The Analysis of Islamic Law *Maqosid* on the Role of Women in Improving Family Welfare

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Abstract: *The participation of women at work domain, does not only contributes in changing the mindset and economic structure of a region, but also has contributed greatly to family welfare. This research uses descriptive analysis method to analyze and describe the role of women in improving the economic welfare of the family in the perspective of maqashid syariah. Based on the results of the research, it is found that the implication is that the role of women is very positive in improving family welfare and in accordance with the objectives of Islam,; falah (prosperous in the world and the hereafter), and in accordance with the five main elements that must be maintained in Islam, namely hifz ad-din, hifz an-nafs, hifz al-aql, hifz an-nasl, and hifz al-mall.*

Keywords: *Islamic law, the role of women, family welfare.*

Abstrak: Partisipasi peran perempuan dalam dunia kerja tidak hanya berkontribusi terhadap berubahnya pola pikir dan tatanan perekonomian suatu daerah, akan tetapi juga telah memberikan kontribusi yang besar terhadap kesejahteraan keluarga. Penelitian ini menggunakan metode analisis deskriptif untuk menganalisis dan mendiskripsikan peran perempuan dalam peningkatan kesejahteraan ekonomi keluarga perspektif maqashid syariah. Berdasarkan dari hasil penelitian, ditemukan implikasi bahwa peran perempuan sangat positif dalam meningkatkan kesejahteraan keluarga dan sesuai dengan tujuan Islam yaitu falah (sejahtera dunia dan akhirat), serta sesuai dengan lima unsur pokok yang harus dijaga dalam islam, yakni hifz ad-din, hifz an-nafs, hifz al-aql, hifz an-nasl, dan hifz al-mall.

Kata-kata kunci: hukum Islam, peran perempuan, kesejahteraan keluarga.

I. Introduction

Many developing countries, including Indonesia, face the situation of underprivileged families. This situation forces people to work whatever they can, because by working someone can make ends meet. One of the elements that can determine the success of a person's job is how much the person's performance is in carrying out the work for which they are responsible for.

Indonesia is known as an agricultural country, that is, the majority of the population's livelihood is by farming. Most of agriculture in Indonesia is managed by rural communities. Apart from being an agricultural country, Indonesia is also known as a maritime country, which has a very large sea area and a very large coastal area. However, there are still many Indonesian people who are poor.

In the household, it is often argued that it is a man who has to work to make a living for his family, whereas in Indonesia there is a lot number of wives who also work to help ease the burden on their husbands. Women entrepreneurs are entrepreneurial activities carried out by women, and are involved in seeking business opportunities in their environment through the process of producing goods and services. The majority of women's participation in the business world is engaged in informal sectors. So that the profession as an entrepreneur and a trader becomes a common profession. This role is carried out as one of the supports in improving family welfare.¹ Changes in the economic system with the changing role of women in the economy have brought changes in family welfare.²

The participation of women's performance in work domain has not only contributed to changes in the mindset and economic structure of a region, but has also contributed greatly to family welfare, especially in the economic sector. Working women will increase their family's income and help to improve the quality of life and family health³. For families with low economic levels, the involvement of all family members will greatly help to ease the burden on the fathers in meeting family needs and improving community welfare. As for economic prosperity, according to Mohammad Hatta, is the release of a person from tormenting poverty and threatening poverty, so as to create a feeling of pleasure, not missing anything within the limits that he may reach, and his soul feels at ease physically and mentally⁴.

Welfare in people's lives can be measured through several aspects of life. First, the quality of life in terms of materials, such as the quality of houses, foodstuffs, and so on. The second is the quality of life from a physical perspective, such as health, nutrition and so on. The third is the quality of life from a mental perspective, such as educational facilities, the environment and so on. And fourth is the quality of spiritual life, such as morals, ethics, and etc.⁵

¹ Dwi Narwoko, Bagong Suyanto, *Sosiologi Teks: Suatu Pengantar dan Terapan*, Jakarta: Prenada Media Group, 2007, p. 227.

