



DECONSTRUCTING MISOGYNISTIC INTERPRETATIONS:

A Gender-Just Fiqh Approach to the Role of Women in Family and Career

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Abstract: This study focuses on gender injustice within families, particularly as experienced by women working in environments where misogynistic ideologies continue to dominate and shape domestic relations. The theoretical framework suggests that this problem stems from gender-biased interpretations of traditional fiqh, especially concerning concepts such as *qawāmah*. The research examines how ideology influences decision-making, role distribution, and women's financial autonomy, thereby creating burdens and obstacles. By offering a more just perspective, the study seeks to deconstruct misogynistic tendencies embedded in family. A mixed-methods approach was employed, combining critical analysis of Qur'anic exegesis with empirical data collected from 100 respondents and in-depth interviews with 10 informants in South Tangerang. The findings show that misinterpretations of fiqh reinforce family injustices, while progressive perspectives aligned with contextual and justice-oriented interpretations also emerge. The study concludes that both social and theological factors shape gender injustice. Consequently, achieving egalitarian and just relationships requires a paradigm shift through the progressive revision of Islamic family law toward gender justice.

Keywords: gender injustice, fiqh interpretation, *qawāmah*, family law, misogyny

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Introduction

THE DYNAMICS of contemporary Indonesian families reveal a critical imbalance in gender roles, where women continue to bear a double burden despite their growing participation in professional careers. This condition is shaped by persistent patriarchal norms

and classical fiqh interpretations that are often gender-biased, particularly in the understanding of concepts such as *qawāmah* in Qur'an 4:34, which are interpreted in a dominative manner without sufficient emphasis on justice.¹ Empirical evidence shows that Muslim wives in rural areas struggle to balance dual roles.² Disparities in political participation and employment remain prevalent.³ Moreover, unequal power relations within households frequently generate conflict.⁴ These realities highlight the urgent need for a fundamental solution through a gender-just approach to fiqh. Such an approach requires the contextual reinterpretation of religious texts, with an emphasis on the principles of justice (*al-'adl*), public welfare (*al-maslalahah*), and partnership (*shura*), to construct egalitarian and harmonious family structures.

Recent studies confirm that gender inequality is systemic, originating from biased interpretations of religious texts and reinforced by discriminatory social structures. A critical point here is the need for theological deconstruction through a gender-just fiqh approach in order to achieve substantive equality. This is necessary because discriminatory practices often stem from textualist interpretations that neglect the Qur'an's egalitarian principles.⁵ Another reason is that theocratic structures institutionalize gender discrimination, particularly in restricting women's career mobility.⁶ Evidence indicates that: (1) the Qur'an intrinsically supports gender equality; (2) maqashid Syariah can be

¹ Al-Bassam, *Taudhibh Al-Ahkam* (Beirut: Dar al-Fikr, 1405 H).

² Asrizal Saiin et al., "Walking Together: Dynamics of Muslim Wives' Dual Role in Rural Areas Pursuing Career and Household Responsibilities," *El-Mashlahah* 14, no. 1 (June 2024): 127–148.

³ Nisaul Fadillah, "Women's Majelis Taklim And The Gradual Move Toward Gender Equality," *Journal Of Indonesian Islam* 17, no. 1 (June 2023): 100.

⁴ Siti Mas'udah, "Power Relations of Husbands and Wives Experiencing Domestic Violence in Dual-Career Families in Indonesia," *Millennial Asia* 14, no. 1 (March 2023): 5–27.

⁵ Lestari Dara Cinta Utami Ginting et al., "Women in the Public Sphere: Gender Equality in Islamic Theology," *Pharos Journal of Theology*, no. 105(1) (December 2023).

⁶ María Jesús Carrasco-Santos et al., "Breaking Boundaries: Exploring Gendered Challenges and Advancing Equality for Iranian Women's Careers in Tourism," *Tourism Management* 103 (August 2024): 104913.

aligned with universal human rights principles; and (3) social units such as the family reproduce gender injustice.⁷ Therefore, integrating theological and structural analysis through gender-just fiqh offers a fundamental solution to reinterpret religious texts contextually, deconstruct patriarchal bias, and build an inclusive and equitable framework of Islamic law.

This article explores how recent research has contributed to reconstructing a more gender-equitable understanding of Islam through textual interpretation and the development of inclusive methodologies. The central objective is to establish a paradigm of gender-just fiqh that adapts to contemporary contexts. The study is motivated by the persistence of gender-biased interpretations of religious texts that sustain inequalities in both domestic and public spheres,⁸ as well as by the need for a methodological framework that integrates textual authority with contemporary realities.⁹ Drawing on concepts such as *mubādalah*¹⁰ (mutuality) in household relations, feminist hermeneutics that deconstruct misogynistic interpretation, and modern *ijtihād* that bridges tradition and social transformation, the study underscores how interpretive practices shape both ideology and power. Ultimately, this research aims to highlight the significance of gender-just fiqh grounded in partnership (*mubādalah*), contextual reinterpretation, and critical

⁷ Arifinskyah, Maulana Andinata Dalimunthe, and Faisal Riza, "Islamic Theological Perspectives on Human Rights: Bridging the Gap between Faith and Universal Principles," *Pharos Journal of Theology*, no. 106.2 (March 2025); Nupur Pavan Bang, Sougata Ray, and Satish Kumar, "Women in Family Business Research—What We Know and What We Should Know?," *Journal of Business Research* 164 (September 2023): 113990.

⁸ Moh Nor Ichwan, David Ming, and Mokh Sya'roni, "Bridging Tradition and Modernity: Integrating Classical Interpretation and Modern Hermeneutics through Ijtihad in Qur'an Studies," *Pharos Journal of Theology* 106, no. SpecialIssue-2 (2025); Bambang Husni Nugroho, Ahmad Mustaniruddin, and Ahmad Taufik, "Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis* 25, no. 2 (2024): 346–369.

⁹ Nastangin Nastangin and Muhammad Chairul Huda, "The Role of Career Women in Creating a Sakinah Family: From Mubadalah (Mutuality) Perspective," *Al-'Adalah* 19, no. 1 (June 2022): 123–140.

¹⁰ Ibn Manzhur, *Lisan Al-'Arab* (Beirut: Dar al-Fikr, 1386 H).

engagement with religious authority as a framework for achieving substantive justice in Islam.

Studies have shown that patriarchal interpretations of Islamic texts have exacerbated gender inequality. Conversely, progressive reinterpretations of these texts through a gender-just jurisprudential approach offer a constructive pathway toward more egalitarian family relations. Mendoza found that young Spanish-Moroccan women with access to higher education developed feminist readings of the Qur'an.¹¹ This research demonstrates that notions of equality are indeed embedded in the sacred texts, yet are often obscured by gender-biased interpretations. Hasan observed patriarchal bias in interpretations of polygamy and suggested a humanist-adaptive method grounded in justice.¹² Similar findings were reinforced by Mokhammad Samson Fajar, who highlighted how the concept of *kafā'ah* (marital equivalence),¹³ once rooted in feudal structures, it can be reframed as a principle of competence-based equality. This argument is further supported by hermeneutical approaches, which emphasize that gender perspectives and social realities must be examined within the framework of family jurisprudence (*fiqh al-usrah*).¹⁴ The findings affirm that the development of gender-just jurisprudence contextualized and aligned with contemporary values of justice is indispensable.

Research on gender issues in Islam has generally employed two distinct methodological approaches: (1) textual analysis, primarily through the study of fiqh, and (2) social inquiry,

¹¹ Blanca Mendoza, Marta Bertran, and Jordi Pàmies, "Feminism, Islam and Higher Education: Towards New Roles and Family Relationships for Young Spanish-Moroccan Muslim Women in Spain," *Race Ethnicity and Education* 27, no. 2 (February 2024): 173–192.

