The Role of Women Workers in Surabaya, East Java, Indonesia, in Meeting Families’ Needs During the Covid-19 Pandemic: a Maqāṣid Sharī‘ah 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
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 (ḥifṭ al-māl). The first role is according to the principle of ḥifṭ al-māl in the category maslahah darūriyyāt. The second role accords to the principle of ḥifṭ al-māl in maslahah hajiyyāt and the third role is according to the principle of ḥifṭ al-māl in maslahah ḥajiyyāt and maslahah ḥajiyyāt.

**Keywords:**
Women Workers; Surabaya; Family’s Needs; Covid-19; Maqāṣid Shariah

**Abstrak:**
dalam maṣlaḥah ḥājiyyāt dan peran ketiga senada dengan prinsip ḥifẓ al-māl maṣlaḥah ḥarūriyyāt dan maṣlaḥah ḥājiyyāt.

Kata Kunci: Pekerja Perempuan; Surabaya; Kebutuhan Keluarga; Covid-19; Maqāṣid Sharīah

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

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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).

among the cities that implemented PSBB and PPKM. It inevitably affected the lives of its citizens, individually, in family, and in social life. One of the impacts felt by the community with the presence of Covid-19 is the termination of employment (layoffs). 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. Meanwhile in East Java, as of August 2021, as many as 1.28 million people are unemployed.

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

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

At the same time, women essentially have an important position in the family. Therefore, those who work in the public sector face two demands: being homemakers and breadwinners. 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, and excessive workload. Sometimes, women also experience discrimination in the workplace.

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%. This shows that the number of female

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15 “Girls’ Education in Ingeria” (British: British Council, 2014), 35.

The Role of Women Workers in Surabaya

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. 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. 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. 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. The same case happens in Bedouin traditions in Jordan which still restrict women’s work through patriarchal interpretations of Islamic teaching. However,


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 *maqāsid 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 *maqāsid 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>
<thead>
<tr>
<th>Number</th>
<th>Profession</th>
<th>Sum of Respondent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lecturer</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Office employee</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Administrator</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Factory employee</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Parking attendant</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Security guards</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>Cleaning services</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 1. Respondent Profession
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 Maqāṣid Shari'ah 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.\(^\text{22}\) The term worker is juridically discovered in The Law No. 25 of 1997 on employment.\(^\text{23}\) Indonesian government issues laws and regulations to protect workers and put them in a noble position according to human dignity.\(^\text{24}\)

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.\(^\text{25}\)

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

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


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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{28}

Based on the three respondents above, it is known that one of 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.\textsuperscript{29}

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\textsuperscript{26} Arini, “Parking Attendant in Wonokromo Traditional Market,” \textit{Interview}, November .

\textsuperscript{27} LF, “A Public Servant,” \textit{Interview}, April 7, 2022.

\textsuperscript{28} ZI, “A Lecturer of a Public University,” \textit{Interview}, April 14, 2022.

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.  

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.

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.

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

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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.
allocated for daily needs and children’s tuition, while hers is for secondary families’ needs.\textsuperscript{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, renting house, water, and electricity bills. Meanwhile, Mega’s salary is used for children’s tuition.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{37}

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


\textsuperscript{34} Mega, “A Lecturer of a Public University,” \textit{Interview}, April 11, 2022.

\textsuperscript{35} Nurul AN, “A Lecturer of a Public University,” \textit{Interview}, April 13, 2022.

\textsuperscript{36} Inung, “A Lecturer of a Public University,” \textit{Interview}, April 12, 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; ‘Ied 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

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38 Arini, “Parking Attendant in Wonokromo Traditional Market.”
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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{44} As for Lis, she only relied on her husband's salary.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{48}

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

\begin{itemize}
\item \textsuperscript{42} Sum, “A Cleaning Service Staff at the Company.”
\item \textsuperscript{43} Hanik, “A Labor of a Company.”
\item \textsuperscript{44} Sum, “A Cleaning Service Staff at the Company.”
\item \textsuperscript{45} Lis, “A Cleaning Service Staff at the Company.”
\item \textsuperscript{46} NY, “A Security Staff of a Company.”
\item \textsuperscript{47} LF, “A Public Servant.”
\item \textsuperscript{48} ZI, “A Lecturer of a Public University.”
\end{itemize}
“Thank God. This indirectly provides much time for rest and gives much more space for the family more than ever to increase household harmony.”

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.

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.

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. Likewise with Inung, during work, she entrusts her two toddler children to daycare.

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.

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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 Maqāṣīd 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. 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, be given proper jobs that do not exceed their physical ability, be treated kindly and courteously; be given proper medical help if sick, 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


\[56\] 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.\textsuperscript{58}

Furthermore, Islamic law examines the law based on the Qur’\textsuperscript{an} and Hadith\textsuperscript{59} texts allow women to work.\textsuperscript{60} Women are even allowed to work in various fields of business as long as it is lawful \textit{(halal)} and giving a positive impact on themselves and their families. Among other, Allah says in the Qur’\textsuperscript{an} Surah An-Nisa’ (4) verse 32 as follow:

\begin{quote}
“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.”\textsuperscript{61}
\end{quote}

This verse shows that the positions of men and women are the same. Women’s and men’s rights are also the same.\textsuperscript{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.\textsuperscript{63} These needs consist of primary, secondary, and tertiary

\begin{thebibliography}{99}
\bibitem{Ibnuzakir} https://www.islamawakened.com/quran/4/32/
\bibitem{Naser} Naser, “Equalitas Gender (Konsep Dan Aktualisasinya Dalam Islam Serta Implikasinya Atas Rumusan Hukum Islam).”
\end{thebibliography}
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. 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.

