



## GLASS CEILING IN THE WORLD OF WORK (Burhani Epistemology Perspective)

Alif Nur Fitriyani\*, Achmad Khudori Soleh \*\*

Maulana Malik Ibrahim State Islamic University, Malang, Indonesia

email: [\\*210204210005@student.uin-malang.ac.id](mailto:*210204210005@student.uin-malang.ac.id), [\\*\\*khudorisby@pps.uin-malang.ac.id](mailto:**khudorisby@pps.uin-malang.ac.id)

### ABSTRACT

In addition to discrimination, the lack of respect for women's skills and the difficulty of women to get and achieve positions equal to or even higher than men in the world of work make many women tend to stay at home and refuse to enter the labor market. The purpose of this research is that women avoid the glass ceiling from a rational Burhani perspective in the contemporary era and not be studied only by textual studies. The research method used is descriptive analysis with Burhani epistemological syllogism, which is reviewed by literature from books, journals, and literature so that it uses a qualitative approach in the results. The results of the study state that the Glass ceiling phenomenon for women in the world of work is the influence of factors that still uphold patriarchy and only see it from the perspective of the text. In contrast to Burhani who uses reason (ratio). He views that women also have the same rights and share in the work and position of women in the world of work according to their abilities. The implication of this research is leadership, a taboo subject, and even other positive things that are not found in the leadership or performance of men. So that there will be other women who become leaders in the era of modernization in various fields of work.

### ABSTRAK

Selain diskriminasi, kurangnya penghargaan terhadap keterampilan perempuan dan sulitnya perempuan untuk mendapatkan dan mencapai posisi yang sama atau bahkan lebih tinggi dari laki-laki di dunia kerja membuat banyak perempuan cenderung tinggal di rumah dan menolak memasuki pasar kerja. Tujuan dari penelitian ini adalah agar perempuan terhindar dari glass ceiling dipahami dari perspektif burhani secara rasional di era kontemporer dan tidak hanya dikaji dengan kajian tekstual. Metode penelitian yang digunakan adalah deskriptif analisis dengan silogisme epistemologi burhani, yang dikaji secara kepustakaan dari buku, jurnal, dan literatur sehingga menggunakan pendekatan kualitatif dalam hasilnya. Hasil penelitian menyatakan bahwa fenomena Glass ceiling bagi perempuan di dunia kerja merupakan pengaruh dari faktor-faktor yang masih menjunjung tinggi patriarki dan hanya melihatnya dari perspektif teks. Berbeda dengan Burhani yang menggunakan akal (rasio). Ia memandang bahwa perempuan juga memiliki hak dan andil yang sama dalam pekerjaan dan kedudukan perempuan di dunia kerja sesuai dengan kemampuannya. Implikasi dari penelitian ini adalah Kepemimpinan perempuan bukanlah hal yang tabu, bahkan ada hal positif lain yang tidak ditemukan dalam kepemimpinan atau kinerja laki-laki. Sehingga akan ada perempuan-perempuan lain yang menjadi pemimpin di era modernisasi ini dalam berbagai bidang kerja.

### ARTICLE HISTORY

Received 18 September 2022

Accepted 27 December 2022

### KEYWORDS

Glass ceiling; gender equality; Burhani epistemology.



## Introduction

Economic development can be seen clearly with the increasing growth of existing job opportunities. Even so, he is not able to reduce the gender inequality that occurs in the world of work. Gender inequality in the workforce remains a recurring problem. One of them is the glass ceiling, where women have access to lower positions in the labor market than men<sup>1</sup>. The World Economic Forum (WEF) has released the 2022 Global Gender Gap Report, examining 4 areas, namely economics, politics, education, and health. In the economic field, Indonesia is at a score of 0.674 which is the global average<sup>2</sup>. Women with all their problems are always subordinated to men because the influence of culture, customs, and religion is so strong that it seems as if they bind women to the house<sup>3</sup>. So gender inequality in the world of work is a product of structural barriers that refer to social values, customs, and beliefs within the family, which is why masculine and feminine are born in a society that divides tasks and responsibilities between the two<sup>4</sup>. However, according to Muhammad Abduh, thinking rationally in Islamic teachings will lead to success through rational thinking, because faith will not be accepted without the use of the right mind and thinking critically and objectively<sup>5</sup>. Similarly, according to Ziba Mir Hosseini, text cannot speak, so understanding is needed to find the answer. Revelation does not reveal secrets through direct speech. Humans need to dig it and look for gems there<sup>6</sup>

Various terms regarding gender issues are circulating, one of which is the Glass Ceiling. Various studies on Glass Ceilings have been carried out, such as; First, Verra Asis Andi, with the title "The Influence of a Glass Ceiling on Women's Career Development (study of the State Civil Apparatus of the Palopo State Islamic Institute)<sup>7</sup>. Second, Maulida Nurul Innayah and Bima Cinintya Pratama, with Research on the Challenges and Opportunities of Women in the Work

---

<sup>1</sup> Yeni Nuraeni and Ivan Lilin Suryono, "Analisis Kesenjangan Gender Dalam Bidang Ketenagakerjaan Di Indonesia," *Nakhoda: Jurnal Ilmu Pemerintahan* 20, no. 1 (2021): 68-79, <https://doi.org/10.35967/njip.v20i1.134>.

<sup>2</sup> "Indeks Ketimpangan Gender Indonesia, Terburuk Di Bidang Politik | Databoks," accessed December 10, 2022, <https://databoks.katadata.co.id/datapublish/2022/07/18/indeks-ketimpangan-gender-indonesia-terburuk-di-bidang-politik>.

<sup>3</sup> Abdul Mufid, "Gender Analysis in Contemporary Islamic Discourse: Integration of Methodology Approach," *Al-IHKAM: Jurnal Hukum Keluarga Jurusan Ahwal al-Syakhshiyah Fakultas Syariah IAIN Mataram* 12, no. 1 (2020): 71-92, <https://doi.org/10.20414/alihkam.v12i1.2303>; Yohana Yembise, *Potret Ketimpangan Gender Dalam Ekonomi, Kementerian Pemberdayaan Perempuan Dan Anak – Badan Pusat Statistik.*, 2016.

<sup>4</sup> Yembise, *Potret Ketimpangan Gender Dalam Ekonomi*.

<sup>5</sup> Umi Kulsum, "Epistemologi Islam Dalam Tinjauan Filosofis," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 2 (2020): 229-41, <https://doi.org/10.54437/urwatulwutsqo.v9i2.185>.

<sup>6</sup> Nur Rokhmatulloh, "Rekonstruksi Mujtahid Klasik Menuju Mujtahid Kontemporer," *Al-Murabbi: Jurnal Pendidikan Agama Islam* 1, no. 1 (2015): 55-64.

<sup>7</sup> Verra Asis Andi, *Penaruh Glass Ceiling Terhadap Pengembangan Karier Perempuan (Studi Aparatur Sipil Negara Institut Agama Islam Negeri Palopo)* (Polopo, 2020).