¹² Hamka Hasan et al., "Polygamy: Uncovering the Effect of Patriarchal Ideology on Gender-Biased Interpretation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (December 2022).

¹³ Mokhammad Samson Fajar and Faris Al Badr, "Kafā'ah Contextualization in an Effort to Form Harmonious Family in the Modern Era: An Analysis Of Fazlur Rahman's Double Movement," *AL-'ADALAH* 17, no. 2 (February 2021): 203–230.

¹⁴ Amina Wadud, "Reflections on Islamic Feminist Exegesis of the Qur'an," *Religions* 12, no. 7 (July 2021): 497.

conducted through surveys or interviews. The first type of research focuses on analyzing texts and theories to uncover meaning, while the second emphasizes empirical data to understand social phenomena. Although both approaches are valuable, few studies have attempted to integrate them holistically. This study seeks to address this methodological gap by employing a mixed-method approach that combines gender-just fiqh analysis with field data obtained through interviews. In doing so, the research not only interprets the texts but also connects them with social realities, thereby creating a more comprehensive analytical framework.

While previous studies have provided a solid foundation, significant gaps remain. Existing sociological research often fails to explain the theological roots of misogynistic ideologies. In contrast, fiqh-based studies tend to overlook the connection between textual analysis and contemporary social realities, particularly within family dynamics. This separation creates a gap in understanding, where the theological causes of social problems are frequently neglected. Accordingly, this study offers novelty by bridging that gap through a holistic approach that integrates gender-just fiqh analysis with empirical field data. The main contribution of this research is to propose a model that demonstrates how interpretation can function both as the root of a problem and as a potential solution.

Based on the findings and existing limitations, this study opens several avenues for future research. First, large-scale quantitative studies are needed to measure the impact of misogynistic ideologies in greater detail and across diverse geographic regions. Second, subsequent research may focus on male perspectives to achieve a more comprehensive understanding of gender relations. Third, more in-depth studies are required to examine the practical implementation of progressive gender-just fiqh and evaluate its effectiveness in transforming social norms.

This study employs a mixed-methods approach that integrates textual analysis (a literature review) with empirical research (a field study) to bridge the gap between theory and practice. The research was conducted in South Tangerang with 100 participants,

consisting of career women and their spouses, selected through purposive sampling. In addition, the study adopts a phenomenological research design. This qualitative approach seeks to understand the essence of lived experiences among Indonesian career women in relation to the presence of misogynistic ideology within their family relations. This design was chosen for its ability to richly explore and interpret how participants perceive, experience, and make sense of their lives within their unique social and cultural contexts. Through in-depth, open-ended interviews, the study identifies and analyzes central themes that consistently emerge from participants' narratives.

Data analysis in this study follows the general stages of qualitative analysis with an emphasis on the phenomenological approach. The first stage involves verbatim transcription of all interview recordings to ensure accurate textual data. Once transcription is complete, the next step is data reduction, in which the researcher carefully reviews the transcripts to identify meaning units or significant statements relevant to participants' experiences of misogynistic ideology and family relations. These meaning units are then grouped and coded according to thematic similarities. The coding process is conducted inductively, allowing new themes to emerge directly from the data. Following initial coding, the researcher proceeds to theme identification, where related codes are clustered into broader, meaningful themes that capture the essence of participants' lived experiences.

This study draws on a mixed-methods and phenomenological methodology across two stages. The primary stage is qualitative-phenomenological, intended to explore the lived experiences and more profound meanings of working Muslim women who manage both work and home. Through in-depth interviews, data were collected for the analysis of key-scaled themes. The second stage is a quantitative survey to evaluate and extrapolate from the phenomenological stage findings to the broader population. The data integration process occurs in a logical, straightforward manner. Qualitative results were used to design context-based survey tools, which were then followed by complementary quantitative data that confirmed and explained the distribution of patterns that emerged from subjective stories. Therefore, this

fusion deepened our understanding of the complexity of individual meanings and the breadth of common meanings, which facilitated a more effective dismantling of misogynistic narratives.

The Prevalence of Misogynistic Ideology in the Gendered Division of Roles

Preliminary analysis of in-depth interviews with career women reveals several central themes indicating the influence of misogynistic ideology within family relations. These themes include the tendency for women to continue prioritizing domestic responsibilities and childcare even while engaged in professional work. This dynamic results in a dual burden and a misalignment between traditional gender role expectations and lived realities. The motivation of women to pursue careers is not solely economic, but also reflects a response to feelings of monotony and isolation associated with exclusively domestic roles. The table below presents selected quotations from participants that illustrate these themes.

Table 1. The Occurrence of Misogyny within Families

Informant	Statement	Coding
INF-1	"Even though I also work, household matters and childcare still take priority. Every morning I have to wake up early to prepare meals for my three children. After that, I go to work while also taking them to school. My husband works too, but in a different field."	Priority of Domestic Responsibilities, Double Burden, and Traditional Gender Role Division
INF-2	"Although I have to work to earn a living, I still need to prioritize family responsibilities such as cooking and cleaning the house. Clearly, I continue to fulfill my main duties as a wife and mother."	Double Burden, Gender Obligations, and Family Prioritization
INF-3	"My husband was recently laid off, so I help support him by covering our children's school expenses. It is quite difficult, because even when my husband was working, we still struggled, let alone now. Still, I am grateful to be blessed with good health."	Shifting Economic Roles and Family Economic Resilience

Informant	Statement	Coding
INF-4	"Honestly, if you ask me, yes, it is exhausting. However, what else can I do? It would be unfair to let my husband work alone, especially since I have skills and opportunities I can use"	Workload, Economic Motivation, and Self-Skills Utilization
INF-5	"I work mainly to escape the monotony of household life, because I often feel lonely and bored. My husband is busy with his job, and my children are either married or living away. I should make use of my time by working and doing something meaningful. Still, I often feel lonely due to the lack of attention and affection within the family."	Non-Economic Motivation (Monotony, Loneliness) and Lack of Family Attention
INF-6	"We have a clear agreement about dividing responsibilities. However, things do not always go as expected. There are always situations where I have to rearrange my schedule between household duties and my career as the family's breadwinner."	Mismatch in Role Agreements and Dual Management

Source: Interview with informants, 2025.

The informants revealed that, despite holding professional jobs outside the home, they continued to carry the primary responsibility for household duties. Their daily routines included preparing meals, taking children to school, and maintaining household cleanliness, which remained their main priority even as they contributed to the family's income. The informants further described how economic pressures, such as a husband's job loss, intensified their dual burden by forcing them to assume the role of primary breadwinner. Although many expressed exhaustion from managing these overlapping responsibilities, they also viewed employment as a way to support their husbands and to use their personal skills. At the same time, the informants reported that work served as an outlet to overcome monotony and loneliness, particularly when children had become independent. However, even when household responsibilities were formally negotiated with their spouses, these agreements often failed to materialize in practice, creating further challenges in balancing family obligations and professional roles. The following figure illustrates

survey results on participants' perceptions regarding the wife's central role in the family.

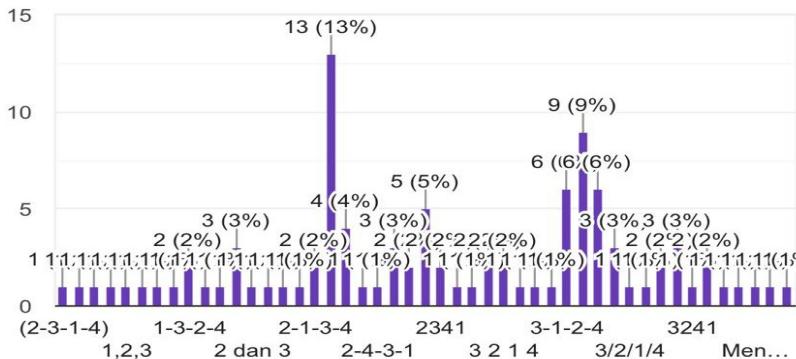


Figure 1. The Central Role of Wives in Household Life

The figure above illustrates the perceived central roles of wives within their households. Four key responsibilities were identified. (1) Managing household chores and maintaining cleanliness; (2) Supporting and accompanying their husbands; (3) Educating and caring for children; (4) Contributing to the family's financial stability.

