

**FAMILY PROBLEMS FACED BY CAREER WOMAN
(A CASE STUDY AT JAJAHAN MACHANG, KELANTAN)**

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Academic project report submitted in partial fulfillment for the
BACHELOR OF DA'WAH AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



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Kuala Lumpur


March 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ACKNOWLEDGEMENT

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين وخاتم النبيين
سيدنا محمد وعلى آله وصحبه أجمعين.....

In the name of Almighty Allah. The Merciful, The Compassionate, praise and gratitude to Allah for His guidance and His inspiration. And my peace and all blessing are upon the beloved Prophet Muhammad S.A.W, the last messenger of Allah Ta'ala.

First and foremost, I would like to express my thankful to Allah, the Almighty for granting my wish and giving the courage and faith to complete this project paper.

With very pleasure, I would like to take this opportunity to give my precious thankful to my supervisor, Prof. Datin Dr. Hajjah Mizan Adiliah Ahmad Ibrahim for her initial push, advises criticisms, suggestions and supervision and for the immeasurable amount of support and encouragement during the writing process of this project paper.

I also indebted to my family who was to given me support and encouragement to complete this project paper.

Last but not least, I would like to deliver a bouquet of thank with the best compliment to all lecturers in the Islamic University College of Malaysia and my unforgettable friends especially the third year student in Faculty of Leadership and Management.

And anyone who may have indirectly helped me in the preparation of this project paper. Without cooperation, maybe my project paper would not have been possible.

Thank you. May Allah's Peace and Be Upon All of You.

ABSTRAK

Kertas Projek Ilmiah ini bertajuk “ Masalah Rumahtangga yang Dihadapi oleh Wanita Berkerjaya – Satu Kajian Kes di Jajahan Machang, Kelantan ”. Tujuan utama kajian ini dijalankan adalah untuk mengetahui mengenai masalah-masalah rumahtangga yang sering dihadapi di kalangan wanita yang berkerjaya. Metodologi kajian yang telah penulis gunakan dalam kertas projek ini adalah berbentuk kajian lapangan. Hasil kajian yang telah diperolehi telah dihuraikan di dalam bentuk diskriptif dan ditunjukkan melalui jadual yang berkaitan. Antara masalah tersebut ialah; masalah hubungan dengan suami, masalah hubungan dengan anak-anak, masalah persekitaran rumahtangga dan juga masalah kerjasama daripada suami. Kajian ini turut meninjau sejauh manakah wanita yang berkerjaya mampu untuk mengimbangi antara tugas-tugas mereka di pejabat dan juga di rumah. Selain daripada itu, di dalam kajian ini juga ada dinyatakan faktor-faktor wanita bekerja dan juga syarat yang ditetapkan. Dengan ini, kita dapat mengetahui dengan lebih lanjut mengenai permasalahan yang dihadapi oleh wanita yang bekerja tersebut. Setiap masalah yang wujud, hendaklah diselesaikan dengan sebaiknya dengan suami atau keluarga. Wanita yang berkerjaya pula haruslah pandai membahagikan masa dengan sebaiknya antara masa atau tugas di pejabat dan masa terhadap rumahtangga. Si suami pula perlulah bertolak ansur dan membantu isteri di dalam setiap keadaan terutamanya ketika isteri sibuk dan kepenatan. Pasangan suami isteri juga hendaklah sentiasa menjaga dengan baik hubungan kekeluargaan agar tidak musnah. Perhubungan kekeluargaan yang baik dan harmonis boleh dilaksanakan, melalui pemahaman dan menunaikan hak serta saling bertanggungjawab antara satu sama lain.

ABSTRACT

This project paper titled “Family Problems Faced by Career Woman – A Study Case at Jajahan Machang, Kelantan”. The purpose of this research is to discover and discuss the common family problems suffered by workingwoman. The methodology of the research is based on field research. The result of the survey has been descriptively enclose and presented through various tables. Amongst the problems identified are; relation between husband and wife, relation with children, household environment and problem with husband’s co-operation. The research also finds out the ability of woman to maintain their balance between their tasks at home and office. Other them that, the research also pointed out the factors that laid woman to work. Therefore, the author can make it clearer, the real problems concerned with woman at work. For every problem arise, it must be solved in a very good woman with the family concerned. The careered woman also must know how to divide and spend their valuable time between their task in place and in their household. On the other hand, the husband must tolerate and give their assistant to their wife while she is busy and tired. The couple must survive their household to avoid from it being collapsed. A harmony and good understanding and patience the right into its right place and also a good way of holding the responsibility between them.

