

Balancing Family Responsibilities and Career of Women: Study from Maqasid Al-Shariah

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ARTICLE INFO	ABSTRACT
Keywords: work–family balance, Maqasid al-Shariah, working women, family responsibility and Women's well-being	As more women become engaged in paid work and also pursue higher education, this double burden of work and study, as well as childcare and housework, has become a topic of much concern among scholars. This research has been analyzed women's experiences in balancing their roles as a woman and as a career person and give meaning to their experiences based on Maqasid al-Shariah. The design of the study was descriptive qualitative. Thematic analysis of semi-structured interviews was done using NVivo software and the analysis was based on relevant Islamic and contemporary scholarly sources. There were nine themes that emerged: work–family balance, challenges and barriers, family expectations, social and cultural pressure, workplace and educational flexibility, role of Islam; understandings of Maqasid al-Shariah, conflict-management strategies, and support-systems. While participants found the structured routines, prioritization, communication, patience and family support helpful, there were still additional stressors involved, including stress, fatigue, childcare pressures, lack of personal time, and compromise of their careers. The results indicate that women's balance alone is not enough to make sustainable balance. Women's well-being, education, family stability and economic participation are all interwoven protections of life, intellect, lineage, and wealth all through the lens of the Maqasid. The study ends with the conclusion that aspects like shared domestic responsibility, flexibility of institutions, support with childcare and a socially just attitude are essential to safeguard the dignity and wellbeing of the family.

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INTRODUCTION

Women's involvement in professional jobs and tertiary education has revolutionized the homes, workplaces and national economies. Women are increasingly engaged in the education and health care, banking and administration, technology, entrepreneurship and other sectors in Bangladesh, and also in most of the Muslim dominated societies. Once women enter the labour market, paid work can enhance the security of their households, increase women's capabilities and empower their decision-making and enable the knowledge and professional skills to contribute to society. Meanwhile, the participation of women in the public sphere has not necessarily resulted in any even sharing of unpaid domestic labour. Thus a large number of women hold jobs or go to school while being the main caretakers of children, the house, the emotional support of the family, and family relations. This kind of responsibility is at times termed "double burden. Limited time, attention and physical energy are spent in both work and family, causing work-to-family and family-to-work conflict. This type of battle isn't just a scheduling hassle. May impact mental well-being, job satisfaction, academic focus, job continuity, family relationships, and child care quality. Evidence from Bangladesh suggests that family can be a means of holding women back or lifting them up; support from family, encouragement and childcare allow women to pursue their careers, while believing that women's work is second-rate and restricting them can be a barrier ¹.

In addition, recent study on Bangladeshi nurses suggests that work–family conflict is a mechanism which explains the relationship between organizational and supervisory support and turnover intention ². The problem must be addressed in a special conceptual way in an Islamic environment. There are sometimes public discourses that set up family responsibility and women's participation in the workforce as mutually exclusive options. However, there are notable examples of women in Islamic intellectual tradition who are in the business, education, scholarship and public service. A Maqasid al-Shariah approach takes the discussion out of the box of employment vs family. Maqasid is the higher objectives of the Islamic Law, and the welfare-oriented purposes of it. Protection of religion, life, intellect, lineage family and wealth are traditionally and even contemporarily mentioned³. These protections go hand-in-hand: family stability should not be

¹ Yasmin, T., & Husna, C. A. (2020). Familial support as a determinant of women career development: A qualitative study *Asian Journal of Social Sciences and Legal Studies*, 2(4), 76–87.

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³ Auda, J. (2008). Maqasid al-Shariah as philosophy of Islamic law: A systems approach. International Institute of Islamic Thought, Ibn Ashur, M. T. (2006). Treatise on Maqasid al-Shariah (M. El-Mesawi, Trans.). International Institute of Islamic Thought

achieved at the expense of avoidable harm to women, nor should professional participation be arranged without consideration of the dignity and care of the individual or without ethical responsibility. This study thus aims at exploring women's real-life experiences of balancing family, career and education and interpreting the same in a Maqasid way of thinking. The strategy looks at care as something of value in society and denies it is solely a feminine domain. It also values and sees work and learning as potential ways to safeguard intellect and assets, but not at the cost of productivity at the expense of health, faith, dignity or family well-being. Women who work and study tend to face inflexible work schedules, unequal duties in household care, lack of childcare options, societal stigmas, and the expectation to excel in all of those aspects. The explanation of role conflict, boundary management, support and flexibility in the mainstream work-family literature are important. These models, however, do not necessarily reflect the religious, moral and spiritual significance with which Muslim women interpret their roles and responsibilities as a working mother, wife, patient, responsible and welfare recipient. In contrast, themes presented in an Islamic context might be very specific in their emphasis on family preservation, and fail to adequately address the issues of women's health, education, dignity, economic security and lawful employment.

