



The Ideal Career Woman from the Al- Qur'an Perspective

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Abstract:

This research aims to analyze the interpretation of the verses of the Qur'an about the ideal career woman in Surah An-Nahl/16:97 and Al-Qashash/28:23-25, as well as explain the description of the ideal career woman from the perspective of al-Koran. This research uses a qualitative descriptive approach with literature study and interpretation of the Koran, highlighting the need for an in-depth understanding of career women in Islam. The results of this research, based on the interpretation of the verses of the Koran, suggest that ideal career women are those who do good and halal work, avoid work that can hurt themselves and the environment, and are good at protecting themselves from sinful acts. They are also advised to dress modestly and cover their private parts by the teachings of the Islamic religion, which emphasizes modesty and self-protection. This is expected to clarify the Koran's view regarding the ideal career woman, providing a strong theoretical foundation for Muslim women who want to develop their careers in the public sphere.

Key Words: *Women, Career, Aurat, Public*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang penafsiran ayat-ayat al-Qur'an tentang wanita karier yang ideal dalam Surah An-Nahl/16:97 dan Al-Qashash/28:23-25, serta menjelaskan gambaran wanita karier yang ideal dalam perspektif al-Qur'an. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan studi kepustakaan dan penafsiran al-Qur'an, menyoroti perlunya pemahaman yang mendalam terhadap konsep wanita karier dalam Islam. Hasil penelitian ini berdasarkan penafsiran ayat-ayat al-Qur'an mengemukakan bahwa wanita karier yang ideal adalah mereka yang melakukan pekerjaan yang baik dan halal, menghindari pekerjaan yang dapat berdampak negatif terhadap diri sendiri dan lingkungan, serta pandai menjaga diri dari perbuatan dosa. Mereka juga dianjurkan untuk berpakaian sopan dan menutup aurat, sesuai dengan ajaran agama Islam yang menekankan pada kesopanan dan perlindungan terhadap diri sendiri. Hal tersebut diharapkan memperjelas pandangan al-Qur'an mengenai wanita karier yang ideal, memberikan landasan teoritis yang kuat bagi perempuan Muslim yang ingin mengembangkan karier mereka di ranah publik.

Kata Kunci: *Perempuan, Karier, Aurat, Publik*

INTRODUCTION

The development of science and technology and the emergence of modernization in various fields have brought about quite significant changes in human life (Matyushok et al., 2021). Like the changes experienced by women today, for example, changes in women's activities, ideologies, and thoughts, which are increasingly advanced and developing (Allen et al., 2022; Boyquziyeva, 2022). Changes in women's thinking also affect the way they view their roles, which they used to do in the domestic realm, but along with developments in thought patterns, women's activities have also changed to become career women (Dahnia et al., 2023; Dita, 2023).

In fact, the increasing number of opportunities for women to pursue careers in the world of work is influenced by two factors, namely the increase in supply and demand (Purohit et al., 2021; Majid & Siegmann, 2021). First, from the supply side, it increases. A decrease in the birth rate accompanies the increase in women's education. Second, from the demand side, economic development requires female workers, as is the case in textile and garment production. The factors that encourage women to enter the world of work are the increasing economic needs of the family and women's desire to actualize themselves so they can be active and continue to develop. Apart from that, working women can have a positive influence on the country's economic development. The more women work, the more family welfare will increase. Low-income families will decrease, but on the one hand, many working women are still stereotyped; for example, they do not have motherly qualities, cannot take care of the house, cannot be leaders, and even career women are considered not to be pious women. These stereotypes can certainly interfere with their performance so many women feel uncomfortable when doing work in the public domain (Donnelly & Ryan, 2023).

This proves that in this modern era and increasingly sophisticated technology, it seems that there are still many people who are close-minded to changing times, one of which is related to the issue of gender justice (Keddie, 2021; White et al., 2021). There are still many people who have yet to open their minds to something that is considered taboo. Apart from that, the patriarchal culture, which is very firmly embedded in our society, often limits the space for women to move in all areas, whether in the domestic space, women as children, women as wives, or in the public space for women as career women and members of society (Alshareef, 2022).

