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*Jurnal* **ADABIYAH**  
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**Erwin Hafid, Baso Pallawagau, Umami Farhah**  
*Malaqbiq: Indegenious Living Tradition in Mandar Ethnic West  
Sulawesi-Indonesia Toward Disruption Era*

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Muhammad Arman, Muhammad Patri Arifin**  
*The Concept of Child Rearing in The Qur'an*



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## CAREER WOMEN IN MASLAHAH MURSALAH PERSPECTIVE

Muhammad Rusli<sup>1</sup>, Aisyah Kara<sup>2</sup>, Kurniati<sup>3</sup>, Hamzah Hasan<sup>4</sup>,  
Zakirah<sup>5</sup>, Muhammad Arsyam<sup>6</sup>

State Islamic University Alauddin Makassar, Indonesia<sup>1,2,3,4,5,6</sup>

Correspondence Email: [ruslimuhammad1318@gmail.com](mailto:ruslimuhammad1318@gmail.com)<sup>1</sup>

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### Abstract

This research aims to know the career women in the perspective of maslahah mursalah in Rappocini District, Makassar City. This research is field-based qualitative research and uses a normative theological (syar'i) research approach. The sources of research data are primary data and secondary data. Data collection methods used such as: observation, interviews, documentation and reference searches. The results of this study indicate that first, the profile of a career woman has a dual role; besides being a housewife, she also has a career by working outside the home. As long as they can carry out their obligations as a wife/mother to their husbands and children, maintain and respect the husband's status as the head of the family and the work is in line with Islamic values. The second, Meanwhile women have the right to work outside the home as long as they get permission from their husbands and do not disturb the harmony of their families. A solid religious education supported by a strong economy will result a prosperous and harmonious family. The third, as the maslahah mursalah view, three legal provisions allow a married woman in a career, a woman with no financial support is allowed to become a career woman, in this case, called daruriyyat.

**Keywords:** Women; Career; Maslahah Mursalah

### الملخص

وهذه الدراسة تتمثل يف الدراسة النوعية القائمة على البحث امليدايين، وتنتهج املدخل الالهويت املعياري أو الشرعي، وأما مصدر بيانهتا فنوعان: مصدر رئيسي، ومصدر اثنوي، حيث مت جتمع هذه البيانت عن طريق مالحظات ومقابالت وتوثيق ومتابعة للمراجع املكتابية، وأما الأسلوب الذي مت به تنظيم هذه البيانت فيكون أبريع خطوات، وهي: اختصار البيانت، وعرضها، وحتقيقها، واستنتاجها. ودلت نتائج الدراسة على ما أبيت: 1) أن امرأة العاملة تلعب دورين: تدير املنزل، والعمل خارج البيت، وذلك ما أنها قادرة على القيام بواجبها الأساسية حنو زوجها وأوالدها مع احترامها لزوجها حيث تعمل خارج البيت أعمال ال ختالف الشريعة، 2) أن احلجة

اليت تستدل هبا امل رأة للخروج يف العمل خارج البيت هي الإذن من زوجها و كان خروجها ال يعكر انسجام الأسرة، فإن الرتبة الدينية القوية إذا عززها الاقتصاد املتي ستؤدي إبل رفاهية الأسرة وانسجامها، 3) أن موقف املصلحة املرسلة من خروج املرأة للعمل يتمثل يف ثالثة شروط، أوهلا: أن ليس هناك من ينفق عليها، ففي هذه احلالة جاوز هلا اخلروج للعمل ألها تكون يف حالة ضرورية، واثنهما: أن خترج املرأة للعمل من أجل مساعدة زوجها يف زائدة الدخل الأسري وخروجها هذه احلالة حتسين، واثلثها: أهنا إذا خرجت للعمل على نية إسقاط مكانة زوجها كقائد الأسرة، فخروجها يف هذه احلالة حمظور و هذا ما يطلق عليه اسم احلاجات.

الكلمات املفتاحية: نساء ; مهنة ; مصلحة مرسله

#### Abstrak

Penelitian ini bertujuan untuk mengetahui wanita karir dalam perspektif masalah mursalah di Kecamatan Rappocini Kota Makassar. Penelitian ini merupakan penelitian kualitatif berbasis lapangan dan menggunakan pendekatan penelitian normatif teologis (syar'i). Sumber data penelitian adalah data primer dan data sekunder. Metode pengumpulan data yang digunakan antara lain: observasi, wawancara, dokumentasi dan pencarian referensi. Hasil penelitian ini menunjukkan bahwa pertama, profil wanita karir memiliki peran ganda; selain sebagai ibu rumah tangga, ia juga berkarir dengan bekerja di luar rumah. Sepanjang mereka dapat menjalankan kewajibannya sebagai istri/ibu terhadap suami dan anak-anaknya, menjaga dan menghormati status suami sebagai kepala keluarga dan pekerjaannya sejalan dengan nilai-nilai Islam. Kedua, perempuan berhak bekerja di luar rumah sepanjang mendapat izin dari suaminya dan tidak mengganggu keharmonisan keluarganya. Pendidikan agama yang kokoh didukung oleh ekonomi yang kuat akan menghasilkan keluarga yang sejahtera dan harmonis. Ketiga, menurut pandangan masalah mursalah, ada tiga ketentuan hukum yang membolehkan wanita yang sudah menikah berkarir, wanita yang tidak memiliki dukungan finansial diperbolehkan menjadi wanita karir, dalam hal ini disebut daruriyyat.

