

Constructing Women Empowerment Index Based on the Islamic Paradigm

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Abstract: Indonesia women's empowerment level positions when compared to other Southeast Asian countries are at the lowest position as measured by the Gender Inequality Index (GII). Basically, socio-economic factors can cause women's empowerment in Indonesia in low level. There is a difference of view in reviewing the growing empowerment of women within the paradigm of conventional and Islamic. In the conventional paradigm, women empowerment often linked gender issues or feminism that demands freedom without limits and oriented to mastery of the material. While in Islamic paradigm, male and female Muslims have the duty and the same opportunity to obtain mercy from God. However, the empowerment of women in Islam should not be denied its main nature as a female. This research aims to construct an index of women's empowerment in accordance with Islamic principles. This study uses modification of the Women Empowerment Index (WEI) and Cumulative Women Empowerment Index (CEMP) as underlying index. In this study, Islamic Women Empowerment Index (IWEI) using four indicators, i.e. Family Decision Making Index (FDMI), Economic Decision Index (EDI), Physical Movement Decision Index (PMDI) and Political Autonomy Index (PAI). The population in this research is the housewife who is being mustahik zakat in Misykat DPU DT. Technique sample with purposive sampling, the samples are obtained by the number of respondents as many as 100 people. The result shows that is the size of empowerment in the family (FDMI) and Economics (EDI) have a high score. While the two other indicators, i.e. physical mobility and political participation have a score by medium category. The implication of this research is that it is needed an index women empowerment which pays attention to the principles of the religion and attempts to improve the empowerment of women in social and economics based on Islamic principles.

1 INTRODUCTION

One of the programs of The 8 Millennium Development Goals of the UNITED NATIONS and UNDP, that promote gender equality and empower women. As one of the indicators used to measure the presence of gaps between women and men in the various areas of development that is using the Gender Inequality Index (GII). GII is defined as the risk/opportunity of women to be or achieve a certain status/position compared with men. GII measuring inequality gender in three aspects, namely reproductive health as measured by the ratio of maternal mortality and the number of teens who give birth; empowerment is measured by the proportion of Parliament seats occupied by women and comparative education accomplished men and women; as well as economic status is measured from the work participation of men and women aged 15

years and more (Human Development Report, UNDP 2015).

Until recently the measurement performed on the new GII 155 countries. Indonesia's achievements in terms of the empowerment of women as measured using the Gender Inequality Index (GII) as compared to other countries in Southeast Asia can be seen in Table 1. Based on the data in Table 1., it can be noted that in the year 2014, Indonesia has a value of GII in the last ranking compared to other Southeast Asian countries. The value of the size of the GII as indicators of health, education and empowerment against the job market gained by women compared to men. Thus, the value of the GII can be concluded that in general the women Indonesia is still much socially underdeveloped economy compared to other women in other Southeast Asian countries.

Table 1: Comparison of the Gender Inequality Index Indonesia and other Southeast Asian countries.

No.	Countries	Value of GII	Rank in the World
1.	Indonesia	0,494	110
2.	Malaysia	0,209	42
3.	Singapura	0,088	13
4.	Thailand	0,380	76
5.	Vietnam	0,308	60
6.	Myanmar	0,437	80
7.	Kamboja	0,477	104
8.	Filiphina	0,420	89

Source: Human Development Report (UNDP, 2015).

The concept of empowerment of women is defined as "gender empowerment" are often interpreted differently by each author. However, that being said the key is the ability of a woman to organize his life. In the process of empowering women is done by improving its ability to organize or manage their lives by way of providing access to education, access to formal employment opportunities, access to entrepreneurship, access to finance, and the control of fertility (Center for Economic and Business Research, 2008).

Empowering poor women is considered not only because of human rights issues, but also because of its potential to increase well-being. Empowerment of poor women aims to improve its status which is very important for the realization of economic potential and development in the community that will create sustainable development (Chaudhry & Nosheen, 2009).

Here are some reasons to suggest that women's economic empowerment program will support growth in poor countries, that the bargaining position of women's income and higher will increase investment to education, child health and nutrition, which have an impact on long-term economic growth. In India, GDP increased by 8%, if the ratio of men and women working increased by 10%. Total agricultural output in Africa increased to 20%, if women had access to agricultural inputs equal to men. At the time of small business ownership by women increased to 38% in Africa, Asia, Eastern Europe and Latin America, economic growth increased and directly impact job creation and decreasing poverty (GENDERNET, 2012).