Likewise, understanding religion through a patriarchal lens by positioning women below men will give rise to injustice toward women (Koburtay et al., 2023; Kook & Harel-Shalev, 2021). Because this kind of understanding is often detrimental to women, where women have to be absolutely obedient to men, instead of being protective of women, they are, in fact, dominant in determining women's lives and controlling women's space in all matters, such as the prohibition on women traveling without someone. Even if a woman travels, a mahram must be with at least two other women, determine

education, determine whom the woman can meet or associate with, determine all types of clothing worn by women, and even the woman's job or career.

Excessive actions like this make women's space increasingly uncomfortable because they feel isolated. Previous research studies stated that some women feel "comfortable" because they have the same understanding as themselves. After all, the doctrine they instill is solid (Saputri & Prahara, 2023; Rahmawati & Sudirman, 2021; Fajriyati et al., 2023). Even though women have the same role in developing human and natural resources, increasing the equal dignity of women and weak communities, as well as building the spirit of nationalism, then also protecting and developing the environment (Linkenbach, 2022; Pulu et al., 2023; Karyanto & Tedjoworo, 2022). Therefore, women must be given equal opportunities to learn, develop their knowledge, and actualize themselves so that men and women can help each other prosper on the earth (Kuteesa et al., 2024).

The Al-Qur'an is a holy book for Muslims which, when read, brings rewards to the reader, and when its contents are studied, it is a source of knowledge, and when practiced, it has an influence on the soul and human actions (Ismail et al., 2022). Therefore, Muslims must read, understand, and research its meaning in order to gain life lessons. From time to time, since it was revealed, the Al-Qur'an has never exhausted its meaning; the more you delve into its contents, the more knowledge you gain.

This is due to the emergence of various methods, approaches, and styles of interpretation. The Qur'an is very relevant to continue reading and use as a guide to life, considering that in the Qur'an, there are many verses about the relationship between God and humans (Rafiq, 2021), the relationship between humans and humans, and also about women's affairs, even in Al-Qur'an (Hanif, 2021). The Qur'an itself names one of its letters as an-Nisa. The Qur'an discusses quite a lot of women's matters, starting from recommendations for glorifying women, women's reproduction, women as holiday Phil ard, women's obligation to cover their private parts, and career women. As in Surah An-Nisa'/4:29,32, 124, An-Nahl/16: 97, Al-Qashash/28: 23-25, Al-Imran/3: 195, At-Taubah/9: 105, there are indications of verses about career women.

This verse explains that Allah assigned several angels to guard humans alternately both day and night and also protect humans from various kinds of danger and harm. Some angels record human deeds, good and bad. The angel on the correct records good deeds, and the one on the left records evil deeds and two other angels, one in front and one behind (Abaido & Attaweya, 2021). Each person has four angels, four during the day and four at night. Then this verse also explains that Allah will not change the condition or fate of a people until they change it themselves, just as Allah will not make someone rich without being willing to work hard.

The patriarchal culture that is still entrenched today and the societal stereotypes placed on career women often mean that women's contributions

cannot be maximized along with the opportunities given to men. This research is novel in that it examines the verses about the ideal career woman from the perspective of the Qur'an. Remembering this is very important because nowadays, more and more Muslim women are pursuing careers in the public sphere. So that they are no longer afraid of the stereotypes attached to them because what they do is in accordance with the commands of the Koran. Long before the movement for the emancipation of women and gender emerged, Islam had begun to fight for women's freedom and rights in education and work. Based on the above background, the research aims to describe the interpretation of the verses about the ideal career woman in Surah An-Nahl/16: 97 and Al-Qashash/28: 23-25. 2. to describe the ideal career woman in the view of the Qoran.

