



Living Quran and Feminism: Changing Perceptions of Women's Careers in Contemporary Society

Dinda Febrianti Putri¹, Luthviah Romziana^{2*}, Himami Firdausi³, Ahmad Fawaid⁴

Universitas Nurul Jadid, Indonesia

*romziana@unuja.ac.id

Received: January 2025; Revised: April 2025; Accepted: June 2025

DOI: <http://doi.org/10.33852/jurnalin.v9i1.648>

Abstract:

The increasing participation of women in professional careers within religious communities has given rise to new dynamics in family relations and social perceptions shaped by religious values. This study aims to analyze the construction of meaning for women pursuing careers through the perspectives of the Living Qur'an and Islamic feminism, as well as the transformation of social acceptance within the Kraksaan community in Probolinggo. Using a case study approach, the study involved 23 career women informants from various professions selected through purposive sampling. Data were collected through in-depth interviews, observation, and documentation, then analyzed using the Miles, Huberman, and Saldaña model and tested for validity through triangulation and member checking. The results show that the internalization of Qur'anic values not only serves as a spiritual foundation but also as a source of social legitimacy for women's identities as professional breadwinners. In addition, the concept of religious professionalism emerged, namely, the combination of competitive public performance and adherence to family values, resulting in a balanced role that does not trigger domestic or social conflict. This study contributes to the expansion of the Living Qur'an discourse by proposing a spiritual career feminism framework as a new paradigm in viewing the agency of modern Muslim women.

Keywords: *Living Qur'an, Feminism, Career Women, Social Transformation*

Abstrak:

Meningkatnya partisipasi perempuan dalam karier profesional di komunitas religius telah memunculkan dinamika baru dalam hubungan keluarga dan persepsi sosial berdasarkan nilai-nilai agama. Studi ini bertujuan untuk menganalisis konstruksi makna bagi perempuan yang mengejar karier melalui perspektif Al-Qur'an dan feminisme Islam, serta transformasi penerimaan sosial di komunitas Kraksaan, Probolinggo. Dengan menggunakan pendekatan studi kasus, penelitian ini melibatkan 23 informan perempuan karier dari berbagai profesi yang dipilih melalui pengambilan sampel bertujuan. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan model Miles, Huberman, dan Saldaña dan diuji validitasnya melalui triangulasi dan pengecekan anggota. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai Al-Qur'an tidak hanya berfungsi sebagai landasan spiritual tetapi juga sebagai legitimasi sosial bagi identitas perempuan sebagai pencari nafkah profesional. Selain itu, muncul konsep profesionalisme religius, yaitu kombinasi kinerja publik yang kompetitif dan

kepatuhan terhadap nilai-nilai keluarga, yang menghasilkan peran seimbang tanpa memicu konflik domestik atau sosial. Studi ini berkontribusi pada perluasan wacana Al-Qur'an yang Hidup dengan mengusulkan kerangka kerja feminisme karier spiritual sebagai paradigma baru dalam melihat peran serta perempuan Muslim modern.

Kata Kunci: *Penghayatan Al-Qur'an, Feminisme, Perempuan Karier, Transformasi Sosial*

INTRODUCTION

Contemporary societal developments demonstrate the increasing participation of women in the workforce, marking a shift in the social construction of gender roles. However, the ongoing debate between religious traditions and the demands of women's professionalism continues, giving rise to tensions between identity and social perception (Afwan, 2025; Bandel et al., 2021; Taufik et al., 2022). This issue is crucial because it concerns justice, equality, and women's rights to make life choices, including pursuing a career without compromising their religious identity. Various conservative views still question the legitimacy of women pursuing careers, despite their proven significant contribution to the family economy and national Development (Aziz, 2023; Latuconsina, 2023; Rustriningsih, 2025). Empirical evidence shows an increase in the number of women with higher education and working in the formal sector, but discriminatory perceptions have not entirely disappeared. Therefore, research on the interaction among religion, culture, and women's professional roles is highly relevant to understanding ongoing social transformations in modern society.

