

Research Article

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The Relationship Between Career Women and Its Effects on Achieving Family Harmony with Maqashid Shariah Framework

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ABSTRACT

This research explores the involvement of career women and its effects on achieving family unity using the Maqashid Shariah framework. The research approach in this article is normative and is analyzed qualitatively. The data analysis technique employed is deductive, used to determine the rights and responsibilities of husbands and wives in the gender concept, which is then further examined, developed, and described in more detail using the study of Maqashid Shariah. The findings are women pursuing careers have both positive and negative impacts. The negative impact includes reduced interaction with family members and potentially less affection for their children. On the positive side, career-oriented women can self-actualize, contribute their knowledge to society, build extensive networks and experiences, and help meet their family's financial needs. Career women who effectively integrate their professional and family responsibilities can establish a harmonious balance between individual needs and familial obligations. Within the Maqashid Shariah framework, this research highlights the importance of ensuring that the role of career women aligns with Islamic values and principles, strengthening family unity, and promoting gender equality. The implications of this research underscore the need for policies and programs that promote gender equity, social support systems, and an awareness of Islamic values among career women. The findings serve as a valuable reference for policymakers and practitioners, aiding in developing strategies that support career women in attaining family unity per Islamic values and principles.

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Introduction

In Islamic law, marriage is a covenant or bond between a man and a woman to achieve the goal of a happy family life filled with tranquility and affection, and it is done in accordance with the approval of Allah. According to Article 1 of Marriage Law No. 1 of 1974, marriage is a physical and spiritual union between a man and a woman to form a happy and everlasting family based on the belief in Allah (Sarong, 2010). The classical scholars of the past, such as the Hanafi and Shafi'i scholars in their classical works, defined marriage primarily as the permission to engage in sexual relations after the marriage contract. However, contemporary scholars have expanded the understanding of marriage, as stated by Dr. Ahmad Ghandur in his book *al-Ahwal al-Shakhsiyah fi al-Tashri' al-Islami*. Marriage is seen as a contract that legitimizes the interaction between a man and a woman based on human instincts in life, and it establishes reciprocal rights and responsibilities for both parties (Syarifuddin, 2006).

After the marriage contract, the rights and responsibilities of both husband and wife arise. In married life, both spouses have rights and responsibilities, and there are differences in how these functions are carried out. Article 80 of the Compilation of Islamic Law states, "The husband is obligated to protect his wife and provide for all the necessities of married life according to his ability." Financial support is the husband's duty to his wife, covering the cost of food, clothing, and housing. The husband's obligation to provide this support arises from the marriage itself, not solely because the wife requires it for her household (Syarifuddin, 2006).

The 4th Industrial Revolution has led to rapid transformation in the social and cultural lives of society. Essentially, the 4th Industrial Revolution has changed how humans live, think, behave, and interact with each other (Prasetyo & Trisyanti, 2018). A revolution signifies a rapid change. It occurs when modern technologies and new ways of viewing the world significantly impact the economic system and social structure (Schwab, 2019). Indonesian society has adapted to changing times, including efforts to liberate women from restrictive roles that limit their freedom, in line with the evolving family and broader societal developments referred to as the era of women's emancipation. Women's emancipation represents a cultural and social change movement. Emancipation means that women have the courage to choose, speak, and express their opinions (Supardi & Sadarjoen, 2020).

Indonesian women now have the opportunity to experience equality with men in various aspects of life through emancipation, although there is still discrimination against women. Women's roles are no longer confined to managing households alone; now, women have equal opportunities to participate in the public sphere, realize their potential, and pursue their ambitions. Consequently, family economies become more stable, and the nation's economy advances due to women's contributions in all sectors of society (Maksum et al., 2021).

In the era of modernization, there is a growing enthusiasm among technology users. Technological advancements have brought significant changes, and the evolution of time has resulted in transformations in the lifestyles and mindsets of women who used to primarily stay at home and manage domestic duties. Now, women contribute significantly to both their families and society by pursuing careers and achieving economic independence (Susanti, 2019). Today, there are numerous job opportunities that do not discriminate based on gender, unlike in the past

when public domains were predominantly male-dominated. Women are more confident in showcasing their abilities and talents in fields mostly dominated by men, thanks to gender equality in all sectors. In society, many active women play dual roles in line with their talents and job opportunities that require female participation (Jamilah, 2020).

According to Jamaluddin Muhammad Mahmud, women can act as defenders and advocates in various fields, using their knowledge and skills (Shihab, 1992). Women also have the right to work and hold the highest positions in their careers. However, there are differing opinions regarding whether married women should pursue careers (Huda, 2019). Often, the viewpoints that discourage this are based on religious interpretations and reasoning, while those allowing women to pursue careers in the public sector believe that Islam is a female-friendly religion. Islam aims to achieve universal brotherhood, equality, and social justice (Maksum et al., 2021). The reference for Muslims is the Quran, which is seen as having principles against all forms of injustice, including economic exploitation, political oppression, cultural dominance, gender domination, and all forms of imbalance (Thobroni, 2021). Therefore, women's involvement in the public sector is not contrary to Islamic teachings; in fact, it is part of Islamic teachings. One of the teachings of Islam is to promote equality between men and women in all aspects, including employment. The command to "spread out on the Earth and seek provision" mentioned above is not an obligatory command (Munandar, 2001). In Islamic jurisprudence, it is stated: "If there is a mandatory command followed by another command, then the second command only suggests the permissibility of doing it".

The principles of equality, brotherhood, and the common good are fundamental principles of human relationships in Islam. The Quran acknowledges the differences between men and women, but these differences are not meant to advantage one party and disadvantage the other. Instead, they aim to create a harmonious relationship based on love and compassion within the family, which is the primary mission of the Quran (Haraki, 2013). This aspiration is realized when there is a balanced and harmonious relationship between men and women. Discussing women's careers within a household context cannot be separated from discussions about harmony within the family. A harmonious and quality family is one where both husband and wife strive to create a "*sakinah, mawaddah, and rahmah*" family, which translates to peace, love, and compassion. The ultimate goal of a family is to achieve peace, foster mutual affection, and care for one another (Hasbiyallah, 2015).