The figure is based on survey results from 100 respondents, both male and female, aged 30 to 60, on the important roles of a wife in the household. The following are the survey results and the analysis of the figure:

Table 2. Ranking of Family Role Preferences

Rank	Order of Chosen Roles	Percentage of Respondents
1	(2, 1, 3, 4) – Supporting and accompanying the husband, managing household chores and cleanliness, educating and caring for children, and contributing to family finances	13%
2	(3, 1, 2, 4) – Educating and caring for children, managing household chores and cleanliness, supporting and accompanying the husband, and contributing to family finances	9%
3	(2, 3, 4, 1) – Supporting and accompanying the husband, Educating and caring for children,	5%

Rank	Order of Chosen Roles	Percentage of Respondents
	Contributing to family finances, Managing household chores and cleanliness	

Source: Data processed, 2025

From the results, the highest priority (13%) was placed on "Supporting and accompanying the husband," indicating the strong influence of traditional gender ideology, which positions the wife's role primarily as a supporter of her husband. This may reflect a misogynistic perspective that men's needs and roles are more central. While "Managing household chores and cleanliness" and "Educating and caring for children" also received high priority in this choice, the first position underscores the wife's role vis-à-vis her husband. Interestingly, "Contributing to family finances" ranks last among the most popular choices, suggesting that although women may work outside the home, their economic role is still considered secondary to their traditional roles as a husband's supporter and manager of domestic responsibilities. The variations in the second and third rankings reflect diverse perspectives; however, the dominance of "supporting the husband" in both the first and third ranks highlights the persistence of gender ideology that may undermine women's autonomy and reinforce their dual burden.

These interview data highlight how respondents, despite being career women, continue to prioritize household responsibilities as their primary obligation. This is evident in their busy morning routines, which include preparing meals and taking children to school. Respondents also expressed a sense of duty to manage domestic tasks such as cooking, even while contributing to the family income. Economic difficulties within the household further compel them to assume the role of breadwinner, despite the fatigue it entails. Beyond economic factors, working is also perceived as a means of overcoming boredom and loneliness. Although agreements with their husbands exist, their implementation often falls short of expectations, requiring respondents to remain flexible in managing their time. This pattern illustrates the internalization of traditional gender roles, in

which domestic responsibilities remain predominantly shouldered by wives, even as they simultaneously take on the dual role of income earners.

The Manifestation of Misogynistic Ideology in Decision-Making

This subsection examines explicitly how misogynistic ideology is reflected in the decision-making processes within families of career women. Household decisions, from everyday matters to major choices about finances and the family's future, constitute a critical arena where power dynamics and gender influences become particularly evident. The following table presents informants' statements regarding their experiences in family decision-making, along with the initial coding that identifies patterns relevant to the theme of this study.

Table 3. The Occurrence of Misogyny in Decision-Making

Informant	Statement	Coding
IN-1	"In decision-making, my husband is usually the one who decides most matters, but in certain areas I also have to make my own decisions, such as regarding the children's schooling, household needs, vehicles, shopping, and so on."	Division of Decisions by Area, Limited Autonomy
INF-2	"In certain matters, I cannot make decisions on my own. My husband holds full control over all decisions, including finances and helping relatives, among others. I am only given just enough money. That is why I work and manage on my own."	Full Husband Control, Limited Financial Autonomy, Women's Strategy for Autonomy
INF-3	"I feel that I have complete independence. I am free to make personal decisions and manage my own finances, because I am the one working and supporting my family. Sometimes, as a woman, I feel tired and wish I could stay at home when I am exhausted, but that seems impossible."	Complete Independence, Double Responsibility, Struggle Against Gender Stereotypes

Informant	Statement	Coding
INF-4	"Even though my husband and I live in the same house, we are not open with each other like the people I know. As a woman, sometimes I need a man who is firm and able to manage the family's needs, but this is the opposite. Still, I have the freedom to socialize and develop myself outside the home."	Lack of Openness, Unmet Traditional Expectations of Men, Social Autonomy
INF-5	"For every major decision in the family, my husband is always the final decision-maker. My opinion is heard, but often the decision still follows what my husband considers best."	Husband's Dominance in Major Decisions, Women's Voice Heard but Not Followed
INF-6	"When it comes to my work and career, my husband does not interfere much. However, if it concerns the children or household matters, everything must be in line with his approval."	Autonomy in Career, Limitations in Domestic and Child-Related Matters, Husband's Control
INF-7	"I feel that I have no voice in making decisions related to family finances. My husband manages all the income and expenses, and I am only informed when necessary."	Limited Voice in Finances, Financial Control by Husband
INF-8	"At first, it was difficult to express my opinion, because my husband was used to making decisions on his own. However, after several discussions and showing strong reasons, now my husband is more open to considering my perspective."	Struggle for Involvement in Decision-Making, Positive Change in Family Dynamics
INF-9	"I often give in during decision-making in order to maintain family harmony. Even though sometimes I feel my opinion is better, I do not want to engage in long debates."	Compromise for Harmony, Sacrificing Women's Opinions
INF-10	"We always discuss together and look for the best solution that both parties agree on. There is no coercion or domination from either side. We respect each other's opinions."	Equality in Decision-Making, Mutual Respect

Source: Interview with informants, 2025

Respondents described diverse dynamics of decision-making within the families of career women. Most strategic and financial decisions remain dominated by husbands, although wives are afforded space to decide on matters concerning children and daily household needs. At the same time, some respondents reported having no financial autonomy whatsoever, reflecting a sense of powerlessness despite their careers. Conversely, other respondents experienced complete independence in personal decisions and financial management, while still emphasizing joint discussion for decisions affecting the entire family. Regarding personal authority, employment often serves as an outlet for monotony and frustration, yet it does not always guarantee full autonomy. Meanwhile, some relationships are characterized by mutual trust and respect for each partner's independence.

"How do you think household chores should ideally be divided between husband and wife?"

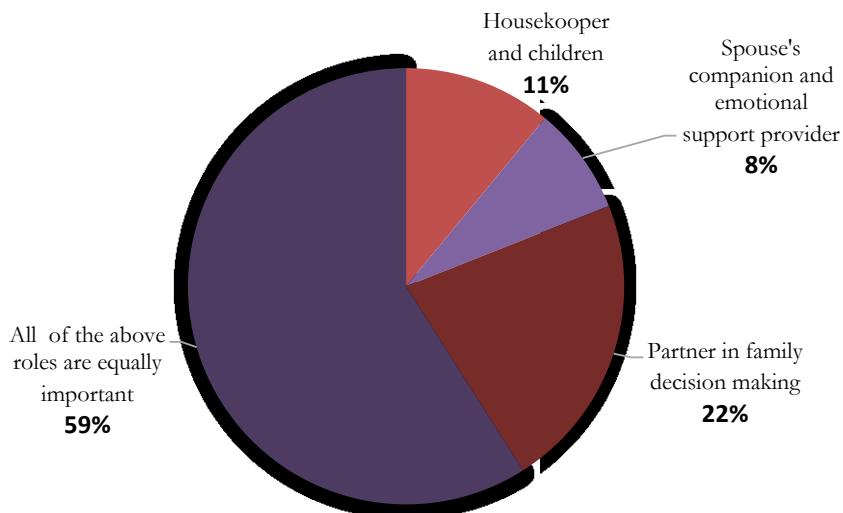
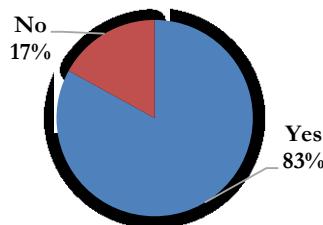
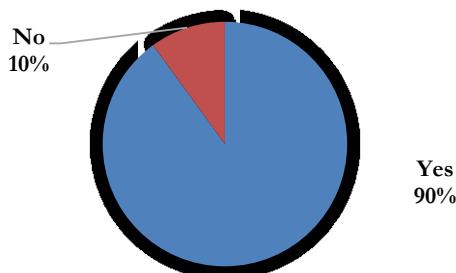


Figure 2. The Division of Household Responsibilities

"Do you think the wife is primarily responsible for maintaining good relationships with the extended family (parents, siblings, etc.)?"



