

The Dual Role of Career Women in Strengthening Family Resilience: Perspectives of Islamic Law and Indonesian Positive Law among Employees of STAI As-Sunnah Deli Serdang

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Abstrak

Penelitian ini menganalisis strategi pengelolaan peran ganda wanita karier dalam menjaga ketahanan keluarga serta menilai pengalaman tersebut melalui perspektif Hukum Islam (Maqashid Syariah) dan hukum positif Indonesia. Studi kasus difokuskan pada pegawai perempuan yang telah menikah di STAI As-Sunnah Deli Serdang. Data diperoleh melalui wawancara mendalam, observasi, dan dokumen institusi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman dengan triangulasi terhadap sumber yang tersedia. Temuan menunjukkan bahwa ketahanan keluarga ditopang oleh kerja sama partisipatif pasangan (ta'awun), dukungan keluarga besar atau bantuan domestik, serta pengelolaan prioritas yang fleksibel. Dalam perspektif Maqashid Syariah, pekerjaan dapat mendukung hifz al-din, hifz al-'aql, dan hifz al-mal, sedangkan tekanan beban kerja dan pengasuhan perlu dinilai dalam kaitannya dengan hifz al-nafs dan hifz al-nasl. Tinjauan hukum juga menunjukkan bahwa praktik internal cuti melahirkan 30 hari yang dilaporkan tidak tepat dinilai hanya berdasarkan Pasal 82 UU No. 13 Tahun 2003. Kerangka hukum mutakhir mencakup UU No. 4 Tahun 2024 tentang Kesejahteraan Ibu dan Anak pada Fase Seribu Hari Pertama Kehidupan, yang mengatur hak cuti melahirkan paling singkat tiga bulan dan tambahan waktu dalam kondisi tertentu. Karena naskah belum memuat dokumen kebijakan formal final lembaga maupun data lengkap status hubungan kerja informan, kesimpulan definitif mengenai ketidakpatuhan institusi masih memerlukan verifikasi dokumenter.

Keywords: peran ganda; wanita karier; ketahanan keluarga; Maqashid Syariah; perlindungan hukum.

Abstract

This study analyzes how career women manage dual roles to maintain family resilience and examines those experiences through Islamic law (Maqashid Sharia) and Indonesian positive law. The case study focuses on married female employees at STAI As-Sunnah Deli Serdang. Data were obtained through in-depth interviews, observation, and institutional documents and were analyzed using the Miles and Huberman interactive model, with triangulation across available sources. The findings indicate that family resilience is supported by participatory spousal cooperation (ta'awun), support from extended family or domestic assistance, and flexible priority management. From a Maqashid Sharia perspective, paid work may support hifz al-din,

hifz al-'aql, and hifz al-mal, while pressures arising from workload and caregiving require attention to hifz al-nafs and hifz al-nasl. The legal review also shows that the reported internal practice of 30 days of maternity leave should not be assessed solely under Article 82 of Law No. 13 of 2003. The current framework includes Law No. 4 of 2024 on Maternal and Child Welfare, which provides a maternity-leave entitlement of at least three months and allows an additional period in specified conditions. Because the manuscript does not include the institution's final formal policy document or complete employment-status data, a definitive finding of institutional non-compliance requires documentary verification.

Keywords: *dual role; career women; family resilience; Maqashid Sharia; legal protection.*

INTRODUCTION

The dual role of career women in Indonesian Muslim families has attracted increasing attention as women's participation in the workforce continues to rise.¹ Changes in social, economic, and educational conditions have created broader opportunities for women to develop their capacities and contribute to the public sphere.² Within family life, women function not only as wives and mothers carrying domestic responsibilities, but also as individuals engaged in professional activities and contributing to the fulfillment of household economic needs. This situation places women in a complex position because they must meet occupational demands while fulfilling responsibilities toward the family. From the Qur'anic perspective, the opportunity to perform righteous deeds and attain a good life is not restricted on the basis of sex. This principle is affirmed in Q.S. An-Nahl verse 97.

(مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ)

"Whoever does righteousness, whether male or female, while being a believer, We will surely grant them a good life, and We will surely reward them according to the best of what they used to do."³

The verse indicates that Islam values human deeds and contributions without differentiating between men and women.⁴ The measure of virtue is not gender, but faith and righteous conduct. In the context of women's lives, the verse can serve as a normative foundation for the proposition that women have opportunities to develop their potential, benefit from productive activities, and contribute to their families and society. Accordingly, women's participation in the public sphere, including through professional work, may be understood as part of self-actualization and social contribution so long as it remains attentive to religious

¹ Najih Abqori and Elisa Mukaromah Rizqi, "Implikasi Wanita Karir Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Islam," *An-Nawa: Jurnal Studi Islam* 6, no. 2 (2024): 281–93, <https://doi.org/10.37758/jadnrx76>.

