



## The Role of Wives as Breadwinners in Serang's Traditional Markets in Enhancing Food Security

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### Abstract

The institution of marriage inherently establishes reciprocal rights and responsibilities between husband and wife. Among these is the husband's obligation to provide material and emotional support to his wife. Over time, societal changes have opened opportunities for women, including wives, to participate in earning a living, such as through their work in traditional markets. In this context, wives who engage in traditional market activities contribute significantly to meeting food needs and, consequently, to strengthening food security. This study seeks to elucidate the pivotal role played by wives who contribute to household income as key drivers of family food security. Furthermore, it evaluates the perspective of Law No. 18 of 2012 on Food regarding wives who engage in earning a livelihood as vendors in traditional markets. Utilizing a combination of field research and literature review, the study adopts a juridical-empirical and sociological approach. The findings highlight that wives working in traditional markets are instrumental in promoting food security. Their efforts extend beyond their own households to support local food systems. These women directly embody the four critical dimensions of food security: food availability, food accessibility, food utilization, and food stability. Their contributions underscore the essential role of female vendors in ensuring sustainable food security at both familial and community levels.



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### A. INTRODUCTION

One of the logical consequences of a marriage contract is the creation of reciprocal rights and obligations between husband and wife. This is also regulated in Law No. 1/1994 on Marriage, the Compilation of Islamic Law and Jurisprudence (Laurensius Mamahit, 2013). Among the rights and obligations of husband and wife, one of them is the husband's obligation towards his wife, namely providing physical and mental sustenance to his wife. The husband is the party responsible for the obligation to provide maintenance because Islam wants to protect women or wives from excessive burdens (Nur Shofa Ulfiyati Islamiyah, 2010). In terms of maintenance, the husband is responsible for fulfilling the needs of his wife and children. The wife may sue if her right to maintenance is not fulfilled. Fulfilment of maintenance also implies obedience. (Muhammad Syukri Albani Nasution, 2015)

The obligation to provide maintenance creates an obligation of obedience for the wife. If the husband does not provide his obligation, namely *nafkah*, then his right to obtain the wife's obedience is cancelled (Zaini Ahmad Noeh, 1999).

However, in today's society, along with the development of the times and the advancement of mindsets and increasingly modern circumstances that provide more space for wives (women) to emancipate. So there is no doubt that wives can also work to earn a living. This is one form of social system change that occurs in today's society that must be followed by how to see and examine it all with the capacity that is in accordance with the current situation.

A clear example is the female breadwinners who earn a living in traditional markets. Traders in traditional markets are dominated by women with consumers also dominated by women. The wife's role in earning a living is also a driver of food security. Directly with the participation of wives in earning a living, the process of production, distribution, consumption and nutritional status in the family is fulfilled. The fulfilment of food security conditions in a family is related to the family's economic behaviour. (Pudji Purwanti, 2010) The traditional market is a place where local food is widely produced by the community. The availability of local food in traditional markets and the business actors are women. Where these women are mostly wives who play a role in earning a living. The direct involvement of wives in the availability of local food and the driving force of food security in the family has a very large role. In the Serang traditional market, for example, the availability of local food is very abundant and the actors of this production are wives who play a role in earning a living.

The local food movement has been widely practised in several cities such as Bandung Creative City Forum, 1000 Gardens Community and Agripreneur Ganesha (Angga Dwiartama, 2020). This movement provides food that is healthy, safe and environmentally friendly. The Serang traditional market has not yet implemented the movement as has been done in several cities by providing local food alternatives. However, the Serang traditional market proves that women, especially in this research, wives have a role in driving food security. Wives who earn a living in the Serang traditional market also indirectly play a role in local food sourcing. Women as wives and mothers have a role in choosing and processing food in their families (Artita Devi Maharani, 2023).

