

The Verse of “Career Women” in Qur’an and Their Impact on Harmony and Education in the Family

Khalik^{1*}, Hadri Hasan², A.A Musyaffa³

¹Islamic Education Management Education, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri (UIN) Sulthan Thaha Saefuddin, Jambi, Indonesia.

²Department of Qur'an Interpretation, Postgraduate, Universitas Islam Negeri Sulthan Thaha Saifuddin, Jambi, Indonesia.

³Teacher Education at Madrasah Ibtidaiyah, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri (UIN) Sulthan Thaha Saefuddin, Jambi, Indonesia.

¹akhalik@uinjambi.ac.id, my.interpaper@gmail.com, ²hardrihasan@uinjambi.ac.id, ³musyaffa@uinjambi.ac.id

Article History: Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 23 May 2021

Abstract. The purpose of this research was to describe the perception of women career of the Al-Qur’an of surah *An-Nisa* verse 34 and the impact of harmony in families. Being a career woman, has its own problems because of two demands at the same time, namely the demands of career and demands in the family. This research was conducted using a descriptive methodology approach and literature study (library research) This study has been previously started to 30 women career. The data has been evaluated by quantitatively and qualitatively approach (mixed methods). A qualitative approach is practice to explicate the woman officers' career opinion to Surah *An-Nisa* verse 34, even though the quantitative approach is used to designate the grade of harmony of women family. For quantitative data, we use the interview. Based on the study and discussion, it can be concluded that: (1) the career woman (Muslim) perceives or believes that the Qur'an, surah *An-Nisa* verse 34 which is only related to male leadership in the context of worship, especially worship and in the house stairs. Therefore, women's career officials see that their position in public office is not contradictory to the verse, (2) the harmony of women household career officers in general including the harmonious family. This level of harmony is in the "moderate" category, which means there are some indicators of family harmony that are not attained in female career female officials. Nevertheless, given the career women officers have big responsibilities, both related to their work and with their household, career women need to do strategic things in order to increase family harmonization.

Keywords: career women, surah *An-Nisa* verse 34, harmony in families

1. Introduction

In Islam, a family component becomes recognized through a man then woman assembly in a marital indenture in agreement through the Quranic restrictions [1]. Men and women have identical privileges to customary the circumstances, comprising the woman's character inside then outer the household space, also her accurate to finish the agreement. This agreement is completed in the communal field, through onlookers, and then it is theoretical to leader the follows in the household. There is not at all excepting of men since local effort otherwise of women from non-local effort as such.

Allowing to stern Islamic commands, it is not compulsory aimed at a woman to cook for her hubby or kids, or else to swab their dresses or straight to suckle the children's [2]. Conversely, in repetition, spiritual manuscripts have repeatedly been understood to restrain women to the internal, entertaining them hooked on development, helpful and outlying characters to safeguard the male supremacy of the middles. Interchanges through women concerning the middles to contribute in the communal have often been contradicted through the dissertations of household, household accountability and through gendered buildings of a respectable Muslim woman. Therefore, on the one hand, their admission to successful works and management locations is measured in the assumed family welfares, and on the other side they are predictable and even completed to effort solidier on behalf of the similar household benefits, nevertheless in locations where they and their salaries are skillful so that they do not developed a test to man expert.

In hadith of Rasulullah SAW, women and men have the same degree as a leader. The hadith read: "Everyone is a leader and will be detained accountable for his leadership. A head of state will be held accountable for the people he leads. A husband will be asked about the family he leads. A wife who receipts care of her husband's household will be requested nearby her responsibilities and obligations. Even an assistant/domestic worker who is in charge of preserving the property of his employer will also be questioned from the thing he leads and you are all leaders and will be asked (asked for accountability) of the things he leads".

From the hadith, we can distinguish that every human is fundamentally a leader mutually for himself and for what he principals, so that a leader will single day be detained answerable.