² Diva Ananda, Elminda Aprillianda, and Cut Kumala Sari, "Jurnal Pendidikan Indonesia (PJPI)," *Pendidikan Karakter Dalam Perspektif Pendidikan Islam* 3, no. 1 (2025): 39–54, <https://ejournal.lapad.id/PJPI/article/view/1041/730>.

³ Ahmad Subekti, "Negara Hukum (Rechtstaat) Dalam Perspektif Islam," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 1, no. 1 (2019): 57, <https://doi.org/10.33474/jas.v1i1.2730>.

⁴ Fitriana, Kusnadi, and Aristophan Firdaus, "Relasi Laki-Laki Dan Perempuan Dalam Al-Qur'an: Studi Tafsir Maudhū'ī Terhadap Ayat-Ayat Kesetaraan Dan Peran Gender," *Jurnal Ilmiah Nusantara (JINU)* 3, no. 4 (2026): 929–42, <https://ejurnal.kampusakademik.co.id/index.php/jinu/article/view/10578/8806>.

values, responsibility, and family welfare. Nevertheless, participation in the workforce does not automatically eliminate the domestic responsibilities traditionally embedded in family life. Muslim career women therefore often find themselves required to operate in both domains simultaneously.⁵

At work, they are expected to demonstrate professionalism, productivity, and occupational responsibility. Within the family, however, they continue to face obligations such as managing the household, accompanying children's education, maintaining the marital relationship, and meeting family members' emotional needs. The intersection of professional and domestic demands gives rise to the phenomenon of women's dual roles. These dual roles concern not only the allocation of time, but also processes of negotiation, division of responsibility, and decision-making within the family. A career woman must determine how to allocate her time, energy, and attention between work and family. Under certain conditions, occupational demands may conflict with family needs, and vice versa. Therefore, the ability to communicate with one's spouse, obtain family support, manage time, and set priorities constitutes an important factor in successfully performing both roles.⁶

This phenomenon becomes increasingly important to examine in the context of Indonesian Muslim society, which is characterized by diverse social, cultural, and religious constructions. Islamic values provide a normative framework for the responsibilities of husbands and wives within the family, while developments in modern society create new expectations regarding women's participation in the public sphere.⁷ In this context, women face not only occupational demands but also social expectations concerning how wives and mothers should perform their roles. The intersection of religious norms, cultural constructions, economic needs, and professional demands means that the experience of each career woman has distinct characteristics. In Indonesia, women's growing participation in economic activities has not yet been fully accompanied by an equitable distribution of domestic responsibilities. Working women often continue to bear a larger share of household work and caregiving than men.

This condition may create a double burden when domestic responsibilities must be performed alongside professional obligations. Over the long term, such imbalance may result in physical and emotional fatigue, psychological pressure, *work-family conflict*, and a decline in the quality of household interactions. The issue of working women therefore cannot be understood solely from an economic perspective; it must also be examined through social, familial, religious, and legal dimensions. In this study, STAI As-Sunnah Deli Serdang provides a relevant setting because it is an educational institution with an Islamic orientation. The presence of married female employees in this environment presents a useful context for

⁵ Riza Arizona and Nasruddin, "Eksistensi Dan Interpretasi Wanita Karier Dalam Perspektif Al-Quran," *Intellektika: Jurnal Ilmiah Mahasiswa* 3, no. 1 (2024): 196–215, <https://doi.org/10.59841/intellektika.v3i1.2119>.

⁶ Aulya Widyasari and Suyanto, "Pembagian Kerja Dalam Rumah Tangga Antara Suami Dan Istri Yang Bekerja (Studi Kasus Di Kelurahan Lubang Buaya, Kecamatan Cipayung, Kota Jakarta Timur)," *ENDOAMI: JURNAL ILMIAH KAJIAN ANTROPOLOGI* 6, no. 2 (2023): 209–26, <https://ejournal.undip.ac.id/index.php/endogami/article/view/55162>.

⁷ Abdul Halim, "Reformulasi Hukum Keluarga Islam Dalam Perspektif Keadilan Substantif Di Era Globalisasi," *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan* 7 (2025): 17–35, <https://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/3104/1745>.

examining how Islamic values, professional demands, and family responsibilities are practiced simultaneously. An Islamic educational environment allows interaction between religious values and the demands of modern employment, so the experiences of career women within it may illustrate how religious principles are translated into everyday life.