ملخص البحث

هذا البحث تحت الموضوع المسائل الزوجية التي تعاقب على النساء يعملن في الخارج البيت - وهذا البحث وقع في الولاية ماجنج، كلنتان. المهدف مهم في هذا البحث ليعرف عن المسائل الزوجية التي تعاقب على النساء. الكاتب كيفية البحث الذي يستخدم الكاتب هي ينظر إلى البيئة السكان في الولاية ماخنخ ويأخذ خلاصة ماذا المسائل التي يحدث عن النساء يعملن في الخارج. الحاصل على ذلك، يوضح الكاتب في الجدول المعين. المسائل التي توجد فيها منها المسئلة احوال الزوجية والمسئلة التعاون من الزوج. وهذا البحث يبحث أيضا هل النساء تستطيع أن يفعلن اعمالهن سواء في الإدارة الخارج أو في البيت. وإضافة على ذلك، أن البحث يوجد عناصر النساء يعملن في الخارج وشرائطها. وعلى ذلك، تعرف عن المسائل التي توجد في النساء. كل ينبغي على كل الزوج أو الأسرة أن يناقش هذه المسئلة بالحسنة والطيبة. وينبغي على النساء أن تستطيع أن تعمل الاعمال في الخارج وفي البيت باتباع أوقات محددة ومعينة. وعلى الزوج أن يتعاون ويساعد زوجته في حال خصوصا إذا كانت زوجته مشغول وتبعها. بالتفاهم وتؤدى الحق واهتمام بين الزوجين تبني السماوة في الدنيا والأخرة.

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TRANSLITERATION SYSTEM FOR THE ARABIC WORDS
TRANSLITERATION SCHEDULE

1. Alphabet

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
ء	,	fa`r
ب	B	Burd
ت	T	Tall
ث	Th	Thawb
ج	J	Jidār
ح	H	halīb
خ	Kh	khādim
د	D	dīk
ذ	Dh	dhahab
ر	R	rafīq
ز	Z	zamīl
س	S	salām
ش	Sh	sha ^c b
ص	s	sakhr
ض	D	dayq
ط	t	ṭāzij
ظ	z	zalim
ع	°	°aql
غ	gh	ghulām
ف	f	Fīl
ق	q	qalb
ك	k	kalām
ل	l	lubb

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
م	m	Māl
ن	n	najm
هـ	h	hawl
و	w	waraq
ي	y	yamm

2. Short Vocal

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
_____	a	kataba
_____	i	°alima
_____	u	ghuliba

3. Long Vocal

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
ي, ا	ā	°ālim, fatā
ي	ī	°alīm, dā°ī
و	u	°ulum, ad°u

4. Diphthong

<u>Arabic Letter</u>	<u>Latin Letter</u>	<u>Transliteration</u>
و	aw	nawm
ي	ay	layl
ي	iyy	Shafī°iyy (at the end)
و	uww	°uluww (at the end)

ABBREVIATIONS

a.s	‘alayh al-salam
comp.	Compiler/compiled
ed.	Editor/edition/edited
etc.	et cetera/ and so on
H	hijrah
i.e.	that is
n.a.	no author
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
pg.	Pages
r.a	radiya Allah ‘anhu/‘anha/ ‘anhum
rev.	review
PBUH	peace be upon him
s.a.w.	sallallahu alaihi wassallam
s.w.t.	subhanahu wa ta‘ala
trans.	Translated

GLOSSARY

Akhlak	: Conduct, character, attitudes and ethics.
Fuqara	: A Muslim holy person who has taken the vow of poverty.
Ibadah	: From ‘Abd a servant, meaning the concept of worship, serventhood, being a servant of God.
Islam	: The true peace gained by vailling submission to Allah’s divine guidance.
Marriage	: Is Islam, marriage is a contract involving ringhs and responsibility.
Mahram	: a person which whom marriage is forbidden. A relationship by marriage or close blood ties that permanently prohibits marriage between two people.
Muhrim	: A person in ihram.
Muslim	: Any person who has accepted Islam by submitting his or her life to the will of Allah.
Prophet	: A person specially chosen by God to receive insights and messages. To pass them on to humanity for their guidance. When Muslims speak of the Prophet, they are referring to the Prophet Muhammad.
Ulama	: A body of Muslims scholars who are recognized as having specialist knowledge of Islamic sacred law and theology.
Wali	: From the Ar. ‘wala’ – ‘to be near’ and waliya ‘to govern, rule or protect someone’. A protector, benefactor, companion, fried. A guardian, a person who has responsibility for another person, used particularly for the person who ‘gives’ a woman marriage.

CHAPTER 1

INTRODUCTION

INTRODUCTION.

In today's modern world, many people particularly those who live in the cities go out to work in order to eke out a living. Owing to the ever increasing of living standard and the cost of daily spending, it is undeniable that women are also trapped in the rat to fulfill the needs of life.

The issue of workingwomen is no longer a new topic to the society as it has been uttered and discussed widely since many women are it has been uttered directly in various industries. As a result, it also affects the family income indirectly.