Countless changes concerning men and women that were supposed to be immovable and perhaps distinctive have lately been publicized to be communally assembled and simulated [3], [4], [5], [6]. Furthemost particularly, as soon as women increased admission to upper schooling subsequently the identical chances insurrection, gender variances in perceptive aptitudes disappeared [7], [8]. In sixteenth and seventeenth century, men and women were not measured equivalent in all compliments, and there were discrete compasses of men's and women's actions and specialist [9]. Men usually reserved specialist in government and in official features of religious conviction as sound as effort concerning metals and huge animals, such as chopping plants, cultivating arenas, stalking, company construction, and metallurgy. Nevertheless the women's scope protracted as of the family to comprise a comprehensive variety of industrious financial activities, containing rice planting and collecting, horticultural, interlacing, earthenware advertising, and selling. Nowadays, women habitually outpace men in scholastic experiences.

Contemporary centuries have seen an explosion in study on the station and contribution of women [10], [11], [12], [13], [14]. Currently, woman's existence career shows a cumulative character. There were bangs in the gendered separation of employment through women discovery a function in place of educators, transactions workers, administrators, and in internal provision [15]. It is imperative to women to variety achievement on the career nevertheless equally noteworthy aimed at them is their request to fright a family. According to Racene [16] women have a prosperous lifetime if they accomplish to stability completely these five lifecycle parts there are career, family, religiousness, community appointment and vacation period. It is imperative that women do a career they comparable and improvement economic constancy. On the other side, the family existence is solitary of the most key life parts of women, that is why it is indispensable that the household lifespan is decided rendering to the requirements and wants of women. Women's part is concerned with extra concerning family substances relatively than self-fulfiment suggesting that when confronted through requiring creation a select among career and family, family is continuously specified urgency [17], [18], [19], [20].

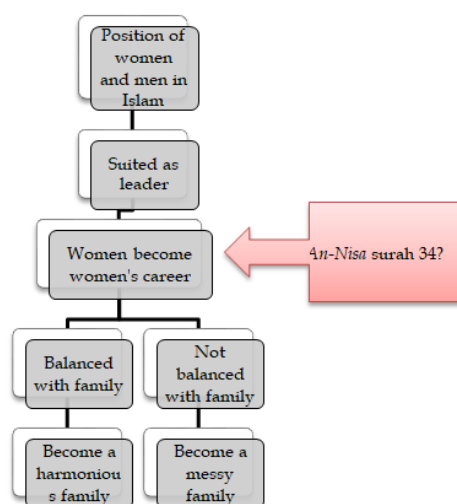


Figure 1. The outline of the research

The complications will ascend if the women cannot equilibrium their responsibilities in career and family. Women who are moreover demanding through their career will grounds their relations to develop obtainable of harmony. In this study, we will investigation approximately the belvedere of women career and the impact of harmony in families on Al-Quran of *An-Nisa* surah 34.

2. Research Method

Participants

This research was conducted using a descriptive methodology approach and literature study (library research)As aimed at the basis of data to achieve the essential information in this study is civil servants (PNS) in the formal education institute of the department of religion in the city of Jambi. The 30 women' career were elaborate in this research as samples. The authorized career woman in this study is demarcated as actuality a woman

who the whole thing at a government organization through an assured site to empower the woman to central a group in which there are men. There are three stages to choose the sample, (1) pursuing info as of government institution or department interrelated to career woman through convinced position, (2) steering sample miscellany, (3) responsibility information recovery through interview.

Data Analyst

Examination of women' career through discernments of *An-Nisa* surah 34 and the impression to their household life arrangements as well as explanation of these problems is the women existence. In the direction of accomplish the intention and accomplish the responsibilities of the examination a mixed-methods (qualitative descriptive and quantitative approach) was practice. A qualitative approach is practice to explicate the woman officers' career opinion to Surah *An-Nisa* verse 34, even though the quantitative approach is used to designate the grade of harmony of women family. Accordingly, the category of data consumption in the arrangement of evidence attained concluded designed interviews as well as household harmony level totals. The data analysis conducted through three stages as shown Figure 2.



Figure 2. The stages of data analysis

From the Figure 2, data reduction accepted out from means of choices, concentrating on generalization and alteration of data attained through field explanations. The data is done by arranging narratives based on the data already obtained. And then, drawing the conclusion is namely the extracting and presentation of organized data in the form of a statement of sentence or formula that is short and dense, but contains a broad sense.