RESEARCH METHODS

This research uses a qualitative descriptive method with a literature study approach, where the main focus is analyzing and interpreting various relevant literature sources (de Haan et al., 2021). This method was chosen because it allows researchers to explore a deep understanding of issues related to career women from an Islamic perspective. This research interprets explicitly verses from the Qur'an, namely Surah An-Nahl verse 97 and Surah Al-Qashash verses 23-25, to identify the guidelines and principles provided by the Qur'an regarding the role and contribution of women in the public domain. With this approach, the research aims to provide a more comprehensive understanding of how Islamic sacred texts can support women in achieving equality and self-actualization in their careers while still adhering to religious values. In addition, the literature study approach allows researchers to compare and contrast the views of various scholars and scholars and see how these interpretations can be applied in a contemporary context.

RESULTS AND DISCUSSION

Redefining the Career Woman in Modern Times

The word woman is mentioned in the Qur'an with different words, including *Nisā'*, *Mar'ah*, *imra'ah*, *unsa*, and *niswah* (Kusumawati, 2024). The words *Imra'ah* and *mar'ah* are the plural of *nisā'*; some even say that the root of the word *nisa'* is *nasiyah*, which means forgetting due to forgetfulness due to weakness of reason. Meanwhile, the word "*unsa*" means smooth words and smooth words. Differences in the use of the word woman in Arabic make differences in its use, such as "*imra'ah*" is used to express character or personal figure, the word "*nisa*" is used to refer to the general nature (condition) of women or rules for a woman. While the word *unsa* is used to refer to human gender, it is also used for animals. Then, in the Qur'an, the word *nisa'* is paired with the word *rajul*, while *unsa* is paired with *zakar*.

In Arabic, the word (Hartono, 2021) woman has an inferior connotation in the sense of gentle, weak, forgetful, lacking in intelligence, entertainer, and

docile) this is different from men, which in Arabic has a superior connotation, namely robust, intelligent, and thinking. The word woman in the Indonesian dictionary is an adult woman, princess, or woman. In this case, women who are still small or still have children are not included as women (Abdullah, 2021).

The word career in English is "Career". The word career itself has two terms, namely first, progress and development in life, work, and so on (Hirschi et al., 2022). Second, a career is a work that gives someone hope to continue to progress (Heffernan, 2021). Even a career is often connected to a person's type of work or level. Job in Arabic is 'amāl in its derivation, namely profession; the plural form is a'māl, namely physical or brain work that is given to someone to obtain results in the form of material improvements and benefits from the work that has been produced.

Women who carry out activities outside the home with the aim of working are often called career women. In terms of language, a career is an interest or liking for a field of work that produces wages for a long time, with the hope of improvement and progress over a certain period, both in terms of income and position (Rivera & Lee, 2021). The term "career woman" consists of two words, namely "woman" and "career." Women are often referred to as princesses, adult women, daughters, wives, and mothers and are characterized by having smooth skin, being gentle, and having a different shape from men (Syahbana & Ayu, 2023).

Career women are defined as "women who pursue their profession or work and carry out various activities to improve their results and achievements." Similarly, it distinguishes "working women" as those whose work produces financial rewards and can be classified into two types: those who work to channel their hobbies, improve their careers, or develop their talents and those who work to fulfill economic needs and social improvement (Tahir, 2024). Another version further elaborates that a career woman plays a dual role, as she actively works in an institution or agency that suits her skills in addition to her responsibilities as a housewife (Zulfiqar et al., 2024). These definitions collectively highlight that career women are driven by a combination of personal fulfillment, professional advancement, and economic necessity, balancing their professional endeavors with traditional domestic roles.

Career women are those who, with their skills and education, are able to maximize their role and involvement and can apply their knowledge effectively in the practical realm (Haleem et al., 2022). Other definitions of a career woman are those who make progress in terms of work, engaging in any job that contributes to her advancement in life (Tabassum & Nayak, 2021). Hasnain describes a career woman as someone who works to fulfill her own needs and is financially independent, capable of exploring her potential and actualizing herself both in domestic and public spheres (Hasnain et al., 2022). These perspectives collectively underscore that career women leverage their education

and skills for professional growth, achieve financial independence, and balance their personal and public roles while striving for self-actualization.

