

# Responsibility Of the Wife as Breadwinner in Indonesia Law (Case Study of The Wife in Imbanagara Village Ciamis Regency)

Muhammad Aulia Raihan <sup>1)</sup>, Umar Haris Sanjaya <sup>2)</sup> Amiludin <sup>3)</sup> Ulil Albab <sup>4)</sup>

<sup>1,2</sup> Fakultas Hukum Universitas Islam Indonesia

<sup>3,4</sup> Fakultas Hukum Universitas Muhammadiyah Tangerang

Email: umarharis@uui.ac.id

## Article history

Received 12-11-2023

Revised 12-12-2023

Accepted 29-12-2023

Available online 30-12-2023

## Keywords

Responsibility,  
Breadwinner, Wife,  
Husband

## Abstract

*Law Number 1 of 1974 about marriage explained in Article 31 paragraph (1) that, the rights and position of the wife are balanced with the rights and position of the husband in domestic life and association of living together in society. Furthermore, article 34 paragraph (1) namely the husband is obliged to protect his wife and provide everything necessary for married life in accordance with his capability. In practice, it is found that the wife should be responsible for making a living for her family, this is not in accordance with the ideal marriage law that should be between husband and wife equally responsible for earning a living for their family. The problem in this study is how the wife's responsibility as a breadwinner and how is the regulations of the wife as the breadwinner in Indonesian law. This type of research in this case is empirical juridical legal research. Empirical juridical research in other words is a type of sociological research and can be called research in the field, which examines legal provisions and what occurs in people's lives, the location of this research is Imbanagara Village, Ciamis Regency. The source of this research data is in the form of primary legal material, secondary and tertiary, namely, laws and regulations, journals, and dictionaries as support. The rights and position of husband and wife are balanced, husband and wife are obliged to be responsible in their household and the wife can be the breadwinner because of her equal rights and position in Islamic law the wife is not obliged to work, the husband is obliged to earn a living.*

## INTRODUCTION

The roles of husband and wife are described in Law No. 1 of 1974 about Marriage Law, which is this law already amended by Law Number 16 of 2019 about Amendments. The husband and wife are considered to have played a role if he exercised their rights and responsibilities in accordance with status (Samad 2017). In Article 31 (1) The rights and position of the wife shall be in balance with the rights and position of the husband in domestic life and association in society. Article 31 paragraph (3) of Law Number 1 of 1974 about marriage states, the husband is the head of the family and the wife of the housewife. This equality of rights and position between husband and wife is designed to make sure that neither party's rights are arbitrarily violated. As the head of the household, the husband is responsible for family's safety and the household's welfare. The wife must acknowledge that her husband is the head of the family, and thus she must respect him. The wife's obedience to her husband

must be founded on good ways and intention, as a housewife, the wife's primary responsibility is to serve her husband and manage everyday demands and educate children (Nuruddin 2004).

Articles 30 to 34 Number 1 of 1974 about Marriage explain the rights and responsibilities of the husband and wife. According to Article 34 Paragraph 1 of the Marriage Law and Compilation of Islamic Law (KHI) Article 80 Paragraph 2, it is the husband's responsibility to finance domestic life and provide for his wife. In this case, however, there is an exception: the husband's provision of family essentials must be proportional to his capabilities (Bahri 2015). As for the definition of the term capability, it indicates that the quantity of income that will be given relies on the husband's income; if the husband is wealthy, then everything must be given in proportion to income (Prihatinah 2013). Similarly, when a husband provides a residence for his wife, he must provide a residence that is appropriate and within financial means. If the residence is unsuitable, the wife has the option of choosing where the family will reside.

The husband's obligation to provide a living is stated in the Article 34 Paragraph 1 Law Number 1 of 1974 about marriage: "The husband is obliged to protect wife and provide all the necessities of domestic life according to capability" (Chairina 2021). This article does not mention the husband and wife's obligations as needs with the terminology of "living" but the necessities of domestic life. Regarding this article, there is no requirement of maximum and minimum living expenses that the husband is obligated to provide for the wife; rather, is dependent on the circumstances of each husband and wife (Dasopang, Nasution, dan Hafсах 2022). This is to guarantee that provision stays in effect and can be used to satisfy the needs and feeling of justice desired by the community (Nelli 2017).