Traditional markets are where local food is distributed and bought and sold. This process involves women as actors of local food distribution. Women with dual roles directly participate as drivers of food security in the family and as reinforcers of local food. In the concept of food security, there is a very important sub-system, namely availability, which includes the continuity and stability of food products (Agung Wibowo, 2012). Traditional markets are the place where abundant local food is available and determine the sustainability and stability of food products.

The fulfilment of local food starting from availability, affordability, quality and sustainability (Partini, 2022) is inseparable from the role of women who earn a living in traditional markets. The variety of local food available in traditional markets indicates that biological resources have enormous potential (Immy Suci Rohyani, 2015). The process of local food distribution involves women, who in their daily lives are wives who play a role in earning a living. The participation of wives in earning a living greatly affects the strength of income in the family so that the fulfilment of needs and consumption (M. Chairul Basrun Umanilo, 2018) choices are influenced by the participation of wives in earning a living. In addition to helping the family economy, wives who work in traditional markets have a big role in the process of local food distribution to the community. Efficient distribution is necessary for the concept of food security, especially strengthening local food (Abdi Hidayat, 2023).

This article focuses on the role of wives who participate in earning a living as a driver of family food security and as a strengthener of local pangan in traditional markets. Then how according to Law No. 18 of 2012 about Food to see wives participate in earning a living as traders in the Serang traditional market. And what is the legal position of wives who earn a living in the Serang traditional market as a driver of food security.

## B. RESEARCH METHOD

This research is a field research and supported by literature study. This research will describe the reality/data extracted from the breadwinner's wife in the Serang traditional market as a driver of food security. This research uses an empirical juridical approach, and a sociological approach. The primary data source in this research is the breadwinner's wife in the Serang traditional market. The secondary data source in this research is Law No. 18/2012 on Food.

The data collection methods used in this research include: first, interviews, the interviews used are free guided with prepared questions. The parties interviewed were the wives of breadwinners in the Serang traditional market. Second, live in observation, Participant, conducted with the aim of understanding and understanding how the wives of breadwinners in the Serang traditional market as a driver of food security in direct activities. Third, documentation, namely by collecting data both written and unwritten regarding the object of research of breadwinner wives in the Serang traditional market.

The data analysis methods in this study are as follows:

- a. Collecting. Researchers started by collecting data related to the research theme. Data obtained from interviews, observations and documentation of wives of breadwinners in the Serang traditional market.
- b. Display. Then the data will be presented in the form of narrative text so that it is easy to understand. With this data presentation, researchers will be able to

understand what is going on, and what to do based on an understanding of the data presentation.

- c. Verification. The next stage will be the data verification stage, which aims to test the truth of what is the role of the breadwinner's wife in the Serang traditional market as a driver of food security.
- d. Concluding. After data verification, researchers draw conclusions supported by valid and consistent evidence.

This women's studies research utilises the theory of nurture, coined by John B. Watson. Watson. Nurture theory emphasises empiricist (emphasis on learning and experience) or commonly called nurture (Catilla, 2014). This nurture theory is the opposite of the theory of nature, where if the theory of nature the differences between women and men are natures that cannot be changed and are universal as God's provisions (nature) (Fakih, 1997). Conversely, in the view of nurture theory, the differentiation of roles (division of labour) between men and women is more influenced by culture. Or better known as the concept of gender, namely differences in behaviour between men and women that are socially constructed. The differences that exist are not God's provisions, but are created and constructed by humans through a long social and cultural process (Fakih, 1997).

### C. RESULTS AND DISCUSSIONS

#### Regulations Governing Tengkwang Seed Exports in the Context of Conservation

In article 1 point 4 of Law No. 18/2012 on Food, Food Security is defined as "the condition of food fulfillment for the state to individuals, which is reflected in the availability of sufficient food, both in quantity and quality, safe, diverse, nutritious, equitable, and affordable and does not conflict with religion, beliefs, and culture of the community, to be able to live healthy, active, and productive lives in a sustainable manner." Meanwhile, based on the Rome Declaration on World Food Security and the Follow-up Plan of the Summit, which was conducted in 1996, the definition of food security can be realized if all people, at all times, have access fiscally and economically to sufficient, safe and nutritious food to meet their needs in accordance with their tastes for an active and healthy life.

