

Gender equality in the quran: Study of the Impact of Career Women on Children's Education

MAHYUDIN RITONGA¹, FITRIA SARTIKA², AHMAD LAHMI³, BAMBANG⁴, SRI WAHYUNI⁵, ARMALENA⁶, ENDRI YENTI⁷, MAHMUD⁸

^{1,2,3,4,5,6}Muhammadiyah University of West Sumatera, Indonesia

⁷Institute Agama Islam Negeri Bukittinggi, West Sumatra, Indonesia

⁸Universitas Islam Negeri Imam Bonjol Padang, West Sumatra, Indonesia

*Corresponding Author

Email ID: mahyudinritonga@gmail.com

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ABSTRACT

The writing of this article is motivated by the large number of teenage girls who become pregnant out of wedlock due to lack of education from parents at home due to the mother of a career woman. For this reason, this study examines gender equality in careers as contained in the verses of the news paper, the interpretation of verses about career women will then be elaborated with their impact on children's education. The purpose of this paper is to find out the concept of the Qur'an about career women and the impact of career women on children's education. This research is a literature study, and the material is also a statement and the results of the interpretations of experts who are then compared with one another to get a comprehensive understanding of the problem under study. From the results of the analysis note that: 1) Islam does not forbid women to become career women. 2) From several verses of the newspaper related to career women it means that women may work outside the home as the history of the Prophet's wife and the wives of friends who participated in helping her husband during the war, 3) the impact of career women on children's education can be positive and can be negative, if a career woman is able to perform two different functions wisely, it will have a good impact on children's education, conversely if a career woman is not wise in dividing time and lack of communication with children, it will have a negative impact on the education of children who feel less attention.

Keywords: impact, career women, education of children.

INTRODUCTION

Gender equality is an acknowledgment of human equality in terms of sex, without the distinction of men and women (Nelien & Busakorn, 2005). Confession like this is very contrary to the Islamic religion, because the source of Islamic law firmly differences the two sexes, not only that gender equality has caused a variety of controversy in society, especially among Muslims, because with the recognition of gender equality many people are wrong interpret and distort interpretation of the verses of the holy al-Qur'an. And this also has an impact that cannot be separated from the positive and negative (Ritonga, Asrina, et al., 2020).

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the verses of the holy al-Qur'an. And this also has an impact that can not be separated from the positive and negative .

According to Asghar Ali Engineer, at first the impact of the recognition of gender equality was that many women became workers in developed countries after the Second World War, (Engineer, 1999) and after the third world war this reality also developed rapidly in developing countries, since then women began to get a broad place in any job or career, so that many women who work outside the home to meet their daily needs (Ritonga, Asrina, et al., 2020). Thus came the term career woman.

Career women are women who spend a lot of time on matters outside the home, sometimes business and sometimes social nature driven by various needs and motivations.(APEC, 2018) Islamic teachings provide relief for women not to work outside the home (Asriaty, 2014). Because the livelihood of his wife and children and all the needs of the household are fulfilled by the husband (Al-Karani, 2016). A wife is only required to maintain her obedience to God and obedience to her husband, be able to look after

herself, her family and her husband's property. This statement is based on the word of God in the QS: An-Nisa 'verse 34:

It means "Men are leaders for women, because Allah has increased their portion (men) over another part (women), and because they (men) have spent part of their property. Therefore, a godly woman, who is obedient to God, takes care of herself when her husband is not there, because God has looked after (them). "

Al-Sa'di explained that the above verse becomes the foundation of a husband's obligation to meet all the needs of his wife whether material, such as living, clothing, space or non material, he is also obliged to maintain and provide security for his wife.(Al-Sa'di, 1995) The obligation is inherent to the husband because men have been given by God the gift of excellence in various aspects.

