

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter will provide an overview on the concept and perspectives of women's career advancement based on the Naqli (revelation) and Aqli (human mind) arguments. Researcher will come up with the story related to the women's leadership in the time of the Prophet S.A.W. Next, the chapter will focus on review literatures behind the meaning of career advancement and women career advancement. Therefore, review about the factors that influencing women career advancement. Then last but not least, the researcher comes up with review literatures indicate to the barriers facing by women career advancement by others various researchers, authors and scholars. This literature review explain that barriers to women career advancement is influenced by a several factors. Among the factors is gender stereotype, family responsibilities, organization culture, low self-confidence and self-esteem, discrimination and many more.

2.2 Contemporary Scholars' View of Working Women

Although there are scholars who prohibit women from going out to work, the majority of other Islamic scholars allow and require the involvement of women in this leadership (Fatimah Ali, 1996). Dr. Hassan al-Turabi explained that the allegation that prohibits women from going out to work is actually not based on Islamic Shari'a, even according to the customs and practices of a society at that time (Faisal Othman, 1993).

Commands in religious matters such as demands in worship, developing religion, fulfilling the obligation, abandoning all prohibitions, calling for Islamic preaching and preventing evil are imposed on men and women together (Al-Qardawi, 1997). If refers to the history of Islam in the past, this can be seen through the achievement of women involves in society and the country such as narrators of hadith, nurses of wounds during wars, being fighters during wars, traders in the market and also involved in giving *bai'ah* to the Prophet S.A.W.

One example of a working woman is Al-Shifa bint Mu'awwiz who was the first Muslim woman appointed as a government official during the reign of Caliph Umar al-Khattab (Al-Asqalani, n.d.). He served as the ruler of the Madinah market at that time who was responsible for ensuring the smoothness and eliminating fraud while conducting business affairs (Nooh Gadut, 2006). This is proof that women can also work as well as being able to be involved in the administration of the country.

According to the view of scholars, a woman who has the title of wife is allowed to leave the house without her husband's permission in the event of an emergency (forcible) situation. This view is supported by Ibnu Hajar al-Haithami who allows the wife to leave the house without her husband's permission in emergency situations such as saving herself from fire, natural disasters, religious needs such as *istifta* (requesting a fatwa) as well as the need to support living expenses (Ibn Hajar al-Haithami, 1983).

This view is also in line with the arguments of Zainuddin al-Malibari in his book *Fath al-Mu'in* and Kamal bin Humman from the Hanafi School in his book *Fath al-Qadir*. Wives are allowed to leave the house with the husband's permission or not in order to fulfill the demands of the community which include affairs related to *fardhu kifayah* such as being a midwife or bathing a dead body. Even in certain situations such as there is no one to support her livelihood and her dependents, then the woman needs to work to avoid the attitude of expecting society's courtesy only. (Sabiq, 1998 & Ahmad et al., 2021).

In addition, most Islamic scholars allow women to leave the house to work subject to certain conditions. The obligation of women to go out to work is related to the general verse of the Qur'an, the words of Allah S.W.T:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ﴾

(Al-Qur'an. An-Nisaa', 4: 32)

Meaning: *"For a man the part he works for and for a woman the part she works for"*

While the leadership of women in an organization or institution that holds the highest position is related to the leadership of a special region which is a special task in relation to the authority and ability of women in carrying it out. Most scholars allow the involvement of women in this field based on several words of Allah S.W.T. and this argument related to the question of the position and role of women in the government of the country is the word of Allah S.W.T. which means:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

(Al-Qur'an. At-Taubah, 9: 71)

Meaning: *"And the believing men and women, some of them are helpers to others. They enjoin (do) good deeds and prevent evil"*

Every human being, whether male or female, has a share of what is being worked on according to their efforts and abilities. Islam strongly recommends that its people always try to carry out their respective responsibilities as best as possible and also try to improve the quality of their lives without being jealous of the advantages of others (Hamka, n.d.). Therefore, women also need to work on their own efforts to obtain

an abundance of grace and love from Allah S.W.T. while also praying that every action taken is accepted by Allah S.W.T.

According to Yusuf al-Qaradawi (1996) and Mohamad Ali Qutb (1982), there is no absolute *syarak* text regarding the prohibition in Islam against women going out to work. If the woman does not have a guardian or a husband, then the woman is required to go out to work to support herself and her dependents. In line with this view, Mustafa Ahmad al-Zarqa' (1999) also stated the necessity for women to go out to work in order to meet their own demands, covering both religious and world affairs. The difference in nature and essential role between men and women causes the occurrence of balance in society by complementing each other. Although women are allowed to go out to work, their basic responsibilities as a wife and mother remain a priority in addition to meeting other conditions and manners as a Muslim while working.

The view of this group was reinforced by the decision of the World Fiqh Council in the 16th conference held in Dubai on April 9-14, 2005 which allowed women to go out to work for certain reasons. However, the job must be compatible with his habits and skills as well as in line with the Sharia while preserving and obeying religious laws. This fatwa also states that the husband's duty to provide maintenance to his working wife does not expire according to Islam as long as there is no *nusyuz* by his wife. It clearly shows that the current phenomenon which shows that more and more women are involved in the field of work is something that is required in Islam. However, as a Muslim, it is necessary to be sensitive to the limits allowed by Islam when carrying out their job duties in addition to clearly understanding the priorities that they are obliged to implement towards family institutions.

2.3 Female Leadership Figures in Islamic History

Islamic history has never forgotten the role of the heroines of the time of the Prophet S.A.W such as Khadijah, Ummu Salamah, Bai`Ah Al-Nisa' and Queen Balqis.

2.3.1 Saidatina Khadijah Bin Khuwailid

In beginning of the advent of Islam, which is in the time of the Prophet S.A.W, although women did not lead in line with the companions, they were the first group to approve the teachings of Islam and at the same time believed in Allah S.W.T. and his messenger. This faith-based action by the first woman of faith has made her a leader and follower for other women. Her maturity in finding answers and ways of explaining the first experience of the Prophet, may God bless him and grant him peace, when receiving revelations should be seen as a wise step which is now a very important aspect in leading. That is with her steps she brought the Messenger of God to meet the well-known and trusted priest, Waraqah bin Naufal. He has given an answer in the form of good news and confidence in His Majesty. Apart from that, her noble and mature personality traits when faced with uncertain circumstances when the Prophet S.A.W, began to be visited by the Angel Gabriel to deliver the first revelation. Words of encouragement by mentioning the virtues of the Prophet S.A.W from Saidatina Khadijah r.ha should be seen as an extraordinary effort that not only reflects the loving relationship between husband and wife but positive value in developing the soul and feelings. Positive qualities such as good thinking, praising kindness, caring, strengthening the feelings of a partner who is in anxiety are also characteristics that are emphasized to leaders with the value of servant and empathy based leadership. Women's leadership in business can also be seen through the success of Saidatina Khadijah binti Khuwailid, who was a leading businesswoman and respected since before the advent of Islam. Willing to sacrifice her wealth for religion (Sharifah Hayaati et al., 2016).

2.3.2 Bai`Ah Al-Nisa'

Apart from the leadership value of Saidatina Khadijah r.ha, women have performed their role in giving the promise of loyalty to her majesty through what is called *bay 'ah al-nisa'*. The role of this woman can be seen through the involvement of two women, namely Asma' binti `Amr from Bani Salamah and Nusaibah binti Ka`ab

from Bani Najjar in Bai`ah al-`Aqabah II which consists of 73 individuals. (Al-Jabari n.d.). The word of Allah S.W.T in Surah Al-Mumtahanah verse 12 means:

"O Prophet, when believing women come to you to pledge allegiance that they will not associate anything with God, will not steal, will not commit adultery, will not kill their children, will not tell lies that they have- keep them between their hands and feet and they will not disobey you in good affairs, so accept their pledge of loyalty and ask God for forgiveness for them. Indeed, Allah is Forgiving and Merciful".

