

The Dual Role of Career Women within the Family: An Islamic Legal Perspective on Female Civil Servants in Indonesia

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Abstract

Problem statement: The transformation of women's roles, particularly those of wives who work as civil servants (ASN), reflects the evolving social dynamics and new challenges present in contemporary society. **Objective:** This study aims to analyse the dual roles of ASN wives from the perspective of Islamic law, with a focus on the balance between professional and domestic responsibilities. **Methods:** A qualitative approach is employed, utilising a literature review and in-depth interviews with ASN wives selected through the ASN women's organisation network. **Results:** The findings indicate that the majority of ASN wives work to support the family economy and receive backing from their husbands. Islamic principles permit women to pursue careers, provided they fulfil their household duties and adhere to Islamic tenets. The primary challenges encountered include psychological pressure, time management, and social expectations; however, these obstacles can be mitigated through open communication, equitable task distribution, and familial support. **Conclusion:** This research underscores the necessity for inclusive policies and a contextual understanding of Islamic law in addressing the dual roles of women within both the household and society.

Keywords: Civil Servant Wives, Dual Roles, Family Resilience, Islamic Law.

Abstrak

Transformasi peran perempuan, khususnya istri yang bekerja sebagai Aparatur Sipil Negara (ASN), mencerminkan dinamika sosial dan tantangan baru dalam masyarakat modern. Penelitian ini bertujuan untuk menganalisis peran ganda istri ASN dari perspektif hukum Islam, dengan fokus pada keseimbangan antara tanggung jawab profesional dan domestik. Studi ini menggunakan pendekatan kualitatif dengan metode studi literatur dan wawancara mendalam terhadap istri-istri ASN yang dipilih melalui jejaring organisasi perempuan ASN. Hasil penelitian menunjukkan bahwa sebagian besar istri ASN bekerja untuk membantu perekonomian keluarga dan mendapatkan dukungan dari suami. Islam memberikan ruang bagi perempuan untuk berkarier, selama tetap menjalankan kewajiban rumah tangga dan tidak melanggar prinsip-prinsip syariat. Tantangan terbesar yang dihadapi adalah tekanan psikologis, pengaturan waktu, dan ekspektasi sosial; namun, tantangan tersebut dapat diatasi melalui komunikasi yang terbuka, pembagian tugas yang adil, dan dukungan keluarga. Penelitian ini menegaskan bahwa peran ganda perempuan dalam rumah tangga dan masyarakat perlu direspons dengan kebijakan yang inklusif serta pemahaman hukum Islam yang kontekstual.

Kata Kunci: Hukum Islam, Istri ASN, Ketahanan Keluarga, Peran Ganda.

Introduction

With the evolution of societal norms and the increasing awareness of gender issues, the role of wives has experienced a significant transformation, shifting from that of mere housekeepers to individuals who possess equal rights and opportunities to pursue careers and contribute across various domains, including public life (Hendrawati, 2017). Many wives who aspire to work encounter the dilemma of balancing career aspirations with family responsibilities. This decision entails a profound consideration of time management, energy allocation, and the need to fulfil the roles of a devoted mother and wife. Nevertheless, with appropriate planning and support from family, these challenges can be effectively addressed (Zali et al., 2024). Islam advocates for a harmonious balance between professional and familial responsibilities. A wife employed as a civil servant (ASN) may engage in her household duties competently while maintaining familial harmony; thus, Islam does not preclude her from working. In fact, a wife who contributes to the family's financial stability through external employment can be regarded positively, provided that her work benefits the family. Husbands are expected to support their wives with household responsibilities as necessary, exemplified by the conduct of Prophet Muhammad SAW, who actively assisted his wife with domestic tasks.

