

Between Gender, Islamic Economics and the Digital Era: An Analysis of Relational Dynamics and Their Implications for Household Economics

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KEYWORDS

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ABSTRACT This study aims to analyze the dynamics of gender relations in household economics in the digital era and their implications for family economic resilience from the perspective of Islamic economics. The research employs a descriptive qualitative method with a socio-historical approach, using interviews, observations, and documentation conducted in Raman Aji Village, East Lampung. The theoretical framework includes gender relations, household bargaining, informal digital economy, and contemporary *maqashid sharia* analysis from Jasser Auda's perspective. The findings indicate that women's involvement as e-commerce affiliates contributes to increasing household income and reflects efforts to preserve wealth (*hifz al-mal*). However, the increased economic contribution of women has not been accompanied by equal gender relations, as indicated by the double burden, limited recognition of women's economic contributions, and the dominance of husbands in decision-making. In addition, the fluctuating nature of income creates long-term economic vulnerability. Therefore, household-based digital economic practices have not fully aligned with the principles of justice, deliberation, and sustainability in *maqashid sharia*, highlighting the need to strengthen equitable gender relations and adopt a more integrative approach.

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1. INTRODUCTION

The development of digital technology has brought fundamental changes to the economic system, including at the household economic level. The utilization of digital technologies such as e-commerce platforms, social media, and Sharia-based digital financial services opens new opportunities for families to increase income and financial management efficiency. This change directly impacts the relational dynamics of economic roles between husband and wife, particularly in the context of women's increasing

economic participation through flexible, household-based digital economic activities. These conditions drive shifts in livelihood patterns, the division of productive work, and economic decision-making mechanisms within the family.

Good relations and interactions between husband and wife are a way to achieve happiness and tranquility in the household (*sakinah*), while economic relations in the household serve not

only as a division of functional roles but also as a form of trust and partnership based on the principles of justice (*al-'adl*), balance (*tawazun*), and shared responsibility (Hermanto & Mubarak Muhammad Fuad, 2023). The Islamic economic concept acknowledges the husband's obligation to provide maintenance (*nafkah*) while also providing space for women to contribute economically as long as they do not neglect Islamic values and the family's well-being (*maslahah*). However, the reality in the digital era shows new dynamics that have the potential to strengthen household economic resilience, while simultaneously presenting challenges such as unequal access to technology, women's double burden, and imbalances in power relations in family economic decision-making.

In addition to changes in economic roles, the digital era also influences patterns of household economic decision-making. Access to information, digital financial literacy, and control over economic resources have become important factors determining gender relations within the family. Moreover, gender discrimination due to patriarchal power becomes dominant in the household, unconsciously giving rise to various forms of gender inequality and injustice, reducing and ignoring women's rights (Putra & Sumbulah, 2020). In practice, household economic decisions are not always collective and equal; they are influenced by social norms, education levels, understanding of Islamic economic values, and access to digital technology (Research Observation, 2025). This condition raises questions regarding the extent to which Islamic economic principles, such as deliberation (*shura*), justice, and well-being (*maslahah*), are implemented in household economic decision-making in the digital era.

This study aims to analyze the utilization of e-commerce platforms such as Shopee and TikTok Shop through affiliate schemes, which have opened new opportunities for women, especially housewives, to participate in the digital economy without having to leave the domestic sphere. However, in practice, women as affiliates face various structural and cultural problems. These challenges include income uncertainty due to fluctuating algorithms and commission systems, limited digital and marketing literacy, and weak bargaining positions within platform ecosystems dominated by corporate interests (Research Observation, 2025). This condition often places women as informal digital workers vulnerable to time and energy exploitation, without guaranteed sustainable economic protection, so that their economic contributions have not been fully able

to strengthen household economic resilience stably.