Another understanding that can be taken from the above verse as stated by Pate is that Islam clearly divides the duties and responsibilities of husband and wife in the household. A husband has an obligation to look after and protect and guide his wife to something that can provide benefits for the household (Bani & A Pate, 2015). While the duty of a wife is looking after herself, educating children, protecting her husband's property, obeying her husband in everything that is not contrary to the law of God and His apostles. As the Prophet said "Meaning: "the wife is the leader in the husband's household and her children and she is held accountable about her leadership. The above view suggests that women have no obligation to look for the necessities of life (Arabian, 2016; Hasyim, 2018). However, in various cases it was found that due to various reasons and reasons so as to make a daughter, wife or mother have to work.

As told in QS: Al-Qashash verse 23, about the Prophet Musa who met two women who were tying their livestock to be given a drink at the Madyan State water source. Then the Prophet Musa (as) asked the two women: "What do you mean to do so (hampering livestock)?", The two women then answered: "We cannot drink (our livestock), before the shepherds repatriate (their cattle), while the father we are old people." In surah at-Taubah verse 71 Allah also states that some believing men and women are helpers for others, The point is that every believer helps one another in all things good, in making the religion of God on earth.

Based on the explanation of the word of God above it can be seen that a woman may do activities outside the home if the circumstances require them to work to support the family's economy, so also a wife must help her husband in meeting the economic needs of the household if

the situation requires him to work. And this certainly works that does not neglect let alone ignore his obligations as a wife or mother in his family.

But the reality that is found today is that many women work to help the family economy but neglect their obligations as a mother to their children, they no longer set aside time to pay attention to their children's education, especially religious education as the basis that must be given by a mother to a child in the family, because the first educational institution for a child is his own family, if a mother who is given the mandate to educate her children no longer pays attention, then of course the child will behave at will. Thus, there have been a number of cases that have occurred lately, girls who become pregnant outside of marriage while their mothers are unaware of this. And her mother only found out after her child is more than a few months old. Based on this case, the author is interested in discussing the issue of gender equality in careers according to the Qur'an which is devoted to the study of the impact of career women on child education.

RESEARCH METHOD

This research is a literature study, for that the implementation is carried out in several libraries that store references related to research problems. Research sources are interpretations and other people's work related to career women and children's education. The way to collect data used is to read all sources and then take the main points related to the research objectives. The data analysis technique used is in the form of text and comparative analysis.

RESULT AND DISCUSSION

Career Women in Islamic View

The word gender is derived from the English language meaning the type of gender (Echols & Shadily, 1983). In Webster's New World Dictionary, gender is defined as the visible difference between men and women in terms of values and behavior (Neufeldt & Sparks, 1994). In the Women's Studies Encyclopedia explained that gender is a cultural concept that seeks to make a distinction in terms of the role, behavior, mentality, and emotional characteristics between men and women that develop in society (Subhan, 2015).

While the gender terms commonly used in the Koran are al-rajul / al-rijal, al-mar'ah / al-nisa, al-dzakar and al-untsa (Djunaidi & Al-Asyhar, 2006), including status given to men and women, such as husband (al-zawj) and wife (al-zawjah), father (al-ab) and mother (al-umm), brother (al-

akh) brother women (al-ukht), grandfather (jadd), grandmother (jaddah) and other distinctions marked by pronouns (dhomir) (Ritonga, Lahmi, et al., 2020). So, in fact gender is not the gender as many people misinterpret, but rather the inherent nature of men and women, or rights, men and women have the same rights. However, do not have the same rights.

In his book Achmad Junaidi and Thobieb Al-Ashyar, explaining about career women in the Islamic view, there are those who allow it and some forbid it. The rationale used by the ulema which allows is inseparable from the historical reality of Muslim women leaders, such as the Prophet's wife Khadijah who is a businessman. Likewise, Aisha was active in social activities and the benefit of the people (Qardhawi, 2007)

Al-Qardhawi revealed that there is no proof of shara 'both the Koran and the Sunnah that forbids a woman from working outside the home. But even so, according to al-Qardhawi there are several conditions that must be met by a woman to be allowed a career, namely (As-Sya'rawi, 2009).