At present, women in Malaysia are considered to be a step ahead compared to their counterpart in other Muslim countries. They also play a vital role in the country's development. However, in today's society, working Muslim women are bombarded with the challenges in coping up with the official work and family responsibilities.

For married women, they feel obliged to go out and work to increase the family income and assist their husbands to cater the family needs, thereby, consolidating the family ties with the positive attitudes such as teamwork and social responsibility.

There has been a few research reports were established by academicians on the topic of working women and it catered:

- 1) The religious point of view on the issue of working women,
- 2) The factors contributing to the issue, and
- 3) The problems and effects faced by career women.

Through the findings, it is learnt that married women workers are facing with problems, as they could not find the equilibrium between the official works and family responsibilities simultaneously.

The country's fast expanding of development has caused more women to go out and work to fulfill life needs and decrease the husband and family burdens.

The society has changed parallel to the shift of time. For that reason, the lifestyles of women ancestors are extremely different compared to women who live in the globalizes and modern world. The lifestyle and the way women think are affected by multiple factors according to the changes in time and circumstances. Gradually, women's conservative roles set by the culture and traditions are fading away. Now they have to come out with the new hypothesis about their positions in today's civilization.

Many women nowadays go out to work and walk abreast with men to mount their economy status and in addition to expand the country's development. This has, on the other hand, indicated that women's involvement in the society has changed. Previously women's contributions are rather informal but now their roles have been altered. Prior to this, women are perceived only in the context of daughters, wives and mothers, but now they also go out for the whole day to work like men and only to return to complete the house chores.

For those who are married, they have to carry out these two heavy responsibilities: being a wife and a mother, and being a career woman. It is nothing easy to balance time and energy between two tasks.

Consequently, a few problems have emerged and not it will leave a deep trace either positively or negatively to the woman but also to her whole family and the society.

Nevertheless, Islam never forbids women from going out to work.

PROBLEM STATEMENT

All couples demand for a happy family. This will bring peace and harmony to the family, the society and the country without any external disturbance.

Women nowadays are highly educated. They want to achieve better positions that are suitable with their education levels.

Work together with the expanding of economy, education and social status, women are directly involved in the country's development activities. They are a part of the work force in Malaysia and also a part of the statistics (Nik Safiah Karim, 1990).

The drastic economic development in Malaysia has resulted many women to get involved in various development sectors. They are more outspoken and free to do anything that they desired for. This is also based on their level of education. Therefore, for that reason, some of them are unable to control and organize their family responsibilities. This is how the problems involving their family emerge.

RESEARCH GOAL

The aim of this academic writing is to identify home problem faced by career women. The research is carried out in Jajahan Machang, Kelantan. Indirectly, this research will discuss the factors contributing to why women go out to work, the terms and condition applied, the effects and a few recommendations pertaining to the problem solution. Women nowadays will have to take on the challenges with dignified and courageous façade. The phenomenon has integrated the assimilation between new and traditional practice and sometimes causing transformation to the latter.

RESEARCH OBJECTIVES

The objectives of the research are:

1. To determine the problem faced by a woman that force her to go out and work.
2. To determine and to identify the frequently emerged problem faced by married working women. Besides that, it will assist in providing deeper understanding to Muslim women about their status, their responsibility and their roles.
3. To study and determine how far careered women can balance between official works and home responsibilities or organize their family.
4. To identify factors that encourages women to work.
5. To determine of condition for working women.
6. To understand how to overcome the problem faced by career women.

For that reason, this research will provide deeper insights, suggestions and recommendations to solve the problems faced by them.

RESEARCH QUESTION

There are many questions concerning to the problems faced by career women. In brief, these are the question:

- i) What are the factors that cause the women to go out and work?
- ii) What are the problems frequently faced by career women?
- iii) How married career women manage the time for both responsibilities and
- iv) How to solve the problems faced by career women?

CONCEPT DEFINITION

The crucial concepts used in this research (academic writing) entitled 'Family Problem Faced by Career Woman': A case study at Jajahan Machang, Kelantan) will be explained in order to make the discussion easier to be digested.

The terms or concept used in this topic are defined according to Kamus Dewan.

The word 'problem' refers to a thing that is difficult to deal with or to understand and it requires solutions (problem solving).

The term 'home' is used to refer to a family living together, and the way it behaves.

'Woman' is a term used for an adult female human being, and different from males. It consists of grandmothers, mother, wives, daughters, granddaughters etc. Women are known to be tender and loving creatures.

The term 'working' refers to do something that involves physical or mental effort, especially as a part of a job to produce something (output). Another meaning is manage or to operate something to gain benefit (income) from it. It is done continuously, from day to day, to fulfill the needs of life and especially to earn money.

THE IMPORTANCE OF RESEARCH

In this research I will explain the home problem faced by working women. My research is based in Jajahan Machang, Kelantan.

