

GETTING RID OF FAMILY POVERTY IN INDONESIA BY EMPOWERING WOMEN ACCORDING TO ISLAMIC LAW

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Abstract

The goal of this study is to come up with an Islamic-based plan for giving women from low-income families more social and economic power. Indonesia had a low score on the Gender Inequality Index (GII) compared to other countries, which showed that men and women in Indonesia are not equally empowered. This led to the study. Year after year, more and more women become the heads of poor homes. We are using the Analytical Network Process (ANP) in this qualitative study to look at how governments, Islamic charitable institutions, and Islamic microfinance institutions help low-income families. Up to fifteen of the people who responded to the ANP method were experts on the problems that were being studied. These experts included regulators, practitioners, and professors. The study shows that building partnership networks is the most important thing that needs to be done to empower women. The experts then came to the conclusion that helping women with their businesses and their mental and spiritual growth were the most important things to do to give women more power and reduce family poverty. Giving people access to money is the last thing that needs to be done. One thing this study shows is that the program to give women from low-income families more power needs to be all-encompassing. One way to do this is to create a Group Lending Model (GLM) based on a modified version of the majlis ta'lim, which is an Islamic community talk group.

Keywords: Independence, GII, ANP, GLM.

مستخلص البحث

هدف هذا البحث هو وضع خطة إسلامية لتمكين النساء من الأسر منخفضة الدخل اجتماعيا واقتصاديا. حصلت إندونيسيا على درجة منخفضة في مؤشر عدم المساواة بين الجنسين (GII) مقارنة بالدول الأخرى، مما يدل على عدم المساواة في تمكين الرجال والنساء في إندونيسيا، وهو ما دفع إلى إجراء هذه الدراسة. عاما بعد عام، يزداد عدد النساء اللاتي يصبحن ربّات أسر فقيرة. تستخدم هذه الدراسة النوعية عملية الشبكة التحليلية (ANP) لدراسة دور الحكومات والمؤسسات الخيرية الإسلامية ومؤسسات التمويل الإسلامي الصغير في دعم الأسر منخفضة الدخل. شملت الدراسة حتى خمسة عشر خبيرا في القضايا المطروحة باستخدام



منهجية ANP، وكان من بينهم مشرّعون، وممارسون، وأساتذة جامعيون. أظهر البحث أن بناء شبكات الشراكة هو العامل الأكثر أهمية في تمكين النساء. كما توصل الخبراء إلى أن دعم النساء في تطوير مشاريعهن وتعزيز نموهن النفسي والروحي هو من الأولويات الأساسية لتحقيق التمكين وتقليل الفقر الأسري. أما توفير الوصول إلى التمويل، فقد اعتبر الخطوة الأخيرة التي يجب اتخاذها. ومن بين النتائج المهمة لهذا البحث أن برامج تمكين النساء من الأسر منخفضة الدخل يجب أن تكون شاملة ومتكاملة. ومن أحد الأساليب لتحقيق ذلك إنشاء نموذج الإقراض الجماعي (GLM) يعتمد على نسخة معدلة من مجلس التعليم، وهو تجمع مجتمعي إسلامي للنقاش والتعلم.

الكلمات المفتاحية: الاستقلالية و GII و ANP و GLM.

INTRODUCTION

This study investigates the relationships between poverty and gender issues, and their impact on the improvement of societal well-being. The elimination of poverty and the advancement of gender equality are two of the 17 development indicators universally embraced by all nations as integral components of the core objective established in the Sustainable Development Goals (SDGs), as recorded by the United Nations in 2019. The assessment of gender equality in a country can be conducted by analyzing the Gender Inequality Index (GII) data, which is released annually by the United Nations Development Programme (UNDP). In 2020, the United Nations Development Programme (UNDP) released the Gender Inequality Index (GII) scores and rankings for 189 countries. Indonesia attained a score of 0.480, ranking 107th out of 189 countries worldwide. The current demographic statistics about poverty in Indonesia indicates a significant increase in the percentage of female household heads living in destitution. The proportion of these individuals living in poverty increased from 14.20% in 2014 to 15.88% in 2020.

In Indonesia, women often take on the roles of primary caregiver and decision-maker in households due to factors such as the death of their spouses, divorce, or their husbands' incapacitation (Statistics Indonesia, 2018). In these situations, women are consistently required to undertake numerous jobs, managing both familial duties and employment to meet their household's financial needs. The aforementioned situation requires the immediate empowerment of women from low-income families. This is attributable to its linkage with human rights issues and its relevance to women's ability to improve family welfare (Chaudhry & Nosheen, 2009). The idea of creating a socio-economic empowerment framework for disadvantaged women has arisen from the acknowledgment that their integration into the mainstream is essential for advancing development initiatives. An illustration of a socioeconomic empowerment paradigm is the initiative executed by Muhammad Yunus in Bangladesh. Yunus firmly believed that economically

disadvantaged women might serve as catalysts for change in reducing poverty within their families. Yunus and Jollis (2007) posited that distributing financial resources to impoverished households via women produced superior advantages for the family relative to allocating resources to men. Under President Susilo Bambang Yudhoyono's administration in Indonesia, the government launched initiatives aimed at empowering impoverished women by implementing various development programs for households classified as Very Low-income families (KSM). An example of a program is the Family Hope Program (PKH). Sukidjo and Mustofa (2014) state that the program provided financial assistance in the form of grants to address expenses associated with education, health, and business. The present administration, under President Joko Widodo, is executing many programs to mitigate familial poverty. These comprise the Healthy Indonesia Card (KIS), Smart Indonesia Card (KIP), and Prosperous Family Savings Card (KSKS). These programs seek to tackle the problem of poverty in homes.

