

The Shift in Family Breadwinning Roles from Husbands to Wives in Islamic Family Law

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ABSTRACT

The shift in family breadwinning roles from husbands to wives has become increasingly common among Muslim families in Indonesia due to changing socio-economic conditions. This study aims to analyze the forms and determinants of breadwinner role shifts among Muslim families in Tanjung Balai City and examine their implications from the perspectives of Islamic Family Law and Indonesian Positive Law. This study employed empirical legal research using a qualitative case study approach. Data were collected through in-depth interviews, observations, and documentation involving 21 informants, including working wives, husbands, religious leaders, community leaders, local government officials, and family law experts. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, while credibility was ensured through source triangulation, technique triangulation, and member checking. The findings reveal that the shift in breadwinner roles is primarily driven by unstable household income, increasing living costs, children's educational expenses, and expanding economic opportunities for women. Although many wives become the primary income earners, the Muslim community continues to recognize the husband as the person primarily responsible for family maintenance. Wives' economic contributions are interpreted as a manifestation of *ta'āwun* (mutual assistance), *'adl* (justice), *musyawarah* (consultation), and *maṣlaḥah* (public welfare), rather than a transfer of the husband's legal obligation. However, the increased economic participation of wives has not been accompanied by an equal redistribution of domestic responsibilities, resulting in a persistent double burden. The novelty of this study lies in the development of a conceptual framework integrating socio-economic adaptation with the perspectives of Islamic Family Law and Indonesian Positive Law. The findings contribute to the contextual development of Islamic Family Law and provide practical recommendations for strengthening family resilience through equitable cooperation, effective communication, and balanced family responsibilities.

1. INTRODUCTION

Family is a social institution built on the principles of living together properly, fairness, responsibility, and complementing each other between husband and wife (Shuhufi, Ardi, Fatmawati, Shuhufi, & Ali, 2026; Marpaung & Iskandar, 2026). In Islamic family law, the obligation to provide financial support falls on the husband, as emphasized in the Qur'an, the Compilation of Islamic Law (KHI), and the Marriage Law (Azizah & Octarina, 2025; Usmany, Al-Humaidy, Efendi, & Rohman, 2025). Nevertheless, wives are allowed to work and earn income as long as it aligns with sharia principles. Social, economic, and cultural developments have encouraged increased female participation in economic activities. In many families, wives no longer only act as supplementary earners but have also become the primary breadwinners due to the husband's reduced economic capacity or agreements on role sharing (Hutagalung, et al., 2025; Zuwika, 2024). This phenomenon

shows that Muslim family structures are becoming more adaptable to changes in social and economic conditions. This shift in roles also happens in Tanjung Balai City, where unstable income in the fishing, trading, and micro-business sectors pushes many wives to become the main financial supporters of their families. Even though, by norm, the responsibility to provide for the family still lies with the husband, daily family life shows economic cooperation as a way to adapt to social realities. This situation is important to look at from the perspective of Islamic family law, especially regarding how it aligns with the principles of *maqāṣid al-sharī'ah* and its implementation in contemporary Muslim families. Studies on the shift of the breadwinner role from husband to wife generally focus on the legal position of a working wife, the husband's obligation to provide, and its implications for family relations. Research (Arsal, 2026) shows that even if the wife becomes the main breadwinner, the obligation to provide for the family still lies with the husband according to Islamic law and Indonesian positive law. Besides that, the research (Abubakar, Saadah, & Na'mah, 2023; Firmansyah, Aniq, & Lubis, 2025), From the perspective of *maqāṣid al-sharī'ah*, economic cooperation between husband and wife is seen as a form of family benefit as long as it remains based on the principles of justice and responsibility. Even so, there are still some research gaps. Research (Baehaqia, Azizb, & Muhammad, 2024) It is still dominated by a normative approach, so the implementation of Islamic family law in community life hasn't been studied much empirically. Besides that, research on the shift of the breadwinner role in Muslim coastal communities, especially in Tanjung Balai City, is still limited, as is research that integrates *fiqh* perspectives, the Compilation of Islamic Law, Indonesian positive law, and *maqāṣid al-sharī'ah* into one comprehensive analytical framework. Based on this gap, the novelty of this research lies in the analysis that integrates the empirical reality of the Muslim community in Tanjung Balai with the perspective of Islamic family law and Indonesian positive law. This study not only identifies the factors that drive wives to become the main breadwinners, but also analyzes the implications for the implementation of husbands' and wives' rights and obligations, while offering a conceptual model regarding the dynamics of shifting breadwinner roles in Muslim families in the context of social change.