Another version of a career woman is defined as someone who has an educational background, skills, and experience, with a commitment to her career and a continuous drive to explore her potential and develop herself to achieve maximum professional results while still balancing her role as a career woman (Repi & Maliombo, 2022). A career woman carries out her tasks and roles productively, dividing her responsibilities into two main categories: reproductive roles, which include biological functions such as giving birth, and productive roles, which involve work that produces economic material (Hasanah & Al Mansur, 2023). Therefore, career women are independent women who work professionally in their field of expertise to earn money and have a definite career path and achievements. This analysis highlights the multifaceted nature of career women, who not only strive to achieve professional success but also manage traditional household responsibilities, thereby effectively balancing the personal and professional worlds.

Along with the increasing number of highly educated women and opportunities for women to work, women's roles have shifted from traditional to modern roles, which used to primarily take care of the house, giving birth, and caring for children. Now, many women work or have careers in various fields. Traditionally, at that time, women's roles seemed to be determined and placed in a passive position, where women's position was only to support their husbands' careers; women were not given many opportunities to express their opinions. Even at that time, women's role was minimal; they only played the role of reproductive organs and homemakers whose job was to take care of their children, husbands, and parents. In contrast to today's modern women, many are highly educated, play an active role in all fields, such as politics and social affairs, and can think critically. They can play an active role in all fields and are able to solve problems and make decisions.

Qur'anic Perspectives on the Empowered Career Woman

In modern times, working is a human right, whether done by men or women, young or old, and anyone is allowed to work as long as the work does not endanger themselves or others. Work is the foundation of civilization and the secret of human progress. Without work, there would be no agriculture, industry, and trade (Flora, 2021). With the development of science and the number of highly educated women, having a career for women is not a taboo job at this time. Many women are involved in politics, education, and business, and they work for companies throughout the country. In fact, many intelligent, talented women are successful at work and even make their nation proud.

In the Qur'an itself, not only men but women are also ordered to work at a minimum to fulfill their living needs so as not to depend on other people for their lives, let alone beg from other people. Nowadays, many women also work

as backbones to meet the living needs of their families, and there are even women who work because they desire to actualize themselves so that they can continue to progress and develop. However, on the one hand, working women experience a double burden because they are required to be able to do office work and household work at the same time. All tasks that should be shared between husband and wife are often assigned to the wife, such as the tasks of caring for children, cooking, washing clothes, etc. Everything is the wife's responsibility, while the husband only works outside the home without taking part in helping to lighten domestic duties. In connection with this problem, how does the Qur'an discuss the ideal career woman (Zunaidi & Maghfiroh, 2021) while in the Qur'an there are indications of verses about the ideal career woman, namely in Surah An-Nahl/16: 97 and al-qashash/28: 23-25

1. Surah An-Nahl 16/97

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

Meaning: Whoever does righteous deeds, whether male or female, in a state of faith, then surely We will give him a good life and verily We will reward them with a better reward than what they have done.

Word مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ interpreted as whoever does pious deeds, both men and women, namely deeds that are in accordance with the Qur'an and the Sunnah of Rasulullah SAW, by fulfilling his obligations with a heart of faith in Allah SWT and his messenger, then he will have a good life. in this world and in the hereafter.

A good life includes all forms of various pleasures, as according to Ibn Abbas and the ulama', it is interpreted as halal and good sustenance or practicing obedience and feeling happy in the heart or qana'ah.

So, the pious deeds referred to in the verse above are pious deeds that can provide benefits in the form of a good life and must fulfill the prerequisites of faith. A good life, according to the ulama' includes a life that includes all aspects and aspects of happiness in the world, such as health, halal, good sustenance, sustenance which brings calm and tranquility to the soul as well as taufik to the deeds of obedience because everything returns to Allah's blessing. (Az-Zuhaili; 2016)

Meanwhile, in the interpretation of the fi zhilalil Qur'an, pious deeds have an original rule, namely faith in Allah. Without the rules of faith, buildings will not stand, diversity will not unite, and everything will be like ashes blown by a strong wind. Therefore, faith is essential because it can make good deeds generative and have a purpose. Making goodness a significant source, there are no more obstacles that tend to accompany lust wherever they go.