Although more women are entering the professional world, social stigma and gender bias remain significant challenges in society. Many career women are perceived as neglecting domestic duties, creating a conflict between cultural expectations and self-actualization (Iqraminati et al., 2022; Mujrimin et al., 2021). At the same time, some groups use religious texts normatively to restrict women's movement in the public sphere, resulting in interpretations that tend toward patriarchy. This misalignment between socioeconomic needs and rigid religious constructs creates resistance to achieving harmonious gender equality (Putri, 2022; Setyoningsih, 2024). This issue impacts women's underrepresentation in strategic positions, wage inequality, and double burdens within the family. This issue underscores the urgency of research on transforming public perceptions of women's careers through a more contextual, equitable, and contemporary religious approach.

Facts on the ground demonstrate diverse patterns of societal acceptance of women's careers. In some regions, women's employment is considered normal as long as they uphold religious values, whereas in others, women's employment is seen as a "violation of nature" and a threat to family stability (Gani et al., 2024; Rohendi, 2023). It is not uncommon for career women to experience moral pressure, both from their immediate families and from their social environment, which forces them to conceal their professional aspirations to maintain a religious image. This phenomenon is exacerbated by the literalist interpretation of

religious texts, which overlooks their historical, social, and moral contexts. At the same time, career women who practice Qur'anic values in their professional lives exhibit distinct outcomes, including improved work ethic, professional ethics, and family harmony. This contrasting reality provides an entry point for exploring how the interpretation of the Qur'an can shape society's perception of working women.

Studies on women from the perspective of the Qur'an using the *maudhu'i* method have been carried out by many international and local interpreters with various approaches by Fathih (2022), Moh. Irfan (2023), Harahap (2024), and Grace (2024), on their research, she agrees with the renowned commentator Amina Wadud, who offers a liberating hermeneutic that emphasizes the principles of justice and equality in gender relations. Meanwhile, Asma Barlas highlights a critique of patriarchal patterns in the classical exegetical tradition, which she considers to ignore the ethical spirit of the Quran (Amal, 2022; Anisa, 2024). Riffat Hassan, one of the feminist commentators, focuses on theological criticism of masculine bias in the discourse on creation and the nature of women, as explained in research by M. Yaser Arafat. (2022).

Meanwhile, in research by Maksum et al. (2025), Burhani (2021), and Rofifah et al. (2025) Say that the renowned exegete Fatima Mernissi has frequently touched on the power relations and religious constructions of women's bodies. In Indonesia, this was addressed by a researcher in her writing. Judge (2023), who stated that Quraish Shihab views women more moderately and functionally in both the family and the public sphere. Meanwhile, in research by Refa et al., (2024) and Hayati (2024) reveals that the equally renowned exegete, Kiai Husein Muhammad, calls for a feminist reading based on the *maqāṣid al-syarī'ah* (the principles of Islamic law) and substantive equality in rights and social roles. The differing interpretations of these exegetes demonstrate the methodological and epistemological diversity in understanding Qur'anic verses about women, thereby opening up broader avenues for analyzing women's careers from a religious perspective.

Although the contributions of these exegetes are significant in advancing a more egalitarian reading of women, most research still focuses on the theoretical realm of exegetical debates, hermeneutical criticism, and theological reconstruction, without directly linking these to changes in social perceptions of career women in contemporary society. International feminist exegetical studies have not paid much attention to the socio-cultural dynamics of Southeast Asian Muslim societies, while local exegetes have not yet connected the idea of equality in an applicable manner to the experiences of professional women in the modern workplace (Ibrahim, 2021; Mendoza et al., 2024; Wadud, 2021). On the other hand, research on the Living Qur'an remains limited to rituals, local culture, and communal religious practices. It has not integrated the spiritual experiences of career women as a source of socio-religious legitimacy. This gap (research gap) shows the urgency of this research to connect feminist interpretations of the

Qur'an with the social practices of career women in order to explain how Qur'anic values can change society's perception of women in the public sphere more inclusively.

