

The Impact of Changes in Wife's Employment Status on Household Stability: A Review of Islamic Family Law

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Abstract: The changing employment status of wives in Muslim households has become a significant social phenomenon impacting family dynamics, especially within Islamic family law. Increasing female workforce participation brings complex shifts in roles, responsibilities, and obligations of spouses, affecting household stability economically and socially. This study explores how Islamic family law responds to and regulates these changes, considering cultural and legal challenges posed by formal employment, such as Government Employees with Work Agreements (PPPK) and Civil Servants (PNS), versus informal employment. The research uses a qualitative library method, analyzing primary and secondary sources including books, journals, fatwas, and legal documents on Islamic family law. Through content and critical analysis, it synthesizes normative legal perspectives with empirical data—especially the mass divorce cases in Blitar and Cianjur—to understand the multifaceted impact of wives' employment changes on household harmony. Findings highlight that while Islamic law keeps the husband as primary provider, it allows flexibility in recognizing productive roles of working wives, provided family harmony is preserved. The study underscores supportive spousal communication, psychosocial adaptation, and contextual legal interpretation to reduce conflicts from role changes. It concludes an integrative approach involving adaptive legal frameworks, family education based on Islamic values, and responsive social policies is essential to maintain Muslim family stability amid modern socio-economic transitions. This research offers valuable insights for academics, legal practitioners, and policymakers balancing tradition and modernity in Muslim family life.

Keywords: Impact of Changes in Wife's Employment Status, Household Stability, Islamic Family Law

Introduction

The change in the employment status of wives within households is a social phenomenon that is becoming increasingly important in the modern context, especially in Muslim societies that still firmly uphold religious values and traditional family norms. Sociologically, this change can trigger dynamics that affect household stability, particularly within the context of Islamic family law that regulates the roles of husband and wife. This phenomenon is interesting to study because the increasing participation of women in the workforce brings changes in roles, responsibilities, and obligations within the household. The viral case in Blitar and Cianjur, where dozens of wives filed for divorce after becoming Government Employees with Work Agreements (PPPK) or Civil Servants (PNS), shows tensions and role changes that ended in divorce. This case reflects new challenges in Muslim households that still adhere to Islamic family law norms, where the husband as the head of the family and main breadwinner holds significant meaning. This situation raises questions about how Islamic law views and regulates the change in wives' roles and its impact on family harmony.¹

The problem formulation focuses on the influence of changes in wives' employment status on household stability as well as the response of Islamic family law to this phenomenon. The main questions include the significant influence of wives' employment status on household stability according to Islamic law, the difference in impact between formal jobs such as PPPK and PNS compared to informal work, and Islamic legal provisions regarding working wives and their implications on the duties of husband and wife. The research aims to identify supporting and inhibiting factors in this context and offer solutions based on law and social values according to Islam. The mass divorce cases after the appointment of PPPK and PNS in Blitar and Cianjur serve as important real examples to comprehensively answer the problem formulation.²

¹ Imran Khan, *Family Stability and Women's Employment in Muslim Societies* (Routledge, 2021); CNBC Indonesia, "Viral! Fenomena Puluhan Guru Ajukan Cerai Usai Dilantik Jadi PPPK," CNBC Indonesia, 2025, <https://www.cnbcindonesia.com/lifestyle/20250723152511-33-651580/viral-fenomena-puluhan-guru-ajukan-cerai-usai-dilantik-jadi-pppk%0A>.

² Muhammad Ahmad, *Peran Perempuan Dalam Rumah Tangga Muslim: Perspektif Hukum Keluarga Islam* (Kencana, 2020); Detik Jatim, "Istri Di Blitar Ramai-Ramai Gugat Cerai Suami Usai Dilantik Jadi PPPK," Detik Jatim, 2025, <https://www.detik.com/jatim/berita/d-8018998/istri-di-blitar-ramai-ramai-gugat->

