

Available at:

<https://doi.org/10.22515/jurnalalhakim.v7i1.11034>

p-ISSN: 2685-2225 | e-ISSN: 2722-4317

Received 01 25 | Revised 03 25 | Accepted 04 25



RESEARCH ARTICLE

The Dual Role of Career Women in Strengthening Family Resilience: A Study in Tulung District, Klaten Regency

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Abstract

*Advancements in science and technology have reshaped societal perspectives, leading to significant social changes, including expanded career opportunities for women. As wives and mothers increasingly enter the workforce, their dual roles influence family resilience. This study examines the role of career women in supporting family resilience in Tulung District, Klaten Regency. Using a field research approach, data were collected through observation, interviews, and documentation, then analyzed using the Milles Huberman interactive analysis method. Findings reveal that women in Tulung District engage in diverse professions while balancing responsibilities in both domestic and public spheres. Their ability to maintain family resilience depends on effective communication and decision-making with their spouses. The study highlights that career women contribute to family resilience across multiple dimensions, including physical, economic, psychological, and socio-cultural aspects. The division of responsibilities between husband and wife reflects mutual cooperation, guided by principles such as *mītsāqan ghalīzan*, *zawāj*, *mu'āsharah bil ma'rūf*, *mushāwarah*, and *tarāḍin min humaā*. These principles align with the fulfillment of the eight core family functions, reinforcing family stability and well-being.*

Keywords: Role of Wife; Career Woman; Family Resilience.

1. Introduction

For a long time, society has held the stigma that women should be beautiful, gentle, good wives and mothers, skilled in cooking, managing the household, and always speaking politely to men¹. In the past, women did not receive the same educational opportunities as men, but over time, this disparity has diminished. Today, women have equal rights to education. Likewise, their contributions in the public sphere, once underappreciated, are now increasingly recognized. However, despite these shifts in rights and roles, women's

¹ Muniri, Akh. Syamsul Muniri and Nur Shofa Ulfiyati. 2022. "Upaya Istri Sebagai Wanita Karir Dalam Membentuk Keluarga Sakinah." *ASASI: Journal of Islamic Family Law* 2(2):234–52.

responsibilities as wives and mothers within the household remain unchanged. This is the reality understood by society today.

Women now have the freedom to choose their careers. They can become teachers, lecturers, police officers, military personnel, doctors, lawyers, prosecutors, judges, entrepreneurs, factory workers, consultants, bank employees, and more. The rising cost of living has compelled many women to contribute financially to their families. Economic demands and urgent needs have challenged societal traditions and stigmas. To support their families, many women work in the public sector, in factories, or even as migrant workers. Career women are those who have jobs and financial independence, whether employed by others or running their own businesses. They are often associated with intelligence and modernity². However, despite their professional pursuits, women cannot abandon their household responsibilities. As a result, career women navigate two spheres simultaneously—the domestic sector at home and the public sector in society.

The burden of a career woman within the family is immense, as she must navigate responsibilities in both the domestic and professional spheres, requiring her physical, mental, and emotional energy. As a wife and mother, a career woman has both positive and negative impacts on her family. The positive impacts include economic support for the family, fostering independence, broadening perspectives, improving social status, and enhancing human resources. However, there are also negative effects, such as reduced interaction time with family, decreased attention to children, and a lack of direct educational stimulation for them. These mixed impacts create unique challenges and obstacles for career women in building family resilience. The phenomenon of career women facing heavy workloads, long commuting hours, and the demands of urban social life presents a dilemma in maintaining family stability.

Family resilience refers to a family's ability to manage and overcome challenges while maintaining harmony both physically and emotionally. Resilience itself is the capacity to sustain functionality, withstand pressures, adapt to change, and recover from difficulties. Meanwhile, a family is understood as a fundamental social unit consisting of two or more individuals connected through blood relations, marriage, or adoption, engaging in continuous interpersonal interactions.

The family plays a vital role in all aspects of life. It serves a religious function by instilling values of worship and setting a good example. Additionally, the family fulfills social and cultural functions, as it is both a social unit and a key element of cultural heritage. Another crucial role of the family is reproduction, ensuring the continuation of human life. Family resilience in terms of reproduction is reflected in the minimum marriage age requirement, which helps prepare individuals for marriage both physically and mentally. This preparation strengthens family resilience, enabling them to face societal and national challenges more effectively³. The role of parents and community leaders in promoting family resilience is essential. Beyond these, the family also serves various other functions, including education, protection, and economic support.

The family is an inseparable part of life, forming strong bonds between father, mother, and children, as well as between husband and wife. As the smallest social institution, the family serves as the foundation and initial investment for building broader social interactions and community life. It plays a crucial role in shaping behavioral patterns within society.

² Wakirin. 2017. "Wanita Karir Dalam Perspektif Islam." *Jurnal Pendidikan Islam Al I'tibar* 4(1):3–4.

³ Lila Pangestu Hadiningrum, Diana Zuhroh, Fairuz Sabiq. 2021. "Pendampingan Gemari Dan Redarkum Melalui Diseminasi Stop Pernikahan Dini." *Jurmas Sosial Dan Humaniora* 2(3):127–28.

Women hold an essential and undeniable role in the family. In fostering family resilience, a woman fulfills both the role of a mother and a wife. As a mother, she is the cornerstone of her children's needs, providing stimulation, education, and character development. A mother plays a vital role in shaping future generations. Similarly, a woman's role as a wife is just as important. A husband's success is often driven by the encouragement and support of a strong wife. A wife not only meets her husband's needs but also serves as his companion and emotional support. Today, many women aspire to be career wives, allowing them to pursue their skills and passions while still fulfilling their roles within the family. However, career wives often face challenges and obstacles.

