



CAREER WOMEN: BETWEEN GUIDANCE AND DEMANDS IN ISLAMIC STUDIES

Tri Yugo¹✉, Dedih Surana²

^{1,2}Master of Islamic Education, Universitas Islam Bandung

Keywords :

Career Women, Dual Roles,
Religious Guidance, Demands.

ABSTRACT

This study discusses the dynamics of the role of career women in an Islamic perspective, specifically how Muslim women balance career demands and religious guidance. In recent decades, the role of women in the workforce has undergone significant changes, with more and more women participating in the public sector. Nonetheless, the challenge of fulfilling domestic responsibilities as wives and mothers by Islamic teachings remains a major concern. This study uses a qualitative approach with a literature study method to analyze religious texts and relevant contemporary literature. The results show that Islam recognizes women's right to work and have a career, but emphasizes the importance of balancing domestic and public roles. Scholars' views on career women vary, from conservative to progressive, but they all agree that women's work should be in line with Sharia principles. Support from the family, especially the husband, is crucial in helping women carry out this dual role. This research provides practical guidance for Muslim women in navigating career challenges in the modern era, as well as contributing to the existing literature by offering a new perspective on how Islam can be a relevant guide in the lives of career women.

Kata kunci :

Wanita Karir, Peran Ganda,
Tuntunan Agama, Tuntutan.

ABSTRAK

Penelitian ini membahas dinamika peran wanita karir dalam perspektif Islam, khususnya bagaimana wanita Muslim menyeimbangkan antara tuntutan karir dan tuntunan agama. Dalam beberapa dekade terakhir, peran wanita dalam dunia kerja telah mengalami perubahan signifikan, dengan semakin banyaknya wanita yang berpartisipasi dalam sektor publik. Meskipun demikian, tantangan untuk memenuhi tanggung jawab domestik sebagai istri dan ibu sesuai dengan ajaran Islam tetap menjadi perhatian utama. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan untuk menganalisis teks-teks agama serta literatur kontemporer yang relevan. Hasil penelitian menunjukkan bahwa Islam mengakui hak wanita untuk bekerja dan berkarir, namun menekankan pentingnya keseimbangan antara peran domestik dan publik. Pandangan ulama tentang wanita karir bervariasi, dari yang konservatif hingga progresif, namun semuanya sepakat bahwa pekerjaan wanita harus sejalan dengan prinsip-prinsip syariah. Dukungan dari keluarga, khususnya suami, sangat penting dalam membantu wanita menjalankan peran ganda ini. Penelitian ini memberikan panduan praktis bagi wanita Muslim dalam menavigasi tantangan karir di era modern, serta memberikan kontribusi terhadap literatur yang ada dengan menawarkan perspektif baru tentang bagaimana Islam dapat menjadi panduan yang relevan dalam kehidupan wanita karir.

✉ Corresponding author :

Email Address : triyugo9@gmail.com

How to cite: Yugo, Tri., Surana, Dedih. (2024). "Career Women: Between Guidance and Demands in Islamic Studies", *TAKAFU: Journal of Tafsir and Gender Perspective*, 1(2), 21-34. <https://doi.org/10.29313/takafu.v1i2.4651>

INTRODUCTION

In recent decades, the role of women in the world of work has undergone a significant transformation. Women who were previously more often placed in domestic roles are now increasingly pursuing careers in various public sectors, both in government, business, and education. This transformation is inseparable from social, economic, and cultural dynamics that encourage changes in gender roles in society. In Indonesia, this change is increasingly evident with the increasing number of women occupying strategic positions in various sectors. However, these changes also pose various challenges, especially when faced with religious guidance that has a particular view of the role of women. In the Islamic context, women's roles are often associated with domestic responsibilities as mothers and wives, raising questions about how women can balance career demands and religious guidance.

The study of career women from an Islamic perspective has become a topic that has attracted the attention of researchers in recent years. Several previous studies have tried to explore how Islam views the role of women in the world of work. Previous research has shown that Islam does not prohibit women from working outside the home as long as they can maintain honor and not forget their leading role in the family (Nurliana, 2010). This study emphasizes the importance of balancing career and domestic roles as a form of implementation of Islamic values. Furthermore, another study found that despite strong social demands for women to pursue careers, many Muslim women feel burdened with the expectation of continuing to take on a full domestic role. The study highlights the dilemma faced by Muslim women in trying to balance career demands and domestic roles (Rukmana et al., 2024).

On the other hand, some studies also address the challenges faced by Muslim career women in countries with a majority of non-Muslim populations. Muslim women who have careers in Western countries often face discrimination and negative stereotypes related to their religious identity (Weichselbaumer, 2020). These challenges not only affect their careers but also their personal lives and spirituality. This research shows that there is an urgent need to understand how Muslim women can overcome these challenges while remaining true to their religious values.

