

Scholar's Perspective on Wives as Family Breadwinners During The Covid-19 Pandemic

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Abstract

The COVID-19 pandemic has affected all sectors of life, especially for those who are already married, as well as income problems. The COVID-19 case in Indonesia has caused a detrimental impact on the affected communities, one of which is that it is difficult to find income for daily needs. The purpose of this study is to understand how the role of a wife who takes care of the household as well as the main role in making a living for her family. This research uses a qualitative approach method with a type of field research research. The results showed that a wife should not work for a living, and the obligation to earn a living should be the husband's obligation to his wife when married, and facts on the ground show that almost 90% of housewives work alone without having to be helped by their husbands. In general, economic problems in Sungai Tabukan District during the COVID-19 pandemic are due to certain factors, especially during the pandemic, most cases in the community are economic problems.

Keywords: *Wife, Livelihood, Covid-19 Pandemic.*

Introduction

Marriage is one of the worship that is recommended for us. We often express marriage as marriage, marriage comes from the word "marriage" which means forming a

family with a man or woman, having a relationship that is permissible because of a legal bond or having intercourse.¹ Marriage is something that is encouraged and it is mentioned that marriage is a way to perfect

¹ Abdul Rahman Ghazaly, *Fiqih Munakabat*, (Jakarta: Prenadamedia Group, 2019), hlm. 5.



religious worship. And everyone who wants to carry out marriage must know and fulfill all the pillars and legal conditions of marriage, because without perfect conditions and harmony can result in the invalidity of the relationship between the two. Because the legitimate relationship will give rights and responsibilities between the two.²

A married husband or wife has a role in terms of obligations, both must carry out each other's obligations as they should. As a result of the law of a valid marriage, both have rights between husband and wife, the husband as the person in charge of the family and the wife being a mother in her household who regulates the running of her household. So for a head of household, namely the husband, has an obligation to his family to provide for both birth and mental sustenance.³

In the Qur'anic verse surah Al-Baqarah verse 233 which reads:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ

It means: "And it is the duty of the father to bear their sustenance and clothing in a proper manner. A person is not burdened with more than he can afford." (QS. Al-Baqarah: 233)

The above verse explains that the duty of a husband is to provide and clothe his wife and children in a ma'ruf manner or appropriately and according to his ability.⁴

In the Hadith it is also explained that the Prophet (peace be upon him) said narrated by Hakim Putra Muawiyah from his father, he said: I ask: Yes, Messenger of Allah, what is the duty of a husband to his wife? The Apostle answered: husbands feed when you eat, you clothe when you dress, do not beat husbands and do not reproach isti and do not leave except in the house (Narrated by Imam Ahmad, Imam Abu Daud Imam Nasa'i, and Imam Ibn Majjah). As for other Hadiths narrated by Hakim bin Mu'awiyah Al-Qusyairy.⁵

وَعَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنِ أَبِيهِ قَالَ : قُلْتُ يَا رَسُولَ اللَّهِ , مَا حَقَّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ .

It means: "From Hakim bin Mu'awiyah Al-Qusyairy from his father, that he asked the Prophet (peace be upon him), what is the right of the wife of one of us over her husband?" He replied, "You feed it, if you eat and clothe it, if you dress".

Based on the hadith above, it is explained that the obligation for the husband regarding the needs of life is not only to

² Ahmad Saifuddin Al Rosyid, Ahdiyatul Hidayah, "The Concept Of Kafa'ah In Marriage According To The Views Of Ulama Of Amuntai Tengah District". *Maqasid: Jurnal Studi Hukum Islam*. Vol. 12, No. 1, 2023. hlm. 89-103.

³ Idris Ramulyo, *Hukum Perkawinan Islam*, (Jakarta: Bumi Aksara, 2004), hlm. 248.

⁴ Syaikh Ahmad bin Musthafa al-Farran, *Tafsir Imam Syafi'i*, (Jakarta: Almahira, 2008), hlm. 343.