This situation also shows that working women are not merely earners of supplementary income; they may constitute an important part of the family's economic and social sustainability. Women's economic contributions can help meet household needs, strengthen family economic resilience, and provide opportunities for women to develop competence and self-actualization. At the same time, these contributions need to be situated within mutually supportive family relationships so that professional activity is not treated as incompatible with family responsibility. From the perspective of Islamic law, women's employment should be placed within a framework of welfare (*maslahah*), responsibility, and a balance of rights and obligations among family members. Developments in contemporary Islamic thought reflect efforts to reconsider the question of women's employment in light of social change and the realities of modern life. Discussion of women's right to work cannot be separated from the objectives of the *Sharia*, justice, family welfare, and the distribution of responsibility between husband and wife.

From the perspective of Islamic law, the issue of career women cannot be reduced simply to whether working is "permissible" or "impermissible"; rather, the conditions, purposes, responsibilities, and welfare consequences must be considered.⁸ Indonesian positive law, meanwhile, provides a framework of protection through labor law, marriage law, and provisions governing the rights and obligations of spouses.⁹ These two perspectives should be examined in an integrated manner to understand women's position, rights, obligations, and protection when they perform professional and domestic roles simultaneously. A number of studies have discussed women within patriarchal cultures and the law governing women's employment in contemporary Islamic thought, including studies by Harahap and Jailani and by Mutimmah and Safiullah on the thought of Husein Muhammad. However, there remains room for research on the empirical experiences of career women in Islamic educational institutions analyzed simultaneously through Islamic law and Indonesian positive law.¹⁰

Issues such as time allocation, family support, institutional policies, and understandings of religious obligations demonstrate that women's dual roles are shaped by the interaction between norms and everyday practices. The novelty of this study lies in an integrative analytical model connecting three levels of analysis within one case study: (1) empirical strategies for managing professional and

⁸ Hasriah Hasanuddin et al., "Menunda Pernikahan Karena Karier: Analisis Fikih Kontemporer Dan Maqashid Syari'ah," *Jurnal Studi Hukum Islam* 13, no. 2 (2024): 269, <https://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/3104/1745>.

⁹ Ismiatun and Bunyamin Alamsyah, "Perlindungan Hukum Terhadap Pekerja Rumah Tangga Menurut Peraturan Menteri Ketenagakerjaan Nomor 2 Tahun 2015 Dalam Perspektif Hukum Positif Hukum Indonesia," *Legalitas: Jurnal Hukum* 9, no. 1 (2017): 115, <http://legalitas.unbari.ac.id/index.php/Legalitas/article/view/144>.

¹⁰ Muhammad Chandra, "Etika Seksual Dalam Islam Menurut Pemikiran Husein Muhammad," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 1 (2023): 111–28, <https://doi.org/10.51675/jaksya.v4i1.661>.

domestic roles; (2) an assessment of *masalah* and *mafsadah* through the five primary objectives of *Maqashid Sharia*; and (3) an evaluation of institutional protection under positive law. The analytical proposition examined through the findings is that family resilience among career women is not determined by employment status alone, but by the quality of responsibility-sharing, social support, and the adequacy of institutional protection. On this basis, the study addresses three questions: how dual roles are managed; how those experiences are assessed through *Maqashid Sharia*; and how institutional policies are situated within Indonesia's positive-law framework for protection.

RESEARCH METHOD

This study adopts a qualitative approach using an interpretive case-study method. The case unit is limited to practices for managing dual roles among married Muslim female employees working at STAI As-Sunnah Deli Serdang, with family and the workplace treated as contexts shaping their experiences. Interviews focused on five domains: time allocation, division of domestic labor, economic contribution, caregiving experience, and experiences of support and protection in the workplace. The data are not used to generate statistical generalizations, but to construct themes that explain patterns, variations, and tensions within the case. The researcher's position is interpretive: empirical categories are developed from the informants' experiences and are then separately examined through *Maqashid Sharia* and positive-law frameworks so that normative analysis does not displace the empirical voice.¹¹¹²

The study was conducted at STAI As-Sunnah Deli Serdang, Jalan Medan-Tanjung Morawa KM. 13, Gang Darmo, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra. Primary informants were selected purposively according to the following criteria: Muslim women who were married, had family responsibilities, had worked at STAI As-Sunnah for at least one year, and were willing to be interviewed. Spouses were used as confirming sources where available, while institutional documents and workplace observations were treated as supporting data. Data collection ended when the principal themes recurred and no longer produced substantively new categories. Because the source materials available for revision do not contain a verified final number or demographic profile of informants, the manuscript does not retain an estimated sample size; those data should be completed by the authors at the final editorial stage without extending conclusions beyond the available evidence.