Food security consists of four pillars: availability, accessibility, utilization, and stability. If these four pillars cannot be fulfilled, a country with good resilience still cannot be created. This is based on the 2020-2024 Strategic Food and Nutrition Policy which states that good resilience must meet food availability, affordability, utilization and stability (Food Security Agency of the Ministry of Agriculture, 2019). The three subsystems of food security stipulated in Law No. 18/2012 on Food are: food availability, food affordability and utilization (Robby Muttaqin, 2022).

The functions of the pillars are the fulfillment of the needs of the entire population, in terms of quantity, quality, diversity and safety, which is the function

of the food availability pillar. Meanwhile, the distribution pillar functions to ensure that all households can obtain food in sufficient quality and quantity at affordable prices at all times through the realization of an effective and efficient distribution system. Meanwhile, the utilization pillar functions to meet the rules of food safety, diversity, quality, halalness, nutrition and quality through a national scale food utilization pattern (Triana Rachmaningsiha, 2012). Furthermore, these pillars must be achievable to realize food security in Indonesia.

- a. Availability of Food. Availability is the ability to have enough food for basic needs. There are seven indicators of food availability, namely agricultural infrastructure, supply adequacy, food loss, political and social barriers to food access and policy commitment and food security, agricultural research and development (R&D), and volatility of agricultural production (Tono, 2023).
- b. Food Accessibility. Accessibility is the ability to have the resources, economically or physically, to obtain nutritious food. Some indicators of food access are the number of people below the global poverty line, agricultural import tariffs, market access, income inequality index, change in average expenditure on food, agricultural financial services, and safety net programs for food (Tono, 2023).
- c. Food Utilization. Utilization is the ability to utilize food ingredients correctly and appropriately in proportion. Indicators of food utilization include how to process, store, prepare food including the use of fuel and water and maintain hygiene conditions during the cooking process (Triana Rachmaningsiha, 2012).
- d. Food Stability. Stability is the ability to maintain the three previous dimensions over a long period of time. Food stability will be achieved when the availability, affordability and utilization of food are done well.

In an effort to realize food sovereignty and food security as an effort to create a healthy, active and productive generation, as well as sustainable, there are certainly challenges, especially in terms of fair and equitable food distribution. One of the challenges in maintaining food security is the narrowing of agricultural land due to land conversion to meet housing needs, with the conversion reaching 60,000 ha to 100,000 ha per year (Achmad Suryana, 2014). Human resources are still limited, and interest in agriculture is declining. But in addition to the challenges in organizing food sovereignty and security above, Indonesia has enormous potential in efforts to organize food sovereignty, these opportunities can be seen from Indonesia's geographical conditions which have a strategic location where the land in Indonesia is very fertile to be utilized for agricultural activities whose agricultural commodities are adjusted to the conditions of each land in each region in Indonesia. In addition, the use of technology in efforts to distribute food has a huge opportunity if utilized properly, the use of technology through the e-commerce system will reduce food prices to be cheaper because farmers are directly connected to potential consumers.

Various policies and laws and regulations have been issued by the central government to strengthen the functions and institutional roles of the Food Security Council and Food Security Agency at the national and regional levels. Among them are: (1) Law No. 7/1996 on Food; (2) Government Regulation No. 68/2002 on Food Security; (3) Government Regulation No. 3/2007 on Local Government Implementation and Accountability Reports; (4) Government Regulation No. 38/2007 on the Division of Authority between the Government, Provincial Government, and Municipal Government; and (5) Government Regulation No. 41/2007 on Regional Apparatus Organization. Starting from Law No. 7/1996 on Food which was later renewed through Law No. 18/2012 on Food to various regulations that have been issued by the Government of Indonesia from national to regional scale as above shows that our country is concerned about the realization of Food Security.