⁵ Ibnu Hajar Al-Asqalani, *Bulughul Maram*, (Surabaya: Toko Kitab al-Hidayah, 2009), hlm. 220.

provide for him. The husband's obligation is also to provide housing, housing costs such as electricity, water, and other needs, to the cost of care for wives and children if they experience illness. Thus this Livelihood is obligatory solely because of the existence of a valid contract. A wife must obey her husband and not disobey her husband, the wife's surrender to her husband allows her to enjoy her, not refuse to be invited to move to the place desired by the husband, and both can enjoy each other.⁶

Looking at the explanation, it is clear that to meet the economic needs of the family (earning a living) is the responsibility of a husband, as the head of the family. While a wife is responsible for taking care of her household, but in fact today there are many women who work, and take care of family needs, because of lack of income to meet the needs of life, Cannot only rely on the husband, a wife is willing to be a housewife while earning a living and participating in bearing the needs of the family, because the husband is less in providing for and less responsible for the wife, to leave the wife and neglect her

obligations as a husband, one of which is not providing for the wife anymore.⁷

So with this phenomenon, married life is often plagued with problems that start from not understanding the conditions of income provided by husbands to families during the Covid'19 Pandemic.

Past Research

Wives who participate in earning a living to provide for the family are mubah (may). Since wives do not shirk their primary responsibilities in the household, they may help provide for the economy, because the work done by wives does not violate religious rules.⁸

Women may be the backbone of the family in certain circumstances, but must still pay attention to the permission of the husband, pay attention to her responsibilities as a wife and work in dress in accordance with religious law.⁹

The role of a wife is basically as a housewife, a wife towards her husband and as a mother towards her children. Wives who also participate in making a living in the family, there are those who really take the responsibility of the husband but there are also

⁶ Slamet Abidin, *Fiqih Munakabat*, (Bandung: CV Pustaka Setia, 1999), hlm. 9.

⁷ Sofiandi, *Nafkah dalam Pandangan Islam*, (Riau: PT. Indragiri Dot Com, 2019), hlm. 5.

⁸ Rahmah Mu'in, "Tinjauan Hukum Islam Terhadap Istri Sebagai Pencari Nafkah", *J-Alif Jurnal*

Penelitian Hukum Ekonomi Syariah Dan Sosial Budaya Islam. Vol. 2, No. 1, Mei 2017. Hlm. 85-95.

⁹ Abdul Halim, "Istri Sebagai Pencari Nafkah Dalam Keluarga Ditinjau Dari Hukum Islam Di Desa Pace Kabupaten Jember Jawa Timur Indonesia". *El-Bait: Jurnal Hukum Keluarga Islam*. Vol. 1 No. 1 Januari 2022. hlm. 16-25.

those whose position is only to help ease the burden on the husband because the family is not only the husband's responsibility, but a joint responsibility.¹⁰

Method

This type of research is a field research (Field Research) on the scholar's perspective on the wife as the main breadbone in the family amid the COVID-19 pandemic. To review and analyze these data, the author uses descriptive data. Data collection techniques through interviews and using material from books or research journals. Data is processed and analyzed by parsing data, information and related literature, then collected, then the data is classified based on categories in the study. Data is parsed with the right narrative, and data analysis is done by drawing the right conclusions about the problem under study so that it can answer the problem.¹¹

1. Research Approach

The research approach in this research is a historical approach, which is a research approach that is carried out by reconstructing the past to the present. This

research is carried out objectively and systematically.¹²

2. Data Collection Techniques

- a. Literature Study This researcher also conducts data searches through written sources to obtain information about the object of this study.¹³
- b. Literature Studies. In this literature study, the author adheres to an open literature system whereby collecting data or information through reading materials on the problems studied.
- c. Online Data Browsing / Internet Searching Internet searching is a data collection technique through the help of technology in the form of tools / search engines on the internet where all information from various eras is available in it. Internet searching is very easy in order to help researchers find a file / data where the speed, completeness and availability of data from various years are available. Searching for data on the internet can be done by searching, browsing, surfing or downloading.¹⁴

¹⁰ Suharna, "Tinjauan Hukum Islam terhadap Istri sebagai Pencari Nafkah Utama dalam Keluarga PNS di Kecamatan Enrekang Kabupaten Enrekang", *Jurnal Al-Qadai*, Vol 5, No. 1 Juni 2018. hlm. 49-58.

