WOMEN’S PROFESSIONAL CAREER THROUGH AL-QUR’AN’S PERSEPECTIVES

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Backgrounds: Women’s careers are still a constant topic discussed. As if a career becomes an expensive thing for women, especially women who still want to devote themselves to the family, for this type of woman, a career really becomes an expensive item.

Aim: To find out how the meaning of women’s professional career in the perspective of the Qur’an, the opinions of commentators and feminists regarding careers women’s professionals in the perspective of the Qur’an, the history of women’s professional careers from the time of the Prophet to modern times, and the meaning of leadership in the family (Domestic-public) related to women’s professional careers in the perspective of the Qur’an.

Methods: Judging from the purpose of this research, it is an explorative research which is still included in the category of qualitative approach. Data collection was carried out by browsing commentaries, books, both primary and secondary which were relevant to the discussion of the research theme. This study analyzes the substance of the mufassir’s thoughts on the concept of the creation of air in the Qur’an and then draws it on the present context. Meanwhile, to analyze the data with certain words and terms from the verses of the Qur’an.

Findings: It is true that Islam forbids women from pursuing careers outside the home but neglecting their responsibilities as housewives. Prioritizing a career in order to pursue a life that exceeds its nature is actually contrary to the values of Islamic teachings.

KEYWORDS: women, professional career, Al-Qur’an

INTRODUCTION

Women’s careers are still a constant topic discussed. As if a career becomes an expensive thing for women, especially women who still want to devote themselves to the family, for this type of woman, a career really becomes an expensive item (al-Bar, 1998). There is a difference of opinion among commentators regarding whether it is permissible for women to have a career outside the home, according to Al-Qurthubî (1996) and Ibn Mas’ud (2009), is of the opinion that women should have a career at home. Meanwhile, Ibn Kathir (1989), Hamka (2003), and Muhammad Quraish Shihab (2010), argue that, women are not prohibited from having a career outside the home, but Islam does not encourage it, a career at home is a more important place. Meanwhile, among feminists, such as Ashghar Ali Engineer (2003), there is no prohibition against women to have careers both inside and outside the home.

The unquestionable reality is that today's women are no longer confined to the house, bed and kitchen, but actively participate inside and outside the home. Then he became a professional (1992). According to the author, this problem cannot be separated from the feminist movement expressed by several women activists with Western and Arab thinkers (Engineer, 2003). This movement is very strong and received a positive response from women,
so that awareness has been reflected and put into action. Responses to this reality have also varied. Many people support the argument that Islam basically does not want women to do work outside the family as long as they can fortify their honor (Az-Zamaksyari, 1998). Some women activists even suspect that Islam is a barrier to women's freedom with the fact that according to them Islam does not give freedom to women, women have no value in Islam and Islam is the religion of men (Khalid, 2004). On the other hand, there are some who still position women as second class in society, and view that the main task of women is only to take care of the household and children. A career outside the home is a disaster for women and violates their nature (Imarah, 2002). Moreover, this view is supported by a number of facts that many divorces are caused by the effect of women working outside the home as career women.

No one denies that before all things women's first job when married was to work as housewives, and they began to be responsible for their husbands and children. Making the home atmosphere cheerful, filled with love and affection is a very noble task that is also placed on the shoulders of women, and no less important is educating children to be the best generation, not entrusting them with helpers (Mujtaba, 2001).

However, it does not rule out the community's need for women, especially in the field of work that is indeed very well carried out by women. Being an obstetrician, for example, sometimes it's sad if some wives give birth in a hospital with a male doctor, where are the women, isn't it more important for women to have a career as a maternity doctor? (Yasin, 1997).

Feminism groups argue that women leaving their homes for careers, this is a source of exploitation (Seda, 2016), especially for women, division of labor and roles/careers in the family according to this group's view occurs unfairly and unprofessionally (Umar, 2003), so gender relations become unequal, division of labor domestic-public is generally based on patriarchal ideology through a long process and biased "interests" of men, so the division of careers and roles in the family tends to have an unbalanced burden. Women's careers are usually placed in positions that have to carry out the roles and responsibilities associated with domestic work and men in the public sector (Engineer, 2003).

The existence of these differences of opinion, of course for Muslims, needs to be reviewed. Therefore, this study tries to further discuss the claim of feminism against women who have careers in the home (domestic), the teachings of Islam as a religion that strongly recommends the formation of a household (Semaiawan, 1996). In this study, the author wants to try to find a common thread between opinions that are pro and contra on women's careers and those who do not agree with the division of careers for both men and women, therefore this research is important to be investigated more deeply according to Al-Qur'an's view regarding a comprehensive study of women's professional careers, according to the author, has not been widely discussed. Therefore, this research is something new and deserves to be researched with the title "Women’s Professional Career through Al-Qur’an’s Perspectives" to find out how the meaning of women's professional career in the perspective of the Qur'an, the opinions of commentators and feminists regarding careers women's professionals in the perspective of the Qur'an, the history of women's professional careers from the time of the Prophet to modern times, and the meaning of leadership in the family (Domestic-public) related to women's professional careers in the perspective of the Qur'an.
Women's Professional Career through Al-Qur'an’s Perspectives

METHOD

Judging from the purpose of this research, it is an explorative research (Nazir, 2011) which is still included in the category of qualitative approach. This is because this research is an attempt to find factually, accurately and systematically the facts and data about women's professional careers in the perspective of the Qur'an.