A problem ensues, which is of an empirical and conceptual nature. Qualitative research quantitatively is limited in its empirical attempt to link the experiences of Bangladeshi women in the negotiation of everyday work-family concerns with the more grand issues of Islamic law. But conceptually, the integrated model is required which encompasses family protection as one component of a broader model of justice and human welfare. If not, then balance can turn into an individual requirement to women and not a family, workplace, education and social responsibility. This chapter presents a background on literature review and theoretical framework. Work-family conflict is when pressures stemming from work and family roles are incompatible. Job design, organizational culture, household division of labour, gender norms and public policy, as well as individual behavior, are also all significant influences on conflict today. ⁴Conducted a meta-analysis on the relationship between social support (both at work and at home) and work-family conflict and concluded that the relationship is meaningful. ⁵ Also showed that there is not a universal pattern to gender differences in work-family conflict but rather that the differences are dependent on contextual and methodological factors.

These results have implications for not only blaming women when they have problems with time management but also for seeing them as time managers. It is possible to help with flexibility but depends on the design and support. Flexible working can re-create gender inequality, as it not only can add to the unpaid work women have to do, but also can set an expectation to women that they

⁴ French, K. A., Dumani, S., Allen, T. D., & Shockley, K. M. (2018). A meta-analysis of work-family conflict and social support. *Psychological Bulletin*, 144(3), 284–314

⁵ Shockley, K. M., Shen, W., DeNunzio, M. M., Arvan, M. L., & Knudsen, E. A. (2017). Disentangling the relationship between gender and work-family conflict: An integration of theoretical perspectives using meta-analytic methods. *Journal of Applied Psychology*, 102(12), 1601–1635.

are always available as described by ⁶. While flextime and flex place alone did not help the psychological distress, flexible workplace culture was found to be associated with lower psychological distress ⁷ cross-national analysis also reveals that family policies and childcare configurations influence the nature of work-to-family conflict in the presence of flexibility and how it can contribute to an increase or decrease in conflict.

Therefore, the accompaniment of flexible hours, leave or remote working should go hand in hand with manageable workloads, support from supervisors, boundaries and available care services. Studies on work and care also show that a flexible location does not alleviate care responsibilities. ⁸ Identified various interaction effects between WFOC and parenting practices for lone and partnered mothers when it comes to working from home, Another research study during the pandemic period found that remote working often shifted paid work into the home sphere, while at the same time not eradicating the gendered care roles ⁹. Redistributing time, decision-making and responsibility in a fair way in the institutions and households is thus not a simple question of whether women can work at home or not, but also the relevant policy question. Structural and cultural dynamics are similar as described in the Bangladeshi literature. ¹⁰Qualitative study revealed that family support could become a motivator for women and help them to continue their careers, while family opposition and gender inequality could limit women's career options. The double burden of working mothers was highlighted by ¹¹ and the organizational implications of work–family conflict faced by nurses were revealed by ¹². As a whole, the research indicates that women's career is not just a result of ambition but also because of the family relationships and institutional conditions.

The results of this are given a normative perspective in the framework of the Maqasid al-Shariah. The five types of Hifz are: Hifz al-Din, which means the protection of faith and ethical life; Hifz al-Nafs, which means the protection of life, bodily safety, mental health and dignity; Hifz al-Aql, which means the protection of intellect through education and development; Hifz al-Nasl, which means the protection of children, caring relationships and family continuity; and Hifz al-Mal,

⁶ Chung, H., & van der Lippe, T. (2020).Flexible working, work–life balance, and gender equality: Introduction. *Social Indicators Research*, 151, 365–381.