The results from field research and interviews with women from low-income households reveal that many have been denied access to the government's empowerment initiative. The efficacy of the government-initiated empowerment initiative is restricted by the government's limited capacity. Therefore, it is essential to create a coordinated effort involving governmental bodies, Non-Governmental Organizations (NGOs), the business sector, and the general people. Islamic institutions have significantly contributed to the united effort.

The empowerment initiative for the economically underprivileged has witnessed significant involvement from Islamic organizations, including the Zakat Management Organization (OPZ) and *Baitul Maal Wat Tamwil* (BMT). The entity referred to as OPZ plays a vital role in efforts to mitigate poverty and foster sustainable economic development through the execution of zakat provision initiatives. The allocation of productive zakat, a distinct category of zakat, to women can function as a substantial and effective tool for alleviating poverty. The allocation of zakat monies should primarily focus on providing business capital and assistance to poor women. BMT, an Islamic microfinance organization located in Indonesia, administers a sharia-compliant microfinance program. The program is well acknowledged as essential for the grassroots community.

Numerous studies have suggested that the empowerment programs implemented by OPZ and BMT face substantial challenges, despite their originally promising outlook. The authors primarily focus on the distribution of money resources, overlooking the comprehensive improvement of disadvantaged women's well-being and the general welfare of their families. The absence of sustained business support and insufficient focus on the mental and character

development of women considerably undermines the effectiveness of empowerment initiatives implemented by the Indonesian government and several other organizations.

LITERATURE REVIEW

Within the framework of conventional development economics, the measurement of women's empowerment is mostly based on the augmentation of their income and social standing. Ideally, the concept of women's empowerment encompasses the capacity to engage in critical analysis of gender relations, foster self-esteem, exercise agency over personal affairs, exercise choice and agency in decision-making processes, and exert influence on matters of social justice. According to White (2010), women's empowerment encompasses various dimensions related to personal relationships and the ways in which women engage in social action. The indicators of women's empowerment encompass both external factors, such as financial and intellectual accomplishments, and internal factors related to capability development, such as the cultivation of self-confidence and the transformation of women's understanding regarding the constraints they face in accessing opportunities and challenging old notions (Parveen, 2007). Women's empowerment encompasses a range of strategic interventions, including but not limited to education and training initiatives, credit programmes, technological advancements, information dissemination through media platforms, and the establishment of women's collectives (Parveen, 2007).

The theoretical framework of Amartya Sen's (1999) Entitlements and Poverty theory encompasses the notion of women's empowerment and its potential impact on mitigating family poverty. The speaker disclosed that by addressing a range of fundamental necessities, including sustenance, attire, shelter, healthcare, and safeguarding of human rights, alongside a framework of moral principles, it would be possible to mitigate poverty among women. Furthermore, several scholarly investigations have reached the consensus that empowerment programmes yield a substantial impact on the enhancement of women's empowerment (Khan & Bibi, 2011; Maika & Kiswanto, 2007; Paul Kato, 2013; Rehman, 2015). Moreover, several studies (Rahman, 2010; Durrani et al., 2011; Schein et al., 2011; Siringi, 2011; Mahmood et al., 2014; Ma'mun et al., 2010; Aslam, 2014) have demonstrated the potential of women's empowerment programmes in mitigating family poverty. The existing body of literature and prior research have demonstrated that several studies have explored various tactics aimed at building models for women's empowerment with the objective of mitigating family poverty. Nonetheless, there has been limited scholarly inquiry conducted from an Islamic standpoint. From an Islamic standpoint, the concept of women's empowerment is comprehensive, encompassing both the pursuit of material gains and

the recognition of women's primary responsibilities and functions within the family unit. Moreover, Islam, as a religious belief, encompasses a set of regulations that serve to delineate the principles underlying women's empowerment. The present study examines the concept of women's empowerment within an Islamic framework, as measured by the Islamic Women Empowerment Index (IWEI). The IWEI is an adapted version of other existing indices that have been developed by scholars such as M. Haque, T.M. Islam, I. Tareque (2011), and Chaudhry & Nosheen (2009). The Islamic Women Empowerment Index has four distinct indicators, including the Family Decision Making Index (FDMI), Economic Decision Index (EDI), Physical Movement Decision Index (PMDI), and Political Autonomy Index (PAI). The present study focuses on the implementation of women's empowerment initiatives, specifically targeting the attainment of several indicators outlined in the Islamic Women Empowerment Index (IWEI). Hence, the primary objective of this research is to investigate the approach of formulating a women's empowerment framework inside an Islamic framework, with the intention of mitigating familial impoverishment.

