

Career Women In Achieving Samawa Family In The Post-Truth Era Islamic Legal Perspective

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Abstract: *Islamic history records that women have a meaningful role in various metamorphoses of society, customs, commerce, and politics in the country. Gender balance is a social issue and is often a contentious topic. People assume that gender dimilarity can cause various forms of inequality, such as the unimportance of roles related to political policies; women are only in the three R's, namely kitchen, well, and mattress. Injustice was hated by Allah. Almighty, he had put Adam and Eve in a dignified position. Islamic law provides solutions to family problems that occur. However, sometimes existing laws cannot be understood regarding wisdom and philosophy, resulting in the assumption that Islamic law is no longer representative in resolving Islamic family civil cases. The problems that occur in the post-truth era of women are often blamed on being career women. Even though there are some women who are able to break through thick walls and are able to have a career outside the home. This career did not prevent her from carrying out her duties, rights, and obligations as a wife. But there are so many assumptions that, by being a woman, family careers are not taken care of and families are not achieved.*

Keywords: *Women of Career, Samawa, Post-Truth Era, Islamic Law*

1. Introduction

The times have changed the lifestyle of women who used to only stay at home and take care of domestic work, now there are very many women who have careers independently in terms of economy.¹ Women in this era are able to think critically in terms of demanding and voicing what is rightfully theirs, one of which is to get equality with men in everything, including in public activities.²

The emergence of the term career woman in recent years has been marked by the large number of women (housewives) whose roles exceed those of men, for example as bureaucrats, technocrats, politicians, businessmen, statesmen, and so on. As partners of men, women must be able to position themselves integrally with men so that they do not lose control, which in turn becomes housewives.³ Meanwhile "career woman" means "a woman who is

¹ Salmi Yuniar Bahri and Widya Hartati, "Building Entrepreneurial Women's Gait in Creating a Digital Age Independent Economy in East Lombok Regency". *Community Service Journal*. Vol. 3, No.1, January 2023 p.45.

² Rasta Kurniawati Br. Pinem, "Women's Rights to Property in the Karo Tribe (Understanding Symbols in the Context of Legal Changes in Society)". *Journal of Law Science Faculty of Law UMSU*. Volume 4 Number 1, January-June 2019, p.18.

³ Hamid Laonso, Muhammad Jamil, *Alternative Islamic Law*, (Jakarta: Divine Restu, 2005), p.78.

engaged in professional activities such as business, offices and so on based on expertise education such as skills, honesty and so on that promises to achieve progress.⁴

However, Islam does not arbitrarily give freedom to women to work. Women may work if they meet the requirements and ethics such as, the work is justified by religion or lawful in accordance with their nature, does not cause slander or harm, gets permission or approval from the husband, the work does not neglect to worship Allah SWT and is responsible as a wife and mother in the family.⁵

Abdurrahman Al Baghdad, argues that the function and position of women in Islam is as mothers and household administrators, so they need serious attention. This is a clear and true view of women. This function and position relates to the importance of the continuation of the human kind, its pleasures and serenity. Allah SWT has made women, so that men become inclined and feel at ease in them.⁶

If the marriage is carried out on the basis of following religious orders and following the sunnah of the Prophet, then *sakinah*, *mawaddah* and mercy that Allah has created for humans can be enjoyed by a husband and wife.⁷ Associated with the terms *sakinah*, *mawaddah* and *rahmah*, raises the definition of religion. Among them is Al-Isfahan (expert in fiqh and exegesis) who defines *sakinah* as having no fear in facing something. According to al-Jurjani (linguist), *sakinah* is the presence of peace in the heart when something unexpected comes, accompanied by a *nur* (light) in the heart that gives peace and serenity to those who witness it, and is a belief based on sight (*ain al-yaqin*).⁸ There are also those who equate *sakinah* with the words *rahmah* and *thuma'ninah*, meaning calm, not anxious in carrying out worship.