⁷ Yucel, D., Fan, W., & Moen, P. (2023). Workplace flexibility, work–family interface, and psychological distress: Differences by family caregiving obligations and gender. *Journal of Health and Social Behavior*, 64(1), 139–159.Chung, H. (2024).National family policies and the association between flexible working arrangements and work-to-family conflict across Europe.*Journal of Family Research*, 36, 229–249

⁸ Bernhardt, J., & Recksiedler, C. (2022).Work-to-family conflict and parenting practices: Examining the role of working from home among lone and partnered working mothers. *Journal of Family Research*, 34(4), 1072–1100.

⁹ Reimann, M., Peters, E., & Diewald, M. (2022).COVID-19 and work–family conflicts in Germany: Risks and chances across gender and parenthood, *Frontiers in Sociology*, 6, 780740

¹⁰ Yasmin, T., & Husna, C. A. (2020).Familial support as a determinant of women career development: A qualitative study.*Asian Journal of Social Sciences and Legal Studies*, 2(4), 76–87

¹¹ Nahar, K. (2024). Double burden of working mothers in balancing family and workplace: A qualitative analysis. *International Journal of Social Science and Human Research*, 7(11), 8460–8465.

¹² Siddiqi, K. O., Rahman, M. H., Esquivias, M. A., & Hutapea, L. M. N. (2024).The effect of perceived organizational and supervisor support on nurses' turnover intention in Bangladesh: Does work-family conflict play a role? *Social Sciences & Humanities Open*, 10, 100992

which means the protection of property, lawful income and economy security¹³. Today's systems thinking focuses on the need for these goals to be approached as a whole, and not individually, The recent study on career women and family harmony which compels family harmony as a criterion in assessing family harmony of women working as career women, underscores that although there are opportunities there are also risks in working as career women, so it should not be prohibited or accepted blindly¹⁴.

In this study, the operationalization of Maqasid is carried out by four standards that are related to each other. The first of the arrangements should be to ensure the *maslahah* (true welfare) of women, children, families and society. Second, potential damage (as in long term fatigue, unsafe working conditions, or forced retirement from a job) should be minimized. Third, *adl* (justice) is a just distribution of obligations and opportunities. Fourth, *taysir* (facilitation) is for facilitating practical arrangements so that it enables the legitimate roles of families and profession to be manageable. Consultation is a process that is based on relationships that can help households negotiate responsibilities. The word *sabr* (patience) is interpreted to mean a strong character, not as an excuse for enduring an injustice which could have been prevented. Thus, there is a gap in the literature identified. Studies on work–family are often under-theorized with regard to religious meaning, and some Islamic considerations fail to come to terms with women's lived experience and structures at work.

The findings of this study have been contributed by a thematic analysis using NVivo which is dialogued with an integrated Maqasid interpretation in the Bangladeshi context. The first question in this research is how the principles of Maqasid al-Shariah can be a reference in harmonizing family and career roles? (2) What is the harmonization of family and career roles according to the principles of Maqasid al-Shariah? (3) What is the process for harmonizing family and career roles according to the principles of Maqasid al-Shariah? (2) What are some of the main issues that women working or studying encounter when fulfilling these roles? (3) What roles should be played by families, work places, educational institutions and society to address these challenges? Thus, the aims are to describe the importance of the Maqasid principles for work–family balance, describe the key problems faced by women and finally analyses the support and reforms needed at the family, institutional and social levels. The study is important in that it relates the day-to-day experiences to an Islamic welfare model, and turns the model into practical recommendations. It also calls into question the notion that women are solely responsible for resolving work–family conflict, either by making sacrifices, by being more efficient.

¹³ Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought. Ibn Ashur, M. T. (2006). *Treatise on Maqasid al-Shariah* (M. El-Mesawi, Trans.). International Institute of Islamic Thought

¹⁴ Maghfirah, M. (2023). The relationship between career women and its effects on achieving family harmony with Maqasid Shariah framework. *European Journal of Studies in Management and Business*, 28, 57–78

RESEARCH METHOD

This study used a qualitative descriptive research design to describe the multi roles of women in the work, education, motherhood, and house management roles and interpret the process using the Maqasid al-Shariah perspective. The qualitative approach was deemed suitable given the emphasis of the study is on the lived experiences, perceptions and meanings of the participants and their religious understanding rather than on statistical measurement. The data was gathered using a semi-structured interview that allowed the participants to freely describe their everyday life, experience with work and family, problems, coping strategies, family expectations, institutional support as well as their thoughts on the Islamic teachings about the responsibilities of family and work. The participants were selected purposefully as each had personal experience in balancing the responsibilities of the family with work or further education. All participation was voluntary and participants' identities were anonymised throughout the study. The interview guide encompassed various aspects of work–family balance, challenges and barriers, influence of the family in the choice of career, workplace or educational flexibility, social and cultural expectations, Islamic guidance, and understanding of Maqasid al-Shariah, conflict-management strategies, and recommendations for improving support systems. However, since complete demographic data was not available from the data set used, it was not possible to make comparisons based on factors like age, occupation, income, marital duration or sector of employment.