Through observation, the world now requires women contributions in various sectors. It is hoped that this academic writing can provide the significant guidelines and insights to women about the rules and limits set by the religion.

RESEARCH SCOPE

There are a few chapters in this research:

- 1) Chapter 1 - Introduction
- 2) Chapter 2 - Literature review
- 3) Chapter 3 - Research methodology
- 4) Chapter 4 - Research findings
- 5) Chapter 5 - Conclusion and recommendations

The first chapter begins with the introduction and the research background for the chosen topic, goals and objectives. Then followed by the topic concept and definition. Beside that, it also includes the importance of the research and the research methodology. In addition, there are concept, status and roles of women nowadays and the factors concerning to why women work and the terms applied.

The second chapter deals with the literature review of previous researches being established “Family Problem Faced by Career Women”. The author discussion about the topic and take reference from the books, magazines, journals, last academic project report and others.

Next the third chapter will discuss about the research methodology: how the data were collected and how the data were analyzed. In this section, I would elaborate much further about the research methodology available use in this academic project report.

Chapter 4 is the main focus in this research –the findings! It will be discussing about the problems that exist at home and the effects from the problems on career women based on the data collected.

The final chapter is the conclusion and recommendations for the chosen topic. It would provide further insights and guidelines in coping up with the problems.

CHAPTER 2

LITERATURE REVIEW

Introduction

Previously there is no writing dealing closely with the problems faced by career women. To be exact, with this research topic. Even though there have been multiple researches focusing on Muslim career women, however most of them dealt with religious point of view.

I have discovered that many books are written on the topic of women and Islam. In “al-Islam Wa al-Mar’ah” by sa’id al-Afghani, he discussed about the position of women during ‘zaman jahiliyah’ and Islamic civilization. It was proved that there are many differences. (Said al-Afghani {1970}, al-Islam Wa al-Mar’ah, Beirut: Darul al-Fikr). For that reason, we can see that the society changes parallel to the change in time, place and circumstance.

On the other hand, “Fiqh al-Mar’ah al-Muslimah” written by Ibrahim Muhammad al-Jamal touched on mu’amalah and Muslim women. Some chapters even touched on the status of Muslim women whether working or not. The book does not elaborate much farther about the status of working women. However I used it as a source of reference (Ibrahim Muhammad al-Jamal {1985}, Fiqh al-Mar’ah al-Muslimah, Kaherah: Dar al-Thurath al-Arabi).

“Nowadays many women go out to work. They assist their husbands and increase their family income. But there are some who question whether the wives should be working or not as there is many divorce cases reported? Is this phenomenon caused by working women?”-Hariza Mohd Yusof, the representative of Dakwah Magazine. The question was aroused to Prof. Nik Safiah Karim, a lecturer in UM (Hariza Mohd Yusof, 1997).

“Kedudukan dan Peranan Wanita Dalam Islam” by Faisal Haji Othman touched on the position and roles of Muslim women in the society, their right etc. I took it as a source of reference as it provides the right information and easy to understand. (Faisal Haji Othman, 1993).

On the other hand in University Malayan Islamic Academy magazine medium entitled “Wanita Bekerja, Permasalahan dan Penyelesaian Islam”, written by Anisah Ab. Ghani (Anisah Ab. Ghani, 1992), referred closely to my research topic. She mentioned in her writing, “Generally, there are a few negative main problems pertaining to women anticipation in the work field”.

The problems are, the different physiology of women compared to men, home management, children’s education and social problems”. (Anisah Ab. Ghani, 1992). I will use this material as a source of additional reference.

In Fatimah Ali’s Usuluddin Journal entitled “Pandangan Islam Terhadap Wanita Bekerja”, it discussed about women’s occupation during the time of prophet Muhammad. (Fatimah Ali, 1995).

According to academic research done by Noradibah Haji Musa entitled “Penglibatan Wanita Islam di Dalam Sektor Awam, Kesan dan Pengaruh Terhadap Rumahtangga”, “Islam never forbids women from going out to work. Women can work at public sectors, become officers etc. But it must suit the principles and morals in Islam. They are not allowed to mingle freely with men and expose their bodies while doing their work. Women can become doctors, nurses’ etc. but with certain conditions. They must never neglect their responsibilities as wives and mothers.” Besides that she also mentioned about the factors motivating women to work, the problems and effects faced by them. (Noradibah Haji Musa, 1990).

Other reference that I used in Hasnita Ahmad entitled “Masalah-masalah Rumahtangga di Dalam Keluarga Muslim.” Her findings included problems in Muslim family-attitude

problem, social and sexual problems. Next it also discussed about the effects of home problems to the husband, the wife, the children and also the society. There are also ways to the solutions. (Haslina Ahmad, 1992).