The paper is structured in the following manner. The subsequent section outlines the research methodology employed in the study. Subsequently, a section dedicated to presenting the results and engaging in a comprehensive discussion is included. The paper thereafter concludes with a number of key findings.

METHOD

This study employs a qualitative methodology to enhance the robustness of research findings and constructs an empowerment model utilizing the Analytical Network Process (ANP) technique. According to Saaty (2013), the research phase of the ANP model encompasses three stages: phase 1 construction model, phase 2 model quantification, and phase 3 outcome analysis.

During the initial phase of Model Construction, researchers procured reference materials through comprehensive literature reviews encompassing books and journal articles. Additionally, they conducted in-depth interviews with a prominent authority in the subject of women empowerment. During the subsequent phase, referred to as model quantification, the process of constructing research instruments for a women empowerment model employing a qualitative methodology was undertaken. This endeavor was informed by the outcomes derived from conducting direct interviews with professionals well-versed in empowerment programmes. The preliminary interview findings were utilized in establishing the criteria, sub criteria, and tactics employed in the instrument's construction. The instrument subsequently used as a tool for researchers to collect expert opinions regarding the range of influence values associated with each

indicator in the established criteria, sub-criteria, and methods. The selection of influence values from each indicator in this Analytic Network Process (ANP) model was conducted on a scale ranging from 1 to 9. The instrument design, testing, and survey utilized a methodology known as Pair-wise, as described by Saaty (2013).

The participants consisted of a group of fifteen individuals who have expertise in the area of community empowerment. The individuals in question comprised a diverse group of professionals, including academics, practitioners from zakat institutions and Islamic Microfinance Institutions, regulators/governments, and intellectuals. The panel of experts was tasked with evaluating the criteria, sub-criteria pertaining to the problem, as well as the proposed remedies and strategies. The model included criteria and sub-criteria pertaining to women's capacity and character, such as religious spirituality, skill enhancement, soft skills, time management, business acumen, and motivational abilities. Additionally, the model considered women's participation, encompassing their willingness to express opinions, engagement, and eagerness to acquire knowledge. Lastly, the model took into account business development factors, including income levels, business types, business management, and financial planning. The areas of focus for enhancing institutional capacity include the professionalism of NGO management, the effectiveness of mentoring programmes, the innovation of empowerment initiatives, and the development of technology. Additionally, the development of partnership networks encompasses factors such as the number of cooperation partners, the level of trust established with partners, the patterns of cooperation, and the quality of relationships maintained with partners. Furthermore, the panel of experts was tasked with evaluating the established methods, namely those pertaining to the facilitation of access to Islamic Microfinance Institutions, the enhancement of women's capabilities, the provision of motivation, the promotion of mental-spiritual growth, and the reinforcement of commercial alliances.

During the concluding phase, the outcomes of the ANP synthesis were employed by utilizing the Superdecision Software. The software was employed to generate a scientific conference, and the responses of all participants were computed using the Geometric Mean. Subsequently, the Kendal's Coefficient of Concordance was computed in order to derive a conclusion based on the policy recommendations. The collected values ranged from 0 to 1, where W represents a variable with a value more than 0 and less than or equal to 1. A value of $W=1$ denotes complete concordance among the participants. In contrast, the findings of Rusdiyana and Devi (2013) indicated that there was a lack of consensus among the respondents, as their answers exhibited significant variability.

RESULTS AND DISCUSSION

The study used the Analytical Network Process (ANP) method. It aimed to investigate important criteria to consider in the program for empowering women from low-income families. These criteria refer to developing a model that considers women's position in Islam. The ANP method was used because it was considered to have character relevant to Islamic principles because it prioritizes the deliberation process. One of the characteristics of the ANP method of decision-making is the Focus Group Discussion conducted by stakeholders. The parties involved in the empowerment institution would agree on the priority strategy needed in developing the empowerment model. The output results of the model of family poverty reduction strategies and empowering women using the ANP approach are as follows:

Criteria Cluster Prioritization

The key objective chosen initially is the building of collaboration networks, which has been assigned a weightage of 0.23. The subsequent actions include the improvement of institutional capacities (0.21), advancement of organizational growth (0.21), facilitation of women's involvement (0.19), and enhancement of women's competencies and qualities (0.17), arranged in declining order. The results obtained from conducting expert interviews have indicated that institutions focused on empowerment often encounter various problems pertaining to partnership matters. Moreover, the panel of experts achieved a consensus with an agreement value of 0.097, which is equivalent to 9.7%. The empirical data indicates that there was a somewhat limited degree of agreement among the experts, as they attributed nearly equal importance to all the factors when constructing the model.

In reality, the endeavour to empower women originating from low-income homes requires extensive support from all relevant parties involved. The support offered spans various dimensions, including policy support, policy execution, access to capital, human resource management, and the implementation of innovative programmes, among other factors. The research findings suggest that zakat institutions demonstrate a greater level of originality and innovation in their mentorship and empowerment activities. However, it is common for them to face constraints in terms of their financial resources. Therefore, it is crucial that the financial support offered for the empowerment plan is not exclusively dependent on zakat fundraising endeavours. BMT, an Islamic microfinance organisation, exhibits a higher level of financial resources owing to its capacity to acquire funds from its members as well as through financial assistance gained from Islamic banking institutions. Unfortunately, the range of empowerment activities offered by BMT is limited exclusively to the allocation of financial capital.