2. METHODS

This study employed empirical legal research using a qualitative approach with a case study design to examine the implementation of Islamic Family Law and Indonesian Positive Law regarding the shift of breadwinner roles from husbands to wives in Tanjung Balai City. This approach was selected because empirical legal research enables the analysis of legal norms as they operate within social realities and community practices (Soekanto, 2014), while the case study design facilitates an in-depth understanding of a contemporary phenomenon within its real-life context (Yin, 2024). The research participants were selected through purposive sampling based on criteria relevant to the research objectives, namely families experiencing shifts in breadwinner roles and stakeholders with knowledge of Islamic family law and local socio-economic conditions (Patton, 2015). A total of 21 informants participated in this study, consisting of eight working wives, six husbands, three religious leaders, two community leaders, and two local government officials involved in family welfare and women's empowerment.

Table 1. Characteristics of Research Informants

Informant Category	Selection Criteria	Number of Informants
Working wives	Wives who contribute to or become the primary breadwinner of the family	8
Husbands	Husbands whose families experience a shift in breadwinner roles	6

Informant Category	Selection Criteria	Number of Informants
Religious leaders	Islamic scholars or religious leaders knowledgeable about Islamic Family Law	3
Community leaders	Community leaders familiar with the socio-economic conditions of Tanjung Balai City	2
Local government officials	Officials responsible for family welfare and women's empowerment programs	2
Total	—	21

Primary data were collected through semi-structured interviews, observations, and documentation, while secondary data were obtained from the Qur'an, Hadith, the Compilation of Islamic Law, Marriage Law, books, journal articles, and official government documents. Semi-structured interviews enabled participants to describe their experiences while allowing the researcher to explore emerging issues in greater depth (Kvale & Brinkmann, 2015). Data were analysed using the interactive model of (Miles, Huberman, & Saldaña, 2024), which consisted of data condensation, data display, and conclusion drawing. During the condensation stage, interview transcripts and field notes were subjected to open coding, followed by categorization into themes such as breadwinner role shifts, socio-economic factors, *qiwāmah*, *ta'āwun*, and family resilience. The thematic findings were subsequently interpreted using the perspectives of Islamic Family Law and Indonesian Positive Law. To ensure the trustworthiness of the findings, the study employed source triangulation, technique triangulation, and member checking by comparing information obtained from different informants, data collection methods, and participant confirmations (Creswell, 2018).

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1. The Shift in the Husband's Role to the Wife in Fulfilling Family Livelihood Patterns of the Shift in Breadwinner Roles within Families in Tanjung Balai City

Observations conducted in Tanjung Balai City revealed that the shift in breadwinner roles from husbands to wives has become increasingly common among coastal households. Most families rely on fisheries, small-scale trade, daily labor, and informal employment, all of which generate unstable household incomes. Consequently, many wives participate in income-generating activities such as operating food stalls, selling clothing, working as market vendors, or engaging in other informal occupations. Although wives contribute substantially to household income, husbands continue to be recognized as the heads of the family, while economic responsibilities are increasingly shared through mutual cooperation. The interview findings indicate that the shift in breadwinner roles generally occurs because the husband's income is insufficient to meet household needs. As explained by one participant: Wife 1: *"My husband works as a fisherman, but his income depends on the weather. During bad weather he cannot go to sea, so I sell food to ensure that our children's school fees and daily needs can still be met."* A similar experience was expressed by another informant: Wife 2: *"Initially, I only intended to help my husband, but over time my business became the family's most stable source of income. Most household expenses are now paid from my earnings."* This finding was also confirmed by a husband: Husband 1: *"I still feel responsible for providing for my family, but fishing income is uncertain. My wife's work helps us survive during difficult periods."* A religious leader also observed the same phenomenon: Religious Leader 1: *"Among fishing families, it is increasingly common for wives to work because household income depends heavily on fishing seasons and weather conditions."* These findings indicate that wives' participation in income

generation emerges primarily as an adaptive response to economic uncertainty rather than as an attempt to replace the husband's legal responsibility for family maintenance.