(Al-Qur'an. Al-Mumtahanah, 60:12)

The number of women even though they are very few, has shown that they have leadership values that is having a vision of faith, the courage to determine the right to choose a religion, and speaking for the future. This pledge also shows that women were not excluded or prevented from expressing their rights at that time. Their role to display the belief and promise of loyalty to the leader, which is Prophet S.A.W, has a greater meaning and impact compared to the meaning contained in the term legitimacy in modern political science because it means obedience to Islamic beliefs in addition to the leadership. (Sharifah Hayaati, 2002 & 1993; Alias Othman, 1993).

2.3.3 Ummu Salamah

Similarly, the role of women in decision-making in the time of the Prophet S.A.W Among them related to their position in the war as voiced by Ummu Salamah r.ha in the Battle of Hudaibiyyah. His Majesty Prophet S.A.W's decision to allow women to help men in war despite being seen as working 'behind the scenes' has been evidence of recognition of their courage in facing high risk situations in addition to their role outside the household circle.

This role has helped to give strength to the Muslim community through the solid cooperation of its community so as to bring success in defeating the enemies of Islam. Here is the benefit that may have been seen by His Majesty the Prophet S.A.W when receiving the views and contribution of women's energy even though they also have responsibilities towards the family.

Ummu Salamah r.ha has also played a role in changing the views of leaders in determining decisions or laws during the time of the Caliph Saidina Umar bin al-Khattab. That is the view in determining the dowry rate and the length of time a woman can be patient when left by her husband (Al-Qaradawi, 2002). Although both of these issues are women's issues, the act of voicing a different view with the caliph who is known for his strictness is a bravery in ensuring women's rights are guaranteed.

This action accepted by Caliph Saidina Umar shows that their views are very important in determining a decision related to women's affairs, even those that are closely related to the well-being of the family. This is also important in determining the social welfare policy at this time. In addition, Ummu Salmah r.ha's sensitivity in women's affairs has caused her to ask the Messenger of Allah, peace be upon him,

"O Messenger of Allah! I did not hear Allah specifically mention women in the Qur'an regarding the event of hijrah".

So God sent down verse 195 of Surah Ali-Imran as an affirmation of her question. His Word means:

"Then God granted their request (by saying): 'Indeed I do not waste the deeds of those who do good among you, whether male or female, (because) some of you are descendants of some others. So the people who emigrated, who were expelled from their hometowns, who were hurt on my way, who fought and who were killed, I will surely wipe out their sins and I will surely admit them into the paradise under which rivers flow, as a reward in God's side. And with Him is a good reward'".

(Al-Quran. Ali-Imran, 3:195)

According to Sheikh al-Sya`rawi in his interpretation (1991) God answers the prayers of every man and woman for those who do righteous deeds. Ummu Salamah's question can also be seen as an effort to get an explanation and appreciation (recognition) about women's struggles.

2.3.4 Queen Balqis

In the history of Islam, women have been involved in leadership since Prophet Muhammad S.A.W, was sent as the last Prophet and Messenger. The majesty of Queen Balqis who rules the Kingdom of Saba' proves the ability of women in handling things beyond the scope of herself and her family. Even leading the community and shaping the politics of a country.

In Surah An-Naml: verse 23 which means;

"Indeed I (Prophet Sulaiman a.s) found a woman (Queen Balqis) who ruled over them, and she was awarded everything and had a great throne".

(Al-Qur'an. An-Naml, 27:23)

Although most commentators agree that the verse above is not intended to describe the position of Queen Balqis's rule but rather to show a picture of the state of the society that worships the sun but there is a view that sees from the perspective of women's abilities. It has shown the position of women who have played a role in leading the country as early as that (Al-Qaradawi, 2002 & Sharifah Hayaati, 2002).

2.4 Transformation of Women Career Advancement

Al-Qardawi (1995) and Muhammad Ali (1984), asserted that the most important job for women is to educate the next generation. Allah S.W.T has equipped women with physical and spiritual preparation. Therefore, it is not appropriate for women to busy themselves with material affairs and so on. The younger generation is the greatest asset to mankind.

Other women's work includes maintaining the household, pleasing the husband and forming a happy family based on love and tranquility. This does not mean that women's work outside the home becomes *haram* (Al-Qardawi, 1995). *Haram* because of its essence is when a woman holds the position of *imam kubra* or vice-president. Scholars are unanimous in their opinion that women should not hold the position of Head of State (Abdul Karim Zaidan, 2000; Abdul Karim Zaidan and Bahruddin, 1999; & Al-Qurtubi, 1967). The conditions for the appointment of the highest ruler must be a Muslim and a man. It is illegal to appoint women as rulers (Al-Khin et al., 2005). Evidence about the matter, as found in the hadith of the Prophet S.A.W means:

"A race that appoints women to lead their affairs will not succeed."

(Al-Bukhari, 6570; At-Tirmizi, 2188; An-Nasai, 5293)

According to Al-Qardawi (1997), the hadith means a leader who covers all affairs of the population. If the leadership carried out only involves some affairs then it is not the woman's fault to accept the position. According to Al-Qardawi (1997) again, the prohibition of women occupying the position of caliph or position is generally due to women's physical inability to bear the burden of the position. It is called a general term because there are women who have more ability than men like the Queen of Saba' whose story is mentioned in the Qur'an due to her success in leading her people to achieve success in the world and the hereafter.

In the context of Malaysia, the highest position named as caliph does not arise because the head of state of Malaysia is the Yang Dipertuan Agong, in addition to the male-dominated political culture, he has demonstrated the ability to be politically effective (Sharifah Hayaati, 2004). Similarly, it is forbidden when the woman works in a field that is considered a sin to Allah S.W.T such as singing, dancing, modeling, playing musical instruments, selling and buying alcohol, witches, fortune tellers, spell caster and others (Basri, 2009). Without a truly authentic and clear legal text, a person cannot prohibit something. This is because the origin of something or an action is necessary (Al-Qardawi, 1995).

Based on this basis, Al-Qardawi (1995) states that women's work is essentially compulsory. Sometimes it becomes necessary and sometimes it becomes obligatory especially in situations that urge the woman to work. For example, a widow or a divorced woman in a state of no property, living, has to work to avoid living begging. A family situation that requires women to work to help her husband, her children, and her relatives (Al-Qardawi, 1995; Basri, 2009).

Sometimes, the society itself needs women's energy, such as becoming nurses or doctors for people of the same gender. This is because men are only allowed to get services from women in the state of *dorurah* (emergency). The permission is limited to matters related to necessity only (Al-Qardawi, 1995). According to Ibn Hazm, women are required (allowed) to contribute in administrative matters based on the hadith of the Prophet S.A.W which means:

"Each of you is a leader and each leader is responsible for those he leads"

(Sahih Bukhari, Kitab al-Maghazi, 3: 121)

Consensus of scholars does not absolutely prohibit women from entering the field of leadership. They require women to be appointed as executors of the property of young orphans or people of unsound mind. Women should also be appointed as representatives of organizations or groups as property managers, administrators of agricultural and plantation affairs (Mustafa al-Siba'i, 1963).

2.5 Career Advancement

McKay (2018) career advancement is the upward trajectory of a person's professional journey. Examples include progressing from an entry-level position to management and transitioning from one occupation to another.

Career advancement is defined by Newman (as cited in Subramaniam & Arumugam, 2013) as the consequences of socio-psychological, human capital and systematic factor.

Career advancement implies a series of work experiences in which responsibilities, skills, authority, commitment, and changes in level of reward increase in a relatively linear fashion over time (Parasuraman & Greenhaus, 1997).

Based to Johnstone (2022) career advancement is referred to as the upward evolution of one's career. Moving from entry-level employment to a managerial position within the same industry or from one occupation to another is one way to advance. Gaining experience and potentially completing extra training can help a person advance in the same sector. When a person advances by changing jobs, they may enter a related profession with higher educational requirements and responsibilities. For example, a physical therapy aide who goes to school to become a physical therapy assistant. The first employment only demands a high school diploma, whereas the second requires an associate's degree.

