



## **Career Women in Realizing Family Resilience: A Phenomenological and *Maqasid Sharia* Perspective**

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### **Abstract**

Career women are individuals who have dual roles that working outside the home and managing household responsibilities. The demands of career women in external world often lead to conflicts in household, which if not resolved promptly, can persist and even result in divorce. This practice of career women is common among the people of Cukilan Village, Suruh District, Semarang Regency. Based on the above background, the researcher focuses on investigating the reasons behind becoming a career woman and how career women achieve family resilience from a phenomenological and *Maqasid Sharia* perspective. This research is field research using a phenomenological approach and *Maqasid Sharia*. The research data sources are primary and secondary data. The data collection technique is through interviews. The results of this study show that the background of career women practices influenced by several motives, namely economic motives, social motives, educational motives, self-actualization motives, and cultural motives. From the motives underlying the practices of career women, when viewed from the perspective of Alfred Schutz's phenomenological theory are practices that are in accordance with his stated. Meanwhile, according to Jasser Auda's *maqasid sharia* perspective, *hifz ad-din* is realized by maintaining boundaries in accordance with religious rules. *Hifz al-maal* is realized by providing for needs of the family and children. *Hifdzunnafs* occurs through the realization of the functions of socialization, protection, emotional support, recreation, and love in family. *Hifz al-aql* is realized the function of education and providing a good religious foundation for children. *Hifz an-nasl* is realized by making time to gather with the family. *Hifz al-'ird* is realized by appearing appropriately, not excessively and not violating religious teachings. This study recommends strengthening maqāṣid-based family resilience literacy through a more equitable division of roles between husband and wife, structured communication and conflict management, and community support as well as family-friendly workplace policies.

**Keywords:** Career Women, Phenomenology, Maqasid Sharia, Cukilan Village

## Introduction

Family resilience is a condition which a family has the physical and psychological ability to develop capabilities of each individual in the family to achieve physical and spiritual well-being in this world and the hereafter. Family resilience is a state of family life that safe and peaceful, always avoiding conflicts that pose a threat, both from the family and the outside environment.

Family resilience refers to efforts maintain continuity an Islamic family from the influence of liberal and secondary values that can threaten preservation of Islamic values in globalization era that greatly affects the resilience of Islamic families.<sup>1</sup>

The purpose of marriage is to create a peaceful, safe, and tranquil life where spouses love and care for one another peace, love, and mercy (*sakinah mawaddah wa rahmah*). This is based on the Quran in Surah Ar-Rum verse 21 as the source of marriage law, which reads:

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

Meaning: "And one of His signs is that He created for you spouses from among yourselves, that you may find comfort in them, and He has placed between you compassion and mercy. Surely in this are signs for people who reflect."<sup>2</sup>

Everyone's dream is having a peaceful and tranquil family. A *sakinah* family is a family that provides comfort and tranquillity for each member.<sup>3</sup> Good cooperation and mutual assistance between husband and wife greatly influence family harmony. This is because cooperation in family life can prevent conflicts in the family. A lack of cooperation in the family life can even lead misunderstandings that can cause various problems such as a lack of communication, economic difficulties, and other issues that can destabilize the household.<sup>4</sup>

Providing for the daily family needs is obligation of the husband as a head of the family. Work is nothing less than duty of the husband to fulfil needs of his family. However, nowadays many wives choose to work or pursue a career with the aim of helping economy in her family, which has increasing needs.<sup>5</sup>

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<sup>1</sup> Betri Yulita, Moderate Islam And Family Resilience, Institut Agama Islam Negeri Batusangkar, 2020, p. 62-24

<sup>2</sup> Ar Rum (21): 21.

<sup>3</sup> Ahmad Zaki El Syafa, *Faizah Ulfa Choiri, Halal Tapi Di Benci Allah: Seluk Beluk Talak atau Cerai Menurut Agama Islam*, (Yogyakarta: Media Press Indo, 2015), p. 23.

<sup>4</sup> Yulianti Ratnasari, *Konsep Keluarga Sakinah Menurut Al Ghazali* (Skripsi: Universitas Islam Negeri Walisongo, Semarang, 2018), p. 29.

<sup>5</sup> Jamilah, Fitrotin, *Peran Wanita Karir Terhadap Keharmonisan Keluarga*, (Usrotuna: Jurnal Hukum Keluarga Islam vol 4, No. 1, 2020), p. 92.

