

WOMEN'S ECONOMIC CONTRIBUTION IN THE FAMILY: A CONTEXTUAL ANALYSIS OF SOCIAL HADITH

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Diterima: Mei 22 2025

Direvisi: Mei 29 2025

Diterbitkan: Mei 30 2025

Abstract:

Social and economic changes in the contemporary era have encouraged more and more Muslim women to engage in family economic activities, either as the primary breadwinners or as contributors to household income. This study aims to understand women's economic contributions from the perspective of social hadith through a contextual approach. Hadiths related to work, breadwinning, and women's contributions are examined not only based on the strength of their chains of transmission and texts but also analyzed within the social context of their time. The method used is qualitative library research, involving the identification and analysis of relevant hadiths, as well as referencing the views of classical and contemporary scholars. The findings indicate that Islam provides legitimate space for women to contribute economically, provided they uphold ethical values, family responsibilities, and principles of social justice. Social hadiths serve as a crucial foundation for building an inclusive, fair, and contextual understanding of women's economic roles within contemporary Muslim families.

Keywords: Women's economic contribution, contextual approach.

ملخص:

شجعت التغييرات الاجتماعية والاقتصادية في العصر المعاصر المزيد من النساء المسلمات على المشاركة في الأنشطة الاقتصادية للأسرة، إما كمعيلات رئيسيات أو كمساهمات في دخل الأسرة. تهدف هذه الدراسة إلى فهم المساهمات الاقتصادية للمرأة من منظور الحديث الاجتماعي من خلال نهج سياقي. يتم فحص الأحاديث المتعلقة بالعمل والمعيشة ومساهمات المرأة ليس فقط على أساس قوة سلاسل نقلها ونصوصها، ولكن أيضًا في سياق عصرها الاجتماعي. الطريقة المستخدمة هي البحث المكتبي النوعي، وتحديد وتحليل الأحاديث ذات الصلة، وكذلك الرجوع إلى آراء العلماء الكلاسيكيين والمعاصرين. تظهر نتائج الدراسة أن الإسلام يوفر مساحة مشروعة للمرأة للمساهمة اقتصاديًا، طالما حافظت على القيم الأخلاقية والمسؤوليات الأسرية ومبادئ العدالة الاجتماعية. تعد الأحاديث الاجتماعية أساسًا مهمًا لبناء فهم شامل وعادل وسياقي لدور المرأة الاقتصادي في الأسر المسلمة اليوم.

الكلمات المفتاحية: المساهمة الاقتصادية للمرأة، النهج السياقي.

Abstrak:

Perubahan sosial dan ekonomi di era kontemporer telah mendorong semakin banyak perempuan Muslim yang terlibat dalam aktivitas ekonomi keluarga, baik sebagai pencari nafkah utama maupun sebagai pendukung penghasilan rumah tangga. Kajian ini bertujuan untuk memahami kontribusi ekonomi perempuan dari perspektif hadis sosial melalui

pendekatan kontekstual. Hadis-hadis yang berkaitan dengan kerja, nafkah, dan kontribusi perempuan dikaji tidak hanya berdasarkan kekuatan sanad dan matan, tetapi juga ditelaah dalam konteks sosial zamannya. Metode yang digunakan adalah penelitian kualitatif kepustakaan (library research), dengan mengidentifikasi dan menganalisis hadis-hadis yang relevan, serta merujuk pada pandangan ulama klasik dan kontemporer. Hasil kajian menunjukkan bahwa Islam memberikan ruang legitim bagi perempuan untuk berkontribusi secara ekonomi, selama tetap menjaga nilai-nilai etika, tanggung jawab keluarga, dan prinsip keadilan sosial. Hadis sosial menjadi pijakan penting dalam membangun pemahaman yang inklusif, adil, dan kontekstual terhadap peran ekonomi perempuan dalam keluarga Muslim masa kini.

Kata Kunci: Kontribusi ekonomi perempuan, pendekatan kontekstual.