There are two sections: career planning and career management. While being able to create a realistic career plan to assess employees' talents and potential with the assistance of consultants and other individuals, career planning outlines the actions taken by a person. Some activities help with personality development and the formulation of career goals. Career management is primarily concerned with what the organization can do to implement the essential strategies and promote employee career growth. Because the vast majority of workers transform their occupations into a medieval lifestyle, it is apparent that career advancement courses are required at all phases of life.

The traditional concept of “career” was progression of an individual to go up an ordered hierarchy within an organization or profession of work. However, what used to define the concept of “career” is now disjointed because of globalization and our constant exposure to ever changing technology (Watts, 2004). The researcher described career development as an ongoing process of advancement through ongoing education and employment. Due to the fact that there was a system in place for education but not for lifelong learning, it is essential that lifelong learning be driven by individuals (Lui, 2012).

According to Anderson (2007) career development is a lifetime behavioural process that influences an individual's choice of vocation, decision-making style, decision-making pattern, self- and career identity, and educational literacies. Because women frequently had to interrupt their education and career planning in order to balance job and family life, the study suggested that career succession for women is far more complicated than for men. Between working and taking care of family responsibilities, women faced a precarious situation (Wentling, 1996).

2.6 Women Career Advancement

According to Nursyamsul et al., (2018) career development was regarded in the 1950s to be an ongoing procedure that was completed in early adulthood. Only in the 1970s was a career viewed as a lifelong process involving work activities (Patton & McMahon, 2014). Aside from professional growth, common career topics explored include job choice, career success, career goal, career motivation, and career advancement. Career advancement is regarded the objective aspect of success, but career satisfaction is considered the subjective part of success (Shah, 2014). Career advancement refers to one's status or achievements as a result of activities to develop one's career. Career development, on the other hand, refers to the process conducted by the organization and the individual over a specific time period to improve the employee's performance and work position (Khadijah et al., 2015).

In the study of career advancement in the 1990s and early 2000s show women were still considered as a minority, "separated from mainstream career theory" (Patton & McMahon, 2014). This show that in the early times of career advancement theories it only focus on men and it is not surprising since women were among minority populations took part in the workforce. Additional studies regarding female career advancement should be conducted due to the physical, mental, and psychological differences between men and women, as well as varied perceptions based on religious and cultural inclination. For example, family commitment is one of the factors that distinguishes women's professional choices from men's.

According to the Tlaiss (2015) women's perspectives on career success varied in interpretation, with some defining success as advancement in their careers, while others describe success as being able to handle conflict between work and life. For decades, scholars have attempted to comprehend the fundamental difficulties affecting women's job advancement. There have been discussions (Farmer, 1987; Kelly & Dabul Marin, 1998; Metz, 2017; & Straub, 2007) about challenges concerning women's career advancement. Women's career advancement facilitation (Knörr, 2005), organizational supports (Burke, Koyuncu, & Eiksenbaum, 2006), and the relationship between women's career advancement and work-family conflict (Slan-Jerusalem & Chen, 2009) have all been investigated.

Career development or working advancement is used to fit employee's goal with the needs of an organization through a systematic, quality management approach (Hussin et al., 2021). In accordance to Maslow's hierarchy of needs, career mobility, which includes enhancing career development based on performance appraisal, merely provides self-esteem and motivation by enticing employees to take advantage of the opportunity to apply for better job positions and to achieve self-actualization upon meeting organizational goals. However, the results of the previous study indicate that women have a considerably harder time advancing their careers than males do since they have to choose job and family life over their education and professional development. For other working women, this situation became a barrier because they had to decide between focusing on their home responsibilities or pursuing their career goals.

Male peers do not experience the same impediments that women do while trying to advance within an organization. There is still a glass ceiling for women seeking executive positions in several nations, including Japan, South Korea, India, and the Middle East. The findings of the studies support the notion that professional barriers for women arise at much earlier stages than men and that, when women advance in managerial positions, they are continually prohibited from applying for employment in the scientific, technology, and engineering fields due to the "glass ceiling."

Based to other research made by Catalyst (2018), women presently make up 5.1 per cent of CEO roles, 21.2 per cent of board seats, 26.5 per cent of executive or senior-level officials, and 369.9 per cent of first- and middle-level managers and officials. This demonstrates that there are still few women in executive positions at all levels. It has been suggested that gender bias in the evaluation of work performance may be the cause of the dearth of women in senior organizational positions. Such stereotypes have the potential to affect how employers view women workers. An evidence-based explanation for why biased decision-making persists and hinders the advancement of women into senior managerial positions in many organizations might exist in the absence of systematic criteria and well-structured rules on evaluation processes. It is actually devastating to realize that the majority of decision-making roles are held by men, which contributes to the unfavorable stereotypical attitudes that are used as an excuse for why women in Malaysia are not advancing into senior managerial and leadership positions at the same rate as their male counterparts generally. Women's internal characteristics, such as their own ideas, attitudes, and perceptions, may also support or inhibit their desire to pursue a job (McKelway, 2018). When women are exposed to gender-based social learning during adolescence, they begin to believe that they are less competent than men. As a result, they have low self-efficacy, which further prevents them from aspiring to various career-related outcomes. The impact of such cognitive forces on women's professional behaviour becomes even more important in traditional cultural settings (McKelway, 2018).

Men and women are treated differently from an early age, according to previous studies. Hussin et al., (2021) claimed each may have different ideas and attitudes as well as communication and leadership styles. Due to gender stereotypes, men have consistently been given the chance to assume higher positions in

organizations than women. It is required that an organization or company recognize how men and women pursue their careers differently and practice gender equality when fairly reviewing employee performance based on the same standard operating procedures, awarding promotions, and paying wages. Positive results have been reported by these organizations, including an increase in the number of women participating in important training, seminars, workshops, and development activities. This has increased the number of women on the short list for promotions as well as the number of women achieving more senior positions, increasing salaries, and advancing in their careers (Hussin et al., 2021).

Interestingly, we can observe that many successful Malaysian career women are now on level with males in a variety of sectors, proving that nothing is impossibly difficult. Malaysian women should be bold, multitaskers, and gutsy to pursue their goals. They should also continue to inspire by achieving to the best of their ability for the nation, shattering the glass ceiling and shining a light on our nation. In light of this, organizations should treat women as a source of human capital by ensuring that they have equal rights to pursue a career and, in addition to eliminating the gender pay gap, should recognize and respect women equally for their contributions to the political stability, social progress, and overall development of Malaysia.

2.7 Factors Influencing Women Career Advancement

Women need a variety of individual support systems to carry out these two responsibilities in a balanced and effective manner. Women are capable of being good wives, mothers and workers and succeed in generating solid support from all parties (A'dawiyah Ismail, 2011). According to a study conducted by Hamzah et al., (2014) stated that women who excel in career and household need support from various parties to ensure the balance of two responsibilities that can be carried out well and balanced. Based on the research done by Hamzah et al., (2014) in general has produced a model related to the main individual support factor when a woman is involved in the world of work and women's success is dependent and closely related to the main individual, namely husband, children, employers and colleagues.

2.7.1 Individual Support Factors

2.7.1.1 Spousal Factors

Based on a study conducted by Hamzah et al., (2014) one of the success factors of a working woman is encouragement from her husband, including from the aspect of supporting and improving self-motivation, along with helping the wife carry out their functions and roles in the household. In addition, the husband plays a role in helping to manage the household to ease the wife's burden, especially if she does not have a maid (A'dawiyah Ismail, 2011). The husband's support is essential to take care of and manage the children when the wife is on duty abroad due to the demands of her job as a management and professional staff such as attending conferences, meetings and seminars either inside or outside the country (Hamzah et al., 2014).