Environment<sup>8</sup>. *Third*, Apriliana Rizky Wastuti, *The Influence of Work-Family Conflict, Networks, Family Support, and Mentor Support on the Existence of a Glass Ceiling (study on female structural officials of the Jakarta public works department)*<sup>9</sup>. *Fourth*, Hennigusnia, *The wage gap between genders in Indonesia: Glass Ceiling or Sticky Floor?*<sup>10</sup> And many others. From the several studies above, it is known that Indonesian laws and regulations have attempted to create equal employment opportunities, but still undervalue skills and discriminate against women in the labor market. Regardless of what happened in almost every region of Indonesia, the glass ceiling is still a questionable tragedy, because people are not used to not adopting patriarchal understandings.

Likewise in Burhani epistemology as follows: *First*, Mochamad Hasyim (2018), in his research entitled "Islamic Epistemology (Bayani, Burhani, Irfani)"<sup>11</sup>. *Second*, Ahmad Fauzi (2021) with the title of his thesis, "Epistemology of Medieval Interpretation of the Study of Tafsir Al-Jami' Li Ahkam Al-Qur'an Karya Al-Qurtubi"<sup>12</sup>. *Third*, Ummi Kulsum (2020), in her article entitled "Islamic Epistemology in a Philosophical Review"<sup>13</sup>. *Fourth*, Hasan baharun (2018), "Full Day School Education in the epistemological perspective of Muhammad Aabid Al Jabari"<sup>14</sup>. *Fifth*, Yayuk urwati and Aulia Diana Devi (2020) in their article entitled "The concept of bayani, irfani and burhani reasoning in learning aqidah morals in Islamic education"<sup>15</sup>. *Sixth*, Ahmad Munawwir (2018), in his article entitled 'Epistemology of Interpretation and Takwil"<sup>16</sup>. From various studies, it was found that the majority of Burhani's research was only studied from an educational perspective and also from the interpretation of verses or religion. There is still little discussion regarding the Burhani perspective on gender issues, especially the Glass Ceiling.

---

<sup>8</sup> Nurul Innayah Pratama and Bima Cinintya, "Tantangan Dan Kesempatan Wanita Dalam Lingkungan Kerja," *Jurnal Manajemen* 13, no. 2 (2019): 1-8.

<sup>9</sup> Apriliana Rizky Wastuti, *Pengaruh Work-Family Conflict, Networks, Dukungan Keluarga, Dan Dukungan Mentor Pada Keberadaan Glass Ceiling* (Surakarta: Universitas Sebelas Maret, 2009).

<sup>10</sup> Hennigusnia, "Kesenjangan Upah Antar Jender Di Indonesia: Glass Ceiling Atau Sticky Floor? (Gender Wage Gap In Indonesia: Glass Ceiling Or Sticky Floor?)," *Jurnal Kependudukan Indonesia* 9, no. 2 (2014): 83-96.

<sup>11</sup> Mochamad Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)," *Al Murabbi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 217-28.

<sup>12</sup> A Fauzi, "Epistemologi Tafsir Abad Pertengahan Studi Atas Tafsir al Jami' Li Ahkam al Qur'an Karya al Qurtubi" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2021).

<sup>13</sup> Kulsum, "Epistemologi Islam Dalam Tinjauan Filosofis."

<sup>14</sup> Hasan Baharun and Saudatul Alawiyah, "Pendidikan Full Day School Dalam Perspektif Epistemologi Muhammad 'Abid Al-Jabiri," *Potensia: Jurnal Kependidikan Islam* 4, no. 1 (2018): 1-22.

<sup>15</sup> Yayuk Purwati and Aulia Diana Devi, "Konsep Penalaran Bayani, Irfani Dan Burhani Pada Pembelajaran Aqidah Ahlak Dalam Pendidikan Islam," *MADROSATUNA: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 3, no. 2 (2020): 90-98, <https://doi.org/10.47971/mjpgmi.v3i2.275>.

<sup>16</sup> Ahmad Munawwir, "Epistemologi Tafsir Dan Takwil," *Jurnal Tafseer* 6, no. 2 (2018): 153-65.



The purpose of this article is to find out how the Burhani epistemological framework can be used as a method of thinking that is suitable for the contemporary era, especially for the glass ceiling problem. And how can the glass ceiling be studied in a Burhani framework, not only by studying the texts' propositions? So that the problems of gender can also be resolved rationally. And society is increasingly open and unfettered by the patriarchal system. From this research, the researcher has an assumption about the glass ceiling in the perspective of Burhani's epistemology that the glass ceiling issue that often occurs can be due to society's understanding that is still rigid about patriarchy or understanding that is not broad and based on customs, culture and religion and a lack of critical thinking<sup>17</sup>. Meanwhile, women can enter the world of work, even being able to have a high position as long as there is no discrimination when they are in a lower or higher position.

The object of this research is the Glass Ceiling. In society, men and women are always assigned different gender roles. This is caused by several factors: the natural environment to the myths used to resolve gender differences.<sup>18</sup> so the term Glass Ceiling arose for women in the workforce. This research, seen from the perspective of Burhani's epistemology, is very important, due to the development of science. So that there is the progress of civilization for Muslims is not only based on the Bayani or Irfani method. Therefore, this research is qualitative.

This research data collection method is library research. Sources of data obtained by obtaining the data requested by researchers<sup>19</sup> from written information sources, or seeking non-human data and other sources of information that are stable and accurate<sup>20</sup>. Qualitative data is collected completely from primary data<sup>21</sup> and secondary data<sup>22</sup>. The primary data source in this study is the Statistical Yearbook of Indonesia 2022, published by the Central Bureau of Statistics. This source is used because it is research on developments that have occurred in Indonesia over a long period until the latest data is in 2022. Secondary data sources in this study are books and

---

<sup>17</sup> Mohammad Anas, *Rekonstruksi Epistemologi Ilmu Pengetahuan* (Universitas Brawijaya Press, 2018).

<sup>18</sup> Bq. Ari Yusrini, Tenaga Kerja Wanita dalam perspektif Gender Di Nusa Tenggara Barat, *Jurnal Al-Maiyyah*, Vol. 10, No. 1, 2017, Hlm. 121

<sup>19</sup> Rahmadi, *Pengantar Metodologi Penelitian*, ed. Syahrani, Cetakan I (Banjarmasin: Antasari Press, 2011).

<sup>20</sup> Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development*, ed. Rusmini, Diterbitkan Oleh: Pusat Studi Agama Dan Kemasyarakatan (PUSAKA), Cetakan I (Jambi: Pustaka Jambi, 2017).

<sup>21</sup> Samsu.