2. Literature Review

The phenomenon of working women has been common in people's lives since long ago, women have become the backbone of the family economy. Women are scattered in various jobs according to their abilities and potential. They can be found in government agencies, hospitals, offices, private sector, police, army, markets, terminals, schools, rice

⁴Siti Muri'Ah, *The Values of Islamic Education and Career Women*, (Semarang: Rasail Media Group, 2011), p. 31-35.

⁵Abdullah Bin Muhammad Bin Abdurrahman Bin Ishaq Alu Shaykh, *Tafsir Ibnu Katsir*, Terj Abdul Ghoffar, *Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam Asy-Syafi'i, 2009), p. 67.

⁶Abdurrahman Al Baghdad, *Emancipation of Women in Islam: An Overview of Shari'a'At Islam About the Life of Women*, Cet.1, (Jakarta: Gema Insani Press, 1998), p. 99.

⁷AM Ismatulloh, "The Concepts of *Sakinah*, *Mawaddah* and *Rahmah* in the Qur'an (Perspective Interpretation of the Book of the Qur'an and its Interpretation)" *Journal of Mazahib Islamic Thought*, Vol. XIV, No. 1 (June 2015). p. 54.

⁸S. Fathiyatul Jannah, Kamilatul Mukarromah, Subhanallah Muchtar, "Counseling on *Sakinah* Families for the Elderly in the Village of Sana Daja Pasen Pamekasan". *Journal of Islamic Communication and Broadcasting*. Volume 3, No. 1. Year 2023. p. 33-42

fields, factories and tea gardens. Types of work that require intelligence or manual labor can be entered by women.⁹

In Islamic society, professional and skilled women are needed in carrying out their duties to prosper the earth and make it superior to other human beings. Islam does not prohibit career women, some Fiqh scholars are of the opinion that it is permissible for women to have careers and work, but what is most important is how she fulfills the conditions or conditions that allow her to become a career woman. That is where in work it must be accompanied by the rules that have been set by Islam.¹⁰

In fact, Islam does not prohibit a wife from becoming a career woman as long as she can balance work in the office and the responsibility to take care of the household, because with this balance a harmonious household will be created.¹¹

3. Research Methods

This paper uses a library research approach (literature study), which is research whose subject is in the form of literature literature. The source of the data departs from documentation from books and other scientific articles that discuss the gender approach in Islamic family law.¹² Data collection techniques are carried out by selecting data that correlates with the theme of this article. Collection is carried out by analyzing data in accordance with theory to obtain conclusions.¹³ The data is processed and analyzed by parsing data, information and related literature, then collected, then the data is classified based on categories in the study. The data parsed with the right narrative, and the data analysis is done by drawing the right conclusions about the problem under study so that it can answer the problem.¹⁴

4. Discussion

a. Career Woman

In Islam men and women are considered the same and there is no term to compare one another. The Qur'an, in giving terminology to women, uses three different words when viewed from a textual aspect, but when viewed from a contextual aspect they are relatively the same. The words "أمة المرءة" and "النساء" mean adult women or wives, while "النثي" means women

⁹ Fera Andika Kebahyang, "The Implications of Career Women on Household Harmony in View of Islamic Law" Thesis of the Syari'ah Faculty of Lampung State Islamic University in 2017. p. 45.

¹⁰ Aulia Ranny Priyatna, "Career Women from the Perspective of Islamic Law". JSGA Vol. 01 No. 01 of 2019. p. 76-95.

¹¹ Titin Purwaningsih, Opi Herda Mutiara, Imam Sujono, "Review of Islamic Law on Career Women's Efforts to Maintain Household Harmony (Case Study of Career Women at the Way Kanan District Health Office)". FALAH: Journal of Sharia Economic Law. Vol. 2 Number 2 2022: p.1-14.

¹² D, Rosyada, *Qualitative Research for Education*, (Jakarta: Prenada Media, 2020), p. 25.