This is also supported by the statement of husbands who consider that husbands also need to help wives carry out their functions and roles in the household (Rumaya Juhari, 2006). The following statements can be used as guidelines for husbands who have working women to avoid conflict and stress in their careers and households (Al-Buty, 1996; Kamarul Azmi and Siti Fauziyani, 2007). In addition, the husband also needs to support the wife from the aspect of increasing self-motivation to continue the work that always challenges mental and physical endurance in addition to creating a harmonious atmosphere in the household (Basri, 2009). A woman's success is thanks to prayers and encouragement from her husband and family members. The encouragement of the husband and the cheerful and happy household atmosphere invite the stability of the wife's career.

This coincides with the third right that the husband must fulfill is to associate in a good way (Al-Zuhaili, 2008; Al-Qardawi, 1999; Al-Buty, 1996; Al-Khin and Al-Bugha, 1998; 2008; & Muhammad Bakar Ismail, 2008). This right is included in the wife's right which is not a property concept (Sayyid Sabiq, 1995; Al-Zuhaili, 2008). The need of *mu'amalah* in a good way and pleasing the wife's heart is a need as important as food, drink, clothing and shelter (Al-Qardawi, 1999). Good communication involves a polite conversational style, the use of good language, a smile, a radiant face, entertaining the wife with jokes and adorning the husband-wife relationship with warmth and tenderness (Al-Qardawi, 1999). A household must

establish communication that aims to advise, exchange thoughts, opinions, experiences and delve into each other's feelings. Sharing between husband and wife also involves work matters to reduce problems and stress (Hamzah et al., 2014).

In addition, according to Hamzah et al., (2014) a husband who has certain expertise and skills can help his wife in facilitating the work done. For example, a husband who is a lecturer can help his wife review papers, meeting formats and various other advice related to management and leadership as additional input. Wives will feel appreciated and loved by their husbands and able to strengthen the relationship between husband and wife. Based on the research done by Hamzah et al., (2014) they have found some noble qualities that a husband should have. Among those noble qualities are tolerance, cooperation, understanding, not fussy, being a loyal listener, diplomacy, responsibility and caring. The noble role and character shown by husbands today is demanded in Islam as is found in the rights and roles of a husband in a household towards his wife who has been married so that the journey of the household is always smooth.

This noble nature and role is a basic demand in a household, let alone a husband who has a working wife (Kamarul Azmi and Siti Fauziyani, 2007). Husbands must be more understanding because these working women have helped ease the family's economic burden (Zainab al-Ghazali, 2004). The husband must help with household tasks to give the wife a comfortable space to serve the community. This can refute the misunderstanding of society that looks askance at the husband's involvement in household chores because it can bring down a man's dignity. The fact is, scholars have explained the characteristics of a good and ideal husband according to Islamic eyes. This is very important in building a family life because it can affect various aspects.

2.7.1.2 Employer Factors

According to the results of a study conducted by Hamzah et al., (2014), the next factor that motivates women to work is having an employer who has characteristics such as caring, understanding, giving support, providing a flexible work schedule, showing good examples such as covering the private parts, punctuality at work, maintaining relationships and finally providing facilities such as emergency leave, providing workplace nurseries or integrated schools, financial assistance and even permission to leave the office. An attitude of consideration and caring can reduce the problems faced by working and married women.

In fact, employers who act as top management also play an important role in encouraging employee participation and ensuring that they always have high performance. The encouragement and support given should include men and women in an organization in improving quality and better career development (Lunn, 2007). According to Faudziah and Nor Ba'yah (2012: 75), an increase in the level of satisfaction and work performance will occur if employees are given fair treatment without being differentiated from every aspect. The absence of any elements of discrimination by the organization will allow them to feel satisfied with their respective jobs. Employers should also advise employees to act in the most honorable manner. A rude and impudent attitude in giving reprimands and instructions will not help improve the ability and performance of employees and organizations. According to Rosninah (2013: 258) through excerpts from the Inspirational Biography of Prof. Dr. Muhaya emphasized that employers and employees are like the bamboo with the riverbank and the riverbank depends on the bamboo. That is to help each other and strengthen each other strongly which quote from Prof Dr Muhaya:

"We work not only for the needs of life but work to fulfill the purpose of life".

Moreover, in order to carry out a balanced function as an employee, wife and mother, women need various facilities to realize the trust and responsibility. For example, professional women need emergency leave facilities, especially when there is a problem in the family and they need an immediate solution, such as a husband or child falling ill. Hasni Mohd Ali (2003) asserted that employers need to give flexibility in

certain situations at their discretion. Negotiation between employers and employees is the main method used to resolve issues and problems related to wages, allowances, facilities and terms and conditions of service of public sector employees (Hamzah et al., 2014). Conflict between the demands of work and family due to divided loyalties between the two can cause stress (Hamdan, 2009). Clearly, women in this situation need to take on roles and responsibilities to manage their households (Sayyid Sabiq, 1995; Muhammad Bakar Ismail, 2008; & Basri, 2009). This is because, women's most important responsibility is in the household (Al-Qardawi, 1999). In addition, employers and female employees who have children and husbands need to look from the aspect of priority (aulawiyat) (Al-Qardawi, 1996; 1999). If the job is just to meet social demands and there is no urgent need, then they should prioritize families who are more in need. But, if both are important, then it is necessary to carry out the responsibility in a balanced way with enthusiasm and knowledge as well as personal strength (Al-Buty, 1996). Women who have problems in the household can cause lack of concentration, miss work, often get sick and make a lot of mistakes (Hamdan, 2009). Employers who are concerned and sensitive to employee changes will take immediate action to deal with the problem before it gets worse (Hamdan, 2009).

Working women also need childcare facilities that are safe, comfortable and close to the workplace to facilitate breastfeeding (Hamzah et al., 2014). Child support includes breastfeeding when they are small (Nik Safiah, 2006). This is because every child born also needs perfect breastfeeding to ensure their health. The principles and rights of breastfeeding explain that breastfeeding prioritizes the rights of children (Normadiyah et al., 2012).

Women also need security guarantees when traveling to attend seminars, paper presentations and official meetings. A working wife also needs to obtain permission and be accompanied by her husband or *mahram* when she wants to travel for work or other purposes (Abdullah, 1978). This is because women are unable to be alone due to their physical weakness and lack compared to men (Abdullah, 1978). If the husband is unable to accompany his wife due to illness or other reasons, then women are allowed to travel without *mahram* under the following conditions, just like the conditions for women traveling for the purpose of Hajj or Umrah. Among the conditions are safe travel and guaranteed safety, getting the husband's permission, together in a

vehicle that brings together many passengers such as a bus or airplane, together with a trusted group of women, the journey does not cause defamation, good health, noble character and encouraged to inform development from time to time to *mahram* (Nooh Gadut, 2006). Therefore, employers need to provide official vehicles and provisions to use safe transportation facilities such as airplanes. This matter is important to guarantee their safety especially when the *mahram* (husband) cannot send the woman to a distant location due to busyness with other duties (Hamzah et al., 2014).

Integrated schools can also save time and energy to pick up and send children to school (Hamzah et al., 2014). Women involved in administration have to carry out their duties starting at 8.00 am until 5.00 pm. The process of picking up and sending children to school sometimes interferes with their work affairs. Peace and well-being as well as the smoothness of household affairs can increase a person's work productivity (Angeline Teng, 2013). Therefore, working and married women need to manage their working time wisely (Rumaya Juhari, 2006). Concerned employers should also equip themselves with various skills in solving problems and have psychological knowledge and good communication skills (Hamdan, 2009).

This can conclude that good supervision involves the activity of giving guidance, directing and telling what should be done, rather than finding fault. Glickman and Gordon (1995) have placed supervision as the backbone of an organization's effectiveness. Effective supervision requires good planning and is carried out continuously to ensure that the teaching goals and objectives carried out by an individual are achieved. Hunt (1994) stated that the influence of the supervisor is very important on the commitment of an employee. Charles (1985) on the other hand assumes that supervision that is oriented towards human relations will increase work commitment because it can meet the non-economic needs of employees. Encouragement from supervisors is one of the important factors influencing employee commitment. Zeichner (1983) argues that supervisors greatly influence the way a person works. This is because supervisors are directly involved in the evaluation of work performance where this evaluation is based on the commitment shown by employees while performing their duties. Therefore, a supervisor is responsible for providing guidance, instruction, support, listening to problems and giving due attention to employees.

