

## The Maslahah Hajiyah Perspective of Sharia Economic Law on Women Working Night Shifts

Annisa Salsabila<sup>1</sup>, Dessy Asnita<sup>2</sup>, Ryzka Dwi Kurnia<sup>3</sup>, Asih Pertiwi<sup>4</sup>, Agustinar<sup>5</sup>  
<sup>1,2,3,4,5</sup> Institut Agama Islam Negeri Langsa

### Article:

Submitted: September 14, 2025

Accepted: January 05, 2026

Published: January 28, 2026

### Correspondence

Author: Dessy

Asnita || [✉ dessyasnita@ia.inlangsa.ac.id](mailto:dessyasnita@ia.inlangsa.ac.id)

© 2025 The Author(s).



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Copyright (c) 2025  
SYARAH: Jurnal  
Hukum Islam &  
Ekonomi

### Keywords:

*Maslahah Hajiyah, Sharia Economic Law, Women Working Night Shifts.*

**Abstract:** The phenomenon of women working night shifts in Langsa City is increasing, in line with economic needs and the flexibility of time offered. This job is often considered a solution for women to contribute to the family economy without abandoning their family responsibilities. However, night work also brings various challenges such as health problems, stress, and impacts on social interactions and time with family. This study aims to analyze the factors that encourage women to work night shifts in Langsa City and assess these practices from the perspective of maslahah hajiyah in Islamic law. This research uses a qualitative descriptive method with an empirical juridical approach. Data was obtained through observation, interviews, and documentation. Interviews were conducted with women working night shifts in sectors such as restaurants, shops, and health facilities. The results of the study show that economic factors, family responsibilities, and time flexibility are the main motivations for women to work at night. From the perspective of maslahah, night work for women can be considered maslahah hajiyah, which is a secondary need to improve the economic welfare of the family, as long as the work is halal and does not cause greater harm. These findings contribute to the discourse on women's empowerment and the application of Sharia principles in the context of night work for women.

**Kata Kunci:**  
 Masalah Hajiyah,  
 Hukum Ekonomi Syariah,  
 Perempuan Bekerja Shift  
 Malam.

**Abstrak:** Fenomena perempuan yang bekerja pada shift malam di Kota Langsa semakin meningkat, seiring dengan kebutuhan ekonomi dan fleksibilitas waktu yang ditawarkan. Pekerjaan ini sering kali dianggap sebagai solusi bagi perempuan untuk berkontribusi pada ekonomi keluarga tanpa meninggalkan tanggung jawab keluarga. Namun, pekerjaan malam juga membawa berbagai tantangan seperti gangguan kesehatan, stres, dan dampak terhadap interaksi sosial serta waktu bersama keluarga. Kajian ini bertujuan untuk menganalisis faktor-faktor yang mendorong perempuan bekerja shift malam di Kota Langsa dan menilai praktik tersebut dari perspektif masalah hajiyah dalam hukum Islam. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan yuridis empiris. Data diperoleh melalui observasi, wawancara, dan dokumentasi. Wawancara dilakukan dengan perempuan pekerja shift malam di sektor-sektor seperti rumah makan, toko, dan fasilitas kesehatan. Hasil penelitian menunjukkan bahwa faktor ekonomi, tanggung jawab keluarga, dan fleksibilitas waktu menjadi motivasi utama perempuan untuk bekerja malam. Dalam perspektif masalah pekerjaan malam bagi perempuan dapat dianggap sebagai masalah hajiyah, yaitu kebutuhan sekunder untuk meningkatkan kesejahteraan ekonomi keluarga, selama pekerjaan tersebut halal dan tidak menimbulkan mudarat yang lebih besar. Temuan ini memberikan kontribusi terhadap wacana pemberdayaan perempuan dan penerapan prinsip syariah dalam konteks pekerjaan malam bagi perempuan.

## INTRODUCTION

Women play a very important role in social, economic, and cultural life.<sup>1</sup> Many women are involved in trade and business, which not only increases family income but also contributes to national economic development. Women play a key role in household economic management and in improving livelihoods.<sup>2</sup> Women's contributions are not limited to the domestic sphere, but also extend to various sectors of employment, both formal and informal.<sup>3</sup> In urban areas, such as Langsa City, the phenomenon of women working at night is becoming increasingly popular, especially in certain sectors, such as hospitals, restaurants, and shops that operate at night. On

<sup>1</sup> Muhammad Falih Iqbal, Sugeng P Harianto, and Pambudi Handoyo, "Transformasi Peran Perempuan Desa Dalam Belenggu Budaya Patriarki," *Jurnal Isip Jurnal Ilmu Sosial Dan Ilmu Politik* 20, no. 1 (2023): 95–108, <https://doi.org/10.36451/jisip.v20i1.13>.

<sup>2</sup> Desy Asnath Sitaniapessy, "Peran Perempuan GKS Jemaat Kaliuda Cabang Kuruwaki Dalam Upaya Peningkatan Pendapatan Rumah Tangga Melalui Usaha Pertanian Lahan Kering," *Mimbar Agribisnis Jurnal Pemikiran Masyarakat Ilmiah Berwawasan Agribisnis* 10, no. 2 (2024): 1720, <https://doi.org/10.25157/ma.v10i2.13456>.

<sup>3</sup> E Rosana et al., "Purun Craftswomen: Restoration, Traditions and Livelihood Capital of Peat Community in South Sumatera Indonesia," *Multidisciplinary Science Journal* 8, no. 3 (2026), <https://doi.org/10.31893/multiscience.2026143>.

the other hand, working night shifts poses its own challenges for women, given the limited time for rest, interaction with family, and maintaining health. Women who work night shifts often face the dilemma of meeting the economic needs of their families and maintaining a balance between their personal lives and social obligations as daughters, wives, or mothers. This situation arises from women's efforts to help their families economically and achieve financial independence. However, behind these contributions lie serious problems, including health issues, reduced family interaction, and the emergence of social imbalances. This phenomenon makes the issue of women working at night an important issue to study, especially in relation to women's welfare and the compatibility of these practices with Sharia principles.

