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Women In Career From The Perspective Of Islamic Law

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ABSTRACT Studies on career women often because debates among scholars because it is considered that women who work outside the home or have a career are deemed to have violated tradition and as a result they can be ostracized among the community and their environment, but the teachings of Islam as a just religion have determined the rights that were lost to women before arrival of Islam and beyond. The provisions relating to men and women are generally described in the Qur'an and hadiths of the Prophet Muhammad. But no argument explicitly prohibits women from working or that explains women's activities. And no evidence explicitly allows women to work. This research focuses on the view of Islamic law on career women. This research uses a qualitative approach with a descriptive analysis method. The result of this study indicate that the scholars agreed to allow a woman to work outside the home, but on the condition that they have to provide clear boundaries which must be obeyed.

KEYWORDS Career woman; Islamic law

INTRODUCTION

Women are part of a societal group, even becoming partners with men in realizing empowerment. Islam safeguards women's rights fully and completely. Islam also facilitates the path for women to become independent and pursue careers both in their professional endeavors and conduct. Islamic religion demands a woman to maintain her household and family, yet this does not hinder women from working to assist men in improving the family's social and economic status without neglecting their duties and responsibilities within the household.

The advancement of technology and the increasingly modern era create many new and different experiences for women. Especially for women residing in large cities who are more inclined to pursue careers. Some women have the opportunity to develop themselves, and as living expenses

continue to rise, their desire to work can contribute to the improvement of the family's economic conditions. In reality, society also recognizes that women's work is not limited to domestic realms such as household chores and family care, but women can also seek employment outside the home and pursue education to the highest level as an effort to develop and actualize their skills (Elizahabet M.king, 2005: 1)

In the past, women who worked outside the home (pursued careers) were considered to be breaking the rules, and many of them were underestimated and marginalized in their communities. Situations like this often occurred because some other women were still bound by traditional societal norms that did not allow women to work outside the home. Consequently, most women did not have the opportunity to develop themselves in their surroundings. The role of women (wives) in

household life, especially in terms of taking care of the family, nurturing, serving, and educating children, is essential. However, over time, the status of women has changed, with many women becoming leaders and obtaining education. As a result, women have gained equal job opportunities with men, and in reality, many women help their husbands improve the family's economic conditions by working alongside them.

Islamic principles of justice have established provisions governing women's rights. Islam guarantees women full ownership and inheritance rights. When a woman (wife) pursues a career and spends more time working, thereby neglecting her husband and children, it can lead to disputes and other problems, ultimately resulting in divorce, an event detested by Allah SWT.

Many women have directly entered the public domain, predominantly dominated by men, and have become active in pursuing careers and working outside the home. Therefore, the author is interested in elucidating matters related to career women, including the concept of career women, how career women are viewed from the perspective of Islamic law, the opinions of scholars who permit women to pursue careers, and the opinions of scholars who prohibit women from pursuing careers

METHODS

The form of this research is in the form of a literature review, which is research conducted by collecting information and data related to the study through various literature or references (Nazir, 2003: 193) herefore, the research on career women in the context of Islamic law utilizes previous data and analysis from the author. The approach used is a normative qualitative approach, namely by conducting legal research on existing references in the form of literature (Sukanto, 2009: 13-14)

The method of collecting research data becomes the most crucial component in researching because the aim of a study is to

obtain information and data (Sugiyono, 2013: 224).

The researcher gathers information based on numerous references to obtain concepts related to the research theme and topic. The references taken include written works such as books, articles, documents, journals, and opinions of experts. After this process is completed and deemed suitable data is obtained, a comprehensive analysis is conducted. This research is also carried out based on a descriptive method, which involves the breakdown of collected and structured data (Rahmat, 1997: 134).

Furthermore, documents and information are sources obtained from searches conducted for previous research studies and several journals. These data and information are analyzed beforehand based on data validity and various references from previous research results, as well as objective factual analysis by examining the development of issues surrounding career women.