Although various studies have been conducted on career women from an Islamic perspective, most of them are still normative and lack a comprehensive view of how Muslim women practically balance career demands and religious guidance. Most previous studies have focused more on theoretical discussions about the role of women in Islam without providing concrete solutions or practical guidance for Muslim women facing this dilemma. In addition, most studies are still generalist and do not examine in depth the social and cultural contexts that influence Muslim women's career choices in various countries.

This study comes to fill the gap by conducting an in-depth study of how Muslim women in Indonesia, the country with the largest Muslim population in the world, navigate their dual roles as career women and housekeepers in the context of Islamic guidance. This research will not only

examine religious texts, such as the Quran and Hadith but will also examine how the interpretation of these texts is applied in daily life by Muslim women. This approach is expected to provide a more comprehensive understanding of the dynamics between career demands and religious guidance in the lives of contemporary Muslim women.

The novelty of this study lies in its holistic and contextual approach. The study will combine analysis of religious texts with a contemporary literature review as well as in-depth interviews with Muslim women in their careers to understand how they balance their careers and religious obligations. This approach differs from previous studies that tend to focus on only one aspect, be it normative or empirical aspects, without connecting the two effectively. Thus, this research is expected to make a significant contribution to the existing literature by offering a new perspective on how Islam can be a relevant guide in facing the challenges of career women in the modern era. In addition, this study will also examine the social and psychological impact experienced by Muslim women in their careers, especially in the face of stereotypes and discrimination based on gender and religion. This study is important considering the lack of research that examines the psychological impact of dual roles played by Muslim women. By understanding this impact, this research can provide more appropriate policy recommendations to support Muslim career women in balancing their roles in the public and domestic spheres.

Finally, the study will also consider technological developments and how digitalization impacts the lives of Muslim women in their careers. The digital age has brought about major changes in the way people work, including providing greater flexibility for women to work from home. This research will explore how Muslim women are leveraging technology to carry out their dual roles and whether digitalization can help them balance between career demands and religious guidance. Thus, this research will not only contribute to the academic understanding of career women in Islam but also provide practical guidance for career Muslim women in facing the challenges they face. The research is expected to serve as a reference for academics, policymakers, and practitioners working in the fields of women's empowerment and Islamic studies, as well as for Muslim women themselves who are looking for ways to balance their careers and religious obligations.

METHOD

This research uses a qualitative approach with the library research method. The qualitative approach was chosen because this study aims to explore a deep understanding of the role of career women in Islamic perspectives, which requires interpretive analysis of relevant religious texts and literature. The library research method allows researchers to collect data from a variety of existing written sources, be it from contemporary literature that discusses career women in Islam. Thus, the data collected in this study is secondary, where the researcher conducts a critical analysis of the sources that have been published.

The data collection process begins by identifying sources that are relevant to the research topic. In analyzing the data, the researcher used descriptive-analytical analysis techniques. This technique involves the steps of systematically parsing, classifying, and interpreting data. The analysis was carried out by dissecting the relevant texts, then the data were classified based on the main themes that emerged, such as the Islamic view of working women, the social and family demands faced by career women, and the implications of the dual roles they played. After that, the researcher interpreted the data by relating the findings from the sources that had been studied to the relevant social and cultural context, especially in the Muslim community in Indonesia.

The success of this research is highly dependent on the accuracy of selecting and reviewing relevant literature. Therefore, researchers are very careful in choosing the sources used, prioritizing literature with a high academic reputation and recognition in Islamic studies. With a qualitative approach through this library research method, this research is expected to significantly contribute to understanding the role of career women in Islam, as well as provide practical guidance for career Muslim women in balancing career demands and religious guidance.

RESULTS AND DISCUSSION

The Concept of Women in Islam

The concept of women in Islam is an in-depth and comprehensive topic, covering various aspects of life ranging from roles in the family, and society, to the rights and obligations determined by sharia. Here are some of the main points related to the concept of women in Islam:

1. Gender Equality and Roles

Islam recognizes equality between men and women regarding human values and spirituality. Both genders have rights and responsibilities that are appropriate to their role in society (Muhammad, 2019). The Qur'an states that men and women are created from one soul (QS An-Nisa: 1), indicating that they are equal before Allah.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translation of the Ministry of Religion 2019

"O man, fear your Lord who created you from the one self (Adam) and He created from him his partner (Eve). From both Allah multiplied many men and women.143) Fear Allah who in His name asks one another and (maintains) family relationships. Indeed, Allah always guards and watches over you" (RI, 2019).

Women are the essential part of men, from men women are created, and to men, women return. Men are happy and affectionate to women and vice versa, women are happy and affectionate to men. Whether the woman is in a position as a mother, brother, child, or wife. This encourages the perpetuation of the bond of harmony and complementarity between men and women. It also shows the perfection, completeness, and intercity of nature with the existence of two elements, male and female, and also explains that the male and female types are the source of the continuity of the existence of creatures called humans. This is as the verse suggests, "and instead of them Allah multiplied male and female" (an-Nisaa': 1) (Zuhaili, 2016).