The phenomenon of women working night shifts is growing in Langsa City as the demand for labor increases. In Islam, the basic principle regarding work is that all efforts to earn a living must be carried out in a way that brings benefits and avoids *harm*. Women, in this context, are allowed to work as long as the job does not neglect their primary obligations in the family.<sup>4</sup> As mothers, women have a big responsibility in educating their children and maintaining harmony in the household.<sup>5</sup>

The urgency of this issue lies in the dual role that women must play, namely fulfilling economic needs while carrying out their primary responsibilities in the family.<sup>6</sup> Manulang explains that night work for women often poses greater risks than daytime work, such as fatigue, declining health, and a decline in the quality of social life.<sup>8</sup> Nurdin also emphasizes that women often face a dilemma between economic demands and their obligations as mothers and wives.<sup>9</sup> In Langsa City, the increasing demand for labor in restaurants, shops, and hospitals that operate at night has also led to an increase in the number of women working at that time. From an Islamic perspective, seeking livelihood (*kasb al-rizq*) is permissible as long as it brings *maslahah* (benefit) and avoids *mafsadah* (harm).<sup>10</sup> Therefore, it is important to re-examine the

---

<sup>4</sup> F G Onal and B Marangoz, "How Gender-Sensitive Disaster Management Is Addressed in the Turkish Parliament: A Qualitative Study from Feminist Bioethics Perspective," *BMC Women's Health* 25, no. 1 (2025), <https://doi.org/10.1186/s12905-025-03629-y>.

<sup>5</sup> M A Zahoor et al., "Parental Knowledge and Preventive Role in Child Abuse: A Cross-sectional Study from a Tertiary Care Hospital in Pakistan," *Khyber Medical University Journal* 17, no. 2 (2025): 157–63, <https://doi.org/10.35845/kmuj.2025.23377>.

<sup>6</sup> V Lall et al., "The Link between Improvement in Sleep and Depressed Mood: Exploring the Role of Repetitive Negative Thinking and Behavioural Activation," *Journal of Affective Disorders* 391 (2025), <https://doi.org/10.1016/j.jad.2025.120046>.

<sup>7</sup> Dessy Asnita, "Membangun Ketahanan Keluarga di Masa Pandemi: Studi Fenomenologi Terhadap Bisnis Dropship Di Kota Langsa," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 9, no. 1 (2022): 191–205, <https://doi.org/10.32505/qadha.v9i1.3670>.

<sup>8</sup> Manulang, *Pokok-Pokok Hukum Ketenagakerjaan di Indonesia* (Jakarta: Rineka Cipta, 2018).

<sup>9</sup> Nurdin, *Wanita Dalam Islam Dan Transformasikeagamaan* (Jakarta: Gramedia, 2019).

<sup>10</sup> Fika Andriana, Agustinar & Dessy Asnita, "Istri Bergaji: Analisis Peran Wanita Bekerja Dalam Meningkatkan Ekonomi Keluarga," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2021): 13–32, <https://doi.org/10.32505/qadha.v8i1.2800>.

phenomenon of women working at night with a *maslahah* approach so that these activities remain in line with sharia principles.

A number of previous studies have examined similar topics, such as the study conducted by Faiqatul Mala (2019) which examined wives who work at night and efforts to maintain household harmony, and found that economic factors and lack of support from their spouses were the main reasons.<sup>11</sup> Muhibuddin (2019) discussed the views of dayah scholars on women working at night in public facilities, which resulted in differing opinions between permitting and prohibiting it.<sup>12</sup> Lusi (2022), through a phenomenological approach, studied female night workers in the city of Bandung, with the results showing that night work is seen as a survival strategy despite facing social stigma and health risks.<sup>13</sup> Meanwhile, Mirdayanti (2023) reviews this phenomenon from the perspective of *al-maslahah al-mursalah* and concludes that night work can be in line with the principle of *maslahah* if the aspects of protection and safety of women are fulfilled.<sup>14</sup>

However, despite numerous studies on similar topics, there remains a gap in understanding the specific context of Langsa City as the location of this research, particularly in relation to the impact of night work on the welfare of women who have dual roles as workers and domestic helpers. In addition, studies that directly link the theory of *maslahah* with the practice of women working at night in this region are still limited, especially in relation to the implications of sharia law, which have not been fully integrated. This study offers a unique perspective by analyzing the factors that encourage women to work at night in Langsa City, with an emphasis on the *maslahah* approach as the main foundation. This approach is expected to provide a new perspective in assessing the capabilities and challenges of women working at night within the framework of Islamic law, which has not been widely explored in previous studies.

In addition, this study also contributes by providing a deeper picture of the welfare of women who work at night in urban areas, especially in the context of local social and cultural conditions. This study aims to analyze the factors that encourage women to work at night in Langsa City and examine the practices from a *maslahah* perspective. This study is expected to contribute to the discourse on women's

---

<sup>11</sup> Faiqatul Mala, "Upaya Istri Yang Bekerja Dengan Pola Shift Malam Dalam Membentuk Keharmonisan Keluarga Perspektif Hukum Islam" (Institut Agama Islam Negeri Jember, 2019).

<sup>12</sup> Muhibuddin, "Pandangan Ulama Dayah Terhadap Perempuan Pekerja Pada Malam Hari Pada Fasilitas Umum," *Internasional Journal of Child and Gender Studies* 4, no. No. 1, Maret (2019): 131–58.

<sup>13</sup> Lusy Mukhlisiana dan Mochamad Armien Syifaa Sutarjo, "Realitas Perempuan Pekerja Malam: Studi Fenomenologis Pada Penghuni Apartemen Di Bandung," *Indonesian Journal of Digital Public Relations (IJ DPR)* 1, no. 1 (2022): 55–63.

<sup>14</sup> Mirdayanti, "Tinjauan Al-Maslahah Mursalah Terhadap Perempuan Yang Bekerja Shift Malam" (Institut Agama Islam Negeri Kendari Kendari, 2024).

empowerment and socio-economic roles, as well as provide a comprehensive review of Islamic law on women's capabilities and the implications of night work.

## RESEARCH METHOD

This study uses a field research design with a descriptive qualitative approach.<sup>15</sup> The study aims to explore in depth the motivations of women who work night shifts in Langsa City and analyze them from the perspective of *maslahah* in Islamic law. The approach used is *empirical*, namely analyzing how legal provisions work in society, especially in relation to the practice of women working night shifts. The research was conducted in Sidodadi, Jalan Masjid Dusun Giat No. 1, Langsa City. The location was chosen because it was relevant to the phenomenon being studied and facilitated the data collection process between March and October 2025. The main informants in this study were women who worked night shifts in various sectors, ranging from services, restaurants, shops, and health facilities.

