



## UNDERSTANDING AND PERCEPTION OF WOMEN CAREER TOWARDS THE PRINCIPLES OF *UBUDIYYAH*, *MAS'ULIYYAH* AND *ITQAN*

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**Abstract:** The value of Rabbani manners in work and the code of ethics used by public nurses in Kelantan is based on the principles of *Ubudiyyah*, *Masuliyyah*, and *Itqan*. Therefore, this research aims to assess the understanding and analysis of working women in Kelantan about the UMI (*Ubudiyyah*, *Masuliyyah*, and *Itqan*) principles and the way they have been used in their work. This investigation combined a qualitative literature and quantitative approach using a probe form. The results show that most working women in Kelantan know and understand the UMI principles as a guide in their work. In addition, the UMI principles help them carry out their tasks at work with more discipline, dedication, calibre and diligence. In addition, this principle tells working women that working is an act of worship to Allah SWT and allows them to better devote their time to their household affairs. Finally, the UMI principle is a clear reference and guide for most working women. This shows that the effort to popularize Building Together Islam has reached a high level of success, especially among women. However, to make the implementation of UMI principles more comprehensive and more user-friendly, there is still room for improvement. It is hoped that the study and recommendations will help the state government and the public guardians of Kelantan women.

**Keywords:** The principles of *Ubudiyyah*, *Masuliyyah* and *Itqan*, Women Career

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## INTRODUCTION

### Women and Career

The definition of a woman is a girl who has reached the age of twenty to forty during her development, that is entering the phase of adult development. A girl under the age of twenty cannot be considered a woman (adult), but she is considered a teenager or teenager until she reaches the age of adulthood or 21 years (Harlock, 1990). Women play an important role in building families, communities, and nations. As the poet said, 'Women are the pillar of the country, Good women will be good for the country, if women are damaged then the country

will be damaged'. (Nurhidayah Hasyim, Syarifah Zahrah, t.t.). The female companions and Ummahatul Mu'minin during the time of the Prophet SAW were involved in various jobs, such as education, da'wah, farming, agriculture, business, management, health care, and so on to earn a halal sustenance and help their people.

The history of Islam has described the figure of an ideal woman that is difficult to compare with other women around the world. For example, a woman whose youth was spent building a career with excellence until she was successful at the multinational level and respected. She is Saidatina Khadijah binti Khuwailid who spent all her income to help the struggle of the Prophet SAW, that is her husband, in spreading the message of Islam (Dra. Zikriati, et.al, 2017).

The Hadith of Muslim History from Anas bin Malik r.a, also mentions that there is a woman who is persistent in the field of health care and provides food to others. He joined the Prophet in jihad on the battlefield by providing food and drink to the soldiers and treating the wounded. She is Umm Sulaim r.a. (Fawwaz Fadzil, 2020).

There are many verses in the Qur'an that mention the role of women as equally important as men in religion. In Quran, Allah SWT said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning: The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakah* and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise (al-Taubah, 9: 71).

This verse shows that although men and women have different aspects of roles and responsibilities, they have the same dignity before God, as stated by Sheikh Muhammad Abduh in the book Tafsir Al-Munir. This interpretation is supported by Prof Dr. Nasaruddin Umar in his book titled Gender Equality Argument from Al-Quran Perspective. He stated that, as servants of God and caliphs, men and women alike accept a covenant with God and have the possibility of receiving rewards and achievements. (H. Amirulloh Syarbini, M. Ag, t.t).

In this regard Prof. Dr. M. Quraisy Syihab quotes the opinion of Mahmud Syaltut that "The human nature between men and women is almost (it can be said) the same, God has bestowed on women as he has bestowed on men sufficient potential and ability so that each can shoulder their responsibilities, so that these two sexes able to carry out general and specific activities" (Dra. Zikriati, Nurazan M.R, Rahimah E, 2017).

Most women today work because of the demands of today's modern lifestyle and high standard of living. It is done either voluntarily or involuntarily. In fact, women now face greater challenges because many things are out of control, such as the mass media, which gives viral power to anyone and conveys information from any source, which can influence the paradigm and appearance of women in today's career. In addition, women face difficulties when dealing with individuals who think negatively and do not understand the place of women in society.

This is further reinforced by the findings in the study on discrimination against women in the workplace.