According to Islamic theory, economic responsibility on the shoulders of the husband as the head of the household, but it is possible for this duty to pass to the wife if the husband is unable to fulfill duties to provide for the family (Ali 2006). According to Abdul Halim Abu Syuqoh, a husband is responsible for providing for the wife and earning ends fullfill. The wife is considered obligated to earn a living if fulfills the minimum conditions: having to support herself and her family when the husband is absent, disabled, or defenseless; and the husband's incapacity. Second, it is considered fardhu kifayah to work that contributes to the sustainability of the Muslim community (Syuqqah 1997). However the situation right now is an indicator, many husbands disobey responsibilities, particularly when it comes to do responsibility for their families (Chesley 2017). Considering the current reality, women contribute in fulfilling the family's needs (Hidayat 2020). This is absolutely unrelated to the marriage law and compilation of Islamic law that exists now, where the obligation of a husband to a family is to maintain life (Uswatun 2015). That reality happens in Imbanagara

Village, where the wives help earn a living for the family. In Indonesia, particularly in the Imbanagara Village region of the Ciamis Regency in West Java, working wives are really a reality.

The fact that ten wives had been questionnaire provided as preliminary research data showed they were the primary breadwinners. The majority of women in imbanagara ciamis village work as agricultural workers, livestock workers, and household servants, according to preliminary data collected using Google Form with a target of ten wives working in Imbanagara Village, Ciamis Regency on August 23, 2022. According to preliminary research conducted by researchers in the Imbanagara Village Ciamis Regency, West Java, Five out of ten husbands out of work are laid off, three do not work because there is no willingness to work, and one husband does not work because of illness and one husband leaves his wife and children, thus motivating wives to work.

Based on the reality above, we can see the theory of responsibility towards the husband did not apply well based on regulation, so potential haven violation of law in this case. According do that, the researchers interested in researching this subject.

### ***METHODOLOGY***

This research uses an empirical-juridical approach, which is a type of sociological research that examines legal regulations that occur and their impact on people's lives. This research focuses on real conditions or situations that occur in society to find the necessary facts and data. There are three approaches in this research: legal regulations approach, conceptual approach, and case approach. The main data source in this study were 35 wives who worked as the backbone of the family. Secondary data was obtained from various sources, including statutory regulations, literature, journals and legal dictionaries. The location of this research is Imbinagara Village, Ciamis Regency. This research aims to identify wives who live in Imbnagara Village, Ciamis Regency, and work as the backbone of the family. The analysis technique used is descriptive quantitative. This method is used to explain the results of the analysis descriptively, with the hope of getting a comprehensive picture of legal regulations regarding the wife's responsibility as the backbone of the family from an Indonesian legal perspective.

### **ANALYSIS AND DISCUSSION**

- 1. Responsibility of the wife as the breadwinner in Imbanagara Village Ciamis Regency**

The rights and obligations within marriage are established to provide clarity and understanding of each person's authority and responsibilities. As a result of the marriage between a husband and wife, they are obligated to obey the existing provisions. These rights and obligations encompass various aspects, including the issue of living planning. The concept of living planning refers to the shared responsibility of creating a suitable and harmonious home environment for both spouses. This includes ensuring adequate housing, living expenses, and other essential needs are fulfilled. The rights and obligations related to living planning aim to establish a balanced and supportive living situation for the husband and wife. It is crucial for individuals within a marriage to recognize and fulfill their respective rights and obligations, as outlined by legal and cultural frameworks. They contribute to the overall well-being and stability of their marital relationship (Rifa'i 1996). An obligation is something that is committed out of responsibility. The obligation does not take into account profit and compensation, but it is fulfilled due to the demands of morality and is not based on logical thought. The affection of parents towards their children, as well as the affection of a wife and husband, is given without expectation of profit or compensation. Responsibility, according to W. Poespoprdjo, is a moral necessity to work on when regarded subjectively. Responsibility, as regarded objectively, is something that must be performed (Poespoprdjo 1988).

