Research Article

Poverty Alleviation: Womenomics versus the Islamic Solution

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ABSTRACT

Society currently faces problems in every aspect of life, including socioeconomic problems such as the problem of increasingly severe poverty. The Central Statistics Agency (BPS) report noted that the number of poor people in Indonesia in 2020 was 26.42 million. The existence of a pandemic exacerbates the situation with rising poverty levels. In addition, many women have to work as heads of households, and the high divorce rate makes the challenges even more difficult. One of the solutions to women's poverty that is currently the mainstream is the gender perspective. Based on this gender perspective, the idea of alleviating women's poverty was emerged through empowering women in the public sector, including in work environment. This idea has been supported by International Programs including the APEC Women and Economic Forum in early September 2013, which voiced the slogan 'Women as Economic Drivers'. In line with this, Japan also echoed the term womenomics. This article aims to: (1) identify the background of the emergence of the womenomics strategy and the extent to which it has been achieved; (2) identify the root cause of poverty and (3) recommend a complete solution to the problem of poverty from an Islamic perspective. The results show that the background of the push for women to public sector, including the womenomics strategy is not based on concern for women's welfare but as an instrument to pursue economic growth. So the results achieved are not far from the capitalist calculation. This womenomics perspective is in stark contrast to the view of Islam, where women and men have equal opportunities to achieve high rewards and positions before the Creator in their respective roles. The perfect Islamic Shari'a has a mechanism for solving people's poverty, and it has been proven during fourteen centuries of Islamic practice.

1. INTRODUCTION

Currently, people face problems in all aspects of life, including socioeconomic problems and poverty, which is getting worse and can be felt by the community. Poverty is currently an increasingly global problem. According to UN data, more and more people worldwide will suffer from hunger. Tens of millions of people have been classified as chronically malnourished over the past five years, and countries worldwide are still struggling with various forms of malnutrition. The latest edition of the State of Food Security and Nutrition in the World, published in July 2020, estimates that nearly 690 million people were hungry in 2019, up 10 million from 2018, and nearly 60 million in five years. High food costs and low affordability also mean billions of people cannot eat healthily or nutritiously. Hunger is most prevalent in Asia but is growing fastest in Africa (WHO, 2020).

At the national level, the Central Statistics Agency (BPS) report noted that the number of poor people in urban and rural areas in 2020 was 26.42 million. This figure increased by 5.09% compared to the previous year, which was 25.14 million (Databoks, 2020). In the field, it can be observed that poverty is becoming chronic. According to Dahiri and Wardianingsih (2019), one of the indicators that can be used to show the level of welfare of a country is the Global Hunger Index (GHI) or the Global Hunger Index developed by the International Food Policy Research Institute (IFPRI).
Indonesia’s GHI value has not experienced a significant improvement at around 20. Indonesia’s current hunger condition is relatively worse when compared to Southeast Asian countries. Thailand and Malaysia’s GHI scores are much better than Indonesia’s, which are 10.4 and 13.3 respectively. This comparison of achievements shows that the welfare of the Indonesian people is still lagging behind compared to Thailand and Malaysia.

The pandemic condition exacerbates the conditions of poverty. The results of the SMERU study from October to November 2020 stated that half of the women were involved in working to support their families. Due to the pandemic, they have difficulty balancing the demands of housework and other additional responsibilities such as assisting children to study from home. In terms of work, many women are involved in the informal sector. BPS data (August 2020) shows that out of 50.70 million female workers, 65.35 percent work in the informal sector. This sector is often characterized by low guarantees (protection), small scale, relatively unstable and low-income levels. Women’s poverty also tends to be evident in households with a female head of household. The percentage of female household heads is primarily found in low-income families. In March 2020, 15.88 percent of women were heads of households with poor status in Indonesia (Widiastuty, 2020).

One solution to women’s poverty that is currently mainstream is gender perspective. According to gender perspective, poverty is a result of discrimination against women. Gender advocates assume that women’s poverty is caused by the closed space for women’s participation in formal decision-making for women or the dominance of men in the world of work and policy making (Noerdin, Agustini, Pakasi, Aripurnami, & Hodijah, 2006). Gender advocates object to women’s activities in the domestic space that are considered demeaning or restrictive to women, and try to remove women from their homes so that they can work and earn money like men or attain positions as policy makers. This is seen as increasing the status of women and solving the problem of women’s poverty, especially in developing countries which have a Muslim majority population.