First, a job to be involved in is a work that is permitted by Islamic law, secondly, having the morality of women according to what is regulated in Islam, both in terms of dressing, speaking, walking and other activities. Third, work and obligations at home must be primary, meaning a career woman should not have time to neglect her duties as a wife and mother at home, so related to this requirement there are not a few opinions that confirm that a wife is allowed to leave the house if she has obtained permission from her husband.

In addition to the opinion that allows women to work outside the home there is also a view that forbids women from carrying out work outside the home. One of them is the opinion of Abdullah bin Baz who said that "husband and wife have their respective obligations", the stipulation of this Islamic law requires a husband to carry out his responsibilities to meet the needs of his wife and children, while a wife has an obligation to obey God, obey her husband, educate children, take care of husband's wealth, breastfeed children, give love.

Al-Quran verses about Career Women

The language of career words in KBBI is work, business, or 'charity. The terminology is known that careers in a variety of literature is first, a development and progress in the profession that leads to progress (Hasan, 1998). Second, the position held by someone in his work.

Meanwhile, career woman is a woman who has a job and makes the job as the main activity. In

another sense it is found that career women are women who take their jobs outside the home seriously. From some of the notions found it is understood that the keywords of career women are busy with activities outside the home, sometimes activities related to business and sometimes related to social activities.

So, the career woman is a woman who carries out activities other than her household work and the job is made a top priority both business and social because she is driven by a desire to be more advanced, to be at the forefront in all matters such as in terms of science, also wants participating in delivering religious propaganda, providing benefits to the wider community or other factors that encourage it to do so.

Career women in this paper are focused on a woman who has activities and activities outside the home which are usually driven by various desires and certain causes so that she neglects the education of her children, especially religious education in the family. According to Hasan, there are several factors that cause a woman to become a career woman (Jasmienti & Utami, 2019).

First is the existence of free time, the intention is to spend free time with activities that can balance the time of her husband in the office. Not a few of the women who feel bored at home when a husband goes to carry out their duties so that the wife is looking for work to fill her spare time.

Second, in order to meet family needs, this factor is influenced by the income conditions of husbands who have not been able to meet family needs. Third, necessity, this factor is due to the condition of women who no longer have life partners (Nurmila & Fadilah, 2017) whether because of her husband's death or because of separation due to divorce.

In addition, fourthly, the development of the industrial world also contributed to the emergence of career women. The point is that the absorption and recruitment of workers with mild requirements by the industrial world opens the mindset of women to be involved in the world of work both in the City and in the village (Subhan, 2015). Fifth, the advancement of women's education, access to education that is easily obtained by women is also part of the factors causing the realization of career women. The point is that women who have obtained an academic degree feel uncomfortable if they do not channel their knowledge in the world of work. Sixth, Trapped in situations where he has to work, such as becoming a Civil Servant (PNS), which he is obliged to work according to the rules and laws established by the government.

The Koran reveals much about women from Eve the wife of the prophet Adam (QS, 2: 30-38, QS 7: 11-25), the wife of Noah and the Prophet Lut (QS 66:10), Sarah the mother of the prophet Ishaq, Hajar the mother the prophet Ismail, Zulaikha the wife of the prophet Joseph, Rahmah the wife of the prophet Job, the two daughters of the prophet Job, the two daughters of the prophet Syu'aib, Aisha the wife of Pharaoh, Ummi Musa, queen of Bilqis, Maryam bint Imran, Khadijah (Shihab, 2008).

In connection with the career of the Qur'an using the phrase 'charity. Faith and 'deeds in the Koran are often expressed simultaneously, it proves that a career or work is very important for people who believe, for example "Indeed, those who believe and do righteous deeds (good deeds)".

The word 'amal itself when traced its meaning in al-'Arab's oral dictionary will find its meaning mihnah, syaghal, wazhifah. These three words provide the reader with understanding that 'charity is every job for which the profession is the profession of the person who is working on it.

The verses that describe career women include:

(1) QS: Ali Imran verse 110:

"You is the best people who are born for humans, commanded the ma'ruf, and prevent from evil, and believe in Allah ... "

The word "kuntum" "Which means" you "as stated in the above verse is expressed by Shihab, the intention is that all the people of the Prophet Muhammad, from generation to the next generation, regardless of male or female, are all the best people and are ordered by all to uphold the amar ma'ruf and nahi mungkar.