Harmony means the presence of compatibility, congruence, and peace between men and women within a family as husband and wife and as other family members. Every couple desires to establish a harmonious family within the bonds of marriage (Sahara, 2013). Indeed, the foundation of marriage according to Marriage Law is to create a happy and enduring family based on the belief in the One Almighty God within the physical and spiritual union of marriage between a man and a woman as husband and wife (Maghfirah et al., 2020).

Some individuals face difficulties in building family harmony even though family harmony is the aspiration of everyone who wants to establish a family or already has one. Family harmony is a crucial concept in maintaining a successful household life and resolving various challenges that arise. Therefore, it is important for every family to have an understanding of the concept of family

harmony. Creating family harmony is significantly influenced by three basic human intelligences: spiritual intelligence, intellectual intelligence, and emotional intelligence. To support family harmony, good communication among spouses and other family members is essential. It is also influenced by the values and norms within the society where the family resides and interacts with its surroundings, enabling the family's roles and functions to operate smoothly. Based on facts, husbands benefit from shifting gender relationship patterns because wives can contribute to the family's economic well-being, thus promoting harmony (Utaminingsih, 2017).

Literature review

Career women

According to the Kamus Baru Kontemporer, a woman is defined as an adult female (Kartorejo, 2014). This means that women referred to as adult females encompass anyone, whether married or unmarried. As for the concept of a career, it refers to one's occupation, position, development, and progress in life—a job that provides hope for advancement. According to the Kamus Besar Bahasa Indonesia, a career woman engages in professional activities, such as business, office work, and others (Kartorejo, 2014). A career woman is an adult female who works in a profession, whether as a journalist, entrepreneur, lecturer, doctor, nurse, policewoman, bank employee, or office worker, among others. Therefore, a career woman is someone who is genuinely busy with the career they have pursued to achieve specific goals.

Regarding career women who are also married, some studies have been conducted on housewives and career women of the same age group. They show that when asked about their choice of work if given the opportunity to be young and married again, the majority of them choose to be good housewives. Their reason is that they have personally experienced that jobs outside the home tend to encroach on their husbands' rights over them. In addition, the results of their dedication to the home are righteous and devoted children. Some also add that being a housewife is the best choice that brings them happiness and life satisfaction (Najjad, 2002). Women should be cautious; even if they work outside the home, they are still expected by their husbands and children to perform household chores and, most importantly, to provide full attention to their children and husbands. Work outside the home should not disrupt the entire family (Amini, 1994).

Memories that can be cherished during the day and night are the presence of children, which warms the hearts of parents. The most sensitive task of a mother is to educate and train her children. Although both parents share responsibilities, this task is more burdensome for mothers because mothers can always protect and watch over their children. If mothers try to educate their children in the right way, the whole nation, and even the world, will undergo a revolutionary change. Therefore, the deterioration of society is in the hands of mothers. Small children today will become adults in the future. Whatever lessons they receive now, they will practice them in society later. If the family progresses, society will also develop because society is a collection of families (Amini, 1994).

Imam Sajjad said: A child, whether good or bad, comes from their parents. Parents are responsible for raising, educating, and showing the right path. Parents must treat their children in

such a way that if good deeds are instilled in them, they will receive good rewards, and if they behave poorly toward their children, they will receive punishment. Women are the most beautiful thing in life. Allah created them to accompany men and enable them to experience the meaning of life with all the tenderness, beauty, and perfection that lies within them. They are a school that graduates both righteous and corrupt generations according to their righteousness and corruption as educators (Najjad, 2002).

Women are the lifeblood and pillar of life. A well-educated and virtuous woman will give birth to generations of leaders, great figures, and reformers. The best women are those who have faith, maintain modesty, and practice righteousness. Every righteous man has a righteous woman behind him. Every great man has a great woman behind him. Conversely, behind wicked men and corrupt men are wicked women and corrupt women. The greatness and excellence of women are the nutrients swallowed by husbands, tasted by children, and experienced by society. Their purity and modesty make society pure and modest. Conversely, their degradation and corruption will damage the ethics and norms of society (Hafizh, 2007).

Harmony in marriage

Harmonious is a blend of various character traits that form the essence of an object's existence, and it is this combination that allows any color to match and create a beautiful and harmonious composition. This is how a household should ideally be managed. A household is a fusion of various character traits, at the very least, those of the husband, wife, and children. No one can guarantee that all these characteristics are perfect because every person has strengths and weaknesses. Within a household, these shortcomings and strengths come together, and it is here that husbands and wives are required to create harmony by complementing each other's deficiencies and strengths (Turoichan & Mubin, 2010).

In order to lead a peaceful and tranquil life, married couples must build their relationship on a foundation of togetherness and empathy (feeling each other's emotions). In this regard, all challenges encountered will be considered normal as long as both parties are willing to understand each other. Mature and mature-minded spouses will undoubtedly assist and support their partners, both materially and morally. Behind the success and brilliance of great individuals in history lies the role of wives who contributed brilliant ideas, behaviors, attitudes, and perspectives (Qaimi, 2007).

One of the most fundamental human needs is affection. When a spouse receives sufficient affection from their partner, it contributes positively to their loyalty and enthusiasm in fulfilling their responsibilities to the family. Conversely, a spouse who does not receive enough love and warmth from their partner may easily turn their affection to someone else who provides attention and affection. The expression of affection can be demonstrated through displays of affection, warm communication, courtesy, the development of empathy, tolerance, mutual respect, understanding, acceptance, and the complementing of each other's weaknesses (Turoichan & Mubin, 2010).

Similarly, children within a family are highly sensitive to the emotional atmosphere that surrounds them. The warmth emanating from all of the actions, words, expressions, and deeds of

parents is the essential ingredient in the upbringing of children in a family. Children communicate with their environment and parents, not just through their eyes and ears, as is commonly assumed when parents advise their children. However, children communicate with their entire personalities, especially when they are young and still experiencing the world in a global and unidentifiable manner. In essence, the love, affection, and sufficient attention from their parents have a significant impact on shaping a child's personality (Ulfatmi, 2011).

