁰

At the same time, women essentially have an important position in the family.¹¹ Therefore, those who work in the public sector face two demands: being homemakers and breadwinners.¹² Their common problems are related to pressures ranging from family problems such as weak family support, family feuds, and working milieu problems like long working hours, long distances,¹³ and excessive workload.¹⁴ Sometimes, women also experience discrimination in the workplace.¹⁵

During the Covid-19 pandemic, the number of female workers increased compared to males. In August 2019, the male worker was 83.25% while the female worker was 51.81%. Two years later, in August 2021, the male worker decreased to 82.27%, while the female worker increased to 53.34%.¹⁶ This shows that the number of female

⁹ Agustinar & Dessy Asnita, Fika Andriana, "Istri Bergaji: Analisis Peran Wanita Bekerja Dalam Meningkatkan Ekonomi Keluarga," *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2021): 24, <https://doi.org/10.32505/qadha.v8i1.2800>.

¹⁰ Desak Putu, Eka Nilakusmawati, and Made Susilawati, "Studi Faktor-Faktor Yang Mempengaruhi Wanita Bekerja Di Kota Denpasar," *Piramida* 8, no. 1 (2012): 26-31, <https://ojs.unud.ac.id/index.php/piramida/article/view/6986>.

¹¹ Tri Niswati Utami et al., "Reproductive Health of Women Workers in Villages, Cities in Islamic Perspective," *Health Notions* 4, no. 4 (2020): 126, <https://doi.org/10.33846/hn40404>.

¹² Aditya Yuli Sulistyawan and Eka Padmahantara Antonius, "Socio-Legal Perspective of Gender Justice in Covid-19 Handling Policy in Indonesia," *International Journal of Criminology and Sociology* 9 (2020): 1301-5, <https://doi.org/10.6000/1929-4409.2020.09.149>.

¹³ Melanie L. Straiton, Heloise Marie L. Ledesma, and Tam T. Donnelly, "A Qualitative Study of Filipina Immigrants' Stress, Distress and Coping: The Impact of Their Multiple, Transnational Roles as Women," *BMC Women's Health* 17, no. 1 (2017): 1-11, <https://doi.org/10.1186/s12905-017-0429-4>.

¹⁴ Aristya Rahmaharyati, Budhi Wibhawa and Nunung Nurwati, "Peran Ganda Buruh Perempuan Sektor Industri Dalam Keluarga," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 2 (2017): 230-34, <https://doi.org/10.24198/jppm.v4i2.14290>.

¹⁵ "Girls' Education in Ingeria" (British: British Council, 2014), 35.

¹⁶ WS, "Astaga, Terbongkar Selama Masa Pandemi Covid -19, Tenaga Kerja Perempuan Meningkatkan Terkuak Di Webinar Perempuan Andal Era Digital,"

workers has increased, while male workers have decreased. In addition, the Central Statistics Agency (BPS: *Badan Pusat Statistik*) noted that in 2021, as many as 64.5 percent of the total MSMEs (Micro, Small, and Medium enterprise) are managed by women.¹⁷ It shows that women have an important role in economic growth in Indonesia, especially in the MSME sector.

Research on women workers in Surabaya from the perspective of *maqāṣid shariah* is essential. Islam allows women to work in order to meet economic needs. However, some Muslim-majority countries do not give women any great opportunities to work. In contrast, in non-Muslim countries, women get an excellent opportunity to work.¹⁸ Muslim women in the UK, for instance, have a wide opportunity to have a career. They must be creative and active in developing their careers and education.¹⁹ Women workers in Pakistan, on the contrary, experienced forced labor, debt bondage, wage discrimination, and double burdens. In addition, women employees have no control over financial and decision-making resources.²⁰ The same case happens in Bedouin traditions in Jordan which still restrict women's work through patriarchal interpretations of Islamic teaching.²¹ However,

Kabarwarta.Id, April 20, 2022, 1, <https://kabarwarta.id/detailpost/astaga-terbongkar-selama-masa-pandemi-covid-19-tenaga-kerja-perempuan-meningkat-terkuak-di-webinar-perempuan-andal-era-digital>.

¹⁷ Humas Kementerian Koperasi dan UKM, "Menteri Teten: Jumlah Kewirausahaan Perempuan Perlu Ditingkatkan," *Kemenkopukm*, December 23, 2021, <https://kemenkopukm.go.id/read/menteri-teten-jumlah-kewirausahaan-perempuan-perlu-ditingkatkan>.

¹⁸ Knut Eric Joslin and Frode Martin Nordvik, "Does Religion Curtail Women During Booms? Evidence from Resource Discoveries," *Journal of Economic Behavior and Organization* 187 (2021): 205–24, <https://doi.org/10.1016/j.jebo.2021.04.026>.

¹⁹ Saskia Warren, "#YourAverageMuslim: Ruptural Geopolitics of British Muslim Women's Media and Fashion," *Political Geography* 69, no. December 2018 (2019): 118–27, <https://doi.org/10.1016/j.polgeo.2018.12.009>.

²⁰ Iram Rubab, "Women's Labor Rights in Islam: Plight of Female Bonded Laborers in Brickkiln Industry of Kasur Women Labor Rights in Islam: Plight of Female Bonded Laborers in Brick-Kiln Industry of Kasur," *Jihat-Ul-Islam* 14, no. 1 (2020): 103, www.jihat-ul-islam.com.pk.