3. Result And Discussion

The Perceptions of Women Career in Al-Qur'an Surah *An-Nisa* Verse 34

The Al-Qur'an surah *An-Nisa* verse 34, As for the translation, "The men are leaders for women, because Allah has given their portion (men) an advantage over another part (women), and because they (men) have spent part of their property. Therefore, godly women, who are obedient to God, take care of themselves when their husbands are gone, because God has looked after (them). The women that you are worried about are cheating, then advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to trouble them. Truly Allah is Most High and Most Great".

The Qur'an, surah *An-Nisa* verse 34 communicates of guidance, principally interrelated to the site of women and men. The subsection, if we interpreted is: "Men are leaders for women, because God has incredulous roughly of them (men) concluded some others (women), and for the reason that they (men) have consumed portion of their possessions. Consequently, the righteous woman is the solitary who follows Allah *Subhanahu wa ta'ala* preserves herself while her husband does not occur, for Allah has conserved (them) ... ". Mentioning to that verse, it is clear that men through completely its providences are ordained to be a leader. Nevertheless, in the social situation, particularly in Islamic educational institutes (example: MI, MTs, MA) several women inhabit sites as a leader, for example in the position of foremost or vice principal. In that site women will performance as leaders in which there are men. It should be implicit how the opinion of women career officers against the verse. Women's career representatives are women occupied through property convinced positions. Then, women's career executives continuously contract through several disputes, equally the problematic in common that is connected to the effort and singular difficulties that are linked to the particular and family. In such of problematic, a career woman is obligatory to be talented to accomplish her liabilities (as approved and housework) appropriately. Thus, in circumstance a career woman's official has an actual big accountability.

Surah *An-Nisa* verse 34 which announces "*Arrijalu Qowwamuna ala Nisa*" sense that men are female leaders and rendering to 'Abbas Ra that *Qawwamun* earnings that men are assumed the influence to coach women in positions of stentorian out God's directions. The verse funds demanding or charitable control to men to necessitate women to accomplish the rights of Allah. In accumulation, men are particular the responsibility and aptitude to deliver for existing, outfit and housing. Consequently, situation of the overhead verse is household and not in public office entailing of men and women. It is to be predictable that this accepting reassures the appearance of women's career perceptions.

The interpretations of the women career in allotment the upright are in agreement through the hadith recounted by Ibn Umar: "I have caught the envoy of Allah roughly: "everyone is a leader and will be detained responsible for his leadership"". Then, such perceptions cannot be censured, instance in the hadith definitely also references woman (wife) is as husband's household preservation. And so, the main accountability of a woman is in substances of internal matters. This is in agreement through the hadith which resources: "woman is the leader of the populations of the family and completed the children of her husband. He is accountable for what he thoughts (*Muttafaqun 'alaih*)". Mentioning to the verses and hadiths, it is comprehensible that women are not leaders of the ummah, for case in point in public office. Islamic Sharia excludes women from attractive a leader excluding for associates of their family. Connected to this the Prophet supposed: "Affliction to men if they conform women, affliction to men if they conform women (He has three times)" (Ibn 'Adi, Abu Nu'aim, and declared *saheeh* by Shaykh al-Albani).

Interrelated to the overall opinion of women career in contradiction of Surat *An-Nisa* verse 34 is quiet in streak through the Al-Qur'an request itself specifically Surah *At-Taubah* section 71: "...and those who trust, men and women, some of them are accommodating to others. They command the activities, preclude them from evil, create prayers, recompense zakat, and they conform Allah and His Messenger. They will be prearranged compassion by Allah, Allah is Enormous, Prudent". It can be assumed that men and women, in this circumstance equally as an officer's career and as a usual housewife should advantage each other and have the same responsibility to do well and preclude evil (*amar ma'ruf, nahi munkar*). Thus, if women career are capable to carry out its directive appropriately and can be a collaborator to other Muslims, then its site is still comprehensible.