The roles of husband and wife in the family

The family is the primary unit within society where the relationships within it are largely direct in nature. It is where the initial stages of the socialization process occur. Through interactions within it, individuals acquire knowledge, skills, interests, values, emotions, and attitudes in life, thereby finding peace and tranquility (Langgulung, 1995). Each of the three elements within the family, namely the husband, wife, and child, plays a crucial role in nurturing and upholding the family. If one of these elements is missing, the family becomes unstable and loses balance. If the first element, the husband or father, is lost, the family loses its primary breadwinner, as well as its source of authority, leadership, security, positive role model, and the essential guidance. If a family does not have children, there will be something lacking in that family. If the second element is lost, the wife or mother, the family will lose its primary source of peace, tranquility, and love that should exist in every family. The ones most affected by the loss of the second element are the children, especially when they are still young (Langgulung, 1995).

Two renowned experts, Sigmund Freud, a psychoanalyst, and John Bowlby, an ethologist, have theories that often serve as references in thought, emphasizing the central role of the mother in a child's life. Freud's most important and still influential idea to this day is his theory that an individual's social development is greatly influenced during childhood, and the role of the mother is pivotal in this process. From birth, Freud places the mother figure as the most important in a child's subsequent development. Therefore, a child's relationship with their mother significantly influences their personality and social behavior (Dangun, 1990).

Meanwhile, Bowlby sharply states that the loss of a mother's role can lead to problems in a child's later development. A person's life, especially their childhood, is heavily determined by the role of a mother. Bowlby analyzes and argues the importance of the attachment between a child and their parents, but he emphasizes that ultimately, the mother figure becomes central in guiding the child towards adulthood due to the deep emotional bond between the child and the mother. They are motivated to obtain various personal satisfaction by fulfilling their roles, such as caring for their children, teaching them about their religion, providing sustenance, affection, security, and more. Because a child symbolizes various important role relationships between their parents, they demonstrate the intimacy between parents and continually make demands on their parents. Parents also place demands on each other because of the child's presence (Goode, 1991).

The division of roles and responsibilities between husbands and wives is crucial to maintaining the stability of family life, organizing its affairs, and fulfilling them (Rabi', 2016). Likewise, cooperation between them is essential to ensure the perfection of these duties and responsibilities from one side and to maintain feelings of love and affection between them. *Role of the Husband.*

Regarding the husband's duties and responsibilities in accordance with Surah An-Nisa 4: 34: (1) Family Provider (Leader). Men have the primary leadership role because they are believed to better understand the common interests and are more capable of fulfilling their duties and responsibilities with their full strength and wealth. Therefore, men are responsible for safeguarding and protecting women and providing for them within the framework of Islamic law. Women are required to obey their leadership. Leadership in the family is based on the principle of consultation; and (2) Financial Responsibility: Husbands are responsible for providing financial support to the family. Meanwhile, *Role of the Wife*; (1) Obedience to the Husband: Obedience in matters that do not involve disobedience to Allah, and obedience while respecting each other, providing advice and reminders, sacrificing, and showing commitment; (2) Caring for, nurturing, and educating the children; and (3) Managing household affairs (Soekanto, 1992).

The interaction between husband and wife in the family

Around the 1960s, the theory of Symbolic Interactionism emerged and has continued to develop. During the 1960s, notable figures in this field included Howard S. Becker and Erwin Goffman. Symbolic Interactionism theory focuses on the relationship between symbols and interactions. According to G.H. Mead, individuals act based on the symbolic meanings that arise in a particular situation. Symbols, in this context, represent phenomena, and they are agreed upon within a group and used to achieve a shared meaning. Symbols can be divided into two types: verbal symbols, which involve the use of words or language, such as “home” representing a family dwelling, and nonverbal symbols, which emphasize body language or gestures, like waving, nodding, and others.

In this context, it is essential for interactions within a family to be positive, as they can contribute to creating a harmonious family environment. Research results have confirmed that the interaction between parents and their children can influence the overall functioning of the family and the psychosocial well-being of the children. Clark and Shields (1997) found evidence that positive interaction between parents and children correlates with lower involvement of children in delinquent behavior. The interaction between parents and their children is crucial for parents in their efforts to control, monitor, and support their children. The actions parents take to control, monitor, and provide support can be perceived positively or negatively by their children, influenced in part by how parents communicate. Therefore, many intervention programs aim to improve parenting effectiveness by focusing on enhancing communication skills. Symbolic interaction within a family is, therefore, a crucial aspect that should be prioritized. Through interaction, family members can express their true desires and engage in discussions. This communication provides a space for family members to share their concerns and fosters openness among spouses and children within the household. Whether the interaction is serious, relaxed, casual, playful, or any other style, it helps create a vibrant atmosphere within the family.

Maqashid syariah

Maqashid Shariah is an Arabic phrase that means the objectives or purposes of Islamic law. Linguistically, *Maqashid Shariah* is the plural form of *Maqsud*, derived from the root word

Qashada, which means intention or purpose. *Shari'ah* linguistically refers to the path to a source (spring of water), symbolizing the straight path that every Muslim should follow (Asmawi, 2012). The levels of *Maqashid Shariah* are divided into three categories: (1) *Al-Dharuriyah* (Essential): These objectives are meant to preserve the five essential elements of human life; (2) *Al-Hajiyah* (Complementary): These objectives aim to improve or enhance the conditions of the five essential elements; and (3) *Al-Tahsiniyah* (Enhancement): These objectives are aimed at achieving the best possible maintenance of the five essential elements (Al-Qaradhawi, 2007).

The absence of the *Al-Dharuriyah* aspect can disrupt life in this world and hereafter. Neglecting the *Al-Hajiyah* aspect does not harm the existence of the five essential elements but may lead to difficulties for individuals in realizing them (Bakri, 1996). Neglecting the *Al-Tahsiniyah* aspect results in an imperfect maintenance of the five essential elements. The essential (*Dharuriyah*) welfare is the most fundamental level of welfare and is at the top of the hierarchy. The complementary (*Al-Hajiyah*) objectives refer to the welfare needed by humans to perform their jobs and improve their lives, such as trade, profit-sharing, and various careers, all of which are also considered objectives of *Shari'ah*. As for the enhancement (*Al-Tahsiniyah*) objectives, they pertain to moral and ethical welfare and anything that elevates human dignity (Jauhar, 2013).