### **The Role of Wife Earners in the Traditional Market of Serang as a Driver of Food Security**

Wife breadwinner is a term used for wives who work or participate in working to meet family needs, either as a main source of income or as an additional source of income outside of their obligations as a wife. Wife breadwinners are also often called career women. The development of the times and the advancement of mindsets and increasingly modern circumstances, provide space for wives (women) to emancipate. So there is no doubt that wives can also work to earn a living. One example of a wife playing a role in earning a living for her family is a female trader in a traditional market.

Traditional markets are places where sellers and buyers meet and are characterized by direct buying and selling transactions. In traditional markets, there is still a price negotiation process based on the closeness of personal and emotional relationships between sellers and buyers. Goods sold in traditional markets are generally local goods. Traders in traditional markets are dominated by women with consumers also dominated by women. Most of the actors in traditional markets are housewives who work in the morning until noon or evening.

The wife's role in earning a living is also a driver of food security. Directly with the participation of wives in earning a living, the process of production, distribution, consumption and nutritional status in the family is fulfilled. The fulfillment of food security conditions in a family is related to the family's economic behavior (Pudji Purwanti, 2010). The traditional market is a place where local food that is widely produced by the community is available. The availability of local food in traditional markets and the business actors are women. Where these women are mostly wives who play a role in earning a living. The direct involvement of wives in the availability of local food and driving food security in the family is very large.

In the Serang traditional market, for example, the availability of local food is very abundant and the actors of this production are wives who play a role in earning a living.

Those involved in activities in traditional markets in Indonesia are dominated by women. The majority of these women are married and therefore have multiple roles. This is also the case for wives who participate in earning a living in Serang's traditional markets, both in the old market and Kalodran market. They participate in earning a living as traders, either selling primary products for daily needs or selling secondary or tertiary products. Trading activities are carried out every day starting at 05:30. The wives of breadwinners in Serang traditional market and traditional markets generally sell products directly to consumers in units. The products traded can be diverse or only one type of product or merchandise.

Like a wife in general, before the wives of breadwinners in the Serang traditional market go to the market, they will complete domestic work first. Wives who participate in earning a living in the Serang traditional market have to wake up early to fulfill their roles as wives and/or mothers. This includes preparing breakfast, washing clothes and cleaning the house. After all the domestic work is done, the wives of breadwinners go straight to the market with their merchandise. The current role is that wives take part in the public sphere to help earn a living.

Being a trader in the market is a suitable job for women because it suits women's character. The character is painstaking, patient, does not require a strong physique and does not require certain educational requirements. Cultural construction has also shaped that the party in charge of selling crops is the duty of women. Whereas the task of cultivating plantation or agricultural land is the task of men. Then the wives are in charge of selling garden or agricultural products. This activity of selling garden products has become a routine, profession and culture of women in several traditional rural markets that have been going on for a long time.

The activities of wives of breadwinners in Serang's traditional markets are directly related to strengthening food security. Markets play an important role in providing food for households or individuals. Likewise, the Old Serang and Kalodran markets serve to fulfill the food needs of the surrounding community. Food needs in these markets come from agricultural production or plantations in Serang and its surrounding areas or imported from other regions. The fulfillment of these food needs involves mostly married women as sellers.

The public role played by wives of breadwinners in Serang traditional markets is not only a part of strengthening community food security, but also strengthening their families' food security. Wives of breadwinners in Serang traditional markets generally do not understand food security. Based on observations and interviews with wives of breadwinners in the Serang traditional market, they do not know what food security is. The trading activities carried out every day are solely to participate in meeting the needs of their households.

Wives of breadwinners in the Serang traditional market in an effort to meet food needs, they become drivers of food security. Wives of breadwinners in traditional markets have access to food both physically and economically. The physical access of wives of breadwinners in traditional markets in accessing food is more affordable. Working in traditional markets provides easy access to food physically only in one location with a variety of food. While economic access, income from trading in traditional markets is then allocated to meet family food needs. Wives of breadwinners in traditional markets can also economically buy food needs much more cheaply or affordably.