INTRODUCTION

In Indonesia, women's contribution as breadwinners has become a compelling topic of discussion in the contemporary context. Along with social and economic changes, more and more women are engaging in economic activities to support their families. (Darmin Tuwu 2018) Although the Quran and Hadith explicitly state that men are the primary breadwinners, data on the ground shows that Indonesian women also play a significant role in the family economy.

Women in Indonesia play a vital role in various aspects of social life, including the family economy. Amidst changing times and evolving social dynamics, women's economic contributions are no longer a marginal issue but have become a crucial part of maintaining household sustainability and balance. In many families, women are not only household managers but also contribute to economic needs, whether as formal workers, small business owners, or community-based economic drivers.

This phenomenon is certainly not entirely new. According to Darmin Tuwu's research (Darmin Tuwu 2018), women's work contributes to creating a harmonious and prosperous family. The income earned from these businesses is then used to meet household needs, such as: First, to supplement the husband's and family's income; Second, for daily family expenses; Third, for children's school fees; and Fourth, a portion of the income is saved for other important needs, such as in times of crisis, serious illness, and other family problems.

In Islamic history, there are several examples of women who played active roles in society. Aisha bint Abu Bakr, the wife of the Prophet Muhammad (peace be upon him), was known as a woman of knowledge and participation in politics during the reign of Uthman ibn Affan. (A. Fatih Syuhud 2015) Rufaidah is an example of a woman who founded the first hospital during the time of the Prophet Muhammad (peace be upon him). (Mustafa M. Bodrick et al. 2022) These historical facts demonstrate that women have long played a significant role in various aspects of public life.

In Surah an-Nahl verse 97, the Qur'an interprets equality between men

and women in terms of good deeds and devotion. (Nazaruddin 2015) This verse shows that women have the right to engage in useful work and contribute to the good of society. This interpretation is supported by the fact that in Islam, women are permitted to work as long as the work does not interfere with their obligations as housewives and is in accordance with Islamic values.

This is where the importance of reexamining religious texts, particularly the hadith, lies, with a contextual approach that is responsive to social change. The hadith are not only a source of law and ethics, but also contain normative guidance on the role and position of humans in social life, including gender relations and economic contributions. Unfortunately, most hadith are often interpreted literally and ahistorically, giving rise to certain biases against women's roles.

A contextual approach to social hadith offers a more just and humane perspective. Prophetic hadiths that discuss work, income, the obligation to provide for others, or the division of domestic roles, when read within their social context, actually open up ample space for women's participation in the family economic sphere. (Syahrur 2000) With this approach, the hadith can serve as emancipatory inspiration, rather than role-limiting texts.

Several previous studies, such as those by Rahayu (W. M. Rahayu 2023), have revealed the active participation of village women in increasing family income through micro-enterprises and empowerment activities. Afrizal et al. (S. Afrizal 2021) highlighted women's multifaceted roles during the Covid-19 pandemic, from financial managers to home producers. Ismail et al. (A. Ismail 2021) found that female candlenut crackers in South Sulawesi support their families' finances through economically valuable traditional work. Rosiana et al. (E. Rosiana 2023) noted that migrant women contribute over 70% to family income, a key factor in family well-being. Meanwhile, Sukmawati et al. (U. S. Sukmawati 2021) demonstrated how housewives utilize digital platforms to trade online without neglecting their domestic roles, while upholding sharia principles. Overall, this research confirms that women's economic role is not only financially strategic but also deeply rooted in social dynamics, culture, and religious values.

Previous studies have examined women's economic contributions to the family from a social and economic perspective, but have not yet explored the religious dimension in depth, particularly from the perspective of social hadith. No study has specifically linked women's economic roles to Islamic values through a contextual analysis of hadith. Therefore, this study aims to fill this gap by offering an integrative approach between empirical data and normative religious understanding, in order to strengthen the religious legitimacy of women's economic role in the family.