2.7.1.3 Peers Factors

Other individuals who are close to working women are their colleagues (Rumaya Juhari, 2006). Therefore, good colleagues need to show the nature of helping each other, working together and advising each other towards goodness and success in this world and the hereafter (Maznah, 2006). When a woman has an outstanding personality, she is indirectly able to generate the strength to deal with the pressure around her and is able to build good relationships with family, employers, colleagues and the surrounding community (Azizi and Tan Soo Yin, 2007). Unfriendly relationships with colleagues can cause stress (Hamdan, 2009). Among the characteristics of colleagues based on a study by Hamzah et al., (2014) is having an attitude of helping, cooperating, advising each other and sharing.

Roffey (2016) stated that new employees need help and support from colleagues since they first venture into their field of work. Colleague support is important in career development and the socialization process. This is because colleagues are the closest guides and instructors to new employees. Although co-workers do not have the same power as supervisors to influence new employees, they can influence employees, especially those who have just entered a job informally. Roffey (2016) stated colleagues who can be trusted. This is because employees go through various stages of development such as development from the aspects of socialization and professionalism.

Good peers are also willing to share various knowledge and skills they possess to help facilitate work matters in their group (Hamdan, 2009). In addition, working women need a friend to share their problems in order to get motivation to continue in life in work matters that are done or related to family aspects such as child care and education (A'dawiyah Ismail, 2011). Even male colleagues also respect women who perform well in assignments (Maznah, 2006). Nevertheless, every Muslim should take care of relationships between men and women who are not *mahram* (Basri, 2009). This is no exception to any woman who leaves the house to work, study, play politics and carry out other life activities (Afzalur Rahman, 1993). Colleagues, whether

male or female, can cooperate with each other in work matters according to the guidelines set by Islam in social relations (Al-Qardawi, 1995; Maznah, 2006).

2.7.1.4 Children Factors

Children also play an important role as drivers of success for working women. The number of children, gender, age and children's characteristics greatly influence the role of working women to be excellent mothers (Rumaya Juhari, 2006). Naemah et al., among the purposes of working women is to provide a better education to children. According to him, children become a booster and motivation for a mother to succeed in career and household.

Therefore, Islam obligates children to obey both parents as long as they do not command them to commit immorality and do good to both of them. Always be kind to your parent means respecting, being humble in front of them, getting along well and obeying their orders as long as it does not contradict the Sharia (Al-Qardawi, 1999; Muhammad Uqlah, 1989). In addition, Islam demands for children to do good to their parents including actions and words (Ahmad Shalaby, 2001).

Allah S.W.T had state in the Qur'an which means:

"And we oblige man to do good to both his parents; and if they both urge you to associate me (in your worship) with something of which you have no knowledge, then do not obey them. To Me is your return, then I will explain everything to you then I will explain to you everything you have done."

(Al- Qur'an. Surah Al-'Ankabut, 29: 8)

Therefore, the birth of a child in the family should not be wasted. Parents should educate their children to be good children in this world and the hereafter (Rosninah, 2013). Children's education according to Mohd Hamid and Khaulah (1994), includes education from physical, spiritual, religious, moral, social and intellectual aspects. Because of that, Islam obliges parents to provide sustenance and educate

children to obey the commands of Allah S.W.T and have noble character (Mohd Hamid and Khaulah, 1994; al-Khin and al-Bugha, 2008). Choosing a good school is also the basis for the formation of children's good morals and determining their direction (Rosninah, 2013).

Al-Qardawi (1995; 1999), asserted that the most important job for women is to educate the next generation. Women are responsible for caring for and educating children (Al-Buty, 1996; Abu Syuqqah, 2002). Women are responsible for educating children starting from the womb until they are born into the world (Mohd Hamid and Khaulah, 1994). In fact, in certain situations the atmosphere at home can be an effective and better learning environment than at school especially in the early stages (Makheran Asarona et al., 2013). Wives need to educate children with solid religious knowledge by performing all the duties that have been made obligatory for Muslims (Al-Zuhaili, 2008). Thus, parents who are successful in educating and being a good model for their children will give birth to children who are eye-openers and able to make both their parents happy as well as support the career success of an outstanding mother (Rosninah, 2013).

2.8 Barriers on Women Career Advancement

Based through the research of the barriers on women career advancement it derives on two perspective which is by Al-Qardawi perspective and also from the Simpson perspectives which the barriers consist in two aspect which is by “person-centered barriers” and “situation centered barriers”. The following explanation were explain as below:

2.8.1 Islamic Perspective by Al-Qardawi

Based to the Islamic perspectives in term of limits of working Muslim women in Islam, through the *Fatwa al-Mu'asarah*, Al-Qardawi (1995) asserted that it is necessary for women to work, then the necessity must be bound by several conditions:

which is firstly, the work to be done itself is *halal* work. In other words, it is not an illegal job or one that can lead a woman to the valley of immorality. For example, working as a salary man for a single man and being a waitress in a bar that serves alcohol and arouses men's lust. Secondly, the woman must maintain manners as a Muslim woman, whether from the point of view of dressing, walking, speaking and so on. Lastly, the work done also does not affect other obligations. This includes obligations towards husbands and children (Al-Qardawi, 1995; Basri, 2009). As a wife, child, and mother, this is a woman's job and obligation for her family. Furthermore, women are permitted to work within Islamic rules and limits. If the work they do causes them to neglect their responsibilities, such as taking care of the welfare and matters at home with their children, as well as other matters related to the married life, the life of her husband, and the rights of their children, they are not permitted to work because mandatory responsibilities cannot be neglected in order to fulfil something that is permissible.

2.8.2 Western Perspective by Simpson

According to Brown and Barbosa (as described in Domenico & Jones, 2006), there are major obstacles to women's career advancement. These obstacles develop over the course of a woman's life as she attends school, works, and gives birth. Barriers can be overcome, as stated by Swanson et al., (1997), if the type of barrier and the person's personality are determined. There are two different sorts of career obstacles, according to Powell (2000) as described by Simpson (2004) which is the first barrier is "person-centered" and the second barrier is "situation-centered". The explanations of the barriers are explained as below:

2.8.2.1 Person-centered barriers

The first barrier is "person-centered," which includes personal character, qualities, and behaviors that are unsuitable for managing responsibilities. Person-centered explanations claim that for example, that women may lack some important abilities or have inadequate educational backgrounds. Alternatively, they may value work-life balance and job satisfaction over traditionally 'male' conceptions of professional success. As a result, women may be less ready than men to undertake the time and energy sacrifices that full commitment to pursuing rapid improvements in status, salary and managerial level demands. According to the research made by Simpson (2000) a barriers of persons-centered can be overcome by enhancing confidence, management skills, credibility and as well as changing career aspiration. Moreover, improved credibility, embark of higher level qualifications and assertiveness are significant outcomes and this may have an impact on women's ability to act as change agents by seizing opportunities for instance, seeking and obtaining a job move and or challenging the status quo for instance, engaging in gender a typical activities and functions) in order to overcome of the barriers they face in their careers. (Simpson, 2000).

Through this research the author defined that "person-centered barriers" are linked to the barriers of women in regard to the personal factors. Personal factors that effected career women are consisted in context of lack of confidence skills, credibility, career aspirations and so on.

2.8.2.1.1 Personal Factors

According to Bombuwela and De Alwis (2013), the individual element refers to a person's personality and attributes which differentiate them apart from others, such as their level of confidence, unique characteristics, and inability to market oneself. Accordingly, women have a profound impact on a person's attitude and traits, such lack

of confidence and difficulty managing their emotions. Consequently, this has put obstacles in the way of women's career advancement. As a result, this had made it harder for women to succeed in their careers. In addition, women are inferior to men in terms of their physical attributes. Men are strong, whereas women appear to be soft. As a result, both exhibit physical differences. While in terms of socialization, each person differs in the roles they learn and adapt to as a result of gender roles and stereotypes. Women prefer to speak and hear a language of connection and intimacy, while males tend to speak a language of status and independence, since both are influenced by gender norms and stereotypes (Goodman et al., 2007). Men exhibit masculinity, whilst women exhibit femininity.