The concept of equality and gender roles in Islam is one of the important aspects that is often the focus of discussions on women's rights in this religion. Islam emphasizes that men and women are created from the same soul and have equal human values before Allah. Although Islam recognizes equality of values between men and women, it also regulates gender roles by adjusting their duties and responsibilities according to their nature and capacity (Hakiemah et al., 2021). Islam emphasizes a harmonious balance in family roles, with men as leaders responsible for protection and provision, while women are caregivers managing childcare and household duties. However, women are not confined to domestic roles and are free to work, study, and participate in social, economic, and political life, provided they fulfill their family responsibilities.

On the other hand, gender roles in Islam also allow for flexibility according to situations and needs. For example, in some cases, women can be the backbone of the family if circumstances call it to. In the history of Islam, there are many examples of women who played an important role

in society, such as Aisyah r.a., who was one of the greatest scholars of her time and had a great influence on the spread of Islamic science and law (Izzuddin, 2012). In addition, Khadijah r.a., the first wife of the Prophet Muhammad SAW, was a successful businessman who supported the prophetic mission financially and morally (Nasution, 2013, p. 33). These examples show that despite the division of roles in Islam, women are not forbidden to be active in society, and their contributions are recognized and valued.

However, it is important to note that the concept of equality in Islam does not necessarily mean equality in everything. Islam recognizes biological and psychological differences between men and women and considers these differences as the basis for the division of duties and responsibilities. However, equality in Islam is more about recognizing that every individual, both male and female, has the same right to live a dignified life, get an education, work, and worship (Uce, 2020). This equality is also reflected in the appreciation for the deeds of worship carried out by men and women, where Allah judges' deeds based on piety and not based on gender.

The concept of equality and gender roles in Islam aims to create a harmonious balance in society. Role differences are not intended to discriminate, but rather to ensure that each individual can best perform their role according to their abilities and capacities (Nur'aeni, 2020). Thus, Islam teaches that both men and women have an important and equal place in the social order, which must be respected and appreciated by the teachings of the Qur'an and the Sunnah (Asniah et al., 2023).

2. Women's Rights

Feminist perspectives on women's rights in Islam focus on the need for reinterpreting religious texts to support gender equality and justice. Feminists argue that Islam, at its core, grants women significant rights, such as the right to education, economic independence, and the ability to consent to marriage. They emphasize that these rights are often overshadowed by patriarchal interpretations and cultural practices rather than the actual teachings of Islam.

For instance, Islamic feminists like Fatima Mernissi and Amina Wadud highlight that women historically held significant roles in Islamic societies, such as Khadijah, the Prophet Muhammad's first wife, who was a successful businesswoman, and Aisha, a renowned scholar. These figures challenge modern restrictions on women's roles and show that Islam inherently supports women's active participation in social, economic, and political spheres.

Feminists also critique the limitations placed on women's political participation and leadership, arguing that nothing in Islamic teachings forbids women from holding public office. Scholars like Ziba Mir-Hosseini advocate for a re-reading of religious texts to align with the principles of equality and justice. By reinterpreting Islamic teachings in a way that reflects these values, feminists believe that religion can provide a powerful framework for empowering women and promoting gender equality in modern society.

Right to Education

Islam strongly emphasizes the importance of education for all people, regardless of gender. The Prophet Muhammad saw said,

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Hisham bin Ammar said, Hafsh bin Sulaiman said, Kasir bin Syinzhir from Muhammad bin Sirin from Anas bin Malik said, the Messenger of Allah (peace and blessings of Allaah be upon him) said, ﷺ said, "Seeking knowledge is an obligation for every Muslim (HR. Ibn Majah (Hadith Number 224)(Asilha, 2022).

This hadith emphasizes that women have the same right to education as men (Riyadhi & Asyari, 2020). In the history of Islam, many women figures known as scholars, scholars, and educators, such as Aisyah r.a., played an important role in spreading Islamic knowledge and teachings. Education in Islam is not only limited to religious science but also includes a variety of disciplines that can help women live better lives and contribute to society.

Property and Inheritance

Islam gives women full rights to property ownership and the right to manage and use it as they wish. Women can work, do business, and own property, and the property they own remains their own, even after marriage. In terms of inheritance, Islam gives certain parts to women, although in some cases those parts differ from men. This division is based on the different financial responsibilities between men and women in the family, but still recognizes the right of women to get a share of the family property (B & Al Fahnum, 2017).

Political Rights and Public Participation

Women in Islam also have the right to participate in political and public affairs. They are allowed to choose leaders, give opinions on social and political issues, and even hold leadership positions within the boundaries determined by the shah (Warjiyati, 2016). History records that many Muslim women have played important roles in political life, whether as advisors, diplomats, or leaders in their communities. For example, Queen Bilqis of Saba is mentioned in the Qur'an as a wise leader and respected by her people.