The role of a wife in strengthening family resilience is increasingly crucial as families face various needs and burdens. Economic demands often require wives to contribute financially, helping to ease the family's financial responsibilities. As a result, many women choose to work to support their households. Moreover, the evolving times necessitate that wives expand their perspectives and adapt their roles beyond domestic responsibilities. This shift encourages many women to pursue careers and engage in professional and social environments outside the home. In this context, the role of a career wife becomes significant—not only for the well-being of her family but also for her personal growth and fulfillment.

The role of career women in strengthening family resilience is increasingly important in an era of continuous advancements in science and technology. The rapid development of technology has had a significant impact on individuals, families, and society as a whole. These technological changes can bring both positive and negative effects. On the positive side, technology serves as a tool that facilitates work and enhances communication between individuals. However, it also has negative consequences, such as increased dependence on technology. Many children, for example, become disengaged from social interactions and education due to gadget addiction. Additionally, cases of infidelity often stem from digital communication, particularly through mobile phones. These challenges highlight the need for families to adapt and maintain resilience in the face of evolving technological influences.

The issues mentioned above occur across many regions in Indonesia, including Klaten Regency. Geographically, Klaten is situated between two cultural cities, Surakarta and Yogyakarta. Culture represents humanity's effort to enhance dignity and identity through creativity, intellect, and innovation. It is a crucial aspect of social development. Within society, the family serves as a fundamental unit. From a family perspective, resilience can be observed through family harmony, adherence to legal and religious principles, commitment to social and cultural values, and the longevity of marriages.

Klaten is characterized by a culture that blends religious spirituality with strong nationalism⁴. Based on various family resilience criteria, Klaten holds significant importance as it meets all these standards. Women in Klaten play influential roles and have the opportunity to excel in various fields, including leadership positions. A notable example is Hj. Sri Mulyani, who currently serves as the Regent of Klaten. The district covers an area of approximately 655.56 km² and has a population of over 1.2 million. The majority of Klaten's residents, about 93%, are Muslim and predominantly of Javanese ethnicity.

Therefore, this research is highly significant. It aims to examine and analyze the role of career women in maintaining family resilience in the millennial era. Through this study,

⁴ Pemerintah Daerah Klaten. 2023. "Sosial Budaya Kabupaten Klaten." <https://klatenkab.go.id/Sosial-Budaya-Kabupaten-Klaten> 22 Mei.

women can better understand and express their dual roles in sustaining family resilience in a rapidly advancing society. By analyzing these dual roles and the efforts to uphold family stability, the study highlights the crucial role of women in navigating societal progress.

A similar study was conducted by Akh. Syamsul Muniri and Nur Shofa Ulfiyati, who explored the role of wives in fostering a harmonious (*sakīnah, mawaddah, wa rahmah*) family. A wife's role in the family is substantial—not only as a companion and caregiver for her husband but also as a key contributor to the household's well-being. Their study portrays an ideal wife as gentle, beautiful, skilled in cooking, adept at managing household affairs, and capable of bringing happiness to her husband—qualities that are considered essential for building a harmonious family. However, this traditional role faces challenges, particularly economic demands. As a result, many wives contribute financially by working abroad as Indonesian Migrant Workers (TKI). This, however, presents a dilemma, as the absence of a wife in the household can disrupt the ideal vision of a *sakīnah, mawaddah, wa rahmah* family⁵.

This aligns with the work of Abu Bakar, who discusses the family's role as an educational institution for children. The family serves as the foundation for character development and holds primary responsibility for a child's education. It provides the earliest form of learning before formal education in schools or universities. Therefore, parents play a crucial role in shaping their children's education. They must ensure a strong and nurturing educational environment at home. However, a major challenge arises when parents become preoccupied with work, reducing the time and attention devoted to family-based education. As a result, childcare responsibilities are often delegated to babysitters, leading to a decline in the quality and effectiveness of family education. This is one of the key challenges faced by modern families today⁶.

Muh Jamil's study explains that in the millennial era, where technology is deeply integrated into everyday life, families face significant challenges in building a *sakīnah, mawaddah, wa rahmah* household. The rapid advancement of technology enables easy connectivity, which can expose families to the risks of unrestricted social interactions. Children, in particular, can access virtually anything online, including content that may not be appropriate for their age. They can connect with anyone, anywhere, regardless of the individual's background, character, or level of education. This unrestricted access poses a challenge for families striving to maintain harmony and stability. The millennial era presents a unique test for families, as technology—despite its many benefits—can also introduce negative influences that may disrupt the values and cohesion of a *sakinah* family⁷.

Urwatul Wutsqoh and Ivon Mukaddamah explore the role of women in the family, both as wives and mothers, in strengthening family resilience through education. Women play a crucial role in family education, as mothers serve as the primary educators for their children, shaping them into knowledgeable and righteous individuals⁸.

Similarly, Istiqomah and Dewi Nur highlight how women contribute to family resilience by utilizing vacant land at home or in mosques for vegetable gardening. By growing their own food, families can enhance their food security and reduce dependency on external sources. This initiative has been successfully implemented in Menata Village, Kuningan Regency, where

⁵ Muniri, Akh. Syamsul Muniri and Nur Shofa Ulfiyati. 2022. "Upaya Istri Sebagai Wanita Karir Dalam Membentuk Keluarga Sakinah." *ASASI: Journal of Islamic Family Law* 2(2):234–52.

⁶ Abu Bakar. 2020. "Keluarga Sebagai Pondasi Lingkungan Pendidikan." *Equalita: Jurnal Studi Gender Dan Anak* 2(2):141–45.

⁷ Muh Jamil. 2022. "Tantangan Keluarga Sakinah Di Era Milenial." *Jurnal Literasiologi* 8(4):40–45.