Data collection was carried out by browsing commentaries, books, both primary and secondary which were relevant to the discussion of the research theme. The data is collected and then a summary is made to determine more specific limitations on the object of study from the books, especially those that are relevant to the main themes discussed through the inclusion-exclusion process.

Data sources can be classified into two groups, namely primary data sources and secondary data sources. Primary data sources are the Qur'an, books of interpretation, books of hadith. In addition, the primary sources in this study were also expanded with sources of information directly related to the research topic, such as the book by Zaitunah Subhan with the title "Al-Qur'an and Women", "Women and Power", exploring political rights and issues of gender in Islam by Muhammad Anis Qasim Ja'far, and so on.

Meanwhile, secondary sources are data obtained from information from books, journals, and the internet that are not directly related, but have links to supporting research analysis. Analysis of secondary sources is done descriptively. The secondary sources in this research include journals, magazines, articles, newspapers, note books and other books that support this research.

This study analyzes the substance of the mufassir's thoughts on the concept of the creation of air in the Qur'an and then draws it on the present context. Meanwhile, to analyze the data with certain words and terms from the verses of the Qur'an. The author uses مفهوم الفاظ القرآن by al-Raghib al-Isfahani in addition to “Al-Lisan Al-'Arabiyy” Ibn Mandzur. As for making it easier to find technical verses, the author uses المعجم المفهرس للفاظ القرآن by Fu'ad Abd al-Baqi (Ma’luf, 1956).

RESULTS AND DISCUSSION

Women's Professional Careers in Islamic History

Pre-Islamic Women's Professional Career

In the context of divine religion, the history of women's lives and roles has been contained in the Old Testament, which is believed to be the holy book for the Jews. The Old Testament places women as the main source of error. This is told in the form of stories or stories that are believed to be true. It is said that Eve was the cause of Adam's expulsion from heaven because she had seduced Adam to participate in eating the Khuldi fruit after he was previously charmed by the devil's seduction.

Not only that, the Old Testament also tells of events between the Prophet Lut and his daughter. Prophet Lut as the bearer of the treatise is used as an example as a man who is fascinated by the seduction of women, namely his daughter. It is said that the Prophet Lut did Uzlah to the mountain then he inhabited the cave contained in the mountain. As a child, he gave devotion by delivering groceries to his father. One day, the daughter of the Prophet Lut invited and tempted the prophet Lut to participate in enjoying the beer that was brought. So
that in the end they fell asleep in drunkenness, then they carried out immoral actions which in the end caused the daughter of Prophet Lut to become pregnant (al-Sahamrani, 1989).

Judaism also obliges people who have died to delegate inheritance rights to sons without involving the daughter at all. In the Old Testament, chapter 419, it is also written that the property owned by the wife is the right or property of the husband in full, while the wife is only entitled to own property which becomes the dowry in marriage. In the Old Testament, chapter 429, it is stated that a man has a veto right to divorce a wife who is considered to have committed immoral acts such as adultery.

In the history of pre-Islamic Arab society most women's rights were abolished. The pre-Islamic Arabs were saddened by the birth of a daughter, because it was a disaster and a disgrace to her father and family that they killed her, without laws and traditions protecting her (Abdul-Hâdi, 1988). Husayn Muhammad Yusuf in his book Ahdâf al-Usrah fi al-Islam, states that a woman during the period of ignorance can be inherited like inheritance. If the husband dies, then the child who is not from the wife left behind (the wife's son) can inherit the stepmother to become his wife, even close family members who inherit the mother as his wife without a dowry or marry her off to someone else, but the dowry is taken by the family. nearby. If she wants to leave it, then she ignores her with the status of not being a widow and not marrying until she redeems herself from the inheritance of her husband who died or she left it until he died, then he inherits his property (Yusuf, 1997).

This uncivilized custom and tradition of burying daughters alive seems to have been very widespread in pre-Islamic Arabia, the Qur'an also mentions that pre-Islamic Arabs used to bury their daughters alive.

وَاِذَا بُشَّرَ اَحَدُهُمْ بِالاَْنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْم

"And when one of them is informed with the (birth of) a daughter, his face will be black (red) and he will be very angry" (An-Nahl/16: 58). Likewise in the QS at-Takwir / 81: 9

بَاتَرُ ذَنْبٍ قُتِلَتْ

“For what sin was he killed?”

