



## The Role of Female Migrant Workers and Their Contributions to Household Economic Welfare: Relevance to Islamic Law

Yadi Janwari<sup>1</sup>, Akmaliyah<sup>2</sup>, Sumiati<sup>3</sup>, Putri Diesy Fitriani<sup>4</sup>, Rosi Hasna Sari<sup>5</sup>

Universitas Islam Negeri Sunan Gunung Djati Bandung<sup>1,2,3,4</sup>, International Islamic University Malaysia<sup>5</sup>

Correspondence Email: [sumiati@uinsgd.ac.id](mailto:sumiati@uinsgd.ac.id)

### Abstract

#### Keywords:

*Family  
Economics;  
Women;  
Migrant  
Workers.*

The study examines the phenomenon of a significant increase in female migrant workers in Karawang Regency, an area with the highest Regency/City Minimum Wage (MSW) in West Java. The research aims to identify the factors that drive women in Karawang to become migrant workers and analyze the impact of such migration on family welfare from the perspective of Islamic law. Using a qualitative approach, the study found that several factors, such as education level, family economic condition, social status, job competitiveness, and divorce rate, play a significant role in encouraging women to become migrant workers. The results show that women's migration has multiple positive and negative impacts on family welfare. In the context of Islamic law, the research concludes that the activities of female migrant workers are permissible.

### Abstrak

#### Kata Kunci:

*Ekonomi  
Keluarga;  
Perempuan;  
Pekerja Migran.*

Penelitian mengkaji fenomena peningkatan signifikan jumlah pekerja migran perempuan di Kabupaten Karawang, sebuah daerah dengan Upah Minimum Kabupaten/Kota (UMK) tertinggi di Jawa Barat. Penelitian bertujuan untuk mengidentifikasi faktor-faktor yang mendorong perempuan di Karawang menjadi pekerja migran serta menganalisis dampak migrasi tersebut terhadap kesejahteraan keluarga dalam perspektif hukum Islam. Menggunakan pendekatan kualitatif, penelitian menemukan bahwa sejumlah faktor, seperti tingkat pendidikan, kondisi ekonomi keluarga, status sosial, daya saing lapangan kerja, dan tingkat perceraian, berperan signifikan dalam mendorong perempuan untuk menjadi pekerja migran. Hasil penelitian menunjukkan bahwa migrasi perempuan memberikan dampak ganda, baik positif maupun negatif, terhadap kesejahteraan keluarga. Dalam konteks hukum Islam, penelitian menyimpulkan bahwa aktivitas pekerja migran perempuan pada dasarnya diperbolehkan.

## INTRODUCTION

Allah SWT has inherently created differences between men and women, resulting in distinct social roles and functions. Gender relations within families, as the most minor units of society, are shaped by diverse socio-cultural contexts.<sup>1</sup> While traditionally, men have been expected to be the primary breadwinners, contemporary societal changes have shifted gender roles, with women increasingly contributing to the family economy. Female labor migration is one manifestation of this shift but also presents significant social risks, including prolonged separation from family.<sup>2</sup>

In Islam, the husband is essentially positioned as the leader or head of the family, based on the scholars' interpretations. This is referenced in the Quran, Surah an-Nisā' (4):34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ

“Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.”

Drawing on Sayyid Sabiq's framework, a husband's obligations towards his wife can be categorized into material and non-material responsibilities.<sup>3</sup> Nevertheless, empirical data suggests that fulfilling these material obligations, particularly in contemporary contexts, is often challenging. The high incidence of female labor migration underscores the economic pressures many families face, highlighting the limitations of the traditional breadwinner model. Research indicates that the majority of Indonesian female migrant workers originate from economically marginalized communities with relatively low levels of education. These challenges are exacerbated by rapid population growth, which intensifies competition for employment opportunities.<sup>4</sup>

The decision for a woman to become a migrant worker is fraught with risks, particularly for those with limited education and skills. These risks include exploitation, forced labor, and human rights abuses. The phenomenon of labor migration, a global issue, involves the movement of individuals from one country to another in search of employment. The International Labor Organization (ILO) defines a migrant worker as an individual who moves or has moved from one country to another for the purpose of being employed by another person. While the financial incentives are significant, particularly for those from economically disadvantaged backgrounds, the decision to migrate is also influenced by factors such as limited employment opportunities in the home country and the hope for a better life abroad.<sup>5</sup>

<sup>1</sup> Leny Nofianti, “Perempuan Di Sektor Publik,” *Marwah: Jurnal Perempuan, Agama Dan Jender* 15, no. 1 (June 1, 2016): 51–61, <https://doi.org/10.24014/marwah.v15i1.2635>.