⁸ Mukaddamah, Urwatul Wutsqoh dan Ivon. 2023. "Peran Perempuan Dalam Membentuk Ketahanan Keluarga." *JIP Jurnal Inovasi Penelitian* 3(9).

the community has benefited from cultivating vegetables on unused land. The program has significantly helped meet local vegetable needs, allowing mothers to harvest fresh produce directly for their families' meals⁹.

Amalia's research is a quantitative study that evaluates family resilience among millennial families in the era of globalization as a component of national resilience. The study was conducted through a survey distributed to millennials, addressing contemporary family challenges in the globalized era¹⁰. Three key indicators were used to assess family values and functions: physical resilience, social resilience, and psychological resilience. The findings indicate that millennial family resilience remains strong, with approximately 67% of millennial families still upholding core family values and functions to achieve a harmonious household.

This study differs from previous research by focusing on the existence of career women through the lens of emancipation theory, gender roles, women's dual responsibilities, reciprocal relationships, *mubādalāh*, and family resilience.

2. Theoretical Framework

2.1 Theory of Women's Emancipation

Women's emancipation refers to the process of liberating women from low socio-economic status or legal constraints that limit their opportunities for growth and progress.¹¹ It aims to advocate for equal rights between women and men, granting women the opportunity to work, study, and contribute to society in accordance with their abilities, just as men do. In principle, the term women's emancipation ensures that women receive all fundamental human rights, such as the right to speak, the right to life, and others. However, it is also emphasized that women should remain within their natural roles.

2.2 Gender Theory

There are several theories on gender, making it a continuously relevant and compelling subject of study.

Firstly, *Nature Theory*. This theory explains that men and women are inherently different due to their natural and biological characteristics. These differences stem from anatomical and physiological factors unique to each sex. In many societies, men are perceived as dominant because they are considered physically stronger, more capable, and productive. Meanwhile, women are often seen as subordinate due to biological constraints such as pregnancy, childbirth, and breastfeeding, which are believed to limit their productivity. As a result, men and women are assigned distinct roles, functions, and responsibilities based on these natural differences.

Secondly, *Nurture Theory*. This theory argues that gender relations are not solely determined by biological differences but are also shaped by cultural and societal constructs. Social norms and traditions assign different roles and responsibilities to men and women, often leading to the marginalization of women in family, society, and national affairs.

⁹ Istiqomah dan Dewi Nur. 2021. "Peran Perempuan Dalam Ketahanan Keluarga Di Kabupaten Kuningan: Program Membangun Desa Menata Sumber Daya Pangan Keluarga (Bunda Menyapa)." *Equalita* 3(2):233–39.

¹⁰ Amalia, Lutfi. 2019. "Penilaian Ketahanan Keluarga Terhadap Keluarga Milenial Di Era Globalisasi Sebagai Salah Satu Pondasi Ketahanan Keluarga Nasional." *JKKP: Jurnal Kesejahteraan Keluarga Dan Pendidikan* 5(2):160–71.

¹¹ Kbbi.web.id. retrieved on August 7, 2023.

Advocates for gender equality, particularly feminists, have challenged these constructs by pushing for equal opportunities and recognition of women's contributions. This struggle for equality is often associated with the pursuit of "quantitative equality," emphasizing the need for balanced representation and participation. Since societal perspectives on gender roles vary across cultures, interpretations of gender relations also differ from one society to another.

Thirdly, *Equilibrium Theory*. Unlike the previous theories, equilibrium theory does not focus on biological differences or societal constructs in defining gender roles. Instead, it asserts that men and women share equal roles, functions, and responsibilities in life. This theory promotes cooperation between men and women, emphasizing that both should work together to contribute equally to family, society, and broader human development¹².

2.3 Women's Dual Roles

A role is a behavior, an action that can be observed, and something that shapes the character of the person performing it. Roles are influenced by space and time, and individuals often take on multiple roles in their daily lives, sometimes simultaneously. Almost everyone in society holds more than one role. When individuals successfully fulfill their roles within a group or community, social interactions run smoothly. However, when roles are disrupted or unfulfilled, interactions can become problematic and lead to conflicts.

The concept of dual roles refers to the simultaneous responsibilities a person takes on—some as inherent duties and others as assigned responsibilities¹³. In the context of women, this refers to their roles as wives to their husbands, mothers to their children, and professionals in their careers outside the home. These roles coexist, requiring women to balance their responsibilities within the household, such as supporting their spouses, managing household needs, and nurturing and educating their children, while also contributing to the workforce or broader society¹⁴.

Career dualism occurs when both husband and wife are engaged in professional work while also managing household responsibilities. Each couple navigates this dynamic differently, adjusting their roles according to their circumstances. Women who choose to work alongside their husbands often view their careers as a secondary priority, placing family above professional pursuits. However, in a dual-career dynamic, both partners are not only contributing financially but also striving for equal participation in decision-making and various family activities¹⁵.

Based on the explanation above, the term "women's dual roles" refers to the responsibilities of women not only within the household but also in the workplace. Women's dual roles can be categorized into two main types based on their purpose:

- **Public Role:** This encompasses all activities carried out outside the home with the aim of generating income. Women or housewives take on public roles primarily to support family welfare, including basic needs such as clothing, food, shelter, education, healthcare, financial security, and overall well-being. Women engaged in the workforce are further classified into two categories: working women and career women.

¹² Nurhaliza. 2020. "Analisis Kontribusi Petani Perempuan Dalam Meningkatkan Perekonomian Keluarga Ditinjau Dari Perspektif Ekonomi Islam (Desa Lamkuyet Kecamatan Darul Kamal Kabupaten Aceh Besar)." Universitas Islam Negeri Ar-Raniry.