(2) Surah Ali Imran: 195

"Indeed, I have not wasted the good deeds of those who do charity among you, male or female, (because) some of you are descended from others ..."

Word min dzakar in" which means "both male or female" in the above verse is explained by M. Quraish Shihab that Allah SWT does not discriminate between men or women because ba'dukum min ba'd some of you are descended from others (Al-Ashfahani, n.d.). And the word ba'dukum min ba'd is a term used to show togetherness and partnership. Men and women are both of one offspring, therefore there is no difference in terms of humanity and degree between them, therefore God does not reduce the slightest reward given to each of them, regarding the same good deeds. Both are equally human, there is no advantage to one another over the assessment of faith and charity.

(3) QS An-Nisa: 32

"And do not be jealous of what God has given to you more than any other part. (Because) for men

there is a part of what they are trying to do, and for women (even) there is a part of what they are trying to do, and ask God for some of His gifts. Surely Allah is All-knowing. "

Al-Ashfahani (Shihab, 1996) argues that the word iktasaba is a human endeavor and its acquisition for itself. Meanwhile, according to Shihab, the above verse has put down the balance of justice for men and women that each of them has privileges and rights in accordance with their business (Walian, 2013).

(4) Surah Al-Qashash: 23

"And when he arrived at the source of the Madyan country, he found a group of people who were drinking (his livestock), and he met behind the crowd, two women who were blocking (his cattle). Musa said: "What do you mean (by doing so)?" The two women answered: "We cannot drink (our livestock), before the shepherds repatriate (the cattle), while our father is an elderly person who has aged."

QS. Al-Qashash verse 23 above can be understood as one of the propositions of the verses of the Koran which is used as a basis for thinking to emphasize that it is permissible for women to work outside the home even if they have to gather in one place with men while maintaining honor. The aspect that needs to be considered in the position of a career woman is the ability to maintain honor and keep from falling into the negative aspects of the work she is carrying out.

If examined in more depth then the legal position for career women can change from changing to compulsory, it can occur when circumstances require them to work, if the woman is not working, it is feared that misery will afflict her and her children (Shihab, 2008). In history it is known that at the time of the Prophet there was a woman named Ummu Salim bint Malhan who was a wedding decorator, (Al-Maraghi, 1946). Khadijah as a trader and other women in various professions. Umar bin Khattab also once gave the task to As-Syiffa to manage and regulate the market in Medina.

(5) QS at-Taubah: 71

"And those who believe, men and women, some of them (are) helping others. They command (do) those who are ma'ruf, prevent from evil, establish prayers, perform alms and they obey Allah and His Messenger. They will be given mercy by God; surely Allah is Mighty, Most Wise "

In giving an interpretation of the verse above Al-Maraghi stated that women's work is related to matters outside of war and other heavy work, such as taking care of the husband's property problems and looking after children. When war broke out in the time of the Prophet, the Apostle's

wife and Sahabat's wife took part out of the house, but the wives took on the role of providing drinks and food for her husband who was at war, motivating each husband to be more enthusiastic and sincere, even Husain said to speeding up our horses, the women whipping them with their veils (Andy, 2018).

In addition to the verses of the Koran, in the hadith of the Prophet also found several expressions that indicate the meaning of women being allowed to do work. From the results of Nofrio's analysis of the traditions related to women's empowerment, it was found that there was no obstacle for women to work (Al-Ghazali, 1974). From some of the propositions related to career women described above, it can be understood that Islam provides opportunities for women to do their best, meaning that giving limits to women in doing work is nothing but to keep the spirit of women in order to avoid problems that can cause a decline in women's glory.

Impact of Career Women on Children's Education

Children are a mandate from God that must be preserved and developed in potential. One effort to develop children's potential is through education, without education it is certain that children's potential will be difficult to develop. For this reason, not a few verses and hadiths of the Prophet were found which emphasized the importance of education.