A wife who has a career or works outside the home has potential cause various problems in the family. In fact, when problems are not resolved properly, they can lead to disputes and even divorce. Therefore, it is very important for a wife to strive for family stability by avoiding issues that cause arguments. A wife must be able to balance her duties as a wife who must take care of her husband and children and as a career woman who is responsible for her work.<sup>6</sup>

Most people believe that women who work or have careers are going against their nature. However, in the world today, many women are involved in workforce and even drive their economies of families. To achieve family welfare and harmony, women are required to manage their time well so that they can balance their responsibilities as wives and career women. Given this reality, it is not easy for a career woman to maintain the integrity and harmony of her household. This is what makes interesting to explore further in this study. The dual role imposed on career women requires them to divide their time between family and work. Therefore, they cannot always be with their families.<sup>7</sup>

The role of career women in maintaining family resilience is very important. Considering the reality above, the researcher wants to examine this further using two theories, that are phenomenology and *maqasid sharia*.<sup>8</sup> Alfred Schutz divides his thinking into two motives, namely in order to motive and because of motive. In order to motive is a motive used to make someone do something to achieve a result. Meanwhile, because of motive is a hidden motive. In simple term, it recognizes the past and at the same time analyses it to see how much influence it has on subsequent actions.<sup>9</sup> Sharia defined as the main objective of Islamic law to establish justice and welfare of the people, as opposed to rules that cause damage to the social order. Thus, *maqasid sharia* is a number of objectives that underlie the process of drafting laws according to Islamic law, such as justice, convenience, and welfare.<sup>10</sup>

Studies on career women and family resilience generally develop along two main strands: research assessing women's employment contributions to family stability, and research tracing how families cope with socio-economic pressures through lived experience (phenomenological) accounts. The article

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<sup>6</sup> Hikmatullah, Ruf'ah Abdullah, Fedrik Wardiansyah, *Peran Wanita Karier dalam Pembangunan Keluarga Sakinah Perspektif Maqasid Sharia*, (Syakia: Jurnal Hukum Keluarga Islam vol 24, No. 2, 2023), p. 191-192.

<sup>7</sup> Miftahul Jannah, *Strategi Tenaga Struktural Wanita Dalam Menjaga Ketahanan Keluarga Di IAI Muhammadiyah sinjai (Analisis Konseling Keluarga Islami)*, (Skripsi: IAI Muhammadiyah Sinjai, 2020), p. 6-7.

<sup>8</sup> Utamingsih Alifiulahtin, *Gender dan wanita Karier*, (Malang: Tim UB Press, 2017), p. 88.

<sup>9</sup> Tom Camphell, *Tujuh Teori Sosial, Sketsa, Penilaian dan Perbandingan*, (Yogyakarta: Kanisius, 1994), p 270

<sup>10</sup> Ali Abdelmon'im, *Al-Maqashid Untuk Pemula Jasser Audah*, (Yogyakarta: SUKA Press, 2013), p. 5.

“Career Women in Realizing Family Resilience: A Phenomenological and Maqasid Sharia Perspective” sits at the intersection of both strands, positioning career women as subjects who experience, interpret, and manage dual roles, while also evaluating the direction of family resilience through the value-based framework of maqāṣid al-sharī‘ah.

Auda<sup>11</sup> argues that wives’ involvement as career women can be associated with strengthening family resilience, particularly when women’s productive roles are understood not merely as economic support but also as contributions to household decision-making, caregiving, and family adaptation. This study helps demonstrate that employed women may become a key factor in family “bounce-back capacity,” especially amid rising living costs and changing family needs. However, Auda’s emphasis tends to focus on roles and resilience outcomes, while the detailed question of how women interpret conflicts, negotiate role expectations, and maintain religious boundaries in everyday practice is not always the central analytical focus.

Meanwhile, Fiddini (Sukna),<sup>12</sup> in her study on coping mechanisms in matrifocal families, contributes strongly to understanding resilience as a concrete process of adaptation at the level of lived experience. Using a phenomenological approach, this research highlights how families construct coping strategies—through strengthening social support, emotional regulation, role distribution, and economic adjustment—within a family structure where women are central to household management. Although the context differs from career women (matrifocality is not necessarily identical to formal employment), the study is relevant because it shows how family resilience is shaped by dynamic coping strategies, especially when power relations and support systems within families do not function ideally.

Building on these two references, the article “Career Women in Realizing Family Resilience: A Phenomenological and Maqasid Sharia Perspective” occupies a bridging and expanding position in the literature. From Auda (2023), it reinforces the argument about the importance of working women’s roles in family resilience, while from Fiddini it adopts a focus on coping strategies and subjective experience as key analytical entry points. Its novelty lies in integrating phenomenology (motives, meanings, and lived experiences of career women) with maqāṣid al-sharī‘ah as a normative lens to assess whether the resilience being built truly leads to maṣlaḥah (human flourishing)—including the protection of religion, life, intellect, wealth, lineage, and honor—rather than merely economic survival.

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<sup>11</sup> Auda, M.S.A.J., 2023. Keterlibatan Istri Sebagai Istri Sebagai Wanita Karier Dalam Mewujudkan Family Resilience Prespektif. *Jurnal Antologi Hukum*, 3(2).

<sup>12</sup> Sukna Fiddini, “COPING MECHANISM KELUARGA MATRIFOKAL DALAM UPAYA KETAHANAN KELUARGA (Studi Fenomenologi terhadap Keluarga Matrifokal di Desa Jambearum Kecamatan Patebon Kabupaten Kendal).” PhD diss., Universitas Islam Sultan Agung Semarang, 2024.