The research adopted primary and secondary data sources. Primary data was obtained directly from informants, while secondary data was obtained from books, journals, legal documents, and other relevant literature sources. Data collection techniques were carried out through observation, interviews, and documentation.<sup>16</sup> Observations were made by directly observing the activities of women working night shifts. Structured and in-depth interviews were used to obtain a variety of information about their motivations and experiences. Documentation was obtained from written materials such as books, journals, and supporting documents related to women's night work activities.

Data analysis techniques used descriptive-analytical methods. The stages included: 1) Data reduction, which is the simplification and selection of data relevant to the research focus; 2) Data presentation, which is presenting the results of interviews, observations, and documentation in narrative form so that they are easy to understand; and 3) Data verification, which is testing the validity and consistency of the data so that the conclusions drawn are credible. To maintain data validity, the researcher used triangulation techniques, which involve comparing information from various sources (informants, observation results, and documents) to obtain an objective picture of the motivations of women working night shifts in Langsa City.

## RESULTS AND DISCUSSION

### Islamic Perspective on Women Working Night Shifts

Islam, as a religion that emphasizes the principle of justice, grants equal rights between men and women in social and economic contributions. In this case, women have the legal right to work, including outside the home, as long as the work is in accordance with Sharia principles and does not interfere with their domestic

---

<sup>15</sup> Syarifuddin Azwar, *Metode Penelitian* (, 2018): P. 91. (Yogyakarta: Pustaka Pelajar, 2018).

<sup>16</sup> Bahder Johan Nasution, *Metode Penelitian Ilmu Hukum* (Jakarta: Media Press, 2018).

obligations. This is a form of gender justice in Islam that is often not recognized in patriarchal interpretations that place women in a limited position in the domestic sphere.

The phenomenon of women working in economic and social activities has existed since the early days of Islam. One notable example is the wife of the Prophet Muhammad, Siti Khadijah, who was known as a successful businesswoman.<sup>17</sup> She managed a trading business that not only brought financial success but also proved that women could play a role in the public sphere while still fulfilling their household responsibilities. This is a powerful example, showing that women can actively participate in society without neglecting their obligations to their families. The strategic role of women in the economic context can be seen in various sectors, including agriculture, crafts, and micro-enterprises.<sup>18</sup> This is an example that women can play a role in the public sphere as long as they remain within the corridors of Sharia law. The Qur'an affirms that both men and women are entitled to compensation for their work (Q.S. An-Nisa: 32).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُمْ ۗ وَاللِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُمْ ۗ وَسْئَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝ ٣٢

*"And do not desire that which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever Knowing of all things."* (Q.S. An-Nisa: 32).

This verse is the basis that Islam does not limit women to household affairs, but provides space for participation in economic activities. However, Islam also stipulates conditions that work does not violate the limits of sharia, such as covering the aurat, avoiding khalwat, and not neglecting basic obligations to the family.

The views of classical scholars, such as Imam Al-Ghazali and Ibn Kathir, on the position of women in society often emphasize that the best place for women is at home, except in emergencies.<sup>19</sup> This reflects the patriarchal perspective that dominates many classical Islamic interpretations and teachings. Both see that the primary role of women is as mothers and wives, maintaining honor and carrying out their household

<sup>17</sup> K Komalasari, B Subiyakto, and A Mulyana, "Preserving Heritage: The Tradition of Manakib Recitation among Banjar Women," *KARSA* 33, no. 1 (2025): 297–318, <https://doi.org/10.19105/karsa.v33i1.20316>.

<sup>18</sup> Mulia Raja Napitupulu and Agus Suriadi, "Kontribusi Petani Perempuan Terhadap Kesejahteraan Sosial Ekonomi Keluarga Di Desa Sipea-Pea Kabupaten Tapanuli Tengah," *Jurnal Intervensi Sosial Dan Pembangunan (Jisp)* 2, no. 2 (2021), <https://doi.org/10.30596/jisp.v2i2.6652>.

<sup>19</sup> Suud S Karimullah, "Reinterpretasi Terhadap Kedudukan Perempuan Dalam Islam Melalui Takwil Gender KH. Husein Muhammad," *Arjis* 1, no. 2 (2024): 115–33, <https://doi.org/10.58824/arjis.v1i2.57>.

responsibilities.<sup>20</sup> Imam Al-Ghazali, in his works, often emphasizes the importance of women's roles within the family environment, encouraging them to prioritize household duties and children's education. Involvement outside the home is considered undesirable and can have a negative impact on the family and society<sup>21</sup>. A similar view can be found in the interpretations of Ibn Kathir, where he describes women in the context of the family and encourages women to avoid negative influences from outside environments that are considered destructive to Islamic values<sup>22</sup>.

On the other hand, contemporary scholars such as Yusuf Al-Qardhawi and Wahbah Az-Zuhaili have taken a more flexible view, asserting that women are allowed to work outside the home as long as their work is halal, safe, and does not interfere with their family obligations.<sup>23</sup> This contemporary view is in line with modern socio-economic conditions that demand greater involvement of women. The views of contemporary scholars such as Yusuf Al-Qardhawi and Wahbah Az-Zuhaili on the role of women in society demonstrate a progressive approach that recognizes and supports women's right to work outside the home, as long as the work is halal, safe, and does not interfere with family obligations.<sup>24</sup> This reflects an adaptation to the modern challenges faced by women, as well as an affirmation of Islamic values that are relevant in the current era.

Yusuf Al-Qardhawi, through his various works, focuses on the need to provide space and freedom for women to contribute in the workplace. Al-Qardhawi emphasizes that the right to work is part of women's human rights that must be respected, as long as the activity is in accordance with Sharia norms and does not conflict with their roles as wives and mothers. In this context, Al-Qardhawi also underlines the importance of women's role in the economy, where their involvement can help improve the welfare of families and society as a whole.<sup>25</sup>

---

<sup>20</sup> Nia Kurniasih and Eni Zulaiha, "Identifikasi Penafsiran Quraish Shihab Tentang Bias Pandangan Ulama Terhadap Perempuan: Analisis Hermeneutika Kritis," *Reslaj Religion Education Social Laa Roiba Journal* 6, no. 12 (2024), <https://doi.org/10.47467/reslaj.v6i12.4648>.

<sup>21</sup> Sofwan H P Hadianto and Nasrulloh Nasrulloh, "Analisis Pandangan Ibnu Katsir Terhadap Tafsir Surah Ar-Rum Ayat 21 Mengenai Konsep Sakinah Mawaddah Warahmah," *Jimr* 2, no. 11 (2024): 26–31, <https://doi.org/10.62504/jimr951>.