Besides economic aspects, the issue of gender relations within the household also poses a significant challenge for female e-commerce affiliates. Affiliate activities carried out from home are often perceived as additional work or just a "side activity," so they are not always recognized as an equal economic contribution in family financial decision-making. As a result, women often experience a double burden between domestic work and digital productive work, as well as limited access to control over the income they generate. This condition contradicts the principles of justice, partnership, and deliberation in household economic management according to the Sharia perspective. This inequality in recognition and access has the potential to hinder the achievement of *maqashid sharia*, particularly the preservation of wealth (*hifz al-mal*) and family sustainability (*hifz al-nasl*), thus requiring more serious academic and policy attention in the development of a digital economy based on Islamic values.

Based on the description above, it is important to conduct an in-depth study to understand how the utilization of digital technology changes the relational dynamics of the economic roles of husband and wife and affects household economic resilience from an Islamic economic perspective. Furthermore, an analysis is needed of the factors determining gender relations in household economic decision-making in the digital era and their impact on family economic resilience based on Islamic economic principles. This research is expected to make theoretical and practical contributions to the development of the concept of Sharia household economics that is adaptive to digital transformation and oriented towards justice and family sustainability.

This research is expected to provide a coherent picture of gender relations in decision-making even though women may not have economic income equal to that of their husbands. Previous research has shown a close relationship between gender relations, Shindita A. Nirmalasari & Nurchalisa Putri discussed the shift in women's roles from domestic to productive and places it within the framework of *maqāṣid syariah* to assess its contribution to the household economy (Nirmalasari & Putri, 2022). Sapariah (2023) shows how women in rural areas utilize digital platforms for online business. Putri Nabila Salvia & Malahayatie's research focuses on how the principles of *maqāṣid syariah* are applied in online business practices (Salvia & Malahayatie, 2023).

Nevertheless, these studies have not specifically examined the digital economic practices of women as e-commerce affiliates in a rural context, nor have they integratively used Jasser Auda's contemporary *maqashid sharia* as the main analytical tool for assessing gender relations and household economic resilience.

2. METHODS

This research uses a descriptive qualitative research method (Rasyid, 2022) with the aim of describing in depth the dynamics of gender relations in the household economy in the digital era. The qualitative approach was chosen because this research emphasizes understanding the meanings, experiences, and social practices of women in digital economic activities as e-commerce affiliates and their implications for household economic resilience from the perspective of Islamic economics. The descriptive approach is used to present empirical reality systematically and contextually according to the local social conditions (Sugiyono, 2021).

A socio-historical approach is used to analyze changes in gender relations and household economic practices within the social context and historical development of the community. This approach allows the researcher to trace the shift in women's economic roles from traditional household economic patterns towards the utilization of digital technology. This research was conducted in Raman Aji Village, Raman Utara District, East Lampung Regency, chosen because of the increased participation of women in e-commerce-based digital economic activities. The research subjects include female Shopee and TikTok Shop affiliates, husbands, and religious leaders who understand the dynamics of family economics and Islamic economic values.

Data collection was carried out through interviews, observation, and documentation (M Iqbal Hasan, 2022). Interviews were used to explore the experiences and perceptions of informants regarding economic relations and decision-making within the household; observation was conducted to understand the social context and daily economic activities; while documentation included village data, literature, and policies related to Islamic economics. Jasser Auda's *maqashid sharia* normative analysis was used to assess the conformity of household digital economic practices with contemporary Sharia objectives. The analysis focused on fulfilling the principles of *hifz al-mal* (wealth protection) in the form of family economic resilience, *hifz al-nasl* (family protection) through balanced husband-wife relations, and *hifz al-'ird* and *karamah al-*

insan (human dignity) in recognizing women's economic contributions. With this framework, gender relations are assessed not solely by traditional role division, but by their impact on family justice and well-being (*maslahah*).

This research integrates *maqashid syariah* with gender relations theory and household bargaining theory. Gender relations theory is used to explain the shift in the economic roles of husband and wife due to the utilization of digital technology, while household bargaining theory helps reveal power relations and patterns of economic decision-making within the family. Furthermore, informal digital economy theory is used to understand the characteristics of e-commerce affiliate work as a platform-based economic form that is flexible yet vulnerable. The integration of these theories allows for a comprehensive analysis of Sharia norms, social structures, and digital economic realities in household life. Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing.