The objectives of *Shari'ah* aim to preserve the five essential elements, known as "*al-Maqashid al-Khamsah*,": (1) *Hifz al-Din*; this is essential for the descent of Shariah. The upright practice of religion is a duty for everyone who professes and bears witness to it; (2) *Hifz al-Nafs*, this involves safeguarding the right to live with honor and ensuring that there is no harm or wrongful killing. Islam forbids actions that take one's own life or the lives of others without valid reasons; (3) *Hifz al-'Aql*, damage to one's intellect represents harm to the entire individual. The intellect is a gift unique to humans and serves as a means to distinguish between right and wrong. Islam protects the freedom to think, create, and express opinions; (4) *Hifz al-Nasl*, lineage is taken seriously in Islam. The breakdown of human generations can result in the deterioration of humanity as a whole. Therefore, Islam legislates marriage to preserve honor and lineage and prescribes penalties for those who commit adultery. Shariah also regulates parent-child relationships; and (5) *Hifz al-Mal*, Islamic law regulates and assesses property from acquisition to expenditure. It protects the property of an individual and obligates every person to make efforts to earn a livelihood through commerce, exchange, trade, and cooperation (Anshori & Harahap, 2008).

Research method

The type of research used in this study is library research, which involves a series of activities related to data collection using library sources, primarily relying on the study of *Maqashid Shariah* as the main source (Zed, 2004). The research approach in this article is normative and is analyzed qualitatively. The normative approach is a legal research method commonly referred to as doctrinal or library research. On the other hand, qualitative research aims to understand an event concerning the rights and responsibilities of husbands and wives in the concept of gender as the research object in this article. The data analysis technique employed is deductive, used to determine the rights and responsibilities of husbands and wives in the gender concept, which is

then further examined, developed, and described in more detail using the study of *Maqashid Shariah* (Mubarok & Hermanto, 2023).

Results

In his book *Tahrir al-Mar'ah fi Asra al-Risalah*, Abu Syuqqah acknowledges the presence of both external and internal factors that make it challenging for women to steer clear of the career world. However, he emphasizes that internal factors, such as awareness of equal partnership and self-awareness of potential, play a more decisive role than external ones (Syuqqah, 1999). This inclination, combined with the changing times, has led to increasingly complex challenges faced by career women. Some of the most significant issues include:

Child Upbringing

Raising children is one of the most crucial tasks and heaviest responsibilities for parents. Many experts argue that home-based education by both parents, particularly the mother and father, is the most important factor shaping a child's personality, abilities, and skills. During their developmental years, a child's personality is formed through absorption, imitation, and responses to stimuli and their environment. If parents, especially the mother, are absent or not attentive, a child's development is disrupted, and their education and maturation do not reach their full potential. Therefore, the presence of a mother as a child's support system (before reaching an age of independence) and as an educator is highly necessary. Numerous facts demonstrate that the absence of parents at home can lead to deviant or misbehaved behavior in children due to insufficient supervision. Consequently, many negative attitudes and behaviors in children may go unnoticed by their parents.

Household Management

In marital life, attention is needed not only by the children but also by the husband, just as the wife requires attention from the husband. Furthermore, communication between both spouses is also a crucial factor for the sustainability and harmony of the household. Leaving home due to work commitments can potentially cause conflicts from the wife's perspective, disrupting marital harmony, even though it is acknowledged that marital harmony is not solely the wife's responsibility. This is especially true if, according to the husband's perception, the wife's absence at home results in the husband's needs not being met. Consequently, conflicts within the household become inevitable. These conflicts may arise as wives face dual roles and significant responsibilities.

Another problem that can arise is the breakdown of the husband-wife relationship due to infidelity. The phenomenon of the "other man" or "other woman" has been reported in various print media. It seems as though this phenomenon represents a new trend in modern family life. Although this issue cannot be solely attributed to women, existing data suggests that factors such as togetherness or the frequency of meetings between men and women significantly contribute to infidelity. Co-workers often become the most common extramarital partners. Therefore, with

women working outside the home, the likelihood of infidelity increases due to the relatively high frequency of interactions or associations with other men (Dahlan, 2000).

Career women have both positive and negative impacts on the family, including;

First. Positive Impact; (1) On Family Economic Conditions: Economic needs are fundamental in human life and support other needs. Prosperity is achieved when life is supported by a stable economy. Through their careers, women naturally earn rewards that can be used to supplement and meet daily needs. Pratiwi Sudamona states that men and women are “Equal Partners” in supporting the family’s finances. In the context of modern family dynamics, women are no longer solely dependent on their husband’s income; instead, they play a role in increasing the family’s income to meet the increasingly diverse needs; (2) As Time Fillers. In today’s era, almost all household appliances use advanced technology, especially in major cities. As a result, women’s household tasks have become easier and lighter. For those who use domestic help, their household duties are significantly reduced. This can lead to women having a lot of free time and often a boring time. To fill this void, efforts are made to engage in activities that can be used as a means to develop their potential. Abdullah Wakil mentioned that the ease of household tasks for women has created opportunities for them to pursue activities outside the home, according to their expertise, to actualize themselves in society as active and productive women; (3) Self-Confidence and Improved Appearance. Typically, a woman who is not active outside the home may be less inclined to adorn herself because she feels unnoticed and less useful. By having a career, women feel needed in society, which boosts their self-confidence. Career women will make an effort to enhance their appearance, ensuring they always look presentable. This, of course, brings a sense of pride to their husbands, who see their wives looking their best in front of their acquaintances”; (4) Sociological. It is often encountered in companies that there are employees or workers who refuse to be transferred or terminated not because they are afraid of losing their wages or certain benefits but because they do not want to part with their colleagues. They are even willing to be paid less while their salary is higher in a new place. This indicates that economic motives are not the sole factors underlying a person’s choice of work and career. Through work, women can establish bonds in patterns of human interaction. These interactions represent one of the manifestations of social function and social status, which are essential elements for the well-being of individuals, both physically and mentally; and (5) Religious. Work and career for women can have religious value; it can be seen as a form of worship or a righteous deed. If, for some specific reason, a husband cannot adequately provide for the family’s financial needs, and the economic requirements of the household are unavoidable, then the wife's work to meet these needs can be considered an act of worship. If a woman works to provide for her child and family's livelihood, does so with sincerity, and avoids actions prohibited by her religion, then she has made a virtuous choice.