According to Section 8 of the Ministry of Human Resources' Code of Practice, sexual harassment in the workplace has existed since the 1970s and still occurs today. Types of sexual harassment can be verbal, gestural, or non-verbal, visual, psychological, and physical (Winnie and Azizan, 2017). In addition, the Code of Practice to Prevent and Eradicate Sexual Harassment in the Workplace already records that more than 70% of female workers in the sector experience sexual harassment. The Royal Malaysian Police's statistical report shows that the statistics of sexual harassment cases that occurred in 2006 were only 1,646 out of 2,023 reported cases, successfully resolved, and the rest are still under investigation. This shows that discrimination and harassment against women cannot be curbed despite the Code of Practice. This is because the main cause of this disorder is the woman herself who looks sexy and is considered modern. Therefore, women who work in certain fields should understand and adhere to Islamic guidelines when they work.

In the same regard, clear guidelines should be given to women when they choose their career. This situation is very important to ensure that the career field that she engages in is in line with her interests and tendencies as a woman and in line with her role as a woman. This is to ensure that the woman can carry out her responsibilities diligently and earnestly and avoid issues in household affairs in the future (Hassan et.al, 2021).

Islam has never prevented women from running a business outside the home because this is something that should be done in the first place. The ban only applies when women commit other offenses while going out to work. Mistakes such as ignoring social boundaries, not covering the *aurat* perfectly when dealing with foreign men and neglecting responsibilities when at home. If the job causes chaos in the Islamic Sharia system in determining the responsibilities of men and women, the law can also be changed to illegal law (Ramadhan Al-Buti translated by A. Naqiuddin, 2021).

In discussing the problem of career and women, Imam al-Qaradawi said, "Something that is demanded of society is to organize and provide an environment that allows Muslim women to work when there is a claim of benefit to herself, family and society without erasing the least bit of shame or contradicting the personal ethics of Muslim women like giving women half-time work with half the salary they are paid". Imam al-Qaradawi also mentioned several conditions that must be met by working women, namely that it is halal; it must comply with Sharia ethics in terms of clothing, manner of walking, speaking and movement; and it must not sacrifice other obligations, such as having a husband and children (Fawwaz Fadzil, 2020).

## **UNDERSTANDING PRINCIPLES OF UMI**

### ***Ubudiyah***

Ibadah from the language point of view is devotion to Allah with full of love and humility, acknowledging Allah SWT as the God who creates, owns, governs, who has the right to be worshiped and does not associate Allah SWT in all life whether in belief, speech, or deed. This concept emphasizes how important it is for humans to be servants of God. Every human action and daily effort must be in accordance with the laws that have been set by God. It is built on

trust and obedience to God. Therefore, the goal of worship includes all aspects of life, including behaviour in work, whether through actions, words, or intuition (intention) that is pleasing to God. Therefore, success and achievement in both career and life is closely related to the extent to which we perform our duties as best as possible for the sake of Allah (UMI Audit Manual, 2020).

Organizational management begins with this principle. The application of administrative principles includes the following principles. It is known as the three principles of Islamic management: the principle of *Tawhidiyyah*, which means placing reasons, goals, and obedience to Allah SWT. The second is the principle of *Syura*, or meeting, which establishes the principle of consensus; the third is the principle of *al-Musawah* (equality), which means that everyone has the same rights and responsibilities before Allah SWT.

### ***Masuliyah***

The word *Mas'uliyah* comes from *سأل* which means question and because of that it is linked to the duty of man as caliph. Responsibility is important not only in this world, but it also has an acceptable afterlife effect. With that, *Masuliyah* can be interpreted as a responsibility linked to God's position as the giver of responsibility. (2018) MBI Manual for Teacher Professionalism. This includes responsibility towards Allah SWT, oneself, and others such as family, employers, and customers. This principle is also linked to the question of charity (Sharia) (MBI Training Module in Civil Servant Professionalism, 2017).

It can be seen in this context, especially in the context of human caliphate responsibility. There is a possibility that this task is related to the task of prospering the Earth according to the laws of Allah SWT (*syarak*). In addition, if not controlled by *Syarak*, the responsibility will disappear. This is where the principle of *Masuliyah* requires the method of jurisprudence which is that everything is based on intention, doubt cannot hinder belief, challenges can bring good, harm must be avoided, and custom can be the basis of law.