Furthermore, wives of breadwinners in traditional markets also have the opportunity to choose in fulfilling adequate, safe, nutritious and diverse food. Wives who act as traders in traditional markets provide an advantage to fulfill more diverse food. Access to abundant local food is also available in traditional markets. Not everyone can easily fulfill their family's food security. Therefore, the trading activities of wives of breadwinners in traditional markets directly drive the food security of their families and or the food security of the community.

### **Wives of Breadwinners in Serang Traditional Markets as Drivers of Local Food Security According to Law No. 18/2012 on Food**

Food is a very basic need for human life, the fulfillment of which is part of human rights and is protected by the 1945 Constitution. Based on Law No. 18/2012 article 1, food is everything that comes from biological sources of agricultural products, plantations, forestry, fisheries, livestock, waters, and water, both processed and unprocessed which are intended as food or drink for human consumption including food additives, food raw materials and other materials used in the process of preparing, processing, and/or making food and drinks (Persetujuan Bersama, n.d.) Law No. 18/2012 Article 12 paragraphs 2 and 3 states that the government and local governments are responsible for the availability of food in the region and the development of local food production in the region by determining the type of local food. There are several types of local food that have the potential to be developed and can be reprocessed into food that can be consumed.

The most realistic food procurement policy is through local food production. Indonesian people have a diverse eating habit according to their daily habits. Eating is not only to satisfy hunger, but there are also other needs that need to be met. Each community has its own pattern of obtaining, using and valuing food, which is what causes the increasingly diverse types of staple foods consumed (Partini, 2022).

In order to support the implementation of law No. 18 of 2012 concerning food security, the city government of Serang made regional regulation no. 5 of 2021 food security and nutrition, with the existence of these regional regulations the city

government of Serang participated in helping to achieve food security in the city of Serang, one of which is contained in article 8 paragraph (2b) of the regional regulation, which states that the government opens opportunities for food business actors and the community to play an active role in efforts to provide adequate and sustainable food. From this regulation, the city government of Serang realized by relocating or renovating traditional markets in the city of Serang in order to achieve food security in the city of Serang, one of which is the kalodran market and the old market of Serang, which by relocating or renovating it aims to make people who do activities in the market both work and visit can feel comfortable and can be neatly arranged.

In the kalodran market and the old market of the city of attack, is one of the traditional markets in the city of attack, the kalodran market and the old market are markets that are often visited by the people around the market and also the people in the city of attack, the average activity there is more women, the number of women or wives who earn a living in the traditional market of attack indirectly helps the government in fulfilling food security both for themselves and for others.

In the concept of food security, there is a very important sub-system, namely availability, which includes the sustainability and stability of food products (Agung Wibowo, 2012). The traditional market is a place where abundant local food is available and determines the sustainability and stability of food products. The role of wives of breadwinners in traditional markets as drivers of food security is seen in the process of local food distribution and also plays a role in choosing and processing food in their families (Artita Devi Maharani, 2023). The existence of traditional markets as well as the place where wives earn a living has a very big role in maintaining food security, the market is a place to implement the pillars of food security which include availability, accessibility, utilization, and stability. This can be seen in the trading activities in the market that provide a variety of vegetables, rice, garlic, shallots and other basic necessities (M. Mubasysyarum Bih, 2022).

The provision of food is a form of implementation of the food availability pillar, and the activities of traders and buyers in traditional markets are a form of implementation of food affordability. In addition, the existence of traders in traditional markets supports the movement to consume local food where trade commodities in local markets including peanuts, tofu sellers, and others are more commonly found in traders in traditional markets. The movement to consume local food is also one of the initiations in building and empowering local farmers in collaboration with traders in traditional markets. In some areas such as Bandung, the existence of traditional markets is a place that has a very fundamental position, especially in carrying out the trade chain. In the traditional market that has been practiced in Bandung, there is a concept called Parappa (Farmers' Market). Parappa is a place where farmers sell vegetables and spices at the corner of the car free day (Angga Dwiartama, 2020). The existence of Parappa is a direct meeting

place between farmers and consumers, so that by meeting sellers and buyers directly it can break the traditional distribution chain, so that the selling price becomes cheaper, with a low selling price also increasing accessibility to food which is one of the pillars of food security.