In accumulation, if the workplace is observed as a talent or nourishment to human beings, comprising women, then women also have the same right to grip the stake. Therefore, some effort to frontier women in a public guidance can be seen as greed of others. Although, Allah was states in Surah *An-Nisa* : 32 "...and do not be envious of what Allah has decided to some of you more than any other for men there is a fragment of what they receive, and for women there is a portion of what they receive ... ". If it is perceived, then the overhead verse is moderately pure to exemplify that there is no judgment for women, there no purpose to damage women. It is all contingent on the repetition of respectively. Women have the right of the consequences of their labors as men, in calculation also have duties. Though, in convinced suitcases, the site of women does not have to be as factual as men. Not as of absence of admiration, but as of the countryside of women who poverty so.

Grounded on the beyond explanation, the perception of career women in the direction of Surah *An-Nisa* verse 34 round leadership, was also in stripe through the opinion of traditional and contemporary of Ulama. Furthermost of the traditional and contemporary ministers understand women as obligating the same political rights as men excluding for property the highest (president), quarreling that men and women have equivalent rights and responsibilities in Islam [21], [22], [23], [24], . Another dispute is that the accomplished woman contributes in the political scope, as is ancient indication of the achievement of Queen Bilqis who orderly Saba [25], The Messenger of Allah also recognized the political shelter of women, such as Umm Hani in the occasion of Mecca defeat and the Prophet also established *bai'at* of women. Correspondingly, the feast of Islamic propagation through the communication of hadith which is also complete by the *Muslimah* likes Aisha.

The Interview Result about Career Women

Constructed on the outcomes of interviews, the regular women career at the organization in which they lead a career of about 5-11 men and 5-17 women. This is contingent on the number of workers under their authority. In MI schools the number of employees is relatively less when compared to the MTs and MA levels. Therefore, the more the number of employees to be managed will be the greater the challenge faced. From the data it can be assumed that in overall the quantity of female staffs is comparatively more when associated to male employees at educational institutes headed through women.

Men and women have dissimilar types. In the verse it is stated as "the advantage of men completed women". Consequently, in the circumstance of guiding to carry out the work or recommending if they make some inaccuracies, a career woman definitely has diverse ways and views. From interviews through respondents, the usual respondent answered that guiding or advising men is comparatively more problematic when associated to women. Conferring to EH "the man I main is normally slightly indifferent to his work ...". In line with that HR said that "men tend to be more thoughtless when employed associated through women". Thus it can be said that for a woman, guiding and instructing men in relations of specialized work is comparatively more difficult.

Although execution his duties as women career are often under emotional gender heaviness, the psychological pressure outstanding to their gender. As of the interview outcomes gained information that the psychological

gender pressure confronted through women career is often gained from men. Some instances of psychological gender pressure such as expressed through SH that *"I often say fussy by the fathers, how else ..."*. It is almost the same as obtainable through HR that *"often men undervalue my aptitude to perform tasks ..."*. Since the estimation of the data it can be agreed that men have an inclination to put bigger psychological gender pressure when likened through women.

In resounding out its obligations, an authorized woman has confident details. These reasons are the driving force or immorality versa for women career. Particularly the reason as the motivating force, thus consolidation and substantial the career woman to inhabit a particular situation are the following: 1) impression have aptitude to occupy position, 2) fortified or supported through managers and friends, 3) reassurance from family (husband and children), 4) the actuality of a communication of assignment (deprived of prior knowledge). The explanations are founded on interviews, for case is RH speaks that *"I was in the position of assistant headmaster for the support of my friends ... then I am sure I can do the job ... from my family also support"*. Another saying is expressed through DS, that *"husbands and children support each step of my technique to go (career), so if there is a chance why not?"*. Additional case stated through an NB primary that *"I became the head of this school because there is SK mayor, who a few days previous I communicated the office to follow the induction as a principal, so just track..."*.

Related to who is more suitable to occupy public position based on gender (male or female), where is career woman work? Based on the results of the interview, all officer career women stated that the public office as it held was due to his professionalism. Therefore, they consider that to hold the position is the most important is its ability not on gender (gender). This is as revealed by DS *"if men cannot afford, why should be forced ..."*. The same thing also submitted by SH *"... it's a public office that serves the people ... so must prioritize the ability not based on men or women ..."*. In line with that RH mentions *"in the most important public service is the ability to carry out its work ..."*. Thus it can be assumed that a women career deliberates that in order to occupy a convinced public office, the main thing to note is his aptitude to achieve the task.