<sup>22</sup> Sodik A Siyoto S, *Dasar Metodologi Penelitian*, ed. Ayup, Cetakan I (Yogyakarta: Literasi Media Publishing, 2015); Rahmadi, *Pengantar Metodologi Penelitian*; J. Andriani H Hardani. Ustiawaty, *Buku Metode Penelitian Kualitatif Dan Kuantitatif*, ed. Husnu Abadi, Cetakan I (Yogyakarta: CV. Pustaka Ilmu, 2020).



journals that discuss this issue<sup>23</sup> as also previous research and journals that have the same discussion as this research.

From the data collected, this research was analyzed descriptively, namely analyzing the phenomena that are happening at this time with the process of collecting/editing data and interpreting data descriptively. Descriptive analysis can be reflective or comparative descriptive between certain cases/phenomena<sup>24</sup>. But with descriptive research tries to describe and interpret an object of research objectively. Therefore it is necessary to analyze data with all processes and processing to find meaningful information. In addition, researchers who have collected data need to examine the accuracy and thoroughness of the analysis by simplifying the data and drawing conclusions from it<sup>25</sup>. So that answers and conclusions can be found from some of the problems above regarding the glass ceiling phenomenon in women in the world of work with a detailed and clear Burhani epistemological perspective.

## Research Result

### Glass Ceiling on Women in the World of Work

The term glass ceiling first appeared in the United States. She describes the condition of women in a place or work sector where it is difficult to get a position or position that is higher than before or from another as if women are restricted in their movements even though they have reached the top level<sup>26</sup>. The glass ceiling is a barrier that prevents women from having or rising to a higher position in a position or level in the world of work as if there is an invisible barrier for women to develop their mobility<sup>27</sup>. The glass ceiling is a discriminatory practice that prevents women and members of other minority groups from rising to executive-level job positions, one of the factors being work-family conflict, family support, mentors, and networks. And the main cause for women is work-family conflict. Spending a lot of time with family and household responsibilities can interfere with the career development of many women. Therefore,

---

<sup>23</sup> Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development*.

<sup>24</sup> Samsu.

<sup>25</sup> Suwartono, *Dasar-Dasar Metodologi Penelitian*, ed. Erang Risanto, *Dasar-Dasar Metodologi Penelitian*, Cetakan I (Yogyakarta: CV Andi Offset, 2014); Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development*.

<sup>26</sup> Pratama and Cinintya, "Tantangan Dan Kesempatan Wanita Dalam Lingkungan Kerja."

<sup>27</sup> Pratama and Cinintya.



it not only reduces the life satisfaction of female managers (leaders) but also affects the quality of their work<sup>28</sup>.

Work-family conflict is something to consider. Given that more and more companies are asking to understand that home life and work have changed, they are not two things that can be separated. Work-family conflict occurs when a person's role at work interferes with his or her role in home life<sup>29</sup>. In addition, women's low education also contributes to discrimination in employment. Where low education and skills make women experience difficulties and constraints in their work<sup>30</sup>.

| Jenis Kegiatan<br>Type of Activity                      | Jenis Kelamin/Sex  |                    |   |
|---|--------------------|--------------------|---|
|   | Laki-Laki/Male     | Perempuan/Female   | Laki-Laki+<br>Perempuan/<br>Male+Female |
| (1)   | (2)                | (3)                | (4)                                     |
| <b>I. Angkatan Kerja/Economically Active</b>            | <b>84 994 772</b>  | <b>55 157 803</b>  | <b>140 152 575</b>                      |
| 1. Bekerja/Working                                      | 79 263 314         | 51 787 209         | 131 050 523                             |
| 2. Pengangguran/Unemployment                            | 5 731 458          | 3 370 594          | 9 102 052                               |
| <b>II. Bukan Angkatan Kerja/Not Economically Active</b> | <b>18 313 469</b>  | <b>48 242 255</b>  | <b>66 555 724</b>                       |
| 1. Sekolah/Attending School                             | 7 122 720          | 7 521 722          | 14 644 442                              |
| 2. Mengurus Rumah Tangga/Housekeeping                   | 3 850 999          | 36 726 944         | 40 577 943                              |
| 3. Lainnya/Others                                       | 7 339 750          | 3 993 589          | 11 333 339                              |
| <b>Jumlah/Total</b>                                     | <b>103 308 241</b> | <b>103 400 058</b> | <b>206 708 299</b>                      |

Sumber/Source: Badan Pusat Statistik, Survei Angkatan Kerja Nasional (Sakernas) Agustus/BPS-Statistics Indonesia, August National Labor Force Survey

Based on observations from the data above<sup>31</sup>, it is known that the percentage of women in the labor force is 0.653 of the total. The majority of women tend to fill employment related to education even though it only exceeds 1.06 percent of the percentage of men. And it was found that many women were in charge of taking care of the house with a total of 36,726 944 a percentage of 9.54 percent more than men. It is not easy to improve the quality of women in every aspect of life, with different backgrounds, different customs, cultures, religions, education,

<sup>28</sup> Wastuti, *Pengaruh Work-Family Conflict, Networks, Dukungan Keluarga, Dan Dukungan Mentor Pada Keberadaan Glass Ceiling*.

<sup>29</sup> Mufid, "Gender Analysis in Contemporary Islamic Discourse: Integration of Metodology Approach"; Wastuti, *Pengaruh Work-Family Conflict, Networks, Dukungan Keluarga, Dan Dukungan Mentor Pada Keberadaan Glass Ceiling*.

<sup>30</sup> Yembise, *Potret Ketimpangan Gender Dalam Ekonomi*.

<sup>31</sup> Imam Machdi, *Statistik Indonesia (Statistical Yearbook Of Indonesia 2022)* (Badan Pusat Statistik, 2022).



different interests, aspirations, levels of development, and new hopes and needs for different needs. In society, needs continue to grow, grow along with the progress of development, and also the dynamism of civilization<sup>32</sup>

### The Concept of Burhani Epistemology

After the Renaissance Era, science in the Islamic world did not experience rapid development like the western world but instead experienced stagnation and decline. It is also a problem that never brings a solution or significant change. Some scholars argue that this is due to the lack of Muslims exploring a science, which is only based on the Al-Qur'an and Hadith and based on previous studies that are textual (nash) or Bayani in nature. So it has a big influence in responding to the challenges and developments of the times in the contemporary era. The figures argue that it is necessary to adhere to rationalism for the development of science. So that an epistemology based on reason was born, namely Burhani epistemology<sup>33</sup>. One of them is Al-Jabiri<sup>34</sup> which states that it is necessary for Muslims to optimally function Burhani epistemology to strengthen Bayani epistemology<sup>35</sup>.

According to this epistemology, reason is capable of finding various knowledge, including religious disciplines such as good and bad issues<sup>36</sup>. Burhani's epistemology differs from other epistemologies in terms of creating knowledge based on proportions rather than text<sup>37</sup> and generating knowledge from logical principles in addition to previous knowledge that is assumed

---

<sup>32</sup> Nursyamsiah, *Relasi Gender Dan Kekuasaan Studi Kritis Tentang Penerapan Gender Dalam Paradigma Pendidikan Islam* (Makassar: Alauddin University Press, 2018).