The narrative of Saudah bint Zam'ah offers valuable insights into the etiquette observed by women when departing from their homes during the era of the Prophet Muhammad. While the hadith primarily addresses biological needs, scholars have interpreted "needs" in a broader context, encompassing the necessity for women to engage in work. Historical records document numerous instances of the Prophet's female companions who made significant contributions across various domains. This evidence underscores the notion that Islam does not impose restrictions on the roles of women within society (Hengki Ferdiansyah, 2022). The dual role of wives as supplementary breadwinners or contributors to the family economy, particularly as civil servants, is increasingly prevalent in contemporary society.

Deciding to pursue employment outside the home is a complex decision for a wife. Numerous factors must be taken into account, including the management of childcare and household responsibilities, as well as the challenge of balancing professional and family life. Nevertheless, a wife who engages in external employment can confer significant advantages upon the family unit. Specifically, a wife who generates her own income can enhance the family's overall standard of living. Typically, such a wife experiences increased independence and reduced reliance on her husband. Furthermore, a wife who works outside the home often exhibits greater confidence and a sense of value. Research indicates that children who witness their mother's industriousness are frequently inspired to apply themselves more diligently in their studies (Zali et al., 2024). Islam advocates for a harmonious balance between career and family obligations. If a wife employed as a civil servant can effectively fulfil her household duties while maintaining familial harmony, Islam does not prohibit her from pursuing a career. In fact, a wife who contributes to the family's financial well-being through external employment is regarded positively, provided her work benefits the family. In the context of domestic responsibilities, husbands are expected to support their wives in household tasks as

necessary, as exemplified by the actions of Prophet Muhammad (SAW), who assisted his wife with domestic chores.

This study plays a significant role in providing a theoretical foundation and comparison to previous research pertinent to the dual role of wives. Prior research conducted by Fatanalin Salma Chelseanawati (2024) employed a descriptive qualitative approach, highlighting the dual role of wives from a structural-functional perspective. In contrast, this study examines a similar role among wives employed as civil servants, but within the frameworks of Islamic law and positive law. A journal article by St. Nur Hikmah Yanti (2024) also addresses the dual roles of women as housewives and breadwinners from an Islamic perspective; however, its approach is literature-based, which differs from the field research methodology utilised in this study. Furthermore, the thesis authored by Rosyida Wijayanti (2012) explores the relationship between career women and the guidance of their children's religious practices, thus adding a dimension regarding the impact of dual roles on family life, which is also a crucial aspect of this study through observation and interviews. Consequently, through a qualitative approach and data collection techniques such as interviews, observations, and documentation, this study aims to delve deeper into the dynamics of the dual roles of civil servant wives in Blora Regency, as well as their interactions with both Islamic law and positive law.

This study seeks to analyse this dual role from an Islamic legal perspective, thereby contributing to the ongoing development of Islamic Family Law by providing a contextual understanding of the roles of wives as both homemakers and civil servants. The findings of this research enrich the discourse surrounding family law by illustrating how Muslim women navigate dual responsibilities without compromising their obligations within the household. Furthermore, this study establishes a foundational framework for legal analysis regarding the permissibility of wives engaging in employment from an Islamic standpoint and outlines its associated limitations. This approach advocates for the application of the principles of *maqashid syariah* in evaluating the benefits and drawbacks of a wife's dual roles, thereby serving as a reference for the formulation of policies pertinent to the contemporary realities faced by Muslim families.

Methods

This study employs a qualitative approach utilizing a field study method designed to acquire in-depth data (Karya, 2010) regarding the dual roles of wives as homemakers and external workers in contributing to the family economy in the Cepu District of Blora Regency. The data sources comprise both primary and secondary data. Primary data were gathered through in-depth interviews (Danin, 2002) with five wives of civil servants who have more than two children and are actively involved in women's organisations, selected via snowball sampling (Lenaini, 2021) to identify relevant informants. In contrast, secondary data were derived from literature reviews of books, journals, and official documents pertinent to the research focus. Data collection techniques included direct interviews, field observations through visits to respondents' homes, and documentation in the form of field notes and photographs as supplementary data. Data analysis was conducted qualitatively based on the Miles and Huberman model, which comprises three main stages (Suryandari, 2019): data reduction, data presentation, and conclusion

drawing or verification. The entire analytical process was undertaken systematically and intensively to ensure the validity and credibility of the research findings.