"In your opinion, does the wife have significant influence over the family's financial decisions?"



The following table summarizes the information from the diagram.

Table 4. Summary of Survey Findings

Diagram Number	Description of Findings	Percentage of Respondents
1	Wife's Role Choices: Choose all roles (managing the household, supporting the husband, earning income, and being a partner in decision-making) Choose only a partner in decision-making Choose only managing the household	50% 22% 11%
2	Responsibility for maintaining extended family relationships (parents, siblings, etc.)	83% wives
3	Influence on family financial decisions	90% wives

Source: Data processed, 2025

The survey data on decision-making reveal diverse dynamics, with the majority of respondents (50%) reporting full involvement, indicating a challenge to misogynistic ideologies that exclude women. However, a proportion of respondents still experienced limited roles in decision-making, which may reflect the influence of traditional gender norms. The wife's dominant responsibility in maintaining extended family relationships (83%) may point to the burden of gendered roles. On the other hand, the significant influence of wives in financial decisions (90%) strongly challenges misogynistic stereotypes regarding women's financial incapacity. Overall, these findings illustrate the complexity of how misogynistic ideology operates in decision-making within families of career women, while also highlighting signs of shifts and challenges to traditional norms.

Respondents described unique dynamics of decision-making within their families. While acknowledging that husbands tend to dominate most major decisions, respondents reported having a significant role in determining daily needs, such as children's education, household necessities, vehicle choices, and shopping. At the same time, they also perceived limitations in decision-making, particularly regarding family finances and assistance to relatives, in which the husband maintained complete control and the wives received budget allocations only as needed. Nevertheless, respondents expressed a strong sense of independence, particularly as they worked actively and bore a substantial share of the family's financial burden. At times, they also felt the need for rest and longed for relief from these responsibilities. In their relationships with their husbands, respondents reported a lack of open, meaningful communication, and some expressed a desire for a more assertive spouse who would take greater initiative in managing family affairs.

The Manifestation of Misogynistic Ideology in Autonomy and Authority

This subsection explores how misogynistic ideology can constrain the authority and autonomy of career women within the family context. Despite holding professional roles and earning an income, women often face various limitations and expectations

that reflect traditional views of gender roles. The following table presents informants' statements illustrating how this ideology may affect their freedom to make decisions, manage finances, and engage in social life outside the home.

Table 5. The Manifestation of Misogynistic Ideology in Autonomy and Authority

Informant	Statement	Coding
INF-1	"Yes, I indeed work, but for major matters, I still have to ask my husband first. After all, he is the one responsible."	Limited Authority, Decision Dependence on Husband, Husband's Responsibility Prioritized
INF-2	"Actually, my income is for the family as well. So, if I want to use it for myself, I feel awkward if I do not inform my husband."	Limited Financial Autonomy, Discomfort Using Personal Money Without Permission
INF-3	"I can have friends or activities outside, but my husband usually worries if I go out too often at night or spend too much time on work matters."	Restrictions on Social and Professional Activities, Husband's Concern, Gender-Based Control
INF-4	"Sometimes it is frustrating to work at home and then outside, but what can I do? I have to earn my own income to help my parents and extended family in the village."	Double Burden, Additional Financial Responsibility Outside Immediate Family, Feeling Pressured
INF-5	"Sometimes I feel bored and tired from work, especially with traffic jams returning home late. Even though my husband also works, I still do not have the freedom to use money in my own household."	Limited Financial Autonomy at Home, Despite Economic Contribution
INF-6	"For a promotion at work, my husband questioned whether I could manage the children if my responsibilities increased. I ended up withdrawing my intention to pursue the promotion."	Career Restriction by Husband, Prioritization of Mother Role over Career, and Gender Ideology in Career
INF-7	"I have a small side business, but my husband always wants to know the financial details and sometimes tells me to stop because he thinks it might interfere with my main job and household duties."	Husband's Control Over Women's Business, Restriction on Self-Development, Prioritization of Domestic Role

Informant	Statement	Coding
INF-8	"I feel that important decisions about myself, such as continuing education or attending training, must always be discussed and approved by my husband. Yet I feel it is my personal right."	Limited Personal Autonomy, Dependence on Husband's Approval for Self-Development
INF-9	"If I express a different opinion from my husband, especially in front of family or friends, he can get angry and say I am not respecting him as the head of the family."	Silencing Women's Opinions, Assertion of Husband's Authority in Public, Head of Family Ideology
INF-10	"I actually want to have my own savings for personal needs or emergencies, but my husband always reminds me that all the money I earn is for the family and must be managed together. I feel I do not have full rights over my own hard-earned income."	Limited Personal Financial Ownership, Centralized Financial Management in Husband's Hands

Source: Interview with informants, 2025

Respondents revealed that, despite working and earning their own income, their autonomy remains limited in several aspects. For matters considered important, respondents felt they needed to obtain their husbands' prior approval, who are regarded as the responsible party. Even when using personal earnings, respondents felt uncomfortable if they did not inform their husbands, as they viewed their income as also intended for the family. Husbands also expressed concern over respondents' social and professional activities outside the home, particularly if they went out at night too often or spent excessive time on work. In addition, respondents experienced a double burden, having to work at home while earning income outside, along with additional financial responsibilities to support parents and extended family in their hometowns. Despite their contributions to income, respondents reported lacking complete freedom to manage their money. The following figure presents the survey results.

The wife has the right to have time for herself and to pursue hobbies outside of her role as a housewife.

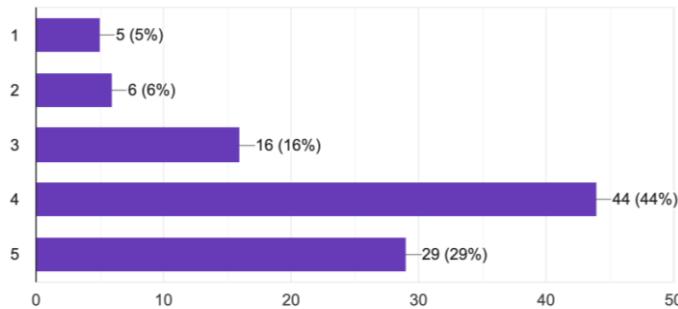
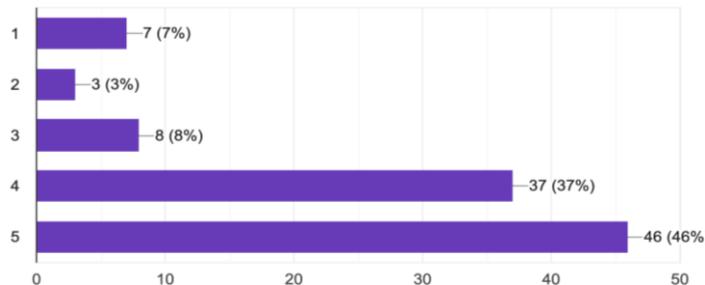
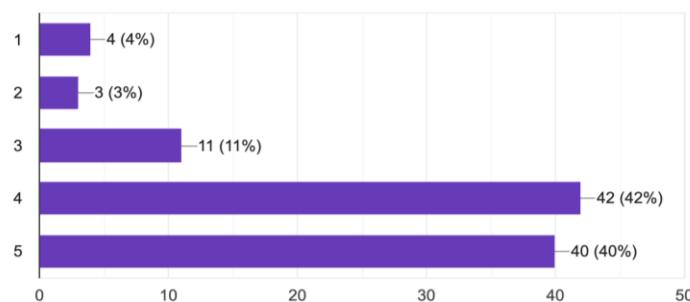


Figure 3. Survey Responses on Women's Lack of Autonomy

The wife's opinion is equally important as the husband's in family matters.