<sup>33</sup> Peribadi Montasir Muhammad Arsyad, La Patuju, La Ode, *Epistemologi Pergerakan Intelektual Dari Masa Ke Masa: Sebuah Ulasan Komparatif* (Penerbit Adab, 2021).

<sup>34</sup> Rahmat, *Pengantar Studi Islam Interdisipliner* (Bening Pustaka, 2018).

<sup>35</sup> Wira Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018): 1-19, <https://doi.org/10.29300/syr.v18i1.1510>.

<sup>36</sup> Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)"; Kulsum, "Epistemologi Islam Dalam Tinjauan Filosofis."

<sup>37</sup> Wira Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018), <https://doi.org/10.29300/syr.v18i1.1510>; Husnul Hatimah, Unti Ludigdo, and Mohammad Achsin, "Epistemologi Islam Sebagai Metodologi Penelitian," *IMANENSI: Jurnal Ekonomi, Manajemen Dan Akuntansi Islam* 2, no. 2 (2017): 1-6, <https://doi.org/10.34202/imanensi.2.2.2017.1-6>; A Khudori Soleh, "Model-Model Epistemologi Islam," *Psikoislamika* 2, no. 2 (2005): 194-201; Dkk Roswanto Alim, Azhar Muhammad, *Islam, Agama-Agama, Dan Nilai Kemanusiaan*, ed. Muttaqin Ahmad Ichwan Nur, *CISFform*, Cetakan I (Yogyakarta: Center for the study of islam and social transformation UIN Sunan Kalijaga, 2013).



to be true<sup>38</sup>. The belief is that ratio can reveal the truth. Where the ratio is a factor that affects knowledge, according to Immanuel Kant<sup>39</sup> in Khudori's book, what seems unable to show its own identity, is human reason and reason that distinguish and determine between one and the other, so it is a ratio that determines the existence of empirical reality and not vice versa<sup>40</sup>. The function and role of reason in Burhani's epistemology are critical analysis tools<sup>41</sup>.

To gain knowledge, Burhani's epistemology uses the rule of syllogism<sup>42</sup>. A syllogism is a form of argument in which two propositions (premises) are stated together in a way that must lead to a conclusion<sup>43</sup>. There are several stages before the syllogism, namely the stage of understanding (ma'qulat). This stage is the stage of abstracting external objects that enter the mind; The inclusion stage is the stage of the process of forming sentences or propositions on existing premises. Propositions must contain a subject and a predicate and a relationship between the two. and the reasoning phase (tahlili). At this stage, the decision-making process is based on the relationship between existing premises and this is where the syllogism occurs.<sup>44</sup>

Validity is part of the research that discusses the validity of knowledge or statements. According to al-Jabiri, the use of syllogisms to conclude must fulfill several conditions, namely: knowledge of the context in which the premises are prepared; there is logical coherence between reason and conclusion; The conclusions drawn must be certain and correct. Thus no other truth or certainty can be produced.<sup>45</sup> Strictly speaking, truth is closely related to something or the

---

<sup>38</sup> Baharun and Alawiyah, "Pendidikan Full Day School Dalam Perspektif Epistemologi Muhammad 'Abid Al-Jabiri."

<sup>39</sup> Justus Hartnack, *Kant's Theory of Knowledge: An Introduction to the Critique of Pure Reason* (Hackett Publishing, 2001).

<sup>40</sup> Achmad Khudori Soleh, *Epistemologi Islam: integrasi agama, filsafat, dan sains dalam perspektif Al-Farabi dan Ibnu Rusyd*, Cetakan I (Depok, Sleman, Yogyakarta: Ar-Ruzz Media, 2018).

<sup>41</sup> Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)."

<sup>42</sup> Fathul Mufid and Subaidi, *Madzhab Kedua Filsafat ISLAM: TEOSOFI ILUMINASI (HIKMAH AL-ISYROQ) SUHRAWARDI AL-MAQTUL* (Goresan Pena, 2021).

<sup>43</sup> Duski Ibrahim, "Metodologi Penelitian Dalam Kajian Islam (Suatu Upaya Iktisyaf Metode-Metode Muslim Klasik)," *Intizar* 20, no. 2 (2014): 247-66.

<sup>44</sup> Soleh, "Model-Model Epistimologi Islam"; Ahmad Musonnif, "Tipologi Epistemologi Hukum Islam (Analisis Metode Penerepan Awal Bulan Hijriyah Tokoh-Tokoh Agama Tulungagung)," *Ahkam* 7, no. 1 (2019): 1-26; Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," 2018.

<sup>45</sup> Soleh, "Model-Model Epistimologi Islam"; Musonnif, "Tipologi Epistemologi Hukum Islam (Analisis Metode Penerepan Awal Bulan Hijriyah Tokoh-Tokoh Agama Tulungagung)"; Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," 2018.



reality that is stated or described<sup>46</sup>. This means that truth can be shown through the human rational adventure as a means to achieve it<sup>47</sup>

The diversity of frameworks that underlie humans, especially Muslims, cannot be separated from various epistemological variations that are influenced by the environment and psychology. So it is impossible to equate the mindset of all Muslims in one epistemology<sup>48</sup>. The framework of thinking that is often used in the Arab world directly or indirectly emphasizes the authority of the text (Nash). This means understanding the text as complete knowledge and applying it directly without thinking: indirectly means understanding the text without interpretation and reasoning<sup>49</sup>. Therefore the need for an open attitude in taking science, to strengthen the other. This is expected to be the initial gate of Islamic progress in the development of science. So that all contemporary challenges can be answered rationally with or without eliminating perspectives from the past.

### Glass Ceiling in the World of Work in Burhani Epistemology

Many efforts have been made to gain economic empowerment of women so that they are not left far behind by men, and so that women can be more involved in the world of work, namely gender equality can increase worker productivity so that the labor market is more competitive<sup>50</sup>. Apart from these things, inequality occurs from the results of the community's perspective on the separation of task roles that are seen as more suitable for women<sup>51</sup>. Women's careers can also change from the glass ceiling effect with four factors. 1) Women can show quality, professionalism, and a high sense of responsibility in the workplace. This increases the company's confidence in providing opportunities for women., 2) individual expertise, 3) commitment to work, 4) support from the company and the opportunities that exist<sup>52</sup>.

In addition to the four factors above, some steps can be taken to achieve gender equality in employment, namely prioritizing the implementation of laws related to gender equality in the

---

<sup>46</sup> Soleh, *Epistemologi Islam Integrasi Agama, Filsafat Dan Sains Dalam Perspektif al Farabi Dan Ibn Rusyd*.