¹³ L. J Moleong, *Qualitative Research Methodology*, (Bandung: PT. Remaja Rosdakarya, 2021), p. 20.

¹⁴ Ahdiyatul Hidayah, Nurul Huda, "Scholar's Perspective on Wives as Family Breadwinners During The Covid-19 Pandemic". *Journal of Gender Studies*. Vol. 16, No. 1, June 2023. p. 46.

in general (al-asfahani, t.th: 513).¹⁵ These textual differences in terminology do not destroy the contextual substance in the whole spectrum of women, but try to accommodate the essential, sacred and cultural values that women possess.

According to the Big Indonesian Dictionary, the word woman is an adult woman. Women who are still small for children are not included in women. The word career has two meanings: first, career means development and progress in life, work, and so on, secondly, a career means a job that gives hope for advancement. When the words "women" and "career" are put together, the word means women who are engaged in professional activities and are based on certain educational expertise.¹⁶ Thus it can be formulated that a career woman is a woman who pursues something or several jobs based on certain skills she has to achieve an advancement in life, work and position.¹⁷

Before the revelation of the Koran there were many great civilizations such as: Greek, Roman, Indian and Chinese. However, women are still limited to merchandise and are treated according to the wishes of men. Former nations believed that women were weak-minded and emotional in their opinions. Therefore underestimate and don't accept the opinion of women.¹⁸ The Jahiliyyah Arabs also treat women the same way. Seen in the displeasure of the fathers at the birth of baby girls. They only enforce the birth of a baby boy.¹⁹ They don't even have the right to life. Then Islam came to place a noble position. Lifting women from their downturn. The Apostle prescribed inheritance rights for women, prohibited him from divorcing his wife without any shar'i reasons, provided a self-defense mechanism for women so that their honor would always be maintained.²⁰

Evidence that Islam pays great attention to women and upholds the dignity of a woman in the role and function of women in an Islamic perspective is²¹:

1) Woman as Mother

Islam views and positions women as mothers in a noble and very honorable place. Mother is one of two parents who have a very important role in the life of every individual. It is in the hands of the mother that every individual is brought up with infinite

¹⁵ Hamid Laonso and Muhammad Jamil, *Alternative Islamic Law Solutions to Contemporary Fiqh Problems*, (Restu Divine, 2005), p. 77.

¹⁶ Ajat Sudrajat, *Actual Jurisprudence Discussing Contemporary Islamic Law Problems*, (STAIN Ponorogo Press, 2008), p. 103.

¹⁷ Ahdiyatul Hidayah and Ahmad Bunyan Wahib. "Defending Women's Legal Rights through Organizations in Turkey." *An-Nisa': Journal of Gender Studies* 15.2 (2022): 185-200.

¹⁸ Khairiyah Husain, *Ideal Mother, Her Role in Educating and Building Children's Potential*, (Surabaya: Risalah Gusti, 2005), p. 2.

¹⁹ Aisyah Abdurrahman Binti Syathi', *Daughters of Rasulullah: Indonesian Edition*, (Jakarta: Rihlal Press, 2004), p. 49.

²⁰ Samiatun, *10 Keys to Success for Independent Women*, (Surabaya: Litera Media Center, 2008), p.19.

²¹ Muhammad Quraish Shihab, *Al-Qur'an Insights; Maudhu'i Interpretation of Various Problems of the People*, (Bandung: PT Mizan Pustaka, 2007), p. 296.

affection. The Qur'an explicitly commands every human being to appreciate and appreciate the mother for her services by doing good to her.