Based on some of the results of earlier research concluded that economic factors and behavior change is very significant in empowering poor women, while political participation does not significantly contribute to terhadap empowerment Women (Wallentin, 2008). Formal education on poor women

have an impact on the increasing empowerment of women which will then improve the well-being of families and communities (Zehtabi, 2010). The woman's age, place of residence, education, religion, communications media impact on the empowerment of women (Haque, et.al, 2011).

In the concept of economic development Islam, whence are dimension, the Caliph and justice is fundamental in economic development (Chapra, 1993). As a basic rule is a Qur'an and sunnah which became the main source of reference. Based on these sources, it can be noted that Islam as a religion that is perfect has explained and determine the basis for addressing the issue of women living in poverty through empowerment programs. In general the Quran has explained that male and female Muslims are each as a protector and friend to the other. Both also have duties and the same opportunity to obtain the grace of God, as God said in surat At-Tawba (9) paragraph 71.

Islam came to glorify women, when there is no place else in the world to lift the dignity and the dignity of women (Qardhawi, 2014:8). With regard to women working, in Islam working is a right for both men and women. Even Islam encourage men and women to work and try, if he wants to do in spending his wealth in the way of God. As a religion which is believed to give protection to all walks of life, then never abandon Islamic party women in the areas of jobs, work in the realm of domestic and public. Women workers have the right to be met by the insurer's liability, whether companies or employers. When the fulfillment of the rights of workers or workers, means has put human beings as human beings and dignity intact (Khotimah, 2009).

The Islamic legal tradition have removed that violate women's rights of ownership, inheritance, and all the things that become barriers for women to control their full share. Islam gives women rights in matters of inheritance, purchase, rental, charity, pinjam-meminjam, allocate his possessions for the purpose of religion or charity, give zakat, legal transfer and mortgage, as well as the form of contracts and other transactions (Qardhawi, 2014). Likewise, the rights of women in the study, because it is a fundamental right and guaranteed in Islam. Even Islam obliges women to seek knowledge. Rasul saw said, "seek knowledge is obligatory for every muslim" (H.R. Ahmad and Muslim), the Hadith confirms that men and women have the same obligation in the study.

Based on the paradigm of Islam, namely Tawhidly epistemology, then the research is written to file for an idea of the concept of the construction of a women's

empowerment in accordance with Islamic values and describes the conditions of the empirical Islamic women's empowerment index on housewife who is the mustahik of the institution of Zakah.

2 LITERATUR REVIEW

Women's empowerment depends on several factors, namely the aspects of psychology, cognitive, economic, social and political. So, the five dimensions that there should be women's empowerment program is creating self-worth, choice, access to opportunities and resources, the power to control the lives of himself and his social environment in influencing abilities. Thus, indicators of empowerment is not only external (financial, intellectual), but also the development of capability that is intrinsik, as her confidence and the transformation of women's awareness over the access barriers He has the traditional ideology or change (Parveen, 2007).

In the context of conventional economic development, women's empowerment has always indicated by an increase in the income of women and the improvement of social, as awareness for critical of gender relations; self-esteem and the power to control the life itself, the ability to choose and the ability of the Organization and its influence on social justice. So, regarding the empowerment aspects of personal relationships and doing social action (White, 2010). Gender awareness is the initial stage of the women's empowerment program. Gender awareness is based on the concept of women's ability to identify the problems of gender discrimination and inequalities, which will affect access and control against the resource that is owned.

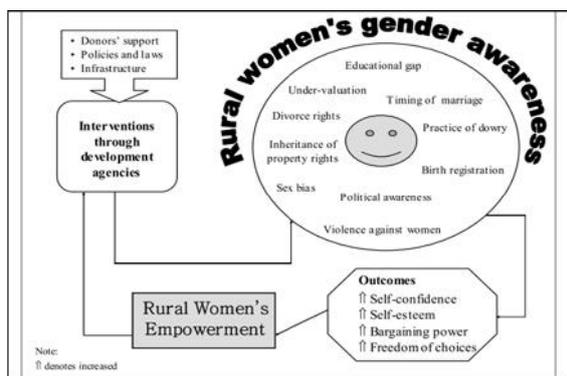


Figure 1: A Model of Empowerment of Women's Awareness. Source: (Parveen, 2007).