RESULT

Concept of Career Women

Career women originate from two words, namely "women" and "career." Women, linguistically, refer to adult females typically in the age range of 20-40 years, while a career involves the development and abilities within a profession. Career women are adult females who possess the ability to work in their respective fields and engage in professional activities. In other words, career women are women who have specific skills and expertise in performing a job outside their household activities and are more frequently involved in the public sphere. A. Hafiz Anshary A., Z stated that career women are women who are engaged in the workforce, conduct activities outside the home, and undertake various activities to enhance their achievements (Abdullah, 2002: 12).

In a broad sense, a career woman is a diligent woman who possesses a sense of

ownership toward a profession within a certain period to achieve progress in her life. Pursuing a career means that someone is capable of engaging in a particular profession that requires skills as demanded by relevant institutions, which are then acquired through education (Amini, 1997: 114). Engaging in activities such as thinking and working is something that individuals should rightfully do to achieve their desired goals.

Career women and working women have relatively different meanings. Both terms essentially revolve around seeking or increasing income (money); however, in pursuing a career, an individual is at a stage of capability and economic status that is more established and more focused on achieving better and higher social status and positions. On the other hand, working mainly revolves around the primary motivation to meet basic human needs, such as food, drink, shelter, and various other primary necessities.

Therefore, career women can be concluded as women who, with their skills and specifications, specialize in a particular field to actualize themselves to obtain the best positions, achieve progress, and recognition, and fulfill both primary and secondary life needs.

History of Career Women

The life story of one of the mothers of the Islamic community, Khadijah bint Khuwailid (RA), illustrates her determination and ability to contribute to the success of Prophet Muhammad (PBUH). Khadijah was a woman of resilience who generously contributed her wealth for the benefit of the community at that time. She provided for all the needs of Prophet Muhammad's (PBUH) campaigns, and this was never prohibited by the Prophet. Therefore, it is puzzling that today the career woman is questioned when it is clear that Khadijah also engaged in trade and business, without any prohibition from the Prophet. Moreover, the Quran does not forbid women from leaving their homes, nor does it state that they must be accompanied by close male relatives when traveling outside their homes. During the time of the

Prophet, women also participated in warfare, an arena predominantly dominated by men (*Heroic Deeds of Muslim Women*, 1990: 2-3).

It is narrated in Sahih Bukhari that Muslim women at that time consistently helped the wounded during the Battle of Uhud. This included the wives of the Prophet. In the book "Fath Khaibar" by Abu Daud, it is stated that during the Battle of Khaibar, half of the women of Medina joined the Islamic army. This was not known to the Prophet initially, and when it was reported to him, he asked, "Why are these women participating?" The women then explained that they brought medicines, treated and healed the wounded Islamic fighters, removed arrows from their bodies, and organized meals for the Islamic warriors. Upon hearing this response, the Prophet eventually gave them permission to participate and accompany the army. When the Battle of Khaibar was won, the Prophet distributed the war spoils (Khaimah) to all the women who participated in the battlefield.

In the annals of Islamic history, there are several accounts of women (Muslimah) engaging in careers, and those who succeeded have unified the worldly and spiritual benefits. These women stand shoulder to shoulder with men who have built Islamic civilization, engaged in trade, produced various goods, cultivated land, studied, taught knowledge, and participated in warfare in the path of Allah SWT by caring for the wounded and the victims, providing water to thirsty soldiers, and bravely defending the religion of Islam and the Muslim community.

The Position and Role of Career Women

The position of women in Islam is akin to that of a mother, who is regarded as a noble figure deserving of respect. A mother is one of the two parents who play an extraordinary role in the development of a person (child). A mother is responsible for nurturing a child from birth to adulthood. Children are conceived and raised with the love of a mother that cannot be valued with anything else. A mother will always fight for the life of

her child with all her heart and soul. The Quran explains that a child must respect and appreciate the services of their mother by being dutiful and bringing her happiness.