They regard women as a source of humiliation and humiliation. This is based on a sense of fear, if there is an increase in a daughter that will cause an economic burden for them, because they are considered unable to be invited to war and feel humiliated if their daughter will become the target of enemy captives to become slaves.

In the era of ignorance, when a son dies, the guardian of the deceased is more entitled to inherit than the wife he left behind. If the guardian wants to marry a widow who has died, or to marry someone else, then the guardian is more powerful than the real female guardian. In connection with the passage of the law that is detrimental to women, then Allah SWT sent down QS An-Nisa / 4: 19

يَبْلِغُهَا الْذِّينَ أَطْمَأَنُوا لَا يَنْهَى أَنْ تَرْكُوا الْبِنَائِنَ كَرْهًا وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَا أَتَيْتُمُوْهُنَّ اِلآَّٰ اَنْ يَّأْتِيْنَ بِفَاحِشَةٍ مُّبَيَِنَةٍ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا
Women's Professional Career at the Time of the Prophet SAW

Some women at the time of the Prophet were involved in economic activities. This is evidenced by a number of important names such as the first wife of the Prophet, namely Khadijah bint Khuwailid as director of the company. She is a career woman profile, a tough worker, high work ethic, and balanced by her managerial skills and business instincts that are so stunning. He stepped out of the bounds of customary norms prevailing at the time of jahiliyyah that women had to stay at home and business matters were the business of men. But not so with Khadijah, he made several international business trips to Sham (Syria) and several other foreign business cities and returned to Mecca with new merchandise around the 6th century (Azzuhri, 2009).

Although in general women lack freedom in their careers, but later, great female figures such as Umm Mukminin Khadijah emerged who supported the da'wah of Rasulullah SAW both materially and spiritually. In fact, the death of Khadijah and Abu Talib is called the "Year of Sorrow" (Cik, 2020).

Siti Khadijah who lived during the jahiliyah period, where at that time women were not valued and respected by the community, but young Khadijah already had business potential in her, it was proven that Khadjah had become an entrepreneur at the age of 45 years and the Prophet Muhammad himself was his staff. Even the Prophet Muhammad played a big part in developing Hadijah's business which was later married by Rasulullah. Khadijah as a pious wife has helped a lot in the da'wah and struggle of the Prophet through her wealth and all her strength for the success of the Prophet's da'wah.

Khadijah, the wife of the Prophet Muhammad, who grew up in the midst of a respected and rich family, did not make Hadijah an arrogant person. Precisely the privilege that is in him makes him humble. The nickname at-Thăhirah was pinned to him as an appreciation that Khadjah was a person who was able to maintain her chastity (Taman, 2008). In 575 AD, Khadijah's mother died. 10 years later, his father died. Being an orphan along with an abundant inheritance for some people can make themselves complacent and splurge. However, it was not so with Khadijah. Precisely the death of her parents made her grow into an independent woman. Khadîjah continued his family tradition as a merchant. Khadijah's cold hands made his family business thrive.

In his da'wah the Prophet also gave instructions about trading or buying and selling to a woman named Qilat Ummi Bani Ammar. Some narrations say that the Prophet SAW once gave instructions to women about buying and selling. One of them was Qilat Ummi Bani Anmar who was given instructions by the Prophet regarding price fixing. The Prophet advised him: "If you want to buy or sell something, then set the price you want to buy or sell it. Either then you are given or not" (Shihab & Syakur, 2011).

Other women who took part in business and contributed to the economy at the time of the Prophet were Zainab bint Jahsy who worked as a tanner for animal skins, Umm Salim bint Maihan worked as a bridal makeup artist, and Al-Syifa' a woman who was good at writing was assigned by Khadijah 'Umar handle the market of the city of Medina. In the book At-Tabaqat al Kubra it is stated that Abdulllah Ibn Mas'ud's wife is known as a successful entrepreneur and actively works because her husband and children at that time were unable to meet the needs of their family. He said to the Prophet SAW: "Dear Messenger of Allah, I am a woman who has skills. I sold the result of that skill because I, my husband and my son don't have anything. I
did that to provide for them." The Prophet SAW said: "You get a reward from what you spend for them" (Syuqqah, 1997).

There is also Ummul Mukminin 'Aisyah bint Abu Bakr ash-Siddiq. During her lifetime, 'Aisyah narrated 2,210 hadiths, the most of her time and taught at Islamic recitation assemblies which were devoted to women. Because of the depth of her knowledge, 'Aisyah was also often asked for a fatwa by Caliph Umar bin Khattab (Furi, 2001). As experienced by Fatimah who pounded wheat to meet daily needs. Then, he complained his hand roughly to the Prophet SAW. However, he never encouraged Fatimah to fight against her husband or even told her to find a maid (Furi, 2001).