3. RESULT AND DISCUSSION

Gender Relations and the Division of Household Economic Roles

Economic development starts from household welfare because a stable household economy brings benefits to the environment (Iwannudin et al., 2024). The equality in the portion of household job descriptions in the digital era needs to be reviewed to maintain stable and beneficial (*maslahah*) husband-wife relationships. Gender relations within the household are the result of social construction that shapes the division of roles between men and women in the domestic and public spheres (Putri et al., 2024). Gender experts assert that differences in the economic roles of husband and wife are not solely determined by biological factors, but by social norms, culture, and power structures that develop in society. The roles of husband and wife should be balanced with collaboration, mutual respect, and support, not as a stage for domination (Sugitanata & Aqila, 2023). This suggests that gender-based division of roles often perpetuates inequality, especially when women are placed in the domestic sphere without equal economic recognition, even though they contribute productively to the household.

The traditional division of gender roles places men as the main breadwinners and women as household managers (Dinas Pemberdayaan Perempuan dan Perlindungan Anak Provinsi Lampung, 2023). This pattern is widely found in

Indonesian rural communities and is often reinforced by normative religious understanding and patriarchal culture. Consequently, women's domestic work that supports family sustainability is often not recognized as an economic contribution, even though it has significant economic and social value for household resilience.

Technological developments and economic digitalization have driven significant changes in household gender relations. Women's access to the digital economy, such as e-commerce and affiliate marketing, opens opportunities for women to contribute directly to family income. However, this change has not always been accompanied by changes in the division of domestic work and fair social recognition. Many women experience a double burden, carrying out productive economic roles while maintaining domestic responsibilities without an equitable redistribution of roles with their partners.

Gender relations theory views these conditions as a form of structural inequality rooted in social constructions of the roles of men and women. Equitable and gender-equal gender relations can be realized if there is cooperation and an equal and fair division of roles between husband and wife, referring to the planning and implementation of family resource management, so that family members have a division of roles in various activities (domestic, public, and community). Gender injustice in the household is not only individual but also systemic, influenced by cultural values, economic systems, and social institutions (Abdul, 2017). Therefore, the analysis of gender relations needs to consider how social structures shape the practice of division of economic roles and influence women's bargaining position within the family.

The Sharia concept views ideal gender relations in the household as built on the principles of justice, partnership, and shared responsibility (Hermanto & Mubarak Muhammad Fuad, 2023). The concept of deliberation (*shura*) within the family emphasizes the importance of husband and wife participation in economic decision-making, without negating the role and contribution of either party. Thus, the division of economic roles is not understood rigidly, but contextually according to the family's well-being (*maslahah*) and the capabilities of each household member. By integrating gender relations theory and the values of justice in Islamic economics, the division of household economic roles can be analyzed more comprehensively. Socio-psychologically, this allows for a more complete

understanding of how changes in women's economic roles in the digital era affect gender relations, family economic resilience, and household sustainability. Therefore, the study of gender relations becomes an important theoretical foundation for assessing household economic practices amidst ongoing social and technological dynamics.

Household Bargaining Theory

Household bargaining theory views the family not as a homogenous and automatically harmonious unit, but as an arena for interaction and negotiation of interests among household members (Hapsari, 2021). Unlike the unitary model approach, which assumes shared interests, this theory emphasizes that each household member has different preferences, interests, and bargaining positions in economic decision-making. Thus, household economic decisions are the result of a bargaining process influenced by economic contributions, social norms, and prevailing power relations.

The concept of cooperative conflict explains that relations within the household are both cooperative and conflictual (Nurani & Wulandari, 2023). Husband and wife cooperate to ensure the household's sustainability, but at the same time have different interests regarding resource use. The dynamics of the wife's role in the digital economy not only reflect an increase in women's participation in economic activities but also show a process of empowerment influenced by access to information, digital literacy, and social environmental support, one of which is women's ability to control economic resources, participate in decision-making, and achieve financial independence (Hakim et al., 2025). In this context, women's economic contributions have the potential to increase their bargaining position, but this increase is often limited by social perceptions and cultural norms that place men as the primary decision-makers in the family. Household bargaining theory emphasizes the importance of access to productive resources, such as income, assets, and social networks, as the main factors determining women's bargaining position. In many cases, women who generate regular income do not have full authority in economic decision-making because that income is constructed as additional or secondary income within the household.