The purpose of this study is to analyze the impact of changes in wives' employment status on household stability from the perspective of Islamic family law in a deep and comprehensive manner. This research outlines how Islamic legal norms view the role of wives whose employment status changes, as well as the social and psychological consequences for the family. Furthermore, this study contributes to the development of Islamic family law studies relevant to modern social dynamics and provides practical benefits for couples and related parties in managing role changes to maintain harmony and stability. The case of wives filing for divorce after being appointed as PPPK and PNS in Blitar and Cianjur becomes an important empirical foundation illustrating the real impact of this phenomenon.³

The benefits of this research lie in strengthening the understanding of the relationship between wives' employment status and household stability within the framework of Islamic family law. The results can serve as a reference for family law experts, religious leaders, and society in responding wisely to changes in wives' roles in accordance with sharia. The study is expected to provide guidance for couples in adjusting to role changes, maintaining harmony, and improving family life quality. Additionally, the research contributes to the development of social policies that support Muslim families amid contemporary social and economic changes.⁴

Some previous studies have examined the relationship between wives' employment and household stability, but most have not deeply integrated Islamic family law studies. For example, Fatimah and Hasan highlighted the economic impact of wives' employment without specifically discussing Islamic legal aspects. Meanwhile, Yusuf examined the role of women in Muslim families normatively but did not deeply explore the practical implications of changes in employment status on household stability. This study fills the gap by combining sociological and Islamic legal analysis, especially with data from viral mass divorce cases involving

cera-suami%0A.

³ dan Fitri Sari Rahman, Zainal, "Legal Perspectives on Women's Employment and Family Stability in Islamic Societies," *Journal of Islamic Legal Studies* 14, no. 3 (2022): 80-95.

⁴ Rina Nasution, "Pengaruh Status Pekerjaan Istri Terhadap Kestabilan Rumah Tangga Di Indonesia," *Jurnal Psikologi Dan Keluarga* 12, no. 1 (2019): 70-85.

PPPK and PNS in Blitar and Cianjur.⁵

Theoretical studies by Islamic family law experts show significant changes in the understanding of the role of working wives. Mahmood emphasizes the need for flexible legal interpretations to accommodate social realities, while Karim and Lestari highlight the importance of regulations that consider the balance of rights and obligations of husband and wife so that households remain stable even if wives work outside the home. This research strengthens the argument that changes in wives' employment status do not necessarily disrupt household stability if managed wisely according to Islamic family law principles.⁶

This study is important to provide a complete picture of the impact of changes in wives' employment status on household stability from the perspective of Islamic family law. It is expected to contribute both theoretically and practically to the development of Islamic family law and serve as a consideration in forming social policies for Muslim families. The integration of legal and social studies opens opportunities for balanced and sustainable solutions in facing the dynamics of modern families without neglecting the Islamic values that are the main foundation.⁷

Research Method

The research method used is library research, aimed at reviewing and analyzing literature and documents related to the change in wives' employment status and its impact on household stability from the perspective of Islamic family law. This approach allows the researcher to systematically and deeply explore theories, concepts, regulations, and previous research findings. Various primary and secondary sources such as books, scientific journals, legal articles, fatwas, and Islamic family law documents are collected to build a theoretical foundation and critical analysis of the studied phenomenon. This approach also enables the

⁵ dan Abdul Hasan Fatimah, Nur, "Economic Impact of Working Wives on Family Dynamics in Muslim Societies," *Journal of Islamic Social Studies* 15, no. 2 (2023): 105–20; Muhammad Yusuf, "Pemaknaan Peran Istri Pekerja Dalam Perspektif Hukum Islam," *Jurnal Islam Dan Masyarakat* 16, no. 1 (2021): 75–85; Indonesia, "Viral! Fenomena Puluhan Guru Ajukan Cerai Usai Dilantik Jadi PPPK"; Jatim, "Istri Di Blitar Ramai-Ramai Gugat Cerai Suami Usai Dilantik Jadi PPPK."

⁶ Salma Mahmood, "Flexible Interpretations of Islamic Family Law in Contemporary Societies," *Middle East Law Journal* 8, no. 1 (2020): 50–70; dan Dewi Lestari Karim, Aminah, "Balancing Rights and Duties: Working Wives and Family Stability in Islamic Law," *Islamic Family Law Review* 7, no. 1 (2022): 135–50.