<sup>2</sup> Ilham Alhaq Hazani, Ridho Taqwa, and Rosmiyati Abdullah, “Peran Pekerja Perempuan dalam Meningkatkan Pendapatan Keluarga Migran di Kecamatan Ilir Barat I Kota Palembang,” *Populasi* 27, no. 2 (March 31, 2020): 13–29, <https://doi.org/10.22146/jp.55146>.

<sup>3</sup> Urfan Hilmi, “Kepemimpinan Suami Menurut KHI, Implikasinya terhadap Perceraian di Lingkungan Pengadilan Tinggi Agama Jawa Barat dan Kontribusinya terhadap Pengembangan Sistem Hukum Nasional” (Doctoral dissertation, Bandung, UIN Sunan Gunung Djati Bandung, 2023), <https://digilib.uinsgd.ac.id/85039/>.

<sup>4</sup> CNN Indonesia, “Pekerja Migran Indonesia Alirkan Devisa Negara Rp70 Triliun,” *Newspaper, CNN Indonesia*, May 31, 2018, <https://www.cnnindonesia.com/ekonomi/20180530183040-92-302325/pekerja-migran-indonesia-alirkan-devisa-negara-rp70-triliun>.

<sup>5</sup> International Labour Organization, *Panduan Pekerja Migran - Buku Saku* (Jakarta: ILO, 2016).

For many women, migrating for work has become a necessary strategy to support their families financially. Despite possessing limited skills and educational qualifications, the allure of higher wages and improved living conditions drives many women to seek employment abroad. Karawang Regency in West Java serves as a case in point, where the number of female migrant workers has increased. Data from the BNP2TKI reveals a substantial increase in female migrant workers from Karawang, from 3,104 in 2017 to 3,749 in 2019.<sup>6</sup>

Despite having the highest Minimum Regional Wage (MRW) in West Java, Karawang Regency continues to face challenges in providing adequate employment opportunities, particularly for women with limited qualifications. In response to these socio-economic pressures, many women have sought employment abroad. This study investigates the role of female migrant workers in improving household economic conditions in Karawang, with a particular focus on the following research questions: (1) How are gender and female migrant workers conceptualized within this study? (2) What factors motivate women to become migrant workers? and (3) How does the economic contribution of female migrant workers align with Islamic legal principles?

## RESEARCH METHODS

This study adopts a qualitative approach, which generates descriptive data in the form of written or spoken words that capture human behavior and observed phenomena.<sup>7</sup> The researcher is the primary instrument in collecting data through triangulation, a multi-method approach that involves collecting and analyzing data from multiple perspectives.<sup>8</sup> This approach is grounded in the belief that phenomena can be better understood and interpreted by examining them from various angles. In this study, data was collected through in-depth interviews with migrant workers, and the analysis employed an inductive approach, focusing on generating meaning and understanding rather than generalizing findings.<sup>9</sup>

## RESULTS AND DISCUSSION

### Gender and Female Migrant Workers in the Perspective of Islamic Law

The term 'gender' has its roots in the Middle French word '*gendre*', meaning 'kind', and the Latin word 'genus', signifying 'type'. While initially referring to grammatical gender, the term 'gender' has evolved over time to denote the social and cultural constructions of masculinity and femininity. The concept of gender as it relates to the social roles, status, and responsibilities of men and women emerged in the mid-20th century. This conceptualization

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<sup>6</sup> Pusat Penelitian, Pengembangan dan Informasi (PUSLITFO)-BNP2TKI, "Data Penempatan Dan Perlindungan TKI Periode Tahun 2019" (BNP2TKI, February 10, 2020), <https://www.bp2mi.go.id/statistik-detail/data-penempatan-dan-perlindungan-tki-periode-tahun-2019>.