Based on this background, it is interesting to explore further the topic of "Career Women in Realizing Family Resilience from a Phenomenological and Maqasid Sharia Perspective (Case Study of Cukilan Village, Suruh District, Semarang Regency)". With several questions, that: What is the background for women choosing a career? How are career women viewed from a phenomenological perspective? And how do career women strive to achieve family resilience from the perspective of *maqasid sharia*?

## Theoretical Framework

### Phenomenology

Phenomenological theory is the assumption that an action encompasses two things, that physical and psychological phenomena.<sup>13</sup> Phenomenology is an understanding of action, words, and interactions in a social ecosystem. According to Alfred Schutz, social actions are part of position in society, so that social actions can be copies one of the actions of other people around us.<sup>14</sup> In this case, Alfred Schutz divides his thinking into two motives, namely in order to motive and because of motive. In order to motive is a motive used to make someone do something to achieve a result. Meanwhile, because of motive is a hidden motive. In simple term, he recognizes the past and at the same time analyses it to see how much influence it has on subsequent actions.<sup>15</sup>

### Maqasid Sharia

*Maqasid* in Arabic means purpose, justice, principle, intention or belief, goal, or end. In terms of terminology, *maqasid* is a purpose embedded in Islamic teachings for the common good.<sup>16</sup> Sharia defined as the main objective of Islamic law to establish justice and welfare of people, as opposed to rules that cause damage to social order. Thus, *maqasid sharia* are a number of objectives that underlie the process of drafting laws according to Islamic law, such as justice, convenience, and welfare.<sup>17</sup>

### Research Method

This research is qualitative research with reference to a case study approach. Qualitative research is understood as field research to obtain data or objects studied in order to learn in depth about the background, current status,

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<sup>13</sup> Muhammad Farid, *Fenomenologi:mdalam Penelitian Ilmu Sosial*, (Persada: Media, 2018), p. 23.

<sup>14</sup> Deddy Mulyana, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu sosial Lainnya*, Cet. IX, (Bandung: PT Remaja Rondakarya, 2018), p. 23

<sup>15</sup> Tom Campbell, *Tujuh Teori Sosial, Sketsa, Penilaian dan Perbandingan*, (Yogyakarta: Kanisius, 1994), p 270

<sup>16</sup> Alivermana Wiguna, *Memahami Maqashid Al-Sharia Perspektif Khaked M Abdoue El Fadl dan Jasser Auda*, (Yogyakarta: CV Budi Utama, 2022), p. 25.

<sup>17</sup> Ali Abdelmon'im, *Al-Maqashid Untuk Pemula Jasser Audah*, (Yogyakarta: SUKA Press, 2013), p. 5.

and conditions occurring in an individual, group, institution, or community. This study uses a phenomenological approach, which is used to obtain information from the community about the circumstances that occur in families and environments that are clearly related. *Maqasid sharia* itself is set of laws that contain teachings/rules for the benefit of people. The purpose of *maqasid sharia* is to realize benefit, goodness, and happiness for humans as well as to prevent evil and destruction in human life.<sup>18</sup> In accordance with the practices that the author will examine, the practice of career women in society must be able to bring about benefits and happiness and avoid harm or damage. Therefore, the theory of *maslahah maqasid sharia* is appropriate as an approach in this study. The next method of data collection is interviews conducted the author with the research subjects. Interviews are way of obtaining explanations through a question and answer method to obtain information. Interviews also referred to conversations between the source and the questioner to obtain required information.<sup>19</sup> In this interview, the author has two stages, first, describing and elaborating on the research object. Second, conducting more specific interview to obtain as much knowledge as possible. The interview was conducted openly so that the interviewer could obtain the necessary data from the informant.<sup>20</sup>

### Career Women

According to KKBI or Kamus Besar Bahasa Indonesia (Great Dictionary of Indonesian Language), the word "*Wanita* (women)" means an adult female. Meanwhile, the word "*karir* (career)" means a job or profession.<sup>21</sup> *Wanita karir* (career women) means an adult female who is active in the world profession or workplace (business, office, etc.). Career women carry out a field in a job to achieve progress in life. Ajat Sudrajat says that the word *Wanita* means an adult female. A girl who is not yet an adult is not referred to as a woman. Meanwhile, the word career has two meanings: first, a career as a form of self-development, professionalism, advancement, and so on. Second, a career as a job that is expected to bring progress.<sup>22</sup>

Career women are adult women who are dedicated to their work and have an income, whether from their own business or someone else. Career women are synonymous with intelligent, smart women who keep up with the

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<sup>18</sup> Muhammad Ichsan dan Erna Devi, *Wanita Karir Dalam Tinjauan Maqasid Sharia*, Jurnal Ilmiah Sharia, Volume 19, Nomor 1, 2020, p. 51.

<sup>19</sup> Suharsimi Arikunto. *Prosedur Penelitian Suatu pendidikan Praktik*, (Jakarta: PT Rineka Cipta, 1998), p. 234.

<sup>20</sup> Sutrisno Hadi, *Metodologi Reaserch Jilid II*. (Yogyakarta: Andi Offset, 1989), p. 193.