2) Woman as Wife

Another role of women in everyday life, is as a wife. Husband and wife are a pair of human beings who on the basis of holy love bind themselves in marriage. Both complement each other and need each other. Women as Persons and Members of Society Society.²²

If you look at the existence of women today, there are four criteria that are attached to women in their work, namely:

- 1) Women with excellent smart and the best (quality) ratings are women who are capable and successful in managing a household and achieving a successful career.²³
- 2) A woman who is successful in the domestic household area is a woman who is successful in building a household only because she feels inadequate in terms of career.
- 3) The type of woman who is good at career but neglects household matters. If so, he is only selfish in pursuing a career, but his family is not taken care of, and even the household is considered to be hindering his progress.
- 4) Women who fail in both, namely failure in the household and in their careers, cannot achieve success. This should not happen because women are positioned to have such a noble "state".

b. Samawa Family

Islam offers an ideal concept of family life which can be called a "sakinah family". some call it the "mawaddah warahmah family". Both of these concepts are sourced from the Word of Allah SWT in Qs. *Ar-Rum* verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And among the signs of His power is that He created for you wives of your own kind, so that you are inclined to and feel at ease with him, and He made them between you with love and affection. Indeed, in that there are signs for people who think".

There is There are several things that need to be understood in this verse, including the following:

First, that humans were created in pairs. The word "*zawaj*" (plural *azwaj*) in Arabic means a pair, both in the sense of "one pair" (consisting of two parts), as well as in the sense

²² <http://Oetjoeibatukaras.Wordpress.Com/2010/01/01/Waitakarier-dalam-Bingkai-Islam/>

²³ Ahdiyatul Hidayah, Ahmad Bunyan Wahib, "Defending Women's Legal Rights through Organizations in Turkey". *Journal of Gender Studies*. Vol. 15, No. 2, October 2022. p. 188.

of "one part of a pair".²⁴ The mention of the word "husband and wife" in Arabic uses the same word, namely *zawaj* for husband and *zawjah* for wife. This shows that in fact there is no fundamental difference between husband and wife. Both are established in an equal partnership relationship. The words *zawj* and *zawaj* are mentioned numerous times in the Qur'an (about 81 times), including five times in the verb *zuwaj* or marriage in Islam.

Second, that Allah SWT creates for every human being a partner from himself. The meaning is often attributed to men, so that the word spouse means wife. This translation contains the implication that women are created from men and wives are provided for husbands. Then, placing women or wives in secondary and subordinate positions to men or husbands.

Third, the relationship between a woman and a man or a wife and a husband is to create *sakinah*, namely peace, tranquility and happiness. The purpose of human creation in the verse above is *fi'il amr, litaskunu ilaiha* which literally means that you "stay and dwell in it". This means that staying and living with each partner will guarantee the realization of a *sakinah* family or peace, tranquility and happiness.

Fourth, in the verse above it is also stated that Allah SWT makes between human partners *mawaddah* and mercy. These two words are often translated "love and affection". According to its root, *mawaddah* contains the meaning of love and friendship. While "*rahmah*" (which comes from the word *uterusa*, giving grace) contains understanding, love, sympathy, understanding and kindness. The two words describe the close bond between the two partners. However, it seems that the word "*mawaddah*" has more of a biological connotation, while the word *rahmah* has more of a psychological connotation. In this case "*mawaddah*" is an attraction that exists in humans as biological beings, namely the tendency to be attracted to the opposite sex, while the word *rahmah* is an attraction in humans as psychological beings,

The *sakinah, mawaddah, warahmah* family is a family full of calm, peace and happiness which is marked by a husband and wife relationship that is full of love and affection. Family life in this case takes place in a similarity, intentions and aspirations, namely the intention to achieve *sakinah* and in a dynamic effort both husband and wife develop the potential of love and affection between them.

As an ideal form of family, *sakinah, mawaddah* and *rahmah* families require several commitments, including: (1) commitment to intentions, (2) commitment to goals, (3) commitment to effort, (4) commitment to the quality of the family. achieving the ideals of family life is impossible without noble intentions embodied in hard work to improve the quality of family life itself in order to achieve the ideals of true happiness.