The main source of empirical data used was semi-structured interviews. The result of the interviews was analyzed with regards to relevant Qur'anic principles, teachings of Sunnah, classical and modern literature on the concept of Maqasid al-Shariah, and recent studies on work–family balance. These sources were used to support, and not supplant, participants' own experiences for the purposes of interpretation. Data from the interview were analyzed using thematic analysis based on the reflexive approach suggested by¹⁵. The analysis process comprised repeated familiarization with the interview data, initial coding of the data, comparison of data segments relating to each other, development of candidate themes, review and refinement of the thematic boundaries and finally, interpretation of the findings. ¹⁶Was used to provide further procedural guidance

This systematic process allowed for the identification of recurring patterns, and at the same time, the contextual richness of participant's experiences was maintained. The NVivo software was used to aid in the organization and thematic coding of the data. The software helped with the process of organizing interview transcripts, coding text to meaningful parts of the interview, efficient retrieval of coded data, and comparing patterns across the participants. The original codes were: work – family balance, structured routines, time management, multitasking, child care, housework,

¹⁵ Braun, V., & Clarke, V. (2021). One size fits all? What counts as quality practice in (reflexive) thematic analysis? *Qualitative Research in Psychology*, 18(3), 328–352.

¹⁶ Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Quality & Quantity*, 56, 1391–1412

mental strain, fatigue, family expectations, career compromise, gender roles, workplace flexibility, educational support, patience, communication, dignity, justice, welfare, and support systems. These codes were then further developed and grouped into nine main themes: work–family balance, challenges and barriers, family expectations, social and cultural pressure, flexibility in the workplace, and flexibility in education, the role of Islam, understanding of Maqasid al-Shariah, conflict-management strategies, and required supports systems. NVivo supported systematic management of the data, however, all coding, elaboration of themes and interpretation were the responsibility of the researcher. No numbers coding frequencies are reported because the purpose of the study in qualitative research is to determine the thematic significance based on its conceptual relevance and not the number of coded references found.

This ensured that the analysis was trustworthy, as there was a clear link between the original codes, themes, representative statements by participants and the interpretations. During analysis, contrasting and qualifying perspectives have been included. For instance, even though workplace flexibility and family supportive policies lessened some difficulties, participants consistently suggested that these efforts by themselves were not enough to remove work–family conflict. In a like manner, patience and religious devotion were considered as essential personal assets which cannot replace the overall institutional and structural support. In the process of analysis, the participants' interpretation of the religious point of view studied is separated from the researcher's interpretation from the perspective of Maqasid al-Shariah so that the possibility of interpreting the analytical results and presenting them as the opinions of the participants can be reduced.

The principles of ethics were adhered to in doing research. This study does not share any personally identifiable information and the participants are anonymised. The participant quotations are de verbatim as full verbatim transcripts of the interviews were not provided in the data set. The study is exploratory and not aiming at statistical generalization. On the contrary, the contribution is to provide in-depth understanding towards women's experience and to interpret their experiences in the theoretical approach of Maqasid al-Shariah. Details of institutional ethical approval, informed consent, interviews dates, research location, inclusion criteria, data management (where applicable) should be included in future versions of the study.

RESULT AND DISCUSSION

A description of the Thematic Structure and the introduction of the theme are provided. The NVivo-assisted analysis resulted in nine themes that are interrelated (as summarized in Table 1). Daily role management constituted the immediate experience of balance, the stress, fatigue, family expectations, cultural norms and rigid schedules constituted pressures surrounding this experience, while the mechanisms of response included communication, prioritization, collaboration with family, childcare, flexibility and positive social attitudes. Below, the themes have been discussed with incorporation of the empirical results, relevant scholarship and the principles of Maqasid.