The researcher served as the primary instrument, with interview guidelines, observation sheets, and documentation as supporting instruments. Analysis followed the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing and verification. Operationally, transcripts and field notes were read repeatedly; units of meaning were coded; related codes were grouped into themes; and themes were then compared across sources. Data validity

¹¹ Michael Kinter and Nicholas E. Sherman, "Ketahanan Keluarga Dalam Keluarga Berkarir: Analisis Peran Ganda Wanita Pekerja Perspektif Maqashid Syari'ah Di Lampung Timur," *Al Mujib : Jurnal Multidisipliner* 2, no. 01 (n.d.): 1–31, <https://ejournal.amypublishing.com/ojs/index.php/almujib/article/view/155/97>.

¹² Huberman and Miles, "Teknik Pengumpulan Dan Analisis Data Kualitatif," *Jurnal Studi Komunikasi Dan Media* 02, no. 1998 (1992): 1–11.

was assessed through source and technique triangulation. Information concerning institutional policies was treated as formal policy only when supported by written documents; where it arose solely from interviews or observations, the finding was reported as a practice, experience, or form of internal accommodation. Informants' identities were anonymized, and family information capable of leading to identification was not used in reporting.¹³¹⁴

Interview, observation, and documentary data were categorized according to the research questions and presented as thematic patterns. Triangulation distinguished three levels of evidentiary strength: (a) information confirmed by more than one informant and/or by observation; (b) information also supported by institutional documents; and (c) individual experiences reported as informants' perceptions and not generalized as institutional policy. After the empirical themes were established, interpretation through Maqashid and positive law was conducted as a second analytical stage. This layered procedure was intended to prevent normative categories from being imposed on the data at the outset and to preserve traceability between informants' experiences and legal conclusions.

RESULTS AND DISCUSSION

Maqashid Sharia Theory

Maqashid Sharia is an important theory in Islamic legal studies that places objectives and welfare at the center of understanding legal provisions. Terminologically, *Maqashid Sharia* refers to the objectives that Islamic law seeks to realize through the legal rules ordained by Allah SWT.¹⁵ Accordingly, understanding Islamic law cannot be limited to the literal wording of a text or rule; it must also consider the objectives, wisdom, values, and welfare intended to be achieved by the provision. This approach allows Islamic law to be understood as a system oriented toward the realization of a just, dignified, and beneficial human life. In Islamic legal research, *Maqashid Sharia* occupies a strategic position because it can serve as an analytical framework for assessing social issues that continue to develop within society. Changes in social, economic, cultural, and family-life patterns frequently generate new issues requiring contextual legal understanding.¹⁶

Maqashid Sharia therefore enables researchers to examine an issue not merely in terms of *halal* and *haram*, or permissible and impermissible, but also by considering benefit, harm, justice, the protection of rights, and the consequences

¹³ Eka Fitria Nurjadid, Ruslan, and Nasaruddin, "Analisis Implementasi Ideologi Kurikulum Pembelajaran Pendidikan Agama Islam Terhadap Perkembangan Kognitif, Afektif, Dan Psikomotor Peserta Didik," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 5 (2025): 1054–65, <https://www.jurnal.bimaberilmu.com/index.php/jppi/article/view/1309/725>.

¹⁴ Muhammad Fathurridho et al., "Pemanfaatan Literasi Digital Dalam Mencegah Penyebaran Hoaks Di Media Sosial Pada Kalangan Mahasiswa," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 5 (2026): 1218–23, <https://jpion.org/jpion.org/index.php/jpi/article/view/1191/746>.

¹⁵ Jurnal Hukum Islam, "Reconstruction of the Practice of Siyasa Syar'iyah During the Islamic Empire's Relevance to the Practice of Sharia Financing CWLS Retail in Indonesia," *Al-Istinbath Jurnal Hukum Islam* 8, no. 2 (2023): 347–68, <https://journal.iaincurup.ac.id/index.php/alistinbath/article/view/8057/pdf>.