Right in Marriage

Islam highly upholds women's rights in marriage. A woman has the right to choose her life partner, and marriage should not be carried out without her consent (Sugitanata & Karimullah, 2023). After marriage, women also have the right to be treated fairly and well by their husbands. In Islam, the husband has the responsibility to provide for the financial needs of his wife and family, while the wife has the right to alimony, protection, and respect. Women also have the right to file for divorce (khuluk) if the marriage does not bring happiness or there is a violation of their rights.

Right to Protection from Violence and Oppression

Islam strongly opposes all forms of violence and oppression against women. Women in Islam are given the right to protect themselves from violence, harassment, and discrimination (Busriyanti, 2012). Sharia provides a legal mechanism that ensures that women are protected and respected in society. For example, if a husband treats his wife violently, the wife has the right to seek protection and justice through legal institutions.

Right to Economic Participation

Women in Islam are allowed to work and participate in economic activities according to their abilities. They can own and manage businesses, work in various professions, and earn their income (Sari, 2020). The work and income that women earn are completely theirs, and they have the right to manage their finances without the interference of their husbands or other family members.

Women's rights in Islam are designed to ensure that they are respected and protected in all aspects of life. Islam teaches that women have equal rights and responsibilities as men in living a dignified life, contributing to society, and drawing closer to Allah. Thus, women in Islam are given a special place and have an important role in building a just and prosperous society.

3. Role in the Family

The role of women in the family from the Islamic perspective is one of the most important aspects and is viewed with great respect. Islam emphasizes that the family is the basic unit of society and that the success and well-being of the family depend heavily on harmony between its members,

especially between husband and wife. In Islam, the role of women in the family is not only measured by their contribution to taking care of the household, but also in educating children, supporting husbands, and maintaining strong family ties.

Feminist perspectives on the role of women in the family challenge traditional views that confine women primarily to household and caregiving duties. Feminists argue for shared responsibilities within the family, emphasizing that both husband and wife should equally contribute to domestic tasks and child-rearing. This model promotes a more egalitarian family structure, where women are not solely responsible for household management. Feminists also advocate for women's autonomy in deciding their roles, allowing them to balance family responsibilities with personal goals, such as pursuing education or a career. Additionally, feminists emphasize the importance of recognizing emotional labor, such as nurturing and maintaining family relationships, which is often undervalued. They argue that this labor should be acknowledged and shared equally within the family.

As a wife

In Islam, wives are considered equal partners of husbands. The role of a wife is not only limited to domestic duties but also as the main support for the husband in living life. The Qur'an states that husband and wife are "clothes" for each other (QS Al-Baqarah: 187), which means that they protect each other, cover each other's shortcomings, and provide comfort to each other (Qurthubi, 2007, p. 718).

هُنَّ لِيَاسٌ لَّكُمْ وَأَنْتُمْ لِيَاسٌ هُنَّ

Translation of the Ministry of Religion 2019

"They are clothes for you and you are clothes for them".

Wives have the right to be treated with affection, respect, and justice by their husbands. In return, wives have a responsibility to support their husbands, including in household affairs and childcare, as well as to help maintain emotional and spiritual stability in the family (Mubarakah, 2021).

As a mother

The role of women as mothers in Islam is given a very high place. Islam teaches that mothers are figures who have a great influence on the formation of the character and morals of their children. The Prophet Muhammad PBUH said, "Heaven is under the soles of mother's feet" (HR. An-Nasa'i), which illustrates how noble a mother's position is. A mother's duties include not only taking care of her children physically, but also educating them in terms of religion, morals, and life values. A mother in Islam is expected to be the first and foremost educator for her children, ensuring that they grow up with a strong foundation of faith and are ready to face life's challenges. A mother's sacrifice, patience, and love are seen as key elements in a child's educational success (Zulfikar, 2019).

Housekeeper

As a household manager, a woman in Islam is expected to maintain the welfare and comfort of the home. It covers various aspects, from household financial management, to planning daily needs, to creating a harmonious and comfortable atmosphere for all family members. Although these duties are important, Islam does not burden women with all the household chores; The husband also must contribute and assist in maintaining the household (Samsidar, 2019). In Islam, cooperation between husband and wife in managing the household is the key to achieving a balanced and happy family life.

Educators and Mentors

In their role as educators, women have a great responsibility in transferring moral, religious, and social values to their children. A Muslim mother is expected to teach her children about Islam, including the values of honesty, justice, patience, and piety. In addition, a mother also becomes a mentor in helping her children understand the world around them and directing them in making good decisions. Education provided by mothers from an early age is very important in shaping children's character and personality, which will later affect their behavior as adult individuals (Gade, 2012).

The role of women in the family in Islam is very broad and multifaceted. They are supportive wives, loving mothers, wise housekeepers, influential educators, custodians of harmonious family relationships, and strong spiritual pillars. Each of these roles contributes to the success and well-being of the family, ultimately forming a strong foundation for a just and prosperous society. Islam recognizes and appreciates the important role of women in the family, making it one of the main pillars in the development of a harmonious and sustainable community.