I also used other research. It reference it dealt with the origin of women and their roles in the society. The research mentioned about the women's position and rights and the religions point of view on working women-work concept, terms applied, cause and effect.

To summarize, I discovered that many career women are stranded with home problems. I will discuss and elaborate the problems using the latest reference based on Al-Quran and Al-Sunnah.

2.1 FACTORS THAT ENCOURAGE WOMEN TO WORK

In the past it is well known that men used to be the sole breadwinner and women in order to help the men work at home to gain extra income. However, nowadays the job requires women to work outside their home. In the age of technology and full of adversity, the service and contribution of women was badly needed to develop a country. Here fore, we can find that a lot of women nowadays compete with men in working In order to sustain and gain extra income for their family. The extra income that they receive can ease the burden of their family (Muhammad Abdul Rauf, 1997). There are a few factors that encourage women to work. The factors are:

1) To help their family

We find that a lot of parent and husband encourage and agree for women to work because it can ease the burden sustained by a family. This is the essential factor that encourage to go outside of their home to work solely because to help their family escape from poverty. The income that they receive eased the burden carried by their parent. Moreover, they can provide extra income for their family and any insufficiency can be eased upon

(Muhammad Uqlah, 1983). Therefore, they can improve their standard of living and thus stabilize and perfected their family life (Nik Safiah Karim, 1997).

Furthermore, the married women work to help their husband. This is due to the necessity and cost of living which gradually increase from time to time especially for those living in the city. The women income can greatly help to sustain the family expenses (Faisal Hj. Othman, 1993).

2) Improvement learning and education.

Basically, the wife main role and responsibility was for their family in being a mother for their children. In this modern world it had provide women with the education to the highest level (Mustaffa Suhaimi, 2001). The progress that women achieve in education had enable them to break into various new job due to the changes made in a country's economy more Muslim women nowadays involved in formal job either in private or government sector (Prof. Azizan Kassim, 1996).

They're a lot of women who excel in academic and experience, which should be wasted. Therefore working is a current necessity in order for the knowledge and ability to be channeled and benefited to those in need. The women should not be stop in contributing their energy to the society as their obligation and responsibilities to words their family is not affected and neglected (Muhammad Abdul Rauf, 1997). Today's women are far more different from the past because they are not only intelligent but also efficient in doing their job. Furthermore suitable in taking care and fighting for their right (Nik Safiah Karim, 1990).

Commonly, education provides freedom for the people to think and decide their future and style in life. Education women demand to be treated as human that should be respected and needed equally the same as their male counterpart. Benefit from the knowledge that women posses could be vital for the society (Sulaiman Noordin, 1991).

Education peoples are essential in the society as the workforce and source to develop and improve the society. Furthermore they can drive the industry in various expertise (Mustaffa Suhaimi, 2001). These educated women prefer to go out to work than stay at home (Muhammad Abdul Rauf, 1997).

3) Industrial development

Malaysia is a developing country and needed more workforces to execute certain work especially in industrial work. Fast economic development had open work opportunities for women, which usually match the skilled women with the work. Moreover, jobs which does not requires skill and training also received hot demands from women such as factory work. This has been a reality that should be accepted in developing country (Nik Safiah Karim, 1997).

As long as these workingwomen does not neglect their responsibilities toward their husband and children. Thus it would be no offense for them to go out of their home to earn extra income for their family economy as such. They had become the human workforce who is badly needed in the country main sector (Sulaiman Noordin, 1991). They have the potential to boost productivity and enrich the country's wealth and harmony (Muhammad Uqlah 1983). Therefore, labors to among women are needed to fill the loophole available because they are easy to enlist rather than men. They are more suitable in work with less hardship such as in electronic, which need more on concentration and mastery in hand work (Noradibah Hj. Musa, 1990). The women also help the men to manage their job more efficiently and thus quicken the job needed to be done.

As an example, we can see the situation in Europe where the women standing in there early days was not very well. However, due to the industrial revolution in 19th century prove that the entire workforce including women is essential in maintaining the efficiency of industrial sectors and factories.

4) Changes in the society.

In this present day, Muslim women plays an essential role in nurturing a dynamic society however it must be restricted to the problem area in the society only. They also possess certain right in the society, which was conferred by Islam in seeking knowledge, either in working sector or in politics. The present society is far more different than the old society where women's life is no more restricted and they are free to choose their own life style. Moreover, the parents are proud if their daughter has a job because their burden can be eased. Furthermore improved their living standard.

The women standing in the society can be an indication to downturn or development at a society because many of them had contributed in various fields (Dr. Fauziah bt. Mohd Hassan 1989). The women's role in the society was through their contribution in developing the society, either in material or inner self. There contributions can be made through their activities in interacting with the society, in turning them into agent towards change. These changes can be in various fields such as politics, economic and social (Dr. Abdullah Alwi b. Hj. Hassan, 1996).