**Working in the View of the Qur'an**

Work is an activity that is usually carried out by adult humans in general, by doing work from various disciplines and professions, which are carried out throughout the day and even a small part of them do full work day and night. Charity or work in Islam is a recommendation and even an obligation that must be carried out in meeting daily needs, by working, a person will meet his needs so that he can worship in peace. Allah's advice regarding work is contained in the Qur'an:

*فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الاَْرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ* 

The verse above explains the recommendation to seek bounties on earth by scattering and doing activities. This suggestion is a sign of the obligation to find work to meet daily needs.

**Terms Related to Women in the Qur'an**

**The term "al-Uns"**

The word َال comes from the word َلَم which means "limp", soft (not hard), smooth" (Munawir, 1997). As with the word َال generally refers to biological factors. Also used for other species besides humans such as animals and plants. Its equivalent in English is female, which means female or female. The use of the word al-untsa in the Qur'an is repeated 29 times, 17 letters and 26 verses in various forms with various forms, such as the word of Allah SWT in QS. Ali Imran/3:36

*لَمَّا ضَعْتُهَا قَالَتْ رَبِّ اِنِ اُنْثٰیۗ اللّٰهُ اَعْلَمُ ا لَيْسَ الذَّکَرُ الاُْنْثٰی اِنِ يْ ا وَاِنِ يْٰٓ اُعِيْذُهَا ا الشَّيْطٰنِ الرَّجِيْمِ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِن ِیْ اُنْثٰیۗ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْۗ وَلَيْسَ الذَّکَرُ كَالاُْنْثٰی وَاِن ِیْ سَمَّيْتُهَا مَرْيَمَ وَاِن ِیْٰٓ اُعِيْذُهَا بِكَ وَذُرِّيْهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ*

So when 'Imran's wife gave birth to a child, she said: "My Lord, I actually gave birth to a daughter; and Allah knows best what she gave birth to; and a son is not like a daughter. Indeed I have named him Mary and I ask protection for him and his descendants to you from the accursed devil."

In the Qur'an the word َال-untsa is always juxtaposed with َادِ-دزاكَر. The word َال-untsa comes from the word َعَنts which means weak, soft and smooth. The word َال-untsa refers to biological factors. The word َال-untsa is repeated 30 times in various forms and all of them have a female meaning in terms of gender. As in QS. al-Nisa [4]: 124 which reads:
"Whoever does righteous deeds, both male and female, while he is a believer, then they will enter Paradise and they will not be wronged in the slightest."

In this verse both men and women will enter heaven if both do good deeds, there is no difference between the two.

In terms of its derivation in the dictionary and the context in which it is used in the Qur'an, the word "الأُنْثى" is more consistent than the word "الذكر". The derivation from the root is found in several forms and meanings as previously explained. Similarly, its use in the Qur'an, the word "الأُنْثى" which is repeated 30 times in various forms, has no other meaning than (gender) female.

**The term "al-Nis"**

The word al-Nisâ / النساء is the plural form of the word al-mar'ah / المرأة which means mature or mature woman (Kemenag, 2007), in contrast to the word "الأُنْثى" which means female gender in general, from babies to old age. The word "النساء" means female gender, equivalent to the word "الرِّجَال" which means male gender. Its equivalent in English is woman (plural women), the opposite of the word man. This word in addition to meaning female gender also means wife (al-zauj / الزوج).

The word al-Nisâ / النساء in various forms is repeated 59 times in the Qur'an with a tendency to understand and mean as a wife (as in Al-Baqarah/2: 223) and female gender (as in An-Nis â 4: 32).

**The term "al-Mar'ah"**

The word al-mar'ah or al-imra'ah has the same meaning, namely woman. Like "المر" the word al-mar'ah denotes maturity and maturity (al-kamilah). That is why in the Qur'an the word imraah which is repeated 13 times is always interpreted with a wife like the wife of Noah in the QS. at-Tahrim/66:10, then QS. al-Qashash/28: 9 about the wife of Pharaoh, QS. Al-Imran/3:35 also shows the story of Imran's wife. The word al-mar'ah/al-imra'ah comes from the word "مر" which means "good, useful". From this word was born the word al-mar'ah which means woman and al-mar' means man. The word al-mar'ah in the Qur'an is repeated 24 times in 15 surahs and 25 verses in various forms which are always interpreted as the wife (Al-Zaujah), like Pharaoh's wife in QS. al-Qasas 28:9.

وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لَّيُوَقَّعُ فِيَّ وَلَكَۖ لاَ تَقْتُلُوْهُ ۖعَسٰٓٓى اَنْ يَّنْفَعَنَآٰ اَوْ نَتَّخِذَهٗ وَلَدًا وَّهُمْ لاَ يَشْعُرُوْنَ

"Pharaoh's wife said (to him), "(This child) is a comfort for me and for you. Don't kill him. Hopefully he benefits us or we take him as a child." They did not realize (that it was the child, Moses, who would later be the cause of their destruction)."

