

The Role of Female Workers as Agents of Household Economic Recovery in Sakra Selatan Village: An Islamic Economics Perspective

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Abstract

This paper aims to elaborate on gender equality between men and women in the economic sector. They have equal status and conditions to fully realise their human rights and potential for the proportional integrity and sustainability of the household economy. The method used in this paper is field research qualitative with a case study approach. The data used in this paper are sourced from, first, primary data related to women involved in migrant worker activities, collected through observation, interviews, and documentation. Second, secondary data in the form of books, articles, and journals relevant to the object or theme of this study. The results of this paper show that Islamic economics, with reference to the basic principles of maslahat, provides legislation for women to become part of economic actors in the field of female labour. Based on field data, the involvement of wives who work as female labourers is directly proportional to an increase in family income, thus having a positive effect on the economic resilience of households in the village of Sakra Selatan.

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1. INTRODUCTION

Indonesian Migrant Workers (TKI) is the term for Indonesian citizens who work abroad in a fixed-term employment relationship and receive wages. However, the term TKI is often connoted as manual labor. Female TKI are often called Female Migrant Workers (TKW). So, Female Migrant Workers is the term for female Indonesian citizens who work abroad in a fixed-term employment relationship and receive wages (Miladiyanto, 2016)..

In Indonesia, the phenomenon of women working abroad has long been a phenomenon, and the number is increasing. Considering that today, women are just as likely to seek a living as men, even abroad. For example, based on observations of villages and areas that are home to migrant workers, the number tends to increase despite a government moratorium, but there are always opportunities for them to work abroad. In fact, some areas have become home to migrant workers, as if there were a tradition passed down from their parents to become migrant workers. This is even true in areas where daughters are important family assets because they can earn money and have easier access to migrant workers than men Mulyanti & Indriasih, 2021).

Women are not required to provide for their own needs, as that is the responsibility of their fathers or husbands. Therefore, women's work is confined to the home. Their work in housekeeping is similar to that of mujahideen fighting in the path of Allah. However, Islam does not prohibit women from working. They are permitted to engage in buying and selling or business with their personal property; no one forbids them, as long as they follow

religious guidelines. Therefore, they are permitted to show their faces during transactions, or both hands when selecting, accepting, and giving merchandise.

The Qur'an provides a clear perspective on the existence and status of women. Islam provides women with ample opportunities to develop themselves as human resources within society and clearly teaches equality between men and women, as well as between nations, tribes, and ethnicities. Islam, through the Prophet Muhammad (peace be upon him), through the Qur'an, has ideally presented itself with the grand idea of teaching every Muslim to work and strive for world prosperity, the freedom to seek sustenance in accordance with the provisions and norms of religious law, and the command to perform righteous deeds that benefit others. The consequence of this obligation is that every human being has the right to work and find employment.

According to Hollemen, as quoted by Aswiyati, the position of women (mothers) in the household is considered as a part where one determines the other as a complement, to together create an organic and harmonious whole, namely the family. Women as mothers in the family have the same (high) position in value, namely as "servants" who have the status of citizens, namely "members". Women and men have similarities in the sense of their respective functions. The differences that exist in the family are only regarding the nature that is specifically the life of women (Swaziland, 2016).

In the study of gender equality, women and men should enjoy equal status and have the same conditions to fully realize their human rights and potential for the integrity and sustainability of the household in a proportional manner. In line with this, more and more women are working to help their husbands improve family welfare. Furthermore, the increasing needs and demands of life that must be met encourage women to work outside the home. This is supported by global economic conditions, especially for global needs, and the increasing prices of basic household necessities (Rohmankusmayadi, 2016).

Female labor is a significant potential for economic and developmental purposes. Increasing female participation in the workforce is expected to reduce unemployment. This situation undeniably increases family income and improves women's well-being. Women's participation in the economy, particularly in the labor market, does not consider the importance of gender. According to Trisnawati, as quoted by Utami, women can easily enter the workforce because they have sufficient qualified labor and relatively good qualifications in semi-skilled jobs. The main obstacle is the difficulty in taking advantage of the opportunities provided. It is known that working in the public sector is higher than in the domestic sector (Primary, 2023).