²⁴Qardhawi, Islam and Art, 185.

c. The Post-Truth Age

The term post-truth was barely known a few years ago, but has begun to make its way onto the media scene in recent decades. According to Keyes, the term post truth has actually appeared since 2004 as a blurring of the boundaries between lying and telling the truth. However, the post-truth phenomenon became public attention around November 2016 when the Oxford Dictionary named it in 2016. This initiative was initiated after seeing a spike in the use of the word post-truth which reached 2,000 percent during 2015.²⁵

Post-truth can be understood as a socio-political condition in which citizens or viewers (consumers of information) and politicians (including the government) no longer respect truth, but instead or instead accept as truth (reality or fact) what they believe or feel (opinion-moment glance). Then there is no longer a strict boundary between lying and being honest. Opinion replacing hard facts and data is obscured-manipulated and reformed no longer based on rigorous analysis but simply based on personal beliefs.

At the beginning of the 21st century, the era of digital technology emerged as demagogues onto the stage of electoral politics. Donald trump is just one that is often mentioned, but the symptoms are abundant in several countries such as in Britain with Brexit, in Latin America, and do not want to be left behind imitating the "new" style of Indonesian politics during the 2017-2019 Pilkada that just passed. People call this phenomenon a neologism: post-truth politics or post-truth politics. Filled with conspiracy theories, hate speech and slander, democracy is no longer an arena for arguments, instead it has turned into an arena for arguments, instead it has turned into provocative sessions that hypnotize the masses with collective sentiments.²⁶

d. Impact Of Career Women On Families

The entry of women into the world of work and pursuing careers has indeed had a positive impact on the development of the family economy and meeting the needs and helping the community with the participation of women. However, it is feared that career women who are too busy pursuing their careers will delay their marriage. In addition, career women are also prone to experiencing family problems due to the little time they spend with their families. A mother who is too late in her work sometimes forgets her role and makes children get less attention so that there are many cases of children involved in criminal acts and falling into drugs. Lack of attention to broken home children and the problem of brawls arises from problems one of which is caused by career parents,²⁷

²⁵ Mochamad Iqbal Jatmiko, Post Truth, Social Media, and Misinformation: Upheaval in Political Discourse for the 2019 Indonesian Presidential Election, Academia Edu.

²⁶ Widodo Dwi Putro, Finding Legal Truth in the Post-Truth Era, (Mataram: Sanabil, 2020), p. 28.

²⁷ Albar, Muhammad, 1998. Career women in Islamic scales. New York: Library.

Adult women, especially those who live in big cities, tend to have multiple roles and some are even multi-functional because they have received the widest possible opportunity to develop themselves so that important positions and jobs in society are no longer monopolized by men. Of course this will have an impact on the joints of social life, both positive and negative.

The positive impacts are as follows:

- 1) Regarding the economic condition of the family, in the context of modern family discussion, women are no longer seen as creatures that depend solely on their husband's income, but rather play a role in increasing family income to meet the needs of an increasingly varied family.
- 2) As a time filler, the facilities that women get in doing household chores have created opportunities for them to freely look for activities outside the home, in accordance with their areas of expertise so that they can actualize themselves in society as active working women.
- 3) Improvement of Human Resources, The unlimited level of education for women has made them a potential resource that is expected to be able to participate and play an active role in development, and can be useful for society, religion, homeland and nation.
- 4) Confident and More Caring for Appearance, With a career, women feel needed in society so self-confidence arises. Career women will try to beautify themselves and their appearance so that they are always pleasing to the eye. Of course this will make her husband proud, who sees his wife look excellent in front of the relationship.