The husband has a responsibility to fulfill the rights of his wife, which includes providing for her and fulfill her needs. This obligation entails ensuring that the wife's basic necessities, such as clothing and food, are adequately provided for. Additionally, the husband is expected to protect his wife and treat her with care and respect, without subjecting her to any form of harsh treatment. The husband has the responsibility to financially support his wife and fulfill her material requirements, ensuring that she has appropriate clothing and sufficient food. Moreover, it is his responsibility to safeguard her well-being and treat her with kindness and gentleness, upholding her rights within the marital relationship (Ra'fat Utsman 2017). While the wife's responsibilities in marriage include maintaining fidelity, providing emotional support and attention to the husband, managing the household, caring for children, maintaining family harmony, playing an active role in educating children, establishing good relations with the husband's family, and maintaining positive social relations in the family.

The rights and responsibilities of husband and wife are generally described in Chapter VI, Articles 30-34 of Law Number 1 of 1974 About Marriage. The rights and obligations of the husband and wife in question include the: Article 30 explains husband and wife shoulder a noble obligation to uphold the household which is the basis of the structure of society. Related to obligations in husband and wife, Article 31 paragraph, (1) explains the rights and

position of the wife are in balance with the rights and position of the husband in domestic life and social life in society, (2) explains husband and wife have the right to take legal action, (3) explains the husband is the Head of the Family and the mother's wife household. Article 32 paragraph (1) explains husband and wife are required to have a permanent place of residence while Article 33 explains husband and wife are obliged to love one another, respect, be loyal and provide physical and spiritual assistance to one another. Article 34 paragraph (1) explain the husband is obliged to protect his wife and provide for all household needs according to his capability, and paragraph (2) explains the wife is obliged to manage household affairs as well as possible. In addition, if the husband fails to fulfill all of his commitments during the marriage, the woman may initiate a lawsuit. In the Compilation of Islamic Law article 80 paragraph 2 also stipulates the obligations of the husband which reads: 'The husband is obliged to protect his wife and provide everything necessary for married life according to his capability'. Article 80 paragraph 4 says that the husband's obligations to his wife include providing bread, kiswa and residence for the wife, household expenses, treatment costs and medical expenses for the wife and children. Based on the compilation of Islamic law, the husband carries the responsibilities of family life. The husband is the leader of his wife and marriage. The husband must make every effort to find a provider who can fulfill the family's needs based on his capacity. To educate his wife about religion and be given the opportunity to learn.

Based on the fact research on 35 wives who work as the primary breadwinners in Imbanagara Village, Ciamis Regency, it was revealed that among the respondents, 16 wives reported that their husbands lacked the willingness to work. In other words, these husbands showed a lack of motivation or interest in pursuing employment to contribute to their family's financial well-being. This finding indicates that a significant portion of the wives in the study have assumed the primary responsibility of earning income for their households due to their husbands' unwillingness to work. Furthermore, the research findings indicate that out of the respondents, 12 wives who work as breadwinners for their husbands have been impacted by layoffs and have not been able to secure new jobs up to the present moment. This suggests that these husbands have experienced job loss, which has placed additional financial strain on their families. It highlights the challenges they face in finding alternative employment opportunities to sustain their households' income. The data emphasize the need for further support and resources to assist this husband in their job search and provide financial stability for their family.

In addition, 5 wife respondents who worked as breadwinners for their husbands were sick which resulted in being unable to work, then 1 respondent stated that her husband did

not return home leaving his obligations as a husband and 1 respondent stated that her husband was imprisoned for violating the law. Based on the provided data, there are several factors leading to the wife taking on the role of breadwinner. This situation arises not only due to her responsibilities as a wife but also as a mother who needs to ensure the daily well-being of her children and fulfill their right to education. Based on the research findings, it can be concluded that a significant number of husbands tend to neglect their responsibilities within the family unit. This indicates that these husbands are not fulfilling their obligations as husbands, which can have detrimental effects on the overall well-being of the family. It is evident that there is a gap between societal expectations and the actual behavior of these husbands, highlighting the need for awareness and education regarding the importance of fulfilling one's obligations in a marital relationship.