¹⁶ Andi Suhandi, "Strategi Fundraising Dan Program Pemberdayaan Masyarakat Untuk Meningkatkan Ekonomi Mustahik Pada Lembaga Filantropi Baznas Kabupaten Kuningan," *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 1 (2023): 44–55, <https://doi.org/10.61553/abjoiec.v1i1.22>.

produced by an action or policy. In general, the objectives of the *Sharia* are directed toward realizing human welfare and preventing harm. Classical Maqashid scholars identify a set of fundamental necessities that must be protected, known as *al-dharuriyyat al-khams*: *hifz al-din* (protection of religion), *hifz al-nafs* (protection of life), *hifz al-'aql* (protection of intellect), *hifz al-nasl* (protection of lineage), and *hifz al-mal* (protection of property). These five objectives provide an important foundation for assessing whether a legal rule or social practice protects basic human needs.¹⁷

In contemporary scholarship, the scope of Maqashid has also been developed to encompass values such as justice, equality, freedom, human dignity, welfare, and the protection of vulnerable groups. In research on the dual roles of Muslim career women within the family, *Maqashid Sharia* is relevant because women's employment concerns not only the legal status of working activity but also the welfare of individuals, families, and society. Working women may contribute to meeting the family's economic needs, developing personal potential, and improving household welfare. From the perspective of *hifz al-mal*, lawful economic activity can be understood as part of the effort to preserve and meet the family's material needs. *Hifz al-nafs*, meanwhile, may be linked to meeting basic living needs and safeguarding the well-being of women and their family members.¹⁸

At the same time, women's professional roles must be analyzed with attention to *hifz al-nasl*, particularly in relation to childcare, education, and child protection. Employment should not result in neglect of the family's basic needs. The balance between work and domestic responsibilities therefore becomes an important component in assessing welfare. If employment produces economic benefits while simultaneously causing substantial harm to the family, health, child care, or household harmony, the situation requires deeper analysis based on the principles of welfare and prevention of harm. *Maqashid Sharia* may also be used to examine the relationship between the rights and obligations of husband and wife. Family life in Islam is not built solely upon a rigid division of duties; it is also directed toward tranquility, affection, responsibility, and shared welfare.

Accordingly, the distribution of roles between husband and wife can be analyzed in light of the family's objective circumstances, each spouse's capacity, economic needs, childcare requirements, and agreements reached through communication and deliberation. The Maqashid approach allows these roles to be understood more flexibly so long as they remain within the values and principles of the *Sharia*. In this study, *Maqashid Sharia* is used to analyze the experiences of Muslim career women at STAI As-Sunnah Deli Serdang in performing professional and domestic roles. The analysis examines whether existing practices generate welfare for women, families, and the workplace while also identifying potential

¹⁷ Ahmad Deski, "Maqasid Syari'ah Menurut Abdul Wahab Khalaf," *Al-Furqan* 7, no. 1 (2022): 203–13, <https://ejournal.staidapayakumbuh.ac.id/index.php/alfurqan/article/view/59>.

¹⁸ Khairan Muhammad Arif, "Pengaruh Maqashid Syariah Terhadap Fiqh Muamalah Dan Fatwa Dalam Mewujudkan Moderasi Islam," *El-Arbah: Jurnal Ekonomi, Bisnis Dan Perbankan Syariah*, 2007, 1–16, [chrome-extension://efaidnbmnnnibpcjpcglclefindmkaj/https://d1wqtxts1xzle7.cloudfront.net/72052912/605-libre.pdf?1633854203=&response-content-disposition=inline%3B+filename%3DPengaruh_Maqashid_Syariah_Terhadap_Fiqh.pdf&Expires=1722941547&Sig](https://efaidnbmnnnibpcjpcglclefindmkaj/https://d1wqtxts1xzle7.cloudfront.net/72052912/605-libre.pdf?1633854203=&response-content-disposition=inline%3B+filename%3DPengaruh_Maqashid_Syariah_Terhadap_Fiqh.pdf&Expires=1722941547&Sig).

harms arising from the double burden. Thus, the theory is used not only to determine the legal status of women's employment, but also to assess how employment, the division of family responsibilities, child care, and economic protection can operate in balance.

Career Women

The term career woman refers to an adult woman who is actively engaged in employment and committed to developing her abilities, experience, and quality of life through professional activity. The status of career woman does not merely indicate that a woman works and earns income; it also reflects a process of self-development, professional responsibility, and orientation toward particular achievements over the course of her life. A career woman can therefore be understood as a woman who seriously pursues a particular occupational field, whether in government, the private sector, education, or business, while continuing to seek integration between professional demands and family life. In the social context, the presence of career women reflects a shift in the construction of women's roles from being predominantly located in the domestic sphere toward broader participation in public life.¹⁹

Developments in education, economic needs, technological progress, and changing patterns of social life have created greater opportunities for women to develop their potential and participate in development. Economic independence through professional employment or entrepreneurship may also enable women to enhance their capacities and contribute to family welfare. Such participation, however, does not eliminate women's responsibilities in family life, particularly for those who are married and have children. From a sociological perspective, work has a broader meaning than paid employment alone. Domestic activities such as caring for children, cooking, managing the household, and sustaining family life constitute forms of work with social and economic value even though they often receive no direct remuneration.²⁰