The wife has the right to develop a career outside the household.



The following table summarizes the survey results from the figure described above:

Table 6. Summary of Survey Results

Figure Number	Survey Statement	Percentage of Respondents
1	Wife's desire to pursue hobbies outside of her role as a homemaker	Agree: 44% Neutral: 16%
2	Wife's opinion is as important as her husband's in family matters	Strongly Agree: 46% Agree: 37%
3	Wife has the right to develop a career outside the household	Strongly Agree: 22% Agree: 43% Neutral: 25%

Source: Data processed, 2025

The survey data reveal diverse perspectives regarding wives' authority and autonomy beyond their traditional roles. While the majority of respondents agreed that a wife's opinion is as important as her husband's in family matters (83% agree/strongly agree), views on pursuing hobbies and careers outside the home still showed some resistance or ambivalence. Only 44% agreed that wives should develop hobbies, and although 65% agreed/strongly agreed that wives have the right to pursue a career, 25% remained neutral. These findings suggest that misogynistic ideologies limiting women to the domestic sphere may still influence respondents' views, even as equality in decision-making is increasingly recognized.

The interview data highlight ambivalence in respondents' autonomy as career women. Despite having financial independence through employment, respondents still felt constrained by norms and expectations that limited their freedom. The need to seek their husbands' approval for important matters and the discomfort in using their own earnings reflect husbands' dominance in decision-making and family financial management. Husbands' concerns over respondents' activities outside the home further illustrate restrictions on mobility and social engagement. The double burden of working in both domestic and professional spheres, combined with additional financial responsibilities toward extended family in their hometowns, exacerbates respondents' challenges. Moreover, although respondents contributed to household income, they did not feel free to use

household funds, indicating significant control by husbands over family financial resources.

Overall, the findings of this study reveal the significant influence of misogynistic ideology on the dynamics of family relationships among career women in South Tangerang. These findings can be categorized into three main aspects. First, regarding role distribution, women continue to bear a double burden, prioritizing domestic tasks even while actively engaged in their careers. Second, in the decision-making process, they often face inequality, with husbands' voices often dominating, particularly in financial matters. Third, the authority and autonomy of career women remain limited, both in managing personal finances and making important decisions related to self-development and career advancement. Interview data indicate ambivalence between professional success and ongoing challenges in the domestic sphere.

Misogynistic ideology, rooted in social structures and gender expectations, cannot be separated from biased fiqh constructions. These findings directly reflect how traditional fiqh perspectives on gender relations continue to influence practices in the field. For instance, interpretations of fiqh that assign the exclusive obligation of earning income to the husband indirectly reinforce the view that a woman's role in the household is her primary and singular responsibility. The concept of *qawāmah* (male leadership) is often interpreted as full authority and dominance rather than as a responsibility to protect, thereby serving as a theological justification for inequality in decision-making and financial control. Consequently, injustice within family relations is not merely a social issue but also a theological one that needs to be addressed.

On the ground, data suggests that a heavy-handed reading of the concept of *qawāmah* has led to injustice in family relations, and this one-sided reading does not merely affect husband-wife relationships but also creates unequal dynamics. This study shows that gender inequality does not occur in a vacuum but is driven by two main variables. Social factors—cultural influences, traditions, social constructs, religious teachings, and values—all contribute to the cycle of discrimination. At the same time,

theological factors—particularly narrow, context-bound religious beliefs and interpretations—contribute to the maintenance and legitimization of such inequities. Hence, a holistic view and a broader understanding are crucial to render the essence of *qawāmah* equitable and substantial in the sphere of family life.

These findings reveal both significant similarities and differences compared to previous research. The double burden experienced by career women aligns with numerous studies worldwide.¹⁵ Similarly, issues of limited financial autonomy and constraints in decision-making are consistent with existing literature. However, the novelty of this study lies in its ability to integrate gender-just fiqh analysis with field data holistically. This research not only describes social problems but also identifies their theological roots and, importantly, demonstrates that amid misogynistic ideology, there exist counter-narratives promoting fairness, as some families have adopted more egalitarian relational patterns. This distinguishes the study from others that often focus solely on one aspect, textual or social, without connecting the two.

Misogynistic Ideology and Family Relationship Dynamics

Misogyny is defined as hatred or prejudice against women, an ideology that is widespread and manifests in various social, political, and cultural contexts. Misogynistic content is often associated with right-wing ideologies, particularly in online communities such as the manosphere and the alt-right. Exposure to sexist content can serve as a gateway to right-wing extremism, as evidenced by empirical studies showing increased engagement

¹⁵ Pallavi Dogra and Arun Kaushal, "Underlying the Triple Burden Effects on Women Educationists Due to COVID-19," *Education and Information Technologies* 27, no. 1 (January 16, 2022): 209–228, <https://link.springer.com/10.1007/s10639-021-10645-6>; Beminate Lemma Seifu et al., "Double Burden of Malnutrition and Associated Factors among Women of Reproductive Age in Sub-Saharan Africa: A Multilevel Multinomial Logistic Regression Analysis," *BMJ Open* 14, no. 2 (February 10, 2024): e073447, <https://bmjopen.bmj.com/lookup/doi/10.1136/bmjopen-2023-073447>; Saurabh Singh, Neha Shri, and Akancha Singh, "Inequalities in the Prevalence of Double Burden of Malnutrition among Mother–Child Dyads in India," *Scientific Reports* 13, no. 1 (October 7, 2023): 16923, <https://www.nature.com/articles/s41598-023-43993-z>.

with right-wing content over time.¹⁶ The concept of misogynistic extremism includes violent attacks motivated by misogynistic beliefs. This form of extremism is often linked to groups such as incels, male supremacists, and right-wing extremists. Misogynistic extremism is frequently conceptualized alongside ideologies like terrorism and the “black pill” ideology.¹⁷ Misogyny carries significant social and political implications.¹⁸ It contributes to gender-based violence, reinforces patriarchal power structures, and hinders women’s participation across various domains, including digital spaces.¹⁹

Misogynistic discourse, particularly within involuntary celibacy (“incel”) communities, has been found to involve the frequent use of misogynistic terms, which may contribute to the normalization of problematic beliefs and attitudes toward women.²⁰ The phenomenon of misogyny has also been linked to discursive injustice in gender-based violence trials, where victims’ testimonies are sometimes silenced by sexist ideologies serving misogynistic agendas.²¹ The persistence of misogyny is fueled by excessive male power and societal entitlement over unpaid female labor and unrecognized contributions, highlighting the need for constitutional changes beyond courtroom litigation to address it.²² It has been argued that misogyny constitutes a fundamental logic within Western legal, social, and political orders, and that

¹⁶ Phelia Weiss, Kevin Koban, and Jörg Matthes, “A Narrow Gateway from Misogyny to the Far Right: Empirical Evidence for Social Media Exposure Effects,” *Information, Communication & Society* (December 2024): 1-19.