4. Participation in Society

Women in Islam are also recognized for their contribution to social, economic, and political life. They can work, do business, and contribute to the development of society according to their abilities and interests.

Participation in society is an important aspect of a Muslim's life, both men and women. Islam encourages its people to be active in social life, make positive contributions, and take part in community building. The concept of participation in society in Islam covers a wide range of fields, including social, economic, political, and religious activities. This participation is not only seen as a social obligation but also as a worship that brings a Muslim closer to Allah.

Social Obligations in Islam

Islam teaches that every Muslim has a responsibility to contribute to the well-being of society. The Prophet Muhammad PBUH said, "The best human being is the most beneficial to other human beings" (HR. Ahmad). This hadith emphasizes the importance of benefiting others and participating in efforts that support the common good. Participation in the community can take various forms, ranging from charitable activities, and participation in social organizations, to active roles in local communities.

Women's Participation in Society

Islam recognizes the right of women to participate in various aspects of society's life. Islamic history records that many women have an important role in social and political life. For example, Khadijah r.a., the wife of the Prophet Muhammad SAW, was a successful businessman who played an important role in supporting the prophetic mission. Aisyah r.a. is a great scholar who has made a significant contribution to the teaching and dissemination of knowledge. Women in Islam are allowed to work, participate in social activities, and play an active role in society as long as they adhere to sharia principles.

Participation in the Economic Sector

Islam encourages its people to engage in halal and productive economic activities. Participation in the economic sector is considered one of the ways to maintain financial independence and contribute to the welfare of society. Islam advocates trade, business, and other ventures that benefit individuals and society. The Prophet Muhammad PBUH himself was a trader, and he highly valued honesty and integrity in business. Islam also emphasizes the importance of zakat, alms, and other forms of philanthropy as part of economic participation that helps reduce social disparities and support people in need.

Participation in Politics

Islam does not separate between religious and political affairs; therefore, participation in politics is considered part of the responsibility of a Muslim. In this context, political participation means involvement in decision-making processes that affect the general welfare, both at the local and national levels. This participation can be in the form of general elections, participation in public policy discussions, or even occupying leadership positions. Islam teaches that a leader must act justly, and wisely, and strive for the good of society as a whole. Therefore, participation in politics must be done to uphold justice and truth.

Involvement in Education

Education is one of the areas where community participation is very important. Islam encourages its people to seek knowledge and spread it to others. Participation in education can be in the form of becoming a teacher, educator, or mentor who helps guide the younger generation. An educated society is the key to achieving sustainable progress and development. Therefore, involvement in educational activities is considered a very valuable contribution to society.

Participation in Religious Activities

Religious activities are an integral part of a Muslim's life, and participation in these activities is considered a form of worship. Muslims are encouraged to be active in mosque activities, such as attending congregational prayers, participating in assemblies of knowledge, and participating in da'wah programs. Involvement in religious activities not only strengthens the spiritual bond between the individual and Allah but also strengthens the social bond within the Muslim community. Through this activity, Muslims can support each other, learn, and work together to achieve common goals.

Role in Social Development

Social development is another area where community participation is essential. Islam teaches the importance of mutual cooperation and cooperation in building a prosperous society. Participation in social development can include activities such as infrastructure development, public health programs, environmental campaigns, and other social initiatives that aim to improve people's quality of life. Islam encourages its people to be active in activities that benefit the public and that promote justice, welfare, and equality.

The concept of women in Islam is about balancing rights and responsibilities, to create a just and prosperous society, where women are respected and protected by the teachings of the Qur'an and the Sunnah.

Career Women in Islamic Perspective

From an Islamic perspective, discussions about career women, i.e. women who work outside the home, often involve a debate between the traditional role of women as housewives and the modern roles that allow women to have careers. Islamic literature has addressed this topic extensively, with some views emphasizing the importance of women's roles in the family, while others emphasize women's rights and opportunities to participate in social and economic life.

Feminist perspectives on career women in Islam emphasize the importance of balancing personal autonomy with religious and societal expectations. Feminists argue that women have the right to pursue careers, as Islam acknowledges women's ability to work and contribute to society. They often highlight historical figures like Khadijah, the wife of the Prophet Muhammad, who was a successful businesswoman, as examples of women's active participation in the workforce. Feminists also advocate for flexibility, arguing that women should not have to choose between family and career. They believe religious texts can be interpreted in ways that allow women to balance both roles without compromising their faith.

Furthermore, feminists like Ziba Mir-Hosseini challenge patriarchal interpretations of Islam that limit women's careers, calling for reinterpretations that promote gender equality. Additionally, they emphasize the importance of economic independence, arguing that having a career empowers women to support themselves and their families, enhancing their overall well-being and societal contributions.