**Kata Kunci:** Wanita; Karir; Masalah Mursalah

#### A. Background

The teachings of Islam have encouraged its people to enjoy the world and what is in it, provided that it remains within the limits that Allah has determined. Islam even requires humans to take advantage of all the good that Allah provides because it is welfare support.<sup>1</sup> Islam upholds the dignity of women and places them on an equal

<sup>1</sup> Ali Abdul Halim Mahmud, *Akhlaq Mulia* (Jakarta: Gema Insani; 2004), p. 165

footing with men. Nevertheless, the Islamic community understands the verses that relate to men and women unequally and favors men over women. Especially in terms of rights, men get more rights than women, such as inheritance, guardians, witnesses, and being a prayer priest.<sup>2</sup>

Islam gives an appreciation for the role of women in society, such as the adage "Women are the pillars of the state," "Heaven under the feet of mothers," "Women build the nation, men build the country," and so on. This decade has been called the era of women's leadership. The involvement and role of women in building society and the state are essential based on the duties and responsibilities in various state developments that can be equated with men.<sup>3</sup> Islam has made it easier for women to become remarkable career women, both in behavior, business management, and work. Independently, she can invest and produce, sell and buy, give and rent or give alms and other forms of sharia muamalah with the principles of freedom and business independence, without any intervention from outside parties.<sup>4</sup>

Even though Islam came and developed in Indonesia for more than five centuries, our religious understanding and appreciation still tend to be syncretic, tugging at the tug-of-war between the noble values of Islam and local culture.<sup>5</sup> Islam considers all work done by women or men to worship. This is because Islamic teachings do not separate human actions that are carried out with sincere intentions and cannot be separated from Islamic foundations and regulations so that they can be considered righteous deeds.<sup>6</sup> In Islam, women are brothers. Here they get special attention because of their advantages in terms of rights, obligations, and duties, whether educating, fostering, or leading to scientific teaching that is complete, compatible with human nature, and in line with the elements of life. Teaching that never recedes in the flow of the people's journey according to their destination. In guiding, directing this life and the progress of civilization so that it leads to humanity and fulfills its needs. So this teaching is a guide and giver of guidance. From this teaching will be born women who are fighters, educators, rich in knowledge and respecting humanity, appearing to change the face of the ummah. Furthermore, they are madrasas that will produce figures of valiant men and give birth to rugged individuals who rule the world one day.<sup>7</sup>

In Ninin Ramadhani's research, talking about women who work or women who have a dual role they have role conflict. Conflict role can be interpreted where someone with a role conflict with other roles. In this case the conflict experienced by a woman who has a dual role, where he have the role of mother and also has a role as worker. Both roles are definite have contradictions. On one side, women have a role in in his

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<sup>2</sup> Khoiruddin Nasution, *Tentang Relasi Suami dan Istri*, p. 42.

<sup>3</sup> Nurliana, *Wanita Karir Menurut Hukum Islam*, *Jurnal Hukum Islam*, Sekolah Tinggi Agama Islam Diniyah Pekanbaru, p. 71.

<sup>4</sup> Titin Fatima, *Wanita Karir dalam Islam*, *Jurnal Musawa*, vol. 7, no. 1 (2015): p. 30.

<sup>5</sup> Atang Abdududin Nata, *Jaih Mubarak*, *Metodologi Studi Islam* (Version. VI; Bandung: Remaja Rosda Karya: 2003), p. 189.

<sup>6</sup> Nurliana, *Wanita Karir Menurut Hukum Islam*, *Jurnal Hukum Islam*, p. 72.

<sup>7</sup> Nurlaila Iksa, *Karir Wanita Di Mata Islam* (Version I; Pustaka: Pustaka Amanah, 1998), p. 9.

family is to serve her husband educates her children and also being a housewife which is good but, on the other hand women also have responsibility with work that he has<sup>8</sup>

In Dede Hafirman Said's research, he explained that Islam does not prohibit wives from having a career, but wives do work that does not conflict with their feminine nature and does not limit their rights at work and can maintain self-respect and avoid harassment, as well as behavior in accordance with Islamic law. A working wife must be able to overcome family and work conflict issues which often conflict with each other.<sup>9</sup>