² Pudjiwati Sajogyo, *Peranan Perempuan dalam Perkembangan Masyarakat Desa*, Jakarta: Rajawali, 1985, p. 28.

³ Anto Mudzhakar. Dll, *Perempuan dalam Masyarakat Indonesia*, Yogyakarta: Sunan Kalijaga Press, 2001, p. 189.

⁴ Anwar Abbas, *Bung Hatta dan Ekonomi Islam*, Jakarta: Kompas Media Nusantara, 2010, p. 161.

⁵ Bintarto, *Interaksi Desa-Kota dan Permasalahannya*, Bogor: Ghalia Indonesia, 1989, p. 94.

Based on research conducted by Indah Aswiyati in 2016 entitled "The Role of Women in Supporting the Household Economy of Traditional Farming Families for Poverty Alleviation", said that the role of female farmer housewives in the life of their household economy is quite high. This is because the income of housewife farmers is not much different from their husbands', so that the presence of working housewives can have an influence on household economic welfare.⁶

The research by Indah Aswiyati in 2016 above, is in line with the results of research conducted by Fatma Tuanaya in 2014 entitled, "The Role of Female Workers in the Informal Sector in Increasing Household Income in Tial Village, Salahutu District, Central Maluku Regency", states that Household income is the total income of each member of the household in the form of money, either in the form of a salary or wages for a household business or other sources. Based on the results of research by Fatma Tuanaya, it is stated that the income obtained from the respondents as a whole in the household apart from their business is also the income of their husbands. Furthermore, from this study it is also known that the average contribution of respondents, namely women who work in the informal sector to household income, is greater than that of their husbands, which is 72.31% than their husband's income which is only 27.69%. . This means that the role of women in efforts to increase family economic income is very important and of course has a very high influence in efforts to improve family welfare. So that the involvement of women in supporting the family economy in the community of Tial Village, Salahutu District, Central Maluku Regency is very important.⁷

Research conducted by Sri Ayu Kurniati in 2016 stated that the percentage of women involved working in an effort to improve the economic welfare of their families. This study proves that the involvement of women working in an effort to improve the economic welfare of the family is only 19.88%, compared to the role of husbands which reaches 80.12%. Furthermore, research conducted by Maulana Firdaus and Rikrik Rahadian conducted in 2015 also found that although there is the involvement of women working in efforts to improve the economic welfare of the family, the results of this study prove that the involvement or role of women in work is not large.

Therefore, it can be seen that research from Sri Ayu Kurniati and Maulana Firdaus with Rikrik Rahadian indeed shows that women are involved in working in an effort to improve economic welfare, but their role does not reach 25% of total family income. So, the involvement of women in working is not so big. It is different from the previous research above by

⁶ Indah Aswiyati, *Peran Perempuan dalam Menunjang Perekonomian Rumah Tangga Keluarga Petani Tradisional untuk Penanggulangan Kemiskinan*, Vol. 9, No. 17, 2016.

⁷ Fatma Tuanaya. Dkk, *Peranan Perempuan Pekerja pada Sektor Informal dalam Meningkatkan Pendapatan Rumah Tangga di Desa Tial Kecamatan Salahutu Kabupaten Maluku Tengah*, Vol. 2, No. 2, 2014.

Fatma Tuanaya in 2014 which showed that the involvement of women working in an effort to improve the economic welfare of the family reached 72.31% of the total family income.

Therefore, the researchers are interested in studying deeper into the performance of women in their efforts to be able to play a role in improving household economic welfare, but by using a different dimension from previous research. It is by looking at the economic welfare of the family from the perspective of *maqashid sharia*. Thus the purpose of this study is to analyze and describe the role of women in improving the family economic welfare in the perspective of *maqashid sharia*.

This research uses the descriptive analysis method, which is usually used as an analysis tool by describing the situation or condition of a research object and then conducting an in-depth analysis, with a limited understanding of the approach, this research will reflect the results based on the images obtained in the field.