¹³ S.R. Parker, R.K. Brown dkk. 1992. *Sosiologi Industri*. Jakarta: Rineka Cipta.

¹⁴ Stevin M.E Tumbage dkk. 2017. "Peran Ganda Ibu Rumah Tangga Dalam Meningkatkan Kesejahteraan Keluarga Di Desa Allude Kecamatan Kolongan Kabupaten Talaud." *E-Journal Acta Diura* 6(2).

¹⁵ S.R. Parker, R.K. Brown dkk. 1992. *Sosiologi Industri*. Jakarta: Rineka Cipta

- Domestic Role: This includes activities performed within the household, which are typically not income-generating but are essential for managing household affairs and ensuring the smooth functioning of family life.

2.4 Reciprocity Theory

The term *Mu'āsyaarah bil Ma'rūf* originates from two words: *mu'āsyaarah* and *ma'rūf*. The word *mu'āsyaarah* comes from *usyrah*, which literally means family, relatives, or close friends. In Arabic, *mu'āsyaarah* is derived from a linguistic structure that implies mutual interaction between two parties, often interpreted as companionship or social interaction. It signifies a relationship based on togetherness and friendship, where both parties are companions to one another¹⁶. In the context of marriage, *Mu'āsyaarah bil Ma'rūf* emphasizes mutual kindness and fairness between spouses. It requires both the husband and wife to treat each other with respect, care, and consideration, fostering a reciprocal relationship. This principle serves as the foundation for daily marital roles and responsibilities, ensuring that the relationship is built on mutual support rather than dominance. It should not be dictated by social status, financial contributions, or even gender differences. Instead, it should be based on partnership (*zawāj*), reciprocity (*mubādalah*), collaboration (*mu'āwanah*), and cooperation (*musyārah*)¹⁷. According to Sayyid Sabiq, treating each other with kindness (*Mu'āsyaarah bil Ma'rūf*) is a shared right and responsibility between husband and wife. Both partners are equally obligated to uphold this principle to maintain a harmonious and peaceful marital life¹⁸.

2.5 Theory of Mubādalah

The term *Mubādalah* originates from the Arabic word مُبَادَلَةٌ, derived from the root ba-da-la (ب-د-ل), which means to exchange, replace, or reciprocate.¹⁹ Several Quranic verses reflect this principle of reciprocity and partnership.²⁰ Some verses use general wording to inspire mutual respect and cooperation among humans, such as QS. Al-Hujurāt [49] : 13, QS. Al-Mā'idah [5] : 2, QS. An-Nisa [4] : 1, QS. Al-Anfāl [8] : 72.²¹ Other verses explicitly mention men and women as equal partners in collaboration and mutual support, including: QS. At-Taubah [9] : 71 and QS. Ali' Imran [3]:195. Additionally, the Quran emphasizes reciprocity in marital relationships. Verses that highlight the principles of partnership within marriage include: QS.

¹⁶ Husein Muhammad. 2001. *Fiqh Perempuan: Refleksi Kiai Atas Wacana Agama Dan Gender*. Yogyakarta.: LKiS Yogyakarta.

¹⁷ Faqihuddin Abdul Kodir. 2019. *Qirā'ah Mubādalah: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*. Yogyakarta: Diva Press.

¹⁸ Sayyid Sabiq trans. Asep Sobari, et.al. 2015. *Fiqhus Sunnah (Fiqh Sunah Sayyid Sabiq)*. Jakarta: Al-I'tishom.

¹⁹ See Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah*, p.59.

²⁰ *Ibid.*, *Qirā'ah Mubādalah*, p.60-61.

²¹ These four verses are examples of how mutual relations, partnerships and cooperation are recommended by the Koran. In the first verse (QS. Al-Hujurāt [49] : 13), there is the word "*tā'arafū*", a form of mutuality (*mufā'alah*) and cooperation (*musyārah*) from the word '*arafa*', which means getting to know each other. This means that one party knows the other party, and vice versa. The second verse (QS. Al-Mā'idah [5] : 2) also uses the same form, namely *salingan*, "*ta'āwanū*", meaning; "Help each other, all of you." The third verse also (QS. An-Nisa [4] :1) mentions the word "*tasā'alūn*", which according to the sharaf scientific discipline is called "*musyārah baina itsnain*" or cooperation between two parties. Which means: ask each other. Meanwhile, the fourth verse (QS. Al-Anfāl [8] : 72) has the phrase "*ba'dhuhum awliyā' bā'dh*" (each other is a helper) which also has the meaning of mutuality. See Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah*, p.62-63.

An-Nisa [4]: 19 – discussing household relationships in general²², QS. Al-Baqarah [2]: 187 – addressing the intimate relationship between spouses²³, and QS. Ar-Rūm [30]: 21 – describing marriage as a source of tranquility and love²⁴. Furthermore, the Quran affirms the concept of gender reciprocity in: QS. Al-Baqarah [2]: 233,²⁵ QS. Al-Baqarah [2]: 232,²⁶ and QS. An-Nisa [4]: 21.²⁷ These verses collectively reinforce the principle of *mubādalah*, ensuring that men and women engage in relationships based on mutual respect, fairness, and shared responsibility.

2.6 Family Resilience Theory

In general, a family possesses four key characteristics:²⁸ 1. A family consists of multiple individuals bound together through marriage, blood relations, or adoption. 2. Family members live together in a shared space or household under one roof. 3. Each member interacts, communicates, and fulfills specific social roles within the family, such as husband and wife, father and mother, son and daughter, or siblings. 4. The relationships among family members serve as a means of preserving shared cultural patterns inherited from the broader community.