Focus on Al-Qur'an Surah *An-Nisa* verse 34, which is connected to the position of men's leadership. Interviews of respondents can be assumed that in common, women career assert that the verse is only associated to respect and household matters and not related to leadership in public office. This is as stated through HR *"... indeed the verse states that men are female leaders, but in my estimation it is only for family matters and idah course, ... so in worship for example, women should not be a priest for men. Man ..."*. The same thing delivered by the NB *"... I think the verse was not correlated to public office, because to my information Aisyah (wife of the Prophet) also once controlled the conflict in contradiction of Ali ..."*

Women with all the inadequacies have changed characteristics than men. Therefore, there must be restrictions for the leadership of a woman. Though, interviews with respondents stated that for public office there is no specific limit for women as long as they can run the mandate. This is evident from the results of interviews as presented by HR *"... the leadership or position is fundamentally competence of work, so long as if there is a professional woman sure satisfy ... so the restriction is professionalism, deficient men or women no problem..."*. Correspondingly, DS stated that *"... I think for public office there is no specific limit for women"*. Slightly different from the opinion of SH that *"... for religious organizations because of the good leadership or position held by men, in accordance with the Qur'an"*. It is therefore comprehensible that rendering to the career woman the woman limits officer in a public position is her professionalism.

Through respect to family support, all women career interrogated said that they were fully supported by the family (husband and children). This is consistent with the phrase conveyed by the DS that *"husbands and children support every step of my way to go (career), so if there is a chance why not?"*. In addition, SH also said that *"... husbands and children do not question his current position or position"*. Thus it can be assumed that women's career officials in the locality of Jambi city get support from the family.

Every leader or public official, including women, is always facing challenges. The challenges faced by women's career officers generally come from themselves. These challenges are, for example, related to time management issues, family problems and managerial skills. This is consistent with the results of interviews, for example, delivered through SH that *"... my roughest challenge as assistant headmaster is a matter of time, I have to share time between work and family, sometimes family become victim or otherwise ..."*. Another thing conveyed by the NB that *"... as my headmaster just 6 months, so my biggest challenge here is to manage the existing teachers, to choose the representatives and coach extra-curricular activities rather difficult ..."*. And then, DS revealed that *"... sometimes I have to attend conferences till night, when it's so conventional kids often protest ..."*

Grounded on the description, it can be implicit that in overall the perceptions of women career in contradiction of the letter *An-Nisa* verse 34 is only related to procedural adoration and in the family. As for public office, rendering to the women career the verse does not conversation about it. Therefore, a career woman touches her position as a female official does not violate the rules in that paragraph. In addition, career women recognize that the condition to become an authorized is the ability or competence and not because of gender.

The Family' Harmony of Career Women

In a family, harmony is inevitability that means construction a harmonious family is a must to acquire a *sakinah mawadah* and *warahmah* family station. To practice a harmonious family, the role of woman (wife) is very significant and its presence cannot be substituted. Consequently, a family becomes harmonious or not strongly prejudiced through the being of a woman (wife) in the household. When a woman adjustments her responsibilities into a career woman then the woman essentially transmits a very heavy liability, the liability of being a mother as well as a wife and as an operative. Through all its restrictions, women are compulsory to continue to have competence and proportionality, equally when a wife (mother) and when an employee. Comparative means time for family is also very important compared to time to work. In such circumstances, women are actually vulnerable to stress.

The susceptibility of women to stress, because career women are susceptible officials and often faced of various conflicts, both related to personal, family (husband and children) and social community. The degree of stress on the job and the position of a career woman will of course have an influence on her main duties as a wife and a housewife. Often work demands clashed with their housework responsibilities, for example the rest of the office work transported home and so forth. These things will surely reduce the time together with her husband and children at home. That's because the time that should be used to take care of housework still must be used to complete the rest of the office work. Therefore, this will affect the household situation. In addition to the rest of the office work brought home, automatic career of the career woman have different responsibilities compared to women without career positions. Women's career officials will have a relatively thicker level of work load compared to ordinary career women. The career burden of the career woman will require time for more jobs than the ordinary career woman. Therefore, in theory, career women will have a more vulnerable harmony compared to ordinary career women.