<sup>7</sup> J. Lexy Moeleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, n.d.).

<sup>8</sup> Andarusni Alfansyur and Mariyani Mariyani, "Seni Mengelola Data: Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial," *Historis: Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah* 5, no. 2 (2020): 148, <https://doi.org/10.31764/historis.v5i2.3432>.

<sup>9</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2012).

underscores the socially constructed nature of gender, which varies across different cultures and historical periods.<sup>10</sup>

The term 'gender' was popularized by the feminist movement in the 1970s as a distinct concept from sex, which refers to biological sex characteristics. Gender, on the other hand, encompasses the socially constructed roles, behaviors, expectations, and identities associated with being male or female.<sup>11</sup> These socially constructed differences are learned through socialization processes and vary across different cultures and historical periods. While biological sex differences are universal, the social meanings and expectations associated with these differences are culturally determined. For instance, women are typically assigned domestic responsibilities across many societies, while men are expected to participate in public spheres. This division of labor and other gendered norms and expectations shape access to resources, power, and opportunities.<sup>12</sup>

Gender is distinct from nature. Nature, or what is often referred to as 'kodrat' in Indonesian, represents innate qualities or attributes bestowed by a divine entity and is considered immutable. In contrast, gender is a social construct that varies across cultures and historical periods. Misunderstandings about the distinction between sex and gender can perpetuate gender inequalities. While biological sex differences between men and women are a fact of nature, gender roles, expectations, and opportunities are socially determined. Gender equity can be achieved when societal structures and norms allow for equal participation and opportunities for both men and women.

The concept of gender, when viewed through an Islamic lens, gained prominence with the advent of Islam. This is closely tied to the Islamic concept of *rahmatan lil 'alamin*, or mercy to all creation, which was brought by the Prophet Muhammad to perfect the teachings of previous prophets. Beyond its universal and global implications, *rahmatan lil 'alamin* emphasizes Islam as a religion and a way of life characterized by compassion, love, brotherhood, and peace. This perspective has significantly influenced the Islamic understanding of gender roles and relations.<sup>13</sup>

Islamic teachings have been a boon for women, as they promote equality among all human beings, regardless of gender, ethnicity, or ancestry. The only differentiation lies in piety and devotion to the Almighty.<sup>14</sup> The Quranic verse further corroborates this understanding, Al-Hujurat [49]:13 :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

<sup>10</sup> Widjajanti M. Santoso et al., *Penelitian Dan Pengarusutamaan Gender: Sebuah Pengantar*, Penerbit BRIN (Jakarta: Penerbit BRIN, 2016), <https://penerbit.brin.go.id/press>.

<sup>11</sup> Siti Ruhaini Dzuhayatin, Budhy Munawar Rachman, and Nasaruddin Umar, *Rekonstruksi Metodologis Wacana Kesetaraan Gender Dalam Islam*, Cet. 1, Seri Penerbitan PSW IAIN Sunan Kalijaga, no. 1 (Yogyakarta: PSW IAIN Sunan Kalijaga, 2002).

<sup>12</sup> BAPPENAS RI, "Kesetaraan Gender Akan Meningkatkan Bila Permasalahan Gender Terlebih Dahulu Diselesaikan | Kementerian PPN/Bappenas," [bappenas.go.id](http://bappenas.go.id), September 14, 2017, <https://www.bappenas.go.id/berita/kesetaraan-gender-akan-meningkat-bila-permasalahan-gender-terlebih-dahulu-diselesaikan>.

<sup>13</sup> Riva Abdullah Aziz and Ending Solehudin, "Konsep Ta'awun dalam Kritik terhadap Penetapan Batas Maksimal Usia Keperawatan pada Asuransi Syariah Ta'awun," *Ajy-Syari'ah* 24, no. 2 (December 30, 2022): 269–84, <https://doi.org/10.15575/as.v24i2.16445>.