Based on this gender perspective, the idea of alleviating women’s poverty was born through empowering women in the public sector, including in the world of work (employing women). This idea is supported by various international programs, including the APEC Women and Economic Forum in early September 2013, which voiced the slogan ‘Women as Economic Drivers’.

In line with this, Japan also echoed the term womenomics. First expressed by Kathy Matsui, Managing Director of Goldman Sachs in 1999, “womenomics” is a word that emphasizes the contribution of women to the top echelons of society. Since the 1990s, some like Matsui have begun to call for more active women’s involvement in the workforce. Then, in 2013, in a speech to the UN General Assembly in 2013, Japanese Prime Minister Shinzo Abe stated that increasing women’s participation in work and society is very important (Averianova & Nae, 2015).

Mainstream gender, who considers the public sector to be more valuable than the domestic sector, and even considers women who limit themselves to the household sector (voluntarily or forced) as colonized women, certainly welcomes the idea of womenomics, including in developing countries like Indonesia. Nevertheless, international programs generally target Muslim women because they consider religious values one of the ancient "traditional" values that shackles women.

It just needs to be looked at whether employing women can be a solution if what is desired is women’s welfare. It needs to be criticized whether in countries that have long been pushing women into the public sector, does employing women prove to be more prosperous? Especially for Muslims, they must standardize ideas that come from outside Islam with the eyes of Islam as well as explore solutions from an Islamic perspective.

Therefore, this article examines the literature in depth to discuss: (1) the background of the emergence of the idea of womenomics and the extent to which it has been achieved; (2) the root of the problem of poverty in today’s society and (3) a complete solution to poverty in an Islamic perspective.

2. RESEARCH METHODS

This study applies a qualitative descriptive method through desk study, namely research that aims to holistically understand the phenomenon experienced by the object of research and then describe it. In contrast to primary research, secondary research (desk research) uses only existing secondary data – information collected for other projects or purposes. Secondary data can be qualitative and quantitative, including market research reports, trend analyses, customer data, and academic research (Victorian Government, 2020). Qualitative research studies attempt to analyse data collected from the research context in which events occur and from the perspectives of those participating in the events (Zhou & Nunes, 2016). This qualitative research model was chosen because this study aims to understand the phenomenon of womenomics and the extent to which it has been achieved, gain an in-depth understanding of the cause of poverty and its solution from an Islamic perspective.
3. RESULTS AND DISCUSSIONS

3.1. The background of the emergence of womenomics and its achievements

Womenomics, which gender activists warmly welcomed because it was expected to elevate women’s status by pushing them into the public sector, was initiated by large-scale corporations. As Schad-Seifert (2018) states, the global company Goldman Sachs Japan (GSJ), was the main originator of the womenomics strategy, which advocated the deregulation and privatization of social institutions and the public sector, as a magic solution to the structural problems that hindered the advancement of women’s employment in Japan. The Japanese government subsequently implemented this market-oriented GSJ recommendation. Schad-Seifert criticized the Japanese government’s approach of promoting the increase in women’s employment with the primary goal of achieving economic growth.

Furthermore, Schad-Seifert (2018) states that the facts of the last 20 years show that Japan is suffering from financial crises, repeated recessions and deflation. The National Debt amounts to 226 percent of annual GDP, and Japan’s population is aging rapidly. Prime Minister Abe is trying to counter this trend with a comprehensive growth policy. Abe’s growth policy consists of three key strategies: (1) radical monetary policy; (2) financial and infrastructure policies funded by public investment and (3) long-term structural reforms. In addition, the burden of a rapidly aging population and a dwindling working-age workforce prompted Abe to integrate women into the labor market as part of his Abenomics strategy.

Other empirical data also show that after five years, the implementation of the policy of employing women through womenomics shows contradictory results. According to Weathers (2018), the Abe government seeks to advance the interests of working women, but the policy is flawed by its emphasis on increasing productivity and economic growth over equity, and its lack of attention to women workers themselves. Abe’s government has shown a greater willingness than previous conservative governments to pursue policies that benefit women workers. However, it lacks commitment to the interests of women workers, making it difficult for them to escape the trap of conservative policies that do not favor women.