A primary topic pertains to government policy, specifically the approach employed by government entities in constructing database systems to identify and ascertain the locations and conditions of those experiencing poverty. The database possesses the capacity to be employed by numerous governmental entities and non-governmental organizations (NGOs) in endeavours aimed at augmenting the empowerment of individuals in question. The database system possesses strategic importance due to its capacity to minimize duplication in poverty programmes conducted by different entities, hence reducing the possible negative effects on poverty alleviation endeavors. The results of this study are consistent with previous scholarly investigations, which suggest that successful efforts to alleviate poverty in households require a comprehensive network of assistance from many individuals and organizations (Prince, Wahid, & Khan, 2022); (Aslam, 2014); (Beik, 2015); (Durrani, Usman, Malik, & Ahmad, 2011).

Prioritizing Clusters of Women's Capacity and Character

Multiple sub-criteria serve as indicators for assessing the capacity and character of women. According to the findings of the data analysis, the spirituality value is deemed to hold the highest level of importance, with a weight of 0.25. Subsequently, both soft skills and motivation are assigned equal weights of 0.17. Subsequently, the aforementioned factors of talent enhancement, effective time allocation, and proficiency in company operations were assigned weights of 0.15, 0.13, and 0.11 correspondingly. The findings of this study suggest that religious spirituality plays a significant role in shaping the personalities of women who took part in the empowerment programmes.

The data suggests that women who possess a strong sense of spirituality exhibit higher levels of resilience in navigating their lives and have a willingness to persevere in order to enhance the economic circumstances of their families. The individuals hold a firm belief in the nourishment provided by Allah SWT. Furthermore, ladies that possess strong spirituality will exhibit qualities of honesty and trustworthiness. Both attributes are essential when it comes to acquiring company funding. In contrast, business skills were seen by experts as the least prioritized sub-criteria within empowerment programmes. Acquiring business skills can be a relatively straightforward endeavor, provided that the women who participate in empowerment initiatives has a genuine interest for engaging in entrepreneurial activities. Furthermore, it is commonly observed that the enterprises managed by these women predominantly fall under the category of informal firms, encompassing activities such as trading or the production of many uncomplicated goods. The level of agreement among the experts, as measured by the rater agreement (W), is merely 6%. The accepted value exhibits a relatively weak magnitude. This is due to the fact that each sub-criteria is regarded as

having comparable levels of significance. Nevertheless, it is generally argued that evaluating the character traits related to spirituality, drive, and soft skills holds greater significance compared to the aptitude or capability of women hailing from low-income backgrounds. In the realm of human attributes, character is widely seen as being of more significance than capacity. The findings of prior research, including studies conducted by Khalder (2018), Chaudhry and Nosheen (2009), and Haque, Islam, Tareque, and Mostofa (2011), indicate that an abundance of resources may have a negative impact on women empowerment initiatives and the inherent characteristics of women. Sudarsono (2021) presented a marginally distinct outcome. The assertion is made that the effectiveness of poverty alleviation efforts, specifically those targeting women who are the primary carers in their households, will be suboptimal if they fail to enhance the entrepreneurial capabilities of these women.

Prioritizing Clusters of Women's Participation

Enhancing the involvement of women constitutes a fundamental component within the framework of constructing models aimed at fostering women's empowerment. Based on the sub-criteria identified in the conceptual model and the outcomes of data analysis, the sub-criterion that is given priority is the engagement of women in enhancing the economic wellbeing of their households. The value is 0.29.

The second priority is to participation in the mentorship programme, which holds a weightage of 0.28. The empirical evidence suggests that those who actively engage in mentoring have greater effectiveness in deriving numerous benefits from the empowerment programme. Courage in expressing thoughts or opinions is assigned a rating of 0.18, indicating it is the lowest priority. The sub-criteria are deemed insignificant due to the overall readiness of the programme for implementation. The outcome of the consensus among experts for the sub-criteria for labor participation amounted to 22%. The agreement was deemed to possess an adequate level of value. This implies that the experts, on average, exhibited a similar level of consensus regarding the prioritization of the sub-criteria that formed the basis for evaluating women's involvement in empowerment initiatives. Several scholarly research have reached the consensus that active engagement plays a crucial role in enhancing the capacity of women to become integral contributors to the economic well-being of their families (Nugraha & Gunawan, 2017; Khan & Bibi, 2011; Mahmood, Hussain, & Matlay, 2014).

Prioritizing Business Development Clusters

Typically, empowerment institutions possess a vision aimed at fostering the growth of productive companies owned by women who are members of the empowerment community.

However, achieving this objective is challenging in practise due to the presence of various factors beyond only financial resources that are essential for the growth and development of businesses owned by the members.