<sup>22</sup> Muhammad Resky, Muhammad S A Ramadhani, and Yosse A Pratama, "Analisis Kesetaraan Gender Dalam Al-Qur' An," *Ias* 6, no. 2 (2023): 112, <https://doi.org/10.51900/ias.v6i2.19762>.

<sup>23</sup> F A Mekonnen et al., "Barriers of Eating among Rural Adolescent Girls in Ethiopia: A Qualitative Study," *Archives of Public Health* 83, no. 1 (2025), <https://doi.org/10.1186/s13690-024-01455-6>.

<sup>24</sup> Y.-C. Huang et al., "Healthcare Resource Utilization and Caregiver Burden Associated with Rotavirus Gastroenteritis Hospitalizations in Taiwan," *BMC Pediatrics* 25, no. 1 (2025), <https://doi.org/10.1186/s12887-025-05711-8>.

<sup>25</sup> Muhammad K Fatihin and Wildana Wargadinata, "Keterlibatan Syaikh Yusuf Al-Qardhawi Dalam Persatuan Ulama Dunia: Studi Kasus Pada International Union of Muslim Scholars," *Nalar Jurnal Peradaban Dan Pemikiran Islam* 7, no. 1 (2023): 95–108, <https://doi.org/10.23971/njppi.v7i1.5785>.

Meanwhile, Wahbah Az-Zuhaili offers a similar perspective, arguing that women can take part in public activities, including work, as long as they adhere to Sharia boundaries. Az-Zuhaili discusses the importance of balancing domestic responsibilities and participation outside the home, emphasizing that women not only have responsibilities in the home environment, but can also play an active role in society without losing their identity and traditional roles. This view is also in line with modern developments in Islamic thought that promote gender equality. In this context, women are not only seen as homemakers, but also as individuals who have the capacity to work, be entrepreneurs, and contribute fully to social and economic life. Thus, women's contributions in the workplace are considered important and can support broader Islamic values, such as justice and welfare.<sup>26</sup> In addition, the acceptance of this new paradigm also indicates the need to explore the role of women in the context of broader social change. Women's involvement in various fields of work has a positive impact not only on economic growth but also on the formation of a more inclusive and empowered society.<sup>27</sup>

Overall, Yusuf Al-Qardhawi and Wahbah Az-Zuhaili's views on the role of women reflect efforts to integrate contemporary values with Islamic teachings, creating space for women to thrive in various aspects of life without neglecting their responsibilities at home. Thus, Islam, in principle, does not prohibit women from working, including during night shifts, as long as they adhere to religious ethics, safety, and the balance of household roles.

Women working night shifts are part of an evolving social reality, especially in urban areas.<sup>28</sup> The primary factor driving this choice is economic necessity.<sup>29</sup> Many women are the breadwinners of their families, so they must seek additional income even if it means working unusual hours.<sup>30</sup> In addition, the flexibility of nighttime work

---

<sup>26</sup> Nurul Hikmah and Muhammad Yazid, "Maqashid Al-Syariah as a Contemporary Economic Solution According to Yusuf Al-Qardhawi," *Itqan Journal of Islamic Economics Management and Finance* 4, no. 1 (2024): 51–63, <https://doi.org/10.57053/itqan.v4i1.62>.

<sup>27</sup> A Al-Mawali et al., "Dietary Risk Factors for Non-Communicable Diseases among Omani Adults by Latent Class Analysis and Structural Equation Modelling," *BMC Nutrition* 11, no. 1 (2025), <https://doi.org/10.1186/s40795-024-00987-y>.

<sup>28</sup> Muhammad A Irfan and Rani Nooraeni, "Karakteristik Pekerja Komuter Perempuan Yang Mengalami Perjalanan Durasi Panjang Jabodetabek 2019," *Seminar Nasional Official Statistics 2020*, no. 1 (2021): 682–94, <https://doi.org/10.34123/semnasoffstat.v2020i1.472>.

<sup>29</sup> Nanda Widyasari, Siti M Towaf, and I D P Eskasasanda, "Tbu Rumah Tangga Dan Peningkatan Ekonomi Keluarga: Pemberdayaan Perempuan Di Home Industry Batik Tulis Dewi Rengganis Kabupaten Probolinggo," *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial* 1, no. 1 (2021): 1–7, <https://doi.org/10.17977/um063v1i1p1-7>.

<sup>30</sup> Rafly P Bano and Jhon T Mertajaya, "Inverted U-Shaped: Tingkat Partisipasi Angkatan Kerja Perempuan Dan Pembangunan Ekonomi Di Indonesia," *Musamus Journal of Economics Development* 4, no. 2 (2022): 54–69, <https://doi.org/10.35724/feb.v4i2.4594>.

hours allows them to continue taking care of their households or studying during the day.<sup>31</sup> However, working at night has serious consequences.

Nevertheless, it cannot be denied that women working night shifts often find themselves caught in role conflicts.<sup>32</sup> They must balance responsibilities at home and at work, which can lead to stress and negatively impact their emotional and physical well-being.<sup>33</sup> This experience of role conflict, where household responsibilities often interfere with work commitments, is a significant issue for women trying to balance both aspects<sup>34</sup>. From a health perspective, research shows risks of sleep disorders, reduced immunity, and even potential heart disease. Socially, female night workers often face stigma, reduced family interaction, and safety risks during their commute home. However, for some women, the economic benefits outweigh the risks. This phenomenon is also tied to cultural shifts and the needs of modern society. The service, trade, and healthcare sectors demand nighttime labor, making women's participation in night shifts increasingly common.

Additionally, women who work at night also face challenges related to safety and gender. For generations, working at night has often been considered unsafe for women, creating stigma and difficulties within families who may worry about their safety.<sup>35</sup> Studies show that the use of information technology can provide women with easy access to work from home or with more flexible working hours, which can alleviate some of these concerns.<sup>36</sup> However, in many situations, women still face social stigma and structural challenges that limit their choices.

The increasing participation of women in night work in urban areas is a reflection of corporate and social changes, which come with various challenges. Awareness of the importance of education and support in time management and

---

<sup>31</sup> Jamalludin Jamalludin, "Tipe Perkawinan Dan Partisipasi Kerja Perempuan," *Seminar Nasional Official Statistics* 2024, no. 1 (2024): 125–32, <https://doi.org/10.34123/semnasoffstat.v2024i1.2050>.