Not only that women easy getting on too emotional when they pressured with works (Bombuwela & De Alwis, 2013) since they have to handle dual responsibility at a time. As a result, it gives people a negative impression of women, leading them to believe that they have a harder time controlling their emotions when faced with obstacles than males do. Because it is simpler for organizations to manage men than women, they choose to hire men over women. However, despite the fact that women have difficulties managing their emotions, they still have an advantage over men (Hussin et al., 2021). Based to the research by Hussin et al., (2021) individual factor has a significant impact towards women career development.

According to Goodman et al., (2007) the author suggests that when dealing with their employees, women managers are more persuasive, better listeners, empathic, and open to other people's points of view. Therefore, even if it is simpler for males to be involved in work than it is for women, women still have a high level of qualification since they are able to manage some dual tasks at once, such as family and job engagement. In order to ensure that women have the opportunity to advance their careers while also taking care of their responsibilities to their families, the organization should take this into consideration.

Women's career advancement is also influenced by personal characteristics such as education, self-perception, self-efficacy, and motivation. YekinniOjo et al., (2017) discovered that for women to advance in their careers, they need to take more chances and have trust in their abilities. According to Fernando et al., (2014) study findings, women's career performance is positively impacted by their capacity for

leadership, working well with others, integrity or honesty, dedication, and adaptability. Through the study relate to “Gender Inequality Affecting Women’s Career Progression in Malaysia conducted by Krishna et al., (2022) found that there is an insignificant relationship between individual factors and women’s career progression. The evidence shows that individual factors are not major factors towards women’s career progression. However, researcher will study and make a research again related to the personal factors.

2.8.2.2 Situation – centered barriers

The second barrier is "situation-centered," which refers to the impediment within the social and cultural context of the workplace environment. Situation-centered explanation are those barriers that are located in company practices and barriers that have behavioral and cultural roots which is in term of negative stereotype on women. Within the former group, corporate policies and practices in training and career development, promotion, and wages are cited as important components of the glass ceiling that block women from reaching the top, lack of training provision, lack in leadership training, lack of career guidance, prejudice from colleagues, negative attitudes to women managers and within the context of attitudinal and cultural reasons, negative stereotypes may portray women as less logical and consistent, and thus less capable of making difficult judgments’ as were stated by Heilman et al., (1989) and many more. These are among the classifications based on Powell (2000) and Oakley (2000).

In this research it clarified that glass ceiling context, gender discrimination, work life conflict, childcare support center, family consideration, excessive work and exhaustion and also organizational structure, culture and practice are associated with the “situation-centered barriers”.

2.8.2.2.1 Gender Discrimination

Discrimination is nothing new in the world of work and has been proven to have a negative impact on victims. Discrimination can be defined as a harmful action by one party to a subordinate party (Parkins, Fishbein & Ritchey, 2006). While according to Mishra et al., (2015), discrimination is defined as a biased decision based on prejudice against a group of individuals caused by race, class, sexual orientation, age, and disability. In general, discrimination can take many forms. Among them are physical attacks, verbal threats, avoidance, and exclusion at work (Parkins, Fishbein, & Ritchey, 2006). For example, discrimination against candidates aged 40 and over who apply for a job where the candidate is not given sufficient information about the job applied for (Pager & Western, 2012).

One of the forms of discrimination that is often the focus of researchers is discrimination against gender which is usually aimed at female workers compared to male workers. There are many previous studies that prove that female workers experience discrimination in the workplace in various forms. Sexual harassment, for example, is one of the most worrying forms of discrimination (Cheung et al., 2016). This is because sexual harassment is difficult to detect which is caused by the reluctance of the victim to make a report, especially when it involves the leader or an individual who has an interest in the company (Ahmad Shamsul, 2005). In fact, Wilson (1995) also supports that sexual harassment usually involves high-ranking parties at work. Mathis and Jackson (2000) on the other hand think that sexual harassment can happen between employers and female employees if it involves certain rewards such as promotions and so on. However, as stated by Ahmad Shamsul (2005) cases of sexual harassment are usually not reported and this makes it difficult for the authorities to take action.

Other than to sexual harassment, female workers also face discrimination in other forms such as receiving lower wages than male workers (Bobbitt-Zeher, 2011). Previous studies have shown that female workers receive lower wages even though they hold equivalent positions to male workers (Simun & Azizan, 2016). The wage gap between female and male workers has been found to occur regardless of whether it is in

developing countries such as America (Simun & Azizan, 2016) or in developing countries such as Malaysia (Rahmah, 2009; Mohd Nor Aizat, 2012) and in backward countries such as in Bangladesh (Ahmed & Maitra, 2011). The lower participation rate among women is driven by various factors. Among those factors are family commitment (Siti Norhawa, 2018), the stereotypical view that women are not qualified to be leaders in organizations (Eagly & Carli, 2003), and wage discrimination where female workers earn lower wages than male workers (Ministry of Human Resources, 2008; Noorazeela et al., 2016; Zaiton & Nooraini, 2015; Rahmah & Idris, 2012).

In addition, female employees are also more likely to be denied the right to promotion despite being qualified (Simun & Azizan, 2016; Bobbitt-Zeher, 2011). According to Bosak and Sczesny (2011), employers are more strict in evaluating the performance of female employees, thus affecting the opportunity for promotion. Stereotypes that state that women are not capable of being leaders have also been one of the causes of this problem (Ridgeway & England, 2007). This has indirectly created a form of discrimination against women because they are evaluated not based on work performance but on identity and femininity characteristics. In a study conducted by Klonoff et al., (1999) the researcher found that successful female employees will be associated with luck and hard work, on the other hand, successful male employees will be associated with the ability or abilities they have. In addition to cultural factors or beliefs that believe that women should not be given equal rights with men, other factors that are also the cause of discrimination against female employees are organizational structures, policies, and practices (Ridgeway & England, 2007).

In the study conducted by Nurasmiza et al., (2020) highlighted the level of discrimination in the workplace, specifically against female production operators working in the manufacturing sector. By using the model of Özer and Günlük (2010) as the basis of the framework for his study, which relates the relationship between discrimination and the intention to remain working, supported by previous studies in and outside the country, for example, Noorazela et al., (2016); Zaiton and Nooraini (2015), Rahmah and Idris (2012); Nurul Nadia et al., (2016); Plickert and Sterling (2017); & Sultana and Erlina (2012). In this study it proves that gender discrimination referring to female workers still occurs in Malaysia. As the number of women participating in the manufacturing sector is increasing, coupled with the high number

of job vacancies in this sector, it is important for employers to take serious attention to human resource practices in the workplace.

Based on a research survey conducted by the Women's Aid Organization (WAO), (2020) in collaboration with research agency Vase.ai (2020) entitled "Women's Voices in Malaysia on Discrimination & Harassment at Work" shows that 56 per cent of women in Malaysia have experienced at least a form of discrimination in the workplace. This includes receiving comments or questions about marital status or plans to have a family, promotions being left to less qualified colleagues, and being asked to perform tasks that male employees do not, such as making coffee and preparing drinks and so on. This survey is based on the views of 1,010 women in Malaysia, to understand the conditions and experiences of women with harassment and discrimination in the workplace.

WAO Campaign Leader, Natasha Dandavati, emphasized that 47 per cent of women have been asked about their marital status during the job interview process, while 1 in 5 women have been asked about their ability to perform certain tasks as a woman (Women's Aid Organization (WAO), 2020). About 55 per cent of women say that their husbands are given less than one week of paternity leave or no paternity leave, and 55 per cent say that the paternity leave given is not enough. According to the World Bank (2020) the female labor force participation rate in 2019 was 55 per cent, far below the male labor force participation rate of 81 per cent. Discrimination, harassment and the burden of unpaid care on women are among the main causes of women's lower participation in the labor force, and this affects both women who are working and those who are still looking for work.