The goal of the empowerment of women who thrive in the perspective of conventional or economic development that examines the backwardness of women in developing countries often associated with gender issues or feminism that demands freedom women who sometimes indefinitely. In addition, the socio-economic empowerment of women is only diidentikan with a mastery of material from women. The following Goals Of women's Empowerment that exist in conventional economic development, such as the following: GDI (1995) and indicators of health, education and standard of living; GEM (1995) with indicators of political participation, economic and resources; GII (2010) with indicators of reproductive health, education and empowerment of partisipasi towards the job market.

Some strategic size of some of the literature related to women's empowerment is in Table 2.

Table 2: Women's Empowerment Strategy.

Strategies	The Impact of Women's Empowerment
Education and training	The expansion of knowledge, autonomy in decision making, control of resources, as stimulation for women to improve the awareness and capability of which often have gender disparity.
Credit programs	Expanding access to the productive sector, income and assets, the ability of decision making, confidence and social networks and do mobility.
Technology	Improve confidence and self esteem, more motivated and inspired, greater value and respect.
Media information	The increasing social awareness about the causes of the problem of social, economic, cultural, and family law practice, received ideas about poverty reduction, human rights and changing the traditional patterns of society.
The formation of women's groups	Gain the courage to speak, the formation of a sense of community, solidarity and the increasing participation in political processes and institutions.

Source: (Parveen, 2007: 18).

In addition to the measures listed in Table 2. that made the destination of the empowerment of women in the development of conventional, previous researchers also try to find the indicators used to measure women's empowerment, such as Sen (1999) which explains that poverty on women disebankan

the absence of gender equality in the level of mortality, the rate of natalitas, access to education, training, employment and property. Charmes & Wieringa (2003), explained that the empowerment of women linked to physical problems, socio-cultural, religion, politics, law and economics. Kishor (2008) indicators in women empowerment is financial autonomy, participation in the modern sector, partisipasi to work, sharing roles and decision making, family structure, equality in marriage, the emancipation of women .

Empowerment women's economic program in the conventional perspective has shifted the role of women as mothers became the head of the household should ' menafkahi family. This happens due to the applied system of capitalism which significantly shows the despicable treatment of women because women assess as a viable commodity being exploited for the sake of bringing material. Capitalism also measure the participation of women in nation building only from the contributions of material. Economic empowerment programs for women who are digencarkan by the Government, is only partial and does not touch the root problems of poverty.

As for some of the indicators that have been developed by previous researchers in the confirm dimensions which keywords do empowerment against poor women, including CIDA 1996 (empowerment in the field of legal, political, economic, and social) Jejeebhoy, 1995 (Autonomy of knowledge, make decisions, physical, emotional, social, and economic self reliance), Kishor 2000 (Financial Autonomy, participation in the modern sector, the time used for work, Division of role in taking decisions, family structure, equality in marriage, the devaluation of women, emancipation of women). Amartya Sen (1999) introduced the concept of gender inequality in the level of birth and death, access to school facilities, training and higher education, employment opportunities, rights of ownership, homework and in decision making (Malhotra & Schuler, 2005).

Dimensions of empowerment against poor women which is more comprehensive and multidimensional, including women's empowerment Index which consists of Economic Decision Making (who spend money, buy a House, buy a daily necessities, Household Decision Making (health care, child health, cooking, family planning), the Freedom of Movement (to visit relatives, go out of home, went to the hospital yourself, go to the shopping with other people. As for the making of this score is the same as that used Human Development Index (Haque, et.al, 2011).

Further Chaudhry & Nosheen (2012) explained that the empowerment of women are influenced by education, access to media, socio-cultural norms in society, the level of women's participation in household work and summarized in the Cumulative Women Empowerment Index (CEMP) consisting of Personal Autonomy Index (RELEVANT), Family Decision Making Index (FDMI), Economic Domestic Consultation Index (EDCI), and Political Autonomy Index (POAT). Other interesting and important things (Chaudhry & Nosheen, 2012) concluded that that will have an effect on the empowerment of muslim women is Islamic knowledge which later became part of the Women Empowerment Index.