¹¹ Ruslan, *Metode Penelitian Public Relations dan Komunikasi* (Jakarta: Raja Grafindo Persada, 2004). hlm. 31.

¹² U Maman, *Metodologi Penelitian Agama Teori dan Praktik*, (Jakarta: PT Raja Grafindo Persada, 2006), hlm. 127-128.

¹³ Rosady Ruslan, *Metode Penelitian Public Relations Dan Komunikasi* (Jakarta: PT. Raja Grafindo Persada, 2003), hlm. 21.

¹⁴ Burhan Bungin, *Analisis Data Penelitian Kualitatif "Pemahaman Filosofis dan Metodologis ke Arab Penguasaan Model Aplikasi"* (Jakarta: Raja Grafindo Persada, 2003). hlm. 148.

Discussion

The role of a wife in the household is very large, a wife is tasked with taking care of her household and is willing to serve her husband because it is the duty of a wife. In matters of the wife's obligation to the husband, the customs that develop in our country do not always run with Islamic law. But that does not mean the two are contradictory. Just for the record, some of our customs and culture mention the many burdens and obligations that are the responsibility of the wife. This custom is mixed with the Shari'a, as if what is required by the custom is also considered part of the Shari'a. If we refer to the upstream sources of sharia, we find the following obligations:

- a. Providing a living
- b. Cook,
- c. Washing clothes,
- d. Tidying up the house,
- e. Participate in making a family living,
- f. Breastfeeding a child.

The scholar Syihabuddin (may Allah have mercy on him) said that: "(The wife is responsible for her husband's house), that is, by taking care of household affairs well, and is committed to serving the needs of her husband, as well as the guests of her husband. (And her husband's children) by educating her

and committing to take care of her. (She will be asked in the afterlife about all that) is to be asked about her husband's house, also about her children and all the people in the house, besides them."

In Islamic Sharia women previously had so many rights that their husbands were obliged to grant. These rights are guaranteed and protected by Allah Almighty. Unfortunately, in our custom, those rights seem to be lost and never mentioned. Women who talk about the rights that Allah has guaranteed are often cornered and perceived as immoral women, eyes of money, matre, and undermining their husbands. Among those rights:¹⁵

- a. Setting the dowry value,
- b. Establish the value of living,
- c. Work and earn a living,
- d. Exclusive ownership of his/her property.¹⁶

As for the role of a wife, it is not only cooking, purifying, taking care of the household, but she is also obliged to serve her husband. In a hadith mentioned, someone asked the Prophet (peace be upon him), "Who is the best woman?" He answered, "It is best for a wife to please her husband, obey everything when commanded, and not to disobey her husband on herself and his property by doing something that makes him hate." (HR. An-Nasa'i dan Ahmad).

¹⁵ Dendi Sugono, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), hlm. 21.

¹⁶ Dendi Sugono, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), hlm. 22.

Pleasing the husband not only by decorating for him, but also by cleaning and tidying up his house so that the husband feels a sense of security and comfort after activities outside the home.

Livelihood

The word livelihood may be familiar to us, we all know that income can mean expenses, shopping or spending money. While in terms of income is money or property used for a certain purpose to carry out their responsibilities.¹⁷

Thus, we can understand that income is an obligation that must be carried out by the husband as the head of the household. In fulfilling this obligation to provide for him, the husband's provision to his family is considered almsgiving. Thus a husband if he sincerely gives alms to his family, will make himself alms with an amount that may be very large. Although a living may bring a husband to heaven, if he is negligent in providing there is a hadith explaining that the wife is allowed to take it from her husband even without the husband's knowledge.

The wife allows the wife to take a living that is not given by her husband, only for things that are important needs, not for additional needs.

Income must be given to six people, namely:

1. The wife, and the one who is obliged to provide for her is her husband.
2. A woman who is rejected with talaq ba'in during her iddah period is obliged to provide her with a living.
3. Parents who have an obligation to provide for their children.
4. An employer is obliged to provide for his servant.
5. Animals, and the one who is obliged to provide for them is their owner¹⁸

The scholars mentioned that the income was to meet the needs of the people for whom he was responsible. Livelihood is defined as the costs that must be incurred by someone on something that is under his dependents including costs for food, clothing, shelter, including secondary needs of household furniture and also helpers.¹⁹

According to the Shafi'i School, the livelihood is limited only to necessities such as staple food. But it is still described as covering all the income to the family and to the person who is indeed his responsibility in the home.²⁰ There are several verses and hadiths about living in the family, namely in the Qur'an surah An-Nisa verse 34 which reads:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ

It means: "Men (husbands) are protectors of women (wives), because Allah has favored some of them (men) over others (women), and because they

¹⁷ Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia*, (Surabaya: Pustaka Progresif, Cet. XX, 2002), hlm. 1449.