Another constraint is that gender discrimination is in the beginning, some employers may not want to employ women, thinking that women will stop working when they have a family. In fact, if they are able to return to work, it is difficult for women to advance to a higher level in their careers. Principal consultant, Shanthi in a study conducted by the United Nations Development Program (UNDP) and the Malaysian government to increase and maintain women's participation in the human resources market said, gender stereotypes are common in the labor market. If employers have the choice to hire either men or women, they prefer (employ) men because they

consider women to be less productive. Not to mention women in the childbearing age group, there will be an aspect of reluctance to hire them (Nina Muslim, 2022).

Currently, gender discrimination is not clearly prevented in Malaysia even though the country signed the UN Convention on the Elimination of All Forms of Discrimination against Women in 1995. Ironically, the government's efforts to create a more women-friendly work environment such as increasing maternity leave to 90 days, may encourage employers not to hire women. There is anecdotal evidence that some business owners prefer to employ men so that they do not have to pay the cost of maternity leave (Nina Muslim, 2022).

Discrimination not only has a negative impact on the individual or the victim but also on the organization in general. Employees who experience discrimination will experience depression and affect work performance (Hammond et al., 2010). Sexual harassment that occurs in the workplace will cause the work environment to become uncondusive and affect the productivity of the company, the problem of absenteeism increases, and the rate of quitting work increases (Simun & Azizan, 2016). In addition, organizations also face the risk of being subjected to legal action that can affect the good name of the organization (Regmi et al., 2009; Austin, 2000).

2.8.2.2.2 Glass Ceiling

The glass ceiling definition encompasses a symbolic barrier that prevents specific individuals from advancing to leadership roles in organizations. The phrase describes various attitudes and difficulties women and minorities face in their career paths, with this invisible barrier hindering promotion to managerial and executive positions. Men dominate upper-level careers as part of the culture in society, which perceives and accepts them as suitable candidates for such roles (Indeed, 2022). The glass ceiling concept highlights inequalities in the workplace, predominately affecting women and minorities. Various factors contribute to the social permanence of the glass ceiling, including gender roles, discrimination, sexual harassment, organizational

management and psychological factors (Indeed, 2022). The "Glass Ceiling" phenomenon, which refers to invisible, impenetrable barriers that hinder women from advancing to higher executive positions, has been studied for years. The hypothesis suggests that women aspire to advance in society and organizations for a variety of reasons, even when they are qualified and possess the necessary skills (Sheila, 2010).

According to the research made by Rahmah Ismail et al., (2017) attempts to examine the extent to which the glass ceiling and sticky floor effects exist across wage distribution in the Malaysian labour market. The study's findings demonstrate that there is a wage disparity between men and women in the Malaysian labour market since men receive greater earnings each month than women do. The ordinary least squares (OLS) estimation is supported by wage quantile analysis, which indicates that the wage difference is more pronounced at the bottom and upper quantiles of the wage distribution than it is in the middle. This data confirms the existence of the glass ceiling and sticky floor effects of the gender wage gap, which may be caused by the overcrowding of female workers at lower job ranks and the more pervasive discrimination performed by employers at higher job ranks. One of the causes of the glass ceiling effect is the difficulty in advancing to higher work ranks.

2.8.2.2.3 Work Life Conflict

Work-life balance is experienced when the demands of one's work and family obligations conflict with one another and make it impossible to fulfil both (Twomey et al., 2002). No matter how many hours they work outside the home, research have shown that women still shoulder the majority of household chores and raising up child responsibilities. Burke & McKeen (1994) came to the conclusion that working women are more stressed than working men. Maintaining a work-life balance involves taking care of kids and elderly parents, as well as thinking that women should prioritize being good mothers and wives before being effective managers. Twomey et al., (2002) claim that if women choose not to get married and have children, the need to balance career and family can be avoided.

Now, women are often seen always facing conflict balance between family and career especially for those who have married (Fatimah Abdullah, 1985). Moreover, the average working woman spends a lot of their time with a tight daily routine. They have to get up early in the morning to manage children and families, go out to work with an average of eight to ten hours a day, return home late afternoon or early night and continue the task as a wife and mother. This scenario has caused the body to become too tired, tired and emotionally full of tension. Not only that, there is so much more who neglects her husband and children. Yapp (2018) claims that despite working an ever-increasing number of hours, women are still required to perform the majority of household chores. He discovered that they spent three times as much time on housework as their husbands or partners did, including cooking, cleaning, and washing.

The same problems that women in Malaysia confront exist in the US as well. According to Stalsburg (2017) women carried out far more responsibility than males despite the fact that they might have attained parity when it comes to financial obligations with alternative jobs. Women are much more likely than men to be in charge of grocery shopping, dinner preparation, housecleaning, and social event organization.

Meanwhile, based to the Fifth Malaysian Population and Family Survey (KPKM-5) (2016), which carried out by the National Population and Family Development Board (LPPKN) found that almost one fifth, 18.7 per cent of women are working facing problems in balancing the roles between career and family. Among the main problems is due to lack of time with family (51.9 per cent), childcare problems (13.0 per cent), lack of time for yourself (11.9 per cent) and workload at work (11.2 per cent)

According to Nurul Naimah Rose and Mohd Yusri Mustafa (2018) (as cited in Mirowsky, 2003) shows that people who experience stress higher is women. This is due to a lifestyle that is often pressure and pressure have become the main cause of emotional stress mental and physical. When the working woman is married, her responsibilities and duties are not only focused on her career, but her husband and children also need to be a priority. In addition, the pressure will be higher when the child care problem is fully responsible for the woman. According to Nurul Naimah Rose and Mohd Yusri Mustafa (2018) again, among the causes that pushing towards stress is due to less free time for family and self, excessive homework (as mentioned in Bird,

1999), childcare issues, lack of communication with spouse and fatigue (as cited in Glass and Fujimoto, 1994).

For example, due to the COVID-19 pandemic that has hit the world now, the Malaysian Government has implemented the period of the Movement Control Order (MCO) which started on March 18. Many workers who are instructed to work from home include women. However, some individuals feel that working from home is very challenging especially for those who are mothers so it can cause stress due to the need to fulfill various responsibilities simultaneously such as taking care of the household and children even and at the same time also need to perform tasks from the employer. As a result, women who do not balance work and family with preferably will lead to a negative impact especially on family institutions which will eventually lead to cases of domestic turmoil and divorce.

Indra, Tanusia, and Abu Baker's (2013) study also found that the respondents agreed with the idea that working extra and having additional responsibilities at work will have a bad impact on family life. This is because working longer hours is difficult for them. Additionally, it demonstrated that women are better competent to care for children than men, which leads to the belief that they are better suited to handle family obligations. Since they keep this in mind, it reinforces the idea that one of the biggest obstacles to women's work progress is family obligations.

Not only that, one of the main reasons Malaysian women leave the job is lack of work-life balance, according to a survey conduct from TalentCorp and ACCA (as stated in Jayabalan, 2013). Their days are taken up by long work hours, which may seem normal when they are single but are improper when they are married and have a kids. Despite the fact that the amount of time devoted to work is similar for men and women, working women often spend more time doing housework. Working women find it challenging to balance their commitments to their families and careers in order to excel in both (Lim, Tan, & Chan, 2013).

Additionally, there is a disparity between family needs and the supports provided by the employer at workplace. Government and organizations are not doing enough to support working women. Although the Employment Act of 1955 (Amended in 1998) introduced flexible working hours, many organizations still do not support flexi

hours and part-time jobs. The disadvantages faced by part-timers are numerous, including their placement at a lower level positions, the non-recognition of their benefits, and the lack of opportunities for advancement (Abdullah et al., 2008).