### ***Itqan***

*Itqan* is a principle that emphasizes morality and good actions. Tasks must be completed with diligence, diligence, and high commitment. This will result in high quality and excellent work. It also involves the quality of work, which means that Islamic teachings will save people both in this world and in the hereafter. The principle of *Itqan* does not only refer to physical performance; it also requires skill, commitment, confidence, concentration (determination), and others that refer to the nature of the heart.

*Itqan* needs other attributes to support or realize it. This is related to the four qualities of the Messenger, *Sidiq* (truthful), *Amanah* (honest), *Tabligh*, which means conveying correctly, and *Fatanah*, which means wisdom. Civil servants may be more diligent in their work if they possess these characteristics. In this way, the administration and government can curb the nature of *mazmumah*. Excellent attitude and high-quality work will arise from this foundation.

## **METHODOLOGY PRINCIPLES OF UMI**

The implementation of UMI principles is applied through a variety of methods that include aspects of explanation and enforcement. Many parties have played a role in making this information effort a success. Among them is that the UMI Committee from JAHEAIK has held programs such as regular lectures according to a certain schedule and frequency as well as public talks at state government agencies. In addition to creating virtual platforms such as Facebook and YouTube as well as a website containing a series of lectures and information related to UMI. While the ILPK (Kelantan Teacher Training Institute) which is now known as ILDAN has implemented the MBI Course in Professionalism which targets state government agency staff including teachers under the Kelantan Islamic Foundation. This effort was further boosted by manifesting the *naqibat* team as an agent for explaining the principles of UMI through the Kelantan Rabbani Education Policy.

Information through printed materials is also actively worked on through the distribution of pamphlets and books as well as UMI's Training Manual of Trainers. The IPTG (Tok Guru Institute of Thought) has compiled and printed a series of books to be distributed. In addition, the UMI Committee at the agency level has implemented an *usrah* program for their staff. However, not all agencies successfully implement this method.

As for the enforcement aspect, the Kelantan State Government has begun to consolidate and apply these three principles through the Code of Ethics for State Public Service Members (Kerajaan Negeri Kelantan:2013) on January 23, 2008. This code of ethics has become a code of conduct that must be followed by all Public Service Members. state (MBI Infographic, 2021). In addition, the SUK office has distributed a circular of Sharia-compliant usage guidelines for state civil servants. The state government has also established an audit action committee led by JAHEAIK officials. Therefore, JAHEAIK has produced an audit manual as a guide to the UMI committee at the agency level involved. Starting in 2020, the implementation of audits has started and will be done periodically every two years in every state government agency. Agencies that have been audited will be given Audit Certificates with the awarding of achievement stars according to their respective performance. If it does not reach the minimum level, then the audit process will be repeated for the agency.

## **THE PRINCIPLE OF *UBUDIYYAH*, *MAS'ULIYYAH* AND *ITQAN* IN CAREER**

UMI principle consists of *Ubudiyyah*, *Masuliyyah* and *Itqan* elements. It forms the basis of Kelantan state government policies, including the Islamic Development Policy. This principle is used in the context of employment and services, especially for civil servants of state government agencies. As an effort to ensure that the policy of Developing Together with Islam is increasingly understood by the people of Kelantan, YAB Dato' Senior Bentara Dato' Ahmad Bin Yakob has presented the Strategic Plan for Publicizing Developing Together with Islam to continue its implementation (Basics of Understanding MBI and UMI, 2021).

The Kelantan State People's Welfare and Welfare Policy was also created by the Kelantan State Government's Women, Family and Welfare Development Secretariat in 2016. This policy serves as a guideline for government agencies at all levels and for individuals. The principle of UMI is the basis of this policy, which is implemented through four main strategies through methods such as *At-Taawun* (cooperation), *Al-Takaful Al-Ijtimaie* (community

balance), and *Al-Mahabbah* (loving each other). These methods affect individuals, families, communities, institutions, and governments. Therefore, this policy is used as a reference for this study in terms of phased implementation according to individual objectives.