<sup>47</sup> Ahmad Hasan Ridwan, "Kritik Nalar Arab: Eksposisi Epistemologi Bayani, Irfani Dan Burhani Muhammad Abed Al-Jabiri," *Afkaruna* 12, no. 2 (2016): 188-222, <https://doi.org/10.18196/AIJIS.2016.0062.187-221>.

<sup>48</sup> Musonnif, "Tipologi Epistemologi Hukum Islam (Analisis Metode Penerepan Awal Bulan Hijriyah Tokoh-Tokoh Agama Tulungagung)."

<sup>49</sup> Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," 2018.

<sup>50</sup> Yembise, *Potret Ketimpangan Gender Dalam Ekonomi*.

<sup>51</sup> Yembise.

<sup>52</sup> Andi, *Penaruh Glass Ceiling Terhadap Pengembangan Karier Perempuan (Studi Aparatur Sipil Negara Institut Agama Islam Negeri Palopo)*.



labor market, strengthening central and regional coordination, strengthening supervision, avoiding discrimination, seeking social protection, and promoting equal rights, gender equality for prospective women workers to raise awareness and increase understanding of women's rights in the world of work. To be able to seek protection and law enforcement for women workers, the government wants to increase cooperation with employers and monitor the implementation of applicable legal products<sup>53</sup>. Women's empowerment and the Ministry of Child Protection must also play a role in reducing gender inequality. The existence of a program with three objectives: ending violence against women and children, ending human trafficking, and ending economic inequality are various activities to eliminate and end obstacles to the realization of economic justice<sup>54</sup>.

Women at the time of the Prophet were described as active, polite, and knowledgeable women. Even in the Qur'an, the ideal image of a woman is symbolized as someone independent in all areas of life. Not surprisingly, during the time of the Prophet Muhammad, some names emerged among women with brilliant intellectual and social achievements compared to men. Under the guarantee of the Qur'an, women can freely enter all areas of social life and can also take leadership positions in the world of work<sup>55</sup>

The effectiveness of leadership can be seen from the purity of the results achieved. Therefore, effectiveness is related to achieving goals and the results of actions. In a sense, productivity is a person's ability to do something with the right action and not just physical action but ratio<sup>56</sup>. If we go back to history, women's leadership has existed since the time of Prophet Sulaiman, from the story of the leader of the Saba nation named Ratu Balqis. In addition, in Indonesia, there was Queen Sima (674-695 AD) who led the Kalinga kingdom (Jepara, Central Java)<sup>57</sup>. Outside of Islam, such as Margaret Thatcher in England, Indira Gandhi in India, and Cory Aquino in the Philippines. Where they can position themselves as intelligent women who do not show that they are weak women but women who have strength and intelligence in placing themselves at home, the world of work, places of worship, and the community<sup>58</sup>

---

<sup>53</sup> Nuraeni and Lilin Suryono, "Analisis Kesenjangan Gender Dalam Bidang Ketenagakerjaan Di Indonesia."

<sup>54</sup> Yembise, *Potret Ketimpangan Gender Dalam Ekonomi*.

<sup>55</sup> Wardhatul Khomairah And Siswanto, "Kinerja Kepemimpinan Perempuan Dalam Meningkatkan Daya Saing Lembaga Pendidikan Di Smk Al-Mujtama' Plapak Pegantenan-Pamekasan," *Re-Jiem* 2, No. 1 (2019): 202-12.

<sup>56</sup> Novianty Djafri, "Efektivitas Kepemimpinan Perempuan Dalam Karir," *Musawa* 6, No. 1 (2014).

<sup>57</sup> Djafri.

<sup>58</sup> Reny Yulianti, Dedi Dwi Putra, and Pulus Diki Takanjanji, "Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin," *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 10, no. 2 (2018): 14-29.



From the results of the above concept which is used as the main premise or theoretical basis, it is concluded that leadership cannot be separated from the individual ability (ratio) of a leader. Many people associate leadership abilities only with biological aspects. The effectiveness of a leader depends on his ability to influence and direct his members rationally, not based on gender<sup>59</sup>.

## Discussion

In general, there is debate about the origins of patriarchy which is rooted in two main theories: nature theory and nurture theory. According to the theory of nature<sup>60</sup>, The psychological differences between men and women are caused by biological factors. Patriarchy is seen as the natural essence of the relationship between men and women according to traditional circles. In contrast to the proponents of nurture theory who assume that patriarchy is formed from the structural processes of society. Nature refers to biological structures and processes while nurture refers to sociocultural influences so that the created patriarchy can also be abolished.

There is also a socio-biological theory that assumes that men are superior to women due to biological and socio-cultural factors. The more complex the reproductive function, women are seen as a barrier to access to the public world, compared to men who have not experienced this factor. The physical differences between men and women are very clear. Hormonal differences also affect aggressive levels. Women have menstrual cycles, breastfeeding, and hormonal changes in pregnancy seem to be characteristics of women. These physical differences have had a major impact on women's public lives<sup>61</sup>. Therefore, the role of women is less than that of men. In society, men are politically dominant at all levels. Due to its unique biological factors, it has implications for the development of each sex and human behavior. All of this supports the conclusion that human biology is an important part of sex-dependent behavior. This socio-biological theory itself continues the patriarchal system<sup>62</sup>

---

<sup>59</sup> Yulianti, Putra, and Takanjanji.

<sup>60</sup> Nature theory assumes that there are natural differences in roles for women and men, biologically different are the main factors in social roles that occur in society, so men are considered to have a more important role because they are considered stronger and limit women's movements so that there is a separation of functions and responsibilities between women and men.

<sup>61</sup> Mufid, "Gender Analysis in Contemporary Islamic Discourse: Integration of Metodology Approach."

<sup>62</sup> Nursyamsiah, *Relasi Gender Dan Kekuasaan Studi Kritis Tentang Penerapan Gender Dalam Paradigma Pendidikan Islam*.



Contrary to Burhani, gender role theory explains that gender forms a picture of how women and men behave in general and then influences people's views in the world of work. For example, men are considered more suitable to be leaders, intellectuals, and able to solve problems, and women are considered warm, kind, and more friendly and polite. Gender automatically activates the stereotypical expectation that men are better than women at leadership<sup>63</sup>. Boys are considered to have higher values than girls even when they are children. So parents will pay more to make their children successful<sup>64</sup>. So much so that the division of labor also ends with different relations and statuses between men and women. This is seen in modern society. For example, in the business world, women are trained to be secretaries, and men are trained to be leaders. In science, women are laboratory engineers and men are scientists<sup>65</sup>.

Women have significant academic ability. From the civil servants, it was found that the women who were involved in it had a fairly good educational background. Especially in post-secondary education, women are more involved in education in college. Of course, this is data that proves that women can have roles in various fields of work<sup>66</sup>. Below is data on the education of female civil servants.