<sup>14</sup> Hasnani Siri, "Gender Dalam Perspektif Islam," *AL-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 7, no. 2 (December 1, 2014): 232–51.

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”*

Several key principles of gender equality are articulated in the Quran: first, both men and women are servants of God; second, both are stewards of the Earth; and third, both have entered into a primordial covenant.<sup>15</sup> In Indonesia, women have increasingly taken on public roles, including as migrant workers. These women often face significant risks due to heavy workloads, both at their workplaces and in supporting their families financially. To address these challenges, the Indonesian government has enacted Law No. 18 of 2017 on the Protection of Indonesian Migrant Workers. According to Article 1, paragraph 2 of this law, an Indonesian migrant worker is defined as any Indonesian citizen who is working or has worked abroad for remuneration. This definition encompasses both men and women who are legally recognized as Indonesian citizens and receive income from employment outside of Indonesia.

Based on this definition, when applied to women, a female migrant worker can be definitively defined as a woman who migrates from her country of origin to another country for a specific period to work and receive remuneration for her labor, whether from an individual or a legal entity. Determining wages is a crucial element that must be stipulated in an employment contract. From an Islamic perspective, Islamic jurisprudence scholars refer to this as one of the contract conditions, where wages can be determined through implied agreement, a specified amount, or a detailed explanation.<sup>16</sup>

Typically, both male and female migrant workers remit a portion of their earnings to their families in their home country, either regularly or according to the family's needs. In Islamic economic jurisprudence, this remuneration is known as *ujrah*. Derived from the Arabic root "*al-ajru*" meaning "compensation," *ijarah* refers to a contractual agreement to utilize a service in exchange for a fee.<sup>17</sup> Consequently, the wages migrant workers receive constitute *ujrah* for the services rendered, based on the employment contract they have entered into. Such agreements are generally permissible under Islamic law, as the default ruling for commercial transactions is permissibility.

The funds sent by these workers are commonly known as remittances. Remittances refer to the transfer of money by foreign workers to recipients in their home countries. Worker remittances constitute a significant portion of international capital flows, particularly in labor-exporting nations.<sup>18</sup> According to the World Migration Report 2020, Indonesia is among the top ten Asian countries receiving remittances from migrant workers. In 2017, remittances from Indonesian migrant workers reached US\$8.78 billion, which increased significantly to US\$10.97 billion in 2018, equivalent to 6.91% of Indonesia's 2019 state

<sup>15</sup> Hilmi, "Kepemimpinan Suami Menurut KHI, Implikasinya terhadap Perceraian di Lingkungan Pengadilan Tinggi Agama Jawa Barat dan Kontribusinya terhadap Pengembangan Sistem Hukum Nasional."

<sup>16</sup> N. Noorhasanah, "Hak Pendapatan Pekerja Perempuan Dalam Al-Qur'an," *Khazanah Theologia* 2, no. 2 (August 29, 2020): 111–18, <https://doi.org/10.15575/kt.v2i2.9207>.

<sup>17</sup> A. Puput, *Perspektif Hukum Islam Terhadap Sewa Menyewa Yang Dialihkan (Studi Di Desa Banding Agung Kecamatan Punduh Pedada Pesawaran)* (Lampung: UIN RADEN INTAN LAMPUNG, 2024).

<sup>18</sup> F. R. Sari, "Analisis Pengaruh Remitansi Terhadap Jumlah Penduduk Miskin Di Indonesia," *In FORUM EKONOMI: Jurnal Ekonomi, Manajemen Dan Akuntansi* Vol. 20, N (2018): 19.

budget. This growth in remittances correlates with the increase in the number of Indonesian migrant workers, especially women. In 2019, the Indonesian Agency for the Placement and Protection of Indonesian Migrant Workers (BP2MI) recorded a total of 276,553 Indonesian migrant workers placed abroad, of which 191,237 were women. Based on these data, it can be inferred that female migrant workers are the primary contributors to remittances in Indonesia, thus playing a crucial role in the country's development.<sup>19</sup>