For wives who are digitally literate in the context of the digital economy, household bargaining becomes increasingly relevant. Women involved in digital economic activities, such as e-commerce affiliates—where to operate the online business,

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affiliates do not need any capital at all because they do not need to hold stock—often experience ambiguity in their bargaining position (Haryumeinanda, 2024). On one hand, they contribute to family income; on the other hand, they face flexible, precarious, and platform-based digital work, and the income generated is often considered unstable, thereby reducing women's legitimacy in the household economic decision-making process. This condition shows that bargaining position is not only determined by the amount of income but also by the perception of the type of work. Household bargaining theory also highlights the role of social norms and cultural values in shaping negotiation outcomes. Strong patriarchal norms can weaken women's bargaining positions even if they have significant economic contributions. In rural societies, economic decisions are often influenced by traditional values that place men as heads of households and primary authority holders, making the negotiation process unbalanced. The household negotiation process should ideally be based on the principles of justice, deliberation (*shura*), and shared responsibility.

Informal Digital Economy and Platform-Based Work

The informal digital economy is a rapidly growing phenomenon alongside advancements in information and communication technology, where the internet initially only functioned as a tool for scientific and academic data exchange, but over time has turned into a daily necessity accessible from all over the world (Fadhilah, 2021). This economic form encompasses various economic activities that utilize digital platforms but are not fully within the formal work system, in terms of contracts, social protection, or income certainty. Currently, the informal digital economy expands job opportunities for vulnerable groups, including women, but simultaneously presents new challenges related to job security and economic sustainability.

The digital economy shapes a network society, where the relations of production and value distribution are controlled by technological and information systems (Palmira Permata Bachtiar et al., 2020). Digital platforms act as the main mediators between workers and the market, thus creating a structural dependency on the platform's algorithms and policies. This condition places platform workers in a weak position because they have no control over the work mechanisms and the income generated.

Platform-based work, such as affiliate marketing

in e-commerce, is a concrete form of the informal digital economy. This activity offers flexibility in time and workspace, which is often considered suitable for women, especially those with domestic responsibilities (Machfudloh & Nisa, 2024). However, this flexibility is often illusory because workers are still required to follow the rhythm of algorithms, sales targets, and platform policies that can change at any time without negotiation. Guy Standing refers to this group of workers in the informal digital economy as part of the precariat, a new class of workers living in conditions of economic uncertainty and minimal social protection. In this case, income derived from platform work is volatile and cannot serve as a stable source of livelihood. This uncertainty directly impacts household economic resilience, especially when digital income becomes one of the pillars of the family economy.

The condition of guy standing paired with a gender perspective in Islam interprets the informal digital economy as having complex implications (Sugitanata & Aqila, 2023). This is because digital platforms open up space for women's economic participation without having to leave the domestic sphere (Haryumeinanda, 2024). However, it must be understood that digital work often reinforces women's double burden because it is not accompanied by a redistribution of domestic work and equal social recognition. Women face demands for economic productivity while retaining domestic responsibilities. Furthermore, platform-based work is often not fully recognized as "productive" work within the social structure of the family and community. Income from e-commerce affiliates is often considered additional or side income, thus not holding a strategic position in household economic decision-making. This impacts the weak bargaining position of women even though they contribute significantly to the family economy.

Rural communities view the guy standing phenomenon in the informal digital economy concept as still interacting with strong local social and cultural structures (Rifa'i et al., 2022). Limited digital literacy, technology access, and understanding of platform mechanisms can increase the economic vulnerability of digital workers. Therefore, the informal digital economy cannot be understood solely as an economic opportunity but also as a new arena of social and economic inequality. In Islam, platform-based work needs to be assessed not only from the aspect of economic opportunity but also from justice, sustainability, and well-being (*maslahah*) for the family. The *maqashid sharia* approach

demands that digital economic activities do not create structural injustice, exploitation, or uncertainty that harms household economic resilience. Thus, the theory of the informal digital economy is important for understanding the limits and potential of platform work in realizing family welfare in the digital era.