The researchers can get primary data when conducting interviews with housewives who also work as traders in their daily activities and several other informants who can support the achievement of the objectives of this study, such as village officials and other family members. Meanwhile, secondary data were obtained from activity reports, photos, documentation and books and other references needed to clarify and strengthen this research.

The data in this study were obtained from several informants. They are: 1) The women who become as informants in this study are 7 housewives who worked both as traders and food sellers in the Sipolu-Polu Village, Panyabungan District, Mandailing Natal Regency, with status as a trader for five years; 2) Village officials who can be asked for information regarding women's performance and the level of family welfare in the Sipolu-Polu Village, Panyabungan District, Mandailing Natal District, are the chairman of the Kepling Lingkungan 2 Kelurahan Sipolu-polu. Because the village apparatus is someone who knows the socio-economic conditions of the community; 3) Other family members, in this study, are the heads of families (husbands) of the housewives who work as food traders and sellers.

Therefore, determining the number of informants is not a major consideration, but what is needed is to consider is the quality of information obtained and the representation of cases takes precedence. In this study, the researchers observed the situation and conditions as well as the activities of housewives who work as traders and food sellers, both in regency area of trading place and on the side of the main road. The researcher also observed how the situation and social conditions of the merchant woman's family in their daily life, which includes worship activities and the availability of places of worship at home and in the surrounding environment as a form of *hifz ad-din*. In addition, the researchers also observed the condition of the house as well as clothes and food consumed in daily life as a form of *hifz an-nafs*. And

observing ethics in trading to keep income from haram things as a form of *hifz al-mall*.

II. Women Work Outside The House

Working in Islam is an obligation that is considered as worship, not only as a necessity. The religion of Islam wants its people to work, and every Muslim who is able to work is obliged to work seriously.⁸

Islam views work done in order to obtain lawful sustenance and can provide benefits to oneself, family and society as part of worship. On the other hand, in working, people who have strength and abilities both physically and abilities are prioritized. Besides that, being strong in terms of aqidah needs to be used as the initial foundation in doing every job. With physical abilities, knowledge and faith, this will bring out a personality who is diligent and tenacious at work, either working individually or working together.

Rasulullah has taught that in doing work, it should be done properly, meaning that all work is done with accuracy, according to what is intended and completed in accordance with a predetermined period of time. So that the work done does not harm yourself and others. Islam does not prohibit a woman from working, but on the condition that she still follows the rules and requirements that have been established. If a woman who works does not follow the rules in Islam, this can have a negative impact on the economy, including: Self-esteem and women's personality, heredity and children's education, rights and productivity of husband's work, household conditions, national economy.

The positive impact or what is called the benefit of a working woman is the ratio between the economic burden caused by the income she receives. If the material income from participating in working is greater than the economic burden it causes, the existence and participation of women with all existing regulations in working can be beneficial.⁹

The participation of women's performance in the world of working has not only contributed to change in the mindset and economic structure of a region, but it has also contributed greatly to family welfare, especially in the economic sector. Working women will increase family income and help improve the quality of life and family health. At this time there are many women who work as career women, not only being silent and waiting for some form of gift from the head of the family.

Women in fact only play the role of housewives who only take care of the home and children, but today women have the role of addition as working women and double roles. The role is played as one of the pillars in improving the well-being of the family. It can also be said that the benefit of having a

⁸ Veithzal Rivai, *Manajemen Sumber Daya Manusia untuk Perusahaan: dari Teori ke Praktik*, Jakarta: PT. Raja Grafindo Persada, 2009, p. 904

⁹ Ibid, p. 163.

woman who works for the economy is in the form of material income that will be an additional input for the household. The existence of these benefits will be recognized by Islam when the work done is due to the demands of *syara'* and follow the rules that have been set.

Ibn Taymiyyah's concept of the State and its role in economic life, is very appropriate to compare with the welfare state in a modern context. In general, the responsibility of the State creates the welfare of the population as its main pressure and nothing related to the welfare of the population escapes the responsibility of the State to fulfill it. But the concept is, of course, based on Islamic teachings, whose characteristics are emphasized more on the basis of spiritual welfare, as well as material well-being. A country is not something new to find poverty, and a country certainly has a goal for the welfare of its citizens. Islam, even since before Indonesia's independence had owned and made its ummah economically prosperous. The welfare can be pursued and passed by economic activity or human innovation themselves.