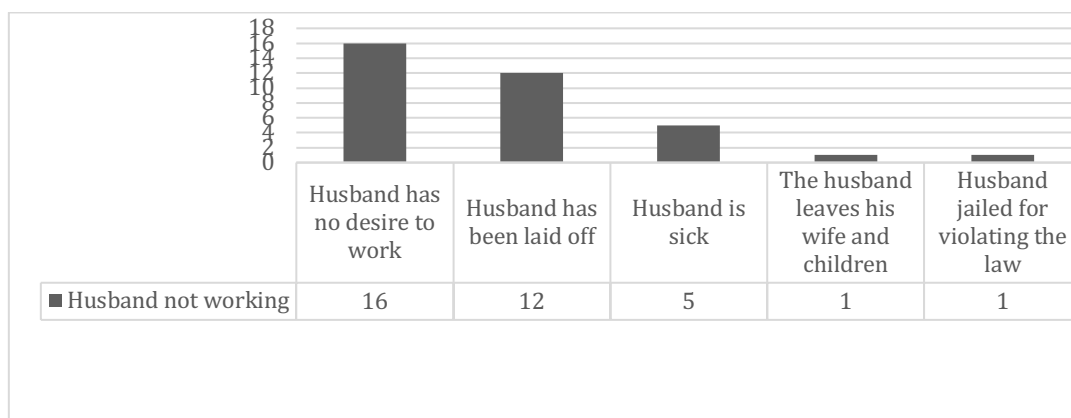
Marriage Law explains that the husband has the duty to safeguard his wife and provide for all the essential needs of the household to the best of his capabilities. Consequently, it can be inferred that the husband is formally responsible for providing for the family's well-being as the head of the household, while the wife also has the obligation to efficiently manage the household (Asriaty 2014). According to the perspective of Marriage Law in Indonesia, the rights and status of husband and wife are considered equal. This means that the decision for the wife to become the primary breadwinner does not undermine her role in the household (Wibowo 2012). The choice for the wife to take on this responsibility often arises due to circumstances that prevent the husband from fulfilling the role of the main breadwinner, such as his unwillingness to work, illness, or being laid off from employment. It may also involve discussions and mutual agreements reached between the husband and wife. The theory of reciprocal interpretation emphasizes the idea of mutuality between men and women or between husband and wife, where decisions are made without force and with the understanding that it is for the benefit of both parties. Thus, it is possible for the wife to take on the role of the breadwinner (Yuliandra 2020).

Based on the marriage law, both the husband and wife are responsible for earning a living and providing economic support in their marriage. However, according to the compilation of Islamic law, the husband is recognized as having the primary responsibility as the breadwinner in the family. In Islamic law, it is expected that husbands fulfill the essential needs of their wives and family, including provisions for food, clothing, housing, and healthcare (Shoviana dan Abdillah 2019).

But this is different from what happens in society, The fact found that in Imbanagara Village, Ciamis Regency that the wife works as the main breadwinner The reality of life in society, the inability of a husband to carry out his role and responsibility to fulfill the

obligation to shoulder all the living, generally forces the wives to participate in performing duties as the person in charge in the family. From the results of the respondents, it was found that of them 35 wives who worked were responsible for the family. The role of the wife is to be in charge in the family because the husband is sick which results in being unable to work and the role of the husband who is negligent will carry out his responsibilities and does not know what his role is in the family so that the wife must work to fulfill the husband's responsibilities which should be carried out by the husband. The information that the author from the results of the questionnaire states that the wives work due to various factors more detail can be seen in the graph.

**Graph 1. The Reasons Husband Don't Work Imbanagara Village Ciamis Regency**



Source: The results of the questionnaire in Imbanagara Village

From the results of the graph above obtained from 35 wife respondents who work as breadwinners, 16 (Sixteen) wives respondents worked as the main breadwinner because the husband had no intention or willingness to work, as many 12 (twelve ) wife respondents worked as the main breadwinner because their husbands were laid off, 5 (five) wives of respondents worked as the main breadwinners because their husbands were ill which resulted in not being able to leave the house, 1 (One) respondent's wife worked as the main breadwinner because her husband was imprisoned for violating the law and 1 (One) respondent's wife worked as the main breadwinner because her husband ran away and did not return home leaving his wife and child. The table above suggests that in Imbanagara Village, a significant number of husbands show a lack of motivation to work and neglect their responsibilities as spouses, particularly in terms of providing financial support. Consequently, wives are compelled to assume the role of breadwinners. Unanticipated events such as illness or job loss can further hinder a husband's ability to find employment.