<sup>21</sup> Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Gramedia Pistaka Utama, 2008), p. 372

<sup>22</sup> Ajat Sudrajat, *Fikih Aktual Membahas Problematika Hukum Islam Kontemporer*, (Stain: Ponorogo Press, 2008), p. 103

times or modern. This has led both positive and negative impacts on career women, so they must be able to regulate themselves according to religion and society.<sup>23</sup> Islam commands every person to work and seek the blessings that exist on earth. A Muslim is commanded to work with their own efforts, as done by Prophet Daud As, who worked hard to earn a living with his own hands. Islam does not distinguish between the rights of men and women in work, both of them have equal rights in matters of employment.<sup>24</sup>

### **Family Resilience**

Family resilience is condition which a family has the physical and psychological ability to develop capabilities of each individual in the family to achieve physical and spiritual well-being and happiness in this world and the hereafter. Family resilience is a state of safe and peaceful family life, always avoiding conflicts that pose a threat, both from within the family and from the outside environment.

Family resilience is dynamic state of the family that includes ability to live independently and develop oneself and the family to improve welfare and happiness. Family resilience is achieved when a husband and wife are able to fulfil their potential. Family resilience means having sufficient income and basic daily necessities such as food, education, health, and opportunities to interact with the surrounding environment. Family resilience is also defined as the ability to overcome problems and threats that occur in the household with love and affection. None a family in society always runs smoothly, they will inevitably experience conflicts and problems in the household. One of the problems that usually occurs is conflict between husband and wife or between husband and wife and their children. Families that successfully overcome conflict will become strong families. Every Muslim family must strengthen their own family resilience.

### **Phenomenology according to Alfred Schutz**

Alfred Schutz was born in 1899 in Vienna and died in 1959 in New York. At that time, he worked at a bank and from there began to study law and social sciences. Academically, he studied at the University of Vienna in Austria, where he studied law and social sciences. There were also several well-known teachers at that time, including Hans Kelsen (legal expert), Judwig Von Mises (economist), Friedrich Von Wieser, and Thmar Spann (sociologists). Alfred Schutz pursued his formal education after serving in World War I. While studying

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<sup>23</sup> Wakirin, *Wanita Karir Dalam Perspektif Islam*, *Al I'tibar: Jurnal Pendidikan Islam* vol. 4 Nomor 1 Tahun 2017, p. 4.

<sup>24</sup> Asriyati, *Wanita Karir dalam Pandangan Islam*, *Jurnal Almaiyyah* vol. 7 Nomor 2 Tahun 2014, p. 170.

at the University of Vienna, he developed a keen interest in the works of Edmund Husserl and Max Weber.<sup>25</sup>

Schutz began his thinking by saying that the object of social science research is basically related to the interpretation of reality. As social science researchers, we must also interpret the reality we observe. People connect these things to each other when making interpretations. The task of social scientists is to explain this process scientifically. In conducting research, researchers must use the same method of interpretation as the one observed, so that researchers can enter the world of interpretation of people being studied. In practice, researchers assume that they are people who are not interested in or do not belong to the people being observed. Researchers only interact cognitively with the people being observed. Researchers can choose a position where the subject feels comfortable so that they can be themselves when they feel comfortable. If they are themselves, social scientists will study them. Schutz focuses his attention on how people understand the consciousness of others when they live in their own stream of consciousness. They gain this understanding through interaction with one another, which ultimately leads to process of meaning-making. Individuals undergo this process solely to construct their own selves. Schutz viewed of motive is that human actions become social relations when people give them a certain meaning or significance and others also understand their actions as meaningful.

Daily social activities are processes in which different meanings are formed. There are two stages in the development of an activity. Social motives refer to the reasons why a person does something. Schutz distinguishes between two types of motives, that are:

a. In order to motive

In order to motivate is a factor that causes a person to perform a certain action. The action does not just happen, but there is a process that evaluated and considered based on social conditions, ethical, economic, cultural, and religious standards based on the level of self-perception before taking action.

b. Because of motive

Because of motive refers to the reasons why someone performs an action, trying to create the desired situation and conditions in future. An individual actions are subjective that have a purpose, and cannot be separated from intersubjectivity.<sup>26</sup>

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<sup>25</sup> Nisa, Karina Khairun, "Pengaruh Dakwah Gus Baha di Youtube tentang toleransi terhadap non muslim di Kecamatan Mojoagung dalam Perspektif Fenomenologi Alred Schutz", *Dissertasi UIN Sunan Ampel Surabaya*, 2021, p. 35.