²¹ Tamer Koburtay, Jawad Syed, and Radi Haloub, "Implications of Religion, Culture, and Legislation for Gender Equality at Work: Qualitative Insights from Jordan," *Journal of Business Ethics* 164, no. 3 (2020): 421–36, <https://doi.org/10.1007/s10551-018-4036-6>.

several Muslim countries provide great opportunities for women to have careers, such as Indonesia.

Based on this, this research discusses the role of women workers in meeting the needs of families from the perspective of Islamic law in general and *maqāṣid shariah* in specific. It aimed to answer how women workers in Surabaya played a role in meeting their family's needs during the Covid-19 pandemic, as well as their right fulfillment as workers and how the Islamic law and *maqāṣid shariah* perceive their role.

Method

This field research employed a qualitative research method. It took place in Surabaya, East Java, Indonesia, considering that the city is one of those most affected cities in Indonesia by the Covid-19. The data consists of primary (twelve women workers in Surabaya) and secondary (the Qur'an, Sunnah, relevant books, and journal articles).

Data collection is carried out through observation and interviews. Observations were made at the workplace of 12 women workers from November 2021-April 2022. It was conducted to find out the conditions of the workplace and how they work.

The interview as a way to obtain data by the direct answers to pondered questions was also made with 12 respondents of women workers in Surabaya. They work from various sectors: Four are lecturers, one office employee, one administrator in an Islamic financial institution, one factory employee, one parking attendant, two security guards, and two cleaning services as shown in table 1 below:

Table 1. Respondent Profession

Number	Profession	Sum of Respondent
1	Lecturer	4
2	Office employee	1
3	Administrator	1
4	Factory employee	1
5	Parking attendant	1
6	Security guards	2
7	Cleaning services	2

Total	12
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Table 1 shows that informants come from 7 different professions. After obtaining valid and complete data, we analyzed the data using descriptive qualitative analysis. It described the role of women workers in meeting their families' needs and then analyzed it from the *Maqāsid Shariah* perspective.

Discussion and Result

The Economic Role, Employee Right Fulfillment, and Pandemic Impact on Twelve Surabaya Women Workers

The worker is defined as anyone who works for others on wages or rewards in other forms than what they do/make.²² The term worker is juridically discovered in The Law No. 25 of 1997 on employment.²³ Indonesian government issues laws and regulations to protect workers and put them in a noble position according to human dignity.²⁴

Workers and their families are very dependent on the wages they receive to meet the needs of clothing, food, housing, and other necessities. The legal basis of wages is Article 27, paragraph (2) of the 1945 Constitution which mentions that workers can meet the needs of their lives and their families reasonably from the amount of income they earned.²⁵

Respondents of this research consist of twelve women workers who work in Surabaya. Eight respondents have worked before the pandemic while four others have just begun working after the coming of the pandemic. This initial scheme showed how the pandemic affected women's role in working place. Specifically, they play an important role in meeting family needs, especially during the Covid-19 pandemic.

The cause which led them to decide for going to work is because they work as the backbone of the family, work to help the

²² Abdul Rahmad Budiono, *Hukum Perburuhan* (Jakarta: PT. Indeks, 2009).

²³ Lalu Husni, *Pengantar Hukum Ketenagakerjaan Indonesia*, Cet-2 (Jakarta: PT. Raja Grafindo Persada, 2001), 22.

²⁴ Asyhadie Zaeni, *Hukum Kerja: Hubung Ketenagakerjaan Bidang Hubungan Kerja*, Cet-1 (Jakarta: PT. Raja Grafindo Persada, 2007), 20.

²⁵ Baqir Syarif Al-Qarasyi, *Keringat Buruh, Peran Pekerja Dalam Islam, Alih Bahasa Oleh Ali Yahya*, Cet-1 (Jakarta: Al-Huda, 2007), 179.

husband or to develop their knowledge. The woman's role as the backbone of the family mostly occurs because she serves as a single parent or because she is unmarried but has to earn living for her parents and younger siblings.

Arini (35 years) and LF (54 years), for instance, both are single parents. Arini has been working since 2015 in the transportation department as a parking attendant at Wonokromo Surabaya traditional market. She is the backbone of the family and the primary source of the family's finances because she divorced her husband six years ago.²⁶

LF, meanwhile, has been working as a public servant since 1994. Her husband has long passed away in 2014, so she is currently a single parent to her three sons. She said that working is her own way to actualize herself and develop her college knowledge. Since her husband died, LF has been working mainly to pay the bills.²⁷

In addition to Arini and LF, there is ZI (29 years old) who also plays a role as the backbone of the family. She is still a girl and unmarried, but she works to meet her personal needs as well as those of her parents and her younger siblings.²⁸

Based on the three respondents above, it is known that one of the factors for women to work is because no one gives them a living so they become the backbone of the family. In this case, they work to meet the needs of the family both primary and secondary.

Another reason for women to work is to help the husband meet the needs of the family because the husband's salary can't cover the whole need and pay all the bills.