Law No. 18/2012 defines food security as a condition of food fulfillment for the state up to individuals (Afrizal Arius, 2017). Meanwhile, improving the welfare of women and the welfare of their families is influenced by increasing a woman's work participation. Women who work will increase family income, which is automatically able to improve the quality of nutrition and health of all family members (Rezki Andayani, 2022). Therefore, the participation of wives in earning a living in traditional markets directly acts as a driver of food security for individuals, families, regions and even the nation.

### **The Legal Position of Wives Earning a Living in the Serang Traditional Market as a Driver of Food Security in the perspective of Islamic Law**

Normatively, the relationship between husband and wife in Islam is built on justice, mutual need, and complementarity between one another. The relationship between men and women must be based on the principles of equality contained in QS. al-Isra' (17): 70. Then the relationship between husband and wife is also based on the principle of justice Al-Maidah (5): 8. Husband and wife also build a family based on the principle of cooperation contained in al-Maidah (5): 2. No less important, husband and wife must apply the principle of mutual respect as stated in al-Nisa' (4): 86 (Alfa Mardiyana, 2017). Based on this, the relationship between husband and wife is a partner. This means that the position of husband and wife is equal or balanced and reciprocal. There is nothing inferior or superior between the two.

Wives have an obligation to their husbands, namely to obey their husbands as long as they do not violate Allah's rules. Then the wife is obliged to protect the husband's property, and respect the husband's family (Iim Fahimah, 2019). While the husband has an obligation in the Qur'an, one of which is to provide maintenance to the wife. This is in accordance with At-Talaq verses 6-7, and surah Al-Baqarah verse 233, this maintenance is adjusted to the ability of each individual. As for one part of this nafkah is providing food.

However, the fact is that wives in the family also play a role in organizing and managing household affairs. The role of taking care of household chores is often referred to as the wife's domestic duties. For example, washing clothes, washing dishes, cleaning the house, preparing meals and educating children. The habit of the wife's role as domestic responsibility has been going on for a long time in Indonesia.

However, for wives who take part in the public sphere by helping their husbands earn a living, they risk having a dual role. On the one hand, she must

complete her domestic work, which is her top priority, and on the other hand, she must work in the public sector. Therefore, we need to know how the legal position of a wife as a breadwinner in the family according to the Law and Islamic Law. How do the Law and Islamic Law also see the role of wives as drivers of family food security and local food.

The rights and position of the wife are balanced with the rights and position of the husband in household life and social life together in society. Both husband and wife have the right to perform legal acts. Therefore, both husband and wife have the right to bind themselves to a legal relationship. Including work relationships in a company or other workplace.

Article 80 of the Compilation of Islamic Law explains that the husband is obliged to protect and fulfill household needs. The fulfillment of this *nafkah* is adjusted to the husband's income. *Nafkah* which is the responsibility of the husband in the Compilation of Islamic Law in the form of housing for his wife, household expenses, care and medical expenses for his wife and children, education costs for children. The majority of scholars agree that the obligation of *nafkah* is the responsibility of the husband and is the right of the wife, this is a consequence of the marriage contract (Muhammad Ya'qub Thalib Ubaidi dikutip oleh Dian Saputra, 2021). On the other hand, the husband is entitled to the wife's obedience, abstaining from anything that may cause her husband distress, and not showing displeasure to her husband.

We all know that the involvement of women in earning a living affects the economic security of the household (Dede Hafirman Said, 2020). This is also the case with wives of breadwinners in the Serang traditional market. Although it is clearly stated in Islamic Law, the Marriage Law and the Compilation of Islamic Law that maintenance is the responsibility of the husband. Several conditions cause wives to take part in earning a living, one of which is due to economic factors.