1. Basic Principles in Islam

Islam recognizes women's right to work, noting that such work does not contradict Islamic law. Women in Islam have the freedom to participate in various fields, as long as their work is halal and by Islamic values (Fatakh, 2018). Although women have the right to work, Islamic literature often emphasizes that a woman's primary responsibility is to her family, especially when it comes to educating children and taking care of the household. However, this does not mean that women should not work, but rather that a balance between work and family responsibilities is key (Nawang Sari & Anton, 2020). In some views, married women are encouraged to get permission from their husbands before working outside the home. This is intended to maintain domestic harmony and ensure that the work does not interfere with family obligations (Hanudin et al., 2021).

2. Fatwas and Views of Ulama

Conservative scholars argue that women should not work outside the home if it interferes with their primary roles as mothers and wives, emphasizing that their role in raising a godly generation is more important than economic contributions. In contrast, moderate scholars believe women are allowed to work, provided their work complies with Islamic law and does not neglect their family responsibilities. They stress the importance of education and societal participation for women. Progressive scholars take a more supportive stance, encouraging women to pursue careers and fully engage in social and economic life, as long as they adhere to Islamic principles such as modest dress and maintaining proper associations (Jannah, 2020).

3. The Social and Economic Role of Women in Islamic History

Islamic history provides numerous examples of women actively participating in various professions during the time of the Prophet Muhammad SAW. One notable example is Khadijah bint Khuwailid, the Prophet's first wife, who was a successful businesswoman. Her example demonstrates that women in Islam have the right to engage in business and economic activities. Additionally, many Muslim women made significant contributions to education and science. Aisyah RA, for instance, was a renowned scholar and teacher who educated many of the Prophet's companions, highlighting the important role women played in the intellectual and educational life of early Islam.

4. Challenges and Solutions

Women who work outside the home often encounter social challenges, such as stigma and discrimination. Islamic literature encourages families and communities to offer support to help women navigate these difficulties. From an Islamic perspective, women are encouraged to choose jobs that are halal and support their role in the family. Islam also promotes flexibility in work arrangements, like suitable working hours, to help women balance their career and family responsibilities. Islamic guidance, ranging from conservative to progressive, emphasizes the need to maintain this balance. Muslim women are advised to consider their circumstances and consult scholars or sharia sources to ensure their career choices align with Islamic principles.

Female Dual Role

Islam's guidance on the dual roles of women, namely as mothers, wives, and workers, underscores the importance of balance and justice in carrying out these roles. Islam as a

comprehensive religion provides clear guidance for women to navigate these responsibilities without sacrificing any of their important roles. The following is a discussion of Islamic guidance in this context.

Islam provides clear guidance on the dual roles of women as mothers, wives, and workers, emphasizing the need for balance and justice in fulfilling these responsibilities. Women are encouraged to manage their time wisely and prioritize their duties without neglecting any role. Islam highlights the importance of maintaining harmony in the family, with a strong focus on children's education and domestic well-being. While the family is central, Islam also acknowledges the significance of women working outside the home, as long as it does not interfere with their family roles.

In balancing rights and obligations, Islam emphasizes equality between husband and wife. Women have the right to earn a living, and husbands are encouraged to support their wives in their dual roles, which may include sharing household tasks and permitting the wife to work. Flexibility is key, as Islam recognizes that every family situation is unique. If a woman can balance work and family responsibilities, her work can even be seen as a form of worship.

The lives of the Prophet Muhammad's wives offer examples of this balance. Khadijah, a successful businesswoman, maintained her commitment to her family, and Aisyah was both a scholar and an active participant in spreading knowledge, demonstrating that women can excel in multiple roles while adhering to Islamic principles.

Time management and mental well-being are also crucial in managing these dual roles. Islam encourages wise time allocation and shared responsibilities within the family to ensure that women are not overburdened. Maintaining health and mental balance is essential for women navigating both family and career responsibilities.

Islam's guidance allows women to work and contribute to society without sacrificing their family obligations. By promoting shared responsibilities, good time management, and support from family, women can successfully navigate the challenges of dual roles, achieving balance and blessings in both family and career life.

Demands as a Reason for Women to Have a Career

The dynamics of social, economic, and cultural life have brought significant changes in perceptions and expectations of women's roles, both at home and in the world of work (Nur'ani, 2024). One of the main driving factors for women to choose a career is the demands that arise from various aspects of life. These demands do not only stem from personal or family needs but also from changes in the social environment that encourage women's active participation in the public sector. In the midst of existing challenges and opportunities, women find that having a career is not just an option, but also a necessity that is driven by the demands of the times. Financial independence, social recognition, and the need for self-development are some of the compelling reasons that encourage women to take on a greater role in the professional world. Some demands as reasons influencing women's decisions to be actively involved in the workforce and how they navigate the dual role between family and career responsibilities (Manalu et al., 2014).