So the reward for someone who does good deeds who wants to carry them out on the basis of faith is "*hayatan thayyiban*," a better life" in the world, although

the form does not have to be full of enjoyment and an abundance of material possessions (Carr & Kelan, 2023). In this world, there is much more than abundant wealth, but it makes life peaceful within sufficient limits, namely ittishal 'always in contact with Allah, tsiqah to him, feeling at peace being in the care, pet, and blessing of Allah. Wealth can also be in the form of health, prosperity, tranquility, blessings, peace of mind and heart, and a comfortable place to live (Qutb; 2000).

The tafsir al-Ibriz explains that whoever does good deeds, both men and women who believe Allah will give life for doing good (to exist in the world with halal sustenance and in the afterlife with Heaven), and people will be rewarded because of it—his deeds. In the tafsir of An-Nur, Surah an-Nahl/16: 97, it is explained (Ahmad et al., 2022), that anyone who does good deeds and carries out fardhu worship that Allah has required, believes in Allah, believes in the Last Day and confirms everything that has been explained by the Messenger of Allah, both in the form of a reward or in the form of punishment, then Allah will give his servant a good life. A life full of happiness is a life filled with a sense of Qana'ah (tranquility) and full of Taufik; in the afterlife, they will be given the best reward.

Meanwhile, in the interpretation of al-Misbah, whoever does pious deeds, whether male or female, while he is a believer, is a deed that is done out of awareness because of the encouragement of authentic faith. Indeed, we will definitely give each of them a good life in this world and the hereafter with a reward that is better and doubles what has been done.

The word pious is understood to mean good, harmonious, or valuable and not damaged. A person can be said to do good deeds if he is able to maintain the values of something so that its condition remains unchanged as it is until the thing is functional and practical. It is also covered by the word good deeds by someone's efforts to find something that is lost or reduced in value, not or less functional and valuable, then carry out repair activities so that what is lacking or lost can be reunited with that something, what is better than that is whoever finds something which is practical and works well. Then, he carries out activities that add value to something so that its usefulness and quality are higher than before (Budiman, 2021). Although the Qur'an itself does not explain the benchmarks for fulfilling beneficial values, this is why scholars have different opinions. According to Muhammad Abduh, pious deeds are all actions that are useful for oneself, family, group, or society in general. Meanwhile, according to Az-zamakhsyari, good deeds are all actions that are in accordance with the arguments of reason, the Qur'an, and the Sunnah of the Prophet Muhammad SAW.

The word *hayatan thayyibah*, or good life, does not mean a luxurious life that escapes trials and tribulations, but a life filled with gratitude, relief, and patience in accepting tests and trials, as well as gratitude for Allah's grace so that the person does not feel afraid or sad beyond measure because he realizes that

God's choice was the best. Behind everything that happens, there is a reward waiting.

Apart from that, some scholars have other opinions regarding hayatan thayyibah regarding the meaning of a good life, meaning life in Heaven in the future or the realm of barzah or a life characterized by qana'ah (satisfaction with acquisition) or halal sustenance. This verse also demands that women be involved in activities that are beneficial to themselves, their families, society, the nation, and even humanity.

A prosperous and happy life in the world is a condition where the human soul finds peace and tranquility because it feels the sweetness of faith and the pleasure of belief. His soul is full of sincerity and is willing to accept Allah's qadha and qadar so that objects do not enslave his soul, and his heart only remembers Allah because he knows that all the wealth he has is the result of Allah's provisions and the afterlife he will get the best reward. And big. Because of good deeds, faith, wise thoughts, and a clean heart, his soul is filled every day.