## B. Method

Two types of data sources are used in this study, namely primary data sources and secondary data sources. The two data sources can be explained as follows: a) Primary Data Sources in this study are direct data collected by researchers from words and actions at the school where this research was conducted. These words and actions are the primary data obtained through in-depth interviews and observations. In this case, the primary data source was obtained by researchers during the data collection process using in-depth interviews and observations of the phenomenon of career women in Rappocini District, Makassar. The informants interviewed were career women as civil servants, school teachers, health workers, lecturers, and private employees. b) Secondary Data Sources are written data sources used as supporting information in primary data analysis. Secondary data sources function as supporting primary data. Secondary data or additional data comes from documents in the form of notes, reports, other forms of documents, and information from informants relevant to the research object. In this case, researchers obtain written documents related to research problems, such as internet sources related to research problems and so on.<sup>10</sup>

Giving maintenance to his wife is legally obligatory according to the Qur'an, hadith, and ijma'. There is evidence from the Qur'an, among others, as follows:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

Translation:

"Mothers should breastfeed their children for two full years, that is, for those who wish to complete breastfeeding. And the father's obligation to feed and clothe the mothers in a ma'ruf way..." (QS. Al-Baqarah: 233)

<sup>8</sup> Ninin Ramadhani. "Implikasi peran ganda perempuan dalam kehidupan keluarga dan lingkungan masyarakat." *Sosietas* 6.2 (2016).

<sup>9</sup> Dede Hafirman Said. "Peran Istri dalam Membangun Ekonomi Keluarga Menurut Perspektif Hukum Islam di Kecamatan Panyabungan Kota." *AT-TAWASSUTH: Jurnal Ekonomi Islam* 5.2 (2020): 268-290.

<sup>10</sup> Ajat Rukajat. *Pendekatan penelitian kualitatif (Qualitative research approach)*. Deepublish, 2018.



There are at least three important points that are considered by the scholars to determine it. The first opinion, the amount of maintenance according to the conditions and needs of the wife. Based on the hadith of Hindun bint Utbah that the Prophet asked him to take his curmudgeonly husband's property, some scholars determine the amount of maintenance for a wife is measured according to the needs of the wife with a good measure. The second opinion is that the amount of maintenance is according to the ability of the husband, not the condition of the wife. Hanafiyah circles determine the amount of a wife's maintenance according to the ability of the husband without looking at the condition of his wife. They argue with Surat Ath Thalaq verses 6 and 7.

The Shafi'i Madhhab is in line with this Hanafi Madzhab. That determining the amount of income is not based on needs but is measured based on syara' law taking into account the husband's ability. So in this school of thought, a rich husband is obliged to provide two mud per day. Meanwhile, a husband who is poor is obliged to provide a living for one mud per day. Between the two, it can be 1.5 mud per day. Neither the first nor the second opinion, both of them do not limit living only to food. Minimum obligatory income includes basic needs. The bare minimum is food, clothing, and shelter. In fact, the majority of scholars add several other things as a minimum living..<sup>11</sup>

### C. Result and Discussion

The profile of career women in Rappocini District, Makassar City, from the observations of researchers is as follows:

| No | Nama           | Profesi        | Umur/    | Pendidikan |
|----|----------------|----------------|----------|------------|
| 1  | Irma Suhartin  | Pegawai Swasta | 40 Tahun | S1         |
| 2  | Asmawati       | ASN            | 40 Tahun | S1         |
| 3  | Merlia         | ASN            | 45 Tahun | S1         |
| 4  | Herlina        | Lurah Tidung   | 48 Tahun | S1         |
| 5  | Astuti Aziz    | ASN            | 45 Tahun | S1         |
| 6  | Binda          | Bidan          | 38 Tahun | D3         |
| 7  | Lyli           | Perawat        | 35 Tahun | S1         |
| 8  | Mariani        | Staf Bawaslu   | 40 Tahun | S1         |
| 9  | Ratnawati      | Staf Bawaslu   | 35 Tahun | S1         |
| 10 | Rita           | Pegawai Swasta | 35 Tahun | S1         |
| 11 | Fatliah        | Pegawai Bank   | 37 Tahun | S1         |
| 12 | Nurmilla Ilyas | Dosen UNM      | 45 Tahun | S2         |
| 13 | Nirmala        | Dosen UNM      | 48 Tahun | S2         |
| 14 | Murni          | Kasubag UNM    | 55 Tahun | S1         |
| 15 | Hania          | Pedagang       | 30 Tahun | S1         |
| 16 | Aisyah         | Buruh Pabrik   | 30 Tahun | S1         |

<sup>11</sup> Ali Fauzi. *Standar Pemberian Mahar Minimal Pada Perkawinan Dalam Tinjauan Hukum Islam*. Diss. UIN Raden Intan Lampung, 2020.

The view states that there are husbands who forbid their wives to have a career. Even though the husband forbids them to work does not mean that it becomes an obstacle for wives to continue working at home. Because a career is not in the form of a certain rank and profession, but the work produced by oneself is also a career. Having a busy business at home should not make the wife forget her primary task, which is being responsible for all household matters. If you want to work, you must first prepare all the needs of your child and husband, starting from clothes and food, so that when the husband returns home and does not meet his wife, the husband will not be angry because all his needs have been prepared.