---

<sup>63</sup> Pratama and Cinintya, "Tantangan Dan Kesempatan Wanita Dalam Lingkungan Kerja"; Hesti Inda Lestari, *Kepemimpinan Perempuan Dalam Perspektif Kesetaraan Gender (Studi Kasus Kepemimpinan Dra. Hj. Hasnawati) Di Desa Latellang Kecamatan Patimpeng Kabupaten Bone* (Makas: Universitas Muhammadiyah Makassar, 2020).

<sup>64</sup> Bq. Ari Yusrini, "Tenaga Kerja Wanita Dalam Perspektif Gender Di Nusa Tenggara Barat," *Al-MAIYYAH : Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 10, no. 1 (2017): 115-31, <https://doi.org/10.35905/almaiyyah.v10i1.452>; Mufid, "Gender Analysis in Contemporary Islamic Discourse: Integration of Metodology Approach."

<sup>65</sup> Nursyamsiah, *Relasi Gender Dan Kekuasaan Studi Kritis Tentang Penerapan Gender Dalam Paradigma Pendidikan Islam*; Abdul Rahim, "Peran Kepemimpinan Perempuan Dalam Perspektif Gender," *Jurnal Al-Maiyyah* 9, no. 2 (2016).

<sup>66</sup> Imam Machdi, *Statistik Indonesia (Statistical Yearbook Of Indonesia 2022)*.



| Tingkat Pendidikan<br>Educational Level              | 2020              |                     |                  | 2021              |                     |                  |
|--|-------------------|---------------------|------------------|-------------------|---------------------|------------------|
|  | Laki-Laki<br>Male | Perempuan<br>Female | Jumlah<br>Total  | Laki-Laki<br>Male | Perempuan<br>Female | Jumlah<br>Total  |
| (1)  | (2)               | (3)                 | (4)              | (5)               | (6)                 | (7)              |
| SD (Sekolah Dasar)<br>Primary School                 | 20 335            | 1 761               | 22 096           | 17 036            | 1 518               | 18 554           |
| SMP (Sekolah Menengah Pertama)<br>Junior High School | 37 107            | 4 571               | 41 678           | 32 296            | 3 854               | 36 150           |
| SMA (Sekolah Menengah Atas)<br>Senior High School    | 463 711           | 247 939             | 711 650          | 419 702           | 214 039             | 633 741          |
| Diploma I/Akta I<br>Diploma II/Akta I                | 19 527            | 17 907              | 37 434           | 17 633            | 15 443              | 33 076           |
| Diploma II/Akta II<br>Diploma III/Akta II            | 46 458            | 62 913              | 109 371          | 37 084            | 48 271              | 85 355           |
| Diploma III/Akta III<br>Diploma III/Akta III         | 122 108           | 302 283             | 424 391          | 119 339           | 297 534             | 416 873          |
| Diploma IV/Akta IV<br>Diploma IV/Akta IV             | 29 577            | 35 542              | 65 119           | 30 540            | 38 881              | 69 421           |
| S1/Sarjana<br>Under Graduate/Bachelor                | 996 568           | 1 319 946           | 2 316 514        | 958 047           | 1 293 932           | 2 251 979        |
| S2/Pasca Sarjana<br>Graduate                         | 239 417           | 176 285             | 415 702          | 240 861           | 183 617             | 424 478          |
| S3/Doktor/Ph.D<br>Post Graduate                      | 16 722            | 7 441               | 24 163           | 17 751            | 8 256               | 26 007           |
| <b>Jumlah/Total</b>                                  | <b>1 991 530</b>  | <b>2 176 588</b>    | <b>4 168 118</b> | <b>1 890 289</b>  | <b>2 105 345</b>    | <b>3 995 634</b> |

The influence of the Patriarchal System is also a strong foundation in society. Worldwide, women hold one in four senior leadership roles. but if we look at who runs the company, only 12% of the CEOs are women. Let's take a look at Silicon Valley (a lot of companies are in the computer and semiconductor valley), where women occupy only one in ten senior positions<sup>67</sup>. Views In the concept of employment, the majority of women choose to work in the informal sector because they are considered flexible and do not leave their duties at home<sup>68</sup>. Many companies choose not to hire women or only use certain fields. This is because women work less and take more time off. So that the stereotype states that women are more irrational and emotional so they are considered inappropriate to be appointed as leaders and have less important positions<sup>69</sup>.

The majority of people in this country reject women's leadership, not because women cannot carry out their roles as leaders, but because of cultural factors. That is, the pillars of leadership are held and controlled by men. So much so that it gives rise to a hegemonic view of society, as if they always "trust" male leaders over female leaders<sup>70</sup>. Society assumes that men are

<sup>67</sup>A glass ceiling or a broken ladder? BBC News, 15 Oct 2017, <https://www.youtube.com/watch?v=Yk1K1dHgXi4>

<sup>68</sup> Yembise, *Potret Ketimpangan Gender Dalam Ekonomi*.

<sup>69</sup> Yembise.

<sup>70</sup> Djafri, "Efektivitas Kepemimpinan Perempuan Dalam Karir."



superior to women because of biological and socio-cultural factors<sup>71</sup>. So that men are politically dominant at all levels of work<sup>72</sup>

The following is a presentation on women's leadership, one of which is in the political field, which is quite low. The total participation of women in politics is estimated to be less than 50% of the participation of men. However, from year to year, this figure has gradually changed, and women have begun to take it in politics<sup>73</sup>.

**Tabel 2.2.5** Anggota Dewan Perwakilan Rakyat (DPR) Menurut Jenis Kelamin, 1955–2019  
**Number of Representatives in The House of Representative (DPR) by Sex, 1955–2019**

| Tahun Pemilu<br>Year of General Election | Laki-Laki/Male  |                          | Perempuan/Female |                          | Laki-Laki+Perempuan<br>Male+Female |                          |
|--|-----------------|--------------------------|------------------|--------------------------|------------------------------------|--------------------------|
|  | Jumlah<br>Total | Persentase<br>Percentage | Jumlah<br>Total  | Persentase<br>Percentage | Jumlah<br>Total                    | Persentase<br>Percentage |
| (1)                                      | (2)             | (3)                      | (4)              | (5)                      | (6)                                | (7)                      |
| 1955                                     | 256             | 94,12                    | 16               | 5,88                     | 272                                | 100,00                   |
| 1971                                     | 429             | 93,26                    | 31               | 6,74                     | 460                                | 100,00                   |
| 1977                                     | 423             | 91,96                    | 37               | 8,04                     | 460                                | 100,00                   |
| 1982                                     | 418             | 90,87                    | 42               | 9,13                     | 460                                | 100,00                   |
| 1987                                     | 441             | 88,20                    | 59               | 11,80                    | 500                                | 100,00                   |
| 1992                                     | 438             | 87,60                    | 62               | 12,40                    | 500                                | 100,00                   |
| 1997                                     | 442             | 88,40                    | 58               | 11,60                    | 500                                | 100,00                   |
| 1999                                     | 456             | 91,20                    | 44               | 8,80                     | 500                                | 100,00                   |
| 2004                                     | 485             | 88,18                    | 65               | 11,82                    | 550                                | 100,00                   |
| 2009                                     | 460             | 82,14                    | 100              | 17,86                    | 560                                | 100,00                   |
| 2014                                     | 463             | 82,68                    | 97               | 17,32                    | 560                                | 100,00                   |
| 2019                                     | 455             | 79,13                    | 120              | 20,87                    | 575                                | 100,00                   |