The negative impacts are as follows:

- 1) With regard to children, career women usually return home tired after a day of work outside the home. This psychologically affects the level of patience they have, both in dealing with daily household chores and in dealing with their children.
- 2) Against husbands, husbands will feel unrivaled and their rights as husbands are not fulfilled.
- 3) In the household, household failure is often associated with the negligence of a wife in the household. In order to achieve career success, women often give priority to their duties as mothers and wives.
- 4) Against Society, a). Companies prefer women workers over men, because apart from the relatively minimal and cheap wages of men, also because women are not too demanding and easy to manage. b). Excessive self-confidence, career women often

cause them to be too picky in matchmaking so that a career woman is still single at the age when she should be eligible to get married and even have children.²⁸

e. Views Of Islamic Law On Career Women In Reaching Samawa Families In The Post-Truth Era

In Islam, a career woman is working or trying, which is called "charity". These two words faith and charity which are mentioned many times are almost always mentioned by the Qur'an together and in one breath "*alladzi na aamanu wa a'milussholihah*" (those who believe and work well) and the sentence Another meaning that works in this way is the existence of living humans.

The problem of a woman working in the view of our Muslim society, brings a picture where truth and error overlap in it, honesty and fraud become obscure, there are negligence that exceeds the limit and deviation. Some groups argue for locking women in the house and forbidding them to go out, even if it is to do work that can help society. Because they consider this to have gone out of nature and fitrah that Allah SWT has created in a woman and can cause her to escape household responsibilities and can destroy the family's integrity.

They judged that a woman's piety could be proven when she only left the house the first two times, leaving her father's house to go to her husband's house. Second, from her husband's house to his grave. Even though the Koran makes house confinement for women only as a punishment for those who have committed adultery in the presence of four Muslims. This punishment was in effect before the infamous adultery penalty was imposed. Allah SWT said:

"And (against) women who commit abominable acts, let there be four witnesses among you (those who witness it). Then when they have testified, then lock them (the women) in the house until they meet their death, or until Allah makes way for them." (Qs. an-Nisa' ayat 15)²⁹

Another group also argues to open the door freely for women to leave the house without norms and ties and to let go of supervision over them so that they can do what they want without conditions and restrictions, as is the case with western women. Do they want to reflect a little on the situations that made western women go out to work? Western women do not know about leaving their homes to work, except after the world war which left millions of men dead and left millions of widowed women without men to support their lives. They were forced to leave the house to work to support their children. As the industrial revolution has pushed Western women to work simultaneously due to the exploitation of industrial owners against

²⁸ Wulandari, Indri. (2015). The Social Phenomenon of Life Choices Not to Marry Career Women. Journal of Equilibrium Sociology Education, Volume III No. 1

²⁹ Indri Wulandari, Social Phenomena of Career Women's Unmarried Life Choices. Journal of Equilibrium Sociology Education, Volume III No. 1. Year 2015. p. 203.

male workers which causes them to strike and forced the industrial owners to employ Western women to cover industrial needs. Plus, the situation of Western women; if they don't work then no one wants to support them, he himself takes care of life and has been earning his living since he was 16 years old.

Meanwhile, Islam does not approve of the first and second opinions and does not accept if someone gives two bad choices. Locking a woman in the house until she enters the grave or releasing her to work without conditions and restrictions and behaves exactly like a Western woman. Islam is a rule of life that does not want those two bad choices. Islam is a middle way and a moderate method that upholds the degree and ability according to the honor of women according to their character, namely as a woman, daughter, wife, mother, and members of society. another. if a woman, from a statistical point of view, is half of society, then she is more than half in terms of her influence on her husband, children and environment.³⁰

There are many examples of women during the Apostles' era who were involved in public works, including:

- 1) Umm Salamah, Shafiyah, Laila Al-Ghaffariyyah, Umm Sinam Al-Aslamiyyah were listed as figures involved in the war.
- 2) In the field of work, Umm Salim bint Malham was a wedding dresser, the Prophet's wife, Khadhijah a successful female trader and Ummi Bani Anmar once came to the Prophet asking for buying and selling instructions. Raithah is actively working, someone who is good at writing.