Another role of a woman is to be a life partner for a man. Husband and wife are life partners that must be based on love and pure affection through a lawful marriage bond. The couple should support and complement each other. This is stated in Surah Al-Baqarah, verse 187, which reads:

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَمِسُوا مِنْهُمْ وَأَتَّبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَشَرِبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Meaning: "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves, but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appears to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His signs to men: that they may learn self-restraint" (QS.Al-Baqarah: 187).

In Islamic teachings, women are highly encouraged to maintain their households and families, but this busyness does not hinder them from participating and being creative in community life and working to improve the family's economic conditions, meet the increasing daily needs, while not forgetting their duties as mothers and maintaining their households to fulfill their

responsibilities like any other housewife. The Quran itself states that the reward for anyone who does good deeds, whether male or female, old or young, as long as they fulfill the Shariah requirements, they are entitled to receive rewards for their deeds. This means there is no differentiation in the reward received by someone who performs good deeds solely based on gender or age differences. As explained in Surah An-Nahl, verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning: "Whoever does righteousness, whether male or female, while being a believer - indeed, We will grant him a good life; and We will reward them according to the best of what they used to do" (QS.An-Nahl: 97).

From this verse and various verses of the Qur'an that explains the principle of equality between men and women in Islam, it can be inferred that men and women have relatively equal rights and obligations, including in the aspect of work where there is no discrimination against women in pursuing careers. This is further emphasized by Lailiy Muthmainnah in observing objective reality, leading to the emergence of more democratic and contextual interpretations, which means that Islam truly provides noble teachings on various gender issues (Muthmainnah, 2006: 213). Therefore, what distinguishes men and women lies only in the types of work and also by the credibility, skills, and competencies of each individual. This means that differentiation is only based on the naturally given roles.

Career Women from the Perspective of Islamic Law

Men and women have legal and social rights related to work activities. The law regarding women, including career women, has been established. Nowadays, there have been many findings of career women in various fields such as offices, trade, services, and others. This matter certainly has several

underlying factors, one of which is the desire to meet family needs, seek additional income, and some even work out of necessity due to the demands of life.

According to Hartini, generally, women pursue a career due to two reasons: a combination of work and hobbies, and also to meet daily living needs (Arsiaty, 2014: 169). In this regard, questions arise regarding the normative basis or reasons for career women from the perspective of Islamic law.

In a hadith, the Prophet Muhammad (PBUH) expressed satisfaction with someone who utilizes the fruits of their labor for the goodness and necessities of their life, as narrated by Bukhari: *"No one eats better food than that which he has earned by his work. The Prophet of Allah, David, used to eat from the earnings of his manual labor"* (H.R. al-Bukhari).

The hadith explains that every Muslim should work to fulfill the needs of both themselves and their families, so as not to become a burden on others or resort to begging, just as the Prophet David (peace be upon him) also worked to meet his own needs.

In general, provisions regarding men and women have been elucidated in the Quran and hadith. However, no texts are found that disallow a woman from pursuing a career or explicitly explain women's activities. Likewise, no explicit texts are found that encourage women to pursue a career or work. Therefore, regarding some verses that allow women to work, one such verse is found in the Quran, Surah An-Nisa, verse 32, which states:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Meaning: *"And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah for his bounty. Indeed Allah is ever, of all things, Knowing."* (Q.S An-Nisa: 32)

The verse above explains that both men and women have equal opportunities to work and thus earn their respective sustenance. This verse was revealed when Ummu Salamah asked the Prophet about the role of women, and whether they could participate in warfare like Muslim men (al-Mahalli, Imam Jalaluddin Muhammad dan Imam Jalaluddin Abdurrahman al-Suyuthi, 2001: 308). In addition to the above verse, another verse explains human efforts in seeking worldly and hereafter happiness. It is found in the Quran, Surah al-Qasas, verse 77, which reads:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: *"And seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."* (QS.Al-Qasas: 77)