Sumber/Source: Komisi Pemilihan Umum/The National General Election Commission

As Muslims, Allah SWT is the foundation of all essence and insight. But on the other hand, humans become actors who seek the truth, whereas humans are caliphs of Allah SWT who must fight on earth<sup>74</sup>. Caliphs are also not limited to women or men. All humans are caliphs and each must always strive in everything both in matters of work and leadership. Many women can become leaders with their abilities. like the story of Queen Balqis with all her abilities, can lead her people well and prosper the country. There was also Queen Sima who led the kingdom

<sup>71</sup> Mufid, "Gender Analysis in Contemporary Islamic Discourse: Integration of Metodology Approach."

<sup>72</sup> Nursyamsiah, *Relasi Gender Dan Kekuasaan Studi Kritis Tentang Penerapan Gender Dalam Paradigma Pendidikan Islam*.

<sup>73</sup> Imam Machdi, *Statistik Indonesia (Statistical Yearbook Of Indonesia 2022)*.

<sup>74</sup> Hasyim, "Epistemologi Islam (Bayani, Burhani, Irfani)."



very fairly and wisely so that the people of Kalinga could live and work in peace. Megawati was also able to become a female president of Indonesia<sup>75</sup>. It proves that women can also be successful leaders with their abilities. Along with the times, women can even fill important positions in various job positions and change the position of men in the world of work. What was once done by men is now done by women<sup>76</sup>. Objectively, it can also be seen that women have advantages in several ways, so companies must provide opportunities for women to lead so that they can remove the glass ceiling in the workplace<sup>77</sup>.

## Conclusion

Glass ceiling often occurs especially for women who want to get promoted in a company or other high positions in the workplace. Judging from various data, women are always at the lowest level in a job. So this is unable to silence or stop the slogan of gender equality in the world of work. With a percentage that does not reach 50% in high positions, or in terms of a relatively slow percentage increase. From Burhani's analysis, women's performance is tidier than men, which is a positive value in work arrangements and even related to finance. In addition, many women are highly educated and broad-minded so they also have the right to be able to compete fairly in the world of work, even to compete for positions. So it is not taboo if women also play a role in labor. Therefore, it is necessary to have a logical review that women in this modern era are also able to enter the world of work and even occupy high positions for those who have the ability.

From this writing, researchers know that this focus cannot be studied in more detail, such as a description of the glass ceiling with more updated data or a narrower focus of study on leadership in certain fields. Likewise his research if using a perspective other than Burhani epistemology. The researcher hopes that there will be a continuation of this unresolved issue in the future.

---

<sup>75</sup> Dini Safitri, "Woman and Political Communication : Megawati Dan Pemimpin Simbolik," *Jurnal Komunikasi* 9, no. 1 (2014): 49-58.

<sup>76</sup> Yembise, *Potret Ketimpangan Gender Dalam Ekonomi*.

<sup>77</sup> Pratama and Cinintya, "Tantangan Dan Kesempatan Wanita Dalam Lingkungan Kerja."



## References

- Anas, Mohammad. *Rekonstruksi Epistemologi Ilmu Pengetahuan*. Universitas Brawijaya Press, 2018.
- Andi, Verra Asis. *Penaruh Glass Ceiling Terhadap Pengembangan Karier Perempuan (Studi Aparatur Sipil Negara Institut Agama Islam Negeri Palopo)*. Polopo, 2020.
- Baharun, Hasan, and Saudatul Alawiyah. "Pendidikan Full Day School Dalam Perspektif Epistemologi Muhammad 'Abid Al-Jabiri." *Potensia: Jurnal Kependidikan Islam* 4, no. 1 (2018): 1-22.
- Djafri, Novianty. "EFEKTIVITAS KEPEMIMPINAN PEREMPUAN DALAM KARIR." *Musawa* 6, no. 1 (2014).
- Fathul Mufid and Subaidi. *MADZHAB KEDUA FILSAFAT ISLAM: TEOSOFI ILUMINASI (HIKMAH AL-ISYROQ) SUHRAWARDI AL-MAQTUL*. Goresan Pena, 2021.
- Fauzi, A. "Epistemologi Tafsir Abad Pertengahan Studi Atas Tafsir al Jami' Li Ahkam al Qur'an Karya al Qurtubi." Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2021.
- Hadikusuma, Wira. "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding." *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018): 1-19. <https://doi.org/10.29300/syr.v18i1.1510>.
- . "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding." *Jurnal Ilmiah Syi'ar* 18, no. 1 (2018). <https://doi.org/10.29300/syr.v18i1.1510>.
- Hardani. Ustiawaty, J. Andriani H. *Buku Metode Penelitian Kualitatif Dan Kuantitatif*. Edited by Husnu Abadi. Cetakan I. Yogyakarta: CV. Pustaka Ilmu, 2020.
- Hartnack, Justus. *Kant's Theory of Knowledge: An Introduction to the Critique of Pure Reason*. Hackett Publishing, 2001.
- Hasan Ridwan, Ahmad. "Kritik Nalar Arab: Eksposisi Epistemologi Bayani, Irfani Dan Burhani Muhammad Abed Al-Jabiri." *Afkaruna* 12, no. 2 (2016): 188-222. <https://doi.org/10.18196/AIIJIS.2016.0062.187-221>.
- Hasyim, Mochamad. "Epistemologi Islam (Bayani, Burhani, Irfani)." *Al Murabbi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 217-28.
- Hatimah, Husnul, Unti Ludigdo, and Mohammad Achsin. "Epistemologi Islam Sebagai Metodologi Penelitian." *IMANENSI: Jurnal Ekonomi, Manajemen Dan Akuntansi Islam* 2, no. 2 (2017): 1-6. <https://doi.org/10.34202/imanensi.2.2.2017.1-6>.
- Hennigusnia. "Kesenjangan Upah Antar Jender Di Indonesia: Glass Ceiling Atau Sticky Floor? (Gender Wage Gap In Indonesia: Glass Ceiling Or Sticky Floor?)." *Jurnal Kependudukan Indonesia* 9, no. 2 (2014): 83-96.
- Ibrahim, Duski. "Metodologi Penelitian Dalam Kajian Islam (Suatu Upaya Iktisyaf Metode- Metode Muslim Klasik)." *Intizar* 20, no. 2 (2014): 247-66.
- Imam Machdi. *Statistik Indonesia (Statistical Yearbook Of Indonesia 2022)*. Badan Pusat Statistik, 2022.