Hanik (45 years), for example, has worked as a labor for a company for 25 years. Hanik has two children; one is still studying in junior high school, another is a college student. She works to help her husband to meet the family's needs. Her husband's salary is allocated to meet daily needs and pay installments, while Hanik's salary is for the children's tuition and college fees.²⁹

²⁶ Arini, "Parking Attendant in Wonokromo Traditional Market," *Interview*, November .

²⁷ LF, "A Public Servant," *Interview*, April 7, 2022.

²⁸ ZI, "A Lecturer of a Public University," *Interview*, April 14, 2022.

²⁹ Hanik, "A Labor of a Company," *Interview*, November 2, 2021.

Sum (40 years), meanwhile, has been working as a cleaning service staff at the company since 2010 while her husband earns living from selling iced coconut. She has two children, 22 and 6 years old. Sum also works to help her husband cover family needs because his income only covers basic daily needs. Meanwhile, they still need to pay tuition, electricity bill, and other necessities.³⁰

Lis (44 years), also a cleaning service staff in a company, has worked since 2015. She is a wife and a mother with four children aged 21, 18, 14, and 10. Lis works to help her husband—who sells chicken at the market—cover the family's needs. According to her, her husband's salary is typically spent for paying daily bills, while hers is for fee tuition, electricity bill, boarding rental costs, and other necessities.³¹

Another one is Nisa (27 years) who has worked as a security guard at a private company since 2022. Before that, she worked somewhere else. Her husband, meanwhile, works at a private company in Bojonegoro. They have a 4-year-old girl living in Bojonegoro with her father. Nisa mentioned that she decides to work in order to help her husband pay the family's bills because the pandemic affected their family's economic situation. At that time, the company reduced the husband's salary due to the impact of the pandemic. Her husband's salary is used for daily basic needs, while her salary is to pay other bills like her personal needs and for saving.³²

Based on the above data of informants, it is known that they work to ease the burden of the husbands in meeting the needs of the family because the husband's salary is not sufficient for the whole needs they have to cover.

Another reason for women to work is to improve their knowledge and meet secondary needs. Alvi (35 years), has been working as an administrator in an Islamic financial institution since 2010. Using her ability and skill, she can get a good job and make extra money while developing her capacity. Her husband's salary is

³⁰ Sum, "A Cleaning Service Staff at the Company," *Interview*, April 4, 2022.

³¹ Lis, "A Cleaning Service Staff at the Company," *Interview*, April 6, 2022.

³² Nisa, "A Security Staff of a Company," *Interview*, April 5, 2022.

allocated for daily needs and children's tuition, while hers is for secondary families' needs.³³

Mega (28 years), a lecturer in a public university, has been working since 2021 when Covid-19 hit Indonesia. She decided to work due to the situation of her husband who works in the private sector and experienced decreased income due to the pandemic. Moreover, she mentions that working enables her to apply as well as improve her both knowledge and skill. After she works, her husband's salary is allocated for paying for the needs of their parents, ranting house, water, and electricity bills. Meanwhile, Mega's salary is used for children's tuition.³⁴

Another almost same situation happens to Nurul AN (46 years) who also works as a lecturer at a public university. She is a mother of 2 children who has worked since 2003. She works to support her husband who is self-employed. The husband's salary is typically used for indeterminate expenses; some time for electricity bills or children's snacks, while hers is for both basic personal and children's needs.³⁵

Inung (32 years), another lecturer at a public university, has been working since 2015 and has two children. Her husband also works as a lecturer in Semarang. The husband's salary is allocated for electricity and water bills, children's tuition, and daily necessities. Meanwhile, Inung's income is for home installment and secondary daily needs.³⁶

NY (22 years), a security staff of a company, has worked since 2020 at the beginning of the pandemic. She is married with no children. Her husband works as an insurance employee. NY admits that she works to cover her personal needs and her tuition. At the same time, her husband's salary meets the family's needs.³⁷

Based on the information of the recently mentioned respondents above, it is known that women work to improve their

³³ Alvi, "Administrator in the Islamic Financial Institution," *Interview*, April 10, 2022.

³⁴ Mega, "A Lecturer of a Public University," *Interview*, April 11, 2022.

³⁵ Nurul AN, "A Lecturer of a Public University," *Interview*, April 13, 2022.

³⁶ Inung, "A Lecturer of a Public University," *Interview*, April 12, 2022.

³⁷ NY, "A Security Staff of a Company," *Interview*, April 6, 2022.

knowledge and to meet secondary needs because the primary needs of the family have been fulfilled by the husband's salary.

Regarding their rights as workers, some workers receive their rights as workers such as salary rights, leave due to illness, and THR (*Tunjangan Hari Raya*; 'Tied allowance) while some others do not fully accept these rights.

As for salary, 10 respondents stated that they received their salaries according to the UMR (*Upah Minimum Regional*; Regional Minimum Wages), especially lecturers and office workers, while two others got salaries below the UMR.

They also receive a salary every month except Arini who was paid every two months. However, Arini also receives basic compensation from the transportation agency and excess parking money deposits.³⁸ Likewise, Hanik also gets overtime pay when working extra time.³⁹

Salaries below the UMR are received by Sum and Lis who work as cleaning service staff. Their monthly salary amounts 2,300,000 IDR which is still below the UMR of Surabaya which reaches 4,300,479 IDR in 2022. In fact, they both work from Monday to Saturday from 06.00 PM to 17.00 AM.