Family resilience refers to the ability of a family to withstand and adapt to challenges while maintaining strength, stability, and well-being. It encompasses both physical and psychological capacities, allowing a family to function independently, develop its members, and foster a harmonious and prosperous life, both materially and spiritually.

Family resilience can be understood as a family's ability to manage its resources effectively to achieve self-sufficiency and overall well-being. It reflects the capacity of family members to develop their potential and sustain a fulfilling life, both in this world and the hereafter²⁹. According to Law No. 10 of 1992 on population development and family welfare, family resilience is defined as a family's ability to manage its resources and address challenges to meet the needs of its members. Family resilience comprises three fundamental aspects:

²² Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah*, p.67.

²³ *Ibid.*, p.67-68.

²⁴ *Ibid.*, p.68.

²⁵ In this verse, there are the phrases “*taradhin baynahumā*” and “*tasyāwurin*”, which in terms of linguistic structure use the form of mutuality (*mufā'alah*), which means “mutually willing” and “mutually deliberating” between husband and wife. “Mutually willing” and “mutually deliberating” between husband and wife. “Mutually willing” means that each other should try to make their partner understand, comprehend, accept, and let go. Likewise, he (to his partner), is also required to be able to understand, comprehend, accept, and let go. Meanwhile, “mutually deliberating” indicates each party, between husband and wife, as well as father and mother. Also, the verse prohibits negative mutuality, namely “hurting each other” and encourages positive ones, namely “letting each other go” and giving opinions. In addition, this verse is also very principled in terms of equality and equity. Because, in a couple, it is impossible for each to express an opinion comfortably without equality of position and equality of relationship. Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah*, 70.

²⁶ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah*, hlm.71.

²⁷ Which describes marriage as a strong agreement between two parties, both of whom have been legalized to enjoy their bodies with each other, build a life together, and realize shared dreams. Once again, the phrase “*ba'ddunia ilā ba'dh*” appears in this verse, which emphasizes mutuality with each other, required to maintain the strength of the marriage contract. Because, each of them becomes whole if they feel part of the other. See Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah*, p. 69.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

“How can you take it (gifts from your spouse), while you are (married and) in a relationship with one another and they (women) have made a strong covenant (with you)?”. (QS. An-Nisa [4] : 21).

²⁸ *Ibid.*, p. 5-6.

²⁹ Amany Lubis. 2018. *Ketahanan Keluarga Dalam Perspektif Islam*. (Tangerang: Pustaka Cendekiawan Muda).

physical resilience, social resilience, and psychological resilience. These aspects are further divided into ten sub-variables: physical resources, non-physical resources, physical family challenges, non-physical family challenges, coping strategies for physical challenges, coping strategies for non-physical challenges, physical well-being, social-physical well-being, social-non-physical well-being, and psychological well-being.

Referring to Government Regulation No. 87 of 2014 on Population Development, Family Development, Family Planning, and the Family Information System—issued as an implementation guideline for Law No. 52 of 2009—family resilience is conceptually defined as a dynamic condition in which a family demonstrates perseverance and strength. This resilience encompasses physical, material, mental, and spiritual capacities, enabling families to live independently, develop themselves, and foster a harmonious and prosperous life both materially and emotionally. Operationally, a resilient family is one that successfully fulfills the eight family functions, namely: religious function, social and cultural function, love and affection function, protective function, reproductive function, socialization and educational function, economic function, and environmental development function. A family is defined as the smallest unit in society, consisting of a married couple, a mother and child, a father and child, or any parental structure that forms a household. Family resilience can only be achieved when these eight functions are carried out in a balanced, harmonious, and integrated manner.³⁰

3. Research Method

The study on the role of career women in supporting family resilience in the millennial era, conducted in Tulung Village, Tulung District, Klaten Regency, falls under the category of field research. The data, as well as the research subjects and objects, were gathered directly from the study location. This research employs a qualitative approach. Qualitative research is a strategy and technique used to understand society, social issues, or phenomena by collecting in-depth factual information. The data is presented in a descriptive, verbal format rather than numerical form³¹.

This study employs both normative and sociological approaches. The normative approach is used to analyze the role of wives in the family by examining existing theories on the subject. Meanwhile, the sociological approach explores the existence of millennial wives' roles in strengthening family resilience. Interpersonal relationships and societal perceptions regarding the role of wives are described, explained, and further analyzed to gain a deeper understanding of their significance in fostering family resilience.

The research was conducted in Tulung District, Klaten Regency, in 2023. This study on the existence of career women's roles employed a data collection technique that involved gathering information from various sources, integrating relevant data related to the research theme, conducting a credibility test, and finally drawing conclusions based on the findings. Data collection was carried out through interviews, which involved structured conversations with a specific purpose—to obtain relevant data and information. The interview process

³⁰ Peraturan Pemerintah No 87 Tahun 2014 tentang Perkembangan Kependudukan dan Pembangunan Keluarga, Keluarga Berencana dan Sistem Informasi Keluarga.

³¹ Sugiyono. 2017. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.

involved two parties: the interviewer, who posed the questions, and the respondent, who provided answers or statements³².

In selecting respondents for interviews, the researcher employed purposive sampling, a technique in which respondents are carefully chosen to align with the research design. Efforts were made to ensure that the sample included representatives from various segments of the population. This approach aimed to capture essential characteristics of the population, making the sample sufficiently representative³³. Based on the interview method used, this study involved interviews with millennial wives in Tulung District, Klaten Regency. Additionally, interviews were conducted with their husbands, children, and key community and religious figures to gain a more comprehensive perspective. The analysis process involved organizing and structuring the collected data into patterns, categories, and fundamental descriptive units to facilitate meaningful interpretation³⁴.