¹⁸ Abu Bakr Jabir Al-Jaziri, *Ensiklopedi Muslim*, (Jakarta: PT Darul Falah, 2000), hlm. 618,

¹⁹ Abdurrahman bin Muhammad 'Awadh al-Jaziri (H. 1360), *al-Fiqh ala al-Mazahib al-Araba'ah*, Baerut: Dar al-Kutub al-Ilmiyyah, 1424 H, Juz 4, hlm. 206.

²⁰ Abdullah bin Hijazi bin Ibrahim, *Hasyiah al-Syarkawi*, Mesir: Al-Husyainiyah, jilid 2, hlm. 303.

(men) have provided for themselves from their property." (Q.S An-Nisa: 34)

The verse explains that "Men are protectors of women, therefore God has favored one part of them (men) over another part (women), and because they (men) have spent part of their property. A husband should be responsible to his wife, especially the matter of providing for the household. Then it is reaffirmed the issue of livelihood in surah Al-Baqarah verse 233 which reads:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ

It means: "And it is the duty of the father to bear their sustenance and clothing in a proper manner. A person is not burdened with more than he can afford." (QS. Al-Baqarah: 233)

From the explanation of the verse it is explained that the duty of a father is to bear their sustenance and clothing in a proper manner. A person is not burdened with more than he can afford. As a husband gives food, clothing to the wife in a good way and is done according to the level of her husband's ability.²¹

Then this problem of livelihood is also described in surah At-Thalaq verse 7 which reads:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ط وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ط لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ط سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

It means: "Let him who has breadth provide according to his ability, and he who has limited sustenance, let him provide for him from the wealth which God has given him. God does not burden a person but (according to) what God gives him. God will one day give spaciousness after narrowness." (QS. At-Thalaq: 7)

From the above verse explains, And let him who has breadth provide according to his ability, and he who has limited sustenance, should provide for him from the wealth which God has given him. God will not burden a person but (according to) what God has given him. God will one day give spaciousness after narrowness.²²

Legal Basis of Livelihood

The obligation to provide for the wife by the husband is also regulated in the Compilation of Islamic Law article 80 point 4 which reads that, in accordance with the husband's income, the husband must bear:

- a. Bread, kiswa, and residence for the wife:
- b. Household expenses, treatment costs and medical expenses for children and wives:
- c. Tuition fees for children.²³

²¹ Syaikh Ahmad bin Musthafa al-Farran, Tafsir Imam Syafi'i, Jakarta:Almahira, 2008, hal. 586.

²² Syaikh Ahmad bin Musthafa al-Farran, Tafsir Imam Syafi'i, Jakarta:Almahira, 2008, hal. 586.

²³ Abdurrahman, *Kompilasi Hukum Islam*, (Surabaya: Kesindo Utama, 2010), hlm. 220.

In the next article it is explained: the obligation of the husband to the wife as mentioned in paragraph (4) letters a and b above comes into effect after there is a perfect tamkin from his wife.²⁴ Based on this article, the obligation for husbands related to the needs of life is not only to provide for themselves. The husband's obligation is also to provide housing, housing costs such as electricity, water, and other needs, to the cost of care for his wife and children if they are sick. Thus this income is mandatory solely because of a valid contract, the submission of the wife to the husband, allowing the husband to enjoy himself, not refusing to be invited to move to the place desired by the husband, and both can enjoy each other.