Dual Roles in the Family According to Islamic Jurisprudence

Women who occupy dual roles are those who integrate the responsibilities of being a homemaker with those of a professional career. The designation “career woman” specifically pertains to women who actively pursue a career within a particular field, with the objective of attaining a higher position within the organisational hierarchy (Zali et al., 2024). Women who navigate the dual demands of employment and domestic responsibilities frequently encounter considerable pressure to reconcile the competing expectations of work and family, particularly in light of societal norms and the imperative to be present for their families. The role of a mother as a child's primary educator is pivotal; thus, it is essential for mothers to manage their time effectively in order to successfully fulfil all of their responsibilities.

Women frequently enter the workforce due to pressing economic needs within the family; however, Islam permits them to pursue careers as long as these do not conflict with religious values and familial responsibilities. Within an Islamic framework, a woman's role extends beyond the domestic sphere to include participation in the workforce, provided she is capable of balancing her career with her family obligations. The primary criterion is that the work aligns with religious norms and does not jeopardise family harmony (Asma Yunita et al., 2024). An illustrative example of this can be found in the actions of the Prophet Muhammad, who assisted a woman in carrying her goods, indicating that he did not prohibit women from engaging in work. Moreover, while there are no explicit verses in the Quran that address the employment of women, general principles—such as justice, public interest, and individual responsibility—can provide guidance in this context (Samsidar, 2019).

The dilemma frequently encountered by career women—namely, the tension between high career demands and societal expectations of ideal motherhood and wifely duties—can be analysed from an Islamic perspective, which allows for women's participation in the workforce, provided they do not neglect their domestic responsibilities. This perspective aligns with the principle of equal partnership between husband and wife, as articulated by Yusuf al-Qaradawi. This principle underscores the necessity of balancing professional and domestic roles, with the stipulation that the chosen profession should correspond with one's capabilities, should not be detrimental to oneself or the family, and requires the husband's consent without supplanting his financial obligations (Nawang Sari & Anton, 2020). The evolving roles of women in society have facilitated opportunities for them to engage in careers beyond the domestic sphere. Nonetheless, the dual demands of being an exemplary mother and a successful professional frequently generate conflicts. Contemporary women must devise strategies to harmoniously manage both roles, enabling them to excel in both familial and professional domains (St. Nur Hikmah Yanti & Nur Asia Hamzah, 2024).

An increasing number of women are entering the workforce, particularly within the public sector. This trend can be attributed to the necessity for additional income and the rising levels of educational attainment among women. Nevertheless,

these women are often required to fulfill multiple roles, including those of wife, mother, and employee. Simultaneously, household chores continue to be predominantly viewed as the primary responsibility of women, with husbands frequently contributing only through engagement with the children. This dynamic can lead to a sense of burden among mothers. Active participation of husbands in household responsibilities is likely to foster a more harmonious family environment and enable mothers to concentrate more effectively on their professional commitments (Effendy, 2023).