Therefore, according to the researcher, the enforcement of Article 34 Paragraph 1 about marriage law which regulates the rights and obligations of husband and wife is not well enforced, because there are still many wives working as the main breadwinners. But in Article 31 paragraph 1 concerning the equal rights and position of husband and wife, this principle states that husband and wife have equal rights and equal position in marriage. In this context, husband and wife are considered to have a shared responsibility in earning a living and fulfill the economic needs of the family (Meliala 2008). They can support each other careers and share financial responsibilities in a way that suits their circumstances and preferences.

However, it is clear in the compilation of Islamic law in article 80 paragraph 4 that the husband's obligations to his wife include providing a living. In Islamic law, the husband is expected to be responsible for providing for his wife and family. This includes fulfill basic needs such as food, clothing, shelter, and health care. Article 34 Paragraph 1 of the marriage law can be enforced if the husband does not abandon his responsibility in earning a living in accordance with his capability so as not to occur in the above questionnaire.

Whether the wife works unlawfully, in principle, is not because it is written in Article 31 paragraph 1 of the Marriage Law that the rights and position of the husband and wife are balanced. In this case, it is expected that husbands in Imbanagara Village are aware or can understand the rights and obligations of husband and wife, the wife can work but still the role of the main breadwinner must be charged to the husband, the wife should work only as an income enhancer for the family.

## **2. Regulations of the Wife as the Breadwinner in Indonesian Law**

A breadwinner is an individual who shoulders the responsibility of generating sufficient income to support themselves and their family members. They actively pursue employment opportunities, establish businesses, or engage in other income-generating activities to fulfill the daily necessities of life, including food, housing, education, healthcare, and various other needs (Soimin 1992). The breadwinner often serves as the primary source of financial support within the family unit. In addition to the role of a leadership role within the family, the husband also serves as a protector, ensuring the physical and mental well-being of his family. It is his responsibility to provide for the family financially, educate his wife and children, and set a positive example for them. He is responsible for both himself and his family's welfare. The role of a wife is crucial within the family, and as both a wife and a mother, she has her own unique set of duties and responsibilities. These responsibilities cannot be delegated or dictated by others, as they are essential for maintaining the unity and happiness of the family.



It is important for women to fulfill their obligations sincerely and responsibly, ensuring the well-being and harmony of their family unit (Rofiq 2000).

Article 31 of the Indonesian marriage law asserts equality in the rights and positions of husbands and wives. While their legal rights are equal, there are inherent differences in their respective roles. Rights and responsibilities of both Husband and Wife based on Indonesian Marriage Law explained: 1) The husband is obligated to safeguard his wife and provide everything essential for her to live in a household, consistent with his capabilities. 2) The wife is required to manage the household as efficiently as possible. 3) If the husband or wife neglects their respective obligations can apply a lawsuit to the court. In this law, it is stated that the husband, as the head of the household, is accountable for maintaining the family's financial well-being. Meanwhile, the division role of husband and wife also implies in the Law of Marriage in Indonesia, their role discussed were: (Hadiyan 2009) 1) The right and position of the wife is balanced with the rights and position of the husband in domestic and social life live together in society. 2) Each party has the right to perform legal acts. 3) The husband is the head of the family and the wife of the housewife.

The compilation of Islamic Law, as codified in a book for Muslims, encompasses various aspects of living, including guidelines on the rights and responsibilities of husbands and wives. This book, commonly referred to as Fiqh, explicitly states that the husband holds the position of head of the household, while the woman is expected to fulfill the role of a housewife. It is important to note that this Islamic perspective differs from the regulations outlined in Indonesian Law. Continued, in the Compilation of Islamic Law also stating the role of protection comes from the husband's side and it is an obligation to keep his wife safe and provide all the essentials of domestic life, according to his capability.

Based on the fact research on 35 wives work as breadwinners in Imbanagara Village, Ciamis Regency, it was revealed that among the respondents, 16 wives reported that their husbands lacked the willingness to work. In other words, these husbands showed a lack of motivation or interest in pursuing employment to contribute to their family's financial well-being. This finding indicates that a significant portion of the wives in the study have assumed the primary responsibility of earning income for their households due to their husbands' unwillingness to work.