Women who work in the public sphere perform productive activity while also carrying out reproductive labor associated with maintaining the family. Tension between these two domains is examined through the concept of *work-family conflict*. Greenhaus and Beutell (1985) distinguish *time-based conflict*, *strain-based conflict*, and *behavior-based conflict*. This framework is used as an analytical lens rather than as an assumption that every informant experiences conflict at the same intensity. The analysis therefore also considers conditions that reduce conflict, particularly the division of tasks, spousal support, extended-family support, and work flexibility.²¹

Dual roles, however, do not invariably produce negative effects. When supported by effective communication, a proportionate division of tasks, support from spouses and families, and a conducive work environment, women's participation in employment can benefit the family. Earned income may improve

¹⁹ Widyasari and Suyanto, "Pembagian Kerja Dalam Rumah Tangga Antara Suami Dan Istri Yang Bekerja (Studi Kasus Di Kelurahan Lubang Buaya, Kecamatan Cipayung, Kota Jakarta Timur)."

²⁰ Muhammad Zali et al., "Systematic Review: Wanita Karir Dalam Perspektif Islam," *Journal of Gender And Social Inclusion In Muslim Societies* 5, no. 1 (2024): 1–12.

²¹ Galih Puji Kurniawan et al., "Upaya Mewujudkan Keluarga Sakinah Pada Wanita Karir Perspektif Hukum Islam," *Jurnal Tana Mana* 2, no. 1 (2021): 46–48.

economic welfare, while professional activity can provide opportunities for women to develop competence, build self-confidence, and make social contributions. The central issue is therefore not simply whether women work, but how professional and domestic roles can be managed in balance. Within Muslim families, the concept of career women must also be understood through Islamic values. Islam provides space for women to engage in beneficial activities so long as they do not conflict with *Sharia* principles and remain attentive to dignity, responsibility, and family welfare. Women's professional activity may be regarded as a form of realizing their potential and contributing to family and society. At the same time, employment should not result in neglect of obligations toward spouses and children. Principles of reciprocity, communication, deliberation, and shared responsibility are therefore important in achieving such balance.

Analysis of Career Women's Dual Roles from the Perspectives of *Maqashid Sharia* and Positive Law

Analysis of the dual roles of female employees at STAI As-Sunnah Deli Serdang shows that women's participation in professional life while simultaneously performing domestic responsibilities is a phenomenon requiring comprehensive understanding. Women function not only as wives and mothers within the family, but also as professionals contributing to the institution, society, and the household economy. The issue of career women is therefore not appropriately examined solely from the perspective of whether working is "permissible" or "impermissible"; it must instead be analyzed according to its purposes, conditions, responsibilities, benefits, and consequences. From an Islamic perspective, women have space to engage in activities and make social and economic contributions so long as those activities do not conflict with *Sharia* principles and continue to protect family welfare. Q.S. An-Nahl verse 97 affirms that believing men and women who perform righteous deeds are granted a good life (*hayatan tayyibah*). The verse indicates that the value of a deed is determined not by gender, but by faith, the quality of the act, and the benefit it produces.²²

From the perspective of *Maqashid Sharia*, women's participation in employment may be assessed according to the extent to which it realizes *maslahah* and prevents *mafsadah*. Under the concept of *Al-Kulliyat al-Khamsah*, five principal objectives must be protected: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*). These five elements provide a framework for reading the experiences of career women employed at STAI As-Sunnah Deli Serdang more comprehensively. First, with regard to *hifz al-din*, women's professional activity at STAI As-Sunnah has characteristics distinct from employment in general because it takes place within an Islamic educational environment. For some informants, work is understood not only as a means of earning income, but also as a means of developing knowledge, expanding religious understanding, educating students, and contributing to *da'wah*. Professional work may therefore serve as a *wasilah* for strengthening religious quality while also benefiting society. Such activity may have the value of worship when carried out

²² Insharie Amarylis Sagita and Khaidarulloh, "Keterlibatan Istri Sebagai Wanita Karier Dalam Mewujudkan Family Resilience Prespektif Maqasid Syari'ah Jasser Auda," *Jurnal Antologi Hukum* 3, no. 2 (2023): 280–98, <https://doi.org/10.21154/antologihukum.v3i2.2597>.

with good intentions, professionalism, responsibility, and without neglecting family obligations.²³

The criteria for Maqashid analysis in this study are made explicit. An experience is assessed as *maslahah* when it demonstrably supports one of the principal objectives of the *Sharia* without causing disproportionate harm to another objective; conversely, it is treated as *mafsadah* when it produces recurring disruption to health, caregiving, family relationships, religious life, or economic sustainability. Where objectives conflict, the assessment considers the level of necessity, duration of the impact, availability of alternatives, and the capacity of the family or institution to mitigate harm. This framework allows a single practice to provide benefits for *hifz al-mal* while simultaneously creating risks to *hifz al-nafs* or *hifz al-nasl*, thereby preventing the analysis from becoming purely affirmative.