In principle, Islam does not prohibit women from working inside or outside the home, independently or collectively, in the private or public sector, during the day or night, as long as the work is conducted with dignity and as long as they can uphold religious obligations and avoid the negative consequences of their work on themselves and their environment. Working can become obligatory for women if circumstances require it, such as when someone is about to give

birth, and there is no midwife available except for her, or if she, as the breadwinner, needs to work for her own survival or that of her children. In today's era, the performance of women is often considered superior to that of men. This is attributed to factors such as their determination, precision, and gentleness in completing tasks and solving problems, which makes their results more trustworthy and satisfactory. Women can also be more decisive than men when it comes to decision-making. In terms of determination, women often excel over men, as evidenced by the higher level of activity and achievement among women than men. For instance, in the field of commerce and economics, it is observed that women tend to outshine men, indicating an increased awareness of the role and position of women. Furthermore, some professions are dominated by women, such as secretarial and treasurer roles, which are often entrusted to women. Women are also capable of assuming leadership roles in various groups and organizations.

Second. Negative Impact; Among the negative impacts that arise are (1) On Children: A career woman usually returns home tired after a day's work outside the home. This can have psychological effects on her level of patience, both in dealing with daily household chores and in interacting with her children. If this happens, the mother may become easily irritable and less attentive to her children. Surveys conducted in Western countries have shown that many young children become victims of parental violence, which should not occur if parents have sufficient patience in child-rearing. A more dangerous consequence is that children may be exposed to negative influences, such as engaging in criminal activities due to the lack of love and care from their parents, especially their mothers. (2) On the Husband: Among husbands of career women, it is not uncommon for them to take pride in having wives who are intelligent, active, creative, progressive, and needed in society. However, on the flip side, they may face complex issues in their relationship with their wives. They may feel competitive and that their rights as husbands are not fulfilled. For instance, if a husband faces a problem at work, he naturally expects someone to share his concerns with or, at the very least, hopes that his wife will welcome him with a cheerful face, thereby reducing his burden. This cannot be achieved if the wife is facing the same issues. Not to mention, she may not even be able to resolve her own problems. If a wife is immersed in her career, returns home exhausted, and her husband is at work dealing with issues, and he wishes to find his wife at home in a refreshed state with a warm smile of affection, but all he gets is a sulking wife due to exhaustion, it can become a serious issue in the family. Most husbands with career wives feel sad and hurt when their career-oriented wives are not present when the family needs them; and (3) On the Family: Another potential negative impact that needs attention from career women is on the household. Marital failure is often associated with a wife's neglect of household duties. This can happen when a wife lacks skills in managing the household or is too engrossed in her career, causing household matters to be neglected. In pursuit of career success, women often prioritize their roles as mothers and wives. Consequently, arguments and even marital breakdowns become inevitable (Huda, 2019).

Discussion

In the changing times, there has been a shift in the roles and responsibilities of husbands and wives within families. In the era of Industry 4.0, many women work to provide for their families,

while the role of husbands as the sole breadwinners has diminished. This is due to economic demands and the increasing cost of living. Islam provides a perspective on women working outside the home. In Islamic jurisprudence, there are three classifications regarding this matter: permissible, prohibited, and obligatory (required). Women are allowed to work outside the home if certain conditions are met, especially if the husband cannot provide for the family, if children are still under parental care, or if the husband is ill. However, it should be noted that this permissibility must align with the teachings of Islamic law.

The importance of women working outside the home to meet the family's needs is acknowledged, and prohibiting it can be considered a major sin that disrupts the goals of Islamic law, such as preserving life. Islamic history also records the involvement of women in the economic field, such as Khadijah, the wife of the Prophet, who was a resilient and successful trader. Moreover, many women during the time of the Prophet and his companions played roles in trade and governance. The Prophet also paid attention to and guided women in making the most of their time with beneficial and productive activities. This shows that Islam encourages women to be active in various fields, including the economy, as long as it aligns with the principles of Islamic law and religious values (Maymun & Meidina, 2023)

The concept of leadership in the household is a crucial issue in gender discourse. It remains a topic of debate, and the concept of household leadership often serves as a basis for the relationship between husbands and wives. Some Muslim feminists challenge the notion of male dominance in the household, as it is seen as incompatible with the concept of gender equality. The controversy surrounding the concept of household leadership arises from different interpretations of Allah's word.

For normative thinkers, this verse speaks to the superiority of men over women by placing men as leaders of the household and women as those led. This conclusion is based on the term "*qawwamun*," which is interpreted as a leader, and the phrase "*bima faddalallah ba'duhum ala ba'din*" which translates to "by what Allah has favored some of them over others." From these, two crucial points are derived: *first*, men potentially have advantages over women, and *second*, with these advantages, men have the rights and responsibilities for their family's livelihood, including their wives. Consequently, wives must, willingly or unwillingly, obey their husbands, including regarding their careers (Wijaya, 2004). The question now is whether it is true that men are leaders over women and must be obeyed without question. The understanding that husbands have an absolute role as leaders, and thus women must obey, tends to ignore the historical context of the verse (Engineer, 1994). However, this verse should be understood contextually. Surah al-Nisa 4:34 is contextual and cannot be separated from the social context at the time it was revealed. A contextual reading shows that male superiority is not a matter of gender but of function, as men provide for and spend their wealth on women. The social function that men undertake is balanced by women performing domestic duties within the household. Therefore, the phrase "Men are the protectors and maintainers of women" is not a normative statement but a contextual one (Wakirin, 2017).

Furthermore, the meaning of "*qawwamun*" in the verse does not necessarily mean leader but can also mean supporter or strengthener for the wife. Thus, men are not authoritarian rulers but

rather supporters of their spouses. Placing women under male domination in all matters is an overextension of masculinity. What's more important is that the verse does not determine the relationship between men and women absolutely and independently. Instead, the status of men and women depends on human actions, "according to what they spend [for maintenance] from their wealth" and is contingent upon God's actions (i.e., the superiority granted by God to one individual over another). This aligns with other verses that show the preference (*fadl*) in terms of reward or God's blessings can be acquired by anyone. The authority granted to men is not because of their gender but because, at the time, it was men who provided for women (El-Fadl, 2006). However, if women have the same responsibilities as men, authority should be shared equitably between them. Thus, it becomes apparent that the verse also contains values of justice concerning the distribution of roles among those who have greater roles within the family.