There is society that meets a job to done by women only. These works was very important to be done by women to ensure God's Manhaj in this world fulfilled (Dr. Abdullah Alwi b. Hj. Hassan, 1996).

The change in society's view also opens space and opportunities for women to be involved in various working sector without resistance and obstruction from anyone. They hare the right to choose the job and working place, which they like (Mohd Fadir Dolah @ Abdullah, 1998).

2.2. CONDITIONS FOR WORKING WOMEN

Islam is a 'Syumul' religion and does not restrict women from going out to work in order to gain extra income for their family. Islam also recognizes women to work and gives right to choose and manage their property without interference from their husband or family. In Islamic state, individuals are free to do work which they favored either in business, farming and etc (Baterah Alias, 2002).

Although freedom to work for women covers various aspects the less Islam requires that the work should not contravene with syara laws. The work also should not be dangerous and disastrous to other people. In ensuring the balance between material and in herself, syara had imposed a few conditions that should be adhere to by these who goes out to work so that they will not be diverted from the good morality fitting for their nature. There condition does not meant to be a trouble in their movement but to safeguard and security wherever they are outside their house.

Conditions that had been imposed by Islam can aroid unwanted things happen toward women (Mohd Fadir Dolah @ Abdullah, 1998). Condition had been imposed are: -

i. Covering the aurah.

One of the characteristic and identity of Muslim women is covering the aurah, moderate appearance and for form showing off (Mohd Fadir Dolah @ Abdullah, 1998). It is mandatory (wajib) for working women to cover their aurah because it should be safeguard with something unwanted by men. In order to aroid Muslim women from becoming a victim of exploitation by men, thus Islam had proposes from of way which was ordained by Allah from the early Islamic era that is covering the aurah for women (Lijah Ismail, 1998).

What is meant by aurah according to syara' here is something that is mandatory to be covered and forbidden (haram) to be look. According to Shafie's and other Ulama' regarding the extent and limit of aurah is the whole body except the face and palm.

According to Al-Qurtubi, the ulama had different opinion on the body part, which does not constitute aurah as fated: -

- a) Outers (zahir) clothing this are the view of Ibn Mass'ud, Ibn Jabir had included face also.
- b) Face, two palms and clothing. This is the view of Said Ibn Jubair, Ata' and Al-Auzai.
- c) Eye shadow (celak), ring, bracelet, palm and Inai. This is the view of Ibn. Abbas, Qatadah and-al-Miswar Ibn al-Makhzamah.

They must wear clothing, which covers the aurah in line with the Islamic teaching. They also cannot wear any jewelry and doesn't need 'tabarruj'. There are a few al-Quran verses that show women (Anisah bt. Ab. Ghani, 1992).

- a) Should not go out of home in the state of 'tabarruj' because women are not allowed to wear make up and beautify themselves except for their husband. Allah said:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
 يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
 جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
 بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ
 بَنَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبِيعِينَ

(Al-Quran. Al-Nur 24: 31)

Translation:

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband’s fathers. Their sons, their husband’s sons, their brothers or their brother’s sons, or their sister’s sons, or their women, or the slaves whom their right hands possess.....”.

The verse explains that Islam does not present women to make up and beautify them but they can do so only to certain people only. Their person does not bring threat to them.

- b) Firmly holding to wear clothing which was set out by syara’. Women must wear large garment while going outside. Allah said:

يَتَأْتِيهَا النَّبِيُّ قُلًّا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلْبَابِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(Al-Quran. Al-Ahzab 33: 59)

Translation:

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And God is Oft-forgiving, Most Merciful”.

Islam has set out few regulations pertaining to how to cloth by Muslim Women and does not too rigid on them, which is suitable in any situation and does not rest rich their movement. All there was to avoid unwanted things happen.

c) Do not intentionally beautify the voice, but speak naturally.

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

(Al-Quran. Al-Ahzab 33: 32)

Translation:

“O Consorts of the Prophet! Ye are not like any of the (other) women; if ye do fear (God), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire, but speak ye a speech (that is) just”.

The reason behind Allah forbidding women beautifying their voice was to avoid men from getting by the beauty of women’s voice and is deceived. Thus women must act naturally and will not stir the society.

d) They must protect their eye from seeing forbidden things.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

(Al-Quran. Al-Nur 24: 31)

Translation:

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms....”.

Islam orders women to lower their sight from seeing forbidding from the evil sight can influence evil passion to control the mind and thus leads to crack and destroy women morality especially those with weak faith all these are also to protect the women from danger.

In forbidding women sight from evil things can also avoid women for bidden relation with men who were not a ‘mahram’, not covering the ‘aurah’ or ‘khalwat’ (Ibn. Hisyam, 1994). If women must uncover her aurah in order to work with certain job men should avoid the job and find other job, which is sailable and does not forbid her to cover her aurah (Mohd Fadir Dolah @ Abdullah, 1998).