Second, from the perspective of *hifz al-mal*, women's employment contributes to family economic resilience. The empirical materials indicate that informants' income is used for daily needs, children's education, health care, savings, and other family needs, particularly when a spouse's income is unstable. The source manuscript does not contain standardized income data or interview quotations permitting verification of the percentage contribution; therefore, this revision does not retain quantitative claims concerning the magnitude of women's contribution to household needs. The finding is limited to the qualitative pattern that women's employment is perceived as one source of support for the family economy. This pattern is read as a dimension of *hifz al-mal* insofar as economic contribution is not achieved by neglecting health, caregiving, or other family rights.²⁴

Third, *hifz al-nafs* and *hifz al-'aql* relate to women's physical and mental health and the development of their capacities. Professional activity may create opportunities for learning, social relationships, and self-actualization, but unshared professional and domestic burdens may become *mafsadah* through fatigue, sleep deprivation, and psychological pressure. Fourth, *hifz al-nasl* concerns the continuity of caregiving and parent-child relationships. Informants described strategies such as accompanying children in study and Qur'an recitation, engaging in dialogue, and concentrating interaction during evenings or holidays. These findings are treated as informants' strategies and perceptions for maintaining closeness, not as causal evidence that the quality of caregiving is unaffected by the quantity of time spent with children.²⁵

Accordingly, the quality of caregiving is determined not only by the quantity of time, but also by the quality of parental attention and involvement. Fifth, *hifz al-'aql* may also be associated with the development of women's intellectual capacities. An

²³ Nina Nursari, Lindawati Lindawati, and Ni'mawati Ni'mawati, "Peran Wanita Karier Dalam Perspektif Islam: Antara Kewajiban Keluarga Dan Tanggung Jawab Profesional," *ISLAMICA : Jurnal Ilmu-Ilmu Agama Islam* 7, no. 2 (2023), <https://journal.stai-siliwangi.ac.id/index.php/islamica/article/view/102/88>.

²⁴ Ade Suprihat and Nurhasan, "Tafsir Ayat Tentang Siyasah (Qs . Ali-Imran : 159)," *At-Tarbiyah* 1, no. 2 (2019): 24-31, <http://jurnal.staisabili.net/index.php/At-Tarbiyah/article/view/32>.

²⁵ Akhyar Al Khoir, Sukiati, and Sugeng Wanto, "Pemahaman Perempuan Karir Tentang Status Pendapatan Sebagai Harta Bersama Dan Relevansinya Dengan Hukum Islam Dan Hukum Positif," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 5, no. 3 (2026): 169-81, <https://doi.org/10.55681/seikat.v5i3.2266>.

educational workplace provides female employees with opportunities to continue learning, develop competencies, participate in academic activities, and improve professionalism. In this context, employment is not merely an economic activity but also a means of human development. Women who have opportunities to develop their intellectual capacities may contribute more substantially to their families, educational institutions, and society. Viewed according to the levels of necessity in *Maqashid Sharia*, women's motivations for working may fall within three levels. At the *dharuriyyat* level, employment becomes a primary necessity when family income is required to meet basic needs such as food, health care, education, and housing. In such circumstances, work forms part of the effort to maintain family continuity. At the *hajiyyat* level, work is undertaken to alleviate economic hardship and improve quality of life, for example through savings for children's education, health funds, or preparation for future needs. At the *tahsiniyyat* level, work is undertaken as a means of developing talents, achieving self-actualization, improving competence, and enhancing quality of life.²⁶

Differences in motivation show that the decision to work should be understood as the outcome of family deliberation rather than as unilateral permission that places one spouse above the other. In this article, the term "husband's consent" is understood as a bilateral practical agreement concerning the consequences of employment, the allocation of time, caregiving, and domestic work. This interpretation is consistent with the principles of *mushawarah*, *'an taradin*, *ta'awun*, and *mubadalah*. When a wife works, the division of tasks should be negotiated openly so that household responsibilities do not automatically fall entirely upon the woman. A husband's participation in caregiving, housework, and decision-making constitutes a form of partnership capable of transforming a double burden into shared roles.²⁷