From the above reading, it can be concluded that Islam does not consider men superior to women. They are equal and should support and complement each other. Islam also demands the application of justice between husband and wife. Therefore, in the context of career women, there should be no discrimination in providing opportunities for education so that women can balance their lives alongside men, especially their life partners. With education, women are expected to obtain suitable employment based on their abilities and nature, leading to productive lives without stress or daydreaming due to excessive free time, which can potentially lead to boredom and negative attitudes detrimental to those around them. It can be understood that al-Hatimi stated that women are allowed to work and hold strategic positions in the public sphere, provided they remain obedient to the teachings of Sharia and prioritize their primary role as homemakers. This is based on historical facts that women in the time of the Prophet Muhammad participated in public affairs, including warfare (Khalil, 1989).

According to Yusuf al-Qaradawi, there is no prohibition for women to work or engage in activities outside the home to develop their careers as long as they do not neglect domestic responsibilities, such as managing the household, being pregnant, giving birth, raising children, and providing a place of comfort and tranquility for their husbands when they return from work tired. Even women who work outside the home are sometimes required by the sunnah and obligatory when needed, provided that the job is in line with their specialized skills and abilities and does not compromise their feminine dignity. For instance, working as a healthcare provider or engaging in business to support the family, similar to what Khadijah, the wife of the Prophet Muhammad, did (Al-Qaradhawi, 1996). Furthermore, there is no prohibition for women to work and have careers if they are capable, as long as they continue to receive financial support from their husbands, as financial support is the responsibility of the husband (Bahri, 2022).

Engineer adds that providing for the wife is the husband's responsibility, even if the wife has wealth and income. Providing for the wife is a consequence of a valid marital bond (Engineer, 1994). With the principle of equal partnership between husband and wife, as used by al-Qaradawi, this means there is no prohibition for a wife to help her husband earn a livelihood with his permission, without interfering with her responsibilities as a homemaker, and without causing any negative impact on herself, her family, society, or her religion. Referring to historical Islamic facts, Quraish Shihab asserts that it is not an exaggeration to say that Islam allows women to be

active in various activities. According to him, women are allowed to work in various fields, both inside and outside the home, independently or with others, in government or private institutions, as long as the work is conducted with honor and decency and as long as they can maintain their faith and avoid the negative consequences of their work on themselves and their environment. In short, women have the right to work and pursue careers as long as they need the work or desire it (Shihab, 1992).

A different argument is presented by a Kyai known for his feminist views, Husein Muhammad. According to him, Islam has never emphasized women's involvement in work, whether inside or outside the home. Islam does not view women as domestic creatures who are not allowed to enter the public sphere. Both men and women have the right to participate in all fields, including social, educational, political, and economic aspects, including pursuing careers in the economic field. Men and women have equal rights to work and enjoy the fruits of their labor (Chakim & Putra, 2022).

Issues may arise when a working wife does not have her husband's consent. This is often considered a violation of religious norms because it is seen as going against the husband's decision. For Husein Muhammad, such views are incorrect and should not be automatically considered a violation of religion. It is essential to understand the underlying reasons for the husband's disapproval. In most cases, the husband's objection is based on personal reasons rather than religious grounds. Moreover, many scholars believe that a husband cannot prohibit his wife from working and earning a living if he is genuinely unable to do so, whether due to illness, poverty, or other reasons. Therefore, a husband's obligation to provide for the family does not prevent his wife from working outside the home or pursuing a career while also contributing to the family's finances (Sari & Anton, 2020)

In a household, justice and reciprocity should be emphasized, as offered by the concept of gender equality. To achieve this, both parties need to be aware of their rights and responsibilities as husband and wife. Indeed, in Islamic teachings, there is no distinction or discrimination between men and women. Islam promotes the well-being and mercy for all of creation.

The provisions regarding the values of Maqasid Shariah, as outlined above, when related to the rights and responsibilities of husbands and wives, can be elaborated; a) *Hifz al-Din*: This is achieved by using the Quran, Hadith, and other Islamic laws as guidance in managing the household. With the concept of gender equality, both parties can exercise their rights and fulfill their duties; b) *Hifz al-Nafs*: This is realized through their relationship within the household, applied in various situations. Psychologically and sociologically, the use of contracts between parties leads individuals to respect and safeguard the trust given. This is where the value of the soul is evident. Additionally, this is also achieved because husbands and wives can address issues and are required to behave, dress, and communicate politely and Islamically; c) *Hifz al-'Aql*: This is realized through the expectation that husbands and wives can express their rights and duties that must be upheld. It is evident that husbands and wives are encouraged to think together when facing problems, without any party being oppressed by others; d) *Hifz al-Mal*: This is clearly evident in the careful and lawful allocation and management of their finances whenever one party spends money; and e) *Hifz al-Nasl*: This is achieved through the preservation of the four aspects

mentioned above, ensuring that their descendants will also be preserved. If husbands and wives divorce, their descendants' well-being may be compromised. This has a positive impact on the family and their descendants because, in broken homes, the future of their children is often at stake, and their well-being is not adequately protected (Mubarok & Hermanto, 2023). Husein Muhammad's perspective on women who work suggests that women have the right to equal opportunities as men to actualize their potential in the public sphere. Regarding married women, it may lead to tension within their households, but this tension can be overcome through mutual understanding and cooperation (Sugiarsih, 2022).

The theory of *Maqasid Sharia* is a broad-reaching Islamic legal theory that can be used to approach the determination of Islamic law status for various new issues not explicitly mentioned in the Quran, Sunnah, or based on consensus (*ijma'*). The *Maqasid Shariah* theory involves determining Islamic law based on the consideration of whether there is benefit (*maslahah*) or harm (*mudharat*) in the matter or new issue at hand. *Maslahah* refers to benefits and advantages, including avoiding their opposites, which are *harm* or mischief (*mudarat* or *mafsadat*) for humans.

The *Maqashid Shariah* theory is used as an analytical tool for examining the practice of role reversal in providing for the family between husband and wife. This practice aims to achieve benefits and advantages, which can be seen as a solution to maintain family integrity. In other words, when the wife becomes the breadwinner, it is an effort to eliminate or prevent *harm* (*mudharat*) because it is feared that if the wife does not provide for the family, needs will not be met, leading to other *harm*.