Socio-Economic Factors Influencing the Shift in Breadwinner Roles

Analysis of the interview and observational data identified several socio-economic factors contributing to changes in family financial responsibility. The first factor is the instability of household income resulting from seasonal fishing activities and irregular informal employment. Husband 2: *"When I have work, I provide the household income. However, when there are no job opportunities, my wife's earnings become our main source of income."* The second factor is the increasing cost of living and children's educational expenses. Wife 4: *"Household expenses continue to increase every year. Without my income, it would be difficult to pay for food, electricity, and our children's education."* The third factor is women's improved access to economic opportunities. Community Leader 1: *"Many women now operate small businesses or sell products online because these activities provide additional income for their families."* A local government official further explained: Government Official 1: *"Women's participation in household economic activities has increased significantly over the last few years, particularly among low-income coastal families."* Overall, these findings suggest that economic necessity, employment instability, rising living costs, and expanding employment opportunities collectively encourage wives to assume more significant economic responsibilities within the household.

Double Burden and Family Adaptation

Despite becoming active income earners, wives continue to perform most domestic responsibilities. Observation data showed that working wives remained responsible for preparing meals, caring for children, and managing household activities before and after work. One participant explained: Wife 3: *"I wake up early to prepare breakfast and get the children ready for school before going to work. After returning home, I still cook dinner and take care of household chores."* Another wife shared a similar experience: Wife 5: *"Working outside the home does not reduce my domestic responsibilities. I simply have to divide my time more carefully."* These experiences were acknowledged by husbands. Husband 3: *"My wife works because we need the additional income. I try to help whenever possible, although most household responsibilities are still handled by her."* These findings demonstrate that the shift in breadwinner roles does not automatically alter the traditional distribution of domestic responsibilities. Instead, many working wives experience a double burden by simultaneously performing productive and reproductive roles. To give a more systematic picture of the research results, the researcher put together an analytical framework that explains the relationship between socio-economic factors, the process of shifting breadwinner roles, family adaptation, and perspectives from Islamic Family Law. This framework shows that the shift in breadwinner roles is an adaptive response to changes in the family's economic conditions, while still being based on the principles of ta'āwun, 'adl, maṣlaḥah, and maintaining the husband's obligation as a breadwinner according to Islamic Family Law.

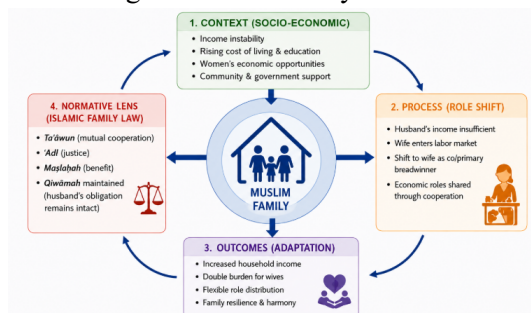


Figure 3. Analytical Framework of the Shift in Breadwinner Roles among Muslim Families in Tanjung Balai City

3.1.2. The Shift of the Husband's Role in Earning a Living to the Wife from the Perspective of Islamic Family Law and Positive Law

Islamic Family Law and the Shift in Breadwinner Roles

The observations conducted in Tanjung Balai City indicate that the Muslim community generally continues to regard the husband as the primary party responsible for providing financial support (*nafkah*) to his wife and children. However, in everyday practice, an increasing number of wives have become involved in income-generating activities in response to the instability of their husbands' earnings, rising living costs, and increasing educational expenses for their children. The community does not perceive wives' participation in earning a livelihood as a transfer of the husband's obligation; rather, it is understood as a manifestation of *ta'āwun* (mutual assistance) and cooperation in promoting the welfare (*maṣlahah*) of the family. This pattern suggests that the changing economic roles within the family represent an adaptation to evolving socio-economic conditions rather than a departure from the principles of Islamic Family Law. These observations were reinforced by statements from religious leaders, who emphasized that the husband's obligation to provide financial support remains unchanged even when the wife has her own employment and income. Religious Leader 1: *"In Islam, providing financial support for one's wife and children remains the husband's obligation. A wife may work as long as it is done appropriately and voluntarily. This is regarded as a form of mutual assistance within the family."* A similar perspective was expressed by another religious leader. Religious Leader 2: *"A wife's income is considered a contribution to the family; it does not mean that the husband's obligation is transferred to her. The husband remains responsible for providing financial support according to his ability."* In addition, community leaders explained that current economic conditions have led more families to accept wives as supplementary income earners. Community Leader 1: *"Nowadays, many wives work because the cost of living continues to increase. What matters is that the husband and wife reach mutual agreement, respect one another, and ensure that the wife's employment does not create conflict within the household."* A similar opinion was expressed by another community leader. Community Leader 2: *"People no longer question whether wives work as long as their purpose is to support the family's economy. The most important things are maintaining good communication and ensuring that each spouse fulfills their respective responsibilities."* Based on the observation and interview findings, it can be understood that the Muslim community in Tanjung Balai City interprets Islamic Family Law contextually in response to changing economic conditions. Wives' participation in income-generating activities is regarded as a form of *ta'āwun* (mutual cooperation) aimed at sustaining the family's economic well-being without eliminating the husband's primary obligation as the provider of financial support. Therefore, the shift in breadwinner roles is not perceived as a change in the normative principles of Islamic law but rather as a family adaptation strategy founded upon the principles of consultation (*musyawarah*), justice (*'adl*), public welfare (*maṣlahah*), and the preservation of family harmony.