This study aims to analyze how women's economic contributions to the family can be understood through the contextual perspective of social hadith. It is hoped that the results of this study will provide a more comprehensive and up-to-date understanding of women's role in building spiritually and economically strong families, as well as encourage a more grounded interpretation of religious texts.

In this context, the study of women's contributions to the family economy from the perspective of social hadith is relevant to understanding how Islam views women's dual roles as housewives and working mothers as positive contributions to the family and society. (Santoso 2022)

RESEARCH METHOD

This study uses a literature review approach (Hannah Snyder 2019) to explain the concept of women's contributions to the family economy, by identifying relevant hadith and analyzing the understanding of these hadith. The data in this study were collected from various literature related to the concept of women's contributions as income providers. The sources used include books, scientific journals, conference articles and papers, dissertations and theses, and online sources. The scientific journals selected for this study are articles published in accredited journals and cover related topics. The online sources used come from trusted academic websites, educational institutions, and non-governmental organizations.

The data collection procedure involved several main steps. First, literature identification was carried out by searching for relevant sources through academic databases such as Google Scholar, Scispace, JSTOR, ProQuest, and several other internet links.

RESULTS AND DISCUSSION

The Position of Sanad and Matan in the Context of Social Hadith on Women's Contribution to the Family Economy

In the study of hadith, the discussion of sanad and matan are two key aspects that determine the validity and understanding of the Prophet's sayings. The sanad relates to the chain of narrators who transmitted the hadith from the Prophet Muhammad down to the final generation who recorded it, while matan is the content or text of the hadith conveyed. In the context of social hadith, discussing women's contributions to the family economy, understanding these two chapters is crucial not only for determining the validity of the hadith but also for interpreting its social and moral meaning.

In terms of sanad, the authenticity of the hadith remains the starting point in determining whether a hadith can be used as a basis for constructing a normative argument. Hadiths on work, livelihood, and women's involvement

in economic activities are often found in authentic books such as Sahih Bukhari and Sahih Muslim. For example, the hadith about Asma' bint Abu Bakr, who helped her husband, Zubair ibn Awwam, tend the garden and carry the harvest from the fields to their home. This hadith is narrated by al-Bukhari and has a strong sanad (chain of narration). (Al-Bukhari Hadith 5224.) This shows that since the time of the Prophet, women have been actively involved in family economic activities, and this involvement is not religiously questionable.

However, the power of the text should not be overlooked. In social hadith, the text often must be read not only textually, but also contextually and sociologically. For example, in the hadith about Asma', although it does not explicitly state that women's economic contributions are obligatory, the narrative understands that women's work in supporting the family's livelihood is not prohibited and is even valued. (Mulia 2005) Below is an example of a hadith discussing women's contributions to the family economy:

سنن النسائي ٢٥٣٦: أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ خُلْيُكُنَّ قَالَتْ وَكَانَ عَبْدُ اللَّهِ خَفِيفَ ذَاتِ الْيَدِ فَقَالَتْ لَهُ أَيْسَعِي أَنْ أَصْعَ صَدَقَتِي فِيكَ وَفِي بَنِي أَخِي لِي يَتَامَى فَقَالَ عَبْدُ اللَّهِ سَلِي عَنْ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا عَلَى بَابِهِ امْرَأَةٌ مِنَ الْأَنْصَارِ يُقَالُ لَهَا زَيْنَبُ تَسْأَلُ عَمَّا أَسْأَلُ عَنْهُ فَخَرَجَ إِلَيْنَا بِلَالٌ فَعُلْنَا لَهُ أَنْطَلِقْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلْهُ عَنْ ذَلِكَ وَلَا تُخْبِرْهُ مَنْ نَحْنُ فَأَنْطَلِقَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ هُمَا قَالَ زَيْنَبُ قَالَ أَيُّ الزَّيْنَابِ قَالَ زَيْنَبُ امْرَأَةُ عَبْدِ اللَّهِ وَزَيْنَبُ الْأَنْصَارِيَّةُ قَالَ نَعَمْ لَهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ

It means:

"Has told us [Bisyir bin Khalid] he said; Has told us [Ghundar] from [Syu'bah] from [Sulaiman] from [Abu Wail] from [Amru bin Al Harith] from [Zainab] 'Abdullah's wife he said; Rasulallah sallallaahu 'alaihi wasallam said to the women: "Give charity even with your jewelry and say." Zainab said; Abdullah is someone who light hand (a little wealth), then Zainab said to him; Is it okay if I give my charity to you and to my brother's orphan? Abdullah said: "Ask Rasulallah sallallaahu 'alaihi wasallam about it." wasallam about it and don't tell him who we are. So he went to meet the Prophet sallallaahu 'alaihi wasallam. Then Rasulallah sallallaahu 'alaihi wasallam asked: "Who are those two people?" Bilal answered; "Zainab." Rasulallah asked again; "Which Zainab?" Bilal answered; "Zainab, Abdullah's wife and Zainab, Ansar's woman." Rasulallah sallallaahu 'alaihi wasallam said: "Yes, for them there are two rewards, the reward of close relatives and the reward of alms."

a. Asbabul Wurud

Asbāb al-wurūd (the causes of the emergence of hadith) in this history shows the practical and social background, namely Zainab's desire to ensure that her alms remain legally syar'i, even though they are given to

her husband and close relatives. In Arab society at that time, especially in poor families such as Abdullah bin Mas'ud's family, women sometimes had access or management of personal property in the form of dowries, inheritances, or business results that could be used as a means of charity.

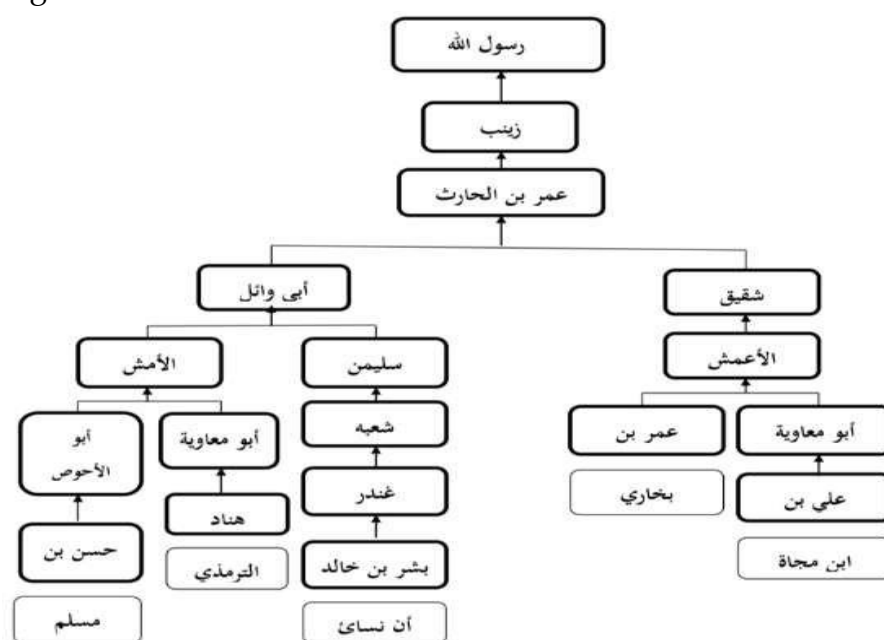
Zainab's request to Rasulullah ﷺ, which was conveyed through the intermediary Bilal not to reveal their identities, shows caution, politeness and a strong will to ensure that goodness is carried out according to the Shari'a. Rasulullah ﷺ then emphasized that alms given to relatives such as husbands and orphans from one's own family receive two advantages at once: the reward of alms and the reward of friendship/kinship.