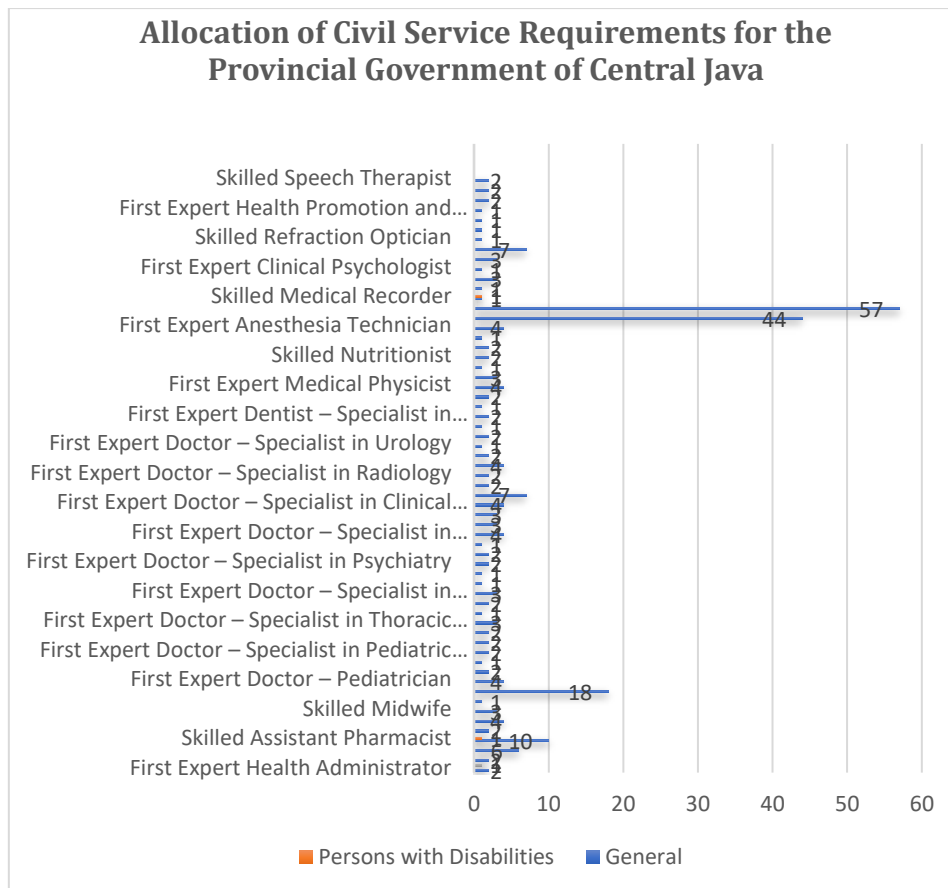
Rights and responsibilities within the household are structured to establish a balance between husband and wife, wherein each party assumes equal roles and obligations. The concept of marriage in Islam underscores the significance of mutual complementarity and respect between spouses. Although this represents the ideal, the practical division of rights and responsibilities is frequently shaped by a variety of social and cultural factors. Islam posits that all human beings possess equal value before God, with distinctions arising solely from the quality of their faith and actions (Asiva Noor Rachmayani, 2015). Furthermore, Islam not only permits women to engage in employment but also offers guidance to ensure that their work aligns with their inherent nature and dignity. For instance, Khadijah bint Khuwailid successfully managed a business while fulfilling her responsibilities as a wife and mother. Islam bestows upon women the freedom to pursue careers, albeit within parameters that safeguard their honour and dignity (Nawang Sari & Anton, 2020).

The experience of being a career woman and a mother can be likened to a journey replete with challenges. In the context of the high demands associated with professional responsibilities, mothers must exercise astuteness in time management to ensure that they can devote adequate attention to their families. Support from spouses and the broader environment is crucial in enabling mothers to attain an optimal work-life balance. Through the provision of quality education and genuine affection, mothers have the capacity to inspire their children to pursue their aspirations. The success of a child's educational journey is significantly influenced by the maternal role. Within the family unit, mothers bear the responsibility of providing comprehensive education for their children, encompassing spiritual, moral, physical, intellectual, emotional, and social dimensions. A mother's conduct serves as a pivotal element in the educational process of her children. Given that children are likely to emulate their parents' behaviour, particularly that of their mothers, it is imperative that mothers consistently model positive examples (Pipit Mulyah, Dyah Aminatun, Sukma Septian Nasution, Tommy Hastomo, Setiana Sri Wahyuni Sitepu, 2020).