Therefore women must hold firm to wear cloth which was authorize by syara’. Women are forbidden to go out showing off their jewelry, wearing perfume and uncover their aurah except to their husband. Women are encouraged to wear proper dress and control their voice while talking so as not to create fitnah (Suhailiza bt. Md. Hamdani, 1998).

ii. Free from fitnah.

Islam ordained that women who has no place to rely to either from family, husband or other charity should take the liberty to work in order to sustain their daily life (Muhammad Uqlah, 1983). Women who work outside must be alert with their action and movement so as to prevent “fitnah” and ill view from the society. Islamic Syariah had outline the way women status from being thrown into destruction (Suhailiza bt. Md. Hamdani, 1998). Therefore they must maintain their dignity and prevent from the act, which bring ‘fitnah’.

‘Fitnah’ means test therefore fitnah in this context was everything, which brings bad to a person. It is essential for working women to avoid certain thing which bring fitnah.

Tafsir Ruh al-Ma’ani mentions that women can speak with ajnabi male only in essential matters. Today's life cannot escape fitnah but al-Quran verses in surah al-Nur 24: 19, 21, 27 and surah al-Ahzab 33: 32, urge and ask us to always be free from fitnah especially women who goes outside of home to work. If any women were exposed to fitnah, then the fitnah should be clean led. Otherwise women are prohibited from attain if any post (Anisah bt. Ab. Ghani, 1992) which can exposed her to Forbidden things Rasulullah said.

"ما تركت بعدى فتنة هي أضر على الرجال من النساء"

Translation:

“I have not leave any fatal ‘fitnah’ to men except women.”

Therefore women must not raise fitnah and their role as wire and mother neglected. They must avoid from any action on thing, which can bring fitnah either in clothing speaking and perfume (Nik Safiah Karim, 1997). They can prevent themselves from fitnah but does not mean the society around can avoid fitnah from her.

iii. Have permission.

Women are not safe without the protection and help from men. Through the involvement in society, men tend to know life better, more will power to control the passion and give more priority to intelligence they also more aware of any trouble within the family. Therefore, unmarried women and need to work must have consent from her 'wali' or her husband if she is married (Mustaffa Suhaimi, 2001). In line with Islamic teaching, a husband's permission for women to go out is essential as to protect women from derailing Islamic teaching.

Fuqaha' opined that women shouldn't be allowed to go out with the permission of their husband or 'wali'. However, some women just did take heed to this obligation hence they tend to quarrel with their husband without reason and neglect permission of their spouse. These forbidden do not affect the family relationship nonetheless Allah said;

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

(Al-Quran. Al-Nisa' 4: 34)

Translation:

"Men are the protectors and maintainers of women....."

Allah also said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

(Al-Quran. Al-Tahrim 66: 6)

Translation:

"O ye who believe! Save yourselves and your family from a Fire....."

The verse above shows that husband here the right to forbid their spouse not goes out if he is unsatisfied with their wives security. Men had been given the role as the protector and leader of women hence it is their duty to protect women hence it is important to have the 'wali's' permission.

The prophet said;

"أَيُّ امْرَأَةٍ خَرَجَتْ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا كَانَتْ فِي سَخَطِ اللَّهِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا أَوْ

يَرْضَى عَنْهَا زَوْجِهَا "

Translation:

"Every wives who go out without their husband's permission is in god's wrath until they comeback and ask their husband's forgiveness."

According to the above, it is essential for women to have their 'wali' or husband's consent in order to go out.

iv. Not wasting time and not contravene women nature.

Working women has to balance their work with family dealings. They should not spent all of their energy in working only and should reserve their energy for house chores also (Anisah bt. Ab.Ghani, 1992). According to Abd. Al-Rabb Nawwab al-Din, this condition was base on the main job of women is to serve the family. Mothers who spent most of their energy working will not be able to do the family chores (Fatimah Ali, 1995). This problem shouldn't be taken lightly as it can lead to destruction of a family (Muhammad Uqlah, 1983).

If they cannot balance their household work and career then they should stop working outside and should focus on family matters first. To ensure stability in the family relation is far more important than to gain money that is in accordance with Islamic teaching.

The women's role should be in line with their 'fitrah' or nature and not contravene Islamic Syariah. This doesn't mean that women shouldn't join ever fields that are available (Dr. Fauziah bt. Hj. Hassan, 1989). Women should choose a job which fit their feminine nature and according to syara' and does not contravene their nature as they have different nature than men. Suitable job and balance with their feminine nature will raise strength and honesty character which will benefit the according to economic expert, most of the men think that women are not suitable to work in a field which they were not designed for and women emphasize on job which have low productivity (Noraini Haji Idris, 1996).