<sup>26</sup> Ardin Alfaruk Budiarko, *Fenomenologi Mahasiswa Sebagai Enterpreneur Di Kota Pekanbaru (Teori Fenomenologi Alfred Schutz)*, Skripsi Universitas Islam Riau, (2021), p. 21-22



## Maqasid Sharia

*Maqasid* literally means related to a goal, justice, principle, intention, or purpose. *Maqasid* is the plural form of the word *maqsud*, which means intention or purpose.<sup>27</sup> As for those who understand *maqasid* as the five basic principles of Islam, namely the protection of religion, life, reason, lineage, and property. On the other hand, there are also classical scholars who consider *maqasid* as the logic behind law making.<sup>28</sup> Sharia literally means the path that leads to source of water. The path to source of water can also be said to be path to the main source of life. This is a matter which in subsequent process, becomes part of the source of law.<sup>29</sup> Islamic law defines *Maqasid* as the objectives of Islamic teachings for the benefit of society. The meaning of Sharia can be understood as the objective of Islamic law in creating justice and goodness in society, not as a set of rules that lead to the destruction of the social order. *Maqasid sharia* is a set of divine objectives and moral concepts that underlie Islamic law (such as the principles of justice, convenience, and solidarity).<sup>30</sup>

Imam Al Juwaini defines *maqasid sharia* as the objectives of Islamic law (Al-'Ismah) in the true protection of faith, soul, mind, personality, and property, recommending the foundations of Islamic law by using the basic principles that underlie and compile all Islamic legal rules. Meanwhile, according to Imam Ghazali, *maqasid sharia* is interpreted as a gradual necessity, meaning that the concept of *maqasid sharia* is the foundation of several Islamic rules that explain one or the other. The value of benefit or elimination of harm follows the five basic objectives of sharia, namely the preservation of religion, life, reason, lineage, and property.<sup>31</sup>

*Maqasid sharia* are the objectives and wisdom of moral concept based on the principles of justice, convenience, and solidarity, understanding the welfare of creatures and protecting humans from anything that could be harmful, so that society understands essence of the welfare of Islamic law. According to Imam Ali As-Syatibi, the *Maqasid sharia* are: basic needs (daruriyyat), needs (hajjiyah), and luxuries (tahsiniyyat). The basic goal (daruriyyat) is the fundamental (primary) goal that must be achieved in order to reach the objective. Basic needs (daruriyyat) must be fulfilled because they are necessary for everyone life. If these basic needs are not fulfilled, then the benefits will not be realized, resulting in damage or destruction in this world and loss in the hereafter.

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<sup>27</sup> Abdul Wahan Khalab, *Ilm Ushul Fiqh*, (Mesir: al Fikr al Araby, 1958), p. 28.

<sup>28</sup> Nuruddin Mukhtar al Khadimi, *al Ijtihad al Maqashid*, (Qatar: 1998), p. 216

<sup>29</sup> Muhammad Abu Zahrah, *Ushul al-Fiqh*, (Jakarta: Pustaka Firdaus, 1997), p. 439

<sup>30</sup> Siti Zumrotun, Al-Maqasid: Alternatif Pendektana Ijtihad Zaman Kontemporer, *Jurnal: Wacana Hukum Islam dan Kemanusiaan* volume 13 Nomor 1, juni 2013, p. 2

<sup>31</sup> *Ibid*, p. 38.

## Career Women in Realizing Family Resilience: A Phenomenological Perspective

Marriage aims to fulfil three objectives, that are the fulfilment of basic instincts, acquisition of legitimate descendants, and peace of mind to overcome the challenges of life together. Not all of the objectives and motivations of marriage originate from these three basic guidelines. Perhaps some of us are only able to apply some of these three guidelines in our family life. However, achieving all three guidelines simultaneously is an ideal goal.

The matters of marriage, husbands and wives have their own rights and responsibilities that must be fully exercised. A right of wife towards her husband include material and non-material rights. Material rights include dowry, household goods, and living expenses. Non-material rights now include good relations, protection, sexual relations, and related matters. The rights of a husband towards his wife include not entertaining guests without her husband permission, receiving gifts from his wife, protecting her at home, moving house with her, and, on condition that she is not allowed to leave the house, not allowing her to go out. He is also entitled to forbid his wife from working and to discipline her if she is disobedient to her husband.<sup>32</sup>

As time passes, the role of a women is no longer limited to being a wife to her husband and a mother to her children. Previously, women relied solely on their husbands to fulfil their needs, but now things have changed and a large number of women are now able to fulfil their own needs, with some even relying on their husbands. Today, various arts and lifestyles are becoming open to women. One option is to become a career woman. Working mothers face many challenges, from managing time with their husbands and children to taking care of household chores. While some people enjoy this dual role, others find it difficult to cope with the complications that are increasingly common in everyday life.

The phenomenon of working women facing pressure at work (from superiors, working conditions/environment), distance to work, and commute time has given women the professional ability to decide whether to continue their careers or quit their jobs. This is especially true when circumstances cause family relationships to become strained and neglected. If left unaddressed, this can lead to marital breakdown, crime committed by children and adolescents, and even family breakdown.<sup>33</sup>

This is the most common phenomenon that causes a dilemma for career women. Many women have been torn between their careers and families, but

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<sup>32</sup> Sayyid Sabiq, *Fiqh Sunnah Jilid II*, (Sukoharjo: Insan Kamil 2016), p. 676-745

<sup>33</sup> Mia Nurislamiyah, Fenomenologi Wanita Karir dalam Memaknai Komunikasi Keluarga di Kabupaten Kuningan, *Jurnal Bimbingan Penyuluhan Islam* Volume 01 Nomor 02, Desember 2019, p. 194

what they really want is fulfilling career. On the other hand, a woman also wants to be a true mother. Although many people claim to be good at dividing their time between work and home, success at work and at home are two totally different things. The dual roles of career women and housewives often cause conflict among career women, so that women are often forced to choose between a career or being a housewife.<sup>34</sup>

The problem faced today is that many women work outside the home for various reasons, including because they are forced to do so due to circumstances and needs, and because they enjoy being outside the home. Some working women are unable to make the most of their time with their families because they are required to do their professional work and take care of the household, including childcare. One of the impacts of moral decline on children is caused by the factor of working mothers. In addition, when a child is left with their grandmother, they lose control over their parent attention.