Mrs. Merlia is a teacher at SDN 1 Rappocini and has been in this profession for 23 years and has been married for 30 years. Her husband works in the administration department at the Rappocini sub-district office. He has two children from his first marriage and three children from his second marriage. This household is Maria's second marriage after her first husband died due to illness.

According to Ms. Merlia, what motivated her in choosing a career path was due to insufficient economic needs, so Ms. Merlia had to be involved in one field of college. "As long as we have the expertise and abilities, why should we hide it? It is better to distribute it to people in need," said Mrs. Merlia.<sup>12</sup>

Even though she is busy outside the home, Mrs. Merlia can still divide her time between work and household. According to Mrs. Merlia, when a woman decides to have a career, she must be prepared for all the risks. The way to divide the time between work and household matters, according to Mrs. Merlia, is that from 4 o'clock before the dawn call to prayer, she wakes up to take care of all the household chores; cleaning the house, preparing breakfast and lunch, also preparing for the needs of children and husband. So, when Mrs. Merlia went to work, there were no longer any household chores stuck. Once in a while, Mrs. Merlia goes on vacation with her family to increase harmony and warmth in the household. So far, no negative effects have been felt on her household, nor have there been any complaints about work from her children or husband.

According to Mrs. Merlia as a teacher at SDN 1 Rappocini, as long as she has been a career woman, she has never experienced difficulties living in a household like a career woman. In her daily life, before Merlina went to work, she first did the housework, and after that, Merlia went to school to teach. Merlia goes on vacation with her beloved family if there is time off.

From the explanation or information advertised by Merlia, the researcher found that being a career woman is good, as long as she can allocate time to meet family needs and complete work at work so that the harmony in the household feels safe and comfortable.

Mr. Sultan is an employee at the Tamalate sub-district office who has a wife who is a civil servant and has been blessed with five children. According to Mr. Sultan, it is a good thing if his wife chooses to work, even if he is very supportive of his wife's career. "As long as the wife can divide her time and support her duties as a housewife, I will support it," he said. Moreover, Mr. Sultan is a husband who does not only rely on his wife in household matters. "Sometimes when my wife is not at home, or she comes back in a bad state, I am tired, I help my wife in household matters, it does not mean my

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<sup>12</sup> Merlia (45 years old), teacher at SDN 1 District of Rappocini, *Interview*, Makassar, 04 August 2019.

wife enslaves me, but I instill an attitude of mutual understanding and understanding so that the integrity of the household is maintained and avoids fights," he said.<sup>13</sup>

As for what Mr. Sultan means as the husband of a wife with a career, being a career wife is very helpful in carrying out the household ark. Even when his wife returns home tired, the husband helps his wife's housework. Because this is where it is necessary as a husband or wife to understand each other and help each other in work at home or other work to create a *sakinah mawaddah warahmah* family.

The researcher sees that running a profession as a career woman is a noble job from the information above. However, the husband's role is also significant in this regard. For example, helping the wife work at home. When the husband helps the wife work does not mean the husband's status changes to being a housewife, but what the husband does, is a noble character as exemplified by the Prophet Muhammad, where he always washes his clothes because he does not want to bother his beloved wife, and not because he wants to spoil his wife. That is where the role of guiding the wife is in the form of practice to create a romantic atmosphere in a household.

After being studied and observed, it can be found that career women whose households are harmonious have good cooperation between the two partners. No matter how busy a wife is, no matter how dense a career woman's work is, it does not make it an excuse to take care of the household so that harmony is maintained. Even though a wife chooses to work outside the home and her husband is also busy working outside the home, if both understand each other and foster mutual trust, everything will be pleasing and safe, peaceful, and harmonious family life can be realized.

Mrs. Aisyah is a factory worker at PT Kima Daya, has been married for 25 years and has worked for 15 years. Her husband does not work or is unemployed. They have been blessed with three children. The motivation to work as a factory worker is the inadequate household economic situation. Even though she works with a shift system, Aisyah can still divide her time between household and work. When she is at home, her focus is only on taking care of the household because factory work has taken up a lot of Aisyah's time. However, this still gets the husband's complaints because he feels worried, which eventually leads to blind jealousy or unreasonable jealousy.

This sometimes causes conflict in Aisyah's household because sometimes Aisyah is on the afternoon shift and comes home late at night and often rides with her male workmates. This triggers the jealousy of Aisyah's husband, and a debate arises. However, this did not damage her marriage because, according to Aisyah, what happened in her household was just a misunderstanding.<sup>14</sup>

According to Aisyah, being a career woman is a job that helps the family's economy moreover, the husband does not have a permanent job (unemployment). However, the dilemma in Aisyah's job is that the husband always has doubts or jealousy because sometimes Aisyah comes home late and is escorted home by a male co-worker, but despite this, for 25 years of living in their household, they got along well (able to take good care of their family).