In addition to that verse, there is another verse that provides an explanation regarding the command to seek sustenance and work. In this verse, it is mentioned that Prophet Moses (peace be upon him) encountered two women who were shepherding their sheep in a pasture. This story is found in the Quran, Surah al-Qasas, verse 23:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ

Meaning: *"And when he came to the water of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their sheep]. He said, 'What is your circumstance?' They said, 'We do not water until the shepherds dispatch [their flocks], and our*

father is an old man.” (QS.Al-Qasas: 23)

Regarding the verse, it can be understood that a woman can work just like a man to meet their living needs. This is reinforced by a well-known narration among many Muslims concerning the wife of Prophet Muhammad (Saleh, 2012: 283). Khadijah. Khadijah was a wealthy and successful merchant (Munandar, 2009: 257). Not only that but a significant portion of her earnings was spent on the advancement of Islam during that time. Khadijah also employed many men in her business ventures. This narration implies that the Prophet's wife was also a worker and even a successful entrepreneur.

It is mentioned in a hadith that women were also involved in warfare by serving as medical teams. One such hadith narrated by Bukhari from Ali bin Abdillah states:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ عَنِ الرَّبِيعِ بْنِ مُعَوِّذٍ قَالَتْ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَسْقِي وَنُدَاوِي الْجُرْحَى وَنُرِدُّ الْقَتْلَى إِلَى الْمَدِينَةِ.

Meaning: “It has been narrated to us by 'Ali bin 'Abdullah, who narrated to us Bisyr bin Al Mufadhhal, who narrated to us Khalid bin Dzakwan, from Ar-Rubayyi' binti Mu'awwidz, who said: 'We accompanied the Prophet (peace be upon him) in a battle, where we provided water for the troops, treated the wounded, and brought back the fallen to Madinah.” (HR. Bukhari). (Imām al-Ḥāfiẓ Abī 'Abdillāh Muḥammad bin Ismā'īl al-Bukhārī, 1998: 1029)

And it is also narrated by Abu Dawud from Abdussalam:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ تَابِتٍ عَنْ أَنَسِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْرُو بِأُمَّ سُلَيْمٍ وَنِسْوَةٍ مِنَ الْأَنْصَارِ لِيَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجُرْحَى.

Meaning: “Abdussalam bin Muthahhir narrated to us, Ja'far bin Sulaiman narrated to us from Tsabit, from

Anas, he said: "The Messenger of Allah (peace be upon him) fought alongside Ummu Sulaim and some Ansar women so that they could provide water and treat the sick." (HR. Abu Dawud). (Abī Dāwud Sulaimān bin al-Asy'ās al-Sajastānī, 266)

The two hadiths above explain that during the time of the Prophet Muhammad (SAW), not only men worked, but women also worked, and the Prophet himself brought these women to help the injured Islamic soldiers by treating them. Based on early Islamic history, many Muslim women worked, such as Zainab binti Jahsy, who was a tanner, Ummu Salamah binti Malhan, a bridal beautician, Zainab, the wife of Abdullah bin Ma'ud, Alliat Ummi Bandi Ammar, who worked as a businesswoman, and al-Syifa', who worked in the government at that time (Mufidah, 2010: 141). Similarly, the wives of the Prophet Muhammad (SAW) themselves, such as Aisha (RA), were often taken by the Prophet to the battlefield, and she also served as a teacher and instructor for the Prophet's companions at that time. Besides these narrations, there are many more that explain that women in early Islam had professions or jobs to support their families' livelihoods.

The Scholars' Perspective Allowing Women's Careers

Until now, there are still differences of opinion among scholars regarding the legality of women working. They disagree regarding whether it is permissible for women (wives) to engage in activities outside the home such as working and other occupations. In understanding the legal views on women's careers, reference can be made to the opinions of scholars. The relatively flexible opinion of scholars states that women are allowed to work outside the home if their work does not conflict with their femininity, such as being a nurse, trader, or doctor (Mukthtar, 1997: 164).