In this current era, the children education needs to be carried out in the right way and supervised properly, because the influence of technology can be quickly affected of children mindsets. With the advent of technology and lack of parental supervision, children can easily fall into negative habits. One of these is gadget addiction. This addiction can be effect of children minds and souls. Therefore, extra attention from parents is very much needed at this time to take care of the home and children carefully.<sup>35</sup>

This also happens to career women in Cukilan Village, Suruh District, Semarang Regency, who face the dilemma of having to divide their time between work and household duties. Often, they have to sacrifice time with their families due to work demands. This is certainly not easy, especially for mothers who have children in their care.

Regarding this issue, the theory of Alfred Schutz argues that humans are social beings, and their everyday consciousness is social. The everyday social world is an intersubjective and meaningful experience.<sup>36</sup> Alfred Schutz explains that phenomenology is interested in identifying problems in the world of meaningful sensory experience. It is something that initially occurs in the consciousness of each individual and then in collective consciousness, and it is identified in the interaction consciousness and consciousness. The process connects it to its background. Therefore, the phenomena displayed by each individual reflect experience.<sup>37</sup>

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<sup>34</sup> *Ibid.* p. 195

<sup>35</sup> Fajarwati, Wanita Karir dalam Perspektif Hukum Islam, *Jurnal Tahqiq Volume 13 Nomor 1*, Januari 2019, p. 3-4

<sup>36</sup> Wirawan, *Teori Teori Sosial dalam Tiga Paradigma*, (Jakarta : Pranamedia Group), p. 137

<sup>37</sup> Sani"atin, Any. "Pernikahan dini di kalangan remaja berperilaku menyimpang dan implikasinya terhadap keharmonisan keluarga perspektif teori Fenomenologi Alfred Schutz:

According to Alfred Schutz ideas, social actions must be understood through interpretation, and the process of interpretation can be used to reveal the true meaning and provide a true concept of sensitivity. Here, motive is the drive that exists in every individual that moves that individual to do something. Protection places society in a subjective experience of attitudes and behaviours in everyday life. In this case, people have the ability and desire to decide and do everything that affects themselves and others. According to Alfred Schutz theory, human behaviour is determined by meaning, which can be understood through what is called motive.<sup>38</sup>

The practice of career women in Cukilan Village, Suruh District, Semarang Regency has several motives behind women's choice to work, including:

- a. Because of motive, which refers to actions related to the past. An action must have a reason why someone did it. Based on information obtained from informants through interviews, researchers found several motives because (because of motive) among these career women, including educational motives and cultural motives. The educational motive in this case is that a woman chooses a career or work because of her desire to apply the knowledge she has gained from her education. This reason also refers to the desire to utilize the skills that the women has acquired. Meanwhile, the cultural motive refers to an action in the past that has been carried out for generations, making it difficult to abandon.

#### 1) Educational Motives

The current phenomenon in the world of work is no longer determined by personal strength, but many women have the opportunity to find jobs that match the skills they have learned in education. Women who have completed their education will never want just stay at home without doing anything. They look for open positions to pursue careers in their respective fields.

Many career women are not motivated solely by economic factors, such as having a husband with sufficient income and a steady job, but rather by a desire to practice and apply the knowledge they have acquired. Therefore, many educated women today are not satisfied just doing household chores. Career women want to develop themselves and contribute their intelligence and expertise to society, the country, and

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Studi di Kecamatan Panceng Kota Gresik". Diss. Universitas Islam Negeri Maulana Malik Ibrahim, (2019). p. 90

<sup>38</sup> Imroatul Afifah, *Childfree* Dalam Keluarga Perspektif Fenomenologi Dan Masalah Murslah (Studi Kasus Di Kecamatan Mantrijeron Kota Yogyakarta), Skripsi UIN Salatiga, (2022), p. 108

the nation, just as men want to fulfil their roles and demonstrate their abilities.<sup>39</sup>

## 2) Cultural Motives

Many people assume that a women ability to work is due to a culture that has been passed down from generation to generation. This usually happens because they see successful career women around them. So, people who see this will be attracted to the same thing: working and having a career. Therefore, this encourages a cultural chain in society to follow in the footsteps of those before them in building a career.

- b. In order to motivate (motives for), namely motives related to future actions. An action taken by a person must have a predetermined goal. Based on information obtained from informants through interviews, researchers found several motives for these career women, including economic motives, social motives, and self- actualization motives.