Based on the findings of the data processing analysis, it is evident that the sub-criteria of business management and productive income hold significant importance in the context of business development, with respective values of 0.23 and 0.22. Financial management is considered to be the sub-criteria with the lowest ranking. This is perceived as lacking a direct impact on the growth and development of the firm. The Rater Agreement value for the prioritisation of this sub-criteria, as suggested by the experts, was 15%. This implies that the agreement holds significant value. On average, professionals argue that company management is a crucial priority in fostering the growth and empowerment of organisational members. Several research (Sudarsono, 2021; Mamun, Wahab, & Malarvizhi, 2010; Sukidjo & Mustofa, 2014) have reached the consensus that entrepreneurship plays a significant role in alleviating poverty. Moreover, Raven and Le (2015), Yuniati, Pratikto, and Sopiah (2021), and Mahmood, Hussain, and Matlay (2014) have posited that the implementation of business training can enhance the performance of microenterprises and yield several favourable outcomes, including heightened motivation, increased success rates, and improved attitudes among entrepreneurs.

Institutional Strengthening Cluster Priority

The construction of an empowerment model encompasses the process of institutional strengthening. The efficacy of the empowerment programme is contingent upon the institution's internal capacity to provide robust assistance. In accordance with the study, the primary sub-criteria consist of the professionalism of the management (0.26), the performance of assistants (0.24), programme innovation (0.21), and the development of IT network systems (0.13).

The significance of the Human Resources (HR) component in institutional strengthening is demonstrated by the professional value of the management and the performance of the assistants, which are regarded as the primary determinant. The findings of the investigation yielded identical outcomes. Optimal results can be achieved when the programme is managed diligently by the administration and assistance. The utilisation of information technology, namely IT applications, serves solely as a supplementary component to the programme being executed. The level of consensus among experts about this particular element was relatively high, reaching 40%. This finding aligns with the research conducted by Gupta (2020), which suggests that government policies, customer networking, and partnerships with self-help groups (SHGs) and non-governmental organisations (NGOs) contribute to the achievement of empowerment. In this

study, the term “institutional strengthening” refers to the enhancement of Islamic microfinance institutions, as supported by various scholarly works, including those by Islam (2021), Aslam (2014), Rahman (2010), Martiana, Panena, and Fuadi (2022). Additionally, the concept encompasses the role of Zakat institutions, as discussed by Beik (2015), Hasan (2010), and Anis (2016), as well as government institutions, as explored by Nadim and Nurlukman (2017) and Kushardajani (2019). If these three institutions possess robust structures and prioritise professionalism, while also being equipped with adequate resources and fostering collaboration, they will have a substantial influence on the empowerment of women and the decrease of poverty within families.

Prioritization of Partnership Network Development Cluster

The establishment of a partnership network is a crucial factor in the creation of an empowerment model, given its high priority. The trust of external entities emerges as the subcriterion attaining the highest score of 0.30 inside the partnership network development criteria, as per the sub-criteria assessment. The pattern of cooperation represents the lowest sub-criteria. The findings of this study suggest that among the several sub-criteria, external party trust in empowerment institutions holds the highest level of significance.

Trust in empowerment institutions by external stakeholders typically stems from institutions that offer financial backing and aid in programme execution. The calculated value for expert agreement was determined to be 32.9% through the use of rater agreement analysis. The consensus among experts about the prioritisation of this sub-criteria was quite satisfactory.

Furthermore, the process of developing empowerment models involved not only prioritising the criterion and sub-criteria, but also doing a prioritisation calculation. According to the strategy outlined in the conceptual model, the majority of experts prioritised business assistance with a weight of 0.15. The subsequent focus was on the enhancement of mental/spiritual growth (0.14) and the reinforcement of corporate alliances (0.12). The final objective was the accumulation of capital and the facilitation of access to Islamic Microfinance Institutions (IMF). This was attributed to the satisfactory level of access to financial resources, which had ceased to pose a substantial obstacle in the execution of empowerment initiatives. The consensus among experts about this empowerment technique yielded a value of 32%. This indicates that there was a high level of consensus. In order to effectively implement a programme aimed at empowering women in accordance with Islamic principles and in alignment with the objectives of *Sharia (Maqashid Sharia)*, it is imperative to establish coordination among multiple institutions, including Islamic microfinance, Islamic banking, Zakat and waqf institutions, NGO’s, government institutions, and

other relevant stakeholders. This collaborative effort is essential to ensure the success and prosperity of the programme.

The adoption of the ANP technique yielded results indicating the prioritisation order of problems in the development of an empowerment model as follows: The five key areas of focus are as follows: 1) The establishment of partnership networks, 2) The building of institutional structures, 3) The promotion of business development, 4) The enhancement of women's involvement, and 5) The cultivation of women's capacity and character development. The prioritisation of the partnership network's development is of utmost importance. The fundamental rationale for the implementation of several empowerment programmes can be attributed to the involvement of diverse stakeholders, including the government, Islamic economic and financial institutions, non-governmental organisations (NGOs), and other relevant entities. Furthermore, the government has established a range of empowerment programmes through multiple governmental entities. The Ministry of Social Affairs has implemented two programmes, namely the Programme Keluarga Harapan (Family Hope Program-PKH) and Kelompok Usaha Bersama (Common Business Group-KUBE). Furthermore, local authorities have also initiated programmes such as Kota Tanpa Kumuh (City without slums-KOTAKU). One frequently encountered issue is the challenge of coordination. However, the implementation of the empowerment programme targeting individuals living in poverty appears to be both limited in scope and lacking long-term viability. The programme of each empowerment institution is subject to various restrictions.