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 shariah enforcement. In formulating Islamic law, the most basic principle is to give birth to any benefit (*maṣlaḥah*) while avoiding harm (*mafsadah*). In this case, *maṣlaḥah* in *maqāṣid shariah* is divided into three categories: *dhāruraṭ* (*hifẓ al-dīn*), maintaining soul (*hifẓ al-nafs*), maintaining descendants (*hifẓ al-nasab*), maintaining reason (*hifẓ al-ʿaql*) and maintaining

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65 Rozali, “Konsep Memberi Nafkah Bagi Keluarga Dalam Islam.”


property (hifż al-māl). Those five principles are known as al-Uṣul al-Khamsah implying that if these can’t be fulfilled, they will cause damage in this world and the hereafter.

In the subsequent development, there is the concept of maintaining cosmic (hifż al-ʾālam), maintaining environment (hifż al-biʾah), maintaining health while resisting disease (hifż al-shiḥḥah wa dafʾ al-marādhi), maintaining human humanity (hifż insāniyyah al-insān), and maintaining the rules of society (hifż niḥām al-unmāh). The aforementioned principles are conveyed by contemporary scholars as a development of the five main principles.

Maṣlaḥah ḥājiyyāt is maṣlaḥah to maintain the secondary needs that can prevent people from difficulties. The non-fulfillment of this ḥājiyyāt 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.

The concept of maṣlaḥah for women workers is closely related to the principle of hifż al-māl in maqāṣid shari`ah. The economic effects of

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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. 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.

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

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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.

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.

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

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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.\textsuperscript{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.\textsuperscript{81} Islam allows women to work or perform some activities, as Khadijah, the Prophet’s wife, did, during her lifetime.\textsuperscript{82} The law related to the plausibility of women to work is \textit{mubah} (allowed).\textsuperscript{83} Muhammad Sayyid al-Thanthawi stated that Islamic sharia does not prohibit women from working as merchants, teachers, doctors, or other professions.\textsuperscript{84} Islam even encourages Muslims, men, and women to seek sustenance as described in verse QS. Al-Jumu’ah: 10.\textsuperscript{85}

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

\textsuperscript{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, \textit{Fiqh Perempuan} (Yogyakarta: LKiS, 2001), 173.


\textsuperscript{85} According to Faqihuddin, although the verse is for men, like other verses, it is also valid for women. Kodir, \textit{Qira’ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam}, 372.
They work to get wealth in an attempt to survive.\footnote{Bendebka, Fettane, and Shogar, “Preventive Medicine and Maqasid Al-Shari’ah: The Case of Covid-19,” 7.} Therefore, as a consequence, thieves are punished for violating the principle of keeping property (hurst al-mul).\footnote{Musyafa’ah, “Analisis Program Kampung Keluarga Berencana Perspektif Maqasid Al-Syar’i (Studi Di Kampung Logam Ngingas Waru Sidoarjo Jawa Timur),” 262.}

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 maslahah type, the first group belongs to the category of maslahah daruriyyat, the second to the category of maslahah hajiyat, and the third group is for maslahah daruriyyat and hajiyat.

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 (daruriyyat). Daruriyyat 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.\footnote{Karim Adiwarman, “Sejarah Pemikiran Ekonomi Islam” (Jakarta: PT. Raja Grafindo Persada, 2004).}

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 (hajiyat). The need for hajiyat is the need that accompanies the primary need. It is a secondary need that facilitates life and eliminates human difficulties.
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 maṣlaḥah on the role of women workers in meeting the needs of the family

<table>
<thead>
<tr>
<th>Types of Family Needs</th>
<th>Number of Respondents</th>
<th>Category of Humanly Needs</th>
<th>Factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>4</td>
<td>maṣlaḥah ḍarūriyyāt</td>
<td>The husband’s salary is not enough to meet the needs of the family</td>
</tr>
<tr>
<td>Secondary</td>
<td>5</td>
<td>maṣlaḥah ḥajiyyāt</td>
<td>To develop knowledge and meet personal needs</td>
</tr>
<tr>
<td>Primary and Secondary</td>
<td>3</td>
<td>maṣlaḥah ḍarūriyyāt and ḥajiyyāt</td>
<td>They become the backbone of the family because no one finances or provides for them</td>
</tr>
</tbody>
</table>

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 (darūriyyāt) 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 (ḥifż al-māl). The first type is relevant to mašlahah ẓarūriyyāt, the second for mašlahah ħajiyyāt, while the third is to mašlahah ẓarūriyyāt and mašlahah ħajiyyāt.

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