Furthermore, the research findings indicate that out of the respondents, 12 wives work as breadwinners for their husbands have been impacted by layoffs and have not been able to secure new jobs up to the present moment. This suggests that these husbands have experienced job loss, which has placed additional financial strain on their families. It highlights the challenges they face in finding alternative employment opportunities to sustain

their households' income. The data emphasize the need for further support and resources to assist this husband in their job search and provide financial stability for their family. In addition, 5 wife respondents worked as breadwinners for their husbands were sick which resulted in being unable to work, then 1 respondent stated that her husband did not return home leaving his obligations as a husband and 1 respondent stated that her husband was imprisoned for violating the law. Based on the data provided, several factors contribute to the wife assuming the role of the breadwinner. This circumstance arises not only from her responsibilities as a wife but also as a mother, where she must ensure the well-being of her children and fulfill their right to education. The study's findings indicate that many husbands tend to neglect their responsibilities within the family, which forces the wife to seek employment.

In Imbanagara Village, Ciamis Regency, the wife takes on the role of the breadwinner due to economic circumstances that create a compelling situation, preventing the husband from fulfilling his responsibilities as defined by the Marriage Law and even the compilation of Islamic law, which clearly designates the husband as the main breadwinner. This situation highlights the husbands' failure to fulfill their obligations, which can negatively impact the overall welfare of the family. It is evident that there exists a disparity between societal expectations and the actual behavior of these husbands, emphasizing the need for awareness and education regarding the importance of fulfilling obligations within a husband-and-wife relationship. In marriage law in Indonesia, although indeed the position in society husband and wife are balanced and equal. When a husband abandons his wife, this can enter the realm of violence in the home. The husband is obliged to accept his wife and maintain her. So, nurturing here is to be responsible for fulfill the needs of the wife. Though the amount of income given is not clearly given, it is adjusted to the capacity of the husband. It is including if the husband has not found a job that is able to cover household needs (Nurmila 2013).

Based on the results of research analysis and discussion that has been presented, wives as family breadwinners in Imbanagara Village, Ciamis Regency, West Java bring benefits, namely being able to fulfill family needs, especially in conditions or situations. which does not benefit the husband's side. The wife can be the breadwinner in situations where the marriage laws are not explained to be responsible for earning a living (Hudaya 2013). The wife can be the breadwinner in situations where Article 31 paragraph 1 about marriage law explains that the rights and position of the wife are in balance with the rights and position of the husband in domestic life and cohabitation in society. In this situation, according to the Marriage Law, both the husband and wife are responsible for contributing to the family's financial well-being, in the compilation of Islamic law clearly in Article 80 paragraph

Paragraph (4) namely that the obligations of the husband to the wife include providing living, kiswa and residence for the wife, household expenses, maintenance costs and medical expenses for the wife and children.

### **Conclusion**

Husbands and wives are both responsible for their household, this is explained in article 31 (1) of the Marriage Law, but the fact that in the village of Imbanagara the wife is responsible for earning a living, there are 16 husbands who have no intention of working, 12 husbands are affected layoffs, 5 husbands are sick, 1 husband left his wife and child and 1 husband is in jailed due to violating the law, this is not in accordance with Article 34 (1) of the Marriage Law. The wife can be the breadwinner because Article 31 (1) of the Marriage Law states that the rights and position of husband and wife are balanced, that between husband and wife both are equally responsible for earning a living, while it is clear in the compilation of Islamic law article 80 (4) that the husband is responsible to be the main breadwinner