¹⁷ Robin O’Hanlon et al., “Misogynistic Extremism: A Scoping Review,” *Trauma, Violence, & Abuse* 25, no. 2 (April 2024): 1219-1234.

¹⁸ Ahmad Nur Fuad, “From Binary Perspectives to Context-Sensitive Approaches: Changing Trends in Scholarship on Political Islam in Turkey, Tunisia and Indonesia,” *Ulumuna* 28, no. 2 (December 31, 2024): 961-987, <https://ulumuna.or.id/index.php/ujis/article/view/997>.

¹⁹ Martha Elena Grajales Usuga, “Misogynist Violence, Love and Patriarchy,” *Perseitas*, 2022.

²⁰ Kimberley Brayson, “Hating Women: A Constitution of Hate in Plain Sight,” *Journal of Interpersonal Violence* 39, no. 17-18 (September 2024): 3954-3982.

²¹ *Ibid.*

²² Julie C. Suk, *After Misogyny: How the Law Fails Women and What to Do about It, After Misogyny: How the Law Fails Women and What to Do about It*, 2023.

disrupting this misogynistic legal-political constitution requires nuanced pathways for reform.²³

Research indicates that misogyny manifests in various forms, ranging from overt expressions to covert behaviors, both of which can be equally harmful, particularly in intimate relationships where such behaviors undermine mutual respect and erode women's agency.²⁴ In the workplace context, women face a "double jeopardy" when they lack job autonomy and have a traditionalist spouse, with their mental health significantly affected by the intersection of workplace control and their partner's gender ideology.²⁵ Organizational studies reveal misogyny as an organized and institutionalized practice that reproduces patriarchal power relations through gendered hatred, violence, and social surveillance within work environments.²⁶ The digital era has intensified these manifestations, with online misogyny driving exponential growth in scholarly publications across various disciplines, even though there remains a limited connection between the knowledge domains necessary to understand this complex phenomenon fully.²⁷

Misogynistic ideology, defined as hatred or prejudice against women, is not an abstract phenomenon but a reality that manifests in various forms, including within family relationship dynamics. Sociological literature indicates that misogyny contributes to gender inequality, evident in the double burden frequently borne by career women. This burden arises because women are expected to balance professional roles with domestic responsibilities,

²³ Brayson, "Hating Women: A Constitution of Hate in Plain Sight."

²⁴ Caroline R. Lundquist and Sarah LaChance Adams, "A Continuum of Women's Agency under Misogyny," *Hypatia* 38, no. 1 (June 2023): 105–113.

²⁵ Senhu Wang and Lambert Zixin Li, "Double Jeopardy: The Roles of Job Autonomy and Spousal Gender Ideology in Employed Women's Mental Health," *Applied Research in Quality of Life* 18, no. 1 (February 2023): 473–490.

²⁶ Lauren McCarthy and Scott Taylor, "Misogyny and Organization Studies," *Organization Studies* 45, no. 3 (March 2024): 457–473.

²⁷ Lara Fontanella et al., "How Do We Study Misogyny in the Digital Age? A Systematic Literature Review Using a Computational Linguistic Approach," *Humanities and Social Sciences Communications* 11, no. 1 (April 2024): 478.

traditionally considered their primary duty.²⁸ Such inequality is also manifested in authority and autonomy, as career women often lack an equal voice in financial and family decision-making, despite making significant economic contributions.

This discourse and practice of misogyny carry significant social implications. They not only reinforce patriarchal power structures within the domestic sphere but also hinder women's full participation in social, professional, and public life. Several studies note that the persistence of misogyny is driven by entrenched male power within social systems, granting men greater rights while devaluing women's often unrecognized contributions.²⁹ Therefore, addressing misogyny requires more than superficial social change; it also necessitates examining its ideological and structural roots.

The relationship between misogyny and family fiqh (Islamic law) in Indonesia exposes larger complexities and the problematic nature of gender equality and women's rights. While Indonesia is a predominantly Muslim country, its laws are a "mix between Islamic principles and national laws"—and in the history of the interpretation of these laws, patriarchal principles still dominate, to the disadvantage of women. This article retrospectively reviews the state of family fiqh in Indonesia regarding family roles and the protection of women within the family.

In Indonesia, family fiqh often perpetuates gender discrimination, affecting women's autonomy within the family. Research suggests female civil servants may experience higher rates of marriage dissolutions from key economic deficiencies and poor communication—indicators that patriarchal social norms have some effect on female decision-making. In addition, the assigned role for men as guardians of women, as per traditional Islamic jurisprudence, makes women subordinate in marriage. The standards in place suggest a timely re-examination of family

²⁸ Arpita Singh and Ripudaman Singh, "Women Entrepreneurs in India: Evolution, Current Challenges and Future Prospects," *Journal of Pharmaceutical Negative Results* (2022).

²⁹ Suk, *After Misogyny: How the Law Fails Women and What to Do about It.*

policies to ensure that women are treated fairly. Many rely on studies suggesting that reframing concepts such as *nafaqah* (alimony) and *fasakh* (annulment of marriage) could lead to a more equitable written recognition of women's rights in Indonesia's Islamic legal system. Additionally, acknowledging children's best interests as a factor in custody proceedings suggests a more expansive approach to procedures that benefit children than traditional definitions.

The Status of Women in the Perspective of Family Fiqh

Patriarchal norms continue to be a major factor in maintaining the low status of women worldwide.³⁰ Women are often confined to domestic roles and regarded as dependent, despite their significant potential to contribute across various spheres of life.³¹ Certain cultural traditions and interpretations of religious teachings further reinforce these inequalities. In societies with strong religious adherence, gender disparities tend to be more pronounced.³² Access to education is a key factor in improving women's status, yet educational gaps remain significant, particularly in regions strongly influenced by patriarchal norms.³³ Moreover, women's conditions vary considerably depending on geographical and cultural contexts. For instance, women in Europe face different challenges than those in South Asia or the Arab world.³⁴

³⁰ Singh and Singh, "Women Entrepreneurs in India: Evolution, Current Challenges and Future Prospects."

³¹ Richi Simon and Shumayela Hasan, "Patriarchy and Gender Inequality: A Comprehensive Analysis of Women's Empowerment in Contemporary India," *Gender Issues* 42, no. 1 (March 2025): 7.

³² Kamila Klingorová and Tomáš Havlíček, "Religion and Gender Inequality: The Status of Women in the Societies of World Religions," *Moravian Geographical Reports* (2015).

³³ Wina Wardiana, Adi Fadli, and Masnun Masnun, "Contribution of Woman in the Education Management of Islamic Boarding School," *Ulumuna* 28, no. 1 (September 30, 2024): 398–423, <https://ulumuna.or.id/index.php/ujis/article/view/805>.

³⁴ Jae Kyung Lee and Hye Gyong Park, "Measures of Women's Status and Gender Inequality in Asia: Issues and Challenges," *Asian Journal of Women's Studies* (2011).

Although progress has been made in recent decades through legal reforms and social change, achieving substantial gender equality remains a challenge.³⁵ Efforts to advance gender equality require multisectoral collaboration and active involvement from various stakeholders. Empowerment initiatives from international organizations as well as local community groups play a crucial role in addressing existing disparities.³⁶ Social workers and educational institutions are also important in fostering critical awareness and promoting social change. Furthermore, men's participation in gender equality movements is essential to achieving sustainable change. Encouraging men to support and engage in social transformation can accelerate the realization of a more just and equitable society.³⁷

The status of women is often perceived as unequal within the framework of family fiqh. Nevertheless, deeper interpretations indicate that the underlying principle is to protect and honor women. This is because family fiqh emerged within a socio-historical context aimed at safeguarding women from violations of their rights and preventing their exploitation.³⁸ Numerous provisions granting specific rights to women, such as the right to receive *mahr* (marital gift), maintenance during marriage, and *hadhanah* (custody of children) after divorce, serve as evidence of this intention.³⁹ Although in practice, distortions often occur due to patriarchal interpretations, the primary conclusion is that the

³⁵ Young Lan Kim, "The Change of Women's Social Status in Korea: Progress and Reaction," *Asian Women* (2011).