Table1. Empirical Themes Interpretation of Maqasid

Maqasid objective	Empirical connection	Practical implication
Hifz al-Din	Ethical conduct, religious identity, meaningful responsibility	Respect worship, dignity, and ethical working conditions
Hifz al-Nafs	Stress, fatigue, safety, and mental well-being	Reasonable workload, leave, rest, and protection from harm
Hifz al-‘Aql	Education, concentration, knowledge, and career development	Support study and continued professional participation
Hifz al-Nasl	Childcare, household care, and family stability	Shared care, family consultation, and reliable childcare
Hifz al-Mal	Lawful income and household economic security	Equal opportunity, decent work, and income protection

Daily negotiations that work–family balance

It is precisely because of the ongoing daily negotiations that work–family balance should not be considered a one-time occurrence. The participants did not identify balance as an even split or balanced allocation of time. Rather, maintaining balance was a daily affair, requiring routinely planned activities, multitasking and constant adjustment. Interviewee 1 had a structured and busy routine which involved working in the office, and taking care of children. Interviewee 2 spoke of the challenge of having to deal with both sides. Interviewees 4 and 5 were university students who also provided care for their children, domestic services and were mothers. These accounts indicate that balance is created with repetition of coordination and not once. This finding is congruent with research on work–family boundaries that view them as dynamic and situation-based. Individual planning can provide for a degree of predictability but it cannot cater for a sick child, a pressing work requirement, a sudden house requirement and so on. Therefore, do not overlook the extent of invisible coordination that may be needed as a result of the participants' competence. From a Maqasid point of view, orderliness of time use could have several legitimate goals but, for welfare, it cannot rely on chronic overload. Hifz al-Nafs needs to be protected physically and psychologically and Hifz al-Aql needs to be given the attention and rest for meaningful learning and professional judgment.

Individual Resilience Challenge and Fatigue

A second theme was that of mental stress, physical exhaustion, childcare pressure, lack of concentration, work overload and lack of personal time. Interviewees 1 and 2 highlighted the aspect of pressure of time and stress. Interviewee 4 talked of tiredness and problems with concentration, and Interviewee 5 of mental and physical tiredness. This wasn't just the number of tasks; participants had a responsibility to anticipate and avoid failure in multiple aspects. These experiences are also in

line with research, which has found that work–family conflict is related to distress and burnout¹⁷. They also reveal the lack of self-discipline solutions. Prioritization can help to decrease immediate chaos, but it can't provide childcare, shift housework or alter a set schedule. In terms of Maqasid, there is a possibility that avoidable exhaustion can pose a threat to Hifz al-Nafs and a lack of concentration can pose a threat to Hifz al-‘Aql. While Sabr is capable of holding on to purposeful action, to suggest that patience is synonymous with tolerating the occurrence of harm that could have been averted through efforts would be in contradiction of the orientation of Maqasid towards welfare and justice.

Career Compromise, Family Expectations, and Gendered Culture.

In this section, the authors examine the findings from the 1992 pilot study on Career Compromise, Family Expectations, and Gendered Culture. Family expectations had a great impact on women's career and educational choices. Interviewee 1 sometimes missed out on career opportunities for family. Interviewee 2 felt that the family had an impact on his personal wants, while Interviewee 5 reported that family and children's needs were often a priority. These choices may be an expression of love and responsibility, but they also happen in the context of unequal expectations of what is 'up for discussion' when it comes to ambition. Social pressures to focus on family and to manage both aspects well were also reported. Interviewee 3 cited feeling pressured to be good at both jobs, and not be seen as failing, and Interviewee 5 pointed to the idea that the housekeeping is a woman's job. This means that there is a double standard when it comes to professional success: women's professional success does not let them off the hook from domestic expectations and women's domestic struggles can be seen as the proof that employment is not for them.

This discovery supports the studies in Bangladesh where family can both empower and hinder women's career¹⁸. It also provides evidence for common research findings that gendered expectations determine flexible work and work–family conflict¹⁹. When the Quran is being

¹⁷ French, K. A., Dumani, S., Allen, T. D., & Shockley, K. M. (2018). A meta-analysis of work–family conflict and social support. *Psychological Bulletin*, 144(3), 284–314. Yucel, D., Fan, W., & Moen, P. (2023). Workplace flexibility, work–family interface, and psychological distress: Differences by family caregiving obligations and gender. *Journal of Health and Social Behavior*, 64(1), 139–159. <https://doi.org/10.1177/00221465221143016>