From the results of the interview above, the researcher does not agree with the husband's behavior towards his wife because, on the one hand, the husband who does

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<sup>13</sup> Sultan (50 years old), employee at Subdistrict of Tamalate, *Interview*, Makassar, 20 August 2019.

<sup>14</sup> Aisyah (34 years old), factory worker at PT Kima Daya, *Interview*, Makassar, 23 August 2019.

not work does not give complete trust to his wife, even though if you think about it, it is the husband who has to work so that the wife can take care of the household at home and avoid being excessive jealousy of his wife.

Mr. Idul works as a bank employee. His wife works as an online businessman and has two children. Mr. Idul is very supportive of his wife's work, but Mr. Idul does not like his wife's lifestyle, which is too extravagant, participating in social gatherings everywhere, collecting luxury items (bags, shoes, etc.). It is a shame that the wife's hard work is not put to good use. It would be better if the wife's money were saved in case her husband had problems at work, for the future of the children. Every time the husband tries to advise slowly, but the wife reacts differently. If it is the wife's money, then it is the wife's right to manage the results of her online business.<sup>15</sup>

So, according to Mr. Idul, working is a good thing as long as you can position yourself and take advantage of the results of your work, so you do not always disagree if your husband advises you.

Based on the results of these interviews, the assumption that career women make families disharmonious is due to:

1. Lack of mutual understanding.
2. Lack of mutual trust between husband and wife.
3. The lack of faith and religious values embedded in career women in Rappocini District.
4. The wife has less time to take care of the household.
5. Lack of good communication between the two partners.

Based on these data, a harmonious and happy household life is when a wife stays at home and can take care of her household life and be a leader in her husband's own house. A wife can take care of the needs of her family, the needs of her children to the needs of her husband, and the husband can meet the needs of his family to provide a sufficient living both physically and mentally.

Socialization with the surrounding community is one of the studies that relate to and becomes the impact of women who have a career. So women who have a career tend to have a higher social burden than women who do not have a career.

Some of the benefits of having a career woman:

1. Economic aspects. The existence of a career woman is essential for the family. Career women can help ease the burden on their husbands in meeting family needs. Inflationary pressures and human needs that are increasingly complex and varied today have made many women help their husbands earn a living to meet these needs.
2. Psychological aspects. Women who do not have a career are usually close to useless activities such as daydreaming and thinking about things they do not feel. If unemployed women cannot fill their free time with positive things, they often fantasize a lot, and this can disturb their souls for a long time.
3. Social and development aspects. In advancing and prospering society and the nation, it is necessary to have the participation of women because, with all their potential, women are capable of this. Even some jobs cannot be carried out by men but can be

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<sup>15</sup> Idul (44 years old), Bank employee, *Interview*, Makassar, 23 September 2019

successful if handled by women, either because of their expertise or because of their talents.

In fact, countless women have become leaders in companies and public institutions and have performed very well.

### **1. The Implication of Career Women in Islam**

In recent years, the emergence of the term career woman is marked by the number of women (housewives) who play a role more than men, such as bureaucrats, politicians, businesswomen, etc. As male partners, women must be able to position themselves integrally with men so that they do not lose control as housewives. Every wife who chooses a career outside the home will definitely impact her domestic life. After surveying Rappocini District, it can be concluded that career women influence their domestic life. Have a positive influence during the wife's career by following the provisions and religious laws and sharing time with the family, which brings benefits to give birth to harmony in the household, And with her career, a wife can help her husband meet the needs of the household economy and can develop the knowledge possessed by his wife. In other words, women who have a career in the Rappocini sub-district, even though they have an increased burden with the work of a wife, do not make a wife negligent about her duties, roles, and position as wife.

### **2. The role of Career Women in Forming a Sakinah Family**

A sakinah family life is a dream and is the goal of life for everyone who has a family. At the same time is proof of the power and majesty of Allah. The sakinah family is closely related to calm family conditions, no turmoil, peace, happiness, and harmony. A family is said to be sakinah if the atmosphere in the family is full of calm, tranquility, and happiness, as well as the maintenance of obedience and obedience among family members to maintain mutual integrity and unity so that a sense of love and affection is fostered in the family in order to gain the pleasure of Allah. Some families are concerned with their careers, but their obligations as wives of their husbands and mothers to their children are okay.

### **3. The Obligation of Career Women as Housewives**

Based on research with several informants, women's reasons for working are found. Career women are one way to carry out the mandate of the knowledge they have gained in college and at school. In the words of Mrs. Nirmala, "Basically, I want to use the knowledge that I gained while in college, as a teacher. Wherewith the knowledge I gain, I can provide benefits to the community."<sup>16</sup> Utilizing knowledge for the benefit of society is one form of carrying out religious orders, namely conveying knowledge to others in various ways, either using self-serving or by conveying it directly.