Meanwhile, social motives aim to build concern for family and the surrounding environment. A woman decides to pursue a career because she feels she needs recognition from the people around her, who consider a working woman to be more independent and established. The next motive is self-actualization, which aims for women to have the same position as men. Women also have professional abilities at work, just like men. Self-actualization is also one of the factors that causes women to play a role in work, that satisfaction and the desire for self-improvement can be achieved by exploring the world of careers.

### 1) Economic motive

In human life, economic needs are primary needs and can support other needs. Of course, career women receive salaries and bonuses throughout their careers that they can use to supplement and fulfilled their daily needs. In the context of today family discussions, women are no longer seen as solely dependent on their income of husband, but rather play a role in increasing family income to fulfilled the increasingly diverse needs of the family.

The economic motive in the practice of career women aims to help the family economy. Considering that needs are increasingly diverse while income of the husband is not much, a woman decides to work or pursue a career.

### 2) Social motives

Women still choose to work because they have high social needs and the workplace can fulfil those needs. They need to be socially accepted because of the social identity they gain through the community where they

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<sup>39</sup>Yauni Agoes Achir, *Wanita Dan Karya Suatu Analisa Dari Segi Psikologi dalam Emansipasi dan Ganda Wanita Indonesia*, (Jakarta: UI Press, 1985), p. 71

work. They enjoy spending time with their colleagues at the office more than at home. A women decision to continue working is also influenced by psychological factors and family circumstances.

Social motives aim to build concern for family and the surrounding environment. A woman decides to pursue a career because she feels she needs status recognition from the people around her, who consider a working woman to be more independent and established.

### 3) Self-actualization motives

With the development of social attitudes among gender activists, more and more women are becoming independent in the sense of actively working and pursuing a career, giving rise to distorted assessments and assumptions about women who work outside the home. Women who work in the public sector are increasingly noticed and recognized for their skills.

The motive of self-actualization aims for women to have the same position as men. Women also have professional abilities in working like men. Self-actualization is also one of the factors that cause women to work, that satisfaction and the desire for self-improvement, which can be achieved by exploring the world of careers.

Based on the explanation of the theory, the author draws the conclusion that these motives are considered appropriate in explaining the phenomenon of motives in the practice of career women in Cukilan Village, Suruh District, Semarang Regency, including:

- a) Economic motives
- b) Social motives
- c) Educational motives
- d) Self-actualization motives
- e) Cultural motives

These motives are in line with the phenomenological theory proposed by Alfred Schutz. According to him, every individual action can be divided into two motives when they are about to perform an action. These two motives are: because of motive and in order to motive.

## **Career Women in Family Resilience: The Maqasid Sharia Perspective**

In the family environment, men are considered the head of the family, while their wives are considered housewives. The husband has the obligation to provide for the household, give affection to his wife, and act as her guardian or protector. The wife must also understand her duties by accompanying her husband and playing a role in raising and caring for the children. The fulfilment of balanced rights and responsibilities will create a competent, resilient family that is able to successfully resolve family problems.

Marriage is a breath of fresh air, especially for women, because Islam views men and women as equals. They have the same rights and responsibilities as husband and wife. In Islamic law, marriage is said to be closely related to the preservation of descendant, which is the main objective of Islam, namely *maqasid sharia*. The goal of preserving descendant is very important for the survival of humanity. Another goal is to create a safe, peaceful, and tranquil psychological state in the loving relationship between man and woman. To achieve this goal, Islam adheres to the pattern of relationship between men and women as described in *Mashala bi al-Ma'ruf*, which is to treat men or women as well as possible and regulate them appropriately. Islam also regulates sexual ethics and other rules for both partners. The marriage contract is a form of protection for human dignity, to guard against lust that leads to evil. Therefore, marriage arises from the marriage contract as a formal way to ensure the survival of all people, based on set of rules that must be obeyed. In this way, management must be used to carry out family functions. Be prepared for this both financially and mentally.

*Maqasid sharia* occupies an important position in the formulation of law. Many new things have emerged that are not mentioned in *fiqh*. Therefore, *Maqasid* has become the main method in determining the law. Determining *maqasid* requires criteria that are free from worldly desires and interests.

Al-Shathibi has three parts of criteria and criteria in determining *maqasid*. Namely, the issue of *Ta'lil and al-Mashlahah wa al-Mafashid* related to *Maqasid* decisions and the running of *Ijtihad al-Mashlahah*. These *mashlahah* values can be implemented through the concept of fulfilling human needs, the paradigm of economic activity, and practical standards in fulfilling life necessities.

*Maqasid sharia* strives to achieve justice and interests based on the five principles of Islamic law: protection of religion, life, reason, lineage, and property. Jasser Auda strongly emphasizes and believes that human development policies must follow the principles of *Maqasid sharia* without considering the tendencies of *madzhab* and *faqih*.

Jasser Auda has extensively discussed women issues within the context of Islamic law. According to him, raising issues and glorifying women is the same as judging religion. Most of his work focuses on the role of women in mosques, women issues and leadership, and women and reproductive health. One of his proposals for Islamic legal reform is to guarantee gender equality. This could change their views on society that still tends to be patriarchal and break with previous opinions of scholars on Islamic law.