Data analysis is a crucial stage in scientific research. The process begins with organizing the collected data, as large amounts of information require systematic analysis. Once properly structured, the data can be interpreted and given meaningful insights that contribute to addressing the research objectives. Thus, data analysis is a continuous process that demands ongoing reflection and critical evaluation of the data to ensure accuracy and relevance in the study's conclusions³⁵.

To ensure data validity, this study employs triangulation, a technique used to verify the credibility of information by comparing and cross-checking data collected over different periods and through various methods within a qualitative framework. This is achieved through the following steps: 1)Comparing observational data with interview findings. 2)Cross-checking statements made in public with those expressed privately. 3)Evaluating consistency in respondents' statements about the research context over time.4)Comparing an individual's perspectives with diverse opinions from people at different levels.5)Validating interview results against relevant documents. For data analysis, this study applies the interactive analysis model developed by Miles and Huberman, which consists of three key activities: data reduction, data presentation, and conclusion drawing³⁶.

4. Result and Discussion

4.1 The Role of Career Wives in Tulung District, Klaten Regency

Women in Tulung District pursue diverse professions while maintaining their inherent roles as women. Whether working as teachers, civil servants, doctors, nurses, entrepreneurs, pharmacists, company employees, or in other fields, they continue to fulfill their responsibilities as wives and mothers. As a result, career women in Tulung District take on dual roles—balancing their professional careers with their duties in the household, ensuring both their professional and family responsibilities are met. Below is the summary of the interviews conducted in June 2023 – August 2023 with career women in Tulung sub-district.

³² Moleong, Lexy J. 2018. *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.

³³ Nasution. 2014. *Metode Research*. Jakarta: Bumi Aksara.

³⁴ Michael Quinn Patton. 2009. *Metodologi Evaluasi Kualitatif*. Yogyakarta: Pustaka Pelajar.

³⁵ Creswell. 2016. *Research Design Pendekatan Kualitatif, Kuantitatif Dan Mixed*. Yogyakarta: Pustaka Pelajar.

³⁶ Wijaya, Hengki. 2018. *Analisis Data Kualitatif Ilmu Pendidikan Teologi*. 1st ed. Makassar: Sekolah Tinggi Theologia Jaffray.

No	Name (Initial)	Occupation	Address	Husband And Wife Relationship	Domestic Sphere	Public Domain	Decision Making In The Family
1	F	Entrepreneur (cracker maker)	Padon	The relationship between husband and wife fluctuates in intimacy. In the early stages of building a career, there were many difficulties, especially with young children. However, as work becomes stable and the children grow up, the relationship between husband and wife becomes more intimate, leading to <i>sakinah mawaddah wa rahmah</i> (peace, love, and mercy). Discussions are prioritized for matters related to children or family (childcare, household management, social relationships, or other issues)	Childcare is shared between husband and wife, taking turns. Academic education is obtained at school, while religious education is acquired when the child enters an Islamic boarding school (<i>pesantren</i>)	Participates in religious study groups (<i>jama'ah pengajian</i>), Qur'an memorization (<i>tahfidzul Qur'an</i>), and the JMQH organization. Active, but only as a member.	The husband plays the primary role, while the wife assists in managing household finances, supporting the family's financial stability. She significantly helps with financial matters, comfort, and family harmony, but she is not the primary breadwinner.
2	DH	Cracker distributor	Pucangmiliran	The relationship between husband and wife has been <i>sakinah mawaddah wa rahmah</i> (peace, love, and mercy) from the beginning of their marriage until now. Although there are	Childcare is predominantly handled by the wife. Academic education is obtained at school, while religious education is provided	Participates in religious study groups (<i>jama'ah pengajian</i>), Qur'an memorization (<i>tahfidzul Qur'an</i>), and the JMQH	The husband plays the primary role, while the wife helps with family finances and education. However, she is not the main breadwinner.

No	Name (Initial)	Occupation	Address	Husband And Wife Relationship	Domestic Sphere	Public Domain	Decision Making In The Family
				occasional household issues, they can be resolved well	by the husband and at the Islamic boarding school (pesantren).	organization. Active, but as a committee member.	Husband and wife have equal roles. Having a working wife greatly helps with household finances.
3	NA	Lecturer	Pucangmiliran	Maintaining good communication and always striving for a sakinah mawaddah wa rahmah (peaceful, loving, and compassionate) family.	Childcare is carried out with good cooperation between husband and wife.	Participates in neighborhood activities (RT), Muslim women's groups (Muslimat), as a member.	Housework is still my responsibility. I also help with my children's school lessons.
4	DA	Nurse	Miliran	Communication and discussions between husband and wife.	Childcare is carried out with good cooperation between husband and wife.	Not active.	Husband and wife have equal roles. A working wife contributes to household finances and serves as the family's main provider, helping meet family needs. She plays a significant role in household management.
5	DR	Pharmacist Worker	Mala ngan	Communication and discussions between husband and wife.	Childcare is carried out with good cooperation	Neighborhood activities.	Husband and wife have equal roles. A working wife

No	Name (Initial)	Occupation	Address	Husband And Wife Relationship	Domestic Sphere	Public Domain	Decision Making In The Family
					between husband and wife.		contributes to household finances and serves as the family's main provider, helping meet family needs. She plays a significant role in household management.
6	DEH	Teacher	Tulung	As much as possible, they make time for communication, even though both are busy.	Childcare is carried out with good cooperation between husband and wife.	Not active.	The husband is the primary provider, while the wife helps with family finances and education. However, she is not the main breadwinner of the family.
7	V	Medical Records	Pucangmlitran	Harmonious communication between husband and wife	Childcare is carried out with good cooperation between husband and wife.	Active in the work environment.	The husband is the primary provider, while the wife helps with family finances and education. However, she is not the main breadwinner of the family.
8	F	Teacher	Padon	Making time for communication as much as	Childcare is carried out with good cooperation	Active in community activities.	The husband is the primary provider, while the wife helps