Among the job which is not suitable for women such as hard labor in building, iron work, security, social engineering, army and etc. these line of work can charge the women's feminine nature and thus there will be no difference with men.

The jobs done should be suitable for their gene and the feminine nature.

v. Not controlling men.

Women must make sure that the job they are carrying does not exceed men. This because men play the role of leader to women and not being led by women. Allah said;

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

(Al-Quran. Al-Nisa' 4: 34)

Translation:

"Men are the protectors and maintainers of women, because God has given the one more (strength) than the other....."

Allah had given certain high status and advantages for men in certain condition. Allah said;

وَالرِّجَالُ عَلَى النِّسَاءِ دَرَجَةٌ

(Al-Quran. Al-Baqarah 2: 228)

Translation:

“..... but men have a degree (a advantage) over them.....”.

What is meant by men advantage is that from the point of strength. However, Allah does not differentiate the male and female in terms of right. Therefore, women are allowed to work in any job sectors provided it is not exceeding controlling men. They have to choose suitable line of work in line with syara'. Therefore, the work should not be the level of strength and capacity of women.

There is prohibition for a woman to hold higher position if she deserved the position. However, the position should be restricted to be between herself and herself either being a judge or a leader. This is the view of a few ulama which reasons that it will avoid the women from over showing themselves and mingling freely with men.

Women in politics also cannot be similarize with their male counterpart especially in being a leader to a country. This is based on hadith Rasulullah s.a.w: -

" لن يفلح قوم ولو أمرهم المرأة "

Translation:

“A race will not succeed if they appoint women to be their leader”.

According to al-Bahi al-Khali, this hadith is for general leadership that is being a caliph or a leader is the men's role.

vi. **Not mingle with men.**

What is meant by mingle here is the free association between men and women without restriction. This kind of relation is forbidden and could lead to social problem (Muhammad Uqlah, 1983). Therefore, women are forbidden to mix with men while they work. Allah had ordained curtain restriction on the relation between men and women. They are not allowed to mix freely as Allah said: -

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

(Al-Quran. Al-Nur 24: 31)

Translation:

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof.....”

According to the ayat above, women are forbidden to look at non-‘muhrim’ men and should lower their sight. We can see that free relation between men and women are forbidden in Islam.

The job and role of women outside their home can be an ‘Ibadah’ if it is done to serve Allah and seek his pleasure (Zainab bt. Ismail, 1995). The reason for women to go out to work is to gain income for the family. But if it is done not accordance to what Allah wed ordained then it will become work solely and not.

It is wise for women to work in order to seek Allah pleasure and blessing. Not only the women can gain extra money but also can have rewards from Allah.

Therefore Muslim women who aware of there roles should work hark to achieve the conditions stated. Beside that, they also must fulfill their obligation to their family as good as possible (Fatimah Ali, 1995).

2.3 FAMILY PROBLEMS FACED BY CAREER WOMEN

Basically, the main role of a wife is to be with her family and become a mother to her own children. However, today's world has begun to open more opportunities for women to receive education. The old mentality of having women only to be at home with the family is no longer suitable in today's world. (Al-Islam, Mac, 2001).

Nowadays many women go out to work, to assist their husbands and to increase the family income. However there are some who question whether the wives should be working or vice-versa as there are many cases of marriage failures being reported? Does workingwoman cause this phenomenon?

Having a happy family is a dream come true for every family. However things are not easy as imagined as we are bounded with a lot of problems and obstacles. The problems are relative and it may vary from one individual to another individual (Hasnita Ahmad, 1992).

Allah said:

لقد خلقنا الإنسان في كبد.

(Al-Quran. Al-Balad 90: 4)

Tranlations:

“Verily We have created man into toil and struggle”.

It has been the responsibility of women to organize their family, to give education to the children and to well treat their husbands (Kartini @ Syakimah Abd. Rauf, 1995).

When women go out to work, they will face problems in their family and also in the society. Things will be difficult when they have to between career families as they are doing two important tasks simultaneously- a housewife and a worked. (Mohd Fadir Dolah @ Abdullah, 1998).

Women usually are standard with problems when juggling between official work and home responsibility. But the problems may vary depending on their different work places and different faced by career women:

1. Relationship problem between husband and wife.
2. Problem within the relationship with the children.
3. Family surroundings problem.
4. Problem of getting cooperation from the husband.

The Problem of Husband and Wife

When both husband and wife work, they don't have enough time to be affectionate with each other. Each of them is incapable to be passionate. (Family Seminar, 1998).

Being busy at work, particularly to women, will cause the gap of relationship in the family. Things will get messy as she might be neglecting her husband and her responsibility at home (Hasnita Ahmad, 1992).

On the husband' side, they feel neglected. For the reason, they find the reason to get married again so as to get the attention from other wife (Dr. Raihan, 2003). Then the issue of polygamy will raise and threaten the psychosocial of Muslim women.