Inequality also exists between the supports provided by the job and the requirements of the family. Government and organizations are failing to support working women enough. Although the government established flexible working hours under the Employment Act of 1955 (Amended in 1998), many organizations still do not support flexible hours and part-time jobs. Part-timers are constantly at a disadvantage because they are assigned to lower-level positions, their advantages are not acknowledged, and they have less opportunities for advancement (Abdullah et al., 2008). Since organizations perceive work and family as two very different things, it has been challenging for working women to balance multiple duties (Amaratunga et al., 2008).

According to the survey by made Hui (2014) which indicate to the research objective, to examine the relationship between work-life imbalances with Malaysian women career advancement found that work-life imbalance is significant and positively related to Malaysian women career advancement. Work-life imbalance is also the third predictor of the barriers of women career advancement. Therefore, it is proven that women perceived work-life imbalance as obstacles in their career advancement process. This result is supported by the studies from Lim et al., (2013) and Amaratunga et al., (2008) indicated that working women are having difficulty in devoting their time equally in work and family in order to perform well in both roles. This is because they spend more times in house work then men even though the time devoted to work is equal with men. Long working hours take up their whole day, it is a challenge for working women to balance their multiple commitments.

A surveyed conducted by Arham et al., (2019) found that household responsibility and financial need were found to have a significant relationship and effect towards work-life conflicts. Also, Omara, Ahmad, & Ismail (2016) found that the financial needs of employees will be related to their work-life conflict. The findings reveal a strong correlation between a positive relationship and both financial needs and work-life issues. Increased family expenses may influence this woman to work to help the family financially.

2.8.2.2.4 Child-Care Support Centre

Reliable and affordable child care is crucial for working moms who want to continue their professional careers, according to Talent Corp (2013). According to studies, working women have difficulties related to childcare (Moilanen et al., 2016). Finding quality child care while working is an issue for working women according to Hein and Cassirer (2010). Therefore, the possibility that mothers will need to stay at home to care for their children can be reduced with the support of employers for child care. Working women in Malaysia continue to struggle with the cost of high-quality child care. Therefore, organizations that enforce laws in favour of child care may increase the percentage of women who stay in the labour. Working moms may depend on impromptu child care arrangements because they lack access to formal child care, which can be stressful (Boushey and Wright, 2004). Child care help may be essential for families experiencing financial hardship. However, in Malaysia, just 7 per cent of companies have policies supporting child care, which may help to explain why 35 per cent of working women leave the profession because child care is too expensive (TalentCorp, 2013). In accordance with their budget and resources, employers should also have breastfeeding assistance policies and procedures (Dinour et al., 2017).

2.8.2.2.5 Family Consideration

Marriage is closely related to women's poor labor market participation, which reflects the difficulty women have juggling work and home responsibilities (World Bank Group, 2012). The lowest workforce involvement rate is among married women, who spend the majority of their time caring for their families at home. Additionally, there are few outside childcare options that are both reasonable and of excellent quality, and even when their child is in kindergarten or primary school, many women find it challenging to return to the workforce due to the relatively short school day. Managing work and home duties is harder for female managers who are also as a

mothers. This is due to the fact that childcare is still the mother's responsibility, which places additional obligation on working women that is rarely faced by men (Amaratunga et al., 2008).

According to the outcomes of a TalentCorp and ACCA surveyed conducted in 2013, the primary reason Malaysian women left the job was to start families because there were few other options available to working mothers for child care. They are also leaving the labour due to increased costs for childcare and maid services, lengthy and rigid work schedules, and a lack of workplace support. Abdullah et al., (2008) assert that women are strongly committed to taking care of their families, particularly in many Asian nations. The fact that there is a conflict between work and family life makes them more stressful.

According to Mallon and Cassell's study from 1999, the demand for extended working hours makes it difficult for women to gain promotions in various industries. The chances for advancement also seem unworthy for women because they have to sacrifice spending valuable time with their family. Many new mothers find it challenging to concentrate on their work once they return from maternity leave (Jacobs, 2012). No one will look after their child unless an organization has a solid child support system that allows them to continue working with peace of mind. However, some women continue to work because they have kinship and trust relationships with their parents, who help them take care of their children. They also employ servants to assist with domestic duties so they may devote more time to their jobs (World Bank Group, 2012). Additionally, in order to manage the stresses at home, it is crucial for dual-career couples to plan carefully. Some women who share household duties with their husbands enlist his assistance to complete the chores (Abu Bakar, 2012). In order to maintain a dual career relationship and strike a balance between a woman's position in family and work life, the support of her spouse and family is crucial (Lunn, 2007). A research made by Hui (2014) illustrated that family consideration is significant and positively relate to the barriers of Malaysian women career advancement.

2.8.2.2.6 Excessive Work and Exhaustion

Hasani et al., (2021) in research title exploring the challenges faced by working mothers and the perceived factors to retain them in the private education sector found that each participant admitted to feeling worn out, to feeling fatigued frequently, and to had limited or no time to look after their own personal well-being. They admitted that managing their work-related responsibilities and family obligations causes them a lot of stress and confusion about their priorities and what may be abandoned. Some women decide to forego their careers in order to prioritize their families. All of the individuals reported feeling extremely exhausted, which can also be a sign of stress, in one way or another. The results of this study showed that working mothers leave behind their spare time and have little to no time to take care of themselves. Another challenge to successfully balancing their job and home environments was time management.

2.8.2.2.7 Organizational Structure, Culture and Practice

According to Kanter (1977) women are able to advance their careers only if they have access to social capital, which includes mentoring, peer support, and networking opportunities. According to Ragins and Sundstrom (1989) mentoring has a considerable positive impact on women's job advancement. Having a mentor considerably facilitates women's upward career mobility since it increases their chances of promotions and simultaneously helps them achieve their career aspirations through this support system. Women typically lack access to power structures in organizations. In order to encourage women's careers, mentorship is a potent sort of professional strategy (Ehrich, 1995; Hopkins et al., 2006; & Ezzedeen and Ritchey, 2009). Women's access to trainings may assist in their professional skill development. The concern is, are these programs and training available to women?

The fact that organizational hierarchy was heavily gendered and prejudiced is one of the issues with organizational structure. According to Laura (2011) social and structural barriers continue to restrict women in the profession from realizing their full potential in seeking of career progression. Glass ceilings that prevent women from rising to the top management positions still exist in organizational culture and practices. The 'hidden prejudices' in organizational structure still restrict women from entering the next phase of advancement.

Another challenge that impacts women's productivity and effectiveness at work is a lack of support from organizations. Mothers who work, in particular, struggle to reconcile their conflicting responsibilities, which frequently leads to role conflict. Additionally, organizations do not give women access to resources that could help them perform better at work. Additionally, many departments lack mentors, particularly female mentors, who can help women advance their professions. One of the reasons why there are so few women in leadership roles is because male mentors tend to favor helping women. This is supported by Colley (2002) which stated that male leaders frequently choose to help other men advance into leadership roles rather than women in order to perpetuate the idea that only men are qualified to hold those positions. Women who desire to advance in their careers frequently face the prejudice that their numerous responsibilities prevent them from attaining those positions. A lack of social and cultural capital chances for women in the workplace is the result of such stereotypes. Access to information about training opportunities and promotions is another factor that can prevent women from making advancement in their careers.

2.9 Conclusion

Therefore, it clearly shows that Islam does not completely prevent the involvement of women in being decision makers at the highest management level of the country other than the position of Caliph. This requirement shows that Islam elevates the ability and credibility of women as compared to men. This also proves that Islam does not ignore the role of women in contributing to society and the country as a leader.

Although Islam has given freedom to women to carry out jobs that are compatible with feminine instincts, women must maintain the principles of Sharia that have been established through the mastery of extensive knowledge in carrying out their responsibilities in leadership, in addition to being a pious wife and mother. The women who are involved in leadership also need to maintain their self-respect, maintain the manners of a Muslim woman and maintain the limits of association between men and women in every action in order to achieve success not only in this world but in the afterlife which is eternal.