3 METHODOLOGY

This research method using a descriptive approach to quantitative i.e. describing the Islamic women's empowerment index or Islamic Women Empowerment Index (IWEI) which is defined as an increase in the capacity of women to enhance the power of their internal in gaining access to the source material and nonmaterial in order to achieve the Falah (Khan & aunt, 2011). This index consists of four indicators, namely Family Decision Making Index (FDMI); Economic Decision Index (EDI); Physical Movement Decision Index (PMDI) and Political Autonomy Index (PAI). This index is a modification of Islamic Women Empowerment Index (IWEI) built by m. Haque, T.M., i. Tareque (2011) and Chaudhry & Nosheen (2009). As for the population in this research is the housewife who is mustahik zakat in DPU Misykat DT. Sample withdrawal technique is done with purposive sampling, namely the withdrawal of samples based on several criteria, including a housewife that is actively involved in charity institutions and empowerment program has its own income from his profession as small traders or laborers. The sample obtained with techniques the number of respondents as many as 100 people.

4 RESULTS

Here are the determination of cut-off point or class interval of the average (mean) is as follows: 1-3 scale (low score), the scale of 3.1-5 (medium score) and the scale of 5.1-7 high score. The first indicator, namely Family Decision Making Index (FDMI) shown on a few things, namely the respondent's involvement in decisions made by the family, such as determine the

level and type of school children, the number of children in the family and family financial management. The average rating for this indicator i.e. 5.3, meaning that it is at a high level the score. These conditions describe in General responden has an active role in any decision of the family.

Islamic Women Empowerment Index with the second indicator, namely Economic Decision Index (EDI). This indicator shows the level of fulfillment of daily needs, involvement in the purchase of assets, additional education costs, setting the earning of his own family, engagement in the financing for businesses and families. The average rating for this indicator i.e. 5.29, i.e. the category is at the high score. Respondents who is this housewife most involved in productive economic activities active empowerment.

The third indicator that is Physical Movement Decision Index (PMDI) is indicated by a few things, namely the freedom to visit his parents and other relatives, the ease of visiting public facilities and the application for a permit to the husband When out of the House. Based on the results of the data processing, this indicator has an average rating of 3.9 including are at the level of the medium score. Based on the results of research in the field, the majority of respondents have the freedom to visit parents or public facilities. However, do not have the courage and ability to travel far.

The last indicator i.e. Political Autonomy Index (PAI). These indicators indicate the use of voting rights, the courage to issue opinions and sensitivity to current political news. The average value of this indicator was 3.89, meaning that values are at the level of the medium score. Based on the results of research in the field, responden which is a housewife is always active to use voting rights in choosing the Chairman or representative of the people, but the average still dare not in issuing opinions.

Based on the value of the standard deviation from the four indicators of Islamic Women Empowerment Index, then the fourth indicator has a great value. Especially for third and fourth indicator, namely Physical Movement Decision Index (PMDI) and Polytical Autonomy Index (PAI). This is because the condition of both these indicators vary greatly in value, depending on various factors, such as age, level of education, a culture that recognized and location of residence.

When compared, then the first and second indicators i.e. Family Decision making Index (FDMI) and Economic Decision Index (EDI) have average value most highly. This is because the average respondent plays an active role in the economic

decisions of the family. Otherwise Polytical Autonomy Index (PAI) is an indicator with the lowest value. This is because the assumptions for most women to taboo to be bold in voicing the aspirations or his political rights. A descriptive analysis of the Islamic women's empowered variable can be seen in Table 3.

Table 3: Descriptive Analysis of the Variable Empowered of Islamic Women.

Descriptive Statistics

	N	Min	Max	Mean	Std. Deviation
FDMI	100	3.00	7.00	5.3000	.81029
EDI	100	2.00	7.00	5.2900	1.14852
PMDI	100	2.00	7.00	3.9900	1.36696
PAI	100	2.00	7.00	3.8900	1.42768
Valid N (listwise)	100				

Source: SPSS Output Results.