1. Financial Independence

Financial independence is one of the main reasons women choose to pursue a career. By having an income of their own, women can meet their personal and family needs without relying entirely on their partner or other people. It also provides a sense of security, control, and freedom in managing their lives and futures.

2. Self-Development

Self-development is an important reason for women to have a career. Through work, they can continue to learn, improve their skills, and face new challenges. Careers also provide opportunities to interact with a variety of individuals and environments, which enriches experience and strengthens confidence, as well as opening up opportunities for professional and personal growth.

3. Social Contribution

Social contribution encourages many women to pursue careers because they want to make a positive impact on society. Through their work, women can participate in community building, support social justice, and help create meaningful change. Careers allow them to use their knowledge and skills in serving others and contributing to the common well-being.

4. Personal Aspirations

Personal aspirations are often a strong motivator for women to pursue a career. Many women have dreams and ambitions that they want to achieve, such as becoming a leader in a particular field, achieving professional achievements, or creating innovations. Careers provide a way for them to realize that vision while fulfilling personal and professional goals that give meaning and satisfaction to their lives.

5. Awards and Recognition

Awards and recognition are important motivations for women in their careers. Through hard work and dedication, they get an appreciation for their contributions and achievements, from colleagues, superiors, and the wider community. This recognition not only provides a sense of pride and satisfaction but also strengthens their professional identity and encourages them to continue to grow and achieve higher.

6. Personal Needs

Personal needs are often an important reason for women to pursue a career. Working gives them emotional and intellectual satisfaction, as well as the opportunity to express themselves and achieve life goals. Additionally, having a job allows women to create a balance between their personal and professional lives, which contributes to their overall happiness and well-being.

Women's decision to pursue a career is driven by a variety of reasons, from financial independence to personal needs. Through careers, women not only meet external demands but also achieve self-satisfaction, social contribution, and recognition that enrich their lives. Careers are an important means for their growth and well-being.

CONCLUSION

The study highlights the transformation of women's roles in the workforce from an Islamic perspective, with increased participation in the public sector despite the challenges associated with religious guidance. Islam recognizes women's right to work, as long as they maintain family responsibilities and comply with sharia principles. The views of scholars are diverse, from conservatives who emphasize domestic roles to progressives who support women's full participation. This research emphasizes the importance of family support, education, gender flexibility, and self-development to help women carry out their dual roles as wives, mothers, and professionals in the modern era.

REFERENCES

- Asilha. (2022). *Hadits Soft Sebuah Aplikasi Praktis Pencari Hadits*. Asosiasi Ilmu Hadis Indonesia. <https://www.asilha.com/2020/11/02/hadits-soft-sebuah-aplikasi-praktis-pencari-hadits/>
- Asniah, Huriani, Y., & Zulaiha, E. (2023). Kesetaraan Gender dalam Perspektif Hukum Islam. *The Indonesian Journal of Islamic Law and Civil Law*, Vol. 13(No. 1), 23–34.
- B, N., & Al Fahnum, M. (2017). Hak-Hak Perempuan Menurut Perspektif Al-Quran. *Marwah: Jurnal Perempuan, Agama Dan Jender*, 16(2), 186. <https://doi.org/10.24014/marwah.v16i2.4139>
- Busriyanti. (2012). Islam dan kekerasan terhadap perempuan. *Religi: Jurnal Studi Agama-Agama*, 2(2), 118–139.
- Fatakh, A. (2018). Wanita Karir dalam Tinjauan Hukum Islam. *Mahkamah: Jurnal Kajian Hukum Islam*, 3(2), 158. <https://doi.org/10.24235/mahkamah.v3i2.3261>
- Gade, F. (2012). Ibu Sebagai Madrasah Dalam Pendidikan Anak. *Jurnal Ilmiah Didaktika*, 13(1), 31–40. <https://doi.org/10.22373/jid.v13i1.462>
- Hakiemah, A., Afifah, F. N., & Muliana, S. (2021). Kesetaraan Gender dalam Al-Qur'an (Studi atas Pemikiran Hamka terkait Kewarisan). *Refleksi*, 20(1), 1–20. <https://doi.org/10.15408/ref.v20i1.19798>
- Hanudin, L., Tania, W., Fajar, & Rahmawati, E. (2021). Wanita Karir Perspektif Hukum Islam (Studi Kasus di Desa Lapandewa Kaindea Buton Selatan). *Syattar*, 1(2), 112–122.
- Izzuddin, A. (2012). Peran Sayyidah 'Aisyah Dalam Pembentukan Hukum Islam Berwawasan Gender. *Egalita*, 7(1), 1–21. <https://doi.org/10.18860/egalita.v0i0.2111>
- Jannah, R. (2020). Hakikat Pendidikan dan Karir Perempuan dalam Perspektif Hukum Islam. *An-Nisa*, 12(2), 695–702. <https://doi.org/10.30863/an.v12i2.668>
- Manalu, A., Rosyani, & Nainggolan, S. (2014). Faktor-Faktor Yang Mempengaruhi Wanita Bekerja Sebagai Buruh Harian Lepas (BHL) Di PT. Inti Indosawit Subur Muara Bulian Kecamatan Maro Sebo Ilir Kabupaten Batanghari. *Sosio Ekonomika Bisnis*, 17(2), 82–93. <https://doi.org/10.22437/jiseb.v17i2.2807>
- Mubarokah, L. (2021). Wanita dalam Islam. *Journal of Islamic Studies and Humanities*, 6(1), 23–31. <https://doi.org/10.21580/jish.v6i1.7378>
- Muhammad, I. (2019). Wanita Karir Dalam Pandangan Islam. *Al-Wardah: Jurnal Kajian Perempuan, Gender Dan Agama*, 13(1), 107–117. <https://doi.org/10.46339/al-wardah.v13i1.161>
- Nasution, S. (2013). *Sejarah Peradaban Islam*. Yayasan Pusaka Riau.
- Nawang Sari, R. P., & Anton, A. (2020). Wanita Karier Perspektif Islam. *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum*, 4(1), 82–115. <https://doi.org/10.52266/sangaji.v4i1.446>
- Nur'aeni, U. (2020). Maskulinitas dan Feminitas dalam Al-Qur'an (Implikasi Sosial Atas Karakter Negatif). *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam*, 6(2), 310–328. <https://doi.org/10.36701/nukhbah.v6i2.270>
- Nur'aeni, U. (2024). Religious Authority in Women's Mosque (Ummul Mukminin Mosque at Universitas Islam Bandung): Otoritas Keagamaan di Masjid Perempuan (Masjid Ummul Mukminin di Universitas Islam Bandung). *West Science Islamic Studies*, 2(01), 60–70. <https://doi.org/10.58812/wsiss.v2i01.619>
- Nurliana. (2010). Wanita Karir Menurut Hukum Islam. *Al - Fikra: Jurnal Ilmiah Keislaman, Pascasarjana UIN Sultan Syarif Kasim Riau*, 9(1), 85–93. <http://dx.doi.org/10.24014/af.v9i1.3823>
- Qurthubi, I. Al. (2007). *Tafsir Al Qurthubi Jilid 2*. Pustaka Amani.
- RI, B. L. dan D. K. A. (2019). *Al—Qur'an dan Terjemahannya*.