<sup>32</sup> Nurul Komari et al., "Menciptakan Keseimbangan Antara Pekerjaan Dan Keluarga Bagi Pekerja Perempuan (Focus Group Discussion Dengan Dharma Wanita Persatuan Kabupaten Mempawah)," *E-Dimas Jurnal Pengabdian Kepada Masyarakat* 14, no. 1 (2023): 64–69, <https://doi.org/10.26877/e-dimas.v14i1.6735>.

<sup>33</sup> Rupita. Rupita, "Konflik Peran Perawat Perempuan Pada RSUD Dr. Agoesdjam Kabupaten Ketapang Kalimantan Barat," *Nuansa Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 17, no. 1 (2020): 32–45, <https://doi.org/10.19105/nuansa.v17i1.3013>.

<sup>34</sup> Shafila M Bunsaman and Budi M Taftazani, "Peranan Perempuan Dalam Meningkatkan Kesejahteraan Ekonomi Keluarga (Studi Tentang Peranan Petugas K3I Perempuan Universitas Padjadjaran Jatinangor (Zona: Rektorat))," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 5, no. 2 (2018): 146, <https://doi.org/10.24198/jppm.v5i2.18373>.

<sup>35</sup> Lusy Mukhlisiana dan Mochamad Armien Syifaa Sutarjo, "Realitas Perempuan Pekerja Malam: Studi Fenomenologis Pada Penghuni Apartemen Di Bandung."

<sup>36</sup> Neny Aditina and Lilik Sugiharti, "The Effect of Internet Technology on Women's Decision to Work at Home," *Jurnal Economia* 15, no. 2 (2019): 209–20, <https://doi.org/10.21831/economia.v15i2.24694>.

conflict management can be a positive step in helping women achieve greater well-being while continuing to fulfill their social roles in the household and community.<sup>37</sup>

### **The Theory of Maslahah in the Context of Women Working Night Shifts**

Maslahah is an important concept in Islamic law that focuses on benefits and the prevention of harm. Al-Ghazali defines *maslahah* as an effort to uphold the objectives of sharia (*maqashid al-sharia*), namely to protect religion, life, intellect, lineage, and property. The basis for the distribution of *maslahah* in the context of sharia provides a framework for understanding priorities in managing human interests. Maslahah is divided into three levels: *Dharuriyah*, *Hajiyah*, and *Tahsiniyah*. Maslahah *Dharuriyah* covers the basic aspects necessary for survival, such as food, health, and security. The absence of these elements can threaten the existence of individuals or society, and therefore they are considered a top priority in Islamic law.<sup>38</sup> On the other hand, *Maslahah Hajiyah* covers secondary needs which, although important, do not directly threaten life. This category includes conveniences such as mobility and access to education that aim to improve quality of life but are not essential *to survival*. This division helps in determining the actions that need to be taken in crisis situations or when determining policies that affect the wider community.<sup>39</sup> For example, in the study of Islamic economic law, *Maslahah Hajiyah* can help boost the economy and social stability.<sup>40</sup>

Meanwhile, *Maslahah Tahsiniyah* is associated with more tertiary aspects, such as ethics, social norms, and aesthetics. Although not essential for daily survival, these aspects contribute to an improved quality of life and better social interactions. Issues related to *maslahah tahsiniyah* focus on the importance of beauty and comfort in society, which leads to satisfaction and the desire to live a more meaningful life<sup>41</sup>.

In this harmony, understanding these three levels of *maslahah* provides guidelines for individuals and society to behave in accordance with sharia principles in their daily lives. In other words, the development of actions that support these three levels, namely *Dharuriyah*, *Hajiyah*, and *Tahsiniyah*, is expected to create a harmonious

<sup>37</sup> Komari et al., "Menciptakan Keseimbangan Antara Pekerjaan Dan Keluarga Bagi Pekerja Perempuan (Focus Group Discussion Dengan Dharma Wanita Persatuan Kabupaten Mempawah)."

<sup>38</sup> Salma Salma, "Maslahah Dalam Perspektif Hukim Islam," *Jurnal Ilmiah Al-Syir Ah* 10, no. 2 (2016), <https://doi.org/10.30984/as.v10i2.261>.

<sup>39</sup> Yamani Naufal and Muhammad F Nurani, "Relevansi Konsep Asuransi Anggota Tubuh Dengan Nilai-Nilai Maqashid Syariah," *Falah Journal of Sharia Economic Law* 5, no. 2 (2023): 1–10, <https://doi.org/10.55510/fjhes.v5i2.232>.

<sup>40</sup> Aimatul Yumna and Joan Marta, "Understanding the Factors Influencing Banking Customers' Financial Asset Ownership," *Journal of Islamic Monetary Economics and Finance* 7, no. 1 (2021): 107–26, <https://doi.org/10.21098/jimf.v7i1.1330>.

<sup>41</sup> Ahmad Muqorobin and Eko N Cahyo, "Parameter Pengembangan Produk-Produk Perbankan Syariah Dengan Pendekatan Maqasid Syariah (Studi Kasus Di Perbankan Syariah Kabupaten Ponorogo)," *Islamic Economics Journal* 5, no. 2 (2019): 273, <https://doi.org/10.21111/iej.v5i2.4004>.

and balanced environment, even though each level has its own role and urgency.<sup>42</sup> In the context of women working night shifts, this activity is generally categorized as *maslahah hajiyah*. Night work is not done because of an emergency, but as an adaptive strategy to meet the needs of life, increase income, and maintain family sustainability. As long as the work is halal, safe, and does not cause greater harm, this activity can be justified from a *maslahah* perspective. However, *maslahah* is not only viewed from an individual perspective, but also from its impact on the family and society. If night work causes greater harm, such as neglecting children's education or causing social stigma, then its benefits need to be reevaluated.

### **Motivational Factors for Women Working Night Shifts in Langsa City**

Women's motivation to work night shifts in Langsa City is generally influenced by economic factors, family responsibilities, and flexible working hours. Many women choose to work at night because of their household obligations during the day, such as taking care of children or the household, so working at night is a solution to continue earning an income without abandoning their roles. In addition, some workplaces offer incentives or higher wages during night hours, which is an added attraction.