Islamic jurists have set certain conditions for the use of *Maqasid* as an analytical tool in Islamic law. This means that the use of *Maqashid Shariah* should not be arbitrary but must adhere to specific criteria. The jurists are cautious to ensure that the consideration of benefit (*maslahah*) is not influenced by ego or personal inclinations. Al-Ghazali, for example, requires that the benefit accommodated by Shariah must be of the essential (*Dharuriyyah*) category, certain rather than speculative, applicable broadly, and in line with the objectives of Islamic law (*Maqashid Shariah*). According to Al-Syathibi, three conditions for *maslahah* must be logical and relevant to the legal issue at hand, serve as a reference in addressing a fundamental life need, and not contradict unequivocal textual evidence (*nash qath'i*). Connecting the *Maqashid Shariah* theory to the exchange of roles between husband and wife, this practice is seen as a solution to address family issues related to economic needs. Thus, this family remains intact, and economic stability is maintained. In today's society, participation in the workforce is no longer limited by gender or social status. People strive to gain employment opportunities to meet their financial needs. Economic support within a family is no longer solely the responsibility of the husband; wives also play a significant role, sometimes even surpassing their husbands.

Regarding the exchange of roles in providing for the family, Islamic law does not prohibit wives from seeking employment as long as it leads to benefit (*maslahah*) and not harm (*mudharat*). In the present day, wives have equal opportunities with husbands to work, both inside and outside the home. These opportunities are utilized to support the family's financial needs or to pursue their educational and career aspirations while adhering to ethical norms and etiquette.

When a wife takes on the role of breadwinner, various consequences arise that affect the family's development. These impacts can be either positive or negative, depending on the circumstances. Positive impacts include improved family finances, while negative impacts may include the wife's reduced time and involvement in managing the household, including her husband and children. These consequences stem from the wife's efforts to preserve the family's well-being. If the husband agrees to such an arrangement, it becomes a consequence he must accept (Wahyuni, 2023).

According to Islamic law, the duty to manage and organize household affairs to the best of one's ability involves each party fulfilling their obligations. This falls under the category of essential benefits (*Maslahah Dharuriyyah*). However, in exchange for the duty of providing for the family, there is an exception to the legal obligation to fulfill a necessity (*Hajat*) that serves a greater benefit, which is to maintain the family when one of the parties is temporarily unable to fulfill their obligations fully. This is a benefit that aligns with Al-Syathibi's criteria, as it is a rational benefit, serves as a reference in addressing a fundamental life need, and does not contradict unequivocal textual evidence (*nash qath'i*) (Furqon & Qomariyah, 2022).

Before deciding to work outside the home, it is important to consider several Sharia-compliant factors that may motivate a Muslim woman to work outside her home (Sebyar, 2021). These factors include: (1) Difficulty for the Husband to Provide. If the husband faces difficulties in providing for his wife and family, Islamic law offers options for the wife. She can either request *fasakh* (dissolution of the marriage) or choose to remain married. In such cases, the wife may consider working to contribute to the family's financial well-being; (2) Limited Husband's Income and Wife's Capability. If the husband's income is limited, and the wife has the capability to help financially, it may encourage the wife to work. This can be seen as a means to improve the family's financial status willingly; and (3) Outstanding Debts. If the wife has outstanding debts that need to be paid off, she may be motivated to work to repay these debts and relieve the financial burden on the family (Elimartati, 2018).

The roles of husbands and wives within a household are not exactly the same and are highly dependent on their respective capabilities (human resources) (Rahman et al., 2022). There can be a transfer of some functions between them as long as it is beneficial and supports the dynamics of their family life to create a happy and harmonious family (*sakinah mawaddah wa rahmah*). For instance, women may assist in providing for the family's financial needs. The default ruling in Islamic law for wives seeking employment outside the home is permissibility, as no clear and explicit texts prohibit or command it. There are no specific prohibitions or commands in this regard (Elimartati, 2018).

Determining the permissibility of wives working to provide for their families will be influenced by various factors, including the husband's ability to provide, the wife's intention to work, the state of the household, whether the conditions for wives working outside the home are met, and the consequences of the wife leaving the family when she works. Wives working to provide for the family is primarily a solution to assist the husband in addressing the family's financial needs. It is a crucial factor in generating income and an essential element in ensuring the family's prosperity. If wives do not contribute to providing for the family, it may lead to harm for

the family. Therefore, it is recommended (*Sunnah*) for wives to assist in providing for the family to alleviate the difficulties faced by their families.

Wahbah al-Zuhaili distinguishes between essential needs (*Dharurah*) and non-essential needs (*Hajah*) as follows:

1. Essential needs (*Dharurah*) have a stronger basis than non-essential needs (*Hajah*) (*Dharurah*) arises from the principle of doing something to relieve oneself from responsibility, but one cannot abandon it. On the other hand, *hajat* is based on the principle of providing comfort and ease in matters that one can leave. For example, providing for the family is primarily the husband's responsibility, and the wife assists when the husband cannot fulfill it.
2. Rulings based on the necessity that matured from *darurat* generally involve temporary allowances for something otherwise prohibited based on explicit textual evidence. However, rulings built upon *hajat* generally do not contradict clear Shariah texts. For example, the husband is obligated to provide financial support, which is clearly mandated by Shariah. In contrast, the rulings built upon *hajat* generally do not conflict with Shariah texts.

Providing for a husband in a difficult financial situation when there is no source of income is an act of great virtue. If spouses can inherit from each other after one of them passes away, they can help each other during hardship. This is supported by the Quranic verse from Surah Al-Baqarah (2, p. 233), which states the principle that inheritance should be based on good deeds. The primary role and duty of a married woman, as a wife and mother, is to manage household affairs, raise children, and safeguard her husband's wealth. If a woman, as a career woman, becomes too busy working outside the home and neglects her primary responsibilities, it is considered disliked (*makruh*), especially if the husband has the means to provide for the family. This means that if the wife chooses to work outside the home, it should not be primarily for financial reasons but for personal fulfillment, social status improvement, or avoiding boredom. Intention can change the legal ruling, according to Ibn Qayyib al-Jauziyah. The default ruling is that wives can work to assist their husbands (Mustaqim, 2022).