According to the opinion of Qasim Amin, the obligation of women to always stay at home originates from the customs of ancient Arab society. In the era of pre-Islamic Arabia, which was characterized by warfare and violence due to hunting and conquering surrounding areas, it became customary for men to engage in such activities. In such conditions, women were unable to participate in activities like men did during that time. Consequently, a perception emerged among men that the status of women was lower than theirs. However, in the 21st century, we are in a safe and peaceful position, and the government has enacted laws to regulate it. Therefore, the status of women has been elevated, and they have the right to pursue whatever they desire (Amin, 1900: 86-88).

Qasim Amin further emphasizes that in reality, every woman has the right to pursue a job as long as it is suitable for her. Therefore, this should be supported by various efforts, such as empowering women so that they can maximize all their talents and abilities. However, this does not mean that a woman is obligated to perform all tasks just like men in the workforce, rather it is an effort to empower women to optimize their skills in case they need to enter the workforce (Amin, 1900: 108-109).

Furthermore, Muhammad Quraish Shihab argues that women are allowed to work in all aspects just like men, both outside and inside their homes, individually or collectively, as long as the work undertaken does not compromise the honor of women and can maintain their dignity, manners, religion, and mitigate any adverse risks of their work for themselves and their environment. Therefore, when we reconsider the involvement of women in spreading Islamic preaching in the early days, it can be referenced to permit women to pursue careers and work in all aspects of life. In summary, anything related to work for women can be said to be their right to work as long as they need it and the work requires them (Shihab, 2009: 275).

According to Yusuf al-Qaradawi, there is no prohibition for women to work or

engage in activities outside the home to advance their careers as long as domestic duties are not neglected, such as housekeeping, pregnancy, childbirth, and child-rearing. Women who work outside the home are sometimes required by the principles of Sunnah and obligation if they need it, meaning that the work must be in line with their nature, specialization, and abilities, and should not undermine their femininity. For example, working as a healthcare provider or engaging in trade for the family's needs, as Khadijah, the wife of the Prophet Muhammad, did. Moreover, there is no prohibition for women to work and pursue careers if they are capable, and they should still receive financial support from their husbands during their marriage because providing financial support is the responsibility of the husband (al-Qardawi, 1996: 422).

Fakhrudin Ar-Razi proposed that a woman is allowed to leave her home on the condition that she covers her 'awrah, with only the palms of the hands and the face being permissible to be exposed. This permission for women to work is granted when they cover their 'awrah and the usual exposed parts of their bodies. The allowance for wives to leave the home is due to the increasing needs of life and to fulfill other necessities. Additionally, scholars of the Shafi'i school permit women to leave the house, even for careers, as long as they adhere to certain conditions stipulated by Islamic law and agreed upon by scholars (Baqiyuddin, 570).

The Hanafi school states whether it is permissible for a woman to pursue a career or profession, emphasizing the importance of assessing whether the consequences of a woman's employment might diminish her husband's rights. Women working and engaging in activities outside the home are not fundamentally prohibited. Scholars have clarified the legal status of women working and whether it may diminish their rights towards their husbands. In the book "Fiqhul Islam Wa Adillatuhu," Wahbah Al-Zuhaili argues that according to the laws applicable in Egypt if a wife works as a nurse, doctor, or in any other profession, it does not constitute

disobedience (nusyuz) and is certainly permissible. Women also have the right to be financially supported by their husbands. This does not imply the forfeiture of the wife's right to financial maintenance from her husband. All of this can be accomplished with the condition that in the future, there is assurance of protection from various temptations and negative influences that may diminish or harm her honor. Therefore, it is necessary to have a mahram figure who can guarantee all of these aspects.

The Scholars' Perspective Prohibiting Women's Careers

A career woman is inevitably engaged in activities in the morning and heads to her respective workplace to earn a family's daily income. Nowadays, women (wives) work to support their husbands and the family's daily economy, and it is not uncommon to find women (wives) who earn more than their husbands. This phenomenon is quite common and often triggers conflicts between both parties. Sometimes, women (wives) become proud of what they have achieved, leading to the loss of respect for their husbands, ultimately resulting in divorce.