The novelty of this research lies in the integration of three concepts: the Living Qur'an, Islamic feminism, and the transformation of social perceptions of career women. Unlike previous research that focused on theological discourse or normative feminist analysis, this study examines how women's religious practices can act as a force for liberation and social legitimacy in the workplace. Through the Living Qur'an approach, the research highlights the internalization of values such as justice, trustworthiness, professionalism, and deliberation as the religious foundations for women navigating the public sphere without losing their spiritual identity. This approach positions women not as objects of interpretation, but as active subjects who interpret and express the teachings of the Qur'an in their professional journeys. This is a significant scientific innovation for the Development of gender and religious studies.

Based on the above explanation, the main research question is: How does the Living Qur'an change public perceptions of career women in contemporary society? The tentative argument is that the internalization of Qur'anic values in women's career experiences plays a significant role in reducing social stigma and fostering more positive societal acceptance. In other words, women's spiritual experiences not only strengthen their personal and professional character but also confer religious legitimacy, which influences how society views women in their work. This research is expected to provide a theoretical contribution by offering a new paradigm in Islamic gender studies: bridging women's religious experiences and strengthening their professional positions through the Living Qur'an perspective. Practically, this research is important for providing insights to the community, educators, policymakers, and religious institutions to build a fair and contextual understanding of career women. This research also offers a framework for preventing gender discrimination, reducing social pressures on working women, and promoting harmony among religious, career, and family values. Thus, this research not only contributes to the academic realm but also to a more ethical, inclusive, and progressive social transformation in modern society.

RESEARCH METHOD

This research employs a qualitative case study design to examine in depth how Muslim women in their careers internalize the values of the Quran and how this religious experience influences social acceptance within the community. The case study design was chosen because this research is not oriented towards statistical generalization, but rather to deepen the meaning of women's subjective experiences and social practices in facing the realities of work and society's views on gender roles (Assyakurrohim et al., 2022). This approach enables holistic data collection, encompassing the spiritual, social, family, and professional dimensions as directly experienced by the informants.

The research was conducted in Kraksaan City, Probolinggo Regency, because this area is the center of government, education, and economic activity, with a relatively high level of female workforce participation. Furthermore, the community's religious culture remains strong, allowing for a clear understanding of the relationship between women's careers and religious values. This location enabled the researcher to capture the diversity of social responses, ranging from full support to resistance to women's active professional careers. Informants were selected using purposive sampling, with the inclusion criteria being Muslim women who work in the professional sector, practice religious values in their daily lives, and have social experiences related to societal acceptance or pressure on their careers. The number of informants was set at 23, considering the variety of experiences and depth of analysis. The details of the informants are presented as follows:

Table 1. Informant Data

Total Informants	Educational background	Profession	Function in Research	Reason for Selection
5	Master of Islamic Education	Lecturer at One of Kraksaan's Campuses	Representation of female academics	Facing the dynamics of domestic-professional roles
2	Bachelor of Laws	Kraksaan Advocate	Representation of the legal sector	Experiencing gender stereotypes in public spaces
1	Bachelor of Economics	Kraksaan State-Owned Bank Employees	Representation of economic sectors	Facing the stigma associated with long working hours
4	Bachelor of Nursing	Nurse at Waluyoajati Regional Hospital	Representation of the human service profession	Combining religiosity and professional ethics
5	Master of Management	Manager of Kraksaan Private Company	Representation of female leaders	Facing social resistance regarding women's authority
6	Bachelor of Islamic Religious Education	Islamic Religious Education Teacher at Kraksaan State School	Representation of religious professions	Be a model of the Living Quran in profession and family

The composition of informants in this study reflects the diversity of educational backgrounds, professions, and social positions among career women in the Kraksaan area of Probolinggo Regency, which is relevant to understanding the dynamics among feminism, the Living Qur'an, and the potential for divorce. There are approximately 23 informants, consisting of academics (5 people, Master of Islamic Education) represented by female lecturers who experienced intense negotiations between professional and domestic roles. At the same time, two advocates with a Bachelor of Laws background provided perspectives on gender stereotypes in the public sphere and the dynamics of legal power in household cases. One state-owned bank employee with a Bachelor of Economics

background adds to the picture of the social stigma against women with long working hours, who are prone to triggering marital conflict. Four nurses from Waluyojati Regional Hospital (Bachelor of Nursing) presented a narrative on the integration of religiosity and professional ethics in humanitarian service. Five private company managers (Master of Management) served as representatives of female leaders who faced social resistance to women's authority in the workplace and household. Meanwhile, 23 Islamic Religious Education teachers (Bachelor of Islamic Religious Education) offered unique perspectives, as they served as religious figures who implemented the Living Qur'an in both professional and family settings. This diversity ensures that the data obtained are comprehensive, as they capture the spectrum of experiences of career women across various strategic sectors relevant to the phenomenon under study.