In addition, Mariani's opinion, "since I am in the world of education, I want to apply the knowledge that I have gained during my education."<sup>17</sup> The second reason a wife works outside the home is to increase income for the family for the future education of children and families. Endang conveyed this statement, "I choose to do a

<sup>16</sup> Nirmala (48 years old), lecturer at UNM, *Interview*, Makassar, 04 September 2019.

<sup>17</sup> Mariani (40 years), Assistant Team for Provincial Bawaslu. Sul-Sel, *Interview*, Makassar, 04 September 2019.

business outside the home for self-development and help the family's economy."<sup>18</sup> It is different with Rita, "to earn income and help the family's economy."<sup>19</sup> As for Ratnawati's expression, "the reason for working outside the home is because the children are grown up and are independent. In addition, I want to increase my knowledge and experience from the work I am currently doing."<sup>20</sup>

A woman who has a career, besides wanting to actualize herself and her knowledge, also wants to increase her family's income to prepare her child's education well. Nevertheless, that does not mean that a housewife who has gone through education waste their diploma unused. Women who choose to be housewives because they prioritize family. Furthermore, as bad as people judge a wife who is a housewife, it is even worse for a career woman who cannot maintain the harmony of her household.

An even more interesting reason, as expressed by Irma Suhartin, "I did work before I got married and has continued to this day. Stop working is already a little difficult because you are used to meeting people and doing activities outside the home. I follow the principle that a woman must be ready to be abandoned by her husband, either because of death or divorce. Women who do not work are generally ready to be abandoned by their husbands."<sup>21</sup>

#### 4. Career Women in Maslahah Mursalah Perspective

Maslahah is the ultimate goal of the Shari'a. Amir Syarifuddin describes *maṣlahah* as follows: "Maslahah is defined as something good and acceptable to common sense. Accepted by reason means that reason can know clearly why it is so. Every command of Allah can be understood by reason, why Allah ordered, because it contains benefits for humans, whether the reason is explained by Allah or not."<sup>22</sup>

Maslahah is an expression to look for something useful (benefit) or get rid of something vile (disadvantage). However, this is not what we mean because seeking benefit and removing harm is the goal (*maqashid*) meant by creation (*khalq*) and goodness (*as-shulhu*) of creation in realizing their goals (*maqashid*). What is meant by *maṣlahah* is the maintenance of the objective purpose of the law, which consists of five things, namely the maintenance of religion, soul, mind, lineage, and property. Anything that contains efforts to maintain these five principles (*ushul*) is called *maṣlahah* and anything that eliminates these five principles is called *mafsadat* and rejects it is called *maṣlahah*.<sup>23</sup>

From the description above, it can be seen that what is meant by *maṣlahah*, according to Imam Ghazali, is an effort to maintain the purpose of Islamic law, namely maintaining religion, soul, mind, lineage, and property. Everything intended to maintain the five objectives of Islamic law is called *maṣlahah*. On the other hand, anything that

<sup>18</sup> Endang Isra Andriany (38 years old), Entrepreneur, *Interview*, Makassar, 05 September 2019.

<sup>19</sup> Rita, Finance & Admin (35 years old), *Interview*, Makassar, 10 September 2019.

<sup>20</sup> Ratnawati (35 years), Bawaslu staff, *Interview*, Makassar, 10 September 2019.

<sup>21</sup> Irma Suhartin Rahim, Head of Indosat Makassar City Branch, *interview*, Makassar, September 11, 2019.

<sup>22</sup> Amir Syarifuddin, *Ushul Fiqh*, Vol. II (Version. I; Ciputat: Logos Wacana Ilmu, 1999), p. 207.

<sup>23</sup> Abu Hamid Ibn Muhammad Al-Ghazali, *Al-Mustasfa Min 'Ilm Al-Ushul* Vol I-II, (Dar al-Fikr, n.d), p. 286.

destroys or denies the five objectives of Islamic law is called mafsadat, which is why efforts to reject and avoid it are called maslahah.

Al-Gazali distinguishes three types of maṣlahah when faced with text (naṣ), namely:<sup>24</sup>

- a. Maslahah mu'tabarrah, namely maṣlahah that is justified by the text (naṣ). This maṣlahah can be used as evidence, and the conclusion returns to the analogy procedure (qiyas), namely taking the law from the spirit of the text (naṣ) and consensus (ijmā'") to decide on a new problem. For example, every intoxicating drink and food is forbidden to be analogous to khamr because khamr is forbidden to protect intellectuals (hiḥf al-aql). Here al-Gazali uses maṣlahah as a legis ratio (illah) to make an analogy for all intoxicating food and drink to be forbidden.
- b. Maṣlahah mulgah, namely maṣlahah that is canceled by the text (naṣ). For example, a fiqh expert's opinion of a king when he has sexual relations during the day of Ramadan by requiring the king to fast for two consecutive months to provide a deterrent effect. According to al-Gazali, this is a false opinion because its benefit has been canceled by the text (naṣ), where the text (naṣ) states; That those who have sexual relations during the day of Ramadan are obliged to free their slaves. If they are unable, they must fast for two consecutive months, and if they are unable, they feed 60 poor people. According to al-Gazali, applying maṣlahah mulgah will change all legal provisions in Islam only because of differences in conditions and situations.
- c. Maṣlahah mursalah is a maṣlahah that is neither justified nor canceled by the text (naṣ). That is, maṣlahah, for which there is no specific text that confirms or cancels it. According to al-Gazali, this maṣlahah mursalah needs to be discussed.