III. Women and Family Well-Being

The factor that encourages women to work is because the husband's income is erratic or less than the family's needs. This situation triggers women to work and gives the best results because of the encouragement from themselves and the emergence of enthusiasm to be able to help their husbands in improving the economy, as well as opportunities and abilities in terms of natural resources and the ability of human resources to participate in working.

To support and increase the income earned by the husband, the majority of women in the Sipolu-polu sub-district work as traders. So that in terms of quantity, the income obtained from women's performance is equivalent to the husbands'. So that it can have a significant impact on the economic condition of the family by creating a sufficient financial condition to meet their family needs. As stated by Ibu Syarofah, the income obtained from trading groceries is quite large, the average daily income is around one hundred and fifty thousand rupiah.

Women in fact do not only play the role of housewives who only take care of the house and children, but today women also have an additional role as working women and double roles. The role is played as one of the pillars in improving the well-being of the family.¹⁰ As stated by Ibu Fatimah conveyed that her income helps to ease his husband's burden, because if the husband does not work, then the family eats from her earning.

This was confirmed by Ibu Karimah, who said that her income from trading can meet family needs. She said that the work done is sufficient to help to meet the family needs. Even it is able to support five of his children marriages. Ibu Syarofah also strengthened her by saying that the income

¹⁰ Dwi Narwoko, Bagong Suyanto, *Sosiologi Teks Suatu Pengantar dan Terapan*, Jakarta: Prenada Media Group, 2007, p. 227.

from the work done was enough to buy the things needed, as well as clothes for the children.

From the explanation of the three informants above, it seems that there is harmony with what was conveyed by Anto Mudzhakar that the participation of women's performance does not only contributes to change the mindset and economic structure of an area, but also contributes greatly to family welfare and increases family income and helps to improve the quality of life and family health.¹¹ Thus, based on the researcher's analysis, the contribution of the role of women in meeting the life needs, supporting the continuity of children's education, and being able to meet the supporting needs, shows that women's quality performance and it plays an important role in supporting the quality of family life. Based on the results of interviews with informants, researchers found that if a trader does not work on time, it will have a negative impact on their performance, this can be seen from the decrease in income, and the transfer of customers to other traders, as well as the impact on damage to merchandise, resulting in the price of these goods decreasing even to the point where they are not suitable for sale.

The profession of informants as traders is said to be effective and successful in helping to improve the family financial condition, because women who work as traders can take advantage of and maximize existing resources to increase results and family income, and can help to ease the burden on their husbands in meeting family needs.

This is in accordance with what was conveyed by Bintoro that effectiveness is the level of resource use that can be maximized in order to increase the yield of each unit of resource use. Therefore, based on the research analysis, the effectiveness of these traders roles can be seen from the fulfillment of family needs in daily life obtained from the role of women as food traders and sellers.

A person's ability to carry out work and achieve the desired work goals can be determined by the independence they have. The independence is the level of a person work that can carry out his work function by having a strong commitment to the work.

In working, prioritizing people who have strength and ability both physically and abilities. Besides that, being strong in terms of aqidah needs to be used as the initial foundation in doing every job. With physical abilities, knowledge and faith, this will bring out a personality who is diligent and tenacious in working, either working individually or working together.

The work done by the informants can be done independently without depending on the help of other families. Although the employment of food traders and sellers requires the labor of other people to do this, traders prefer to pay for the labor rather than depend on family members, because of the awareness of the informants that other family members, including husbands, share the same obligations which needs to be implemented. And

¹¹ Anto Mudzhakar, *Perempuan dalam Masyarakat Indonesia*, Yogyakarta: Sunan Kalijaga Press, 2001, p. 189.

the independence of informants' dependency from other family members shows that their work can be done well. So that the independence possessed by traders still produces good performance and is useful in increasing family support so that they are able to meet the needs of life.