Regarding the leave rights, 10 respondents stated that they received leave as workers, either because of illness, childbirth, or the death of a family member. Different cases were experienced by Lis and Sum where they, fortunately, do not get leave rights because of illness, Eid holidays, etc. Late coming or absence for any reason, including getting sick, will make their salary reduced by 75,000 IDR. Likewise, if they do not come in Saturday and Monday work, their monthly salary will be reduced while paying a 50,000 IDR fine.⁴⁰

Meanwhile, except Arini, all respondents mentioned that they received THR. Arini did not get it because of different policies as the impact on regents, deputy regents, and the House member succession.⁴¹ As for Lis and Sum, before the pandemic, **they usually received the THR as much as one-time salary.** However, during the

³⁸ Arini, "Parking Attendant in Wonokromo Traditional Market."

³⁹ Hanik, "A Labor of a Company."

⁴⁰ Sum, "A Cleaning Service Staff at the Company."

⁴¹ Arini, "Parking Attendant in Wonokromo Traditional Market."

Eid during the pandemic in 2020-2021, they only received 350,000 IDR as the THR.⁴²

As the effect of the Covid-19 pandemic, respondents also mentioned the influence on their work. 3 respondents (Hanik, Sum, and Lis) were rested temporarily from their jobs. Hanik, for instance, got fired because the pandemic affected the factory's production. After that, she once sold street foods because it coincided with the fasting month of Ramadhan. Hanik remained grateful although her new income was not as much as the salary in the factory she worked in before.⁴³ Likewise, Sum was once laid off for three months at the time of the pandemic. During this time, she worked in a factory at the night shift.⁴⁴ As for Lis, she only relied on her husband's salary.⁴⁵

Another respondent stated that the Covid-19 pandemic did not affect their income, because the office continued to pay their salaries as usual. It was NY who said that the pandemic has not severely affected her family's economy because her wages already cover her needs and she does not yet raise any children.⁴⁶

However, the Covid-19 pandemic has an impact on their work due to the WFO (Work from Office) and WFH (Work from Home) systems. As LF says, the current pandemic affected her career due to the WFH system where she typically completed the work target later than she used to do before the pandemic.⁴⁷

As lecturers, some respondents must adapt their work to the online learning system. ZI, for example, argued that the Covid-19 pandemic affected her work system because she had to adjust the existing conditions such as switching to online media in delivering a lecture.⁴⁸

However, a respondent even mentioned that the coming of the pandemic has a positive impact on her home life as follows:

⁴² Sum, "A Cleaning Service Staff at the Company."

⁴³ Hanik, "A Labor of a Company."

⁴⁴ Sum, "A Cleaning Service Staff at the Company."

⁴⁵ Lis, "A Cleaning Service Staff at the Company."

⁴⁶ NY, "A Security Staff of a Company."

⁴⁷ LF, "A Public Servant."

⁴⁸ ZI, "A Lecturer of a Public University."

“Thank God. This indirectly provides much time for rest and gives much more space for the family more than ever to increase household harmony.”⁴⁹

As working women, respondents typically play a dual role as workers and housewives. They should be able to divide time between family and work. They have to take care of the family and prepare food for the family before going to work as some of the following respondents said.

Hanik admits that she does not forget her duties as a mother and a wife despite her work. She works from 6 a.m. and is already at home at 2 p.m. Before leaving for work, Hanik had to prepare food for her family. Sometimes, she arrives late due to housework.⁵⁰

Sum and Lis are likewise. They said that they must be good at managing time for family and work. Before going to work in the morning, for instance, they have to finish cooking. It is quite lucky for Sum because her house is close to working place so she usually returns home to do household work during the rest hours.⁵¹

Different things are experienced by LF and Inung. There was no problem for LF to arrange her household affairs and work because she hires an assistant to work in her house.⁵² Likewise with Inung, during work, she entrusts her two toddler children to daycare.⁵³

Based on the presentation of the data above, it can be seen that respondents have different reasons for working. Their rights fulfillment and obligations are also different according to where they work. Also, although the impact of the Covid-19 pandemic is different for each other, they have an important role in meeting the needs of the family during the pandemic. Another similarity is their obligation to be responsible for work and household jobs.

⁴⁹ Alvi, “Administrator in the Islamic Financial Institution.”

⁵⁰ Hanik, “A Labor of a Company.”

⁵¹ Sum, “A Cleaning Service Staff at the Company”; Lis, “A Cleaning Service Staff at the Company.”

⁵² LF, “A Public Servant.”

⁵³ Inung, “A Lecturer of a Public University.”

Surabaya Women Workers and Humanly Need in the Islamic Law Perspective and *Maqāṣid Shariah*

Islam puts a big concern and cares about workers. Many texts of the Holy Qur'an and Hadith mention the issues of workers either directly or indirectly. For example, QS. Al-Baqarah: 286 is deemed as a foothold for workers to get the right to rest. The Qur'an also tells a lot about the job that the prophets once carried to earn living.⁵⁴ Accordingly, many hadiths also discuss the virtues of work, workers' rights, and the prohibition of begging.