b. Takhrij Hadith

The hadith about Zainab, Abdullah's wife, is narrated in several main books of hadith. Among them: Sahih al-Bukhari, Book of Zakat, Chapter Zakat for Husbands and Orphans in Care, No. 1462. Then in Sahih Muslim, Book of Zakat, Chapter Alms to Relatives, No. 1000. And also narrated by Abu Dawud, al-Nasa'i, and Ahmad bin Hanbal with similar lines and editorials.

c. Sanad Analysis

One of the popular sanads is: Bisyr bin Khalid → Ghundar → Shu'bah → Sulaiman (al-A'mash) → Abu Wail → 'Amr ibn al-Harith → Zainab, wife of Abdullah. This chain of narrators is classified as authentic (ṣaḥīḥ), because all the narrators in this chain are tsiqah (trustworthy) according to experts in jarḥ wa ta'dīl such as Yahya ibn Ma'in and al-Bukhari himself. Narrators such as al-A'mash and Shu'bah are widely known as strong narrators in terms of memorization and carefulness in narrating hadith.



d. Analysis of the Hadith

The Hadith of the Hadith depicts a very human and practical event: Zainab's desire to distribute her wealth to her husband and orphan nephew, and then she sought confirmation from the Prophet (peace be upon him) through an intermediary (Bilal). The Prophet's response demonstrates the sharia's recognition of women's economic contributions, while also affirming that giving alms to one's family does not diminish the value of sincerity, but rather doubles the value. In the narrations of al-Bukhari and Muslim, the Prophet (peace be upon him) stated: "Lahumā ajrāni: ajru al-qarābah wa ajru al-ṣadaqah." "For both of them are two rewards: the reward of kinship and the reward of charity."

Thematic Aspects and Relevance

1. Women's Independence in Managing Assets

This hadith demonstrates that women have authority over their personal assets. Zainab did not ask for permission to use her husband's assets, but rather requested legal clarity regarding distributing her assets to those who were emotionally and economically close.

2. Sharia Recognition of Women's Economic Contribution

The Prophet Muhammad (peace be upon him) not only permitted but also morally and spiritually valued women's almsgiving to their immediate family. This legitimized Muslim women's ability to support the household economy.

3. Balance between Social Good and Family Responsibilities

With its dual rewards, this hadith emphasizes that social and family responsibilities are not in conflict but can be carried out simultaneously by women.

4. Gender Sensitivity in Religious Practice

Zainab felt reluctant to ask a direct question and chose to address the question through Bilal without revealing his identity. This demonstrated good manners and caution in communication, while also demonstrating women's social sensitivity in interacting in the religious public sphere.

Social Hadith Messages on Women's Economic Empowerment in Contemporary Muslim Families

In contemporary Muslim society, social realities demonstrate that women play more than just domestic roles but are also actively involved in supporting the family economy. This phenomenon stems not only from economic demands but also from a spirit of independence and responsibility that has developed with increasing education and gender awareness. In this context, the messages of social hadith are crucial to re-present, not merely as moral teachings but also as a source of inspiration for women's empowerment in the family economy.

Social hadith are essentially reflections of the Prophet's sayings that directly relate to the daily lives of Muslims, including the relationship between men and women, the obligation to provide for their family, work, and social responsibilities within the family. For example, the hadith narrating the story of Asma' bint Abu Bakr, who helped her husband carry the harvest from the field to the house, demonstrates that women's work in supporting the family economy is not a deviation from Islamic values, but rather a social practice accepted and valued by the Prophet. (Al-Bukhari Hadith 5224.)

This hadith, when read within a socio-contextual framework, conveys a powerful message about collaboration and partnership within the family. Islam never absolutely restricts women from contributing to the public or economic sectors, as long as they do not neglect ethical principles, family responsibilities, and maintaining self-respect. Therefore, a contextual approach to the hadith allows us to grasp the spirit of justice and equality that are the primary messages of Islamic teachings.

In contemporary society, where many women are the backbone of the family economy, whether as micro, small, and medium enterprises (MSMEs), informal workers, or professionals, the social message of the hadith becomes increasingly relevant. Women's economic empowerment not only means increasing household income but also serves as a form of self-actualization and a contribution to social development. This aligns with the principles of mutual assistance (*ta'āwun*) and *maslahah* (benefit) upheld in Islamic teachings.