³⁶ Carla Patricia Finatto et al., "Women's Empowerment Initiatives in Brazilian Universities: Cases of Extension Programs to Promote Sustainable Development," in *World Sustainability Series*, 2021.

³⁷ Aparajita Chowdhury and Manoj Manjari Patnaik, "Empowering Boys and Men to Achieve Gender Equality in India," *Journal of Developing Societies* (2010).

³⁸ Tri Wahyu Hidayati, Ulfah Susilawati, and Endang Sriani, "Dynamics of Family Fiqh: The Multiple Roles of Women in Realizing Family Resilience," *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, no. 2 (December 14, 2022): 219–238, <https://ijtihad.iainsalatiga.ac.id/index.php/ijtihad/article/view/8256>.

³⁹ Sheila Fakhria and Siti Marpuah, "A Discourse of Mudawannah Al-Usrah; Guaranteeing Women's Rights in Family Law Morocco's," *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 2 (August 22, 2022): 309–324, <https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/2640>.

purpose of family fiqh is not to subordinate women but to provide protection and justice in accordance with the context of its time. Achieving this substantive justice requires contemporary ijtihad.

Gender-Equitable Fiqh as a Solution for Women's Roles in Family and the Workplace

The Qur'an itself emphasizes spiritual equality between men and women, both of whom bear the same responsibilities before God.⁴⁰ This spiritual equality is fundamental and encompasses all aspects of human endeavor. Historical and jurisprudential evidence from the Qur'an supports women's active participation in social, political, economic, and cultural activities. Women in early Muslim communities engaged in various social roles, and the Prophet Muhammad did not oppose their participation.⁴¹ However, many interpretations of the Qur'an have been influenced by patriarchal traditions, leading to gender-biased readings.⁴² This often results in the marginalization and subordination of women. Yilmaz's research demonstrates that practices such as polygamy and interpretations of inheritance laws have been shaped by patriarchal perspectives, sometimes deviating from the Qur'an's original objectives.⁴³ Misunderstandings and distortions in interpreting Qur'anic verses have contributed to the perception of women as inferior beings. These misconceptions often arise from a lack of proper contextual understanding and reliance on patriarchal cultural norms.⁴⁴

However, many interpretations have emerged from patriarchal traditions, often leading to gender-biased fiqh

⁴⁰ Salah S. Al-Mannai, "The Misinterpretation of Women's Status in the Muslim World," *Digest of Middle East Studies* (2010); Cornell, "'Soul of a Woman Was Created Below' Woman as the Lower Soul (Nafs) in Islam."

⁴¹ Seyede Saeideh Gharavi, "The Permissibility of Women's Social Presence from an Islamic Viewpoint," *Religious Inquiries* (2019).

⁴² Anna King, "Islam, Women and Violence," *Feminist Theology* (2009).

⁴³ Ibrahim Yilmaz, "An Analytical Overview on the Girl's Inheritance Share Based on Gender in Islamic Law," *Cumhuriyet Ilahiyat Dergisi* (2018).

⁴⁴ Zuraidah Binti Kamaruddin, Saidatolakma Binti Yunus, and Adibah Binti Abdul Rahim, "The Status of Women and Their Rights Based on the Understanding of Sisters in Islam; an Analysis from an Islamic Perspective," *Al-Shajarah* (2018).

perspectives. This has resulted in the marginalization of women within jurisprudence and obscured their active participation in early Islamic history.⁴⁵ Therefore, critical studies on the dual roles of women in family and career are essential to identify and reconstruct more equitable fiqh perspectives that align with the spirit of the Qur'an. The development of gender-responsive fiqh in Indonesia demonstrates a dynamic adaptation of Islamic legal interpretation to contemporary issues. As an interpretation of Sharia, fiqh is inherently dynamic and can evolve alongside social changes while still upholding the principle of *mu'asyarah bi al-ma'ruf* in the domestic sphere.⁴⁶ The emergence of "living fiqh" represents a localized approach that integrates Indonesian cultural considerations with religious interpretation to address discrimination against women in marriage.⁴⁷ This contemporary movement is further strengthened through the use of social media to disseminate gender-equitable interpretations.⁴⁸ The new paradigm aims to eliminate gender bias and promote a humane and just fiqh framework, ensuring women's access to political, economic, social, and intellectual participation.⁴⁹

⁴⁵ Achmad Mudhofar Afif, Maskur Rosyid, and Lutfi, "Gender Equality In Islamic Sharia (The Study Of Bisri Mustofa's Thought In Al-Ibrīz Li Ma'rifah Tafsīr Al-Qur'ān Al-'Azīz)," *Syariah: Jurnal Hukum dan Pemikiran* (2022); Hasan et al., "Polygamy: Uncovering the Effect of Patriarchal Ideology on Gender-Biased Interpretation."

⁴⁶ Akhmad Arif Junaidi, "Kongres Ulama Perempuan Indonesia (KUPI) and Mubādalah Approach in Interpreting the Gender Biased-Qur'anic Verses," *Sawwa: Jurnal Studi Gender* 18, no. 1 (April 30, 2023): 1–24, <https://journal.walisongo.ac.id/index.php/sawwa/article/view/17269>; Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuh* (Damaskus: Dar al-Fikr, 1997).

⁴⁷ Arifah Millati Agustina, "Gender Construction in The Perspective of Living Fiqh in Indonesia," *Justicia Islamica* 18, no. 2 (November 29, 2021): 189–210, <https://jurnal.iainponorogo.ac.id/index.php/justicia/article/view/2488>.

⁴⁸ Siti Nurjanah and Iffatin Nur, "Gender Fiqh: Mobilization of Gender-Responsive Movement on Social Media," *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, no. 1 (May 31, 2022): 1–18, <https://ijtihad.iainsalatiga.ac.id/index.php/ijtihad/article/view/6815>.

⁴⁹ Tira Nur Fitria, "Women in Political Leadership: An Islamic Economic Perspective on Women's Empowerment, Gender Justice and Socio-Economic Welfare," *JIEI: Jurnal Ilmiah Ekonomi Islam* 11, no. 2 (2025): 29–49.

Research on gender-equitable fiqh indicates that a more inclusive approach is necessary to understand how women's roles evolve within family and professional contexts. Husnul Rizka found that applying a gender-sensitive fiqh approach enables Islamic law to adapt to social changes.⁵⁰ This approach enables women to participate in various activities without experiencing the double burden imposed by patriarchal structures. Rosdiana notes that due to differences of opinion regarding legal rulings and misinterpretations of legal constructs, gender biases in fiqh require contextual reinterpretation that considers the common good.⁵¹ Gender partnership is crucial for achieving equality and justice in family and career through fair role distribution.⁵² Widyasari and Suyanto demonstrate that gender partnerships in modern families are formed through equitable task-sharing, transparency, and accountability, with women working for economic reasons, applying knowledge, and engaging in productive use of leisure time.⁵³

In Islamic law, gender-equitable fiqh represents a transformative paradigm centered on substantive justice, public interest (*maslahah*),⁵⁴ and human equality.⁵⁵ This fiqh critiques and

⁵⁰ Husnul Rizka, Muhammad Shuhufi, and Nabiha Amaliyah Iqbal, "Transformasi Peran Ganda Perempuan Perspektif Fikih Gender," *Jimmi: Jurnal Ilmiah Mahasiswa Multidisiplin* 2, no. 1 (February 9, 2025): 1–8, <https://jurnal.fanshurinstitute.org/index.php/jimmi/article/view/217>.