No	Name (Initial)	Occupation	Address	Husband And Wife Relationship	Domestic Sphere	Public Domain	Decision Making In The Family
				possible, despite being busy.	between husband and wife.		with family finances and education.
9	ER	Private Employees (factory)	Tulung	Engaging in intensive communication.	Childcare is carried out with good cooperation between husband and wife, assisted by the extended family (grandparents, siblings).	Active in neighborhood and community activities.	The husband is the primary provider, while the wife helps with family finances and education.
10	T	Shop Owner	Srijaya	Harmonious communication between husband and wife.	Childcare is carried out with good cooperation between husband and wife.	Active in community activities.	The husband is the primary provider, while the wife helps with family finances and education.
11	UK	Teacher	Pucangmiliran	Harmonious communication between husband and wife.	Childcare is carried out with good cooperation between husband and wife, though the wife plays a more dominant role.	Active in community activities and religious study groups	The husband is the primary provider, while the wife helps with family finances and education.
12	W	Midwife	Mundu	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife, though the wife plays a more dominant role.	Participates only in neighborhood activities and religious study groups.	The husband is the primary provider, while the wife helps with family finances and education.

No	Name (Initial)	Occupation	Address	Husband And Wife Relationship	Domestic Sphere	Public Domain	Decision Making In The Family
13	W	Notary Public	Cokro	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife, assisted by a household helper.	Not involved in any community activities.	The husband is the primary provider, while the wife helps with family finances and education.
14	W	Lawyer	Majegan	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife, with the wife being more dominant. Children's learning is assisted by teachers.	Participates only in evening religious study sessions.	The husband is the primary provider, while the wife helps with family finances and education.
15	LK	Private Aector Employee	Sudi moro	Engaging in intensive communication.	Childcare is carried out with good cooperation between husband and wife, assisted by the extended family (grandparents).	Participates in neighborhood (RT) activities but is not actively involved.	The husband is the primary provider, while the wife helps with family finances and education.
16	F	Private Aector Employee	Tulung	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife.	Only involved in neighborhood (RT) activities.	The husband is the primary provider, while the wife helps with family finances and education.
17	SH	Teacher	Wunut	Engaging in intensive communication.	Childcare is carried out with good cooperation between husband and wife, assisted by the grandmother.	Active in community activities and religious study groups.	The husband is the primary provider, while the wife helps with family finances and education.

No	Name (Initial)	Occupation	Address	Husband And Wife Relationship	Domestic Sphere	Public Domain	Decision Making In The Family
18	SF	Nurse	Majegan	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife.	Active in community activities and religious study groups.	The husband is the primary provider, while the wife helps with family finances and education.
19	AK	Pharmacist Worker	Tulung	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife, ensuring an equal share of responsibilities.	Active in community activities.	The husband is the primary provider, while the wife helps with family finances and education.
20	KS	Pharmacist Worker	Mala ngan	Harmonious communication between husband and wife by always discussing all household matters together.	Childcare is carried out with good cooperation between husband and wife.	Active only within the neighborhood community (RT).	The husband is the primary provider, while the wife helps with family finances and education.

4.2 The Existence of the Role of Career Wives

The paragraph above highlights the dual roles of career wives in Tulung District, balancing responsibilities both in the domestic sphere (at home) and in the workplace. This dual role functions harmoniously, as reflected in the relationship dynamics between husbands and wives. Career wives in Tulung District maintain open and effective communication with their spouses, consistently discussing household matters together to ensure mutual understanding and cooperation.

Family management among career women in Tulung District is handled through discussion, consultation, mediation, and negotiation between husband and wife. Their relationship is built on the principle of partnership (*zawāj*), as emphasized in the Qur'an, which refers to both husband and wife as *zawj* (partners). This signifies that a husband is the partner of his wife, and likewise, a wife is the partner of her husband, highlighting their mutual roles in maintaining family harmony.

The principle of *zawāj* (partnership) is closely linked to the concept of *mu'āsarah bil ma'rūf*, which emphasizes mutual kindness and respect between spouses. This principle serves as the fundamental ethical foundation of marital relationships. When both husband and wife embody *mu'āsarah bil ma'rūf*, peace and harmony within the family are more likely to be achieved. In decision-making within the family, most respondents indicated that the husband plays the primary role, while the wife contributes by supporting the family's financial stability and education. However, some respondents believe that decision-making should be shared equally between spouses. The presence of career wives significantly helps with household finances, whether by supplementing income or, in some cases, serving as the primary breadwinner. From the discussion above, it can be concluded that one of the main reasons wives pursue careers is to ease the financial burden on their husbands and support the overall well-being of the family. This highlights the important role of working wives in strengthening the family's economic resilience.

The dual roles performed by women or wives are closely linked to the decision-making process, which reflects the structure and dynamics of power within the family. Decision-making in a household is typically based on mutual agreement between husband and wife. In this study, the majority of respondents indicated a husband-dominant decision-making style, where the husband's influence is greater than that of other family members. However, a smaller portion of respondents described a syncretic decision-making style, in which decisions are made jointly by both husband and wife, ensuring a more balanced influence in the decision-making process.

The role of career women in the community is largely reflected in social and community activities, both as administrators and members of various organizations such as religious study groups, Quran memorization groups (*Tahfidzul Quran* and JMQH), Muslim women's associations, and neighborhood committees (RT). Some respondents are also actively engaged in their workplace environments. These findings indicate that career women in Tulung District, Klaten Regency, play a significant role across multiple sectors, including education, social, cultural, and economic fields, both in the domestic and public spheres. They demonstrate adaptability in fulfilling their roles and responsibilities, adjusting their approach based on the situations they face. Career women in Tulung District take on multiple roles—as mothers, wives, and community members. This aligns with the theory of emancipation, which asserts that women's roles should harmonize with their natural disposition while acknowledging their equal status with men as creations of God.