Maqashid Syariah Contemporary Perspective of Jasser Auda

Maqashid syariah is a fundamental concept in Islamic law that emphasizes the objectives and wisdom behind the enactment of laws (Kartina et al., 2025). In its development, Jasser Auda offers a reinterpretation of maqashid with a more contextual and systemic contemporary approach. Auda criticizes the textual-legalistic approach that views Sharia narrowly and proposes that maqashid be understood as a value framework that is dynamic and responsive to social, economic, and technological changes (M. Noor Harisudin, Fathor Rahman et al., 2021). Jasser Auda's maqashid approach is based on systems theory, which views Islamic law as an open system, interconnected, and influenced by the social context (Muhammad Mattori, 2023). In this framework, law does not stand alone but interacts with culture, economic structure, and societal reality. This systemic approach allows maqashid syariah to be used to analyze contemporary social phenomena, including the transformation of household economics due to digitalization.

Auda expands the scope of maqashid from merely protecting the five classical elements—religion, life, intellect, lineage, and property—to development-oriented maqashid (M. Noor Harisudin, Fathor Rahman et al., 2021). Maqashid not only functions as a protective tool but also as an instrument for human empowerment, improving quality of life, and social justice. With this approach, maqashid becomes relevant for assessing modern, complex, and dynamic economic practices. Auda's perspective on maqashid syariah in the context of gender relations places justice (*al-'adl*) and human dignity (*karamah al-insan*) as the main principles (Syahrul Sidiq, 2017). Auda asserts that gender-based discrimination that hinders women's economic participation contradicts Sharia objectives. Therefore, women's economic contributions within the household, including through the digital economy, must be understood as part of the realization of maqashid, as long as they do not violate ethical principles and family well-being (*maslahah*).

Auda also emphasizes the importance of

participation (*shura*) and accountability in social and economic decision-making. In the household context, this principle requires deliberation between husband and wife in managing the family economy (Muhammad Mattori, 2023). Household economic resilience, from a maqashid perspective, is measured not only by income stability but also by the quality of relationships, the fairness of role distribution, and the sustainability of the family as a social institution. Furthermore, Auda's contemporary maqashid syariah places welfare and human development as the main objectives of Islamic law. Digital economic activities are assessed not only from a profitability aspect but also from their impact on family life balance, mental health, and protection of vulnerable groups. Thus, economic practices that increase income but create exploitation or structural injustice are considered inconsistent with maqashid syariah.

In the context of rural communities, Auda's maqashid approach provides space for contextual analysis that considers cultural values and local social conditions. Auda rejects a uniform approach in the application of Islamic law and emphasizes the importance of understanding the local context in formulating economic policies and practices. This makes maqashid a flexible framework that is still grounded in the universal values of Islam. Thus, Jasser Auda's contemporary maqashid syariah becomes a relevant and comprehensive theoretical framework for analyzing the dynamics of gender relations and household economic resilience in the digital era. This approach allows for the integration of Islamic values, social realities, and modern economic challenges, resulting in an analysis that is not only normative but also contextual and applicable.

Interview Results

Field findings in Raman Aji Village, Raman Utara District, East Lampung Regency, Lampung Province, indicate that the involvement of housewives as TikTok Shop and Shopee affiliates contributes to increasing family income, although it is irregular. From the perspective of Jasser Auda's contemporary maqashid syariah, this practice represents an effort to actualize *hifz al-mal* through family adaptation to the digital economy. Auda emphasizes that *maqashid* is dynamic and oriented towards human empowerment, so women's economic participation through digital platforms can be understood as a form of social *ijtihad* to maintain household economic resilience amidst changing economic structures.