Conversely, without an equitable distribution of responsibility, dual roles may generate *mafsadah* in the form of fatigue, household conflict, and diminished quality of family relationships. From the perspective of positive law, reports of a 30-day maternity-leave practice must be assessed cautiously. The research materials available do not include the form, date, or status of the internal policy concerned, nor the employment status of each informant; accordingly, the finding is treated as an indication of a practice requiring documentary verification before it can be characterized as a formal violation. Normatively, Law No. 4 of 2024 on Maternal and Child Welfare during the First Thousand Days of Life grants working mothers maternity leave of at least the first three months, with the possibility of up to three additional months under specific conditions, and also regulates opportunities and facilities for lactation. This framework reinforces the relevance of *hifz al-nafs* and *hifz al-nasl* in evaluating workplace policy.²⁸

²⁶ Suharna, "Istri Bekerja Dan Keseimbangan Keluarga: Telaah Hukum Islam Dan Psikologi Peran Ganda Ibu Rumah Tangga," *Al-Azhar Islamic Law Review* 3, no. 1 (2021): 38–48, <https://ejournal.staialazhargowa.ac.id/index.php/ailrev/article/view/27/45>.

²⁷ Shindita Apriliani Nirmalasari and Nurchalisa Putri, "Peran Perempuan Dalam Meningkatkan Ekonomi Rumah Tangga Perspektif Maqashid Syariah Jasser Auda (Studi Kasus Di Kecamatan Tengaran Kabupaten Semarang)," *Jurnal Magister Ekonomi Syariah* 1, no. 1 (2022): 43–52, <https://doi.org/10.14421/jmes.2022.011-04>.

²⁸ Muhammad Ichsan Ferdiansyah, Triadi Wicaksono, and Lismawati Lismawati, "Nafkah Istri Dalam Perspektif Kesetaraan Gender: Analisis Kritis Dengan Pendekatan Maqashid Al-Syariah,"

On the other hand, informants described opportunities to bring young children into the workplace. Because the manuscript does not include a written policy document, this practice is treated as a form of internal accommodation or support rather than as an institutionally guaranteed right. It may assist some workers, but it is not automatically equivalent to family protection: workplace safety, lactation needs, concentration at work, children's comfort, and institutional responsibility must still be assessed. More systematic support may include lactation rooms, proportionate working-time arrangements, and access to appropriate and affordable childcare. Within the *Maqashid* framework, these benefits and risks must be assessed together so that *hifz al-nasl* is not reduced merely to the physical proximity of mother and child.²⁹

Protection for career women should be distinguished across three levels. First, minimum legal obligations that employers must fulfill under applicable legislation, including maternity protection and non-discrimination. Second, institutional policies recommended to reduce *work-family conflict*, such as flexibility mechanisms under specific conditions, transparent leave procedures, and workload arrangements. Third, reinforcing good practices, such as childcare support, more adequate lactation rooms, and family-friendly facilities. This distinction demonstrates that integrating *Maqashid Sharia* with positive law does not transform every welfare-oriented recommendation into a legal obligation; rather, it positions each recommendation according to its legal basis and binding force.

CONCLUSION

Based on the case study at STAI As-Sunnah Deli Serdang, the management of professional and domestic roles occurs through a combination of priority setting, spousal support, extended-family support, and workplace arrangements that, in some experiences, provide space for caregiving needs. The findings do not show that career-woman status in itself strengthens or weakens family resilience. More decisive conditions include a mutually agreed distribution of responsibilities, the availability of support systems, the capacity to manage *work-family conflict*, and the adequacy of institutional protection. Within the *Maqashid Sharia* framework, employment may generate *maslahah* in relation to *hifz al-din*, *hifz al-'aql*, and *hifz al-mal*, but these benefits must be weighed against risks to *hifz al-nafs* and *hifz al-nasl*. From the perspective of positive law, information concerning 30 days of maternity leave and the practice of bringing children to the workplace requires verification of documentation and employment status before it can support definitive legal conclusions. This study is limited to one institution, uses purposive sampling, addresses family and religious themes that are susceptible to social-desirability bias, and does not fully observe domestic dynamics. Its findings are therefore contextual and are not intended to be generalized to all Muslim career women or all Islamic educational institutions.

USRAH: *Jurnal Hukum Keluarga Islam* 6, no. 4 (2025): 509–23, <https://doi.org/10.46773/usrah.v6i4.2629>.

²⁹ Mohammad Adib MS, "Maslahah Mursalah Nilai-Nilai Dalam Karir Wanita," *Al-Wajih: The Journal of Islamic Studies* 1, no. 1 (2024): 31–39, <https://doi.org/10.54213/alwajih.v1i1.441>.

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