Based on interview results, women such as Rafa Alfira, a quota counter worker, stated that night work allows her to help her family and continue to carry out her religious and family obligations. Despite the potential risks, night work is considered more financially beneficial. Similarly, Lia, a meatball stall owner, chooses to work at night to achieve sales targets and help with family expenses, despite the lack of time with her family and the risk of fatigue.<sup>43</sup>

Night work is also chosen because of the need for more flexible scheduling, as expressed by Deka Lihayati, who works at BSI Link at night. She works at night to pay for her college tuition without disrupting her morning and afternoon class schedule.<sup>44</sup> Putri, a night laundry employee, chooses to work at night to help her family and earn additional income. Similarly, Wardah, a nighttime juice seller, works until late at night to meet her family's economic needs.<sup>45</sup>

In general, women who work night shifts in Langsa City prioritize flexibility, family support, and the comfort of the night work environment. Night work helps them achieve this without sacrificing domestic and religious responsibilities. However, despite the benefits, there are also physical impacts, such as fatigue, as well as limited time with family and potential risks during commutes.

---

<sup>42</sup> Khuzaimatul Baroroh and Habibi A Amin, "Hadanah Di Pesantren Sains Tebuiireng Perspektif Maslahah Mursalah," *Journal of Indonesian Comparative of Syari Ah Law* 6, no. 2 (2024): 326–43, <https://doi.org/10.21111/jicl.v6i2.10447>.

<sup>43</sup> Rara Alfira, "Interview Results on July 3," 2025.

<sup>44</sup> Deka Lihayati, "Interview Results on July 3," 2025.

<sup>45</sup> Putri, "Interview Results on August 25," 2025.

### **Review of the Benefits of Women Working Night Shifts in Langsa City**

Working night shifts is an option for women in Langsa City to balance their domestic roles and family economic needs. From an Islamic law perspective, working at night can be considered *maslahah* (beneficial) as long as the work provides greater benefits than harms. Maslahah in Islamic law includes the protection of the five main objectives of human life: religion, life, intelligence, lineage, and property.

*Maslahah hajiyah* (secondary) is a type of *maslahah* that is relevant to women who work at night, where this work is not an emergency but an important necessity ( ) to prevent hardship, such as meeting economic needs that are not sufficiently covered by daytime income. In this case, night work can be seen as an effort to maintain ownership (*hifzh al-maal*) and household economic stability.

In practice, although night work has the potential to pose risks to health and safety, women who work at night in Langsa City are generally able to maintain a balance between work and religious obligations. They still try to perform prayers and manage their time well. Therefore, as long as the work is done in a halal manner, is safe, and does not harm oneself or the environment, women working night shifts are considered a beneficial solution. However, women working night shifts become disadvantageous if they have greater negative impacts, such as serious health problems or exposure to the risk of harassment. Therefore, although night work can be justified from a Sharia perspective, there must be wise management so that the benefits remain more dominant than the disadvantages.

### **The Islamic Perspective on Gender Justice in the Workplace**

From the perspective of *maslahah hajiyah*, women's night work in Langsa City can be considered a secondary need aimed at improving the economic welfare of the family. *Maslahah hajiyah*, which includes ease of life and improvement in quality of life, is relevant in this context because night work is not an emergency situation, but is done to meet better economic needs. Therefore, as long as this work is halal and does not cause greater harm (*mudarat*), it can be considered valid in Islamic law. As explained by the scholars, work that does not interfere with primary obligations and does not endanger health is acceptable as long as it brings benefits.

Meanwhile, in Gender Justice in Islam, Islam teaches the principle of gender justice, which gives equal rights to men and women in participating in social and economic activities. In the context of women working night shifts, Islam does not limit women to only playing a role in the home, but provides space for them to work and contribute to the family economy. The patriarchal perspective that places women only in the domestic sphere needs to be challenged, because in Islam, women have the legitimate right to participate outside the home as long as the work does not violate the principles of Sharia and does not interfere with their primary obligations in the family. Therefore, despite the social and health challenges faced by women who work at night, they still

have the right to make their own choices in employment as long as they meet the requirements of Sharia law.

Most women who work at night are able to balance their work and domestic obligations. However, challenges remain, particularly related to health and time with family. From a Sharia perspective, Islam emphasizes the importance of maintaining this balance. The work done by women must remain in line with the principles of *maslahah* and *maqashid* Sharia, namely protecting religion, life, lineage, property, and intellect. If night work causes greater harm, such as damaging health or neglecting the role as a mother and wife, then there needs to be further evaluation regarding its sustainability.

Thus, although women who work night shifts face several challenges, this activity can be justified in terms of Sharia as long as it is done with good intentions and does not neglect their primary responsibilities in the family. Therefore, the principles of *maslahah hajiyah* and gender justice in Islam support women's right to participate in the workforce, including night shifts, while still paying attention to the principles set out in Sharia.

Based on the study conducted, it is known that women's motivation to work night shifts in Langsa City is closely related to increasing economic needs, as well as the need to balance domestic roles. The flexibility of working hours offered by night work provides advantages in terms of shorter working hours and a calmer atmosphere, allowing women to fulfill their family responsibilities and continue to contribute to the economy. Support from family, especially husbands and parents, plays an important role in women's decisions to work at night. In addition, night work allows women to work productively without interfering with household or religious obligations. Despite the risks of physical fatigue, health problems, and limited time with family, most women are able to adjust well. Trust from family and social circles is also a strong motivating factor for women to continue working at night.

This phenomenon reflects social changes in gender roles, where women are not only homemakers but also major contributors to the family economy. From an Islamic law perspective, night work done with good intentions and in a lawful manner is considered valid, as long as it does not violate religious norms or cause greater harm. Based on the theory of *maslahah* in *maqashid* sharia, this phenomenon shows that night work done by women in Langsa City is an effort to maintain the economic welfare of the family, and in some cases, can even be considered *maslahah dharuriyah* if the woman is the sole breadwinner.

## CONCLUSION

This study found that women in Langsa City choose to work night shifts based on economic factors, family responsibilities, and time flexibility, which help improve family welfare without neglecting their household roles. From an Islamic legal perspective, this night work falls under the category of *maslahah hajiyah*, which is a

legitimate secondary need as long as it is done in a lawful, safe manner and does not violate sharia principles. This study makes an important contribution to the literature on gender justice in Islam by emphasizing that women have the right to work outside the home, including at night, without neglecting their domestic obligations. For policy, it is recommended that women's night shift working hours be safer and more humane, and that there be a need for Sharia guidelines in determining night work provisions. Further research is expected to examine the long-term psychological, health, and social impacts on female night workers, as well as the implications for gender role balance in the family.