The maṣlahah mursalah is divided by al-Gazali into three levels, namely; there is maslahah at the primary level (ḍarūriyāt), there is maṣlahah at the secondary level (hajiyāt), and there is maṣlahah at the tertiary level (tahsīniyāt).

The examples of the application of the five fundamental principles can be explained as follows:

- a. Hiḥf ad-din, such as the shari'a decision to kill infidels who mislead and punish heretics who invite others to follow their heresy, because this, if left unchecked, will destroy religion.
- b. Hiḥf an-nafs, like the Shari'a decree, requires kisas law (to take revenge for a murder) because the human soul will be preserved with this punishment.
- c. Hiḥf al-aql, like hadd obligation for drinkers of khamr, because there is the maintenance of reason, where reason is the cause of taklf.
- d. Hiḥf an-nasl, such as hadd obligation for adulterers, because this punishment will maintain offspring and lineage.
- e. Hiḥf al-māl, such as the obligation to punish looters and thieves, because with this sanction, the property that is the source of human life will be preserved.

Second, Maṣlahah Hajiyāt is a maṣlahah needed by every human being to facilitate affairs (taisīr) and eliminate difficulties (raf'u al-harj). If this maṣlahah is not fulfilled, life will not be as chaotic/damaged as in the first level, but humans will have

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<sup>24</sup> Muhammad al-Gazali, *al-Mustasfa min Ilmi al-Uṣūl* (Beirut: Dār al-Kutub al-Ilmiyyah, 1413 AH/ 1993 AD), p. 173-174.

difficulties (*masyaqqah*) and difficulties (*harj*). So the Shari'a came to eliminate these two things so that human life becomes easy and light.<sup>25</sup>

Examples of *maṣlahah* of this level in worship; The Shari'a provides dispensation (*rukṣah*) in summarizing prayers (*qāṣr*), plural prayers, breaking the fast for travelers and sick people, praying sitting when unable to stand, not an obligatory prayer for menstruating and postpartum women, and the permissibility of wiping shoes for travelers and newcomer. In *muamalat*, Shari'a allows contracts to realize buying, selling, and trading. In a criminal act, Shari'a gives the guardian of the murder victim the right to forgive in punishment (*qiṣās*), the obligation of close relatives to bear the fine (*diyah*), and the death of *hadd* due to doubts, and so on.<sup>26</sup>

Third, *Maṣlahah tahsiniyāt* occupies the last level of the three levels of *maṣlahah* mentioned by al-Gazali. He said:<sup>27</sup> *Maṣlahah* at this level occupies a position of enhancing/enhancing (*tahsn*), adornment/ornament (*tazyīn*), and making it easier (*taiṣr*) to gain privileges, added value, and maintain good ethics in daily life in *muamalat*. Another definition of *maṣlahah* is *maṣlahah* that can maintain human dignity, such as having good morals in every habit (*ādāt*). If this *maṣlahah* is not fulfilled, the system of human life will not be disturbed as at the *arūriyāt* level. Likewise, there will be no difficulties (*masyaqqah*) and difficulties (*harj*) in the community and individuals' lives at the *hajiyāt* level.<sup>28</sup>

*Maslahah mursalah* can be used as a legal basis if:

- a. The benefit is following the shari'a provisions' principles that are not contradictory to the texts.
- b. The benefit can only be specified and applied in social fields (*mu'amalah*), wherein this field accepts rationality compared to worship. Because the *mu'amalah* is not regulated in detail in the texts.
- c. The result of *maslahah* is the maintenance of the *Daruriyyah*, *Hajjiyyah*, and *Tahsiniyyah* aspects. The *maslahah* method is a step to eliminate difficulties in various aspects of life, especially in social problems.

According to *Jumhurul Ulama*, *maslahah mursalah* can be used as a source of Islamic law legislation if it meets the following requirements:

- a. The *maslahah* must be "true *maslahah*", not just those based on prejudice as tangible benefits. This means that fostering laws based on benefits can bring benefits and reject harm.
- b. The benefit is general, not a specific benefit, either for individuals or particular groups, because these benefits must be used by many people and can reject harm to many people.