⁷ Ahmad Sulaiman, *Dinamisasi Hukum Keluarga Islam Dan Peran Perempuan* (Remaja Rosdakarya, 2023).

researcher to obtain normative and conceptual data as a basis for understanding the legal and social implications of changes in wives' employment status.⁸

The object of the research is literature related to Islamic family law, especially discussing the role of wives and changes in their employment status such as becoming Civil Servants (PNS) or Government Employees with Work Agreements (PPPK). The subject of the research includes relevant written sources, ranging from textbooks, scientific journal articles published in the last five years, policy documents, to published empirical studies. Data collection techniques are conducted through searching, gathering, and selecting library materials from digital libraries, national and international journal databases, as well as official government and religious institution documents. The researcher applies inclusion criteria to select the most relevant and credible literature, ensuring the data covers the necessary social, legal, and normative aspects for analysis.⁹

Data analysis is performed using content analysis and critical analysis methods on the collected literature. Content analysis identifies the main themes related to changes in wives' roles and their impact on family stability based on Islamic family law. Critical analysis evaluates the compatibility of theories, policies, and legal practices in the literature with evolving social phenomena. The analysis process includes synthesizing normative and empirical data to produce holistic conclusions and applicable recommendations. Validity is maintained through cross-checking sources and literature triangulation to minimize bias and strengthen arguments.¹⁰

Results and Discussion

The Influence of Changes in Wives' Employment Status on Household Stability

The change in wives' employment status within the household has become an important social phenomenon that needs to be studied, especially due to its complex impact on family dynamics. An increase in

⁸ Glenn A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27-40; Riduwan, *Metode Dan Teknik Menyusun Tesis* (Alfabeta, 2017).

⁹ Chris Hart, *Doing a Literature Review: Releasing the Social Science Research Imagination* (Sage, 1998); dan Richard T. Watson Webster, Jane, "Analyzing the Past to Prepare for the Future: Writing a Literature Review," *MIS Quarterly* 26, no. 2 (2002): 13-23.

¹⁰ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Sage, 2018); Margrit Schreier, *Qualitative Content Analysis in Practice* (Sage, 2012).

wives' employment status brings changes in roles, not only in the economic domain but also in household management and interpersonal relationships. Modern social studies show that economically active women can alter the traditional balance within households, particularly in societies that still uphold religious and patriarchal norms. The rise in employment status provides women with greater autonomy but also presents challenges such as role conflicts, social pressures, and changes in family communication patterns. This condition requires a comprehensive analysis to fully understand the impact of changes in wives' employment status on household stability.¹¹

The phenomenon of mass divorces following the appointment of Government Employees with Work Agreements (PPPK) and Civil Servants (PNS) in Blitar and Cianjur provides concrete evidence of the serious impact of changes in wives' employment status on household stability. After obtaining formal employment status, dozens of wives filed for divorce, attracting national media attention. This case study shows that significant changes in wives' economic roles create imbalances in responsibilities and expectations within the household, as well as new unresolved conflicts. In Islamic family law, this phenomenon challenges the traditional interpretation of husband-wife roles, necessitating a reassessment of legal norms to accommodate contemporary social realities.¹²

The impact of changes in wives' employment status for those engaged in formal jobs such as PPPK and PNS differs significantly compared to wives working in the informal sector. Formal employment provides stable income and clear social rights, thereby strengthening the wife's position within the family and society. Conversely, informal work, which is irregular and lacks social security, tends to have less influence on shifting roles within the household. Studies show that wives with formal employment have higher autonomy and stronger family negotiation positions, but potential conflicts arise if the husband feels displaced. This comparison is important so that solutions can be tailored to the

¹¹ Ahmad Al-Qarni, *Perempuan Dan Dinamika Keluarga Di Era Modern* (Rajawali Pers, 2021); Siti Darusalam, "Peran Perempuan Dalam Struktur Rumah Tangga Muslim Kontemporer," *Jurnal Sosiologi Agama* 10, no. 2 (2022): 115-30.