### **REFERENSI**

- Ali, Zainuddin. 2006. "Hukum Perdata Islam Di Indonesia Jakarta: Sinar Grafika." *Cet ke-1*.
- Asriaty, Asriaty. 2014. "Wanita Karir dalam Pandangan Islam." *AL-MAIYYAH: Media Transformasi Gender dalam Paradigma Sosial Keagamaan* 7(2):166–89.
- Bahri, Syamsul. 2015. "Konsep Nafkah dalam Hukum Islam." *Kanun Jurnal Ilmu Hukum* 17(2):381–99.
- Chairina, Nina. 2021. "Istri Pencari Nafkah Utama Dalam Keluarga (Kajian Pasal 34 Ayat 1 Undang-Undang No. 1 Tahun 1974 Tentang Perkawinan)." *Jurnal Studi Gender dan Anak* 8(01):99–111.
- Chesley, Noelle. 2017. "What Does It Mean to Be a 'Breadwinner' Mother?" *Journal of Family Issues* 38(18):2594–2619. doi: 10.1177/0192513X16676857.
- Dasopang, Bangun, Syukri Albani Nasution, dan Hafsah Hafsah. 2022. "Pemenuhan Kewajiban dan Hak Nafkah Keluarga Masyarakat Petani Di Kabupaten Padang Lawas Utara (Analisis Gender)." *Al-Mashlahah Jurnal Hukum Islam dan Pranata Sosial* 10(02):775–88.
- Hadiyan, Cecep. 2009. "Keikutserataan istri mencari nafkah untuk keluarga dalam pandangan hukum Islam."
- Hidayat, Taufiq. 2020. "Pengabaian Nafkah dalam Proses Perceraian di Kecamatan Pintu Rime Gayo Kabupaten Bener Meriah." PhD Thesis, UIN AR-RANIRY.
- Hudaya, Hairul. 2013. "Hak Nafkah Isteri (Perspektif Hadis dan Kompilasi Hukum Islam)." *Muadalah* 1(1).
- Meliiala, Djaja Sembiring. 2008. "Himpunan peraturan perundang-undangan tentang perkawinan."

- Nelli, Jumni. 2017. "Analisis tentang kewajiban nafkah keluarga dalam pemberlakuan harta bersama." *Al-Istinbath: Jurnal Hukum Islam* 2(1):29–46.
- Nurmila, Nina. 2013. "Indonesian Muslims' Discourse of Husband-Wife Relationship." *Al-Jami'ah: Journal of Islamic Studies* 51(1):61–79.
- Nuruddin, Amiur. 2004. *Hukum perdata Islam di Indonesia: studi kritis perkembangan hukum Islam dari fikih, UU no. 1/1974, sampai KHI*. Kencana.
- Poespoprodjo, Warsito. 1988. *Filsafat moral: kesusilaan dalam teori dan praktek*. Remadja Karya.
- Prihatinah, Tri Lisiani. 2013. "Tinjauan Filosofis Undang-Undang Nomor 1 Tahun 1974." *Jurnal Dinamika Hukum* 8(2):166–72.
- Ra'fat Utsman, Muhammad. 2017. "Fikih Khitbah Dan Nikah." *Depok: Fathan Media Prima* 38:38.
- Rifa'i, H. Moh. 1996. *Fiqh Islam Lengkap*. Toha Putra.
- Rofiq, Ahmad. 2000. "Hukum islam di Indonesia."
- Samad, Muhammad Yunus. 2017. "Jurnal Hukum Pernikahan Dalam Islam." *Istiqra: Jurnal Pendidikan dan Pemikiran Islam* 5(1).
- Shoviana, Luluk, dan Zahrotun Navish Abdillah. 2019. "Peran Wanita Sebagai Pencari Nafkah Keluarga Dalam Perspektif Hukum Islam." *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 8(1):86–109.
- Soimin, Soedharyo. 1992. "Hukum Orang dan keluarga."
- Syuuqqah, Abdul Halim Abu. 1997. *Kebebasan wanita*. Vol. 2. Gema Insani.
- Uswatun, Kasanah. 2015. "Peran seorang ibu yang bekerja sebagai TKW terhadap anak di desa Pengkol kecamatan Kauman kabupaten Ponorogo (Perspektif ulama NU dan Muhammadiyah kabupaten Ponorogo)." PhD Thesis, STAIN Ponorogo.
- Wibowo, Dwi Edi. 2012. "Peran ganda perempuan dan kesetaraan gender." *Muwazah: Jurnal Kajian Gender* 3(1):356–64.
- Yuliandra, Syafaatin Fransiska. 2020. "Peran Istri Sebagai Pencari Nafkah Utama Perspektif Mubadalah Dan Undang-Undang No. 1 Tahun 1974." PhD Thesis, Universitas Islam Malang.