Civil Servants (ASN) in Indonesia

Civil servants are not only tasked with implementing public policies and serving the community but also play a critical role in fostering national unity amidst the country's diversity. Furthermore, civil servants perform strategic functions as planners, supervisors, and implementers in the execution of governmental responsibilities. The first-semester 2024 report from the Civil Service Commission (BKN) indicates that the total number of civil servants (ASN) reached 4,758,730 individuals. Of this total, ASN constitute 77%, while PPPK account for 23%. Additionally, the gender composition of ASN is noteworthy, with women

representing 57% (approximately 2,709,074 individuals) compared to men at 43% (approximately 2,049,656 individuals). BKN data illustrates a significant increase in women's participation within the Indonesian civil service; however, further analysis reveals gender disparities within the job structure. Although women dominate the overall number of civil servants, their representation in leadership positions remains limited. The greater inclusive participation of women in the bureaucracy has substantial potential to drive innovation and produce more gender-responsive public policies; however, this necessitates systematic efforts to eliminate structural and cultural barriers that impede women's advancement (Nafaroza Hikmah, 2024).



The graph above illustrates the distribution of civil service positions within the Central Java Provincial Government for the year 2024. Furthermore, during the 2025 civil service recruitment process, the Central Java Provincial Government is offering a total of 265 positions, with a significant proportion designated for healthcare personnel, including nurses and doctors. The educational requirements for these positions are derived from the Circular issued by the Director General of Health Services. Applicants for the position of doctor must possess a STR and be no older than 40 years of age. Additionally, technical staff positions necessitate a bachelor's degree in management or administration (Theresia Gracia Simbolon, 2024).

The increase in the number of female civil servants in East Asian countries since the advent of bureaucratic reform, despite the persistence of gender disparities in salary and promotion, has significantly contributed to public service.

Nevertheless, in Indonesia, civil servants encounter various complex challenges, including rigid bureaucracy, corruption, high workloads, and limited resources in rural areas, which impede optimal performance in delivering quality public services and adversely affect community welfare. Therefore, sustainable bureaucratic reform is essential to enhance professionalism, accountability, and innovation in public services, ensuring they align with those of developed countries. The State Civil Apparatus (ASN) is defined as every Indonesian citizen who has met the established criteria, appointed by authorised officials to perform state duties, and receives a salary in accordance with applicable laws and regulations (Muhamad Fadil, 2016). Civil servants (ASN) are entitled to child allowances until the age of 21, which may be extended to 25 if the child is still actively studying, subject to certain conditions such as the provision of proof of study and the absence of a scholarship. This allowance is designated for biological, adopted, or stepchildren who are unmarried, unemployed, and dependent on the ASN, with requirements that include proof of identity, a family card, and a declaration of dependency (Badan Kepegawaian Negara, 2019).

In conjunction with the establishment of ministries in the Prabowo-Gibran Cabinet, the government is undertaking a comprehensive evaluation of the needs of the State Civil Apparatus (ASN) across all agencies. This initiative aims to align the formation of the 2025 Civil Service Candidate (CASN) with the new governmental organisational structure, which is anticipated to result in an increased demand for ASNs. The Indonesian government has announced a significant development for Civil Servants (ASN) by implementing an 8% increase in their basic salary in 2025. This increase will affect all categories of ASN, including educators and healthcare professionals. Furthermore, additional allowances, such as performance-based allowances, meal allowances, and cost-of-living allowances, will also be subject to adjustment (Joko Widodo, 2025).

Perspectives of Muslim Scholars Supporting Women's Employment Outside the Home

Some Muslims continue to uphold the traditional perspective that women's roles should be confined to domestic activities. This viewpoint often results in the prohibition of wives from engaging in employment outside the home, thereby prioritising their responsibilities as housekeepers. In contrast, the majority of Islamic scholars in Indonesia advocate for a more inclusive understanding of women's roles. The 2000 MUI fatwa expanded the definition of “mahram” for working women, extending beyond immediate family members to encompass institutions or groups that can ensure their safety and security. Scholars with a profound understanding of Islam have created opportunities for women to pursue careers beyond the domestic sphere (Hengki Ferdiansyah, 2022).