In the case of this study, the empowerment programme is implemented by the government's Badan Keswadayaan Masyarakat, zakat institutions, and Islamic Microfinance Institutions (IMFI). Zakat institutions typically possess dependable human resources for the implementation of community mentoring initiatives. Companions affiliated with zakat institutions with the capacity to offer both commercial and spiritual counsel to moms hailing from economically disadvantaged backgrounds. Moreover, zakat institutions typically implement innovative initiatives aimed at enhancing the socio-economic status of impoverished individuals. Nevertheless, zakat institutions face some constraints in terms of funding as they primarily rely on contributions from Zakat, Infaq, Shodaqoh, and Waqf monies, which are now underutilised and fall short of their full potential. The government's poverty alleviation programme mostly consists of monetary transfers, indicating a limited optimisation of the assistance programme, despite its short-term nature. Furthermore, it is worth noting that government empowerment programmes often lack precision in their targeting, as help is frequently provided to those who may not be the most deserving or in dire need of such support. In the realm of financial support, government programmes should hold

greater significance compared to other organisations due to their reliance on state budgetary allocations. The business-oriented nature of empowerment programmes conducted by Islamic microfinance institutions (IMFIs) limits the feasibility of implementing comprehensive assistance in multiple IMFIs.

Given the aforementioned requirements, it is imperative to establish a collaborative network among the various empowerment institutions in order to effectively maximise the impact of the empowerment programme. One of the essential tasks for the government is to establish a comprehensive database system encompassing the impoverished population in Indonesia. It is deemed essential to ensure that empowerment programmes implemented by governmental or non-governmental entities are precisely aligned with their intended objectives. The collection and analysis of this data can be further enhanced to align with the evolving needs and circumstances of those experiencing poverty. The government has the potential to engage zakat institutions as collaborative partners in efforts to enhance the socio-economic conditions of impoverished individuals.

One potential approach to achieving this objective involves the allocation of government monies to be disbursed by zakat institutions, with the aim of assisting the impoverished population through the implementation of mentorship initiatives. The Islamic microfinance institution (IMFI) is a collaborative organisation that aims to provide support to those in need, particularly those who have fulfilled their fundamental requirements, with the objective of enhancing their capabilities and enabling them to achieve self-sufficiency. The primary objective of this IMFI is to facilitate the empowerment of economically disadvantaged housewives, enabling them to develop entrepreneurial skills and effectively manage their household finances in a productive manner. This implementation is feasible as IMFI has the potential to enhance financial accessibility for the purpose of fostering the growth of microenterprises managed by impoverished housewives who originate from economically disadvantaged backgrounds. Nevertheless, the International Monetary and Financial Institution's (IMFI) ability to facilitate financial access is similarly constrained. In order to enhance financial accessibility for impoverished households, it is imperative to establish connections with Islamic Banking or other Islamic financial institutions to bolster the efforts of IMFI.

In addition to the establishment of partnership networks, there are other key considerations in the development of a model aimed at empowering women from low-income families. Through the analysis of the Analytic Network Process (ANP) method, it has been determined that five aspects play a crucial role in shaping an effective empowerment model. These aspects exhibit

relatively similar values, indicating their comparable significance in the overall framework. The findings of this study demonstrate that the five aspects under investigation exhibit a nearly same level of significance.

This study has identified several aspects/criteria derived from the construction of the model for empowering the impoverished population. These aspects/criteria align with the empowerment model formulated by John Friedman (Bank Indonesia, 2016). The model posits that the variables contributing to poverty reduction are financial resources, social networks, access to relevant information, available leisure time, employment opportunities and necessary tools, social cohesion and organisation, knowledge and expertise, as well as adequate housing. In the next stage, based on the results of research using the ANP method, it can be seen that the prioritization of empowerment strategies for women from low-income families is as follows: 1) business assistance, 2) mental-spiritual development, 3) strengthening business partnerships, 4) providing motivation, 5) micro-business financing, 6) creating job opportunities/opportunities, 7) building women's capacity and 8) cultivating capital and 9) providing access to financial institutions.

The findings of this study indicate that the primary areas of focus for the creation of women's empowerment models aimed at alleviating community poverty are business help and mental-spiritual development. The provision of financial access is considered to be the lowest priority within the development strategy of the empowerment model. The findings of this study demonstrate a little deviation from Yunus's (2008) empowerment paradigm, specifically the Grameen Bank, which posits that the primary means of empowering women is through the provision of financial access. According to his perspective, the provision of capital to women enables them to engage in entrepreneurial activities, so playing a significant role in mitigating familial poverty.