2. Al-Qashash/28: 23-25

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْكُنُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۗ قَالَ مَا خَطْبُكُمَا ۗ قَالَتَا لَا نَسْقِي إِلَّا نُسْقَىٰ حَتَّىٰ يُصَدِّرَ الرِّعَاءَ ۗ وَأَبُونَا شَيْخٌ كَبِيرٌ

Meaning: And when he arrived at the water source of Madyan, he found there a group of people drinking (their livestock), and he found behind the crowd, two women who were holding (their livestock). Musa said: "What do you mean (by doing that)?" The two women answered: "We cannot water (our livestock), until the shepherds send (the livestock) home, while our father is an old man who is old" (Al-Qashash/28: 23)

فَسَقَىٰهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Meaning: So Moses gave the cattle water to (help) both of them, then he returned to a shady place and prayed: "O my Lord, indeed I really need something good that You have sent down to me" (Al-Qashash/28: 24)

Asbabun Nuzul of this verse is connected to the story of the meeting between Prophet Musa and the daughters of Prophet Syu'aib in the city of Madyan. The story describes how Prophet Musa encountered the daughters of Prophet Syu'aib while they were herding goats. At that time, the daughters were restraining their goats from approaching a well where many male shepherds were waiting in line (Halimah, 2023). Prophet Musa then took the initiative to help them by lifting the stone covering the well and fetching water for their goats. As a result, the daughters returned home earlier than usual and recounted their meeting with Prophet Musa to their father. In gratitude, Prophet Syu'aib asked his daughters to invite Prophet Musa to their home, offering him a job as a goat

herder. After ten years of service, Prophet Musa was made a son-in-law by marrying one of Prophet Syu'aib's daughters.

According to Quraish Shihab, this verse explains that women are allowed to work inside and outside the home, both during the day and at night, provided that the work is halal, can maintain religious guidelines, and can avoid the negative impacts of the work they do on themselves and the environment (Haq & Efendi, 2023).

Mufassir, in this case, has different opinions regarding the father of the two girls; some say the father of the two girls was the Prophet Syu'aib, and some say the parents of the girls were pious and elderly religious leaders. Because the Prophet Shu'aib lived much earlier than the Prophet Moses. Prophet Syu'aib lived not long after the destruction of Prophet Lut's people, while Prophet Luth was at the same time as Prophet Ibrahim, and the distance between Prophet Ibrahim and Prophet Musa was 500 years. The word *استحياء* comes from the word *haya'*, which means shame; the addition of the letters *in* and *ta* shows the meaning of the great shame that the two daughters of the Prophet Syu'aib had. In fact, the two women walked respectfully, neither arrogant nor flirtatious, which could attract men's attention.

Qur'anic Blueprint for the Ideal Career Woman

The concept of an ideal career woman, according to the Qur'an, includes the qualities of being strong, trustworthy, humble, and dedicated (Panuju, 2021). The story of the Prophet Musa and the daughter of the Prophet Syu'aib in Surah Al-Qashash/28:23-25 illustrates these qualities. The daughters of the Prophet Syu'aib, who managed their father's livestock, showed responsibility and perseverance in their work. Prophet Musa's respectful interactions with them, including his request that a female child walk behind him to maintain politeness, underscores the importance of politeness and respect in professional relationships. Furthermore, Prophet Shu'aib's decision to hire Prophet Musa based on his daughters' observations of his strength and trustworthiness highlights the value of integrity and reliability in the professional world. Surah An-Nahl/16:97 also emphasizes that anyone who does good deeds, whether male or female, will be given a good life and rewarded for his efforts, reinforcing the idea that women's contributions in any field are valued and rewarded by Allah. Therefore, the Qur'an advocates a balanced approach in which a career woman excels in her professional duties while upholding faith and moral values.