¹² dan Hidayat Santoso Sari, Dewi, "Kajian Hukum Keluarga Islam Atas Perceraian Pasca Pelantikan PPPK," *Jurnal Hukum Islam* 9, no. 2 (2023): 95-110.

employment context and its impact on household harmony.¹³

An analysis of household dynamics experiencing changes in wives' employment status reveals psychosocial factors as the main determinants in managing these changes. Psychological unreadiness and lack of effective communication between spouses are primary sources of conflicts leading to family instability. Economic independence of wives needs to be addressed with adaptive strategies involving openness and emotional support so that new roles do not trigger division. Intervention approaches that integrate family psychology and Islamic law aspects are highly relevant to maintain role balance and enhance mutual understanding.¹⁴

In Islamic family law, changes in wives' employment status require a more flexible understanding of husband and wife roles and responsibilities. The Islamic legal principle that positions the husband as the family guardian remains respected, but it must be balanced with recognition of the wife's productive role outside the home. Contemporary studies emphasize the need for contextual and responsive legal *ijtihad* to social developments so that Islamic family law does not become rigid and instead serves as a unifying instrument for the family, not a source of conflict. Adaptive legal interpretations are important to accommodate changes in wives' roles without compromising core sharia values.¹⁵

The social role and support of the family environment and society greatly influence household stability when wives undergo changes in employment status. A supportive environment that recognizes the dual role of wives as workers and homemakers helps couples manage role pressures and maintain harmony. Conversely, social stigma and cultural pressures that reject such changes increase the risk of conflict and divorce. Therefore, building social awareness and family education based on Islamic values should be a focus to help families adapt without losing

¹³ Rudi Iskandar dan Mulyani Sari Iskandar, Rudi, "Pengaruh Jenis Pekerjaan Terhadap Peran Istri Dalam Rumah Tangga," *Jurnal Ilmu Sosial Dan Humaniora* 7, no. 3 (2022): 130-45; Nuraeni Fadilah, "Dinamika Keharmonisan Rumah Tangga Pada Istri Dengan Status Pekerjaan Formal Dan Informal," *Jurnal Psikologi Keluarga* 14, no. 1 (2023): 110-25.

¹⁴ dan Handayani Putri Wahyuni, Fitri, "Strategi Adaptasi Psikologis Keluarga Dalam Menghadapi Perubahan Peran Istri," *Jurnal Psikologi Indonesia* 8, no. 2 (2021): 80-95; Budi Prabowo, "Pendekatan Intervensi Psikososial Dalam Keluarga Muslim Modern," *Jurnal Ilmu Keluarga Dan Konseling* 10, no. 2 (2023): 100-115.

¹⁵ M. Fauzan, "Ijtihad Kontemporer Dalam Hukum Keluarga Islam," *Jurnal Fiqh Dan Ushul* 15, no. 1 (2022): 75-85; dan Huda Syafi'i Nasrullah, Ahmad, "Peran Hukum Keluarga Islam Dalam Menangani Perubahan Sosial," *Jurnal Al-Mashlahah* 7, no. 1 (2023): 90-105.

their foundation of harmony.¹⁶

The influence of changes in wives' employment status on household stability is very complex and multidimensional. The case study of mass divorces after the appointment of PPPK and PNS in Blitar and Cianjur reveals real challenges faced by modern Muslim families. The differences in impact between formal and informal employment require different management approaches, emphasizing communication, psychosocial support, and a dynamic understanding of Islamic family law. An integrative approach is expected to maintain household harmony while respecting social changes in contemporary Muslim society.¹⁷

Differences in Impact Between Formal Employment (PPPK and PNS) and Informal Employment

The differing characteristics between formal employment such as PPPK and PNS and informal employment greatly influence household dynamics, especially the stability of the husband-wife relationship. Formal employment features regular working hours, fixed income, social security, and clear legal status for workers. This condition provides a greater sense of security and economic stability for the family but also brings professional demands and administrative pressures that reduce time and energy for family matters. The discipline required in PPPK and PNS jobs forces wives to adjust schedules that often conflict with household needs, altering family role patterns and requiring husband-wife adaptation to maintain balance. Formal employment brings financial benefits as well as psychological and social burdens that must be faced together by the family.¹⁸

In contrast, informal employment is flexible, lacks official contracts, and has unstable income, providing wives with greater time freedom to manage household affairs and facilitating role integration compared to formal employment. However, income uncertainty becomes a source of economic stress that affects husband-wife relationship dynamics.