Economic factors have long been the primary reason for women to work abroad, but husbands also play a significant role in decision-making, determining women's role as dominant breadwinners. The husband's role as the primary breadwinner in the family is being replaced by the wife's work abroad. The nominal income gap between the two is significant. The lack of women's involvement in the agricultural sector is based on the assumption that this work requires significant physical strength and strength due to the work involved in the soil and the heat of the sun.

Young mothers prefer to seek alternative employment options that are perceived as less demanding and less demanding, such as working as migrant workers abroad. Women who work outside the home and have families no longer have the obligation to provide for their families. However, the number of women working outside the home has reached its peak. This is due to the discovery of a promising economic field, namely working as female migrant workers abroad.

As in the village of South Sakra, the reasons wives choose to work as migrant workers abroad are due to insufficient economic resources, high daily needs, and the cost of education, while their husbands' incomes are still very low. Reality shows that women today

play a significant role in improving the quality of domestic life. Efforts made by women in both the domestic and public spheres are expected to improve socioeconomic status within both the family and the community.

Workforce Concept

The workforce comprises those who are employed or currently looking for work, as well as those engaged in other work, such as those attending school or housewives. Practically, the workforce consists of two categories: the labor force and the non-labor force. First, the labor force. (*labor force*) consists of groups those who are working and those who are unemployed or looking for work. Second, the group that is not in the workforce consists of those who are in school, those who take care of the household, and other groups or those who receive income from other parties, such as retirees and others (Miladianto, 2016).

According to expertise, the workforce is divided into three groups, including (Tyas, 2010):

a. Educated Workforce

Educated workers are workers who have acquired expertise or skills in a particular field through formal and non-formal schooling or education.

b. Trained Workforce

Skilled workers are those with expertise in a specific field, acquired through work experience. This skilled workforce doesn't require education; all it takes is repeated practice until mastery is achieved. Examples include drivers, shop assistants, mechanics, cooks, and so on.

c. Untrained and Uneducated Workforce

Unskilled and uneducated laborers are manual laborers who rely solely on their own strength. Lift laborers do not require specific training or education.

Women's Workforce

A female worker is a woman who is able to carry out activities or work both within and outside of employment relationships in order to produce goods or services to meet her own needs and the needs of society (Yusrini, 2017). Female workers are defined as women who are capable of performing work or activities, both within formal and informal employment relationships. This work aims to produce goods or services that can meet the needs of society. This definition emphasizes that women are not only involved in the household, but also in economic and social life.

However, female workers face various challenges, such as gender discrimination and wage inequality, especially for those working in the informal sector. Therefore, attention to the welfare and rights of female workers is crucial to optimally support their contributions. Migrant workers are people who migrate from their birthplace to another location and then work there for a relatively long period of time (Fadhil, 2013). A female worker is a woman who is able to carry out activities or work both within and outside of employment relationships in order to produce goods or services to meet her own needs and the needs of society.

Women's Workforce According to Islamic Economics

The economic role of the family is fundamentally inescapable, yet their contribution is underappreciated by both women themselves and society at large. Essentially, they are laborers (in their households) but are not paid in cash. Therefore, they are considered workers who receive cash or in-kind compensation. This is why it is said that women spend more time working than men. This is because women work outside the home, earning a living, and housework is also their responsibility, thus creating a dual role. Rahim, 2016).

Islam is a flexible religion. It never forbids a woman from working as long as her other obligations are met. However, a wife's primary duty is to serve her husband and educate her children. This obligation is often debated when discussing women who work. Society often views working women as neglecting their responsibilities. However, working is also an act of worship, especially if it is intended to help a husband earn a living. These differing societal views on working women often lead to conflict within society. Fajrin, et al, 2021).

According to Husyein Syahathah, who was quoted by, the conditions for women who choose to work are:

1. Husband's Permission

Islam gives women the right to work, just as it gives men the right to work. Finally, no religiously permitted work is prohibited for women, and only men are permitted. Islam does not discriminate between men and women when enforcing Sharia law.