### **Factors Influencing Female Migrant Workers**

The factors examined in this study influence an individual to migrate abroad and become a migrant worker. These factors can be internal, stemming from the migrant workers themselves, or external, stemming from forces that compel or encourage individuals to migrate. The factors identified in this research were derived from in-depth interviews with five informants, including current and former migrant workers and representatives from the Karawang District Labor Office. These factors include:

Firstly, education level is a fundamental factor determining an individual's knowledge and skills. Furthermore, a good education increases the likelihood of obtaining stable employment and a better quality of life. The level of education can significantly influence an individual's mindset and behavior. According to the National Socioeconomic Survey conducted in March 2021 by the Central Bureau of Statistics, the literacy rate among women in Karawang Regency is relatively high, exceeding 90% at 95.72%. However, female literacy rates remain slightly lower than males, at 98.68%.

School participation rates at various educational levels can be observed through the Gross Enrollment Ratio (GER) and Net Enrollment Ratio (NER). GER and NER exhibit a similar pattern where female GER/NER is lower than male GER/NER at the primary and secondary levels. However, female GER/NER is higher than male GER/NER at the upper secondary level. The GER for primary education among females is 103.42%, and for males is 103.83%. A GER exceeding 100% indicates that children are enrolled in primary education outside the standard age range of 7-12 years. Meanwhile, the GER for lower secondary and upper secondary education among females is 85.77% and 90.83%, respectively, while for males it is 93.22% and 71.13%. Similarly, the NER for females at the primary, lower, and upper secondary levels is 97.11%, 80.50%, and 65.55%, respectively. For males, the NER for these levels is 99.49%, 84.71%, and 49.81%, respectively.<sup>20</sup>

Based on the data, it can be inferred that the quality of education for women in Karawang Regency is relatively lower compared to men, especially considering the region's large industrial sector. As a result, many women resort to seeking employment as migrant workers, as it offers a way to earn a living with relatively low educational requirements. This conclusion is supported by interviews with staff from the Karawang District Labor Office, who stated that:

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<sup>19</sup> Tyas Retno Wulan et al., "Model Perlindungan Anak-Anak Pekerja Migran Di Malaysia," *Prosiding Konferensi Nasional Sosiologi (PKNS)* 1, no. 1 (August 21, 2023): 472–76.

<sup>20</sup> Rizky Amalia, "Potret Perempuan Karawang Hari Ini," *Karawang Bekasi Ekspres*, December 21, 2021.



"Because education tends to be low, especially for village women, but they are required to fulfill household needs, and also the husbands (head of the family) opportunities to work are very difficult, so they take shortcuts to work as migrant workers abroad," he said.

Secondly, family economics plays a significant role. One of the primary reasons driving women in Karawang Regency to become migrant workers is the pressing need to improve their family's financial situation. The high cost of living and increasing expenses for necessities such as food, clothing, and shelter, particularly for children's education, motivate women to seek additional income. As mothers, these women naturally have concerns about their children's future, including their education, and they strive to provide for their children's educational needs to the best of their ability. As one informant stated:

"My children are many, ma'am, I have three. It's impossible to rely only on my husband's wage as a farm laborer. His income barely covers our food expenses, let alone the children's school fees. Most importantly, my children's future is not like mine. I think as long as I can earn a lot of money, as long as it's still halal. A friend offered me a job as a migrant worker, so I went along," said Mrs. NA.

Based on the informant's statement, it is evident that the wages earned before migrating were insufficient to cover even basic living expenses. Other household needs, particularly children's education, remained unmet. This financial strain was a significant motivating factor for women to seek employment overseas.

Thirdly, social factors play a significant role. Social norms and expectations within the community also influence individuals' decisions, particularly regarding aspirations for a better future. The desire to improve one's social status, often associated with higher income, is a common motivation for individuals to seek employment overseas. As one informant stated:

"Actually, for my family's basic daily needs, alhamdulillah, they have already been met, just enough. But of course, people always want more and to keep improving. I also want a big house, a nice phone, and good household appliances. How come others have them, and I don't, ma'am? Since I only graduated from elementary school, all I can do is take care of the house, so it's just enough," said Mrs. AL.