Interviews conducted with stakeholders and activists of empowerment programmes for impoverished women have indicated that the issue of facilitating financial access is no longer a significant barrier. This is due to the considerable government support in Indonesia, which provides business capital, particularly for the underprivileged. Additionally, both conventional and Islamic financial institutions, such as Islamic banking, Islamic rural banks, and *Sharia* cooperatives/BMT, are actively competing to offer easily accessible microfinance options to individuals. Moreover, a significant number of *Zakat* and *Waqf* Institutions have been formed in Indonesia with the aim of enhancing the socio-economic status of the underprivileged population through the implementation of productive economic initiatives.

One of the challenges encountered when individuals from low-income backgrounds obtain financial support from diverse institutions is their capacity to effectively handle the capital aid in order to foster business development. The misappropriation of business capital aid is a prevalent issue, despite its intended objective of enhancing community productivity. This circumstance arises due to the lack of support from the corporate sector. The provision of business aid plays a crucial role in facilitating economic independence among individuals with little financial resources, hence reducing their reliance on government and other institutional support. The provision of business assistance by empowerment institutions is constrained by numerous issues. Internal limitations within the institutions themselves may arise from insufficient operating funding or a shortage of personnel ready to engage actively in assisting the impoverished. However, the provision of business support is infrequently implemented as the empowered female members, who are predominantly impoverished, exhibit reluctance towards receiving assistance due to their perception of it as an intrusive intervention. The necessary types of business support for these women encompass several aspects such as the recording and management of business finances, marketing strategies for the goods and services they generate, product packaging, as well as procedures for the manufacture of goods and services, among others. This sort of business aid is also implemented to incentivize individuals who have not yet initiated a business venture, particularly women from low-income households, to actively engage in the productive economy through the creation of homemade items or other small-scale enterprises within their homes. Mental-spiritual development is identified as a priority of equal importance to business help. According to the findings derived from interviews conducted with professionals and activists involved in empowerment programmes, cultivating a resilient, self-assured, and resilient mindset is a challenging endeavour. Certain individuals from low-income backgrounds perceive poverty as an inescapable fate that poses significant challenges in their pursuit of entrepreneurial endeavours. This finding aligns with the assertions made by Parveen (2007), who argues that indicators of empowerment encompass not only external factors such as financial and intellectual resources, but also the internal development of capabilities, such as self-confidence and the transformation of women's awareness of barriers to access or their traditional ideologies. In her perspective, the establishment of gender awareness serves as a fundamental and crucial measure that need to be used in all initiatives aimed at empowering women hailing from economically disadvantaged backgrounds. The inseparability of mental progress and spiritual cultivation necessitates their concurrent pursuit. This phenomenon is inherently indivisible. Enhancing the self-confidence of women from low-income homes can be achieved through bolstering their belief in Allah SWT.

The notion that Allah will not alter the destiny of individuals who lack the inclination to exert effort, the notion that the destitution afflicting them can be eradicated, and the notion that ample provisions and blessings would manifest when we demonstrate willingness to strive and supplicate. The significance of providing mental-spiritual training to women from low-income households is heightened due to their potential role as catalysts for transformative change within their families. The mother will assume the role of an agent in facilitating the process of cultivating virtue by encouraging her husband to enhance his endeavours, and by inviting both her husband and children to maximise their acts of worship in order to attain divine blessings and provisions, so safeguarding themselves from destitution in both the present life and the afterlife. The reduction of aggregate poverty can be achieved when each impoverished community is empowered to access government resources and other institutional support. According to Beik (2015), poverty is seen as *Sunnatullah Fil Hayyah*, a phenomenon that cannot be completely eradicated but can be mitigated to a certain extent. Hence, the rationale behind offering both business support and mental-spiritual aid is to prevent the community from descending into a state of material and spiritual destitution, as defined by Quadrant IV in the CIBEST model. At the macroscopic level, the concept of poverty can be expounded upon within the framework of Ibn Khaldun's philosophy, wherein poverty is delineated as follows: The equation $P = f(W, G, N, S, g, \text{ and } j)$ represents the relationship between poverty (P) and other factors, including state welfare (W), government (G), human or community resources (N), *Sharia* (S), development (g), and justice (j).