Based on the interpretation of the verses above, a common thread can be drawn that the ideal career woman, according to the Al-Qur'an, studying Surah An-Nahl/16: 97 and Al-Qashash/28: 23-25, is as follows: *First*, Do lawful and good work. In the Qur'an, Surah an-Nahl/16: 97 explains that there is no prohibition on women working, whether in the domestic or public sphere (Budiman, 2021). Women are given the same opportunities as creatures who have the ability and intellectual intelligence to empower and develop as long as the work can be done

responsibly and professionally so that the money earned is halal and good. As a Muslim woman, it is essential to pay attention to the food she consumes. The food consumed by the body must be good, nutritious, and halal. For example, food that is permitted in Islamic law is food that is obtained in a halal way, not from theft or corruption. (Shihab; 2002)

The Al-Qur'an and the Sunnah of the Prophet Muhammad SAW recommend that women who work must remember Allah and remain faithful to Allah. Working with a heart that believes in Allah will lead to a good life in this world and the hereafter, meaning that for people who are willing to work, Allah will give them halal sustenance and great rewards in the afterlife. (Musthofah; 1960) Apart from that, someone who gets halal sustenance will live a prosperous and happy life in the world. Prosperity and happiness are where a person's soul finds peace and tranquility because they feel the sweetness of faith and the enjoyment of a belief. His soul is full of sincerity and is willing to accept Allah's qadha and qadar.

Second, avoid work that has a harmful impact on yourself and the environment. In the Qur'an, Surah an-Nahl/16:97 invites its people to work hard and live in glory. Because working is a noble act and worthy of worship, you must have the intention of seeking Allah's pleasure. Islam prohibits its followers from begging other people because the act of begging can be detrimental and become a burden to other people and embarrass oneself in front of other people.

As stated in the Qur'an, there is no prohibition for Muslims to work; in fact, the Qur'an gives Muslims the freedom to choose work that suits their capacity and expertise, as long as the work is halal. Likewise, women must carefully consider and choose all forms of work, ensuring that the chosen work is halal (Said et al., 2022) because Muslim women must consume halal food and spend money on excellent and halal sustenance, ensuring that their work brings benefits and does not cause harm. Besides choosing halal work, women need to select work that has positive values, benefiting themselves, their families, and society. Work that has positive value produces added value and beneficial outcomes for the women themselves. Considering the wide range of jobs available to women today, from low to high salaries with varying risks, career women must be wise, careful, and vigilant in their job choices to avoid work that is harmful or detracts from God's grace.

Third, be good at taking care of yourself or be ashamed of committing sins. In Surah al-Qashash/28: 23-25, the attitude of the two daughters of the Prophet Syu'aib is described when they met the Prophet Musa As. When the two daughters met Prophet Musa, they were both timid and spoke polite words. Likewise, with the attitude of the Prophet Musa towards the two daughters of the Prophet Shuaib, his attitude was also polite and guarded his views. In the story of the Prophet Musa and the two daughters of the Prophet Shuaib, we can learn the lesson that there are no prohibitions on relationships between men and

women; even helping each other or working together is also permitted as long as it is permitted. For positive things and bringing beneficial value to many people.

The increasing number of women pursuing careers every year is due to various factors such as the education factor of more and more women graduating from college, economic factors, increasing living needs, and the desire of women themselves to actualize themselves in various fields. Therefore, as a Muslim woman who has a career, she continues to improve her abilities and expertise as a midwife. Career women must also be good at maintaining their self-respect because maintaining honor is an obligation. One example of maintaining honor is by instilling in oneself the feeling of shame in committing sins, for example, not committing corruption while working, considering that recently, many have been forced to end their careers because they were caught committing corruption. Speaking kind words to coworkers, speaking kind words, being polite, and having a noble character towards coworkers shows that a person has a good religion and a noble character.

The Qur'an guides interactions between coworkers of the opposite sex, emphasizing modesty, respect, and restraint. Women working in offices or institutions alongside men are encouraged to conduct themselves with shyness and humility, avoiding arrogance and behaving respectfully rather than flirtatiously to prevent undue attention. Similarly, men are instructed to lower their gaze, show respect, and refrain from behavior that could be seen as flirtatious towards women. These principles aim to create a professional environment where both genders feel comfortable, safe, and free from gossip or harm. Establishing such an environment fosters mutual respect, support, and a harmonious workplace, which is particularly important for women pursuing careers.