2. Balancing Household Demands and Work Demands

Working women often have limited time to share with their families, as they are unable to balance the demands of family and work. Workplace regulations, which require adherence to time and capacity, can negatively impact the wife's ability to fulfill family obligations. To address this, it's important to agree on everything with your husband beforehand so that all tasks and work don't become a burden for the wife.

3. Does not cause *Solitude* with Opposite Type

Solitude is a man and a woman who are not mahram. While in most fields of work. Mixing of men and women is unavoidable in most workplaces or may occur in solitude which can lead to behavior that is prohibited by religion.

4. Avoiding Jobs That Don't Suit Your Character

Types of work that damage the essence and nature of a woman's femininity, such as working hard in a factory, working around the clock as a taxi driver, working as a trader in which men and women mix, working as a construction worker, and other jobs that are similar to those of men. Islamic law prohibits women from imitating men in any way, including doing work that is not in accordance with their feminine nature (Barirah, 2023).

As time and technology develop, human thoughts also develop rapidly. This has led to several shifts in meaning and stereotypes or perceptions circulating in society. In addition to the growing openness of society regarding women's work, many still believe that women should not work and that their responsibilities are limited to domestic work. This clash of ideas has given rise to ongoing conflict and debate to this day. In reality, today, many women contribute to the household economy by working, and some are even forced to earn their own living to support their families.

In this era of globalization, women also participate in work outside the home, known as career women, to help support their families and husbands financially, although this is not an obligation. However, a woman's primary responsibility is to be a caregiver and educator of her children, as well as to take care of her husband and home. Men, as husbands, are obligated to provide for their wives and *good* children (good) from work and halal ways (Fauzah, 2023).

Women's economic involvement can be considered a positive addition, especially if it helps meet family needs or achieve shared goals. However, the decision to work depends entirely on the situation and the agreement between husband and wife. There is a verse that emphasizes the husband's responsibility to provide for his wife, in Surah al-Nisa (verse 34).

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Men (husbands) are the protectors of women (wives), because Allah has made some of them (men) excel others (women), and because they (men) provide for them from their wealth.

Essentially, the obligation to provide for the family is the responsibility of men. While women are not obligated to increase the family income, Islam permits them to contribute financially if the circumstances warrant. In the case of South Sakra village, many women become migrant workers to help improve their families' economic conditions. As long as the family is not neglected, this is considered legitimate. Furthermore, Islam highly values women's efforts to improve family conditions if done with good intentions and in accordance with sharia.

2. METHOD

The type of research used by the researcher in this study is qualitative research. In the research process, the researcher collected various data sources from the field. (*field research*). Qualitative research is conducted naturally because it aims to describe the research phenomenon as it is. In this research model, researchers conduct field studies through direct observation and interaction. Research using a qualitative approach emphasizes analysis on deductive and inductive thinking processes based on the dynamic relationships between observed facts and events.

In this study, the type of research used is case *study research* (case study), a case study is an intensive, detailed, and in-depth approach to certain phenomena. According to Basuki, a case study is a form of research or study of a specific problem, which can be conducted using either a qualitative or quantitative approach, targeting individuals or groups, or even the wider community.

The data used in this study consists of:

1. Data Primer

Primary data is data obtained directly from information that includes primary data, namely transcripts of interview results and findings during research implementation.

2. Data Seconds

Secondary data is data obtained indirectly, and can be obtained from both external and internal sources. This data includes books, journals, scientific papers, other documents, or related information related to the research.

Data collection techniques are the most strategic step in research, because the main goal of research is to obtain data. This research uses the following data collection techniques (Hartono, 2018):

1. Observation Techniques

In Indonesian-language research, observation is often interpreted as observation, and observation is a term used interchangeably without any significant difference in meaning. This method allows researchers to obtain realistic results that reflect the conditions in the field. Using the observation method, researchers observed the role of women in improving the family economy in South Sakra village.

2. Interview Techniques

An interview is a meeting between two people to exchange information and ideas through questions and answers, allowing for the construction of meaning on a specific topic. Interviews are used as a data collection technique when researchers want to conduct a preliminary study to identify research problems. In this case, the researcher acts as the interviewer, asking questions, assessing answers, requesting explanations, taking notes, probing questions, and providing explanations. This method was used to interview housewives who are migrant workers (TKW) to determine the role of women in improving the family economy in South Sakra village.