Based on the survey given to the respondents, information related to household harmony for women career officers is obtained. Of the 30 officer career women interviewed and enlisted in the family harmony questionnaire, the distribution of data can be viewed as in the Table 1.

Table 1. Harmonization of Women's Family Careers Officials

No	Criteria	Number	Percentage
1	Very harmonious (more than 101)	6	20%
2	Harmonies (56-100)	19	63,40%
3	Less Harmonious (less than 56)	5	16,6%
Total		30	100%

Based on Table 1, it is seen that in general, the women career family is in the "harmonious" or fine category. Family of career women who are at "harmonious" level of 63.4%. This fact shows that the family of women's career officials still cannot fulfill all the elements of family harmony. In other word there are several indicators of family harmony that have not been achieved. If referring to the data above, indicator of family harmony of career woman officer reach 36,6%. The non-achievement of some indicators of family harmony of career women officials allegedly because career women officials have relatively limited time to meet all these indicators. This fact cannot be denied, because in fact it appears that one person with a lot of work will be different quality with one person with one job. Therefore, to achieve a "very harmonious" family level or to achieve all indicators of family harmony, an official career woman needs a surefire way. One effort that can be done by career women is to identify the indicators of family "very harmonious". With the identification of harmonic family indicators, official career women are able to minimize issues that may reduce family harmonization. In addition, by knowing these indicators,

an officer's career woman can take appropriate actions to make her household more "safe" from problems of domestic rifts.

The achievement of the level of harmony of female officers' career families on a "moderate" level as the results of the above research indicates that official career women in the Jambi city neighborhood are able to avoid the issues that emerge related to it. As it is understood that career women or working women are often confronted with their multiple roles, namely as employees and as housewives. Therefore, an unbalance of role execution can lead to a number of conflicts. This article discusses careers and education. career and education many articles have been discussed, including: (Elmi & Ali, 2017)[26], (Ali & Sardjijo, 2017)[27], (Chauhan et al., 2019)[28], (Prihartono & Ali, 2020)[29], (No et al., 2017)[30], (Sulaeman et al., 2019)[31].

4. Conclusions

Based on the study, we can conclude that female career (Muslim) observes that the Al-Qur'an surah *An-Nisa* verse 34 that is only connected to male leadership in the situation of worship, especially worship and in the household prayer. Therefore, the officers' career women see that their position in public office is not contradictory to the verse. The perception is strengthened by the hadith of Prophet, that every human being is a leader and opinion of contemporary scholars. The harmonious housework of career women in general are at "harmonious" level. This level is in the "moderate" category, which means there are several indicators of family harmony that are not achieved in the career of women's career families. In addition, this level also shows that female leadership of officials is not too negative in the household.