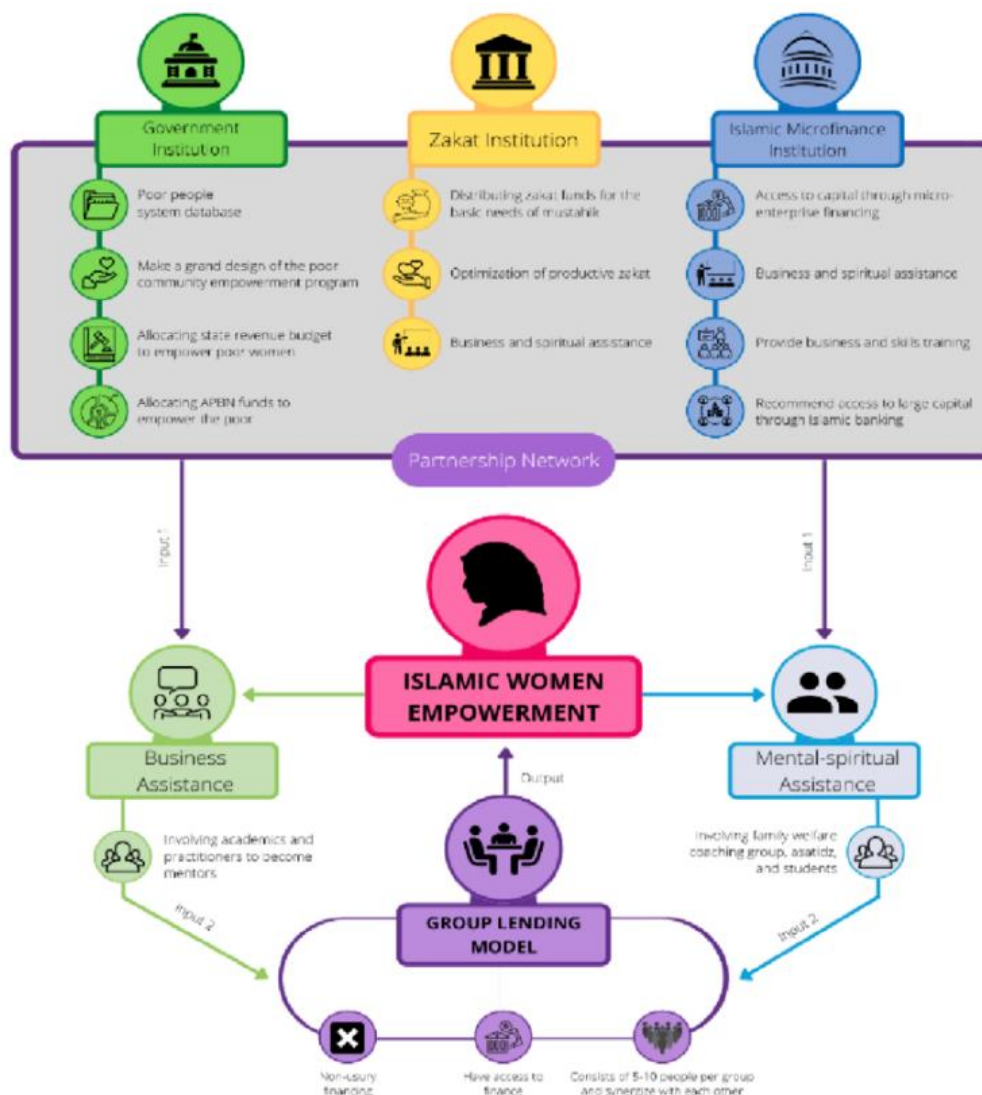


Figure 1. Output of women socio-economic empowerment model in Islamic perspective

The ideas governing poverty control in Islamic societies are rooted in the Islamic perspective on social justice and the fundamental belief in Allah. According to Islamic teachings, poverty is characterised as a state in which individuals are unable to meet one or more of the five fundamental necessities of human existence, namely: (a) religious beliefs, (b) physical well-being, (c) intellectual capacity or knowledge, (d) lineage or ancestry, and (e) possession of material wealth. Hence, initiatives aimed at alleviating poverty encompass more than just money redistribution. An Islamic perspective on poverty reduction would ideally entail a comprehensive strategy encompassing the following stages: According to Hasan (2010), there are three key objectives that need to be addressed in order to promote social equity: (a) enhancing income through the implementation of pro-poor initiatives, (b) attaining income equality, and (c) ensuring equitable opportunities for all social sectors.

CONCLUSION

Research findings have indicated that a correlation exists between empowerment programmes, which may not exert a substantial direct impact on women's empowerment, but do have a direct influence on alleviating family poverty. The findings of the study demonstrate that the current empowerment initiatives have primarily focused on granting financial resources to individuals from low-income backgrounds, while neglecting the implementation of mentoring interventions aimed at enhancing women's empowerment. The absence of optimisation in empowerment programmes is seen in the dearth of institutions that provide business and spiritual support to individuals from disadvantaged backgrounds. Despite the potential benefits of such initiatives, including enhanced educational attainment, increased labour force engagement, and improved gender dynamics within families, the implementation of these programmes remains limited.

There is a need for a more comprehensive comprehension of Islamic beliefs. Women has inherent capabilities that may be consistently cultivated, enabling them to have equitable access to engage in virtuous actions for their own benefit, as well as that of their families and the broader community. The execution of such actions should arguably extend beyond just ritualistic worship and encompass active engagement in socio-economic endeavours.

According to the *Tamhidy* Epistemology method, it is imperative that every position undertaken by women contributes to the acquisition of knowledge (θ) and is consistently enhanced in order to generate novel knowledge (θ^*). The concept of "new tetha" refers to novel knowledge derived from various sources such as the Qur'an, As-sunnah, scholarly ijihad, and scientific research. This knowledge is obtained through a shuratic process, which involves consensus-building among scholars and other experts. The aim of this process is to address societal challenges, specifically focusing on poverty alleviation through the empowerment of women, guided by Islamic principles. The subsequent output presents the outcomes of the model for women's socio-economic empowerment, as viewed through an Islamic lens, employing the Analytical Network Process methodology.

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