The literature review was used by the researcher as a guide and reference to continue this study. This chapter summarizes several previous studies related to the objective of this study to see the relationship with each other. A study has been made entitled 'Kelantan Women's Policy Review: Improvement of Implementation towards Achieving Sustainable Development Goals'. This study explains briefly what Kelantan women have achieved through the Kelantan Women's Policy and also put forward suggestions for improvements to the policy in order to be in line with the Sustainable Development Goals (SDG) (Nurhafilah Musa et.al, 2018).

Nurhafilah (2015), also conducted a study on the Kota Bharu Municipal Council - Islamic City (MPKB-BRI) on these two principles, which are two important standards to guarantee that public service workers are ethical and not corrupt. According to him, this principle forms the basis of the state public service and Kelantan state administration policy and is closely related to the Community Transformation Plan issued by the Kelantan Islamic Religious Affairs Department (JAHEAIK), which has five main pillars: *faqihan*, *amininan*, *rahiman*, & *ilman*, and greetings. However, the *Masuliyah* element that is the subject of discussion is an element related to *aminan* or trust.

## LITERATURE REVIEW

After the first election in 1959, efforts to Islamize the Kelantan state administration based on al-Quran and al-Sunnah, *Ijmak ulamak* and *qias* have started again (IPTG, 2021). In the early stages of Islamization, efforts were focused on building and strengthening Islamic educational institutions, amending the sharia court law and marriage affairs in 1996, and banning traditional practices that were against religion such as beach worship, bullfighting, cockfighting, and gambling. Entertainment is also controlled so that it follows religious principles (IPTG, 2021).

The late Tuan Guru Dato' Bentara Setia Dato Haji Nik Abdul Aziz was the first person to implement the principles of UMI as part of the Islamization effort. Since 1990 until now, this principle has been the basis for the policies made by the state government. There are many studies and documents related to UMI after the implementation of this principle in social laboratories for a long time.

Based on research, most studies that have been done only focus on one aspect of UMI. One of them is a study related to the principle of *Itqan* written by Enida Daud in 2019 entitled Implementation of Al-Birr Values and *Itqan* Influencing the Behaviour of Civil Servants to Be More Excellent and Ethical. This study uses interviews, questionnaires, and literature review. The results of this study show that the values of al-Birr and *Itqan* affect the way civil servants act when they carry out their responsibilities. The study conducted by Azman Hashim (2018) involved the implementation of *Masuliyah* principles in the governance of local authorities to ensure that the service delivery system works well. The study written by Nurhafilah Musa, which is about the Application of the Principles of *Masuliyah* and Trust in Public Administration Towards Cleanliness of Corruption, Study in the Islamic City of Kota Bharu Municipal Council (MPKB-BRI) is comparable to this study. These two studies have a similar goal to explain the relationship between *Masuliyah* and trust through literature research

methods and to evaluate how they are implemented among civil servants through interviews and questions. This study is different because the respondents come from different states.

In addition, Nor Akrimi (2015) conducted principled research by emphasizing *Ubudiyyah* elements in organizations. The principles of implementing *Ubudiyyah* in organizations are studied through qualitative methods and content analysis. This study shows that *Ubudiyyah* principles can have a significant impact on the way an organization acts and behaves.

In addition, some specific documents on UMI and its implementation in the public administration of Kelantan have also been researched to get an explanation and overview of the role and implementation of this principle in the policy of Developing Together with Islam in the state of Kelantan. The Tok Guru Institute of Thought has compiled a book entitled Basic Understanding of Developing Together with Islam, *Ubudiyyah, Masuliyyah* and *Itqan* to explain understanding related to UMI. (IPTG, 2021).

This book begins with a discussion related to the Islamic government system in Kelantan from 1801 to post-independence. In addition, there is an explanation of the relevance of UMI in terms of its principles, how it is used in a career, and how the state government tries to control the administration of the state of Kelantan through a strategic plan based on the principles of UMI which is called the idea of *Merakyatkan Membangun Bersama Islam* and the next is Kelantan Moving Forward: Blessings, Prosperity, and Well-Being, with the theme of 'Consciousness Management Pillar of Well-Being' from 2019 to 2022. Consciousness Management can be defined as excellent and professional management. This theme aims to ensure that Kelantan civil servants work with excellence to ensure that the state's development runs parallel to the demands of Sharia. (IPTG, 2021).