¹⁶ Siti Rahmi dan Alfianti Nur Rahmi, Siti, "Pengaruh Dukungan Sosial Terhadap Ketahanan Keluarga Muslim," *Jurnal Psikologi Dan Keluarga* 13, no. 3 (2021): 105-20; Agus Suhendar, "Peran Pendidikan Agama Dalam Memperkuat Keharmonisan Rumah Tangga," *Jurnal Pendidikan Islam* 12, no. 2 (2024): 60-75.

¹⁷ Lilis Ismawati dan Fauzi Rahman Ismawati, Lilis, "Pendekatan Integratif Dalam Menjaga Stabilitas Rumah Tangga Muslim," *Jurnal Konseling Islam* 8, no. 1 (2023): 135-50; Arifin Hasan, Muhammad, dan Lubis, "Tantangan Peran Ganda Istri PNS Dalam Keluarga Muslim," *Jurnal Hukum Dan Masyarakat* 11, no. 2 (2022): 120-30.

¹⁸ Lina Rachmawati, *Dampak Pekerjaan Formal Terhadap Dinamika Rumah Tangga* (Pustaka Ilmiah, 2023).

Additionally, informal jobs receive less social recognition, so wives in this sector may face stigma or lack environmental support, impacting family self-esteem and social relationships. These factors mean informal employment carries its own pressures distinct from formal work and requires special handling to maintain household harmony.¹⁹

From the perspective of social and economic pressures, formal employment raises high expectations and demands related to professionalism and social roles that wives must fulfill in the workplace and at home. The position of a wife as PPPK or PNS places them under higher social standards, including obligations to certain behavior and appearances, which influence the husband's attitude toward the wife's changing role. This pressure risks causing role imbalance if couple communication and arrangements are poor, triggering conflicts that disrupt household stability. Conversely, informal employment generates more direct economic pressure due to income uncertainty, worsening family conditions and potentially causing more intense stress and disputes.²⁰

Comparing economic pressures in families with wives working formal and informal jobs shows different dynamics in maintaining household harmony. The income stability of formal employment allows better financial planning, but tight time demands can reduce the quality of family interactions. Meanwhile, the time flexibility of informal work enables more intense interaction, but income uncertainty generates economic pressure that can harm the household atmosphere. This shows that household stability is determined not only by income but also by the couple's ability to manage time and communication in facing work pressures.²¹

In the husband-wife relationship, formal employment significantly changes communication patterns and the division of household tasks. Wives with formal jobs usually demand fairer task distribution and support from their husbands in managing the family. These changes

¹⁹ Dedi Santoso, "Tekanan Sosial Dan Peran Perempuan Dalam Keluarga Muslim," *Jurnal Ilmu Sosial Dan Budaya* 10, no. 2 (2024): 130-45.

²⁰ Ahmad Nurhadi dan Putri Nurhadi, Ahmad, "Tekanan Ekonomi Pada Keluarga Dengan Istri Pekerja Informal," *Jurnal Ekonomi Dan Manajemen* 15, no. 1 (2023): 70-85; Gunawan Sari, Dewi, dan Hadi, "Pengaruh Status Pekerjaan Terhadap Stabilitas Rumah Tangga," *Jurnal Kajian Keluarga* 13, no. 4 (2021): 140-50.

²¹ Budi Hiayat dan Siti Hidayat, Budi, dan Wulandari, "Kestabilan Rumah Tangga Dalam Konteks Peran Ganda Istri," *Jurnal Ilmu Keluarga Dan Konseling* 11, no. 2 (2022): 115-30.

sometimes create tension if the husband is not ready to accept the changes, especially in cultures still holding traditional gender role norms. Meanwhile, wives working informally often continue to perform traditional roles as household managers even though they contribute economically, so role changes are more gradual and rarely cause major conflicts. The impact of formal employment on the husband-wife relationship is more complex and demands greater social adaptation.²²