⁵¹ Rosdiana Rosdiana, "Kedudukan Perempuan Dalam Fikih Dan Problematika Keadilan Gender," *Jurnal Harkat : Media Komunikasi Gender* 11, no. 2 (January 21, 2019): 172–182, <http://journal.uinjkt.ac.id/index.php/psga/article/view/10441>.

⁵² Kelly-Ann Allen et al., "Work like a Girl: Redressing Gender Inequity in Academia through Systemic Solutions," *Journal of University Teaching and Learning Practice* 18, no. 3 (July 1, 2021): 1–15, <https://open-publishing.org/journals/index.php/jutlp/article/view/457>.

⁵³ Aulya Widyasari and Suyanto Suyanto, "Pembagian Kerja Dalam Rumah Tangga Antara Suami Dan Istri Yang Bekerja," *Endogami: Jurnal Ilmiah Kajian Antropologi* 6, no. 2 (June 16, 2023): 209–226, <https://ejournal.undip.ac.id/index.php/endogami/article/view/55162>.

⁵⁴ Al-Syatibi, *Al-Muwafaqat*, II (Maktabah Tijariyah Kubro, 1975).

⁵⁵ Mohamed Sulthan Ismiya Begum et al., "Gender Equity in Muslim Family Law: Modern and Contemporary' Ulamā's View," *Al-Ahkam* 34, no. 2 (October 31,

reinterprets classical fiqh narratives that are often gender-biased and entrenched in patriarchal structures, particularly regarding women's roles within family and professional spheres.⁵⁶ Gender-equitable fiqh does not merely read texts literally; it also examines the socio-historical context that shaped a law to uncover the universal message of justice embedded within it.⁵⁷ Key concepts, such as *qawāmah* (protection and leadership),⁵⁸ which are frequently misunderstood as legitimizing absolute male dominance, are reinterpreted as a form of just, functional responsibility rather than a gendered prerogative. *Qawāmah* is entrusted to the party most capable, whether male or female, to ensure the rights and well-being of the family. It is not a privilege based on gender. Therefore, leadership can be determined by ability rather than sex.⁵⁹

Similarly, the concept of *nafaqah* (financial provision) is reinterpreted in gender-equitable fiqh to emphasize that the responsibility to provide is not exclusively placed on the husband, but is a shared duty adjusted according to ability and mutual agreement (*taradhin*).⁶⁰ A working woman's income does not

2024): 221–256,
<https://journal.walisongo.ac.id/index.php/ahkam/article/view/20773>.

⁵⁶ Husnul Khotimah and Moh Rois, "Gender Bias in the Perspective of Patriarchy Theory, Islamic Jurisprudence and Gender Equality in Indonesia," in *The 6th International Conference on Law, Technology, Spirituality and Society (ICOLESS)* (Fakultas Syariah Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2023), 281–293, <https://conferences.uinmalang.ac.id/index.php/ICOLESS/article/view/2605>.

⁵⁷ Rohmi Yuhani'ah, Yuslina Mohamed, and Rudi Santoso, "Reason Al-Narajil as Gender-Just Jurisprudence: Analysis of the Roles of Women and Men," *Journal of Islamic Mubadalah* 2, no. 1 (June 2, 2025): 50–63, <https://journal.brajamustipublication.com/index.php/jim/article/view/34>.

⁵⁸ Abida Hassan, Samza Fatima, and Muhammad Bilal, "The Issue of *Qawāmah* in Traditional and Modern Legal Discourse," *The Scholar Islamic Academic Research Journal* 8, no. 1 (June 3, 2022): 1–15, <http://siarj.com/index.php/Siarj/article/view/334>.

⁵⁹ Radwan Jamal Elattrash, Sri Tuti Rahmawati, and Ziyad Alhaq, "Women Empowerment from Quranic Perspective," *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES* 7, no. 2 (December 10, 2023): 73–88, <https://journals.iium.edu.my/al-burhan/index.php/al-burhan/article/view/291>.

⁶⁰ Okti Nur Hidayah, Musyafangah, and Ahmad Rezy Meidina, "Analysis of the Rights and Obligations of Husband and Wife in the Compilation of Islamic

automatically displace the husband's obligation; rather, her financial participation is a positive contribution to the family's overall welfare.⁶¹ Women's financial autonomy is recognized as a right that must be protected. Ultimately, gender-equitable fiqh aims to create family relations that are equal and collaborative (*ta'awuniyah*),⁶² rather than hierarchical. This fiqh views women's careers as part of self-actualization, service to society, and the fulfillment of their role as servants of God (*ibadah*). By offering contextual and gender-equitable solutions, gender-equitable fiqh provides a normative framework that empowers women, enabling them to contribute fully in both the domestic and public spheres without being burdened by theologically imbalanced dual responsibilities.

Conclusion

The findings of this study provide profound insights. The experiences of working women facing the double burden and limitations in autonomy demonstrate that true equality is not measured solely by success in the public sphere, but also by the dynamics of power and the division of roles within the domestic sphere. An important lesson is that professional achievement does not automatically free women from the expectations of unjust gender roles. Therefore, this study emphasizes that solutions to

Law: A Review from the Perspective of Gender Equality," *Legitima : Jurnal Hukum Keluarga Islam* 6, no. 1 (December 30, 2023): 1–15, <https://ejournal.uit-lirboyo.ac.id/index.php/as/article/view/4148>; Holan Riady, "Reinterpreting The Concept of Nafkah in Islamic Family Law in The Digital Era: Between Gender Justice and The Transformation of Economic Roles Within The Family," *Innovative Pedagogy and Education Studies (IPES)* 2, no. 2 (2025): 1–11, <https://ejournal.icmandalika.or.id/index.php/IPES/article/view/121>.

⁶¹ Arif Zunaidi and Facrial Lailatul Maghfiroh, "The Role Of Women In Improving The Family Economy," *Dinar : Jurnal Ekonomi dan Keuangan Islam* 8, no. 1 (August 3, 2021): 61–79, <https://journal.trunojoyo.ac.id/dinar/article/view/10581>.

⁶² Ahdiyatul Hidayah, "Analysis of the Right of Reference for Wives in the Perspective of Gender Justice and Islamic Law in Indonesia," *An-Nisa': Jurnal Kajian Perempuan dan Keislaman* 18, no. 1 (2025): 17–32; Riady, "Reinterpreting The Concept of Nafkah in Islamic Family Law in The Digital Era: Between Gender Justice and The Transformation of Economic Roles Within The Family."

these issues must begin with critical reflection on the values that have long been internalized, by both men and women.

This study has significant strengths and makes important contributions across several scholarly aspects. First, methodologically, the study contributes by combining two distinct approaches: textual analysis and field research (social study). This approach successfully bridges the gap between theory and practice, offering an innovative research model. Second, in terms of data and findings, the study provides robust empirical evidence from the field, revealing the tangible presence of misogynistic ideology. Third, conceptually, the research reconstructs the concept of women's roles within the family and society in a more just and contextually relevant way, providing a foundation for future studies.

Although it has significant contributions, this study has several limitations. The research focuses only on the experiences of career women in an urban area (South Tangerang), so the results may not fully represent conditions in rural areas or regions with different cultural contexts. Therefore, this study recommends further research with a broader geographic scope and the use of quantitative methods to measure the impact of misogynistic ideology in more detail. In addition, more specific, separate studies are needed to examine men's perspectives on this issue and gain a more comprehensive understanding of family relational dynamics.

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