The Infographic Book Building Together Islam *Ubudiyyah Masuliyyah Itqan*, which is also published by IPTG in 2021, is a summary in a more interesting and creative form than this book. In addition, the Training Module Developing Together with Islam in Civil Servant Professionalism was developed by the Kelantan Teacher Training Institute in 2017 as a guide in implementing the training course.

The MBI Trainee Course and the Kelantan state civil servant course use this module. The aim of this course is to help participants understand MBI's position in the context of the vision and mission of the public service profession in the context of state government policy and philosophy. In addition, to ensure professionalism is in a strong framework, it also explains four important Islamic public service strategies to support MBI and UMI. (ILPK, 2017).

The Code of Ethics for Kelantan State Public Service Members (2013) has also detailed the principles of UMI in the form of application and practice in careers with a more realistic picture to serve as a guide for all civil servants in the state of Kelantan.

When discussing the issue of women working in professional fields, there are several studies that refine the position of women in professional fields according to Islam. Among them are Dawiyah Ismail, Salasiah Hanin (2012) in the article Understanding the Position of Working Women According to Islam, and Fatimah Ali (n.t.) in her article Islamic View of Working Women. Both articles provide examples of working women from Islamic history and explanations of the law laws related to working women. However, this study only uses content analysis as a literature research method.

In addition, there are articles related to the role conflict of working women. Among them Siti Mariah, Nor Hazila, and Nor Ba'yah (2019) in an article titled Role Conflict Among Working Mothers: Analysis of Studies from Various Countries and Eras; Nor Asmah Zakaria (2020) in the article Reality and Challenges of Working Women; and 203090 in the article Women and Work: An Analysis of Role Conflict. Furthermore, Nurhidayah Muhd Hashim and Syarifah Zahrah Syed Mohamad (t.t) discussed the same issue in the Challenge of Working Women in the Formation of the Hadhari Family. However, this article is more focused on recommendations for women as managers of families and children, as well as research on women in the Lembah Klang.

Naemah Hamzah (2015) has also conducted a thesis study entitled Application of Jurisprudence in Household Science and Career Among Outstanding Women Academics. As a result of data analysis and interviews, this study presents models related to working women. However, this study is not linked to the principles of UMI and only looks at outstanding women from among public sector professionals' grade 54 and JUSA to get recognition and awards for excellence in their careers. The results of this study can be used as a guide and standard for working women in determining their attitude and career direction.

Therefore, this study was made to combine the discourse about UMI and working women in Kelantan as respondents to see how the development and results of the state government implemented its principles for 32 years since its introduction. Based on the 2020 UMI Principal Implementation Manual, a committee led by a JAHEAIK officer conducted the first UMI implementation audit. The committee has drafted this manual to provide guidance to all Kelantan state government agencies to apply UMI principles in their respective agencies.

This manual contains explanations related to UMI, guidelines for the implementation of UMI in agencies and internal audit procedures. However, this audit covers all aspects, including infrastructure management, work documentation, mandatory staff knowledge and work ethics in accordance with UMI principles. In addition, this study focuses on women working in state government agencies and explains how UMI practices affect the way they think and act.

## RESEARCH METHODOLOGY

This study uses quantitative methods, population, and samples, as well as the instruments and procedures used. It is designed to explain the process of data collection and analysis through it.

The methodology of this study provides a detailed explanation of the strategies used to achieve the study goals. This study uses the qualitative method of library and case. In addition, questionnaires were used to obtain quantitative data. Questions are given to respondents from each selected agency. In addition, data is sent to agencies in the Gua Musang district through the Google Form web application. To evaluate the questionnaire data, IBM Statistical Package for Science (SPSS) version 25 was used.

The researcher created a questionnaire that consisted of a demographic section and 14 questions that were modified from Dr. Nurhafilah Musa entitled Application of the Principles of *Masuliyah* and Trust in Public Administration Towards Cleanliness of Corruption, Study in Kota Bharu-Bandaraya Islam Municipal Council (MPKB-BRI) and Enida Daud, Azman Hashim's study, entitled Implementation of Local Authority Governance For 14 questions consists of two parts: eleven questions related to the knowledge of the principles of *Ubudiyah*,



*Masuliyah*, and *Itqan*, and three questions related to the understanding of situations related to these principles.

The focus of this study is women working in Kelantan state government agencies who implement the principles of *Ubudiyyah*, *Masuliyah* and *Itqan* in their work. Several organizations that adhere to the principles of *Ubudiyyah*, *Masuliyah* and *Itqan* were selected to participate in this survey.