- “Indeks Ketimpangan Gender Indonesia, Terburuk Di Bidang Politik | Databoks.” Accessed December 10, 2022. <https://databoks.katadata.co.id/datapublish/2022/07/18/indeks-ketimpangan-gender-indonesia-terburuk-di-bidang-politik>.
- Khomairah, Wardhatul, and Siswanto. “KINERJA KEPEMIMPINAN PEREMPUAN DALAM MENINGKATKAN DAYA SAING LEMBAGA PENDIDIKAN DI SMK AL-MUJTAMA’ PLAKPAK PEGANTENAN-PAMEKASAN.” *Re-JIEM* 2, no. 1 (2019): 202–12.
- Kulsum, Umi. “Epistemologi Islam Dalam Tinjauan Filosofis.” *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 9, no. 2 (2020): 229–41. <https://doi.org/10.54437/urwatulwutsqo.v9i2.185>.
- Lestari, Hesti Inda. *KEPEMIMPINAN PEREMPUAN DALAM PERSPEKTIF KESETARAAN GENDER (STUDI KASUS KEPEMIMPINAN DRA. HJ. HASNAWATI) DI DESA LATELLANG KECAMATAN PATIMPENG KABUPATEN BONE*. Makas: Universitas Muhammadiyah Makassar, 2020.
- Montasir, Peribadi, Muhammad Arsyad, La Patuju, La Ode. *EPISTEMOLOGI PERGERAKAN INTELEKTUAL DARI MASA KE MASA: Sebuah Ulasan Komparatif*. Penerbit Adab, 2021.
- Mufid, Abdul. “Gender Analysis in Contemporary Islamic Discourse: Integration of Metodology Approach.” *ALIHKAM: Jurnal Hukum Keluarga Jurusan Ahwal al-Syakhshiyah Fakultas Syariah IAIN Mataram* 12, no. 1 (2020): 71–92. <https://doi.org/10.20414/alihkam.v12i1.2303>.
- Munawwir, Ahmad. “Epistemologi Tafsir Dan Takwil.” *Jurnal Tafseer* 6, no. 2 (2018): 153–65.
- Musonnif, Ahmad. “Tipologi Epistemologi Hukum Islam (Analisis Metode Penerepan Awal Bulan Hijriyah Tokoh-Tokoh Agama Tulungagung).” *Ahkam* 7, no. 1 (2019): 1–26.
- Nuraeni, Yeni, and Ivan Lilin Suryono. “Analisis Kesetaraan Gender Dalam Bidang Ketenagakerjaan Di Indonesia.” *Nakhoda: Jurnal Ilmu Pemerintahan* 20, no. 1 (2021): 68–79. <https://doi.org/10.35967/njip.v20i1.134>.
- Nursyamsiah. *Relasi Gender Dan Kekuasaan Studi Kritis Tentang Penerapan Gender Dalam Paradigma Pendidikan Islam*. Makassar: Alauddin University Press, 2018.
- Pratama, Nurul Innayah, and Bima Cinintya. “Tantangan Dan Kesempatan Wanita Dalam Lingkungan Kerja.” *Jurnal Manajemen* 13, no. 2 (2019): 1–8.
- Purwati, Yayuk, and Aulia Diana Devi. “Konsep Penalaran Bayani, Irfani Dan Burhani Pada Pembelajaran Aqidah Ahlak Dalam Pendidikan Islam.” *MADROSATUNA: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 3, no. 2 (2020): 90–98. <https://doi.org/10.47971/mjpgmi.v3i2.275>.
- Rahim, Abdul. “Peran Kepemimpinan Perempuan Dalam Perspektif Gender.” *Jurnal Al-Maiyyah* 9, no. 2 (2016).
- Rahmadi. *Pengantar Metodologi Penelitian*. Edited by Syahrani. Cetakan I. Banjarmasin: Antasari Press, 2011.
- Rahmat. *Pengantar Studi Islam Interdisipliner*. Bening Pustaka, 2018.



- Rokhmatulloh, Nur. "Rekonstruksi Mujtahid Klasik Menuju Mujtahid Kontemporer." *Al-Murabbi: Jurnal Pendidikan Agama Islam* 1, no. 1 (2015): 55-64.
- Roswanto Alim, Azhar Muhammad, Dkk. *Islam, Agama-Agama, Dan Nilai Kemanusiaan*. Edited by Muttaqin Ahmad Ichwan Nur. CISFform. Cetakan I. Yogyakarta: Center for the study of islam and social transformation UIN Sunan Kalijaga, 2013.
- Safitri, Dini. "Woman and Political Communication : Megawati Dan Pemimpin Simbolik." *Jurnal Komunikasi* 9, no. 1 (2014): 49-58.
- Samsu. *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development*. Edited by Rusmini. Diterbitkan Oleh: Pusat Studi Agama Dan Kemasyarakatan (PUSAKA). Cetakan I. Jambi: Pustaka Jambi, 2017.
- Siyoto S, Sodik A. *Dasar Metodologi Penelitian*. Edited by Ayup. Cetakan I. Yogyakarta: Literasi Media Publishing, 2015.
- Soleh, A. Khudori. *Epistemologi Islam Integrasi Agama, Filsafat Dan Sains Dalam Perspektif al Farabi Dan Ibn Rusyd*. Edited by Rose. Cetakan I. Yogyakarta: Ar-Ruzz Media, 2017.
- Soleh, A Khudori. "Model-Model Epistimologi Islam." *Psikoislamika* 2, no. 2 (2005): 194-201.
- Soleh, Achmad Khudori. *Epistemologi Islam: integrasi agama, filsafat, dan sains dalam perspektif Al-Farabi dan Ibnu Rusyd*. Cetakan I. Depok, Sleman, Yogyakarta: Ar-Ruzz Media, 2018.
- Suwartono. *Dasar-Dasar Metodologi Penelitian*. Edited by Erang Risanto. *Dasar-Dasar Metodologi Penelitian*. Cetakan I. Yogyakarta: CV Andi Offset, 2014.
- Wastuti, Apriliana Rizky. *Pengaruh Work-Family Conflict, Networks, Dukungan Keluarga, Dan Dukungan Mentor Pada Keberadaan Glass Ceiling*. Surakarta: Universitas Sebelas Maret, 2009.
- Yembise, Yohana. *Potret Ketimpangan Gender Dalam Ekonomi. Kementerian Pemberdayaan Perempuan Dan Anak – Badan Pusat Statistik.*, 2016.
- Yulianti, Reny, Dedi Dwi Putra, and Pulus Diki Takanjanji. "Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin." *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 10, no. 2 (2018): 14-29.
- Yusrini, Bq. Ari. "Tenaga Kerja Wanita Dalam Perspektif Gender Di Nusa Tenggara Barat." *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 10, no. 1 (2017): 115-31. <https://doi.org/10.35905/almaiyyah.v10i1.452>.