The Positive Law Perspective on Wives as Breadwinners

The observations further indicate that the practice of wives serving as breadwinners in Tanjung Balai City is also accepted within the framework of Indonesian positive law. Although Law Number 1 of 1974 on Marriage, as amended by Law Number 16 of 2019, together with the Compilation of Islamic Law (Kompilasi Hukum Islam), affirm that the husband bears the primary responsibility for meeting the family's financial needs, these legal provisions do not prohibit wives from working and earning an income. In practice, wives' participation in economic activities is regarded as a form of family cooperation in responding to uncertain economic conditions, particularly among households that depend on fisheries, small-scale trade, and informal employment. This perspective was confirmed by a local government official. Government Official 1: *"In this area, it has become*

common for wives to work, especially in families where the husband's income is irregular. The most important thing is that the family's needs are fulfilled and harmony within the household is maintained." A community leader expressed a similar opinion. Community Leader 1: "The husband remains the head of the family and continues to be responsible for providing financial support. However, the wife may work as long as there is mutual agreement and her employment does not disrupt family harmony." This explanation was further supported by a family law expert. Legal Expert 1: "Under positive law, the primary obligation to meet the family's financial needs remains with the husband according to his ability. However, there are no legal provisions prohibiting wives from working and earning an income." Another legal expert emphasized the importance of establishing clear arrangements regarding family responsibilities when the wife becomes the primary breadwinner. Legal Expert 2: "When a wife becomes the primary breadwinner because the husband's economic condition is unstable, this represents an acceptable social reality. However, the couple should establish clear agreements regarding financial management, child care, and the division of household responsibilities."

This opinion was reinforced by another informant. Legal Expert 3: "A wife's employment does not diminish the husband's position as the head of the family. What must be maintained are each spouse's responsibilities, family consultation, and the protection of the rights of the wife and children." Overall, the observation and interview findings demonstrate that Indonesian positive law provides wives with the opportunity to participate in the household economy without altering the husband's legal status as the party primarily responsible for providing financial support. The increasing number of wives serving as breadwinners is understood as an adaptive response to changing socio-economic conditions rather than as a legal transfer of the husband's obligations. Consequently, the successful implementation of shared economic roles within the family depends on mutual agreement, open communication, an equitable division of responsibilities, and the protection of the rights of all family members in order to preserve household harmony. To provide a clearer understanding of the research findings, the researcher developed a conceptual framework illustrating the relationship between socio-economic changes, the shift in breadwinner roles, and the perspectives of Islamic Family Law and Indonesian Positive Law. The framework demonstrates that the increasing participation of wives in income-generating activities is primarily an adaptive response to economic challenges rather than a transfer of the husband's legal obligation to provide financial support. From both legal perspectives, the husband's responsibility as the primary provider remains intact, while the wife's economic contribution is understood as a form of *ta'āwun* (mutual assistance) that promotes *maṣlahah* (family welfare), justice (*'adl*), consultation (*musyawarah*), and the preservation of family harmony.