Children's education is part of the responsibilities of parents, in this case the more dominant in providing education to children is the mother, so the prophet emphasized that the primary and first education is family. Children will usually reflect themselves in social life according to the education they get from their parents.

In this regard, the Messenger of Allah affirmed as in the history of the Judge " There is no greater gift from parents to their children than good education." (HR. Al Hakim: 7679). Related to educational responsibilities, parents have the obligation to be able to choose methods, media and materials that are appropriate to their children's needs. A child is like a white paper that can be filled with various things, if a parent fills in with good things then the child will naturally become good, on the contrary if the child is accustomed to something bad then the child will have bad behavior (Al-Jawziyyah, 2007).

Abdullah bin 'Umar also confirmed that "Educate your child, for surely you will be held accountable regarding the education and teaching that you have given him. And he will also be asked about your kindness to him and his obedience to you "(Waliam, 2013). Ali bin Abi Talib divided the

stages of children's education into three stages, namely: first, la'ib, at this stage parents educate children by inviting them to play. Second, ta'dib, namely the child is given direction by parents to have discipline or have etiquette. Third, rofiqum, parents make children as partners in various activities.

The three stages revealed above indicate the need for varied approaches and methods in providing education to children, meaning that the approach used is adapted to the age and condition of the child, because certain methods are suitable for one child and may not be appropriate for other children.

The development of the era that is so fast now puts women to become career women, because of the opening of opportunities for them in various forms of work, especially in the lives of urban people who consider working and having their own work as a necessity, no longer rely on the figure of the people in around him like a father, husband, child and others. It can even be seen the more able the figure of people who can meet the needs of a woman's life then the woman is also more successful in her career despite having to play a dual role.

If viewed from the perspective of Islam a wife or mother who works outside the home, the biggest impact is on the education of their children, including:

(1) The Positive Impact of Career Women on Children's Education

Along with the development of the present era, human needs are increasing, day by day increasing, including in the aspect of education, education is the main capital in order to get a better life, so Islam requires Muslims to study, especially in a child in the family, both formal, informal and non-formal education. The more expensive tuition fees make it difficult for parents to pay for their children's education, especially when it comes to high-quality and well-known educational institutions.

Thus of course the needs of a child are very many, if a family that lives with a middle to lower economic level it will be very difficult to provide quality education to their children. Based on this, a mother is also required to work to help the family economy, so that the family has enough income to meet all the household needs and education of their children (Desy, 2015). Because so many needs will not be fulfilled if you only rely on the income of a father or father alone, especially if a father works with low income.

The existence of additional income from the work of a mother, will be able to meet the educational needs of her children, if all the needs of children are met, he is not burdened by economic

difficulties that squeeze his family, then he will be able to learn optimally and can receive a decent and quality education in accordance with the demands of the times, so that all of his ideals and dreams can be realized well. In the end it will make the family a prosperous family.

(2) The Negative Impact of Career Women on Children's Education

If a mother who works to help the household's economy cannot manage and divide time properly or does not comply with the rules set out in the Qur'an, various negative impacts will occur on the family, especially on their children (Rahman, 2017; Ritonga, Lahmi, et al., 2020).

Women who usually work outside the home when returning home have a different psychology than women who work at home, this can occur due to fatigue, unresolved workload, challenges and demands from superiors and so forth, (Dewi & Bastian, 2015). Such psychological conditions often cause career women to neglect their duties and responsibilities as wives and mothers of their children, so that attention and affection for their children is forgotten (Anderson, 2014). The most ironic condition again is let alone give love to children instead of anger that children get from their mothers who are tired from working.

The lack of attention from parents towards children causes children's minds to be filled with negative things, so it is not uncommon to get them involved in unlawful acts, such as involving children in crime, immorality and other social problems. Things like this are not impossible, as is the case in Payakumbuh City, especially in North Payakumbuh a few years ago, according to data obtained from the KUA of North Payakumbuh District in August 2015 it was found that there were three girls who became pregnant out of wedlock due to promiscuity.