Fourthly, the lack of competitiveness is a significant factor. Karawang Regency, with the highest Minimum Regional Wage in West Java, has a mismatch between the available job opportunities and the local population. The low educational attainment and limited competitiveness of the local workforce exacerbate this. The difficulty in finding suitable employment with low academic qualifications has discouraged women from seeking more stable and better jobs. Stories from relatives and neighbors about the favorable working conditions and higher wages abroad, compared to Karawang, coupled with relatively easy recruitment procedures, have made overseas employment increasingly attractive to rural women. Several informants provided the following statements:

"It's hard to find a job here; you must pay for this and that. People from all over the country are competing for jobs in Karawang. I only graduated from elementary school,

so I can only do basic things and don't have any other skills. That's why I forced myself to leave," said Mrs. NA.

Lastly, the high divorce rate is another significant factor. The increasing number of divorces in Karawang Regency is influenced by several factors, most notably economic issues, infidelity, and domestic violence. These factors have compelled many women to seek employment as migrant workers.

Even after divorce, these women are still responsible for supporting themselves and their families. Consequently, many have chosen to seek employment overseas, utilizing their existing skills and abilities to secure a higher income. For these women, migrant work has become a viable alternative. As one informant, Ms. RN stated:

"As a widow who has to support myself and help my family, I had no other choice. My ex-husband was lazy and didn't want to work or support the family financially, which ultimately led to our divorce. With no other options, I decided to leave, and now I've been working in Saudi Arabia for 8 years. Alhamdulillah, I can live comfortably, and my family is financially secure," said Mrs. RN.

### **The Contributions of Female Migrant Workers to Their Families in Relation to Islamic Law**

The increasing population and societal advancements have led to a surge in human needs, encompassing primary, secondary, and tertiary requirements. Individuals often engage in various economic activities to fulfill these household needs, often at significant personal cost. The imperative to work and generate income to sustain oneself and one's family is a universal human experience. Islam, as a religion, encourages both men and women to participate actively in economic endeavors. This is in line with the Qur'anic verse, Al-Jumu'ah: 10, which states:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

*"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."*

Islamic jurists have unanimously agreed that a free and present husband should provide for his wife.<sup>21</sup> This obligation is explicitly stated in the Qur'an, Surah Al-Baqarah, verse 233, which states:

﴿ وَالْوَالِدَاتُ يُرْضَعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيَمَ الرِّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ ۝﴾

*"Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity."*

Traditionally, the role of the primary breadwinner has been associated with men. However, in contemporary society, it is increasingly common for women to contribute to

<sup>21</sup> Abdul Karim, Marluwi Marluwi, and Ardiansyah Ardiansyah, "Implementasi Pemenuhan Nafkah Terhadap Keluarga Para Pengajar Pondok Pesantren Darul Khairat Perspektif Kompilasi Hukum Islam," *Al-Usroh* 2, no. 1 (June 29, 2022): 304–20, <https://doi.org/10.24260/al-usroh.v2i1.668>.



household income. Islam, while recognizing the primary responsibility of men to provide for their families, does not prohibit women from working. Islamic teachings permit women to seek employment under certain circumstances, particularly when it is necessary to meet urgent family needs.

Given the preceding explanation, it is evident that when the husband does not meet a family's needs, the wife may take on the role of the primary breadwinner. In such circumstances, the wife is crucial to the family's economic well-being. This is in line with the Qur'anic verse, At-Taubah: 71, which states:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."*

This verse emphasizes the Islamic principle of mutual cooperation and support among human beings.<sup>22</sup> It particularly underscores the importance of caring for one's family. When a woman has the opportunity to work and support her family's economic needs, she is fulfilling this Islamic duty. This act falls under the *muamalah* or social transactions, which are generally permissible in Islam unless there is a specific prohibition.<sup>23</sup> Moreover, a woman's labor to support her family, especially her offspring, aligns with the Islamic objective of preserving lineage (*hifzul nasl*). Based on these principles, female migrant work is permissible in Islamic law, as the general rule in Islamic jurisprudence is that actions are permissible unless there is a specific prohibition. This is in line with the Islamic legal maxim:

الأصلُ في الأشياءِ الإباحةُ حتى يدلُّ الدليلُ على التحريمِ

*"The basic principle of everything is that it is permissible until there is evidence indicating that it is forbidden".<sup>24</sup>*

The role of women within the household is significant, and in the case of female migrant workers, their employment often contributes significantly to meeting family needs. However, the nature of this work can create challenges for women to fulfill their traditional roles as wives and mothers, even if only temporarily. This situation can have both positive and negative impacts on the family. Based on the author's research, the positive impacts of women's migration for work include:

1. **Increased family income:** A significant number of women working as migrant workers overseas are able to contribute substantial earnings to their families, enabling them to meet basic needs such as food, clothing, shelter, and

<sup>22</sup> Noorhasanah, "Hak Pendapatan Pekerja Perempuan Dalam Al-Qur'an."

<sup>23</sup> St Salehah Madjid, "Prinsip-Prinsip (Asas-Asas) Muamalah," *Jurnal Hukum Ekonomi Syariah* 2, no. 1 (December 16, 2018): 14–28, <https://doi.org/10.26618/j-hes.v2i1.1353>.

<sup>24</sup> H. A. Djazuli, *Kaidah-Kaidah Fikih: Kaidah-Kaidah Hukum Islam dalam Menyelesaikan Masalah-Masalah yang Praktis* (Jakarta: Kencana, 2006), 50.

education. These earnings often exceed the minimum wage in Indonesia, providing a significant financial boost.

2. **Reduced poverty:** Additionally, there is a perception that working abroad as a migrant worker is highly beneficial. The higher wages compared to domestic opportunities motivate many women to seek employment overseas. In fact, migrant workers contribute significantly to the national economy, with remittances reaching trillions of rupiah annually.
3. **Improved educational attainment for children:** Remittances can be used to finance children's education, enabling them to pursue higher levels of education. For instance, children who were previously limited to secondary education due to financial constraints may now be able to attend university.

However, the negative impacts of female migration include:

Cultural and lifestyle changes: Migrant workers may adopt behaviors and lifestyles that are at odds with the cultural norms of their home communities.

1. **Increased divorce rates:** The strain on family relationships due to prolonged separation, coupled with inadequate communication, can lead to marital discord and, in some cases, divorce.
2. **Suboptimal childrearing:** The absence of mothers can negatively impact children's upbringing, particularly in terms of character development. The mother, traditionally seen as the primary educator, is unable to fulfill this role due to geographical distance.
3. **Psychological trauma:** Migrant workers, especially those who experience exploitation or abuse, may suffer from psychological trauma that can have long-lasting effects on their mental health and well-being.

## CONCLUSION

Based on the exposition and research results that have been previously discussed, it can be concluded that: *Firstly*, The concept of gender represents behavior differences between men and women that are socially different, namely the existence of differences that are not absolutely created by God but rather arise from humans themselves through their own norms and cultures. In Islamic teachings, the difference is only seen in the high and low levels of piety and devotion of humans to the One and Only God. This is in line with the Quran, Surah Al-Hujurat [49]:13. Then, the concept of a female migrant worker is a woman who moves from her home country to another country for a certain period with the aim of working and earning wages in the form of money (remittances).

Secondly, Factors influencing the group of women in Karawang Regency to choose to be migrant workers are as follows: First, the low level of education of women. Second, the still inadequate family economy. Third, increasing social status. Fourth, lack of competitiveness. And fifth, the high level of divorce.

Thirdly, The contribution of female migrant workers to the economic conditions of the family certainly plays a very significant role because it can meet the basic needs of the

household, including the cost of education for their children and become capital for business for the future after they finish working as migrant workers. From an Islamic law perspective, the position of female migrant workers is permissible. However, from several positive aspects that have been explained, there are also negative impacts, including the increasing number of divorce cases due to the lack of harmony in the relationship between husband and wife.

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