**The term "al-Zaj"**

In Arabic, the word zaj (partner) means husband (ba'l) as well as wife (zaujah); which is the opposite of fard (alone without others) (Kazhim, 2007). Zaj means two (pair), either male or female as Allah says:
"It is He who created pairs, male and female" (Surah An-Najm/53: 45). However, pairing here is not just a male and female concept. Allah has created everything in pairs. Either materially or non-materially. The couple created by Allah is not just about the opposite sex, but includes a wider material aspect. After more in-depth analysis, it turns out that the material was created in pairs such as electrons and protons, negative and positive. This is in accordance with what Allah stated in his word:

وَآَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالاُْنْثٰىۙ

"Glory be to God who has created pairs of all, both from what the earth grows and from themselves and from what they do not know." (Surah Yasin/36:36)

The word al-Zauj comes from the word zâja-yazûju-zaujan, etymologically means "to sow, to incite". In its use the word al-zauj is usually defined by each pair of something in pairs, male or female, male or female for animals. In fiqh books, the wife is called zaujah and the husband is called zauj. Nahw experts consider the word alzauj to have two meanings, namely the meaning of muzakkar and the meaning of muannats (Umar, 2010). In the Qur'an the word al-zauj is repeated 81 times in 39 chapters and 66 verses in various forms like QS. Al-A'raf/7:19

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلََ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظهلِمِيْنَ

"(And Allah said): "O Adam, dwell you and your wife in Paradise and both of you eat (fruit) wherever you like, and do not both of you approach this tree, then you both become of those who unjust."

Abstract Relationship of Untsa, Nisa, Mar'ah and Zauj

Regarding the relationship between the terms Untsa, Nisa, Mar'ah and Zaûj, according to the author, there is a clear mention of the Qur'an about women and some are in the form of terms. The only female name that is clearly mentioned in the Qur'an is Maryam Putri Imran. Al-Qur'an designations for women in the form of terms are al-Nisa', al-Untsâ, al-Mar'ah, al-Zaujah generally expressed in the Qur'an in the context of talks about marriage, conjugal relations, divorce, inheritance and genitalia or modesty.

As said by al-Nisa', the word al-Mar'ah is also used for mature women or wives, both of which are more oriented towards female reproduction. The word al-Untsâ is usually defined by the female gender from infancy to old age, has no meaning other than that which refers to biological factors. While al-zauj can be interpreted with something in pairs such as humans (male and female or husband and wife) or animals (male and female) and others.

Al-Qur'an Motivation for Women to Have a Professional Career

The Professional Role of Mothers in the Qur'an and Hadith

While the understanding of the terminology as conveyed by al-Asfahani in al-Mufradat fi Gharib Al-Qur'an is a mother who gives birth, be it a close mother (the mother who gave birth
to us), or a distant mother (the mother who gave birth to the person who gave birth to us/grandmother). This is the reason why Eve is called ummuna, even though her life span is far from ours, but she is the first mother in the world. The word al-umm also means anything that is a source of existence, education, improvement, and the beginning of something else (li kull ma kana aslan li dagui sya'in aw tarbiyatih aw islahihi aw mabda'ih). Meanwhile, according to al-Khalil, al-umm means everything that includes what is around it (kullu syai'in dummia ilaihi sairu ma yalihi).

For most people, success is still measured by the success of reaching the top of positions in offices, companies, government institutions, and others related to material. This worldly perspective shifts and belittles the housewife profession. The writer found that a housewife with a higher education felt 'low self-esteem' and was embarrassed to answer when her friend asked about her profession. She said “I am just a housewife.”

For women who have made their choice to work as housewives, they should not be ashamed or feel inferior. No matter how high her academic degree is, keep a career as a mother, don’t undermine her honor. True honor is honorable in the sight of Allah, not before humans.

"O mankind, We created you from a male and a female. Then We made you nations and tribes, so that you might understand one another. Indeed, the most honorable of you in the sight of Allah is the one who is most clean from shirk. Indeed, Allah is Knowing, Expansive in His knowledge." (Surat al-Hujurat/49: 13).

Housewives who make the afterlife, piety to Allah SWT as a reference, are ideal housewives and very honorable. Therefore, the role of mothers cannot be underestimated in raising, guiding children in order to prepare and build a more advanced society for the nation's future (Asrori, 2015). Civilization of society is formed fundamentally from household civility. While a mother is one of the determinants of building the etiquette of her family members, especially their children. Sentence (mother is the first madrasa) For her children, this is true, because her function is very vital as a child's first teacher, therefore a mother is also required to provide professional teaching even though she is at home. In a hadith, Rasulullah SAW said that the housewife is the manager of the house.

“A woman becomes a leader in her husband's house, she will be held accountable for it.” (Narrated by Bukhari).
and the quality of the household, it is not wrong that the Prophet SAW said ‘Heaven is under mother’s feet.’ (HR. Ahmad)

This hadith has an important meaning, namely, the position of the mother is very respectable, the professional work of a housewife must be associated with Jannah as a goal. Therefore, it is not appropriate if a mother feels inferior with a career as a housewife, instead she should be proud because of a noble profession by His side.