Economic factors also encourage wives to take part as breadwinners in the Serang traditional market. So that one of the easiest economic resilience efforts is to become a trader in the traditional market. Economic factors encourage wives to contribute to earning a living in an effort to increase family income. Economic reasons are the biggest cause of wives taking part in earning a living. Where the husband's income is still not sufficient for the family's needs. Meanwhile, daily needs are increasing without an increase in husband's income.

In addition, cultural construction, especially in Southeast Asia, involves women in the running of trading activities in traditional markets. Socio-cultural conditions open up opportunities for women to have the opportunity and play a role in economic activities in traditional markets. To be able to play a role in traditional markets tends to be easier because there are no certain requirements such as education, skills etc. The profession of traders and middlemen in traditional markets is the most suitable profession for women or wives. This

profession, which is thick with patience and tenacity, is very suitable for women. Being a trader is a flexible job because it is not bound by contracts and time so that someone who works as a trader can not work at any time if there is an obstacle.

Based on this, it is important for husbands and wives to understand that basically the purpose of marriage is to form a happy and lasting family (PRESIDEN REPUBLIK INDONESIA, n.d.). Husbands and wives must respect each other (PRESIDEN REPUBLIK INDONESIA, n.d.), husbands are obliged to protect and fulfill household needs according to their abilities and wives are obliged to manage household affairs as well as possible (PRESIDEN REPUBLIK INDONESIA, n.d.). It has also been explained that legally the position of husbands and wives is the same, and both are authorized to carry out legal actions, for example working.

Then in the Compilation of Islamic Law in Article 79, it is stated that the rights and position of the wife are equal to the rights and position of the husband in domestic life and social life in society. c) Each party has the right to take legal action. This means that the Compilation of Islamic Law does not prohibit a wife from playing a role in the public area, namely working. However, the wife must not leave her obligation to take care of the household.

Then in Islam, biological or sexual differences do not result in differentiating rights between men and women. Both have the same rights which are included in al-dharurat al-khamsah. The five basic rights are the right to religion (hifdz al-din), the right to life (hifdz al-nafs), the right to think (hifdz al-aql), the right to procreate (hifdz al-nafs), and the right to own property (hifdz al-mal), some scholars add the right to self-esteem (hifdz al-ird) (Syafiq Hasyim (Ed), 1999). Husbands and wives have the right to own property, as well as wives of breadwinners in traditional markets. The current context of livelihood processing in the family in addition to being based on theological normative also needs consideration of sociological reality (Marhumah M Al Fatih Suryadilaga, 2003). The wife's role in earning a living at this time can be an urgent need, in order to realize happiness and peace in her family. The fulfillment of material needs properly is one indication that a person or family feels Sakinah.

#### D. CONCLUSION

Women have a role in the running of economic activities in traditional markets, this is due to cultural construction. The wives of breadwinners in traditional markets also play a role as drivers of food security. Both as a driver of food security in her family and a driver in local food security. These women traders are directly realizing the four main dimensions of food security, namely food availability, food accessibility, food utilization and food stability. Wives of breadwinners in traditional markets also have the opportunity to choose in fulfilling adequate, safe, nutritious and diverse food. Wives who act as traders in traditional markets provide an advantage to fulfill more diverse food. Access to

abundant local food is also available in traditional markets. Not everyone can easily fulfill their family's food security. Therefore, the trading activities of breadwinner wives in traditional markets directly drive the food security of their families and or the food security of the community.

The legal position of a wife as a breadwinner in the family according to the Law and Islamic Law. Islamic law, the Marriage Law and the Compilation of Islamic Law state that maintenance is the responsibility of the husband. Islamic law, the Marriage Law and the Compilation of Islamic Law do not prohibit a wife from playing a role in the public area, namely working. However, the wife must not leave her obligation to take care of the household.

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#### COMPETING INTEREST

We declare that there are no competing interests among the authors regarding this research article.