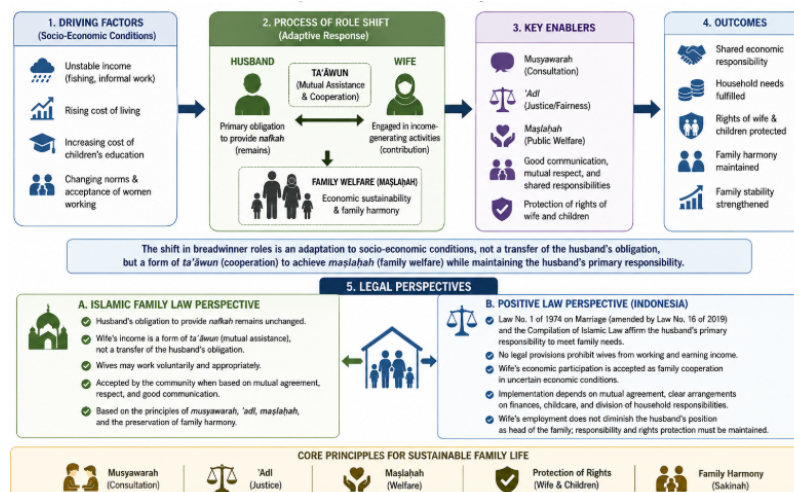


Figure 4. Conceptual Framework of Breadwinner Role Shifts

3.2. Discussion

3.2.1. The Shift in the Husband's Role to the Wife in Fulfilling Family Livelihood

Research shows that the shift of the breadwinner role from husband to wife in Muslim families in Tanjung Balai City is a form of adaptation to changes in the socio-economic conditions of coastal communities. The instability of the husband's income, mostly working as fishermen, daily laborers, and informal sector workers, has led wives to actively participate in economic activities, such as selling food, clothes, being market vendors, or running online-based businesses. Even so, research findings show that people still see the husband as the head of the family and the one primarily responsible for providing for the family, while the wife's involvement is understood as a form of cooperation to maintain the family's well-being. This situation shows that the changes happening are not a shift in family authority, but rather an adjustment to increasingly complex economic demands. The finding aligns with the research (Anisa, 2025) Through Household Economic Theory, which explains that households allocate resources and labor based on economic efficiency to maintain family welfare. In the context of this study, the wife's involvement in earning income is an adaptive strategy when the husband's income can no longer meet household needs due to uncertain fishing seasons and limited job opportunities. In other words, the wife's decision to work is not about wanting to replace her husband as the main breadwinner, but rather as an effort to sustain the family's economic stability. That phenomenon is also supported by research (Junaidy, Rusli, & Fanani, 2025), which explains that the increase in women's economic participation in developing countries is more influenced by household economic vulnerability than by changes in gender ideology. Women enter the informal sector as a survival strategy when men's income drops or becomes unstable. Research in Tanjung Balai City shows a similar pattern, where most wives start working because their husbands' income as fishermen heavily depends on weather and seasons. In fact, some informants stated that the business that initially aimed only to help their husbands has developed into the main source of family income. Besides income instability, this study also found that rising living costs, children's educational needs, and increasingly open access for women to economic activities are important factors driving changes in the breadwinner role. These findings support previous research. (Ali, 2023), yang stating that women's involvement in economic activities is influenced by a combination of economic needs, job opportunities, and changes in social structure. The development of digital technology and online-based commerce also provides broader opportunities for women to run businesses without having to completely give up family responsibilities. This can be seen from interview results showing that many women in Tanjung Balai City are starting to develop small businesses or market products online as an additional source of family income.

This study also shows that the increase in wives' economic contributions has not been accompanied by a balanced change in the division of domestic work. Most wives still take responsibility for household chores, such as cooking, taking care of the children, and managing the family's needs, even though they also work in the public sector. This situation indicates that women still experience a double burden. These findings align with the concept of The Second Shift proposed by (Cahyono, 2024), which explains that working women still carry domestic responsibilities after finishing work in public spaces. Thus, changes in economic roles within the family don't automatically change the division of domestic labor, which is still influenced by patriarchal culture. From the perspective of Islamic Family Law, research shows that the shift in the breadwinner role does not remove the husband's obligation as the primary provider. As emphasized in classical fiqh, the duty to provide still rests with the husband according to his ability, while the wife's income is her own property, and using it for family needs is voluntary (*tabarru'*). However, in the context of modern society, a wife's involvement in supporting the family economy can be seen as a way of implementing the principles of *ta'āwun* (mutual help), *'adl* (justice), and *maṣlaḥah* (public benefit). This view aligns

with research (Halim, Syamsurizal, Desminar, Jaffar, & Yanti, 2024) which explains that Islamic family law is dynamic in responding to social changes as long as it does not conflict with the objectives of sharia (*maqāṣid al-syarī'ah*), especially in maintaining the continuity of the family (*ḥifẓ al-nasl*) and property (*ḥifẓ al-māl*). The research findings also show that husbands still have a moral awareness as the main breadwinner, even though in practice a wife's income often becomes a more stable source of earnings. This shows that changes in economic roles do not automatically change the legitimacy of the husband's leadership in the family. This situation reinforces the opinion (Ubaidilah & Husna, 2023), which states that social change in Muslim communities generally occurs through a process of adaptation without eliminating the deeply rooted religious values. Therefore, the transformation of economic roles in Muslim families is better understood as a form of adjustment to social realities rather than a change in Islamic legal norms.