If a wife's work outside the home begins to cause problems within her household, she should prioritize the harmony of her family over her job. According to the principles of Islamic jurisprudence, preventing *harm* takes precedence over gaining benefit. The permissibility of a wife working to provide for the family may change to prohibition (*Haram*) if her work leads to negative consequences for the family and does not meet the conditions set by Islamic law. Some of the reasons why it might become impermissible include: (1) Lack of Permission from the Husband. If the husband prohibits his wife from working, this prohibition leads to frequent disputes between the husband and wife; (2) Neglecting Primary Responsibilities. If the wife's busy work schedule outside the home causes her to neglect her primary duties of taking care of her husband and children; (3) Inability to Maintain Peace, Harmony, and Affection within the Family. If the wife's job negatively affects the tranquility, harmony, and love among family members in the household, which eventually leads to divorce; (4) Engaging in Forbidden Work. If the type of work the wife is engaged in violates Islamic prohibitions, such as working in nightclubs, engaging in prostitution-related activities, or any other sinful actions; and (5) Family Disintegration. If the family falls apart because both the husband and wife are busy working and

the children are neglected. In Islamic ethics and jurisprudence, the well-being and stability of the family are paramount. Therefore, if the wife's work outside the home jeopardizes the peace and happiness of the family, it is considered inappropriate from an Islamic perspective.

From the perspective of Maqasid al-Shariah, it can be concluded that the Prophet Muhammad did not prohibit women from being outside their homes, whether to seek knowledge, travel or go to the mosque. Women are allowed to be outside their homes with several conditions (1) Seeking Knowledge: Women can pursue knowledge that is beneficial and compliant with Shariah. The knowledge they acquire should be put into practice and shared with others; (2) Traveling. When women travel, especially for educational purposes, they should be accompanied by their *Mahram* (a close male relative with whom marriage is not permissible); (3) Modesty in Dress. Women should observe the Islamic dress code, covering their modesty and avoiding any form of *Tabarruj* (excessive adornment) in their clothing, jewelry, and fragrances; (4) Lowering the Gaze and Protecting Honor: Both men and women should lower their gaze and maintain proper behavior to prevent any form of inappropriate interaction between unrelated men and women that could lead to temptation or *fitnah* (strife); and (5) Permission from Husband or Parents: For married women, it is essential to seek permission from their husbands, and for unmarried women, permission from their parents or guardians, before traveling or being outside the home for an extended period. These conditions and guidelines aim to preserve the well-being and welfare of the community, especially for women, to protect them from harm and *fitnah* while allowing them to engage in beneficial activities outside the home (Ichsan & Dewi, 2020).

Conclusion

Women pursuing careers have both positive and negative impacts. The negative impact includes reduced interaction with family members and potentially less affection for their children. On the positive side, career-oriented women can self-actualize, contribute their knowledge to society, build extensive networks and experiences, and help meet their family's financial needs. Therefore, the benefits of women having careers often outweigh the drawbacks. The Islamic rulings regarding a wife seeking employment vary and are subject to certain conditions. The default ruling is that it is permissible (*Ibahah*) for a wife to seek employment outside her home, as no explicit texts in Islamic sources prohibit it. There is neither a clear prohibition nor a specific commandment regarding this matter. The ruling changes to recommended (*Sunnah*) if the wife seeks employment to assist her husband in meeting the family's financial needs, which is considered virtuous. It is an essential factor in generating income and is crucial for the prosperity of family members. However, it is a level below a necessity (*Dharuri*) in terms of need. If the husband does not require financial assistance from his wife, and her intention to work is merely to enhance her social status, which falls under the category of complementary (*Tahsini*), then the ruling regarding the wife working outside her home changes to disliked (*makhruh*). The ruling of permissible or recommended (*Sunnah*) may change to prohibited (*Haram*) if the wife's employment results in negative consequences for the family and violates the conditions specified by Islamic law. This means engaging in actions that go against religious rules and are considered essential (*Dharuri*), leading to harm or transgressing Islamic principles. In summary, the

permissibility or recommendation of a wife seeking employment depends on various factors, including her intention, the financial needs of the family, and whether her employment complies with Islamic principles. It is generally allowed or even encouraged as long as it aligns with Islamic values and benefits the family without causing harm.

Implications

Flexibility of women's employment in Islam

The research underscores the flexibility within Islamic jurisprudence regarding women's employment. It highlights that Islam permits and even encourages women to work outside the home, particularly when it serves the purpose of assisting the husband in meeting the family's financial needs. This flexibility reflects the adaptability of Islamic principles to changing socio-economic contexts.

Emphasis on family harmony

The study emphasizes the importance of maintaining family harmony and ensuring that the wife's employment does not negatively impact the well-being of the family. It underscores the idea that while women can pursue careers, they should prioritize their roles within the family structure and not neglect their responsibilities as wives and mothers.

Balancing religious values and economic realities

The research highlights the need for Muslim women to strike a balance between adhering to Islamic values and responding to economic realities. It acknowledges that women may seek employment to contribute to their family's financial stability, provided that their work aligns with Islamic principles and does not lead to harm or conflict within the family.

Suggestion for further research

There are three recommendations or suggestions for future researchers based on the research above:

Exploring Contemporary Challenges

Future research should delve deeper into the contemporary challenges faced by Muslim women who work outside the home. This includes conducting qualitative studies that examine the experiences, perceptions, and coping strategies of women in various employment contexts, such as corporate settings, entrepreneurship, or part-time work. Understanding how these challenges intersect with religious values and family dynamics can provide valuable insights.

Comparative Studies

Researchers can benefit from conducting comparative studies across different Muslim-majority countries to explore how cultural and societal factors influence women's employment decisions. Comparative research can shed light on variations in interpretations of Islamic principles and how legal frameworks and social norms impact women's choices regarding employment.

Policy and Advocacy Research

To support gender equality and women's rights within Islamic contexts, future research can focus on policy analysis and advocacy initiatives. Investigating the effectiveness of policies and initiatives aimed at promoting women's participation in the workforce while ensuring their socio-economic rights and family well-being can contribute to evidence-based policy recommendations and interventions.

These recommendations encourage researchers to take a multidisciplinary approach, encompassing sociology, gender studies, law, and Islamic studies, to provide a comprehensive understanding of the complex issues surrounding women's employment in Muslim societies.

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Conflict of Interests

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