IV. The Implications of Women's in Improving Family Welfare in the Perspective of Islamic Law.

One form of women's work in the Sipolu-Polu Village is by working as a trader, both groceries and food traders. This is done with the hope that the role that has been achieved from the profession as a trader can help to improve the family economy and improve their life, such as clothing, food, shelter, and children's education.

After conducting interview with the informants, the researchers found that the family welfare of the Sipolu-polu sub-district, Panyabungan District is getting better both worldly, such as being able to meet daily needs, being able to buy clothes, being able to send children to school and being able to set aside a portion of income for savings, or in a generous way, such as being able to maintain faith in Allah SWT by implementing the pillars of Islam, as well as staying away from all forms of food and drink that are prohibited by religion, and maintaining ethics in trade. This situation cannot be separated from the role of the performance of women who work as traders.

If it is analyzed from the research results, it is found that the implication is that women's performance is very positive in improving family welfare, which in accordance with the objectives of Islamic economics; *falah* (prosperity in the world and the hereafter), and according to the five main elements that must be maintained in Islam--*hifz ad-din*, *hifz an-nafs*, *hifz al-aql*, *hifz an-nasl*, and *hifz al-mall*. this can be categorized from the following things.

1. Hifz ad-din

Maintaining religion is one of the goals of life for every religious community, because religion is a way of life that can guide people in becoming individuals who are useful to fellow humans and their God.

Maintaining religion can be seen from the implementation of the pillars of Islam which includes shahada, prayer, fasting, zakat, and pilgrimage. Apart from carrying out the pillars of Islam, protecting religion can also be seen from the determination to always maintain religious values and implement religious teachings. This is in line with what Ibu Hatimah said, that her family and other family members always pray in congregation even though the Dhuhur and Asr prayer times are usually very rare for people to do it in congregation, and her family has never neglected to perform congregational prayers except because of an obstacle unintentional such as falling asleep due to tired work and / or due to deliberate obstruction such as

attending an invitation. She also said that after selling, at that time she immediately said that she would immediately pray dhuhur in congregation to the mosque after returning from the market. As for zakat, she pays zakat once a year, while for fasting, she only implements compulsory fasting, and for Hajj she is still saving, but it is also said that the results of her savings also almost meet the need to pay off Hajj deposits.

This is reinforced by Ibu Hatimah, according to Mrs. Hatimah, Mrs. Hatimah's family donates some of her property to the mosque, whenever there is a donation for the mosque, Ibu Hatimah's family must give donations, even every Friday prayer in the mosque, charity to the mosque, sometimes as much as 2000 and 5000 rupiah, depending on how much money they have, but her family must give infaq or shadaqah to the mosque as small as they can give. However, if the donation for the orphanage of Ibu Hatimah's family never gives a donation. It is because there is no orphanage manager who asks for donations for the needs of orphans, but if there is an orphanage manager who asks for donations, then Ibu Hatimah said that she must give donations albeit with a small amount, but her family always gives alms to orphans in the surrounding area every Friday. In addition, if there is a mosque activity that asks for donations to be given to orphans in the surrounding area, then her family must donate some of her property for that purpose.

In this case the researcher found that the informants maintain their religion in several forms of activities, which include carrying out the pillars of Islam, conducting social and religious activities in the form of attending studies in order to increase religious knowledge, as well as maintaining social concern for others as a form of help for those in need.

2. Hifz an-nafs

Social welfare has the goal of achieving a prosperous life, in the sense of achieving basic living standards such as clothing, housing, food, health, and harmonious social relations with the environment.¹² This is in line with what researchers found through interviews with Ibu Miadah, that the food consumed every day is definitely halal, because the goods consumed will become our own flesh and blood, so that she is afraid if her flesh and blood is mixed with something illegal. This acute taste arises because what is consumed and what is attached to our food will be carried over to the end of life. Meanwhile, the food consumed by Ibu Maidah is healthy food, because it consists of sea fish which is guaranteed to be healthy and nutritious, and is still supplemented by consuming vegetables as a complementary side dish. Ibu Mahampang said that she usually consumes sea fish and chicken meat for daily side dish.