References

1. Shah, S. & Shah, U. (2012). Women, Educational Leadership and Societal Culture. *Education*, 2, 33-44
2. Friedson, M. L. (2015). Psychotherapy and the Fundamentalist Client: The Aims and Challenges of Treating Jehovah's Witnesses. *Journal of Religion and Health*, 54(2), 693-712
3. Flannelly, K. J. & Galek, K. (2010). Religion, Evolution, and Mental Health: Attachment Theory and ETAS Theory. *Journal of Religion and Health*, 49 (3), 337-350
4. Archer, J. (2004). Sex Differences in Aggression in Real-World Settings: A Meta-Analytic Review. *Review of General Psychology*, 8, 291-322
5. Hunt, J. (2002). The Transition in East Germany: When is a Ten-Point Fall in the Gender Wage Gap Bad News?. *Journal of Labor Economics*, 20, 148-169
6. Horn, C. J. (2017). Jill Graper Hernandez: Early Modern Women and the Problem of Evil: Atrocity and Theodicy. *International Journal for Philosophy of Religion*, 1-4
7. Edger, K. (2012). Evangelicalism, Sexual Morality, and Sexual Addiction: Opposing Views and Continued Conflicts. *Journal of Religion and Health*, 51(1), 162-178
8. Hirschman, C. (2016). Gender, the Status of Women, and Family Structure in Malaysia. *Malaysian Journal of Economic Studies*, 53(1), 33-50
9. Leamaster, R. J. & Einwohner, R. L. (2017). I'm Not Your Stereotypical Mormon Girl: Mormon Women's Gendered Resistance. *Review of Religious Research*, 1-21
10. Longman, C. (2003). Readers in Gender and Religion: Welcome Introductions to a Marginalised Field. *European Journal of Women's Studies*, 10 (2), 240-5
11. Buitelaar, M. (2006). "I Am the Ultimate Challenge": Accounts of Intersectionality in the Life-Story of a Well-Known Daughter of Moroccan Migrant Workers in the Netherlands. *European Journal of Women's Studies*, 13 (3), 259-76
12. Pritchard, E. (2006). Agency without Transcendence. *Culture and Religion*, 7 (3), 263-89
13. Calpan, K. (2003). The Internal Popular Discourse of Israeli Haredi Women. *Archives de Sciences Sociales des Religions*, 46 (123), 77-101
14. Racene, A. (2012). Factors Hindering the Process of Search for Jobs. In: *Rural Environment. Education. Personality. (REEP). Proceedings of the 5th International Scientific Conference*, No 5. Jelgava: LLU, 306-312
15. Mayer, C. & Viviers, R. (2017). "Can One Put Faith and Worl in the Same Sentence?" Faith Development and Vocation of a Female Leader in the Engineering Profession. *Journal of Religion and Health*, 1-15
16. Franck, A.K. and Olsson, J. (2014). Missing Women? The Under-Recording and Under Reportig of Women's Work in Malaysia. *Internatinal Labour Review*, 153(2), 209-221
17. Andaya, B.W. (2007). Studying Women and Gender in Southeast Asia. *Internatinal Journal of Asian Studies*, 4(1), 113-136
18. Belanger, D. (2002). Son Preference in a Rural Village in North Vietnam. *Studies in Family Planning*, 33(4), 321-334

19. Qur'an, Al-Baqarah: 228
20. Qur'an, Al-Hujurat: 13
21. Qur'an, At-Taubah: 71
22. Qur'an, An-Nur: 30-31
23. Qur'an, Al-Naml: 32-34
24. Ali, H., & Sardjjo. (2017). Integrating Character Building into Mathematics and Science Courses in Elementary School. *International Journal of Environmental and Science Education*. <https://doi.org/10.1007/s10648-016-9383-1>
25. Chauhan, R., Ali, H., & Munawar, N. A. (2019). BUILDING PERFORMANCE SERVICE THROUGH TRANSFORMATIONAL LEADERSHIP ANALYSIS, WORK STRESS AND WORK MOTIVATION (EMPIRICAL CASE STUDY IN STATIONERY DISTRIBUTOR COMPANIES). *Dinasti International Journal of Education Management And Social Science*. <https://doi.org/10.31933/dijemss.v1i1.42>
26. Elmi, F., & Ali, H. (2017). The effect of incentive, training, and career development on productivity of PT. Pelita Cengkareng paper's workers. *International Journal of Applied Business and Economic Research*.
27. No, P., Sanusi, A., Desfiandi, A., Ali, H., St, A. B., & Ct, R. A. (2017). PERFORMANCE-BASED ON THE HIGHER EDUCATION QUALITY IN PRIVATE COLLEGES. *Proceeding MICIMA*.
28. Prihartono, & Ali, H. (2020). The promises ethics and marketing concept strategy as a competitive advantage on private higher education (A survey on perception of product attributes and promotion mix in Indonesia). *Talent Development and Excellence*.
29. Sulaeman, A. S., Waluyo, B., & Ali, H. (2019). Making dual procurement and supply chain operations: Cases in the Indonesian higher education. *International Journal of Supply Chain Management*.