However, findings regarding the double burden on women show that the increase in economic contribution has not been accompanied by fully equitable gender relations. Within Auda's *maqasid* framework, this condition needs to be evaluated through the principles of justice (*al-'adl*) and human dignity (*karamah al-insan*). When women carry out productive roles while still predominantly bearing domestic burdens, this practice has the potential to create structural inequality that contradicts *maqasid* objectives emphasizing balance and comprehensive family well-being (*maslahah*). Regarding economic decision-making, the finding that women's affiliate income is still positioned as additional income indicates a weak principle of participation (*shura*) within the household. Jasser Auda's *maqasid* perspective views deliberation as a substantive mechanism to ensure justice and accountability in social relations. The husband's dominance in economic decision-making, even though the wife contributes to family income,

shows that digital economic transformation has not been fully followed by a transformation of gender relations within the household.

Moreover, the vulnerability of platform-based work experienced by housewives, such as income uncertainty and dependence on algorithms, needs to be analyzed within the *maqasid* framework oriented towards family welfare and sustainability (*hifz al-nasl*). Auda emphasizes that economic activities aligned with *maqasid* not only generate short-term economic benefits but also ensure the family's social and psychological sustainability. At this point, the research gap of this study becomes apparent: the scarcity of empirical studies integrating platform-based digital economic analysis with Jasser Auda's contemporary *maqashid syariah* in the context of gender relations and household economic resilience in rural areas. This research contributes to filling this gap.

Table 1. Field Condition Analysis Gender Relations and Jasser Auda's *Maqasid al-Shariah* (Raman Aji Village, North Raman District, East Lampung Regency)

Variables	Min	Max	Mean	SD	Category
Kyai Leadership (X1)	35	59	48.18	5.645	Moderate
Teacher Performance (X2)	37	70	56.76	5.989	Moderate
Parental Motivation (X3)	40	72	57.51	6.458	Moderate
Achievement Motivation (Y)	36	59	50.41	4.986	Moderate

Based on the field condition table in Raman Aji Village, it appears that the involvement of housewives as TikTok Shop and Shopee affiliates is a rational response to the family's economic needs amidst the limitations of the household's primary income. This digital economic activity demonstrably contributes to meeting daily needs and shows the achievement of the *hifz al-mal* aspect within the framework of Jasser Auda's contemporary *maqashid sharia*. Women's access to digital technology also reflects the opening of more inclusive spaces for economic participation, aligning with the *maqasid* orientation emphasizing empowerment (development oriented) and respect for human dignity (*karamah al-insan*). However, although women's economic contribution increases, social and family recognition of this role remains limited, as women's income is often perceived as supplementary, not as an integral part of the household's economic resilience strategy.

On the other hand, field findings show a significant imbalance in gender relations,

especially in the division of domestic roles and economic decision-making. Housewives who become affiliates still bear a double workload without a redistribution of domestic roles, contradicting the principles of justice (*al-'adl*) and balanced family well-being (*hifz al-nasl*) in Jasser Auda's *maqasid*. The lack of deliberation (*shura*) in strategic economic decision-making also indicates that digital economic practices have not fully strengthened equal and sustainable family relationships. Thus, although platform-based digital economy can improve material economic resilience, these practices have not fully aligned with holistic *maqashid sharia*, confirming a gap between economic achievement and gender justice in the rural household context.

The research findings show that the involvement of housewives as TikTok Shop and Shopee affiliates in Raman Aji Village represents a transformation in women's economic roles within rural households. This digital economic activity emerges as an adaptive strategy to support family income amidst economic constraints. From the

perspective of Jasser Auda's contemporary *maqashid sharia*, this practice reflects efforts to preserve wealth (*hifz al-mal*) while also indicating a shift in *maqasid* towards an orientation of empowerment and development. However, this change in economic roles has not been fully accompanied by a change in equitable gender relations, as women's contributions are still often perceived as complementary, not as a main component of household economic resilience.

Women's access to digital technology and e-commerce platforms opens new spaces for more inclusive economic participation without having to leave the domestic sphere. This condition strengthens the dimension of human dignity (*karamah al-insan*) in Jasser Auda's *maqasid*, because women gain economic opportunities based on independence and creativity. However, at the practical level, this empowerment is still partial due to social norms that limit recognition of women's digital work. This shows that *maqasid* has not been fully internalized in the social and cultural structure of rural communities.