¹⁸ Yasmin, T., & Husna, C. A. (2020). Familial support as a determinant of women career development: A qualitative study. *Asian Journal of Social Sciences and Legal Studies*, 2(4), 76–87

¹⁹ Chung, H., & van der Lippe, T. (2020). Flexible working, work–life balance, and gender equality: Introduction. *Social Indicators Research*, 151, 365–381. Shockley, K. M., Shen, W., DeNunzio, M. M., Arvan, M. L., & Knudsen, E. A. (2017). Disentangling the relationship between gender and work–family conflict: An integration of theoretical perspectives using meta-analytic methods. *Journal of Applied Psychology*, 102(12), 1601–1635.

interpreted, it must not be interpreted in such a way that it becomes a unilateral sacrifice by women; this is what is meant by the concept of Hifz al-Nasl. Children's welfare and family stability are components of family protection, but adl demands that decision-making and burdens of caring be justly addressed. The cooperation between the two is vital to the well-being of the family as when women participate in the economy in order to contribute to the Hifz al-Mal, they need to contribute to the Hifz al-'Aql by their education and/or their professional knowledge as well.

Institutional Flexibility: Necessary but Not Sufficient

Participants cited time- and place-bounded hours, leave options, supportive workplaces, and family compatibility in education as key resources. The interviewee 1 appreciated fixed office hours, interviewee 2 highlighted leave options and interviewee 4 appreciated that the classes were offered on Friday only. Predictability enabled women to organize childcare and domestic work around the clock, in the context of institution. In this theme, evidence suggests that organizational and supervisory support can mitigate negative impacts of work–family conflict²⁰. However, the flexibility has to be measured in the results. Working time autonomy or remote work can exacerbate conflict if workload continues to be high or women are taking on extra responsibilities in the care sector²¹. Hence, a policy with a Maqasid perspective should ensure that tafsir is implemented in a predictable manner with reasonable workloads, through maternity and care-giving leave, safe conditions, childcare and the right to disconnect. Facilitation does not mean moving costs of the organization to women's homes.

The principles of dignity, participants' understanding of maqasid, and Islam are explored.

The general opinion of the participants was that Islam was the source of balance and not a ban on women's education or job. Interviewee 1 related the aspect of work with rights, ethics, and moderation. Justice and cooperation (Interviewee 3) and education and family care (Interviewee 4) are both emphasized by each of the interviewees. They have told their stories in ways which disregard the equation of cultural patriarchy with Islamic principle. The participants linked Maqasid with welfare, dignity, protection of the family, safe working, and security of income, women's rights and education. Interviewee 1 clearly spoke of the preservation of faith, life, intellect, lineage and wealth. Interviewee 2 made the linkage between maqasid and women rights, women safety in the workplace; Interviewer 5 highlighted family welfare and women education.

²⁰ Siddiqi, K. O., Rahman, M. H., Esquivias, M. A., & Hutapea, L. M. N. (2024). The effect of perceived organizational and supervisor support on nurses' turnover intention in Bangladesh: Does work-family conflict play a role? *Social Sciences & Humanities Open*, 10, 100992

²¹ Chung, H. (2024). National family policies and the association between flexible working arrangements and work-to-family conflict across Europe. *Journal of Family Research*, 36, 229-249. Reimann, M., Peters, E., & Diwald, M. (2022). COVID-19 and work–family conflicts in Germany: Risks and chances across gender and parenthood. *Frontiers in Sociology*, 6, 780740

These responses are in support of a holistic interpretation. Hifz al-Din is in service of ethical and spiritual life, Hifz al-Nafs is in service of getting security and good health, Hifz al-'Aql is in service of education and professional development, Hifz al-Nasl is in service of nurturing children and sustaining family relationships, and Hifz al-Mal is in service of lawful earning and household security. If applied individually, the objectives can be in opposition. A very limited notion of family protection can be used to justify limiting women's rights even when they need a job or jobs are good for them. On the other hand, an economic perspective only can glorify participation in the labor market, and not the exhaustion and care. The systems thinking approach in Maqasid needs to be evaluated together with the consumes ²² also finds that it is possible to benefit from career participation to support self-development, social contribution, network, and family finances, but it is necessary to do it in a way that does not undermine the family interaction and equity. The present study contributes such lived accounts from participants to that normative argument.