However, some traditional understandings of the hadith still position women passively and often use the hadith partially to limit their freedom of movement. This is where the *maqāṣid al-syarī'ah* (Islamic law) and social hermeneutics approach to interpreting hadith, as developed by thinkers such as Fazlur Rahman and Sahiron Syamsuddin, emphasize the importance of understanding the moral purpose and social context of religious texts, lies. (Sahiron Syamsuddin 2007)

With this approach, the social messages of hadith are no longer understood as limiting women's roles, but rather as a foundation for strengthening women's economic and social roles within the family. Hadith that support hard work, shared responsibility for income, and appreciation for a wife's contribution, when understood holistically, can provide a theological basis for promoting the economic empowerment of Muslim women without neglecting spiritual and family values.

Perceptions of Classical and Contemporary Scholars on Women's Economic Role in the Family

The role of women in the family economy is a theme that has received attention in Islamic literature since its inception, albeit within different time and social contexts. The perceptions of classical and contemporary scholars

regarding women's economic contributions tend to reflect the cultural dynamics, family structures, and social developments of their times. However, there is common ground between the two in emphasizing the principles of justice, responsible freedom, and women's active contribution to family and community life.

The Perspective of Classical Scholars

Classical scholars such as Imam al-Ghazali, in his *Iḥyā' 'Ulūm al-Dīn*, emphasized the importance of balance in the household, where the wife's role is not solely domestic but can also include productive activities as long as they do not conflict with sharia principles. (Al-Ghazali n.d.) Scholars such as Ibn Qudāmah in *al-Mughnī* and al-Nawawī in *al-Majmū'* discuss women's rights over their personal property, including the right to a dowry, inheritance, and the proceeds of their business. They agree that women are free to use their property, including for trade or charity, without requiring their husband's permission as long as it does not endanger the family or violate Islamic norms.

In the context of hadith, classical scholars such as Ibn Hajar al-'Asqalānī interpreted the hadith of Zaynab, Abdullah's wife, as evidence that women have an independent position in terms of wealth and can distribute it to their family or community in the form of charity. This confirms that women can play an active role in supporting the household economy, especially when their husbands are in need.

Contemporary Scholars' Perspective

Contemporary scholars place a more progressive emphasis on women's economic role. Muhammad al-Ghazali and Yusuf al-Qaraḍāwī, for example, emphasized that Islam never forbade women from working or contributing economically, as long as they uphold moral values and justice, and do not interfere with their primary role within the family.

According to al-Qaraḍāwī in *Fatāwā Mu'āṣirah*, working and entrepreneurship for women are part of self-actualization and social contribution, especially in economic conditions that demand the involvement of both parties in the household. He also emphasized that women must be given space to become economically empowered so they do not become totally dependent on their husbands, especially in vulnerable situations such as divorce or the death of a spouse.

Furthermore, scholars such as Jasser Auda, within the framework of *Maqāṣid al-Sharī'ah*, view women's economic role as part of realizing the goals of sharia, such as protecting life (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In his view, social justice and economic empowerment should not be exclusive to men, as women are also subjects of sharia with strategic roles in family and community development.

Scholars' perceptions of women's economic role in the family have evolved with the context of their times, but remain rooted in basic Islamic principles that emphasize justice, welfare, and social responsibility. Both classical and contemporary scholars recognize that women have economic rights that can be utilized to support family resilience and well-being. In modern developments, this role has been further emphasized as part of efforts to build strong and financially independent families within the framework of Islamic values.