3. Documentation Techniques

No less important are other methods, namely the documentation method, namely searching for data regarding things or variables in the form of transcript notes, books,

newspapers, magazines, inscriptions, meeting minutes, lengger, agendas, and so on (Siyoto & Sodik, 2015). Data collection techniques using documentation are data obtained through documents. Data collected using observation and interview techniques, this documentation method is usually through photos and recordings.

3. DISCUSSION

Female Workforce: Household Economic Recovery Agents

In Islamic economics, women's roles within the family are viewed as crucial, and Islam emphasizes a balance between domestic duties and economic participation. While Islam does not prohibit women from working, it emphasizes their importance in maintaining family well-being and raising children. In the context of migrant workers (TKW), women who work abroad often have to leave their families for extended periods, which can create social and emotional problems, especially for the children left behind. This potentially contradicts Islamic principles of maintaining a strong and harmonious family.

This is in line with the results of the interview with Poppy, who said that since her mother worked as a migrant worker, the family's economy began to improve and school needs were met, but what a child loves most is the figure of a mother's affection which completes the family and begins to decrease even though communication is carried out every week by telephone.

Economically, remittances from migrant workers to their families in the village can improve their standard of living and economic well-being. However, Islamic economics emphasizes the importance of earning a living fairly and lawfully, including through work abroad. Many women from South Sakra Village work in the informal sector, such as domestic work, often facing inhumane working conditions. In Islam, work that demeans human dignity or endangers a person's physical or mental health should be avoided.

Therefore, the involvement of women in overseas employment needs to be examined in terms of whether they receive adequate legal protection and are treated fairly. Law, as the primary foundation for all activities in society, is certainly a key determinant of improving the fate of female and child domestic workers in Indonesia. As stated by Soedjono Dirdjosisworo, as quoted by Abel Parvez, written laws, law enforcement officials, and values that exist within society are a unity of law itself.

This theoretical view that has been empirically proven is of course the key to legal protection that must be revived to protect female domestic workers and children (Parvez, et al., 2022). This view aligns with the interview results, in which Bq Kurnia mentioned that she once worked as a migrant worker in Malaysia, often trapped in inhumane working conditions, such as long working hours and being forced to eat pork. This demonstrates the inhumane nature of the working conditions she experienced, where personal rights and beliefs were often disregarded.

From an Islamic economic perspective, the involvement of migrant workers from South Sakra Village abroad needs to be regulated in such a way that it remains in line with the principles of justice and family welfare.

1. The Relevance of Women's Workforce Abroad in the Islamic Economy

Work is considered a form of worship when done with good intentions, where every activity aimed at fulfilling needs and benefiting others is considered a devotion to God. Islam recognizes the important role of women in the economy. They can engage in various types of work, as long as it does not conflict with family responsibilities and religious values.

In Islam, women can fulfill the roles of both workers and mothers. Although they are expected to maintain family responsibilities, work is not prohibited, as long as they can balance the two. In the Islamic context, women's activities outside the home, including

employment, often require consideration of their husbands' permission. This is consistent with interviews conducted by researchers in South Sakra Village. On average, women who are still working as migrant workers or who have worked as migrant workers generally request or receive permission from their husbands. This is supported by the findings of the data researchers have obtained.

Based on interviews, the author observed that most migrant workers in South Sakra village work abroad because the promised wages are higher than those in Indonesia. Many migrant workers come from families with poor economic conditions, so they seek better incomes to help their families, cover daily expenses, or finance their children's education.

From an Islamic perspective, work is a daily human obligation. Work is a part of human life to fulfill needs, as explained in Q.S. [An-Nahl]: 97.

Whoever does good deeds, whether male or female, while he is a believer, We will surely give him a good life and We will certainly reward him with a reward in proportion to the best of what he did.

This verse indicates that women in Islam have the right to work, as long as their work aligns with religious requirements and does not conflict with the moral values established by Sharia. Women also have the right to receive the fruits of their labor and to play an active role in social, economic, and community life. Based on this explanation, researchers concluded that women are permitted to earn a living as long as they meet the requirements set by Islam. Field research found that women working as migrant workers abroad have received permission from their husbands or parents and are able to fulfill the necessary requirements.