The practice of career women in Cukilan Village, Suruh District, Semarang Regency, from a religious perspective, there is no argument that prohibits women for working. According to the Qur'an, a woman is allowed to work in a profession as long as she works to support her family with the permission of her husband. This is not a prohibition, especially if it is based on worship. Indeed, a woman is encouraged to stay at home and take care of household affairs, but working does not prevent a wife from playing an active role in building and empowering her family without neglecting her duties and maintaining family unity.

In achieving the goal of marriage to create quality and resilience in the family, this occurs when the main objectives of *maqasid syari'ah* are fulfilled. According to Jasser Auda, at the level of necessity (*dharuri*), there are six things that must be maintained, starting from the highest level, that are the preservation of faith, the preservation of the soul, the preservation of wealth, the intellect (spirit), and descendant and honor.

Career women in Cukilan Village, Suruh District, Semarang Regency have various jobs, which certainly come with heavy responsibilities as career women. In this situation, there are several problems in the household that can also affect internal situation of the home. Women who choose to work as career women will face busyness in their work as career women, and they will face busyness at home as housewives.

From the findings in the field, the informant is a housewife who has children and is a career woman. Therefore, the researcher found the importance of career women in managing families to achieve family resilience. This analysis is very important for career women to have an understanding and knowledge of how to deal with family and career issues to avoid disputes that could lead to divorce. Of course, this requires efforts that must be made by career women in realizing family resilience and maintaining the main objectives of *maqasid sharia*, namely:

1. Hifdzuiddin (preservation of religion), that career women in Cukilan Village, Suruh District, Semarang Regency, have efforts in family resilience realized by maintaining boundaries in accordance with Islamic rules when working outside the home. There is no prohibition for a woman to work as long as she has her husband gave permission and does not neglect her obligations as a wife and housewife.
2. Hifdzul maal (preservation of wealth), namely the preservation of wealth or what can also be called economic development. Career women in Cukilan Village, Suruh District, Semarang Regency have made efforts to achieve family resilience by providing for the needs of their families and children. In addition, efforts that can encourage household resilience are prioritizing family welfare and providing the best facilities for children.



3. *Hifdzunnafs* (preservation of the soul) occurs through the realization of socialization, protection, emotional support, recreation, and love. In between their busy schedules, career women in Cukilan Village, Suruh District, Semarang Regency always make time to gather with their families. When they are not working, they spend time taking care of their children and paying more attention to their families. Good communication between family members creates a sense of trust and care, which then leads to love and affection.
4. *Hifdzu 'aql* (preservation of reason) is realized through the function of education by prioritizing of children education and providing a good religious foundation for children, where a mother is the first school for her children. No matter how busy a career woman in Cukilan Village, Suruh District, Semarang Regency is, they always pay attention to their children educational facilities for their future.
5. *Hifdzun nasl* (preservation of descendant), which develops into concern for the family, is manifested by fulfilling the needs that are the rights of children and families. For example, by being a good role model for children and providing moral education with love and affection. Based on the explanation from the informant, this effort involves nurturing and providing guidance and freedom in making decisions without abandoning Islamic law.
6. *Hifdzu 'ird* (preservation of honour), which aims to maintain human dignity and honour, has developed to protect human rights. In this case, the efforts made by career women in Cukilan Village, Suruh District, Semarang Regency, to maintain honour are by dressing appropriately, not excessively, and not violating religious teachings. They also uphold the values of modesty in their words and behaviour. In addition, they always respect their husbands as heads of the family by not behaving arbitrarily even though they have an income.

## Conclusion

Based on the discussion above, the following conclusions can be drawn:

1. The behind factors of career women in Cukilan Village, Suruh District, Semarang Regency are economic factors, social factors, educational factors, actualization factors, and cultural factors.
2. Career women in the phenomenological theory perspective proposed by Alfred Schutz state that every human action is based on two motives, namely: in order to motive and because of motive. In this case, there are five motives for career women in this study, that are: economic motive, social motive, educational motive, self- actualization motive, and cultural motive. The because of motives of these career women include educational

and cultural motives. Meanwhile, the in order to motives of these career women are economic, social, and self-actualization motives.

3. Career women in the perspective of Jasser Auda's Maqasid sharia theory can be said to be appropriate because career women can maintain boundaries in accordance with Islamic religious rules when they work outside the home in accordance with hifz ad-din, preserve wealth by providing for needs of their families and children in accordance with Hifz al- maal, Hifdzunnafts (preservation of the soul) occurs through realization of the functions of socialization, protection, emotional support, recreation, and love within a family. Hifz al-aql, which means preservation of reason, is realized through the function of education by prioritizing children education and providing a good religious foundation for children. Hifz an-nasl means preservation of descendant, is always realized making time to gather with the family. Hifz al-'ird, its means maintaining honour, develops into protecting human dignity and realized by appearing appropriately, not excessively and not violating religious teachings.

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