قَدْ أَذِنَ اللَّهُ لَكُمْ أَنْ تَخْرُجْنَ لِحَوَائِجِكُمْ

“Allah permits women to leave their homes to fulfil all their essential needs” (HR. Al-Bukhori)

At that time, women commonly ventured out of their homes at night for specific purposes. However, Umar bin al-Khattab expressed concern regarding their safety. The incident involving Saudah binti Zam'ah served as the context for the revelation of this hadith, in which the Prophet delineated the appropriate attire for

women when leaving the house. While the hadith concerning women departing from the home is specific, scholars interpret it more broadly. They note that women's needs have continued to evolve over time, and Islam accommodates these needs, provided they do not contravene Islamic law. Citing a verse from the Qur'an, Sheikh Athiyyah asserted that work is a command from Allah. 'We, as human beings, are obligated to utilise the earth and all its contents to seek sustenance,' as stated by Allah in Surah Al-Mulk, verse 15. The Prophet's stance of not prohibiting women from engaging in work reflects his recognition of women's contributions to society. This is evidenced by numerous examples of women who undertook various occupations during that period, including those that required significant physical exertion (Hengki Ferdiansyah, 2022).

Scholars hold varying perspectives regarding the obligation of a wife to obtain her husband's permission prior to engaging in employment. Some contend that such permission is an absolute requirement, while others assert that a wife possesses the right to work autonomously, particularly in challenging economic conditions. According to the interpretation of Ibn Qudamah, a wife is entitled to seek employment if her husband is unable to provide for her. In addition, Ibn Hajar al-Haytami posits that a wife is also permitted to leave the household without her husband's consent in emergency situations, such as natural disasters or in pursuit of livelihood (Hengki Ferdiansyah, 2022).

Analysis of the Dual Role of Wives Engaged in Employment Outside the Domestic Sphere

Public perceptions of the role of housewives have undergone significant transformation. Historically, women were primarily expected to manage domestic responsibilities. However, contemporary societal demands have compelled many women to enter the workforce, often in pivotal roles. A substantial number of women engage in employment to contribute to their families' economic stability and to facilitate their personal development. According to a survey of female civil servants, the majority had established careers prior to marriage and received support from their husbands to maintain their professional trajectories post-marriage. The primary motivations for their employment include bolstering the family economy and fostering personal growth.

Women are increasingly acknowledged as integral members of the workforce; nevertheless, varied public perceptions create a paradox between endorsing women's careers and addressing concerns about familial balance. Furthermore, many working mothers experience significant pressure from the dual demands of work and family, particularly during emergencies such as a child's illness or pressing work obligations. The challenge of not being able to consistently attend to their children's needs, coupled with the expectation to be punctual at work, often results in feelings of being overwhelmed. Effective time management becomes crucial for these women to fulfil both familial and professional responsibilities, especially in times of crisis. Disparities in resources, such as the availability of domestic assistance, further influence their capacity to achieve equilibrium between these roles.

Female civil servants who navigate the dual responsibilities of employee and homemaker frequently encounter challenges in reconciling work and family

obligations. However, through effective communication and meticulous planning, they can make substantial contributions to their families and communities. Additionally, the integration of full-time employment with the responsibilities of caring for an infant entering the complementary feeding stage (MPASI) poses significant challenges. A common difficulty is ensuring the infant is fed consistently. To address this, many mothers enlist the assistance of family members, such as husbands or grandmothers, to provide pre-prepared complementary foods. A mother's role extends beyond fulfilling basic needs for her child, such as food and clothing; she is also a vital source of love and security, which are essential for the child's emotional development.