## BIBLIOGRAPHY

- Aditina, Neny, and Lilik Sugiharti. "The Effect of Internet Technology on Women's Decision to Work at Home." *Jurnal Economia* 15, no. 2 (2019): 209–20. <https://doi.org/10.21831/economia.v15i2.24694>.
- Al-Mawali, A, A Al-Harrasi, A D Pinto, M Morsi, A Balouchi, and F P Cappuccio. "Dietary Risk Factors for Non-Communicable Diseases among Omani Adults by Latent Class Analysis and Structural Equation Modelling." *BMC Nutrition* 11, no. 1 (2025). <https://doi.org/10.1186/s40795-024-00987-y>.
- Alfira, Rara. "Hasil Wawancara Pada 03 Juli," 2025.
- Asnita, Dessy. "Membangun Ketahanan Keluarga Di Masa Pandemi: Studi Fenomenologi Terhadap Bisnis Dropship Di Kota Langsa." *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 9, no. 1 (2022): 191–205. <https://doi.org/10.32505/qadha.v9i1.3670>.
- Bano, Rafly P, and Jhon T Mertajaya. "Inverted U-Shaped: Tingkat Partisipasi Angkatan Kerja Perempuan Dan Pembangunan Ekonomi Di Indonesia." *Musamus Journal of Economics Development* 4, no. 2 (2022): 54–69. <https://doi.org/10.35724/feb.v4i2.4594>.
- Baroroh, Khuzaimatul, and Habibi A Amin. "Hadanah Di Pesantren Sains Tebuireng Perspektif Maslahah Mursalah." *Journal of Indonesian Comparative of Syari Ah Law* 6, no. 2 (2024): 326–43. <https://doi.org/10.21111/jicl.v6i2.10447>.
- Bunsaman, Shafila M, and Budi M Taftazani. "Peranan Perempuan Dalam Meningkatkan Kesejahteraan Ekonomi Keluarga (Studi Tentang Peranan Petugas K3l Perempuan Universitas Padjadjaran Jatinangor (Zona: Rektorat))." *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 5, no. 2 (2018): 146. <https://doi.org/10.24198/jppm.v5i2.18373>.
- Dessy Asnita, Fika Andriana, Agustinar &. "Istri Bergaji: Analisis Peran Wanita Bekerja Dalam Meningkatkan Ekonomi Keluarga." *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2021): 13–32. <https://doi.org/10.32505/qadha.v8i1.2800>.
- Faiqatul Mala. "Upaya Istri Yang Bekerja Dengan Pola Shift Malam Dalam Membentuk Keharmonisan Keluarga Perspektif Hukum Islam." Institut Agama

- Islam Negeri Jember, 2019.
- Fatihin, Muhammad K, and Wildana Wargadinata. "Keterlibatan Syaikh Yusuf Al-Qaradhawi Dalam Persatuan Ulama Dunia: Studi Kasus Pada International Union of Muslim Scholars." *Nalar Jurnal Peradaban Dan Pemikiran Islam* 7, no. 1 (2023): 95–108. <https://doi.org/10.23971/njppi.v7i1.5785>.
- Hadianto, Sofwan H P, and Nasrulloh Nasrulloh. "Analisis Pandangan Ibnu Katsir Terhadap Tafsir Surah Ar-Rum Ayat 21 Mengenai Konsep Sakinah Mawaddah Warahmah." *Jimr* 2, no. 11 (2024): 26–31. <https://doi.org/10.62504/jimr951>.
- Hikmah, Nurul, and Muhammad Yazid. "Maqashid Al-Syariah as a Contemporary Economic Solution According to Yusuf Al-Qardhawi." *Itqan Journal of Islamic Economics Management and Finance* 4, no. 1 (2024): 51–63. <https://doi.org/10.57053/itqan.v4i1.62>.
- Huang, Y.-C., C.-H. Chuang, C.-J. Hsieh, C.-M. Hsieh, Y H Wu, Q Lin, J Lin, F Qin, J Verstraete, and M Herdman. "Healthcare Resource Utilization and Caregiver Burden Associated with Rotavirus Gastroenteritis Hospitalizations in Taiwan." *BMC Pediatrics* 25, no. 1 (2025). <https://doi.org/10.1186/s12887-025-05711-8>.
- Iqbal, Muhammad Falih, Sugeng P Harianto, and Pambudi Handoyo. "Transformasi Peran Perempuan Desa Dalam Belunggu Budaya Patriaki." *Jurnal Isip Jurnal Ilmu Sosial Dan Ilmu Politik* 20, no. 1 (2023): 95–108. <https://doi.org/10.36451/jisip.v20i1.13>.
- Irfan, Muhammad A, and Rani Nooraeni. "Karakteristik Pekerja Komuter Perempuan Yang Mengalami Perjalanan Durasi Panjang Jabodetabek 2019." *Seminar Nasional Official Statistics* 2020, no. 1 (2021): 682–94. <https://doi.org/10.34123/semnasoffstat.v2020i1.472>.
- Jamalludin, Jamalludin. "Tipe Perkawinan Dan Partisipasi Kerja Perempuan." *Seminar Nasional Official Statistics* 2024, no. 1 (2024): 125–32. <https://doi.org/10.34123/semnasoffstat.v2024i1.2050>.
- Karimullah, Suud S. "Reinterpretasi Terhadap Kedudukan Perempuan Dalam Islam Melalui Takwil Gender KH. Husein Muhammad." *Arjis* 1, no. 2 (2024): 115–33. <https://doi.org/10.58824/arjis.v1i2.57>.
- Komalasari, K, B Subiyakto, and A Mulyana. "Preserving Heritage: The Tradition of Manakib Recitation among Banjar Women." *KARSA* 33, no. 1 (2025): 297–318. <https://doi.org/10.19105/karsa.v33i1.20316>.
- Komari, Nurul, Sulistiowati Sulistiowati, Sri Kurniawati, Ilzar Daud, Nur Afifah, and Giriati Giriati. "Menciptakan Keseimbangan Antara Pekerjaan Dan Keluarga Bagi Pekerja Perempuan (Focus Group Discussion Dengan Dharma Wanita Persatuan Kabupaten Mempawah)." *E-Dimas Jurnal Pengabdian Kepada Masyarakat* 14, no. 1 (2023): 64–69. <https://doi.org/10.26877/e-dimas.v14i1.6735>.
- Kurniasih, Nia, and Ani Zulaiha. "Identifikasi Penafsiran Quraish Shihab Tentang Bias Pandangan Ulama Terhadap Perempuan: Analisis Hermeneutika Kritis." *Reslaj Religion Education Social Laa Roiba Journal* 6, no. 12 (2024).