Islamic Family Law Perspective on Regulating the Role of Working Wives

The role of working wives from the perspective of Islamic family law encompasses detailed provisions concerning rights and obligations within the household. Islamic law recognizes the wife's right to work and contribute economically as long as such activities do not contradict sharia and do not neglect domestic responsibilities. This right is rooted in the principles of justice and family welfare, providing space for women to improve well-being without reducing the obligation to maintain household harmony. Financial support remains the husband's primary duty, making the wife's work a complement to the family's economic needs. Recent studies emphasize that flexibility and adaptation to the role of working wives are important to maintain family stability amid modern social and economic changes.²³ Legal interpretations limit women's activities within sharia boundaries while encouraging economic empowerment, creating harmony between religious values and contemporary needs.

The husband's obligation to support and regulate the wife's role according to sharia is crucial for creating a harmonious and balanced family. The husband is not only responsible for providing material sustenance but must also offer emotional, social, and spiritual support to the working wife. In Islamic family law, the husband arranges role distribution so that domestic and public responsibilities proceed proportionally without conflict. Research highlights the importance of effective communication and cooperation between husband and wife as keys to managing the wife's dual roles, including time allocation, task

²² Zainal Rahman dan Dedi Rahman, Zainal, dan Santoso, "Dinamika Hubungan Suami Istri Dalam Konteks Pekerjaan Formal Istri," *Jurnal Psikologi Perkawinan* 6, no. 2 (2021): 110-25.

²³ Muhammad Hasan, *Hak Dan Kewajiban Perempuan Dalam Hukum Islam* (Prenadamedia Group, 2022).

sharing, and the husband's acceptance of the wife's work pressures. Husband support according to sharia principles determines the creation of a supportive family climate based on Islamic values. This supportive attitude allows the wife to develop while maintaining household responsibilities.²⁴

Islamic legal interpretations regarding the role of working wives in modern households have developed significantly alongside social and economic changes. Contemporary *ijtihad* provides broader space for women to engage socially and economically as long as it does not disrupt the family's main function and remains grounded in sharia. The modern Islamic family law approach focuses on family welfare and balancing the rights and obligations of husband and wife.²⁵ Recent studies show that the role of working wives outside the home does not threaten household stability but rather strengthens the family foundation. This adaptive legal interpretation bridges tradition and modernity, offering a realistic middle way that meets the demands of the times without abandoning religious values.²⁶ This dynamic shows Islam as a living system that adapts to societal development.

Islamic family law emphasizes balance between the wife's productive role outside the home and her domestic obligations. Empirical research reveals that proper time and role distribution determine the stability and harmony of modern Muslim families. Wives who manage professional work and domestic duties with the husband's support tend to have better quality relationships and stable households. The synergy between husband and wife's roles is seen as harmonious cooperation based on Islamic values, so no party is overly burdened. The contextual approach allows families to adjust to the demands of the times while maintaining essential role balance for household continuity.²⁷

²⁴ Zainal Muhammad Rahman, Zainal, dan Nasir, "Dukungan Suami Dan Peran Istri Pekerja Dalam Keluarga Islam," *Jurnal Studi Islam* 21, no. 2 (2022): 140-55; Muhammad Fatimah, Aisyah, dan Yusuf, "Peran Dukungan Suami Dalam Pengelolaan Peran Ganda Istri," *Jurnal Psikologi Dan Agama* 14, no. 2 (2024): 105-20.

²⁵ Lauhul Mahfudz and Eka Marita Putri Fauzi, *Analisis Program Pusat Layanan Keluarga Sakinah dalam Menjaga Ketahanan Keluarga Studi Kasus KUA Kecamatan Dlanggu*, 6, no. 1 (2025).

²⁶ Ahmad Nasrullah, "Interpretasi Hukum Islam Dalam Menghadapi Perubahan Sosial," *Jurnal Al-Maqasid* 9, no. 1 (2022): 85-95.