Conflict Management: Prioritization, Shura and Sabr

Conflict management among women involves prioritizing, communication, patience, problem solving, family discussion and a positive attitude. Interviewee 1 prioritized tasks based on priority. The conversation and patience of Interviewee 2 and family support from Interviewee 4 were utilized. These strategies are proactive, not reactive. Prioritization can be explained using *fiqh al-awlawiyyat* (attention towards relative priority) and discussion is the element of *shura*. Household consultation can create a visual display of care work, help to define expectations and share responsibility. *Sabr* can help regulate emotions and persist. But it should not be made romantic either *shura* or *sabr*. Women must have a meaningfully heard voice in consultation and a lack of patience cannot be used as an excuse for discrimination, unsafe conditions or sacrifice on one side. Relationships that are fair and responding institutions make personal strategies most effective.

The model of integration with the maqasid approach is formulated as follows

Family cooperation, division of labor at home, emotional support, flexible working hours, childcare facilities, supportive policies and positive social attitudes were desired by the participants. Balance for sustainability works on multiple levels, as evidenced in these requests. On a personal level, women should be given realistic prioritization, protection of rest and freedom from being expected to be perfect. Spouses and relatives should, at the family level, consult each other regarding sharing of childcare, household chores and career choices. Employers and education providers should provide predictable and flexible work schedules, reasonable accommodation, safe

²² Auda, J. (2008). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought. Maghfirah, M. (2023). The relationship between career women and its effects on achieving family harmony with Maqashid Shariah framework. *European Journal of Studies in Management and Business*, 28, 57–78.

workplaces, breastfeeding and childcare accommodation if possible, and evaluate based on results and not being physically present. Social, public discussions should acknowledge the shared responsibility of care and labour and social-protection systems should make it possible for women to continue in their work. The following integration model is associated with each intervention and Maqasid. The progress of health protection is an advancement of Hifz al-Nafs; the progress of education and continuity in work, is an advancement of Hifz al-'Aql; the progress of child care and stability in relationships is an advancement of Hifz al-Nasl; the progress of decent jobs and income security is an advancement of Hifz al-Mal and the progress of ethical and dignified arrangements is an advancement of Hifz al-Din. 'Adl has a role in fair distribution, taysir has a role in institutional facilitation and shura has a role in family decision making. The key message of the model is that the question of work-family balance is a systemic outcome of the model and not a test of women's endurance.

CONCLUSION

This study examines how women balance family, work and educational responsibilities and interprets their experiences from a 'maqasid al-shari'ah' perspective. The analysis shows that this balance is not only personal but also relational and institutional. Women's daily activities, patience, communication and priority setting are important, but they are carried out within the framework of family expectations, cultural gender norms, workplace schedules, educational systems and available care support.

The main contribution of this article is an integrated account of well-being. Family stability, women's dignity, mental and physical health, intellectual development and economic security should not be seen as competing issues. Instead, the 'maqasid' perspective asks how different systems can protect them together and how the inevitable tensions can be managed through justice, negotiation, benefit provision and harm prevention. This perspective acknowledges women's care work, but does not limit them to it; and acknowledges their professional contributions without neglecting family relationships or well-being. This study has some important limitations. The results analyzed are based on only five interviewees and therefore cannot establish the generality of any phenomenon or be representative of all Bangladeshi or Muslim women. The dataset provided did not provide a complete demographic profile and exact replication, which limited comparisons across different occupations, income groups, marital status, and stages of motherhood. The results obtained only reflect the women's narratives; husbands, employers, educators, and religious scholars were not interviewed. Finally, while supporting the NIV organization, it does not exclude the researcher's own interpretation.

Future research should include larger and more diverse samples across urban and rural settings, formal and informal employment, and different family structures. Comparative studies should examine husbands, caregivers, managers, and educational institutions. Longitudinal studies

can explore how balance changes after childbirth, career transitions, or policy reforms. Mixed-methods studies can examine the relationships between support, flexibility, conflict, well-being, and retention, while maintaining qualitative attention to religious significance. In practice, families should normalize shared caregiving and consultative decision-making; employers and universities should provide predictable flexibility, leave, and child-care-sensitive arrangements; and policymakers and community leaders should challenge the notion that women alone are responsible for balancing work and family. A fair balance is achieved not when women silently accept every demand, but when family well-being and women's advancement are jointly protected.

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