What is unfortunate is that the child's pregnancy is unknown to her biological parents, the mother knows that after the case has been revealed and the child's pregnancy is more than five months, it turns out after being asked by the local KUA to the concerned mother the child of the child is preoccupied with work outside the home, even not infrequently returning home at night, her child is no longer in school, and her mother never takes the time to gather with her children. This is a very fatal result when mothers are too busy with activities outside the home as well not good at managing time, between work time and time to pay attention to life in the household, especially the education of their children.

Therefore, religious education is basic education that must be given by a mother to her children, especially girls. Until he grows up cannot be

separated from the supervision of a mother, because the mother who will be able to understand and understand all the attitudes and behavior. The mother where she complained and told about what she experienced all the time, especially when the child is in their teens and puberty, if the mother no longer found when he returned home, and not when he would leave, will cause a child's soul shaken, with so naturally he will do anything as he pleased, without knowing the wrong and the right.

Analysis of the Impact of Career Women on Children's Education

The above explanation gives an understanding that a woman or wife has two different positions but must be balanced, viz a wife is required to work to help the family economy and the welfare of children's education (Løken et al., 2018), and on the other hand if the wife works it will have a very negative impact on the education and association of her children (Fadzilah & Rustiyarso). Therefore, according to the author, if a wife works or has a career should pay attention to the following matters:

First, work that does not violate the rules of Allah and the Apostle, namely lawful and good work, the second while maintaining the morality of a Muslim woman, the intention is that she must continue to cover genitalia, guard speech, gestures in accordance with those stipulated in Islamic law. Third, carry out the work sincerely, not to show self-excellence compared to her husband. Fourth, because women have two different roles, on the one hand she has to work and in another position she is the wife or mother of her child so she must be wise in dividing time so that no one is ignored. Fifth, Two obligations of a wife or mother that cannot be delegated to a maid are to serve her husband and educate children. So take the time to do these two things well.

Next sixth, exchange ideas with the husband to get the same understanding, if due to certain factors the wife is more likely to meet household needs, the husband can also help him to complete activities at home and educate children. Seventh, maximize the use of various communication media, because what is needed by the child of the mother is attention and affection, the availability of telephone, cellphone, gadget and all applications in it can be maximized to more intensely establish communication with everyone, especially in instilling affection for children. Eighth, during holidays, career women must improve the quality of time available to be with children, such as playing together, relaxing or inviting children to

be blasphemous. Ninth, The atmosphere of the environment and time of work must help her in carrying out her duties, meaning that if the workplace is curb without considering the position of women as housewives, the workplace should be avoided. Tenth, the field of work they are involved in must have legal clarity so that career women are not burdened with problems that are close to various slanders and problems that can burden their minds.

The statement above is also in accordance with what was stated by Inin et al who stated that being a career woman is not easy, Managerial ability of time and work environment can be a factor in a woman's success in her career and household. Correspondingly, Darlis revealed in principle there is no verse in the Koran that forbids women to have a career (Darlis, 2015). However, the inability of a woman to distinguish two different positions at the same time is anticipated in Islam.

CONCLUSION

From some of the opinions and statements and facts explained, it can be concluded that: first, humans are commanded by God to work or try while living in this world, both men and women. A woman is allowed to work and have a career in Islam when the situation requires it, only that she must obey the rules of Islamic teachings well. Do according to the nature of Muslim women who always look after their muru'ah, always give priority to the family for their careers, and always put their trust in Allah SWT. Second, the positive impact if a wife or working mother is able to meet all the needs in the household, especially in terms of financing formal education for her children, with that children will be able to learn well to realize their ideals and dreams, so as to make a prosperous family later.

However, if a wife or mother's career does not adhere to the teachings of the Islamic religion, it will cause a large negative impact on the family especially on the informal education of their children, the child will get less attention, affection, and supervision. Causing various problems, especially girls, if not equipped with religious education in the family, he will do things at will, such as pregnancy outside marriage, this is a fatal result for a child if his mother works can not balance between family and career.

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