Based on the overall research results, the analytical framework developed shows that socioeconomic pressure is the main factor driving the shift in breadwinner roles within Muslim families in Tanjung Balai. Income instability, rising living costs, and the availability of economic opportunities for women encourage the formation of economic cooperation between husband and wife. However, this adaptation still leaves issues like the double burden on women since the division of domestic work hasn't changed proportionally. From the perspective of Islamic Family Law, this pattern is still acceptable as long as it is based on the principles of *ta'āwun* (mutual cooperation), *'adl* (justice), and *maṣlaḥah* (welfare), without removing the husband's normative obligation as the main breadwinner. Compared to previous studies, this research offers a new contribution by integrating the socioeconomic analysis of coastal communities with the perspective of Islamic Family Law in explaining the shift in breadwinner roles. Most earlier studies focused only on economic factors or gender equality issues, whereas this study shows that changes in economic roles within Muslim families result from the interaction between economic pressures, coastal community culture, and Islamic legal principles. Therefore, this research enriches the study of Islamic Family Law through a conceptual model that explains the relationship between socioeconomic factors, family adaptation processes, women's double burden, and the implementation of the values of *ta'āwun*, *'adl*, and *maṣlaḥah* in maintaining family resilience among Muslims.

3.2.2. The Shift of the Husband's Role in Earning a Living to the Wife from the Perspective of Islamic Family Law and Positive Law

Research results show that the Muslim community in Tanjung Balai still sees the husband as the one who carries the main responsibility of providing for his wife and children according to Islamic Family Law. However, social reality shows that more wives are getting involved in economic activities due to unstable husband income, rising living costs, and increasing children's education needs. Interestingly, a wife's involvement as an income earner is not seen as shifting the husband's duty to provide, but rather as a form of *ta'āwun* (mutual help) in achieving *maṣlaḥah* (the family's well-being). So, the shift in economic roles in the family reflects adaptation to changing social and economic conditions more than a change in Islamic law norms regarding the obligation to provide. The finding aligns with the research (Azwandi, Jeri, & Ihsan, 2025) which explains that Islamic Family Law has a character that is adaptive to social changes as long as it does not contradict the main objectives of sharia (*maqāṣid al-syarī'ah*). According to Alfitri, changes in the economic role within the family do not remove the husband's normative obligation as a provider, but rather show the flexibility of Islamic law in accommodating the dynamics of modern society. In the context of this study, religious figures emphasize that a wife's income is a form of voluntary contribution that does not shift the husband's obligation to provide. This perspective shows that there is alignment between community practices and the principles of *fiqh* regarding the obligation to provide. The research findings also show that people see a wife's involvement in earning a living as an

implementation of the values of ta'āwun, musyāwarah, and 'adl (justice) in family life. Husbands and wives build economic cooperation through mutual agreements to maintain household welfare without diminishing the husband's role as head of the family. These results support previous studies (Yanto & Huda, 2025) which states that social change in Muslim societies occurs through the process of adapting to economic and cultural conditions, while still maintaining Islamic values as the basis of family relationships. Thus, changes in economic roles are not seen as violations of Sharia, but rather as a collective strategy to maintain family resilience. From a theoretical perspective, this research is also relevant to the Maqāsid al-Sharī'ah developed by Al-Shāṭibī, especially the goals of protecting wealth (ḥifẓ al-māl) and preserving lineage (ḥifẓ al-nasl). A wife's involvement in economic activities is an effort to maintain the family's livelihood when the husband's income is no longer sufficient for household needs. Therefore, this practice can be understood as a way of realizing benefits as long as the rights and obligations of each spouse are maintained according to Shari'ah provisions. Aside from the perspective of Islamic Family Law, the research also shows that the practice of wives being breadwinners is accepted under the framework of Indonesian Positive Law. Although Law Number 1 of 1974 on Marriage, as amended by Law Number 16 of 2019, and the Compilation of Islamic Law (KHI) state that the husband is responsible for meeting the family's needs according to his ability, there is no provision that prohibits wives from working and earning an income. Therefore, a wife's involvement in economic activities is seen as a form of cooperation within the family, not as shifting the husband's legal responsibilities.