Data collection techniques include in-depth interviews, participant observation, and documentation (Rifa'i, 2023). Interviews were used to explore narratives of the internalization of Quranic values, identity negotiation processes, and community responses to the informants' careers. Participatory observation was conducted to directly observe the informants' religious practices, social interaction patterns, and work situations. Documentation in the form of religious activity agendas, daily journals, social media posts, and organizational archives was used as triangulation to strengthen the validity of the data.

Data analysis follows an interactive model Huberman & Miles (1992) Which includes: data condensation, data presentation, and verification/concluding. Data condensation was carried out by thematic coding of interview transcripts and observation notes into categories such as internalization of Qur'anic values, professional experience, social stigma, and negotiation strategies. Data were presented as a matrix of relationships among themes, narrative quotations from informants, and concept maps to facilitate pattern identification. Conclusions were then gradually verified through comparisons of findings, tracing data inconsistencies, and integrating theories until a stable and accountable pattern of meaning was identified.

The validity of the data was tested using triangulation techniques and sources, member checking, and peer debriefing (Thalib, 2022). Technical triangulation was conducted by comparing the results of interviews, observations, and documentation, while source triangulation was conducted by comparing information between informants. Member checking was conducted by returning the interpretation results to the informants to ensure they corresponded to their experiences. Peer debriefing was conducted by consulting the supervisor and colleagues to assess the interpretive acuity and objectivity of the interpretation. Through these procedures, this research is expected to yield credible, reflective findings and to contribute theoretically and practically to the study of gender, interpretation, and contemporary religion.

FINDINGS AND DISCUSSION

Results

This research results section presents the main findings from interviews, observations, and documentation, explaining the dynamics of career women navigating family life and spirituality. Each sub-finding is presented sequentially to illustrate the internal processes, social experiences, and daily practices that support the formation of modern family harmony. This presentation aims to provide an empirical overview before further analysis of the results.

Internalization of Qur'anic values reduces social resistance

In practice, internalizing Quranic values is understood as an inner process in which women cultivate qualities such as justice, patience, trustworthiness, and deliberation as they navigate the dynamics of work and family, rather than simply memorizing or quoting verses. This internalization is reflected in how they make decisions, communicate, and resolve social conflicts, thereby fostering more positive societal acceptance of their identity as career women. In other words, Quranic values are not presented as theological justification but as ethical guidelines that shape women's character in the balanced performance of professional and domestic roles.

One informant, a female lecturer, stated, "I work not to challenge culture, but to carry out my mandate. As long as I maintain my morals and communication, society becomes more accepting, even supportive." This statement shows that social acceptance depends not only on the presence of women in public spaces but also on how Quranic values shape professional and religious attitudes in social interactions. From this interview, the researcher concluded that changes in societal recognition did not arise from ideological debate but rather from exemplary behavior consistent with Quranic values.

A second informant, a female advocate, said, "Initially, I was considered too bold for a woman. Nevertheless, after people saw that I always consulted, was not emotional, and remained respectful of my family, the negative comments decreased." This narrative shows how internalizing the Quranic values of deliberation, equal responsibility, and polite speech became a social strategy to reduce gender stereotypes. Another informant, a female lecturer, emphasized the same thing, saying, "I do not try to silence people's judgments. I aim only to demonstrate the work ethic taught by the Quran: honesty, fairness, and respect for everyone. Over time, society's judgment changed on its own." This testimony confirms that social resistance to career women is not confronted through confrontation, but through exemplary Quranic values consistently displayed in professional behavior and social relationships. Researchers believe that changes in social acceptance are not instantaneous but the cumulative result of repeated ethical demonstrations that are clearly visible in everyday life.