- Riyadhi, B., & Asyari, F. (2020). Hak Pendidikan Perempuan Menurut Fuqaha' Syafi'iyah Dengan Perspektif Gender. *Gender Equality: International Journal of Child and Gender Studies*, 6(1), 27. <https://doi.org/10.22373/equality.v6i1.6116>
- Rukmana, N. S., Syam, F., & Makassar, U. N. (2024). Dinamika Gender di Area Urban Indonesia: Sebuah Eksplorasi Tentang Peran Profesional Dan Domestik Di Tamalanrea, Makasar. *Sosio-religius*, 9(1), 144–162. <https://doi.org/10.24252/sosio-religius.v9i1.47415>
- Samsidar. (2019). Peran Ganda Wanita dalam Rumah Tangga. *An Nisa'*, Vol. 12,(2), 655–663.
- Sari, F. F. (2020). Peran Istri Dalam Membantu Perekonomian Keluarga Ditinjau Dari Ekonomi Islam (Studi Kasus Pedagang Pasar Tradisional Kedurus – Karang Pilang Surabaya). *Jurnal Ekonomi Islam*, 3(1), 157–166.
- Sugitanata, A., & Karimullah, S. S. (2023). Implementasi Hukum Keluarga Islam pada Undang-Undang Perkawinan di Indonesia Mengenai Hak Memilih Pasangan Bagi Perempuan. *Setara: Jurnal Studi Gender Dan Anak*, 05(01), 1–14.
- Uce, L. (2020). Keseimbangan Peran Gender Dalam Al-Qur'an. *Takammul: Jurnal Studi Gender Dan Islam Serta Perlindungan Anak*, 9(1), 34–52.
- Warjiyati, S. (2016). Partisipasi Politik Perempuan Perspektif Hukum Islam. *Al-Daulah: Jurnal Hukum Dan Perundangan Islam*, 6(1), 1–27. <https://doi.org/10.15642/ad.2016.6.1.1-27>
- Weichselbaumer, D. (2020). Multiple Discrimination against Female Immigrants Wearing Headscarves. *ILR Review*, 73(3), 600–627. <https://doi.org/10.1177/0019793919875707>
- Zuhaili, W. A.-. (2016). *Tafsir Al Munir Jilid 2*. Gema Insani.
- Zulfikar, E. (2019). Peran Perempuan Dalam Rumah Tangga Perspektif Islam: Kajian Tematik Dalam Alquran Dan Hadis. *Diya Al-Afkar: Jurnal Studi al-Quran Dan al-Hadis*, 7(01), 79. <https://doi.org/10.24235/diyaafkar.v7i01.4529>