<https://doi.org/10.47467/reslaj.v6i12.4648>.

- Lall, V, R S Bucks, P M McEvoy, B N C Campbell, L Smith, and M J Ree. "The Link between Improvement in Sleep and Depressed Mood: Exploring the Role of Repetitive Negative Thinking and Behavioural Activation." *Journal of Affective Disorders* 391 (2025). <https://doi.org/10.1016/j.jad.2025.120046>.
- Lihayati, Deka. "Hasil Wawancara 03 Juli," 2025.
- Lusy Mukhlisiana dan Mochamad Armien Syifaa Sutarjo. "Realitas Perempuan Pekerja Malam: Studi Fenomenologis Pada Penghuni Apartemen Di Bandung." *Indonesian Journal of Digital Public Relations (IJDPR)* 1, no. 1 (2022): 55–63.
- Manulang. *Pokok-Pokok Hukum Ketenagakerjaan Di Indonesia*. Jakarta: Rineka Cipta, 2018.
- Mekonnen, F A, G A Biks, T Azale, and N W Worku. "Barriers of Eating among Rural Adolescent Girls in Ethiopia: A Qualitative Study." *Archives of Public Health* 83, no. 1 (2025). <https://doi.org/10.1186/s13690-024-01455-6>.
- Mirdayanti. "Tinjauan Al-Maslahah Mursalah Terhadap Perempuan Yang Bekerja Shift Malam." Institut Agama Islam Negri Kendari Kendari, 2024.
- Muhibuddin. "Pandangan Ulama Dayah Terhadap Perempuan Pekerja Pada Malam Hari Pada Fasilitas Umum." *Internasional Journal of Child and Gender Studies* 4, no. No. 1, Maret (2019): 131–58.
- Muqorobin, Ahmad, and Eko N Cahyo. "Parameter Pengembangan Produk-Produk Perbankan Syariah Dengan Pendekatan Maqasid Syariah (Studi Kasus Di Perbankan Syariah Kabupaten Ponorogo)." *Islamic Economics Journal* 5, no. 2 (2019): 273. <https://doi.org/10.21111/iej.v5i2.4004>.
- Napitupulu, Mulia Raja, and Agus Suriadi. "Kontribusi Petani Perempuan Terhadap Kesejahteraan Sosial Ekonomi Keluarga Di Desa Sipea-Pea Kabupaten Tapanuli Tengah." *Jurnal Intervensi Sosial Dan Pembangunan (Jisp)* 2, no. 2 (2021). <https://doi.org/10.30596/jisp.v2i2.6652>.
- Nasution, Bahder Johan. *Metode Penelitian Ilmu Hukum*. Jakarta: Media Press, 2018.
- Naufal, Yamani, and Muhammad F Nurani. "Relevansi Konsep Asuransi Anggota Tubuh Dengan Nilai-Nilai Maqashid Syariah." *Falah Journal of Sharia Economic Law* 5, no. 2 (2023): 1–10. <https://doi.org/10.55510/fjhes.v5i2.232>.
- Nurdin. *Wanita Dalam Islam Dan Transformasikeagamaan*. Jakarta: Gramedia, 2019.
- Onal, F G, and B Marangoz. "How Gender-Sensitive Disaster Management Is Addressed in the Turkish Parliament: A Qualitative Study from Feminist Bioethics Perspective." *BMC Women's Health* 25, no. 1 (2025). <https://doi.org/10.1186/s12905-025-03629-y>.
- Putri. "Hasil Wawancara Pada 25 Agustus," 2025.
- Resky, Muhammad, Muhammad S A Ramadhani, and Yosse A Pratama. "Analisis Kesetaraan Gender Dalam Al-Qur'an." *Ias* 6, no. 2 (2023): 112. <https://doi.org/10.51900/ias.v6i2.19762>.
- Rosana, E, D P Lubis, P Muljono, and A Fatchiya. "Purun Craftswomen: Restoration,

- Traditions and Livelihood Capital of Peat Community in South Sumatera Indonesia." *Multidisciplinary Science Journal* 8, no. 3 (2026). <https://doi.org/10.31893/multiscience.2026143>.
- Rupita, Rupita -. "Konflik Peran Perawat Perempuan Pada RSUD Dr. Agoesdjam Kabupaten Ketapang Kalimantan Barat." *Nuansa Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 17, no. 1 (2020): 32–45. <https://doi.org/10.19105/nuansa.v17i1.3013>.
- Salma, Salma. "Maslahah Dalam Perspektif Hukim Islam." *Jurnal Ilmiah Al-Syir Ah* 10, no. 2 (2016). <https://doi.org/10.30984/as.v10i2.261>.
- Sitaniapessy, Desy Asnath. "Peran Perempuan GKS Jemaat Kaliuda Cabang Kuruwaki Dalam Upaya Peningkatan Pendapatan Rumah Tangga Melalui Usaha Pertanian Lahan Kering." *Mimbar Agribisnis Jurnal Pemikiran Masyarakat Ilmiah Berwawasan Agribisnis* 10, no. 2 (2024): 1720. <https://doi.org/10.25157/ma.v10i2.13456>.
- Syarifuddin Azwar. *Metode Penelitian* (, 2018): P. 91. Yogyakarta: Pustaka Pelajar, 2018.
- Widyasari, Nanda, Siti M Towaf, and I D P Eskasasnanda. "Ibu Rumah Tangga Dan Peningkatan Ekonomi Keluarga: Pemberdayaan Perempuan Di Home Industry Batik Tulis Dewi Rengganis Kabupaten Probolinggo." *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial* 1, no. 1 (2021): 1–7. <https://doi.org/10.17977/um063v1i1p1-7>.
- Yumna, Aimatul, and Joan Marta. "Understanding the Factors Influencing Banking Customers' Financial Asset Ownership." *Journal of Islamic Monetary Economics and Finance* 7, no. 1 (2021): 107–26. <https://doi.org/10.21098/jimf.v7i1.1330>.
- Zahoor, M A, F T Zahra, S Muhammad, and F Salman. "Parental Knowledge and Preventive Role in Child Abuse: A Crosssectional Study from a Tertiary Care Hospital in Pakistan." *Khyber Medical University Journal* 17, no. 2 (2025): 157–63. <https://doi.org/10.35845/kmuj.2025.23377>.