According to some scholars, there are those who prohibit women from having careers because they believe that women working outside the home can lead to neglect or abandonment of family responsibilities. These responsibilities include serving the husband's needs, educating and nurturing children, as well as other duties of the wife. Based on the Hadith of the Prophet Muhammad (SAW), it is mentioned that husbands are obliged to guide their wives properly, and wives are obligated to obey their husbands. As the Prophet Muhammad (SAW) emphasized in a narration: "And the right of wives over you (husbands) is that you provide them with food and clothing in a reasonable manner." Additionally, the scope of a woman's role is limited to within the home to attend to the needs of her husband and children.

Another perspective is that there are scholars who do not permit women to work

outside the home as men do. As mentioned by Sheikh Mutawali al-Sha'rawi, according to his view, women pursuing careers or working outside the home will lead to destruction. He firmly states, "Here we are not talking about good or bad, but we are talking about the divine norm." He made this statement in line with the reasons women work to meet urgent family needs (Basyaruddin, 2009: 138).

The issue of leaving the house is not the criterion for prohibiting women from working, but rather the issue is whether women uphold Islamic values. If a woman (wife) obtains permission from her husband to work, and at that time the husband also considers that there is nothing harmful to the woman (wife), then this matter is permissible in Islam. Mun'im Salim mentioned in this context that Islam indeed commands women not to work and stay at home, as mentioned in the hadiths of Prophet Muhammad (SAW). However, Islam also allows women to leave the house at certain times (Mas'ulah, 2015: 112).

Mutawali al-Sha'rawi argues that the tendency for women to work outside of marriage can lead to harms that outweigh the benefits. Various issues such as the neglect of responsibilities and obligations of women (wives) within the home, the emergence of temptations from the environment, and others may arise. Therefore, this opinion must be considered, and the best solution to this problem emphasizes specific conditions that are not met by women, rather than outright prohibition of women working. Nevertheless, a woman may still work as long as she fulfills the requirements within the teachings of Islam.

In addition to Mutawali al-Sha'rawi, there is a figure who prohibits women from pursuing careers or working outside their homes even in emergency situations, namely Maisar Yasin. In his book "Makānak Tas'adī," Maisar Yasin explains:

"If a husband passes away or is no longer present, leaving the wife as a widow with no one to provide for her, then the woman may work according to her abilities and without violating

the rules established in religion or by utilizing the remaining wealth. However, considering the potential consequences of women working outside the home, such as violating Sharia provisions, committing sins, or engaging in actions that may diminish their honor and self-esteem, in general, it is deemed impermissible for women to work outside their homes, even for earning a living” (Mas’udi, 2003: 29).

The idea developed in the above writing, stemming from Maisir Yasin's opinion, emphasizes the responsibility of providing for the family solely on the male side (husband). Thus, whether the man holds the position of a husband, a father, or a brother, he is obligated to provide for women (wives). Hence, the opportunity for women to work outside the home is not sanctioned in Islamic law. Islam honors women only within the domestic sphere. Therefore, the opinion that prohibits women from pursuing careers and working outside the home is based on the presence of someone ready to provide for them and to avoid harm.

CONCLUSION

A career woman is a woman who specializes in a particular field according to her expertise, as an effort of self-actualization to obtain a specific established position and achieve progress, accomplishments, and satisfaction in life in general. The provisions relating to men and women are generally explained in the Qur'an and the Hadith of the Prophet Muhammad (SAW). However, there is no explicit evidence that prohibits women from working or that explains women's activities. There is also no explicit evidence that permits women to work. Scholars agree to permit a woman to work outside the home, but with the condition that they must still provide clear boundaries that must be adhered to if a woman wants to work, such as obtaining permission from her husband, to avoid harm.

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