2. Social and Family Impacts of Migrant Work

Working as a female migrant worker abroad has various impacts, both positive and negative, on social and family life. These impacts encompass various aspects, such as family relationships, the well-being of children left behind, social interactions in their home communities, and the challenges families face in their daily lives.

a. Positive Impact of Migrant Work on Families

1) Improving Family Economy

One of the main reasons women work as migrant workers is to improve their family's financial situation. The income they send home can be used to meet daily needs, finance their children's education, and build a home.

2) Improving child well-being

With the money sent by migrant workers, children can receive a better education, access better healthcare, and have a more comfortable life. In the long term, this can increase their chances of achieving a brighter future.

3) Capital for Business

Some migrant workers use their earnings to start small businesses in their hometowns. They demonstrate that women can be not only workers but also independent entrepreneurs. This can inspire other women to dare to start their own businesses and build financial independence.

4) Debt Burden Reduction

Many migrant worker families are able to pay off their debts thanks to the income they earn, so their financial condition becomes more stable.

b. Negative Impact of Migrant Work on Families

1) Separation from Family

Children who grow up without a mother for extended periods of time can experience a sense of loss, emotional deprivation, and disciplinary problems. This separation often leads to a strained mother-child relationship, and in some cases, children feel neglected or experience emotional difficulties due to the lack of parental presence.

2) Psychological and Emotional Burden for Migrant Workers

Many migrant workers face significant psychological stress due to being separated from their families for extended periods. This mental burden can be exacerbated if they encounter unfavorable working conditions or face exploitation by their employers. Migrant workers working in these conditions often experience isolation, loneliness, and even significant physical and mental stress.

3) Lack of Mother Involvement in Children's Education

Parental involvement, especially mothers, in their children's education plays a crucial role in shaping their character and academic success. When a mother is physically absent, children may lack the guidance and motivation they need to learn, which can ultimately affect their school performance.

c. Social Impact

1) Cultural Differences and Adaptation

Difficulties with cultural adaptation: Migrant workers have to adjust to new customs and habits, which are sometimes very different from their culture of origin.

2) Sustainable Migration

The successful experiences of some migrant workers can encourage others in their home communities to follow in their footsteps, creating a growing phenomenon of sustainable migration.

The Role Of Tkw In The Family Economy In Sakra Selatan Village

Family Economy Before Becoming a Migrant Worker

Women in South Sakra village participate in various sectors, such as agriculture, trade, and as migrant workers abroad to supplement their family income. Economic conditions force women in South Sakra village to work abroad as migrant workers. A single source of income from their husbands, who work as farmers, farm laborers, and construction workers, is insufficient to cover other needs.

Before becoming migrant workers, the majority of families in South Sakra village worked as farmers and farm laborers as their primary source of income. Labor wages ranged from Rp 50,000 to Rp 60,000 per day. However, this income was not commensurate with expenses. Expenses often exceeded their monthly income. This situation prompted women to seek alternatives and decide to become migrant workers to support their husbands and improve their families' financial situation, as explained by Mrs. Faridah.

"My husband and I work as farmers and farm laborers, earning relatively low wages, coupled with increasing household expenses and childcare costs. It could also be said that we work as laborers with an uncertain income. Sometimes we work one day and then not the next. It could be said that our monthly income is uncertain."

The women in South Sakra village believe that relying on their husbands' income, which is often irregular in construction and farming, is insufficient to meet their financial needs. Therefore, as housewives, they step in to help support their families' already meager financial needs. The women's decision to become migrant workers is driven by economic pressure, which often leads to marital disputes.

From several respondents there are several factors that cause women in the village of South Sakra to work as migrant workers as experienced by Mrs. Siti Salsiah and Mrs.

Kamariah because their husbands are both due to age who are no longer able to work and are sick so that the role of the husband is replaced by the wife due to circumstances. The drive to become migrant workers is rooted in the desire to improve the family's economic condition. In addition, most women work as migrant workers because of the difficulty of finding work domestically, so working abroad as a domestic assistant according to them, the work is already used to do every day as a housewife so they do not feel difficult to do the job.