A worker, for instance, is entitled to a variety of rights that the employers need to fulfill, such as being paid with reasonable wage,⁵⁵ be given proper jobs that do not exceed their physical ability,⁵⁶ be treated kindly and courteously; be given proper medical help if sick,⁵⁷ and be paid appropriate compensation for accidents that occur in employment.

The women's position in the public sphere, including in the working place, can be traced from the history of women in the Prophet Muhammad's life. The infant Muhammad was taken care of by Halimah Sa'diyah, a working woman who was a nurse for him. His first wife, Khadijah, was a successful merchant. It indicates that

⁵⁴ Dwi Runjani Juwita, "Pandangan Hukum Islam Terhadap Wanita Karir," *El-Wasathiyah: Jurnal Studi Agama* 6, no. 2 (2018): 183, <https://doi.org/https://doi.org/10.5281/zenodo.3523061>.

⁵⁵ The Prophet (PBUH) had stated: "Pay the worker his dues before his sweat has dried up", Ibn Majah, *Sunan Ibn Majah* (sunnah.com, n.d.), <https://sunnah.com/ibnmajah:2443>.

⁵⁶ Al-Baqarah (2), 286: Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the result of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; forgive us; have mercy upon us. You are our protector, so give us victory over the disbelieving people." <https://quran.com/2/286?translations=22,17,84,101,21,20,19,18,95,85>

⁵⁷ The Prophet (PBUH) had stated: "The burdens that you lighten from your helper will be a reward for you in the scales of your good deeds" (Ibn Hibban). <https://azislam.com/how-to-treat-maid-in-islam>

Islam encourages its people to work to make ends meet without prohibiting women from working.⁵⁸

Furthermore, Islamic law examines the law based on the Qur'an and Hadith⁵⁹ texts allow women to work.⁶⁰ Women are even allowed to work in various fields of business as long as it is lawful (*halal*) and giving a positive impact on themselves and their families. Among other, Allah says in the Qur'an Surah An-Nisa' (4) verse 32 as follow:

“And (do) not covet what (has) bestowed Allah [with it] some of you over others. For men (is) a share of what they earned, and for women (is) a share of what they earned. And ask Allah of His bounty. Indeed, Allah is of everything All-Knower.”⁶¹

This verse shows that the positions of men and women are the same. Women's and men's rights are also the same.⁶² In other words, at the context of a family, men have rights and obligations toward women and vice versa; women have rights and responsibilities toward men.

Islamic law obliges Muslim to work to meet the family's needs.⁶³ These needs consist of primary, secondary, and tertiary

⁵⁸ Syaidun Syaidun, “Tinjauan Hukum Islam Terhadap Nafkah Keluarga Dari Istri Yang Bekerja,” *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 13, no. 1 (2019): 93, <http://www.ejournal.iaingawi.ac.id/index.php/almabsut/article/view/339>.

⁵⁹ Jamal Abd. Naser, “Equalitas Gender (Konsep Dan Aktualisasinya Dalam Islam Serta Implikasinya Atas Rumusan Hukum Islam),” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 2, no. 2 (2007): 34, <https://doi.org/10.19105/al-lhkam.v7i2.332>.

⁶⁰ Rubab, “Women's Labor Rights in Islam: Plight of Female Bonded Laborers in Brickkiln Industry of Kasur Women Labor Rights in Islam: Plight of Female Bonded Laborers in Brick-Kiln Industry of Kasur.”

⁶¹ <https://www.islamawakened.com/quran/4/32/>

⁶² Naser, “Equalitas Gender (Konsep Dan Aktualisasinya Dalam Islam Serta Implikasinya Atas Rumusan Hukum Islam).”

⁶³ Ibnu Rozali, “Konsep Memberi Nafkah Bagi Keluarga Dalam Islam,” *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 2 (2017): 189–202, <https://doi.org/10.19109/intelektualita.v6i2.1605>; Ahmad Rajafi, “Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara,” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 13, no. 1 (2018): 97–120, <https://doi.org/10.19105/al-ihkam.v13i1.1187>.

ones.⁶⁴ The first type consists of essential necessities that humans must acquire to survive such as food, drink, clothing, and shelter. Secondary needs are complementary as long as the primary needs have been met, such as jewelry, infrastructure, and equipment to support any immediate needs.⁶⁵ Meanwhile, tertiary needs arise when primary and secondary requirements are covered. This need consists of any goods and services classified as luxury such as cars, airplanes, plush homes, etc.⁶⁶

The mentioned classification of humanly need is also known as the concept of *maqāṣid shariah* in the Islamic Law. *Maqāṣid shariah* itself means the purpose beyond Islamic sharia enforcement. In formulating Islamic law, the most basic principle is to give birth to any benefit (*maṣlahah*) while avoiding harm (*mafsadah*).⁶⁷ In this case, *maṣlahah* in *maqāṣid shariah* is divided into three categories: *dharurīyyāt*, *ḥājīyyāt*, and *taḥsīniyyāt*.⁶⁸

Maṣlahah dharurīyyāt is *maṣlahah* to maintain the primary (essential) needs of human life, which include maintaining religion (*ḥifẓ al-dīn*), maintaining soul (*ḥifẓ al-nafs*), maintaining descendants (*ḥifẓ al-nasab*), maintaining reason (*ḥifẓ al-'aql*) and maintaining

⁶⁴ Sri Wigati, "Perilaku Konsumen Dalam Prespektif Ekonomi Islam," *Maliyah: Jurnal Hukum Bisnis Islam* 01, no. 01 (2011): 22-39, <https://doi.org/https://doi.org/10.15642/maliyah.2011.1.1.%25p>.