## RESEARCH PROCEDURE

The purpose of this study is to examine how the principles of *Ubudiyyah*, *Mas'uliyah* and *Itqan* are applied to women who work in Kelantan. The researchers took three months to get respondents. Therefore, 14 selected agencies were contacted and given permission to conduct the study. These agencies come from different districts in the state of Kelantan and adhere to the principles of *Ubudiyyah*, *Masuliyah* and *Itqan*. Each agency has reached a consensus and is cooperating well for the ongoing research. Researchers held meetings with respondents in each agency and distributed questionnaires to them. The researcher also sent a questionnaire to an organization in a distant district, the Gua Musang district, through the Google Form application. Those who answered the questions were given 15 minutes. The researchers have helped each selected respondent to understand the research questions if they do not understand the research questions.

## FINDINGS

The research results from the questionnaires that have been conducted in the field and online (google-form) have been placed in Table 1 below:

**Table 1. Respondent Demographics**

Items		Frequency	Percentage (%)
Ages	18-30 years	69	22.8
	31-40 years	131	43.4
	41-50 years	71	23.5
	51-60 years	31	10.3
Status	Single	56	18.5
	Married	232	76.8
	Widow	14	4.6

## Knowledge and Perception of UMI Principles

### Part A: Knowledge and Perception of the Principles of *Ubudiyyah*, *Mas'uliyah*, *Itqan* (UMI)

No	Items	Yes	No	Not Sure
A1	Do you know about the existence of the UMI principle in the Islamic Co-Development Policy?	293 97%	5 1.7%	4 1.3%
A2	Did you know that the principles of UMI should be applied in performing your duties?	294 97.4%	5 1.7%	3 1%
A3	Did you know that the UMI principle is a core value of the Code of Ethics for Public Service Members of the State of Kelantan?	290 96%	3 1%	9 3%
A4	According to your understanding, does the value of <i>Ubudiyyah</i> refer to the position of humans as servants of God who were created solely to worship Him?	289 95.7%	7 2.3%	6 2%
A5	According to your understanding, does the value of <i>Mas'uliyah</i> refer to responsibility, that is, all the work done in this world will be held accountable before Allah?	296 98%	3 1%	3 1%
A6	According to your understanding, does <i>Itqan</i> refer to the quality of work which is translated as diligence, commitment, and seriousness of work?	295 97.7%	3 1%	4 1.3%
A7	Do you have a reference source to understand the principles of UMI in a career?	262 86.8%	21 7%	19 6.3%
A8	Does your employer provide clear explanations regarding the application of UMI principles in your workplace?	274 90.7%	14 4.6%	14 4.6%
A9	In your opinion, does the application of UMI principles affect the quality of your work?	294 97.4%	2 0.7%	6 2%
A10	Do you feel more motivated to work after understanding the principles of UMI?	290 96%	3 1%	9 3%
A11	Do you get periodic UMI-related updates at your workplace?	249 82.5%	22 7.3%	31 10.3%

## Understanding Principle of UMI

Part B: What is the value of UMI in the situation below:

No	Items	<i>Ubudiyyah</i>	<i>Mas'uliyah</i>	<i>Itqan</i>
B1	Aminah is a marketing officer at an agency. One day, his employer asked him to help clean the storeroom. Aminah did the work sincerely and happily even though the work was outside of her duties because she understood that all good deeds will be rewarded by Allah SWT.	238 78.8%	42 13.9%	20 6.6%
B2	Faris is a staff member in the examination unit of an IPT. He also has a son who studies at the IPT but he did not take the opportunity to see and tell the exam questions that were administered to his son to avoid question leakage.	36 11.9%	248 82.1%	16 5.3%
B3	Malik is a department head. He is very meticulous in organizing and documenting every correspondence, paperwork, and program journey under the supervision of the department.	20 6.6%	32 10.6%	248 82.1%

## DISCUSSION

The Department of Statistics Malaysia in the Working and Unemployed Women Statistics reported that the number of working women has increased every year since 2000, rising from 3.236 million people in 2000 to 4.973 million people in 2013. This means an average of 134 thousand additional people every year. In addition, based on employee training by sector and gender, women dominated the professional sector with 711.5 thousand, while men 572.4 thousand, and clerical support workers with 866.9 thousand women, while men 322.6 thousand. When other sectors still have female workers even though there are more male workers. Additionally, civil servant data shows that 56% are women compared to 44% men. These figures clearly show that the presence of female workers in the career world has increased continuously. This will have a significant impact on the career atmosphere because women are one of the important components that determine whether the situation is positive or negative. Women educated with Islamic principles will create a positive environment. Moreover, when it is supported by actions taken by the authorities to protect personal rights and women's rights at work. Therefore, this research focused on women who received filling, explanation and training related to the principles of UMI.