A good society begins with a good household. A good household is very much determined by the mother's intelligence in managing family members to become civilized individuals. And the quality of the housewife depends on the way she thinks about the household. Below are some of the requirements for a mother to have a professional career to become a quality and respectable housewife (Mulia, 2005).

First, having time management unlike office workers who are always set on time, a housewife has the right to manage her work time. The boss for him is himself. Lazy-diligent, slow-dexterous, depending on how he can manage his time professionally. Utilize time optimally-effectively and efficiently. When is the right time to vacation, play, study and recite. Prayer times in congregation and reading the Qur’an for children must be scheduled properly. Everything must be planned according to the portion. Second, educate yourself, Mother is an educator, so she must have sufficient knowledge as a provision to discipline children (Ulwan, 1994). "Mother is the first madrasa." As a madrasa, it is very appropriate if there is a mother with a doctoral education. A master or doctor does not need to be ashamed of a career as a housewife. Think of this work like office work. Professional, orderly and disciplined home management. Have a work agenda book that has good targets. They also get a salary. It must be instilled in the heart, the salary is Allah SWT who pays it. So, Allah's 'salary' should be proud, because it is incomparable when compared to human wages.

However, educated does not have to be highly educated. Insights can be obtained without going to college, maybe even not inferior to college. Join recitation assemblies, or other knowledge assemblies. Maybe knowledge is taken from attending seminars. This can be added with the insight given by the husband. So mother, be smart. And the career of a housewife is actually the career of a smart and respectable Muslimah. To be sure, religious insight becomes the most important, especially creed.

The Position of Women’s Career Earnings

Even though household expenses are borne by the husband, in Islamic law it is permissible to assist her husband in earning a living on the condition that it does not interfere with the implementation of his obligations as a housewife.

Women are allowed to provide a living for their husbands, children and household from the results of their hard work, as tabrru’ even though providing for the family is a responsibility/obligation for the husband as long as the woman is willing to give zakat on her wealth to her husband, but the husband is not allowed to give zakat on his wealth to his wife. , because the wife is his dependents (al-Ghazali, 2016).

According to the author, Islam tolerates the existence of women as a new force in earning a living with the developments of the times that affect the order of life, namely making humans forced by new needs that change needs that were originally only secondary to primary needs. Maybe a husband is no longer able to carry the burden of his own obligations, because there
are many dependents to support, such as many children, or because of narrow job vacancies. In this case, the wife must help her husband to maintain the sustainability and authority of his family and the welfare of the children in the future.

On the other hand, women who work outside the home are still entitled to receive a living from their husband who is considered capable of providing sufficient, as long as she works outside with the permission or approval of her husband, except that before marriage the wife has a permanent job, this must be discussed with her husband because the livelihood is is the husband's obligation in the household (an-Nisa/4: 34). Women have a dual role or work outside the home, the negative side of which is highlighted by some people than the positive, both inside and outside Islam.

Ibn Ahmad Dahri said that a woman who has a career does not fully function as a housewife. Though this function absolutely must exist in every family. Because, if the wife works, then who has to entertain her husband after coming home from work, it is certain that the family will fall apart if the wife cannot provide full service to her husband (Dahri, 1993) and there are many more highlights or negative views of women who work in the public sphere.

**Scholars' Views on Women's Careers**

In Islam, women have the right to own property and to spend, use, rent, sell or mortgage or rent out their property. Regarding the rights of career women or women who work outside the home, it must be emphasized beforehand that Islam views women because of their roles and duties in society as mothers and wives as noble roles.

There is no helper or household assistant who can take care of the child and replace the mother in the task of educating and raising him. A woman also has an obligation to her husband to take care of herself, the household and the children. Islam also encourages women to stay at home as mentioned in the Qur'an:

وَالْوَلِدَاتُ يُرْضِعْنَ اَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ…

"Mothers should breastfeed their children for two whole years, that is, for those who want to complete breastfeeding. And it is the duty of the father to feed and clothe the mothers in a makruf way.” (Surat al-Baqarah/2:233) and in another verse.

The opinion of Ibn Kathir in this verse, that they are still women staying at home, so they should not leave the house unless there is a syar' or emergency need. Meanwhile, according to Asy Syaukani, actually the meaning of the above verse is "Ordering them (women) to stay and settle in the house, and isn't she (the woman) a cooler of views. Umar bin Khothab once said:

استعينوا على النساء بالعري إن إحداهن إذا كثرت ثيابها وحسنت زينتها أعجبها الخروج

"Simplify the women in dressing, verily one of them if he has a lot of good clothes and jewelry it will make him happy to leave the house."

However, there are no instructions or provisions in Islam which state that women are prohibited from working outside the home, especially if the work requires the role and handling of women. For example nurses, teaching children and in terms of medicine. In the following
below, the author presents some opinions of scholars about whether or not women have a career in Islam outside the home.