Husbands acknowledge the complexities associated with their wives' dual roles and endeavour to support them by dedicating quality time to family and fostering a harmonious home environment. Working mothers with toddlers often struggle to devote their full attention to their children's growth and development due to work-related demands that necessitate late-night hours. This can impede children's social and emotional development.

Surat An-Nahl offers encouragement to women seeking to actively participate in society, promising rewards commensurate with every virtuous act performed, whether within the family or in the workplace. This is substantiated by the verse that states:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever performs good deeds, irrespective of gender, while possessing faith, shall undoubtedly be granted a good life, and will be rewarded with a recompense superior to their actions."

Regarding the issue of pressure experienced by female civil servants when choosing between career and family, the necessity to make such a choice can engender significant psychological stress for mothers. Guilt frequently arises when they perceive themselves as unable to excel in both domains of their lives. Furthermore, there exists concern regarding potential judgement from their surrounding environment, including family, friends, and colleagues. Conversely, there may be no pressure to choose between the two, as the decision has already been made, necessitating acceptance of its consequences. Nevertheless, pressures related to the nature of the job or position may arise, which may demand loyalty or a high level of commitment. With appropriate support from partners, family, and the workplace, as well as effective planning, mothers can pursue their careers while fulfilling their roles as attentive caregivers.

A positive work environment can serve as a catalyst for working mothers to realise their full potential. With adequate support, they are likely to experience greater job satisfaction and find it easier to balance the competing demands of their career and family life. Conversely, a lack of support may result in stress, diminished performance, and even the inclination to resign from their positions. Therefore, the cultivation of an inclusive and supportive work environment is a critical step in empowering working mothers.

Mothers bear the primary responsibility for fulfilling their children's comprehensive needs. This responsibility extends beyond merely addressing physical necessities such as clothing and food; mothers must also attend to their children's emotional requirements, including love and a sense of security. Effectively balancing these needs is essential for fostering children's development into independent and self-assured individuals. Husbands of the respondents recognise that reconciling their wives' professional commitments with family time is challenging. Consequently, they endeavour to optimise family interactions by establishing joint schedules, limiting work-related tasks at home, and utilising free time for shared activities.

The principal motivation for women to engage in professional work is typically to address the increasing economic demands of the family. Islamic teachings do not preclude women from pursuing careers, provided that such work aligns with religious values, does not compromise family harmony, and possesses the endorsement of their husbands. An ideal working wife is capable of balancing her professional and domestic responsibilities without neglecting her religious obligations, maintaining her dignity, and not overburdening her spouse. Respondents assert that in contemporary families, both husbands and wives play equally significant roles. An equitable distribution of household responsibilities and mutual support can foster balance within the family and afford quality time for each member.

The aforementioned discussion aligns with the theory of the dual role of working mothers, who contribute to the family economy while collaborating in the division of household chores, child-rearing, and family engagement. Additionally, it is crucial to establish flexible and realistic schedules.

Conclusion

Islamic law acknowledges women's right to work; however, it imposes certain conditions, such as the fulfilment of domestic obligations and the necessity of obtaining permission from their husbands. In contrast, positive law guarantees equal rights and protection for female workers. This dichotomy reflects ongoing social change, while simultaneously presenting challenges that require collective address. Societal perceptions of working women vary significantly, influenced by a myriad of factors. This study seeks to explore the Islamic perspective on the dual roles of women, particularly within the context of modern life, where numerous women, including the wives of civil servants, pursue professional careers. The role of civil servant wives in negotiating rights and obligations within the household is of paramount importance. Traditional views that confine housework to women are gradually diminishing, giving way to a contemporary understanding of equitable and respectful division of labour. Effective communication is essential for establishing a distribution of tasks that aligns with the abilities and interests of each family member, thereby fostering a dynamic balance that is adaptable to both temporal changes and evolving family needs.

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