Aspects	Classical Scholars	Contemporary Scholars
General View	Women focus on the domestic sphere; economic contributions are conditional.	Women's economic contributions are part of family justice and collaboration.
Rights to property	Women's property is recognized by Sharia law and does not have to be handed over to their husbands	Emphasized as a form of economic independence and full right to private ownership.
Working outside the home	Permissible, provided it does not violate Sharia law and does not leave the domestic role	Permissible as a form of self-actualization, while still considering Islamic ethical values
Sources of interpretation	Based on Islamic jurisprudence and social norms at the time	Uses a contextual approach, maqāṣid sharia, and social hermeneutics.
Representative figures	Al-Ghazali, Ibn Qudamah, Al-Nawawi	Musdah Mulia, Fazlur Rahman, Asma Barlas, Sahiron Syamsuddin.

The table above illustrates the fundamental differences between the perspectives of classical and contemporary scholars in interpreting women's economic role within the family. This difference is not solely due to differences in scholarly authority but is also strongly influenced by the social and cultural context in which these scholars lived and wrote their ideas.

From a general perspective, classical scholars tended to position women as having a greater role in the domestic sphere. Economic contributions were permitted, but were often considered secondary or only under certain circumstances, such as when the husband was unable to work or when family circumstances required financial assistance. (Mulia 2005) This is evident in classical fiqh works, which focused more on the hierarchical division of roles between husband and wife.

In contrast, contemporary scholars view women's economic

contributions as part of social justice and cooperation within the family. They believe that women's role in the economic sector does not conflict with Islamic teachings and can even be a means of self-actualization and a contribution to the welfare of the household and society. This view aligns with Islamic principles, which strongly emphasize the values of cooperation (ta'āwun), justice, and shared responsibility.

Regarding property rights, both groups of scholars agree that women have full rights over their income and property. However, contemporary scholars further emphasize that this right is not merely legal, but rather a recognition of women's economic independence, which can strengthen their position in family decision-making.

Regarding working outside the home, classical scholars generally permitted it, but with certain limitations. Women were considered permissible to work as long as they did not violate Islamic law, such as maintaining modesty, not mixing freely with men, and prioritizing household obligations. Contemporary scholars, on the other hand, emphasized ethical values and role flexibility, as long as women were able to maintain personal integrity and domestic responsibilities.

In terms of sources of interpretation, classical scholars relied on the fiqh of the schools of thought and the social norms of their time, while contemporary scholars were more open to new approaches such as social hermeneutics, the maqāṣid of sharia, and gender analysis. This approach allows religious texts, including social hadith, to be read in light of the more complex and dynamic modern social context.

By examining representative figures from each group, we can see how the history of Islamic thought has continually evolved. Classical scholars such as al-Ghazali and Ibn Qudamah serve as important references in normative fiqh, while contemporary scholars such as Musdah Mulia, Fazlur Rahman, and Asma Barlas offer more contextual interpretations responsive to the challenges of the times.

From this comparison, it can be understood that women's economic contribution to the family is not contrary to Islamic values, but rather depends heavily on how we interpret the text, read the context, and develop a perspective on justice within the family.

CONCLUSION

This research shows that women's economic contribution to the family is a long-standing social practice within Islamic tradition. Social hadiths that describe women's active roles, such as the story of Asma' bint Abu Bakr or Zainab, wife of Abdullah, provide authentic evidence that Islam does not

prohibit women from participating in economic activities and even appreciates this role.

The sanad and matan (translators) of these hadiths are generally strong, and when analyzed contextually, the matan (translators) contain ethical values such as cooperation, responsibility, and social concern. These hadiths, when read using the maqāsidī (Islamic law) and social hermeneutics, support women's economic empowerment, rather than restricting it.

Classical scholars allowed women to own and manage property, albeit within a traditional normative framework. Contemporary scholars, meanwhile, emphasize the importance of economic equality and independence as part of social justice and the development of a modern family. These differences in approach reflect dynamic social change and open up opportunities for more progressive religious interpretations. Thus, women's economic contributions are not only normatively legitimate but also strategic in building strong and independent families. Islam, when understood through a contextual approach, provides ample space for women to be economically empowered while maintaining their spiritual and moral roles within the household.

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