⁶⁵ Rozali, "Konsep Memberi Nafkah Bagi Keluarga Dalam Islam."

⁶⁶ Dessy Fitri Pratiwi, Hadiyanto A. Rachim, and Rudi Saprudin Darwis, "Keberfungsian Sosial Buruh Perempuan Pada Sektor Industri Dalam Keluarga," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 2, no. 2 (2015): 284-94, <https://doi.org/10.24198/jppm.v2i2.13539>.

⁶⁷ Zakaria Syaifei, "Tracing Maqasid Al-Shari'ah in the Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 01 (2017): 105, <https://doi.org/10.15642/JIIS.2017.11.1.99-124>.

⁶⁸ Ahmad Imam Mawardi, "The Urgency of Maqasid Al-Shariah Reconsideration in Islamic Law Establishment for Muslim Minorities in Western Countries," *International Journal of Innovation, Creativity and Change* 12, no. 9 (2020): 393, <https://www.ijicc.net/index.php/volume-12-2020/175-vol-12-iss-9>.

property (*ḥifẓ al-māl*).⁶⁹ Those five principles are known as *al-Uṣūl al-Khamsah* implying that if these can't be fulfilled, they will cause damage in this world and the hereafter.⁷⁰

In the subsequent development, there is the concept of maintaining cosmic (*ḥifẓ al-'ālam*), maintaining environment (*ḥifẓ al-bī'ah*),⁷¹ maintaining health while resisting disease (*ḥifẓ al-shiḥḥah wa daf' al-maradh*),⁷² maintaining human humanity (*ḥifẓ insāniyyah al-insān*), and maintaining the rules of society (*ḥifẓ nidhām al-ummah*).⁷³ The aforementioned principles are conveyed by contemporary scholars as a development of the five main principles.

Maṣlaḥah ḥājīyyāt is *maṣlaḥah* to maintain the secondary needs that can prevent people from difficulties. The non-fulfillment of this *ḥājīyyāt* does not cause any threat to the essence of the five main elements and will only cause light difficulties. *Maṣlaḥah taḥsīniyyāt*, meanwhile, is to maintain the tertiary needs that support the increase of one's prestige in society or increase dignity before Allah in accordance with their respective obedience.⁷⁴

The concept of *maṣlaḥah* for women workers is closely related to the principle of *ḥifẓ al-māl* in *maqāṣid shariah*. The economic effects of

⁶⁹ Abdurrohman Kasdi et al., "Fiqh Minority for Papuan Muslims in the Perspective of Maqāṣid Al-Shari'ah," *International Journal of Islamic Thought* 20 (2021): 3, <https://doi.org/10.24035/ijit.20.2021.205>.

⁷⁰ Nur Lailatul Musyafaah, Athifatul Wafirah, and Sagita Destia Ramadhan, "Moderation of Fatwa: Worship During the Covid 19 Pandemic in Maqāṣid Shariah Perspective," *Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020)* 529, no. Iconetos 2020 (2021): 75, <https://doi.org/10.2991/assehr.k.210421.012>.

⁷¹ Mukti Tabrani, "Maqāshid Revitalization in Global Era: Istidlāl Study from Text to Context," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 13, no. 2 (2018): 310, <https://doi.org/10.19105/al-ihkam.v13i2.1814>.

⁷² Nurdeng Deuraseh, "New Essential Values of Daruriyyah (Necessities) of the Objectives of Islamic Law (Maqāṣid Al-Shari'ah)," *Hadhari* 4, no. 2 (2012): 113, <https://doi.org/http://dx.doi.org/10.29300/madania.v25i1.4326>.

⁷³ Nur Lailatul Musyafa'ah, "Analisis Program Kampung Keluarga Berencana Perspektif Maqāṣid Al-Syari'ah (Studi Di Kampung Logam Ngingas Waru Sidoarjo Jawa Timur)," *Al-Manahij: Jurnal Kajian Hukum Islam* 8, no. 2 (2019): 259-79, <https://doi.org/https://doi.org/10.24090/mnh.v13i2.3132>.

⁷⁴ Abd. Rasyid As'ad, "Konsep Maqashid Al-Syari'ah Dalam Perkawinan," <https://Badilag.Mahkamahagung.Go.Id/>, April 14, 2013, 3-4, <https://badilag.mahkamahagung.go.id/artikel/publikasi/artikel/konsep-maqahid-al-syariah-dalam-perkawinan-oleh-drs-h-abd-rasyid-asad-mh-231>.

the pandemic on economies and the financial situation of all countries worldwide are well known. Working during a pandemic is a part of the principle of keeping the property to keep the survival and protection of the existence of human beings.⁷⁵ The way to produce this property is by working and inheriting, so one cannot eat other people's property in a vanity way. In QS. Al-Baqarah (2): 188, Allah forbids people from eating the results of usury as also mentioned in QS (2): 275-276.⁷⁶

Regarding women workers who played a role during the Covid-19 Pandemic, eight respondents (67%) had been working before the pandemic and four others (33%) started to work after the coming of the pandemic. They started working because the Covid-19 pandemic affected their family's economies, mainly because the husband's income has been reduced. After all, the pandemic has affected the company's income. After the work to help the husband, then the family economy becomes more stable.