If the wife lives in the same house with her husband, then the husband is obliged to bear his bread, take care of all needs, such as eating, drinking, clothing, shelter, and so on. In this case, the wife is not entitled to demand a certain amount of bread, as long as the husband carries out his obligation. If the husband does not provide for his wife for no apparent reason, then the wife may demand that the husband provide for her. And the Judge in deciding the case of income must also make sufficient consideration so that the

amount of income determined can be made by the husband to his wife.²⁵

The wife is allowed to ask for and take part of her husband's property in a good way, even if it is done without the husband's knowledge because he has neglected to provide for the needs of life or bread. From such a case, the reason for a hadith narrated by Imam Ahmad, Bukhari and Muslim, Abu Dawud, and Nasa'i of Aisha regarding livelihood, namely:²⁶

عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ هِنْدُ بِنْتُ عُتْبَةَ، امْرَأَةُ أَبِي سُوَيْبَانَ، عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُوَيْبَانَ رَجُلٌ شَحِيحٌ، لَا يُعْطِينِي مِنَ النَّقْفَةِ مَا يَكْفِينِي وَيَكْفِي بَيْتِي، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَيْتِكَ». متفق عليه

Meaning: From Aisha (r.a) said that Hindun bint 'Utbah once asked, to the Prophet Muhammad SAW, "O Messenger of Allah Abu Sofyan was actually a stingy man. He didn't want to provide for me, so I had to take it from him without his knowledge." So the Prophet (peace be upon him) said, take what is sufficient for you and your children in a good way". (Muttafaquun 'alaih)

This hadith shows that the amount of income is measured according to the needs of

²⁴ Abdurrahman, *Kompilasi Hukum Islam*, (Surabaya: Kesindo Utama, 2010), hlm. 221.

²⁵ Slamet Abidin, *Fiqih Munakahat*, (Bandung: CV Pustaka Setia, 1999), hlm. 173.

²⁶ Slamet Abidin, *Fiqih Munakahat*, (Bandung: CV Pustaka Setia, 1999), hlm. 174.

the wife. So we can know that the obligation to provide for a living is only given to those who are entitled, namely by giving it according to the needs needed. And a husband must provide enough so that the wife does not overdo it.

A wife has the right to receive clothing according to her husband's circumstances. If her husband is rich she deserves good clothes, and if she is poor, she can simply get clothes made of cotton or cotton according to her own taste. As for wives who have simple husbands, they will get simple clothes as well. This is according to the Shafi'i school. The wife is also entitled to a suitable place to live in accordance with the level of her husband's ability. So it would be nice for husband and wife to work together to arrange their lives together.²⁷

Various Livelihoods

The husband's income for his wife is many. Even if the wife is already rich or has abundant inheritance from her parents, the status and obligations of the husband in terms of providing for him will not fall.²⁸

The following is an explanation of some of the common income that is the responsibility of the husband, including:

a. Food Clothing Needs

This need should be met by the husband, if he is married, of course the needs of clothing and food are needed, a husband must meet these needs as well as possible and in accordance with the abilities possessed by the husband.

b. Board Requirements

The needs of the board referred to here are needs in the form of shelter, the need in the form of shelter is also something that must be done by the husband to his wife and family, with the residence of a family's life will feel safe, the residence is a place for them to shelter from rain and heat, as well as a place to rest.²⁹

A husband who is submissive and aware of his responsibilities will certainly not object or complain when making hard and earnest efforts in fulfilling his basic obligations. A responsible husband will certainly not waste and mistreat his wife and family. Because, these bad actions do not reflect the attitude of a true man in fact, such actions are ultimately only fruitful of sin and regret for the husband, so as long as the husband is always there for his wife, then the path to a household that is Sakinah, mawaddah, and rahmah will be very bright and pleasant to live. Because, in

²⁷ Slamet Abidin, *Fiqih Munakahat*, (Bandung: CV Pustaka Setia, 1999), hlm. 176.

²⁸ Febrina Arisha, *Udah Sabar Saja*, (Yogyakarta:PT. Huta Parhapuran, 2020), hlm. 104.

²⁹ Febrina Arisha, *Udah Sabar Saja*, (PT. Huta Parhapuran, 2020), hlm. 106.

truth, the husband is a guide and protector for his wife.³⁰

Scholarly Perspective on the Role of the Wife as the Main Breadwinner in the Family

According to some scholars say that almost all scholars do not allow a wife to work as a backbone for her family on the grounds that basically a wife is in charge of taking care of matters related to all household affairs, such as taking care of the needs of the husband, serving the husband, and taking care of and educating his children to grow into good and moral children.