Family Economy After Working as a Migrant Worker

There has been a significant change in women's roles within the household. Previously, they generally stayed at home and focused on domestic work and household management. However, with the changing times and economic climate, many women have decided to work to support their families when facing financial hardship. Some housewives in South Sakra village have chosen to work as migrant workers abroad.

Working as a migrant worker abroad also has a positive impact on the family economy. Remittances can be used to pay off debts in the village, affording children's education, and even building a house and buying a car. These are the achievements and rewards of working as a migrant worker. Seeing the success of these migrant workers, many women in South Sakra village are interested in working abroad.

The monthly income earned is quite substantial compared to salaries earned domestically. Wages can reach Rp. 5,000,000 - Rp. 6,000,000 per month. It can be seen that there has been an improvement in their economic situation before and after becoming migrant workers, with many successes achieved compared to before. It can also be explained that the economy plays a role in freeing people from the grip of poverty. With sufficient or even high economic conditions, a person will continue to live a prosperous and peaceful life, so that those with a calm soul will have a good opportunity to achieve a better life. Engka, et al., 2020).

Based on research, the primary role of migrant workers in South Sakra village in improving the family economy is through significant financial contributions. Many women in South Sakra village work as migrant workers abroad, particularly in countries such as Malaysia, Saudi Arabia, and Singapore, providing them with opportunities to earn higher incomes than they could in their village. The remittances they send home from abroad serve as a primary source of income, helping to meet household needs such as:

1. Children's Education

Many families in the village of South Sakra are able to send their children to higher education thanks to the financial contributions of women working abroad.

2. Basic Needs and Welfare

A prosperous condition can be manifested in the ability to utilize family resources to fulfill one's living needs, both in the form of goods and services which are important needs in the family (Markhamah, et al., 2021). Income from women's labor helps meet basic family needs such as food, clothing, and housing, and improves overall well-being.

3. Investment and Household

In addition, the funds sent are often used to build or renovate homes and start small businesses in villages, thus helping families develop economically in the long term. Investment is the expenditure of capital for the purchase of assets (*asset*) physical assets such as factories, machinery, equipment, and inventory, namely physical or real investment. In economic analysis, investment is specifically associated with physical investment. Physical investment creates new assets that will increase a country's production capacity, while financial investment only transfers ownership of existing assets from one person or institution to another (Widjajanta & Widyaningsih, 2007).

The role of female migrant workers (TKW) in the family economy in South Sakra village significantly impacts the family's economic life. As a primary source of additional income, given the limited local economy and inadequate job opportunities, working abroad is seen as a promising option for improving the family's standard of living. The money sent by TKWs to the village is typically used to meet basic needs, such as food, clothing, and shelter.

Women in South Sakra village who work abroad have a significant impact on their families' finances and have a very positive impact. This decision is often made due to economic necessity, as income from overseas work is typically higher than that earned in the village. This can help families better meet their needs.

The research results show that the majority of migrant workers in South Sakra village send a significant portion of their earnings to meet their families' basic needs. Furthermore, the involvement of wives working as migrant workers can increase family income, positively impacting household resilience.

4. CONCLUSION

From an Islamic economic perspective, female migrant workers (TKW) are not only seen as foreign exchange earners but also as agents of socio-economic change who contribute to the process of sustainable economic recovery and development, based on the values of justice, blessings, and the common good. TKW plays a strategic role as agents of economic recovery, particularly in the context of developing countries like Indonesia. From an Islamic economic perspective, the contribution of TKW can be seen as a form of active participation in realizing the objectives of maqashid al-sharia, particularly in the aspects of maintaining wealth (*hifzh al-mal*) and improving the welfare of the community. Remittances sent by TKW not only impact the family economy but also, in aggregate, can support national economic stability. The principles of justice, hard work, and social responsibility emphasized in Islamic economics place the role of TKW within the framework of contributions that have the value of worship, as long as they are carried out within the guidance of Sharia and without neglecting humanitarian values and the protection of women's rights.

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