Observations show that women who demonstrate a religious work ethic, such as being polite in communication, respecting both male and female colleagues, and maintaining family relationships, receive a more supportive

social response than women who only display professional achievements without expressing religious values. A restatement of this finding is that society is more accepting of women working when career expression is framed within a visible Qur'anic ethic. The data pattern indicates that social resistance is not reduced because society spontaneously changes its theological views, but rather because they directly witness the alignment between Qur'anic values and women's career behavior, thereby replacing negative stigma with trust and support.

Women's religious professionalism increases public legitimacy

In the field, religious professionalism is understood as a combination of professional competence and ethics grounded in Quranic values, reflected in time discipline, integrity, polite communication, respect for colleagues, and consistent adherence to professional duties. Religious professionalism is not manifested through religious symbols, but through work behavior that demonstrates trustworthiness, honesty, calmness in resolving conflicts, and the ability to prioritize justice and deliberation in decision-making. When these values are clearly displayed in women's work routines, societal and colleagues' responses shift from skepticism to respect, thereby increasing their public legitimacy as trustworthy professionals.

The following observation Table summarizes field findings regarding indicators of religious professionalism of career women and the frequency of their appearance during the observation process:

Table 2. Observation: Women's religious professionalism increases public legitimacy

Observation Results of Behavior in the Workplace	Indicators of Religious Professionalism	Percentage of Appearance
Complete tasks on time and do not procrastinate	Discipline & trustworthiness	88%
Using a polite communication style, not interrupting, and not escalating conflict	Communication politeness	82%
Transparent in reporting, does not manipulate data, and does not seek personal gain	Integrity	76%
Prioritize deliberation in differences of opinion, and do not be emotional	Ethical assertiveness & deliberation	69%
Maintaining good relationships with family while carrying out professional duties	Role balance	64%

The observation Table shows that the indicators with the highest frequency were discipline and trustworthiness (88%), followed by polite communication (82%), indicating that the public and colleagues primarily judge women's professionalism on their work ethic and visible social ethics. The integrity indicator appeared at 76%, indicating that honesty in reporting and managing responsibilities is also a decisive factor in building public trust. Deliberation and ethical assertiveness were reported at 69%. In comparison, the balance between career and family was 64%, which remains strong but appears to be a more subtle indicator because it is not always observable in everyday work situations.

The percentages in the observation Table were calculated by dividing the number of occurrences of each indicator of religious professionalism by the total number of observations. Each time a particular behavior appeared in women's work interactions, such as discipline and trustworthiness in carrying out responsibilities, it was recorded as one occurrence. After all observations were collected, the frequency of each indicator was calculated, divided by the total number of occurrences of the professionalism indicators, and then multiplied by 100%. For example, discipline and trustworthiness appeared 44 times in 50, yielding 88% ($44 \div 50 \times 100\%$). Politeness in communication appeared 41 times out of 50, resulting in 82%. Similarly, integrity was recorded at 38 out of 50 (76%), deliberation and ethical assertiveness at 35 out of 50 (69%), and career-family balance at 32 out of 50 (64%). Thus, the percentages were not derived from subjective assessments but from the ratio of the frequency of the indicators to the total number of observations of religious professionalism.

Based on these observations, it can be inferred that public legitimacy for career women does not arise from society's acceptance of gender equality in the abstract, but rather from direct observation of work behavior that demonstrates Qur'anic morals. A restatement of this finding is that professionalism grounded in religious values enables society to view working women no longer as social threats but as trustworthy, polite, and responsible figures. Indicators of discipline, integrity, polite communication, and ethical maturity constitute concrete evidence of religious professionalism, thereby fostering respect and acceptance from colleagues, superiors, subordinates, and the broader social environment. Observations indicate that the more consistently Qur'anic values are reflected in actual work ethics, the greater the social legitimacy accorded to women.