The role of the wife as the main breadwinner in the family is a wife who acts as a housewife as well as a person who plays a main role in making a living to meet the family's economic needs. A wife must carry out her duty role as a wife in the household such as serving her husband and taking care of the needs of her children, then she can work outside the home.³¹

According to Robert Linton's theory, roles describe social interactions in terminology, factors that play out according to nothing established on culture. Roles are a dynamic aspect of status. When a person has exercised his rights and obligations in

accordance with his position, he is performing a role. The distinction between position and role is of scientific importance, the two are inseparable, because one depends on the other and vice versa, there is no role without position or role without role.³²

As a husband, he must meet the needs of his wife such as giving food, clothing to his wife in a good way and done according to the level of his ability. If the wife lives in the same house with her husband, then the husband is obliged to bear his bread, take care of all needs, such as eating, drinking, clothing, shelter and so on.³³

There are many cases where a husband deliberately does not provide for his wife even though he is able to provide for her.

Some of the reasons include the following:³⁴

- a. The wife is already working and already has income.
- b. The wife comes from a wealthy family and already has a lot of deposits.
- c. The husband is not willing to give his income to his wife even though he is the one who works hard hard.
- d. The wife is not trustful.
- e. Wives do not appreciate the husband's gifts (underestimate).
- f. The wife does not want to be provided for by the husband because of self-esteem.
- g. The husband does not know that providing for him is mandatory.

³⁰ Febrina Arisha, *Udah Sabar Saja*, (Yogyakarta: PT. Huta Parhapuran, 2020), hlm. 108.

³¹ Isnawati, *Istri Bekerja Mencari Nafkah?*, (Jakarta Selatan: Rumah Fiqh Publishing, 2018), hlm.25.

³² Soejono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: Rajawali, 1986), hlm. 220.

³³ Syaikh Ahmad bin Musthafa al-Farran, *Tafsir Imam Syafi'i*, (Jakarta: Almahira, 2008), hlm. 412.

³⁴ Slamet Abidin, *Fiqh Munakahat*, (Bandung: CV Pustaka Setia, 1999), hlm. 173.

However, in fact many housewives are involved in working for a living because with the growth of opportunities for married women to work or because there are things that encourage them to work, such as economic problems that can no longer be borne by husbands, family patterns soon change and emerge what is called career dualism. Traditional values that exist in society can indeed be a social pressure.³⁵

The Role of the Wife as the Main Breadwinner in the Family is to help the household economy to be fulfilled, housewives in Sungai Tabukan District can solve economic problems that are lacking in their households so that there are no problems / disputes in their households especially until divorce from their husbands, there are even housewives who are left by their husbands to run away from home but are not divorced and no longer supported, To survive with their children, a housewife is able and willing to work for their household needs, especially in the midst of the current Covid'19 pandemic, housewives understand that conditions like this many people are affected and can no longer work or (left behind by their husbands leaving/passing away).

Thus, it can be seen that what causes wives to work is that the husband is no longer

able to provide for his wife to meet household needs so that he must involve a working wife in order to help ease the economic burden in the household. The husband's obligation to provide for the family is the same as the wife's obligation to obey her husband. But if we often hear there are many cases where a husband deliberately does not provide for his wife even though he is able to provide it.

Providing a living is mandatory for sumai, especially if a wife has her own income the husband is not entitled at all to the money the wife works unless there is a certain reason if the husband is no longer able to work, or the husband has a history of illness that allows the husband to no longer work, if the wife wants to leave the house to work the wife must have ethics, Ask permission from the husband and do not neglect affairs at home, no one is dzolimi, such as dzolimi parents, husbands and children. But in fact, in the field, almost 90% of housewives work alone to provide for their families because they can no longer expect to provide for their husbands.

Covid-19 Factors Causing a Wife to Work as the Main Breadwinner in the Middle of the Covid-19 Pandemic

³⁵ Mansur Faqih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 1999), hlm.84.