²⁷ Dewi Putri dan Gunawan Hadi Putri, Dewi, "Keseimbangan Peran Istri Pekerja Dan Kewajiban Domestik Dalam Keluarga Muslim," *Jurnal Kajian Keluarga* 15, no. 2 (2024): 90-100; Hasan Fikri, "Pengelolaan Peran Ganda Istri Pekerja Dalam Keluarga Muslim,"

The husband's duty as family leader in Islamic law demands an open and adaptive attitude toward changes in the working wife's role. Ideal leadership is not authoritarian but participatory, fair, and affectionate. Recent studies emphasize that husbands need to understand and accommodate the needs of working wives by creating a household atmosphere that supports women's potential growth while preserving family harmony. This leadership model strengthens the husband-wife relationship and builds a healthy and resilient family foundation. Thus, the wife's dual roles as worker and household manager can be optimized without significant conflict. Such leadership becomes the key for families to continue developing and adapting.²⁸

Legal and Social Solutions Based on Islamic Values to Enhance Household Stability

Legal solutions grounded in Islamic law to resolve household conflicts related to wives' employment must begin with sharia principles emphasizing justice, deliberation (*musyawarah*), and family protection. Islamic law provides family mediation mechanisms (*shulh*) to restore harmony without divorce, enabling couples to openly discuss roles and responsibilities with consensus and understanding. Husbands are obliged to provide both material and emotional sustenance and actively seek solutions if imbalances arise due to the wife's employment. Humane and adaptive enforcement of Islamic family law maintains family stability amid socio-economic changes.²⁹

Social approaches and family education are important to optimize husband-wife roles to preserve harmony. Islam-based education through religious guidance and communication emphasizes mutual respect and cooperation. Training programs focused on managing wives' dual roles and equitable task sharing help reduce conflicts and improve relationship quality. Social education should involve the community and religious leaders to build positive awareness of women's role changes. Studies show families receiving adequate social and religious education are more

Jurnal Psikologi Keluarga 16, no. 2 (2021): 75–85.

²⁸ Muhammad Yusuf dan Zainal Yusuf, Muhammad, dan Ahmad, "Kepemimpinan Suami Dalam Keluarga Muslim Modern: Perspektif Hukum Dan Psikologi," *Jurnal Studi Islam* 22, no. 1 (2023): 120–35; Aisyah Salam, "Model Kepemimpinan Suami Yang Mendukung Peran Ganda Istri," *Jurnal Psikologi Keluarga* 15, no. 3 (2022): 100–115.

²⁹ Ahmad Rahman, Zainal, dan Lubis, "Penerapan Hukum Islam Dalam Penyelesaian Konflik Rumah Tangga," *Jurnal Hukum Islam* 15, no. 3 (2022): 115–30; Sulaiman, *Dinamisasi Hukum Keluarga Islam Dan Peran Perempuan*.

resilient in facing dual-role challenges.³⁰

In the policy realm, recommendations supporting role balance and family stability must integrate Islamic values and social realities. Governments and institutions need to develop family counseling services, flexible work leave for wives, and ongoing family development programs. Policies should ensure protection of working women's rights and fulfillment of husbands' domestic roles so responsibilities are fairly shared. Studies emphasize the importance of collaboration between legal, social, and religious sectors for responsive regulations addressing modern Muslim families.³¹

Effective Islamic legal resolution strategies require involvement of family institutions and communities supporting sulh and reconciliation. Religious courts and study groups (*majelis taklim*) should be facilitated to provide guidance oriented toward family welfare. Restorative justice approaches emphasize dialogue and reconciliation without worsening situations. Mediation programs involving religious leaders and family experts offer legal, spiritual, and social solutions that strengthen family bonds. Research shows integration of formal and informal law effectively reduces divorce rates and improves harmony in Muslim households.³²

Continuous family education should include stress management, effective communication, and fair role sharing in guidance curricula. These programs can be run by mosque communities, social institutions, and government with support from psychologists and family counselors knowledgeable about Islamic values. Regular education helps Muslim families face dual-role challenges, enhances adaptability, and builds strong support systems. Empirical studies indicate families participating in such programs experience reduced conflicts and improved spousal relationship quality.³³ Policies supporting family role balance must

³⁰ dan Nasir Nasir Fatimah, Aisyah, "Edukasi Keluarga Berbasis Islam Untuk Meningkatkan Keharmonisan Rumah Tangga," *Jurnal Psikologi Dan Agama* 14, no. 2 (2023): 90-105; dan Sari Lestari Karim, Aminah, "Pelatihan Manajemen Peran Dalam Keluarga Muslim Modern," *Jurnal Pengembangan Masyarakat* 12, no. 1 (2024): 130-45.