Career women in Tulung District, Klaten Regency, also play a vital role as mothers, taking responsibility for their children's education, ensuring that their needs are met according to their developmental stages, and serving as role models. As wives, they contribute to fostering a harmonious family environment and support their husbands in pursuing positive endeavors. As members of society, they actively participate in community activities and social engagements. This highlights the principle of equal rights and gender equality, which serves as the core essence of women's emancipation.

Career women in Tulung District, Klaten Regency, align with the Equilibrium Theory of Gender, which does not emphasize biological differences or societal constructs in defining the roles, functions, and responsibilities of men and women. This theory asserts that both men and women share equal responsibilities and must collaborate in life. In marital relationships, career women in Tulung District engage in consultation, mediation, and negotiation with their husbands, ensuring a balanced and cooperative partnership within the family structure.

In marriage, five fundamental pillars must be upheld within the family: 1) Commitment to a strong marital bond (*mīthāqān ghalīzān*). 2) The principle of partnership and reciprocity (*zawāj*). 3) Mutual comfort and willingness (*tarāḍin*). 4) Treating each other with kindness (*mu'āsharah bil ma'rūf*). 5) A habit of mutual consultation (*musyawarah*). According to Faqihuddin Abdul Qodir, among these five pillars, the principle of *mu'āsharah bil ma'rūf*—treating each other with kindness and fairness—serves as the core spirit that reinforces the other pillars and governs the relationship between husband and wife³⁷.

4.3 The Role of Wives in Supporting Family Resilience for Millennial Families

The study found that career women in Tulung District successfully fulfill various family functions, including:

1. Biological Function; Career women in Tulung District enter into legally recognized marriages, fulfilling their biological role in family life.
2. Educational Function; They actively educate their children, particularly in moral values and etiquette. Child-rearing is primarily a collaborative effort between husband and wife, with some families receiving additional support from grandparents, relatives, domestic helpers, or private tutors.
3. Religious Function; In fostering religious values, these women work alongside their husbands to instill moral and spiritual guidance in their families. For example, a father may teach his child about attending Friday prayers at the mosque.
4. Protective Function; Career women in Tulung District work together with their husbands and family members to safeguard their children. For instance, they regulate screen time and gadget use to protect their children from potential negative effects of social media.
5. Social Function; These women teach their children the importance of community engagement. They encourage participation in neighborhood clean-up events held every two months, as well as other communal activities such as social gatherings, mutual aid programs, and recreational events.
6. Economic Function; Career women contribute financially by working in various professional fields, thereby supporting their families' economic well-being.

³⁷ *Ibid.*

7. Recreational Function; To maintain family bonding, they make time for shared meals, storytelling, assisting children with schoolwork, and watching TV together, ensuring quality family moments.

Regulation of the Minister of PPPA Number 6 of 2013 concerning the Implementation of Family Resilience Development explains that the concept of family resilience and welfare in line with the conditions of career women in Tulung District includes: a) Legal basis and family integrity, in terms of the legal basis for career women in Tulung District to enter into a legal marriage according to law. b) Physical resilience, the fulfillment of family nutrition. c) Economic resilience, can be seen from additional income to meet the family's economic needs. In addition, the results of career women in Tulung District can also be used as savings or assets that can be used in the future. d) Social psychological resilience, can be seen from efforts to avoid disputes between husband and wife that can cause family disintegration. e) Socio-cultural resilience, from the aspect of career women with their awareness as wives, mothers in domestic roles or active in community activities in public roles, so it can be understood that there is social concern from career women in Tulung District so that socio-cultural resilience can be created in society.

From the results of the analysis above, it can be concluded that career women in Tulung sub-district can encourage the creation of family resilience from various aspects such as physical resilience, economic resilience, socio-psychological resilience, and socio-cultural resilience.

Family resilience among career women in Tulung sub-district can be achieved by looking at the five aspects below that are fulfilled, namely: value independence, economic independence, social piety, resilience in facing conflict, and the ability to solve problems. Value independence can be realized if the family is able to carry out its socialization function based on religious values. Economic independence is created if basic needs in the family such as clothing, food, and shelter are met. Social piety is realized if there is a balance between a person's relationship with Allah SWT (*hablun min Allāh*) and the relationship between humans and other humans (*hablun min an-nās*). The fourth aspect is resilience in facing conflict. A family is considered resilient if the family is able to resolve conflicts that occur in it, both between husband and wife, and between parents and children. The last aspect is the ability to solve problems. The families of career women in Tulung sub-district are able to face the problems in front of them without giving up.

5. Conclusion

The dual role of career wives in Tulung District extends across both domestic responsibilities at home and their professional environment at work. This dual role operates harmoniously, as seen in the relationships of married couples in the area, where career wives and their husbands consistently engage in open and constructive communication. They practice mutual consultation (*mushāwara*) by discussing household management and family matters together. Career women in Tulung District contribute to family resilience in various aspects, including physical resilience, economic stability, psychological and social well-being, and socio-cultural resilience. The division of roles between husband and wife reflects the principle of reciprocity (*mīthāqān ghalīzān, zawāj, mu'āsharah bil ma'rūf, musyawarah, and tarāḍin min humā*), aligning with the eight core family functions: religious function, economic and environmental

function, socio-cultural function, reproductive function, protective function, educational function, as well as love and affection function. Based on these findings, the researcher recommends implementing comprehensive strategies to further enhance family resilience.

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