For the first eight women workers--who have worked before the hit of the pandemic—, the pandemic only affected their work system. Three of them were discharged for three months due to a reduction in staff which inevitably affected the fulfillment of their family needs. At this moment, two of them began working other jobs to meet their families' needs (Sum worked in another factory and Hanik sold street food). The other five respondents, meanwhile, mentioned that the pandemic did not affect their family's economy because their salary was stable. It only affected their work performance as they were required to turn from WFO (Work from Office) system into Work from Home (WFH) ones.

Beyond a variety of reasons and situations of each respondent, it becomes obvious that their role is significant in fulfilling the family

⁷⁵ Ramzi Bendebka, Amar Fettane, and Ibrahim Shogar, "Preventive Medicine and Maqasid Al-Shari'ah: The Case of Covid-19," *Revelation and Science* 10, no. 01 (2020): 1-12, <https://journals.iium.edu.my/revival/index.php/revival/article/view/259>.

⁷⁶ Nur Lailatul Musyafa'ah, "Maqashid, Muslim Devotion and Ramadhan Tradition in Pandemic Times," *Jurisprudensi: Jurnal Ilmu Syariah, Perundangan-Undangan, Dan Ekonomi Islam* 13, no. 2 (2021): 157, <https://doi.org/10.32505/jurisprudensi.v13i2.2362>.

economy,⁷⁷ especially during the pandemic. They generally come to work for a living because of increasingly urgent life needs and the families' economic situation. When husbands' salaries cannot meet the whole family's needs like what Hanik, Lis, Mega, and Sum experienced, they go to work for helping their husbands paying uncovered bills, such as children's tuition, house rent, and electricity service. This finding strengthens Putu and Sari's research result that one of the factors that cause women to work is insufficient husband's income to meet the whole needs of the family.⁷⁸

In this case, their work is in line with the spirit implied at the QS. Al-Baqarah (2): 233 literally explains that a father must provide a living for the child and the mother serves to breastfeed him/her. However, this verse also applies to a woman if she works and can earn a living or when the husband cannot cover the whole need because of being unemployed, having an insufficient salary, or other reasons.⁷⁹

For the other three workers, their roles in supporting the family economy become more essential particularly when they serve as the backbone of the family, just like LF and Arini, who are single parents to their children. Likewise, ZI, although unmarried, has to provide an allowance for her parents and younger siblings. They have to work to meet their family's needs, both primary and secondary because no one provides them with any living. In this condition, working is even obligatory because of being a requirement for survival. As Husein Muhammad explained, working for women becomes mandatory because of their obligation to bear the cost of

⁷⁷ Ahmad Thobroni, "Pendidikan Keluarga Dalam Perspektif Hukum Islam (Studi Kasus Wanita Karir)," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 2, no. 1 (2019): 61, <https://doi.org/10.30659/jspi.v2i1.4016>.

⁷⁸ Putu, Nilakusmawati, and Susilawati, "Studi Faktor-Faktor Yang Mempengaruhi Wanita Bekerja Di Kota Denpasar," 26; Eka Kartika Sari and Biko Nabih Fikri Zufar, "Perempuan Pencari Nafkah Selama Pandemi Covid-19," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 1 (2021): 21, <https://doi.org/10.31538/almada.v4i1.1106>.

⁷⁹ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019), 375.

living for themselves and their family members when no one is responsible for that.⁸⁰

Some other cases show that several respondents decide to work to meet the family's secondary needs because the husband's salaries are allocated for the primary one, such as Nurul AN, NY, Nisa, Inung, and Alvi. They typically work as a form of self-actualization, capacity building, and knowledge improvement. This is also in line with the Islamic spirit and law.⁸¹ Islam allows women to work or perform some activities, as Khadijah, the Prophet's wife, did, during her lifetime.⁸² The law related to the plausibility of women to work is *mubah* (allowed).⁸³ Muhammad Sayyid al-Thanthawi stated that Islamic sharia does not prohibit women from working as merchants, teachers, doctors, or other professions.⁸⁴ Islam even encourages Muslims, men, and women to seek sustenance as described in verse QS. Al-Jumu'ah: 10.⁸⁵

In a broader scope, working to gain a living is related to *maqāṣid shariah* under the *maṣlahah* of maintaining property (*ḥifẓ al-māl*). It is because work is an act related to finding the *halal* income as recommended in Islam. Therefore, women who work in various *halal* professions have been under the principle of maintaining property.

⁸⁰ This is based on the history of Jabir bin Abdullah who told that his aunt had divorced her husband. One day, he intended to pick the dates, but someone rebuked him and forbade him to leave the house. His aunt complained to the Prophet, and the Prophet said: "Pick the date fruit, maybe you want to give alms or do good." Husein Muhammad, *Fiqh Perempuan* (Yogyakarta: LKiS, 2001), 173.