³¹ Siti Rahim dan dan Yuliana Dewi Rahim, Siti, "Kebijakan Pemerintah Dalam Mendukung Keluarga Muslim," *Jurnal Kebijakan Islam* 10, no. 2 (2022): 110-25; dan Huda Syafi'i Nasrullah, Ahmad, "Peran Hukum Keluarga Islam Dalam Menangani Perubahan Sosial," *Jurnal Al-Mashlahah* 7, no. 1 (2023): 90-105.

³² Ahmad Anwar dan Zainal Rahman Anwar, Ahmad, "Restorative Justice Dalam Penyelesaian Konflik Keluarga Islam," *Jurnal Hukum Dan Masyarakat* 16, no. 1 (2023): 125-40.

³³ Dedi Nugroho dan dan Putri Rahmawati Nugroho, Dedi, "Edukasi Psikososial Untuk

recognize and protect the rights of women as workers, wives, and mothers. Regulations on maternity leave and work flexibility are important to alleviate women's burdens and provide space for optimal role management. Policies should encourage active husband involvement in child-rearing and household management through education and social incentives. Recent studies affirm strengthening men's roles is key to maintaining household stability and promoting gender equality in accordance with Islamic values.³⁴

Legal and social solutions based on Islamic values for household stability require a multidimensional approach integrating sharia principles, family education, and responsive policies. Conflict resolution through humane Islamic legal mechanisms, religion-based social education, and policies reinforcing husband-wife role balance build harmonious and resilient Muslim families. This approach preserves the family's social and spiritual functions while promoting women's empowerment without sacrificing Islamic values. Thus, families function as stable social units contributing positively to broader societal development.³⁵ This integration is key for Muslim families to face modern challenges firmly and harmoniously.

Conclusion

This study comprehensively examines the impact of changes in wives' employment status on household stability from the perspective of Islamic family law. It finds that the change in wives' employment status brings new, complex dynamics to family relationships, especially in the division of roles and responsibilities between husband and wife. This phenomenon affects economic, psychological, social, and spiritual aspects that are crucial to household harmony. Islamic family law provides a strong normative foundation to manage these changes based on principles of justice, deliberation (*musyawarah*), and protection of the interests of all family members. Through adaptive legal approaches, adequate social support, and family education based on Islamic values, household stability can be maintained despite significant changes in the wife's role.

The conclusion emphasizes that successfully facing changes in wives'

Keluarga Muslim," *Jurnal Konseling Islam* 13, no. 2 (2023): 120-35.

³⁴ Lina Rachmawati dan Ahmad Sulaiman Rachmawati, Lina, "Kebijakan Keluarga Berbasis Syariah," *Jurnal Hukum Dan Sosial* 14, no. 1 (2023): 135-50.

³⁵ Sulaiman, *Dinamisasi Hukum Keluarga Islam Dan Peran Perempuan*.

employment status largely depends on synergistic family support, correct religious understanding, and responsive social and legal policies. Conflicts arising from social pressures, imbalanced duties, and roles can be minimized through a holistic approach integrating Islamic law, family education, and government policies. The husband's role as a fair and supportive leader is crucial in creating a harmonious and balanced household environment. Additionally, sharia-based conflict resolution mechanisms such as family mediation effectively preserve family unity. The study also highlights the need for renewed *ijtihad* and family policies that accommodate the needs of modern Muslim families without compromising religious principles.

This article provides a comprehensive overview of legal and social solutions to enhance the stability of Muslim households amid changing wives' roles. Implementing humane Islamic legal solutions and continuous family education is key to maintaining harmony and balanced family roles. Policies supporting flexible roles and fair distribution of responsibilities between husband and wife are necessary to create strong and resilient families. This study is expected to serve as an important reference for academics, legal practitioners, policymakers, and the wider community in understanding and managing modern family dynamics in accordance with noble Islamic values. This approach opens space for developing adaptive families while firmly upholding religious traditions.

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