The research finding shows that the informants can take good care of their family spirit by paying attention to the needs of a decent life and

¹² Adi Fahrudin, *Pengantar Kesejahteraan Sosial*, Bandung: PT Refika Aditama, 2012, p. 11.

avoiding unhealthy living habits. For example, by maintaining halal, healthy and nutritious food, and maintaining health to keep sweating every morning. Even though they do not do sports activities, trading activities that start in the morning make them exercise in their work, and maintain the condition of their clothes by continuing to shop for clothes every year, as well as maintaining the condition of the house so that it remains suitable for habitation to support their healthy and proper living conditions. The last one is guarding the soul by not consuming alcoholic and intoxicating things.

3. Hifz al-aql

In maintaining sense, humans must develop themselves while at the same time also pay attention to education as a basis for strengthening themselves. Because education is the basic foundation for humans to keep away from stupidity.

By maintaining the sense, humans can think about Allah SWT, the universe and themselves. The things that need to be done in educating the mind is through education.¹³ This is in accordance with what was conveyed by Ibu Yusniyah, that as a parent she must choose a good place of education for her children. Ibu Yusniyah is also grateful because the majority of her children did not refuse when they were asked to study in Islamic boarding school; this makes her happy and feels relieved, because at boarding school her children can be looked after and educated by the ustadz. That's why she believes that her children will not be naughty children. Because at this time, the era has begun to break down, so when having children who want to study at the Islamic boarding school, they give great joy to her, with the aim that her children can protect themselves and their families from any destructive behavior.

The informants can maintain their family's mind by still paying attention to the government's recommendation, to send their children to school to obtain highest education, with a minimum compulsory education of 12 years. In addition, the informants also pay attention to religious knowledge, by directing their children to study in a religion-based education institution in order to provide a balance of knowledge as a provision for living a better life. The informants do not force their children to study in a religion-based education institution, because they do not want to reduce their children's interest in learning. So, the most important thing for informants is that their children can have education or study as high as possible.

4. Hifz an-nasl

The obligation of parents to children is to maintain the children's safety and development. This is done on the basis that children are a trustee who must

¹³ Rohmah Vihara Enggardini, *Kesejahteraan Karyawan Perspektif Maqashid Syariah Pada Pusat Penelitian Kopi dan Kakao. Ekonomi Syariah Teori dan Terapan*, 2017, p. 604.

be guarded. Guaranteed the right to breed and hereditary development, Islam is a religion that regulates life from all aspects, both spiritual and material, including economy and the balance between them. Q.S Al-Baqarah verse 233 regulates the health and physical welfare of the family. Islam also does not limit the people to have children.

We as human beings do not have to worry if we are not able economically to marry our children yet, because Allah SWT will provide sustenance and grace.¹⁴ This is in line with the results of an informant interview named Ibu Fatimah who said that she has three children, and she also participated in family planning programs since she was young. In her opinion, if people do not participate in the family planning program, they must have many children. However, for her to have three children is enough, while to have two children is considered too little, and she feel sorry if she only got 2 children, because it considered unexciting and not crowded. Moreover, people say that having many children is a sunnah of the apostle, so Ibu Fatimah hopes to get intercession from the Prophet because she has done the sunnah of the apostle, which is to marry and have many descendants. And Ibu Syaraofah is also grateful for being given enough to meet the needs of the daily life.

In maintaining the lineage, the informants use the family planning program only to regulate the distance birth between one child and another, and do not follow the government's recommendation to have two children, because spiritual reason. They believe that each child's sustenance has been guaranteed, and they want to follow the life of the Prophet who has many descendants. They do not limit their children's marriage age, and give them the freedom to choose, but the informant as a parent still gives advice when needed.

5. *Hifz al-mall*

Property is a gift from Allah SWT which aims to help humans in fulfilling all forms of life necessities. Someone must work in a lawful way to be able to get assets that are useful for the necessities of life.