Review of Al-Qur'an's and sunnah (, S) based on the concept of Tawhidy Epistemology Approach, thus the concept of Islamic women empowerment is very different from the concept of empowerment of women that had developed by the West. The concept of empowered women this is explained explicitly and implicitly in the verses like the following. In the letter of An-Nisa verse 34, God have explained that the male is the leader for women, because men have spent a portion of his wealth, and then the woman sholehah was that obey God again kept him when the husband does not exist.

Thus, the leadership of a man carries a responsibility to pay his wife and children to live according to what God commanded and corresponding ability that God gave him (Syahatah, 1998:64). The main task of a woman was taking care of his household as a wife, mother, educator, organizer, Manager, maintainer, and trustee, for women is a leader in his household and will be subject to accountability upon leadership (narrated by Bukhari). Based on the sources of the law, so women have the main functions and tasks in the household. In this study, the concept of responsibility of women in families with a Family Decision Making diindiaksikan Index (FDMI). As for Islamic women empowered in the aspect of economy (EDI) refers to several verses of the Quran, as in the letters of An-Nisa verse 32, which means: "and ye shall not envy to what God gave him to part you more than part of the other. (Because) for men there is a part of what they have earned, and for women (pun) there's a part

of what they have earned, and ask to God a portion of his bounty. Allah is all knowing of everything".

The musafirin concludes that in the verse there is evidence over the right of women to work. Other sources of Hadith Brides SAW ever said to Ali Ibn Abi Talib r. a., "you will be obliged to work and tried while he is obliged to take care of the household". Ali R. A narrated that Brides have told Fatimah and Ali households set up work outside the home. Nevertheless, Islam has been guaranteeing the right of women to work in accordance with the habits and rules of legislation with the aim of maintaining the personality and the honor of women.

In the history of the ride's brides, the existence of evidence of the participation of women in war, with the task of managing the problem of treatment, provide tools and carried a wounded soldier. In addition, it has been proven that there are some women who concern themselves in Commerce and helping husband in agriculture (Syahatah, 1998:64). Thus in General, women in economic aspects can be empowered by the terms not contrary to Islamic jurisprudence and still give priority to his household affairs.

The concept of empowered women in aspects of mobility in Islam any differently, developed by the West, because it is essentially the best place for women is in his (Al-Ahzab: 33). When certain conditions women should get out of the House, must have the permission of the husband in advance, not berkhalwat with men who are not muhrimnya and hold the view, maintain chastity and adornment (An-Nuur: 31 and Al-Ahzab: 32). Legal basis this is used in the concept of Physical Movement Decision Index (PMDI) in empowered Islamic women.

Political Autonomy Index (PAI) is the ability of women to voice their opinions in the aspirasinya/community social activities in General. In Islam, according to Al-Tabaraani and Al-Ibn Hazm insists that women have the authority argued about criminal cases, finance and other cases (Qardhawi, 2014:22). God have explained this in the Qur'an Sura Al-Ahzab verse 71, meaning "God will undoubtedly improve for you and forgive all your sins throughout your amalan-amalanmu. And whoever obeys God and his Messenger, then surely he has got a great victory".

Based on the sources of the law (, S)) of the concept of Tawhidy, then the value of tetha () empowered of the new Islamic women cover the family, economic, and political mobility in line with the principles of Islam. At a time when the value of tetha () has been infused by the women of Islam, then every motion of the stride is a manifestation of

(IWEI ()) which will generate well-being based on the concept of Tawhidy Epistemology Approach.

5 CONCLUSIONS

Based on the descriptive study in this research can be found the description of the empowered women of the household members of the DPU-Misykat DT. With the four indicators are used, then the size of empowered in the family (FDMI) and Economics (EDI) have a high score. This measure illustrates that the housewife from a poor family has a strategic role in deciding any family decisions and obtaining a living within the family. As for the two other indicators, namely physical mobility and political participation has a score by category medium. This is because for some things, the woman who is mustahik zakat still difficulty in conducting mobilization due to braven't or obstacles in transportation. Neither in the political aspect, there are still many women who tend to still are apathetic to speak his mind in front of issuing general audiences. With those conditions, women empowerment index required prolific falah and efforts to improve the empowered of women so that they have the confidence, able to mengapresiasi itself as the best people without leaving his nature as a woman and still adhere to the principles of Islam.

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