⁸¹ Muh.TrikalSurahman, "Tinjauan Hukum Islam Dan Hukum Ketenagakerjaan Nomor 13 Tahun 2003 Terhadap Perlindungan Pekerja Perempuan Pada Malam Hari," *Kaffa: Jurnal Fakultas Keislaman* 2, no. 1 (2021): 30, <http://journal.citradharma.org/index.php/kaffa/article/view/47>.

⁸² Afif Muamar, "Wanita Karir Dalam Perspektif Psikologis Dan Sosiologis Keluarga Serta Hukum Islam," *Equalita: Jurnal Pusat Studi Gender Dan Anak* 1, no. 1 (2019): 32, <https://doi.org/10.24235/equalita.v1i1.5153>.

⁸³ May Lyndha Marlina Lestari, "Wanita Karir Dan Perannya Sebagai Ibu Dalam Perspektif Hukum Islam," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 2 (2022): 633, <https://doi.org/10.54371/jiip.v5i2.468>.

⁸⁴ Muhammad Sayyid Al-Thanthawi, "Hurriyyah Qabla Al-Zawaj Wa Ba'dahu," in *Al-Mar'ah Fi Al-Islam* (Kairo: Akhbar al-Yaum, 1991), 67.

⁸⁵ According to Faqihuddin, although the verse is for men, like other verses, it is also valid for women. Kodir, *Qira'ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam*, 372.

They work to get wealth in an attempt to survive.⁸⁶ Therefore, as a consequence, thieves are punished for violating the principle of keeping property (*ḥifz al-māl*).⁸⁷

Information from respondents thus generally maps the classification of women workers' motives for work in relation to meeting the family's needs: *First*, working to meet primary needs because husbands' salaries cannot provide a primary living. *Second*, working to meet secondary needs because husbands only provide a primary living. *Third*, working to meet the primary and secondary needs because the husbands are not available. Regarding the classification of *maṣlahah* type, the first group belongs to the category of *maṣlahah ḍarūriyyāt*, the second to the category of *maṣlahah ḥajiyāt*, and the third group is for *maṣlahah ḍarūriyyāt* and *ḥajiyāt*.

The statement of women workers in the first group (especially Hanik, Lis, Mega, and Sum) shows that the reason for becoming a worker is to meet their immediate needs (*ḍarūriyyāt*). *Ḍarūriyyāt* needs that must be met or primary needs. This need consists of religion, soul, reason, descendants, and property. Of these five things, they worked closely related to guarding the right of property. If one of these five essential elements is lost, it will cause damage to their current life and in the hereafter. Immediate needs or first needs are ones that must be met primarily so that humans can maintain good survival. Included in the primary needs are clothing, food, and shelter.⁸⁸

Meanwhile, respondents in the second group (Nurul AN, NY, Nisa, Inung, and Alvi) are willing to help the husband meet his family's needs. They tend to feel less satisfied with the husband's income because they want to fulfill secondary needs (*ḥajiyāt*). The need for *ḥajiyāt* is the need that accompanies the primary need. It is a secondary need that facilitates life and eliminates human difficulties.

⁸⁶ Bendebka, Fettane, and Shogar, "Preventive Medicine and Maqasid Al-Shari'ah: The Case of Covid-19," 7.

⁸⁷ Musyafa'ah, "Analisis Program Kampung Keluarga Berencana Perspektif Maqasid Al-Syarī'ah (Studi Di Kampung Logam Ngingas Waru Sidoarjo Jawa Timur)," 262.

⁸⁸ Karim Adiwarmanto, "Sejarah Pemikiran Ekonomi Islam" (Jakarta: PT. Raja Grafindo Persada, 2004).

Secondary needs are additional or complementary needs whose mastery can be delayed.

Respondents in the third group, who are single and widows due to the husband's death or divorce, on the other hand, work to meet their family needs (primary and secondary needs) because no one is there or gaining them a living. This data can be well described below:

Table 2. Category of *maṣlahah* on the role of women workers in meeting the needs of the family

Types of Family Needs	Number of Respondents	Category of Humanly Needs	Factor
Primary	4	<i>maṣlahah ḍarūriyyāt</i>	The husband's salary is not enough to meet the needs of the family
Secondary	5	<i>maṣlahah ḥajiyyāt</i>	To develop knowledge and meet personal needs
Primary and Secondary	3	<i>maṣlahah ḍarūriyyāt</i> and <i>ḥajiyyāt</i>	They become the backbone of the family because no one finances or provides for them
Total	12		

Conclusion

There found three roles of Surabaya women workers in meeting family needs during the Covid-19 Pandemic: *First*, to meet primary needs because husbands' salaries cannot provide a primary living. *Second*, to meet secondary needs because of husbands only provide a primary living. *Third*, to meet the primary and secondary family needs because the absence of husbands. In Islam, working becomes mandatory to meet the needs of primer (*ḍarūriyyāt*) and becomes *sunnah* to meet the secondary one (*ḥajiyyāt*). In the perspective of *maqāṣid shariah*, the role of the women workers has been

according to the principle of maintaining property (*ḥifẓ al-māl*). The first type is relevant to *maṣlaḥah ḍarūriyyāt*, the second for *maṣlaḥah ḥajiyiyāt*, while the third is to *maṣlaḥah ḍarūriyyāt* and *maṣlaḥah ḥajiyiyāt*.

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