Therefore, laws containing the benefit of *dharuriyyat* are more essential to be prioritized and guarded than the laws that are *hajiyat* especially those that are *tahsiniyyat*. Of these three benefits related to career women in the perspective of *mursalah maslahat* used are *dharuriyyat maslahat* and *hajjiyyat maslahat* because they

<sup>25</sup> Az-Zuhailiy, *Uṣūl al-Fiqh*, Vol II, p. 1022.

<sup>26</sup> Az-Zuhailiy, *Uṣūl al-Fiqh*, Vol II, p. 1022-1023.

<sup>27</sup> Al-Gazali, *al-Mustasfa*, p. 175.

<sup>28</sup> Az-Zuhailiy, *Uṣūl al-Fiqh*, Vol II, p. 1022-1023.



are recognized sources of law and are primary and secondary needs for every human being. In line with this, what is meant by primary needs must be owned because if not, then life will be messy or disorganized. Meanwhile, what is meant by secondary needs is a human need in the form of just an addition if needed.

The Prophet Muhammad narrated by Bukhari Muslim regarding the prohibition of being alone with the opposite sex and the prohibition of traveling for three days for women except with their mahram. Furthermore, the rules of fiqihyyah regarding benefit and intention or need. Therefore the role of the wife as a female worker is a dhoruriyat category which really helps the husband in earning a living, so the review of maqashid al-shariah from one of Maqashid al-Khamsah is Hifdz an-Nasl / an-Nasb (caring for offspring). As a reason that helped form the fatwa of the Indonesian Ulema Council regarding female workers number 7 of 2000.

Thus it can be concluded that the position of the husband is one level higher than that of the wife explained in Q.S Al-Baqarah (2): 228, this goes back to the factors of household life of women workers, and who is more entitled to earn a living. This is an agreement between each husband and wife, because the essence of subsistence is children whose position as household objects must be preserved, cared for, and protected by both their parents. This is in line with the advice to help as contained in Q.S Al-Maidah [5] verse 2.<sup>29</sup>

#### **D. Conclusion**

Based on the discussion that has been described previously, the following conclusions can be drawn:

1. The Profile of Career women in Rappocini District, Makassar City are women who have careers both as housewives and work outside the home to earn a living, not only as a primary income but also as additional income needs. In addition, they can get a job with their own business, and there is a tendency to show the development and progress of their work. The first thing from career women is related to work that makes money. Then the second meaning is more inclined to its use, the security that exists in itself, and because of regulation, women get development and advancement in work, position, and others.
2. Career women in Rappocini District, Makassar City, consist of housewives who work outside the home, such as civil servants, teachers, and entrepreneurs. They can carry out their obligations as wives/mothers to their husbands and children, both to maintain and respect the status of their husbands as heads of families, and the third is the work carried out by the wife, getting a job that is halalan toyiban and does not violate the rules of the Shari'ah.
3. Career women, in the perspective of mashlahah mursalah has three legal provisions regarding whether or not a married woman is allowed to have a career, namely; a woman does not have to bear herself, then it is permissible to become a career woman in this case called dharuriyyat. If a wife works intending to increase or assist her husband in the family's welfare, the law is tahsiniyyat, while a woman who intends to bring down her husband's dignity as the head of the household is

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<sup>29</sup> Hindri Alfiani Wahyu Jannah. *Fatwa Majelis Ulama Indonesia nomor: 7 tahun 2000 tentang tenaga kerja wanita dalam ikatan perkawinan perspektif Maqashid Al-Syari'ah*. Diss. UIN Sunan Gunung Djati Bandung, 2016.

prohibited in this case as called hajjiyyat. From these three points, it was found that the greater the need for the family makes the wife continue her career in the form of work outside the home, with permission from her husband to improve the family's economic welfare. This is perfectly legal as long as the family remains in harmony.

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## Guidelines

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## PUBLICATION ETHIC

### Publication Ethic and Malpractice Statement

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The publication of an article in *Jurnal Adabiyah*, is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of *Jurnal Adabiyah*, **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

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The editors of *Jurnal Adabiyah* is responsible for deciding which articles submitted to the journal should be published. The validation of the work in question and its importance to researchers and readers must always drive such decisions. The editors may be guided by the policies of the journal's editorial board and constrained by such legal requirements as shall then be in force regarding libel, copyright infringement, and plagiarism. The editors may confer with other editors or reviewers in making their decisions.

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It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

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The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

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Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behaviour and are unacceptable.

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The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others that this has been appropriately cited or quoted.

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An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

### **Acknowledgement of Sources**

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

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Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

### **Disclosure and Conflicts of Interest**

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### **Fundamental errors in Published Works**

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

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It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

## AUTHOR GUIDELINES

### Guidelines for online submission:

1. Author should first register as Author to the website of Jurnal Adabiyah. Click the menu “[register](#)” to register as an author.
2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
4. The citation and bibliography should follow the Turabian citation style.
5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessments will be informed through online submission.

Article submitted to Jurnal Adabiyah editorial board must follow these guidelines:

1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article’s length is about 6,000-10,000 words;
6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as  MENDELEY or  otero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author’s last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.



10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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