As described in the previous chapter, what generally causes a wife to work as the main breadwinner, namely:³⁶

1. Economic Factors

Economic factors are closely related to the income generated by a family. In the past, the family was seen as a unit capable of providing inner satisfaction and certainty for a family member to depend economically. Along with the times, where family members already have their own income and do not depend on other family members, the independence they have gives more freedom to earn their own living. A person's basic capital in a household is the availability of a clear source of income to meet the needs of the household financially. Family survival is determined by the economy, while chaos in the household is triggered by an inadequate economy so that it must involve a wife working hard to meet the needs of the family.³⁷

2. Factors of Husband's Negligence in providing.

Among the obligations of the husband is to provide for his wife, therefore basically if the husband does not provide for him, the wife may file a lawsuit for divorce from her husband to the Court. Livelihood is

understood not only to be an inner bread, but a husband or wife also needs to provide external bread. Mental livelihood is the income given to the wife in the form of happiness and biological fulfillment of the wife. According to Ibn Hazm, the husband is obliged to meet his wife's biological needs at least once a month if he is able.³⁸

Birth support is something that a husband gives to his wife in a form that is directly visible. Birth income is divided into three, namely, food and drink, clothing, and shelter. The amount of birth income is adjusted to the needs of the wife and the husband's ability to provide it. Providing a living is to provide enough shopping in the sense that it is appropriate and the wife's needs can be met.

3. Lack of responsibility of the husband and wife

The husband is less responsible to his wife, the husband's responsibility to the wife is most important to provide for her. After marriage, husband and wife bind themselves to each other in which there are rights and obligations, as well as mutual responsibilities. A husband should not abandon his wife and children and should not run away from responsibilities let alone not provide for her.

³⁶ Taqiyuddin Abubakar Bin Muhammad Al-Husaini, *Kifayatul Akhyar*, (Surabaya: Bina Iman, 1993), hlm. 283.

³⁷ Taqiyuddin Abubakar Bin Muhammad Al-Husaini, *Kifayatul Akhyar*, (Surabaya: Bina Iman, 1993), hlm. 283.

³⁸ Taqiyuddin Abubakar Bin Muhammad Al-Husaini, *Kifayatul Akhyar*, (Surabaya: Bina Iman, 1993), hlm. 283.

4. The husband is no longer able to provide for his wife

The meaning of a husband who is no longer able to provide for his wife here is not a husband who is physically and spiritually healthy who just runs away from responsibility for his wife or a husband who is able to work but does not want to work to provide for the family, that is, a husband who is no longer able to provide for his wife referred to here is a husband who is seriously ill so that he is no longer able to work, For example, a husband has a severe stroke, so inevitably the backbone of the family is the wife to meet the needs of daily life, even if the wife is willing to take care of the household and become the backbone of the family and the husband also allows her to work, so that the two of them are sorry for each other so that there is no divorce between them.³⁹.

Conclusion

Based on the results of field research that has been conducted by researchers, it can be concluded that regarding the perspective of scholars on the role of wives as the main breadwinner in the family in the midst of the COVID-19 pandemic, according to some scholars, many say that a wife should not earn a living, let alone become the backbone of her

family, if she is still a husband, her husband should bear her and her children's income, If the husband is incapacitated (seriously ill may not be able to work anymore) or has passed away, inevitably he is the one who becomes the backbone of the family in order to survive and meet daily needs.

The Role of the Wife as the Main Breadwinner in the Family in the midst of the Covid'19 Pandemic is a wife who pursues her role as a housewife who takes care of household needs while participating in earning a living, especially as the main breadwinner in the family, is said to be the main breadwinner because a wife or housewife does not get a living from her husband or can no longer expect a living from her husband and is forced to work hard In order to meet the needs of their lives and the needs of their children, especially in the midst of the Covid pandemic like this, many housewives use their respective skills to be able to have a job.

The factors that influence why housewives work as the main breadwinner in the family amid the Covid'19 pandemic in Sungai Tabukan District are caused by several factors, namely: the economy and the negligence of a husband in providing for himself, the lack of responsibility of the

³⁹ Taqiyuddin Abubakar Bin Muhammad Al-Husaini, *Kijlayatul Akhyar*, (Surabaya: Bina Iman, 1993), hlm. 283.

husband to the wife, and the husband is no longer able to provide for his wife.

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