The data pattern indicates a stable relationship: the more visible the expression of religious professionalism in work behavior, the higher the social evaluation accorded to women in the public sphere. Public legitimacy is not derived from religious symbols or claims of piety, but from the moral norms embedded in everyday professional actions. Thus, religious professionalism serves as a social bridge, eradicating suspicion, reducing gender bias, and building public trust through a consistent work ethic.

Career spirituality shapes modern family harmony

In this research, career spirituality is defined as the application of religious values derived from the Qur'an (e.g., trustworthiness, honesty, responsibility, compassion, deliberation, and care) to professional and domestic life, thereby influencing family dynamics. Modern family harmony is defined as a healthy balance between career roles and domestic life, including the relationship between partners, harmony in parenting (if there are children), emotional communication, joint worship, and emotional and spiritual stability.

Operationally, indicators of modern family harmony are documented through materials such as joint worship agendas, division of domestic tasks, religious activities within the family, and forms of positive interaction among family members.

Documentation was collected from the informants' personal diaries, photos of family activities (congregational prayer, group tadarus (recitation of the Koran), social media posts (photos or statuses of families engaged in religious and professional activities), and archives of collective activities in the community (e.g., organizational meetings, community service, mosque activities, or seminars) in which career women are involved. The data show that when women are not only actively working but also maintaining spiritual continuity within the family, the family continues to practice shared religious values, indicating that career and spirituality are not in conflict but somewhat mutually supportive. Interpretation of this flow indicates that career spirituality can serve as a moral and emotional foundation that bridges professional demands and household harmony, thereby reducing role strain and increasing family solidarity.



Figure 1. Documentation of career spirituality shaping modern family harmony

In the documentation reviewed, several informant families exhibited the following patterns: they regularly performed congregational prayers at home, read the Quran together in the evenings, or held weekly family study sessions. Photographs showed husbands and wives interacting affectionately, children attending religious events, and moments of togetherness outside of work, such as breaking the fast together, community service, or social visits. Furthermore, social media posts captured daily life: wives wearing modest clothing while working professionally, husbands supporting their wives in the workplace, and children appearing comfortable in a religious and modern atmosphere. Based on these data, researchers conclude that career spirituality is not merely an individual aspect but a collective mechanism that maintains family cohesion. Documentation shows that Quranic values are collectively internalized, resulting in a more harmonious, stable, and adaptable family structure that adapts to the demands of modernity.

In other words, documentation shows that career women, even while tied to professional demands, can maintain spiritual and emotional bonds within their families. Photos and records demonstrate that shared religious practices, effective communication, and equitable domestic responsibilities are part of their

rhythm of life. This situation refutes the assumption that women's careers automatically undermine domestic harmony. On the contrary, the consistent integration of professionalism and spirituality actually strengthens family cohesion. Thus, career spirituality emerges as a foundation of moral and social legitimacy, supporting the stability of the modern family.

The pattern emerging from the documentation suggests that when religious values guide career and family life, mothers/wives do not lose their domestic or spiritual roles, but rather expand those roles within modern structures without sacrificing their religious commitments. Modern family harmony is achieved through a combination of professionalism, spirituality, and collective communication, rather than by sacrificing any of these. Career spirituality mediates between the demands of the work world and family obligations, resulting in a model of a modern Muslim family that is adaptive, religious, and economically and socially productive.

Discussion

The discussion of the study's results shows that the three sub-findings share a consistent pattern of conclusions: Qur'anic values are understood theologically and practiced operationally in the social, professional, and domestic relations of career women. The first finding, regarding the internalization of Qur'anic values and the reduction of social resistance, indicates that society's acceptance of women's employment does not arise from changes in religious doctrine but from a transformation in women's behavior that reflects Qur'anic ethics, such as deliberation, politeness, patience, and justice. This confirms some literature that states that Islamic values are contextual and function as social ethics, not just symbols of religious identity (Amijee, 2023; El-Badawi, 2024; Hardy, 2025). However, the findings of this study also contradict conservative literature that assumes that women's involvement in public spaces increases social conflict; instead, this study shows that Quranic values serve as a tool to de-escalate social resistance.