This situation of overflow of female workers influences society. This is related to the role conflict that a working woman will face. This is because women also play a role as a wife, mother, employee as well as a child. All these roles require women to participate physically, mentally, and emotionally. The demographic table above shows that 76.8% of respondents are

married, compared to 18.5% who are single and 4.6% who are widows or widowers. This shows that most women who work in the state of Kelantan are exposed to the role conflict mentioned above.

Overall analysis found that the results of questions A1, A2, A3, A4, A5, and A6 show that most participants have a good level of basic knowledge about UMI. The number of people who answered no and not sure is very small, only 5%. However, the results of A7, A8 and A11 show inconsistent results with most of them. This shows that some respondents understand the principles of UMI without referring to reliable sources and do not get clear information from agency administrators. Situations like this can lead to a misunderstanding of the principles of UMI. This is based on the number of respondents who were confused in answering the situational questions in part B, namely questions B1, B2, and B3. All three questions require participants to determine the value of UMI in that situation. A total of 78.8% answered correctly to question B1, while 82.1% answered correctly to questions B2 and B3. On average, about ten percent of the number who understand and have good knowledge decreases based on the results of B. Questions A9 and A10 show that most people agree that the application of UMI principles affects their morale and the quality of their work. This shows a very good response to the state government's efforts to implement the principles of UMI towards workers, especially women.

## **CONCLUSION AND RECOMMENDATION**

In summary, this study shows that most women working in Kelantan know and understand the principles of UMI as a guide in their careers. In addition, the principles of UMI help them perform tasks at the workplace with more discipline, dedication, calibre, and diligence. Indeed, this study is considered important because it aims to evaluate the level of effectiveness of the implementation of UMI principles (*Ubudiyah, Masuliyah, and Itqan*) on the lives of working women, as well as to determine the most effective way to implement these principles.

In addition, this principle informs working women that working is a worship to Allah SWT and allows them to divide their time better for their household affairs. The UMI principle is clearly a reference and guide for most working women. This shows that most of the efforts to popularize *Membangun Bersama Islam* have been successful, especially among women. However, the number of negative respondents should not be ignored or underestimated.

This shows that there is still room for improvement in the implementation process of this UMI principle to make it more user-friendly and comprehensive, especially regarding efforts to provide clear and accurate information to all employees. This is to avoid misunderstanding and lack of appreciation among working women. Ultimately, this will lead to hypocrisy during audits, which will hinder efforts to popularize these principles at the grassroots level.

Therefore, it is suggested to the parties responsible for implementing the implementation of this UMI principle so that they can work on the digital application and enforcement of related UMI information and so that it can be fully accessed to correct deficiencies in the delivery process that has been implemented before. Considering the factors of the process of changing employees, retirement and hiring new employees as well as time constraints and workload make this proposal seen as a relevant proposal. With these efforts,

working women will be able to access information anytime and repeatedly through software applications like this.

Even career women who do not work for state government agencies or civil servants such as traders can use this information. The UMI audit committee also suggested the use of this method to implement a more fundamental audit process involving all Kelantan civil servants. As an incentive and added value, access to the software can be considered in the scoring of their work performance excellence.

This is to achieve the goal of the state government to make the implementation of UMI a KPI of excellence in the career of every employee of the state government agency and to achieve the goal of the *Ihtirafi* Management theme. In addition, it is suggested to agency administrators or responsible committees to expand programs that help employees understand the knowledge of *Fardhu Ain* and conflict management, which revolves around the role of women and how it can help them manage their lives.

To evaluate the overall performance of the implementation, the author suggests that a tracking study be done on the level of implementation among all civil servants, including men and women, as a continuation of this study.

## APPRECIATION

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