Precisely the charity of women that Allah hates is an act of play and in vain and is idle during the day. Because that is not the nature of good and noble people.³¹

According to Islamic law, women have the right to own property and spend, use, lease, sell or pawn or lease 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 maid or household assistant who can take care of the child and replace the mother in the task of educating and raising them. As for a woman, she also has an obligation to her husband to take care of herself, the household and the children. However, there is not a single guideline or stipulation in Islam which states that women are prohibited from working outside the home, especially if the job requires the role and handling of women.

According to fiqh scholars, they state that there are two reasons for a woman to be allowed to work outside the home and earn a living, if based on the following reasons:

³⁰ [http://Istiqlalart.Wordpress.Com/2010/01/26/Wanita-Karier-According toquran/](http://Istiqlalart.Wordpress.Com/2010/01/26/Wanita-Karier-According%20toquran/)

³¹ Majdi Fathi Sayyid Deeds That Are Hated and Loved by Allah Guide For Muslimah, (Jakarta: Gema Insani, 1998), p. 46.

- 1) The household requires a lot of money for daily needs and for carrying out family functions while the husband's income is not sufficient, the husband is sick or dies so he is obliged to make a living for himself and his children.
- 2) Society needs the help and role of women to carry out certain tasks that can only be done by a woman, such as nurses, doctors, teachers and other jobs that are in accordance with the nature of women.

It is explained in a hadith that Rasulullah SAW himself did not prohibit women from doing work outside the home, which means the following:

From Mu'adh ibn Sa'ad it is told that the slave girl Ka'ab ibn Mâlik was herding his goats on Sala Hill, then there is a goat that dying. He knew it and slaughtered it with a stone. His actions were asked of Rasulullah SAW. He replied, "Just eat!" (Narrated by al-Bukhârî)

Quraish Shihab also added that the Qur'an tells a lot about the equality of men and women, what distinguishes them is their devotion to Allah. There is no distinction based on gender, race, skin color and ethnicity. The position of women and men is the same and they are asked to cooperate with each other to fill the deficiencies of one another, as explained in the letter At-Taubah verse 71:

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Meaning: "And those who believe, men and women, some of them (are) helpers for others. they order (do) what is ma'ruf, prevent what is evil, establish prayer, pay zakat and they obey Allah and His Messenger. they will be given mercy by Allah. Verily, Allah is Mighty, Most Wise."

A woman can leave her home to work if she fulfills the following conditions³²:

- 1) Covering her nakedness with a hijab. As stated in the following verse, women have an obligation to cover their entire body except their face and palms.
- 2) Avoid Mixing with men. Meanwhile, if a woman works outside the home, she is advised to avoid places where men and women mingle. This aims to protect women from slander. Women working outside the home.
- 3) Get permission from parents, guardians or husband for married women. A woman may work only with the permission of her parents and husband as stated in the An-nisa verse.
- 4) Continue to carry out their obligations at home. Being a career woman is not prohibited, but she must not neglect her duties as a wife or mother to take care of the household or family and educate her children. Women should give sufficient attention and time to their family even though he works outside the home.

³² Zainuddin, Muhammad Dan Maisaroh, Ismail. 2005. Position of Women in the Islamic Political System

- 5) Her job is not to be a leader for men. Ulama Abd al-Rabb explained that women should not be the highest leaders in a people as well as being leaders of a state or society in accordance with the essence that men should lead women and not vice versa.

5. Conclusion

Islam views women as having the same position compared to men. From the point of view of creation, glory, and the right to get a return for their charitable efforts, women have equality with men. Meanwhile, in terms of the role of women has differences with men. The obligatory role of women is as a member of the family, namely as a wife to her husband and mother to her children. Meanwhile, the role of women as community members in matters of muamalah in obtaining a profession (job) is punished with an emergency rukhshah. Even though it is permissible to be a career woman, she must always prioritize the aspect of benefit for both the household and the community. If it causes more harm to the family then professions outside the home must be abandoned considering something that is an emergency cannot leave things that are mandatory.

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