The interpretation of the Ministry of Religion (2008) argues that Islam does not prohibit women from working outside the home, as long as they understand the conditions that allow women to work and they can fulfill them. These conditions are based on the verses of the Qur'an and the hadiths regarding women which cover the rights and obligations that have been established by Islam.

According to al-Qardhawi (2003), the law of women working in Islam can become obligatory if no one else in the family can provide for them such as sick and elderly parents, or no other children who can earn a living. As for a wife can also earn a living in place of her husband if her husband is sick and is no longer able to work.

Although there are differences of opinion, it is not stated in the Qur'an that women are not allowed to work. In Islam, women can work, especially if they meet the requirements and the Shari'a or provisions in Islam and work according to their nature, such as sewing, trading, being a nurse, doctor, teacher and other noble jobs.

The Qur'anic View of Women's Professional Careers

The verses relating to this are among others: QS an-Nahl / 16: 97

من عمل صالحا من ذكر أو أنثى و هو مؤمن فلنحييه حياة طيبة ولنجزيهما أجرا بما كأنوا يعملون

According to M. Quraish Shihab, the word الْخَالِقُ (Sâlih/soleh) is understood in the sense of good, harmonious or useful and not damaged. A person is judged to be righteous if he can maintain the values of something so that his condition remains unchanged as it is. Thus something still functions properly and is useful. It also includes the word "doing good deeds" the effort of a person to find something that is lost, or reduced in value, or not less functional and useful, then carrying out activities (repairs) so that what is lacking or lost can be reunited with something better than that. who finds something that has been useful and works well, then he does activities that give rise to added value for that thing, so that the quality and benefits are higher than before (Shihab, 2010).

M. Quraish Shihab said that the Qur'an does not explain the benchmarks for fulfilling these values or benefits and anxiety. The commentators also differed in opinion, M. Abduh, for example, defined pious deeds as "all actions that are useful for individuals, families, groups and humans as a whole" further M. Quraish Shihab said that the Qur'an (Ridha, 1990), although not explicitly explained what is meant by good deeds, but if one explores the examples presented about al-Fāsād (damage) which is the antonym of piety, then at least the author can find examples of pious deeds.

Activities that are considered by the Qur'an as destruction include: destruction of plants, human generation and environmental harmony, as indicated in QS al-Baqarah/2: 205, treason and fraud QS an-Naml/27: 49, sacrifice religious values QS Gâfîr/40: 26, and arbitrariness QS al-Fajr/89: 11-12.

Efforts to avoid and prevent the things above are part of good deeds. The greater the effort, the higher the value of the quality of human life. Vice versa. Of course what the author
mentioned above is just an example, it is really a very wide field of pious charity that stretches out on this earth.

According to Ibn Kathir, this verse is a promise from Allah to those who do pious deeds, namely deeds that are in line with the Qur'an and the Sunnah of the Prophet SAW, both men and women, both humans and jinn, while the mother feels at ease with faith, to Allah and His Messenger. The promise is that Allah will give him a good life in this world and will reward him in the hereafter with a better reward than what he did. A good life includes all kinds of pleasures that make the heart happy, both in this world and in the hereafter (Kasîr, 1990), this is as emphasized in the hadith narrated by Ahmad from 'Abdullah bin 'Amr, that the Prophet SAW said:

"Really lucky is the person who surrenders who is given sufficient sustenance, and is given satisfaction by Allah SWT with what He has given " (Ahmad history from Abdullah bin 'Amru bin al-As) (al-Suyuti, 1990)

This hadith was also narrated by Imam Muslim, at-Tirmizi and Ibn Majah from the history of Ibn 'Amr. In another hadith Imam Ahmad narrates from Anas bin Malik that the Messenger of Allah said:

From the interpretation of Surah an-Nahl verse 97 mentioned above, it can be concluded that this verse is one that emphasizes the similarities between men and women in matters of devotion and good deeds, the only difference being in the quality of their piety (QS. al-Hujurat/49:13). According to the author, this verse also shows how women are required to be involved in activities or jobs that are useful and have careers for the benefit, both for themselves, their families, communities, nations, and even for the benefit of humanity as a whole. If the man or woman is a believer, Allah will give them a good life in this world and a better reward for what they did (Dzuhayatin, 1997).

Thus, it is clear that Islam by adhering to the Qur'an and the Sunnah of the prophet, does not prevent women from entering various professions according to their expertise, such as working as teachers, lecturers, doctors, businessmen, ministers, judges and others, as long as in their duties, they still pay attention to the laws or regulations that have been established by Islam, for example; not neglected his affairs and duties in the household, there must be permission or approval from her husband, if he is a husband, also does not bring negative things to himself and his religion.