Fourth, Dress modestly and cover your private parts. Al-Qur'an surah al-Qashash /28: 25 also explains that the two daughters of the Prophet Shuaib wore long clothes and headscarves, even because of their shy nature, they covered their faces with the headscarves when talking to the Prophet Musa, and when meeting men. (Az-Zuhaili;2016) based on the interpretation of this verse, we can emulate the attitude and clothing ethics of the two daughters of the Prophet Shua'ib when interacting with the opposite sex. In this case, the daughter of the Prophet Shua'ib was timid when talking to the opposite sex and covered her face with a veil. Even in Islamic teachings, it is recommended for women to wear Muslim clothing, but currently, it is a challenge for Muslim women to wear Muslim clothing that is in accordance with the requirements of the Islamic religion amidst the current developments in the world of fashion.

The world of fashion and trends is developing very quickly, making people not want to be left behind in their clothing style and making them more creative and brave enough to show their identity according to their passion. On the one hand, there is a negative impact on women who follow fashion trends, namely not paying attention to fashion models, becoming consumerists, and

most of the fashion models adopting Western styles that are outside the teachings of the Islamic religion. In fact, Islam itself determines the clothing requirements for Muslim women in their daily lives, as stated in the Koran and the hadith of the Prophet. The clothing requirements include that as a Muslim woman when dressing (Ashraf et al., 2023), she should wear clothes that are not transparent so that the curves of her body can be seen; even these clothes cannot protect herself from the dangers of sunlight, even though the clothes cover the private parts, they are too tight so that the curves of the body are still visible. This is still considered fashionable but not perfect.

Beyond covering intimate parts and providing protection from sunlight, clothing also acts as a guide and identifier of Muslim women, aligning with Quranic verses such as Surah al-A'raf 7:26, which mandate the covering of private parts. This practice, known as hijab, serves to instill a sense of modesty and dignity, shielding individuals from potential slander and distinguishing Muslim women from others (Baker, 2024). While the command to cover applies to both men and women in Islam, it underscores broader responsibilities in maintaining modesty, including in behavior, speech, and moral conduct. This holistic approach emphasizes the importance of personal integrity and respect within Islamic principles, contributing to a cohesive and respectful community environment.

Likewise, Muslim women must cover their private parts when working outside the home. It is best to cover their bodies with clothes that are clean, modest, and not revealing, which makes them feel embarrassed and insecure when wearing them. If at work you feel uncomfortable in the clothes you wear, this can disrupt your work activities because it is difficult to concentrate. Apart from that, the most important thing when working is wearing PPE (personal protective equipment) for jobs that are prone to work accidents both indoors and outdoors. Because paying attention to the safety of your soul when working is very important, even Islamic teachings recommend it.

CONCLUSION

Based on the discussion above, the ideal career woman, according to the Qur'an, adheres to several fundamental principles. Firstly, she engages in halal and beneficial work, as Surah An-Nahl/16:97 permits women to pursue careers that align with their abilities and intelligence, ensuring earnings are ethically earned and beneficial. Secondly, women must conscientiously select work that upholds positive values for themselves, their families, and society, promoting personal growth and societal benefit. Additionally, maintaining modesty and dignity in interactions with colleagues of the opposite sex is crucial, emphasizing humility, respect, and professional conduct in the workplace. This includes dressing modestly and covering private parts to uphold Islamic principles and ensure comfort and focus in professional settings. Moreover, prioritizing

personal protective equipment (PPE) for jobs prone to accidents underscores the Qur'an's emphasis on safety and well-being in all aspects of work.

In essence, the Qur'an offers a comprehensive framework for the ideal career woman, guiding her to pursue work that is halal, beneficial, and morally upright while maintaining modesty and professionalism in interactions. By adhering to these principles, women can fulfill their professional aspirations while adhering to Islamic values, ensuring a balanced and rewarding career that benefits both themselves and society at large.

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