This finding aligns with research (Shiddieqy, Zaman, Faqihah, Fathoni, & Madina, 2025) which explains that the development of Family Law in Indonesia shows a trend of becoming increasingly accommodating to social changes, particularly the growing participation of women in the economic sector. According to the study, national law still maintains the husband's position as the person responsible for the family's livelihood, but at the same time allows ample room for women to participate in economic activities as long as the rights of family members remain protected. This situation is reflected in the study, where family law experts emphasize that a wife can become the main breadwinner under certain conditions without changing the husband's legal status as head of the family. The research results also show that the success of dividing economic roles in the family highly depends on communication, discussion, and agreement between husband and wife. The study informants emphasized that a wife's involvement in working doesn't create problems as long as there is a clear division of responsibilities regarding financial management, child-rearing, and household chores. These findings support previous research. (Hidayah, 2023) which states that empowering women's economic roles will have a positive impact on family well-being if accompanied by a participatory decision-making process and equal family relationships. On the other hand, this study shows that the increasing economic contribution of wives hasn't been fully matched by a proportional sharing of domestic responsibilities. Even though wives contribute as earners, they still handle most of the household chores. This situation shows that changes in the family's economy haven't completely changed the social construction around sharing domestic work. These findings are in line with research (Hasanah, Irham, & Hamdani, 2025) About The Second Shift, which explains that working women still face a double burden because they remain responsible for domestic work after finishing their jobs in the public sector. Overall, the research results show that both Islamic Family Law and Indonesian Positive Law share a common view on the wife's involvement as a breadwinner. Both legal systems uphold the husband's normative obligation as the main provider, but they also allow the wife to work and contribute to the family economy as a form of cooperation in facing changing socio-economic conditions. Therefore, the shift in the breadwinner role in Tanjung Balai City should not be seen as a change in legal norms, but rather as a form of adaptation by Muslim families to contemporary economic challenges, still based on the principles of ta'āwun, 'adl, musyāwarah, and maṣlaḥah. Compared to previous studies, this research makes a scientific

contribution by integrating the analysis of Islamic Family Law, Indonesian Positive Law, and the social realities of coastal communities into one conceptual framework. Previous studies generally discussed legal aspects or social aspects separately, whereas this study shows that the practice of wives as breadwinners is the result of an interaction between economic pressure, community acceptance, the flexibility of Islamic law implementation, and recognition under Indonesian Positive Law. The resulting conceptual framework shows that changes in the economic roles within Muslim families can occur without altering the basic principle of the husband's financial obligations, as long as it is carried out through discussion, fair division of responsibilities, and with a focus on the welfare and harmony of the family.

4. CONCLUSION

This study concludes that the shift of the breadwinner role from husband to wife in Muslim families in Tanjung Balai is a form of adaptation to socio-economic pressures, such as unstable husband income, rising living costs, and family needs. Even though wives increasingly play a role in meeting economic needs, society still sees the husband as the one primarily responsible for providing for the family according to Islamic Family Law and Indonesian Positive Law. The involvement of the wife is understood as an implementation of the principles of ta'āwun, 'adl, musyāwarah, and maṣlahah, not as a transfer of the obligation to provide. However, changes in economic roles have not been fully matched by an equal sharing of domestic work, so many wives still face a double burden. In theory, this study enriches the study of Islamic Family Law through a conceptual model that integrates socioeconomic factors, family adaptation, and legal perspectives in explaining the shift in breadwinner roles. Practically, the research results serve as a basis for the government, religious counselors, and family empowerment institutions in formulating policies that support family economic resilience while also promoting a fairer distribution of roles. This study is limited to the context of Muslim families in the coastal community of Tanjung Balai using a qualitative approach, so the findings cannot yet be widely generalized. Therefore, future research is recommended to use a mixed methods approach or comparative studies in various regions to examine more deeply the impact of shifts in breadwinner roles on family resilience, gender relations, psychological well-being, and the implementation of Islamic Family Law in different sociocultural contexts.

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