This study also found a significant double workload on housewife affiliates, as domestic roles remain their primary responsibility even though they are involved in productive economic activities. This inequality in the division of work has implications for women's physical and psychological exhaustion and has the potential to disrupt family harmony. Within the framework of contemporary *maqashid sharia*, this condition does not yet reflect the principles of justice (*al-'adl*) and balanced family well-being (*hifz al-nasl*) because unequal role distribution can weaken long-term family resilience.

From the aspect of economic decision-making, the interview results show that strategic decisions regarding the management of affiliate income are still dominated by the husband. The lack of practice of deliberation (*shura*) indicates that the increase in women's economic contribution has not been directly proportional to the increase in their bargaining position within the household. According to Jasser Auda's *maqasid* systems approach, just economic relations require the active participation of all family members in the decision-making process so that the resulting well-being (*maslahah*) is collective and sustainable.

Furthermore, the fluctuating nature of affiliate income, dependent on digital platform algorithms, creates new economic vulnerabilities for households. Although in the short term this income helps meet basic needs, such uncertainty

can disrupt family economic stability. In Auda's *maqasid* analysis, wealth protection (*hifz al-mal*) is not only interpreted as an increase in income but also as a guarantee of sustainability and economic security, so the informal digital economy requires capacity building and literacy strengthening to avoid creating new mafsadah.

Socially, women's digital work in Raman Aji Village is relatively accepted but is not yet fully recognized as productive work equal to men's work. This low recognition impacts the legitimacy of women's contributions within the family economic structure. In contemporary *maqashid sharia*, social recognition is an important part of fulfilling human dignity (*karamah al-insan*), so the neglect of women's work value reflects the suboptimal achievement of *maqasid* holistically.

The economic implications of this affiliate activity show that household economic resilience increases materially, especially in meeting daily needs and children's education. However, this resilience is still partial because it is not accompanied by relational justice and long-term economic stability. From Jasser Auda's *maqasid* perspective, ideal economic resilience should lead to *falāḥ*, that is, comprehensive well-being encompassing material, relational, and moral dimensions. Therefore, economic resilience not accompanied by gender justice has the potential to be fragile in the long run.

Overall, this research confirms that the digital economic practices of housewives as TikTok and Shopee affiliates in Raman Aji Village have fulfilled part of the *maqashid sharia*, particularly in the dimension of *hifz al-mal*. However, the dimensions of justice (*al-'adl*), deliberation (*shura*), and protection of family sustainability (*hifz al-nasl*) have not been optimally achieved. These findings indicate a gap between the potential of the digital economy and the realization of holistic *maqashid sharia*, while also confirming the research gap related to the integration of the digital economy, gender relations, and contemporary *maqashid sharia* in the rural household context.

4. Conclusion

This research shows that the involvement of housewives as TikTok Shop and Shopee affiliates in Raman Aji Village is an adaptive strategy in response to family economic needs amidst limited household income. This digital economic activity demonstrably contributes to meeting the family's basic needs and strengthens short-term economic resilience. From the perspective of Jasser Auda's contemporary *maqashid sharia*, this practice

reflects efforts to preserve wealth (*hifz al-mal*) and opens up spaces for women's economic empowerment based on technology access. However, field findings also show that the increase in women's economic contribution has not been fully accompanied by a change in equitable gender relations, as domestic roles remain predominantly borne by women and their economic contributions are still perceived as complementary. On the other hand, this research finds inequality in economic decision-making and the division of household roles, which has implications for double workload and long-term economic vulnerability. The lack of practice of deliberation (*shura*) and the fluctuation of platform-based income indicate that the economic resilience built through affiliate activities is still partial. Within the framework of Jasser Auda's *maqashid sharia*, this condition indicates that the realization of the principles of justice (*al-'adl*), protection of family sustainability (*hifz al-nasl*), and achievement of holistic well-being have not been optimal. Thus, this research confirms that household-based digital economics in Raman Aji Village has significant potential for well-being (*masalah*), but requires strengthening equitable gender relations and a more integrative *maqasid* approach so that family economic resilience can be achieved sustainably.

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