Domestic and Public Career Roles for Women

Domestic roles are generally carried out in family life. The issue of who should carry out the domestic role, since the last few decades, has become a hot debate among the classics who adhere to traditional roles and feminists who fight for the equality of gender roles between men and women. Regarding the questions that develop in society in general, the answer is that it is
a woman who should be the one who should carry out the domestic role. Related to the condition of women working, the obligation to carry out domestic roles is also women (Baidan, 1999). Generally, the answers are submitted by men and women who still hold traditional roles, even some cultures also require that women do it compared to men. However, what if there are men who carry out domestic roles, is it a strange thing, the answer is no.

The author does not mean to state a defense against the classics regarding traditional roles or feminists who fight for equality of roles. Some research evidence shows that many men have realized that with current living conditions, a balance of roles can be done. Based on several research results, not only women do domestic roles, but men also do them. Some of these studies were conducted in Indonesia, using subjects who have a patriarchal culture. This means that there is evidence that men already have an awareness of domestic roles. This is what the author calls personal awareness of the function for optimizing family life (Mulia, 2005).

If women have to leave the house to work, then the following things must be considered (Thaha & Aditwayan, 1992):

1) Get permission from his guardian. A guardian is a relative of a woman who includes the nasabiyah side (lineage, as in an-Nur: 31), the sababiyah side (marriage ties, namely the husband), the ulul arham side (distant relatives, namely the same mother's brother and biological uncle from the third party). mother and male offspring from both), and the leadership side (i.e. a judge in marriage or who has authority such as a judge). If the woman is married, then she must get permission from her husband.

2) Dress according to syari. The requirements for syari clothing are covering the whole body other than the excluded parts (face and palms), thick and not transparent, loose and not tight, not flashy in color (which is tempting), and not wearing fragrance.

3) Safe from slander. What is meant by being safe from slander is that from the time the women set foot out of the house until they return home, they have maintained their religion, their honor, and their chastity. To maintain these things, Islam commands women who go out of the house to avoid khalwat (to be alone with a man who is not a mahram, without being accompanied by a mahram), ikhtilath (mixing between men and women without being separated by a veil), maintaining a good attitude and speech (not softening the voice, lowering the gaze, and walking properly, not waddling).

4) There is a mahram when traveling. This is based on the hadith of the Prophet SAW "A woman should not travel except with her mahram."

When these conditions have been met, women are allowed to leave the house even to work. But it should be understood again, what types of work can be done by women, according to Islamic rules. Some of the jobs that are allowed for women, as long as the above conditions are met, include:

1) Doctors, nurses, midwives, and jobs in other medical services, such as cupping, pharmacists, laboratory workers. Female doctors treat female patients, children, as well as adult males. To treat adult men, the conditions are in an emergency situation, for example during a war, where other men are busy fighting, and also when a male specialist doctor is not found in the country. One of the arguments that allow it is that, from ar-Rubayyi' bint Mu'awwidz, she said: "In the past, we were with the Prophet. We give water and treat the injured, and return the bodies (of the Muslims) who died to Medina." Another proof is that, from Anas, he said: “In the past, when the Messenger
of Allah went to war, he took Umm Sulaim and some Ansar women with him. They poured water and treated the injured.” Imam Nawawi explained the hadith above, regarding the permissibility of women to give treatment only to their mahram and husband. As for other people, treatment is carried out by not touching the skin, except for the part that is needed.

2) In the military and police sectors, it is only limited to work done by women, such as imprisoning women, female search officers, for example in border areas and airports.

3) In the field of teaching (ta’lim), it is permissible for women to teach adult women and young women. To teach men, it is okay if they are treated, as long as they maintain etiquette, such as wearing the hijab and keeping their voices.

4) Weaving and sewing, of course, are permissible jobs and are in accordance with the nature of women.

5) In agriculture, it is permissible for women to plant, sow seeds, plow the land, harvest crops, etc.

6) In the field of commerce, women are allowed to buy and sell. In the hadith of the Prophet SAW, which states that one of the signs of the apocalypse is the proliferation of commerce so that women help their husbands trade. This hadith does not forbid women's activities in commercial activities.

7) Slaughter and cut meat. Although there are opinions that allow this work for women, but in fact it is not in accordance with the nature of women because it makes their body parts exposed while working, such as arms and legs.

8) Beauty make-up. Of course this is allowed on condition that you do not do things that are prohibited, such as connecting hair, filing teeth, tattooing the body, plucking eyebrows, it is also forbidden to see women's nakedness which is forbidden. It is forbidden to use objects that are harmful to the body, and it is forbidden to tell the beauty of the woman she has made up for to other men, including the husband of the make-up artist herself.

CONCLUSION

Islam provides opportunities regarding professional careers, for anyone, both male and female, to develop themselves to be of higher quality so that they are able to provide benefits to others. The double burden is not only for women, but also for men, this ideal model of cooperation between men and women so that no one party is harmed and subordinated so that harmony occurs. It is just that Islam forbids women from pursuing careers outside the home but neglecting their responsibilities as housewives. Prioritizing a career in order to pursue a life that exceeds its nature is actually contrary to the values of Islamic teachings.

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Women’s Professional Career through Al-Qur’an’s Persepctives