The way to protect the property is to seek decent and fair income, have business opportunities, lawful and *thoyib* sustenance, and fair competition¹⁵. Ibu Mahampang also said that her daily income can meet the daily needs of life, even she can set aside part of her income from trading to save money, even her income can meet the needs of the fees at the boarding school and who are currently studying at the school and college. So, according to Ibu Mahmudah, it is easy to do the work that is very helpful in alleviating the needs of the family.

¹⁴ Ika Yunia Fauzia dan Abdul Kadir Riyadi, Prinsip Dasar Ekonomi Islam Perspektif Maqashid Syari'ah, Jakarta: Kencana Group, 2014, p. 25.

¹⁵ Ika Yunia Fauzia dan Abdul Kadir Riyadi, Prinsip Dasar Ekonomi Islam Perspektif Maqashid Syari'ah, Jakarta: Kencana Group, 2014, p. 25.

The informants as traders conveyed that there is a need for trading ethics to avoid improper methods, as conveyed by Ibu Hatimah, that in doing her work, Ibu Hatimah never cheats. Because for the heart, even if you have a lot of money if you get it by cheating, it will not get blessings. So that no matter how much property we have, it will never be enough to meet the needs of life, but it will only make us feel less and not enough to survive. So that Ibu Hatimah never cheats on buyers while trading, by never increasing the price to be higher if it is not the current price, and never reducing the number of goods.

In safeguarding the assets, the performance of informants as traders can help to meet or meet the needs of the family in daily life. Apart from that, some of the income from the informants' performance is set aside for savings. The informants also protect their assets from negative matters by maintaining ethics in buying and selling or trading, so that their assets are obtained in a lawful way and the food they consume is free from things that are not good.

V. Closing

Based on the results of the research, the implication is that the role of women is very positive in improving family welfare. It is in accordance to the objectives of Islamic economics; *falah* (prosperity in the world and the hereafter), and in accordance to the five main elements that must be maintained in Islam, namely *hifz ad-din*, *hifz an-nafs*, *hifz al-aql*, *hifz an-nasl*, and *hifz al-mall*.

First, the informants maintain their religion in several forms of activities, which include carrying out the pillars of Islam, conducting social and religious activities in the form of attending studies in order to increase religious knowledge, as well as maintaining social concern for others as a form of help for those in need.

Second, the informants can take good care of their family spirit by paying attention to the needs of a decent life and avoiding unhealthy living habits. For example, by maintaining halal, healthy and nutritious food, and maintaining health to keep sweating every morning. Even though they do not do sports activities, trading activities that start in the morning make them exercise in their work, and maintain the condition of their clothes by continuing to shop for clothes every year, as well as maintaining the condition of the house so that it remains suitable for habitation to support their healthy and proper living conditions. The last one is guarding the soul by not consuming alcoholic and intoxicating things.

Third, the informants can maintain their family's mind by still paying attention to the government's recommendation, to send their children to school to obtain highest education, with a minimum compulsory education of 12 years. In addition, the informants also pay attention to religious knowledge, by directing their children to study in a religion-based education

institution in order to provide a balance of knowledge as a provision for living a better life. Although the informants do not force their children to study in a religion-based education institution, because they do not want to reduce their children's interest in learning. So, the most important thing for informants is that their children can have education or study as high as possible.

Fourth, the informants use the family planning program only to regulate the distance birth between one child and another, and do not follow the government's recommendation to have two children, because spiritual reason. They believe that each child's sustenance has been guaranteed, and they want to follow the life of the Prophet who has many descendants. They do not limit their children's marriage age, and give them the freedom to choose, but the informant as a parent still gives advice when needed.

Fifth, the performance of informants as traders can help to meet or fulfill the needs of the family in daily life. Apart from that, some of the income from the informants' performance is set aside for savings. The informants also protect their assets from insecured things by maintaining ethics in buying and selling or trading, so that their assets are obtained in a lawful way and the food they consume is free from things that are not good.

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