In the second sub-finding, women's religious professionalism increases public legitimacy. Observational data strengthen Islamic feminist literature, which emphasizes that women's authority in the public sphere is not grounded in ideological claims of equality but rather in a consistent work ethic, integrity, and justice (Ismail et al., 2021; Rahman et al., 2025). The highest frequencies of observations for the indicators of discipline, trustworthiness, polite communication, and transparency indicate that the social legitimacy of women in the workforce arises from society's perception of a match between professional ethos and morality derived from Qur'anic values. This finding also critiques the Western literature model that focuses solely on women's legitimacy based on professional achievement; in the context of Indonesian Muslims, legitimacy is also determined by moral and religious expressions in work ethics. Thus, religious professionalism can be understood as social capital that strengthens public acceptance (Fina & Wahyuni, 2022; Kütük-Kuriş, 2021).

The third finding, career spirituality shaping modern family harmony, enriches the literature on contemporary Muslim families by demonstrating that women's careers are not the cause of domestic rifts, as long as spirituality serves as the foundation for family communication and decision-making. Documentation reveals shared worship practices, equitable division of domestic duties, and emotional support between spouses, demonstrating the integration of professionalism and religiosity within the family structure. This finding aligns with progressive literature that suggests spirituality can serve as a bridge between the professional and domestic spheres (Bayi et al., 2024; Tolino, 2024). However, the findings of this study are more advanced than previous literature because they show that family harmony stems not only from individual piety, but also from collective spirituality as a family identity.

Theoretically, this study contributes by strengthening the concept of the Living Qur'an as a dynamic social construct. The verses of the Qur'an are not only presented verbally, but are interpreted as operational ethical guidelines that shape gender relations, work ethics, and family relationship structures. This finding extends the discourse of Islamic feminism, which has previously focused on the methodology of textual hermeneutics, toward a practical orientation, namely, how Qur'anic values are materialized in concrete actions. Furthermore, this study rejects the old dichotomy between professionalism and religiosity, demonstrating that both can synergize in establishing social legitimacy and household harmony.

The practical implications of this research include three strategic areas: (1) religious education needs to promote Qur'anic values as social and professional ethics, not just normative rituals; (2) employment policies need to support women as professional assets without negating their religious identity; and (3) family Development needs to emphasize that women's careers are not a threat, but can strengthen emotional and spiritual stability when carried out with the principles of trust, deliberation, and compassion. Thus, this research not only contributes to the Development of Islamic feminist theory and the study of the Living Qur'an but also presents a practical model for how modern Muslim women can pursue careers, maintain social legitimacy, and preserve family harmony by integrating spirituality and professionalism.

CONCLUSION

This study shows that the Living Qur'an plays a significant role in changing public perceptions of career women in contemporary society. Internalization of Qur'anic values, especially trustworthiness, justice, patience, integrity, and deliberation, not only shapes Muslim women's work ethics but also reduces social resistance that stems from patriarchal religious interpretations and cultural constructs that limit women's public space. Exemplary behavior consistent with Qur'anic values has proven more effective in increasing social acceptance than ideological debates about gender equality. The study findings demonstrate a

stable relationship between the expression of religious professionalism and women's public legitimacy: the more visible their discipline, polite communication, integrity, and ethical maturity in the workplace, the greater the social trust accorded to them. This confirms that society no longer views working women as a threat to culture and religion, but rather as professionals who contribute ethically and productively to society.

Furthermore, the practice of career spirituality has been shown to play a significant role in shaping modern family harmony. Career women who integrate Quranic values into their professional and domestic activities are able to maintain emotional stability, foster healthy communication, and build domestic cooperation with their partners and children. These results refute the assumption that working women are synonymous with domestic disharmony or a cause of divorce; on the contrary, Quranic values serve as a moral foundation that strengthens family resilience in the modern context. Overall, this study confirms that Muslim women are not merely objects of religious interpretation, but rather active subjects who practice and reconstruct Quranic teachings in their professional and family lives. Thus, the Living Quran serves not only as a personal spiritual resource but also as an instrument of social transformation that opens space for the societal acceptance of women in the public sphere in a more inclusive, equitable, and religiously value-based manner.

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