According to Abas (2018), the implementation of Abenomics policies, namely monetary stimulus, fiscal stimulus and structural reforms has not shown the results expected by the Japanese Government. This can be seen from the non-achievement of the 2 percent inflation target, the 10 percent increase in consumption tax, and the fluctuating Japanese economy. Furthermore, obstacles to Abenomics policy can be seen from the diversity of behavior and attitudes of the target group and social conditions. According to Setiawaty and Virginaita (2018), through data it can be explained that after womenomics, women’s participation in the professional world shows positive progress which is a standard of the success of womenomics, however, Shinzo Abe's womenomics is more economic and not designed for gender equality. Therefore, this Womenomics has negative implications in terms of relationship between female and male workers.

In developed countries such as Australia, which has long advocated gender equality, it is still unable to achieve the welfare women want. An Australian study conducted by KPMG for the Diversity Council of Australia (DCA) and the Workplace Gender Equality Agency (WGEA) (Ryan & Papazzoni, 2019) found that “stubborn gender stereotypes” continue to jeopardize the careers of women especially those who choose to care for their children and elderly family members. The gender pay gap is equivalent to $445 million per week or $23 billion per year. The study concludes that women’s pay gaps are caused by gender discrimination, offers a specific gender solution of increasing the number of women in leadership positions, and advises Australians to oppose the idea that domestic work and caregiving are the responsibility of women.

In addition to the unresolved pay gap, women in today’s workplace face the problem of sexual harassment. In the US, half of female housekeeping workers have experienced harassment from hotel guests, while female cleaners and plantation workers are powerless against harassment by their supervisors. A survey of 688 female restaurant workers in 39 US states showed that male coworkers had harassed about 80%, about 80% were harassed by customers, and 67% were harassed by managers, and this harassment occurred almost every week (Harvard Business Review, 2018).

Not only employees at low salary levels, professionals also face sexual harassment and pressure in the office. As The Sun reports, a study of 2,000 British women by international employment law firm McAllister Olivarius concluded that one in three British women working at a professional level had experienced harassment or discrimination by their employer. In addition, the poll revealed that many had experienced their work and achievements ‘hijacked’ by male peers, and experienced verbal and sexual harassment by colleagues or superiors.

The facts show that the solution’s success from a gender perspective (womenomics) to women’s poverty has not yet manifested. Another fact that is often overlooked is that women’s poverty in developing countries is inseparable
from the fact that men are equally afflicted by poverty. In other words, gender activists limit their analysis to women’s gender, thus forgetting that of their gender, but because the majority of smallholders do not have capital, they are marginalized from the current capital-based economy.

Secular-capitalistic point of view will still value women lower because the assessment standard is purely material. Capitalism must side with the owners of capital (conglomerates and business people or entrepreneurs as well as rulers) and eliminate those who do not have capital (the people are mostly men or women). Women who naturally take more leave due to their maternal responsibilities will be less productive if it is calculated from the material aspect alone.

Global poverty women generally come from low-income families. Women farmers in Indonesia, for example, are gripped by poverty not because, which does not only plague women but the entire world community, is proof of the failure of the current capitalist economic system. The fallout from the pandemic will also exacerbate the geographic concentration of poverty, to the extent that the Least Developed Countries, with only 14% of the global population, are set to represent the main locus of extreme poverty worldwide (Valensisi, 2020). Rapid reductions of poverty will become increasingly hard to achieve for two reasons. First, most of the poor now live in middle-income countries where the benefits of growth have often been distributed selectively and unequally. Second, extreme poverty remains in low-income countries where growth is erratic and aid often fails to reach the poor (Page & Pande, 2018).

This capitalist economic system cannot prevent oligarchic groups (who have large capital, control information and are close to power) from concentrating on controlling economic resources and public services with business mechanisms, and making women workers in their industry. Oligarchy is a power structure where a small group of people, often a family, is given governmental control. This group typically has several distinguishing characteristics, including wealth (World Population Review, 2021). This control of economic resources has caused millions of families to remain poor. So hoping that the women’s empowerment program (womenomics) as a solution to poverty is just wishful thinking.

### 3.2. The root of poverty

In a global context, poverty and social inequality have been created in all countries that adhere to capitalism-liberalism-secularism. For example, today the 61 richest people own 82 percent of the world’s wealth. On the other hand, as many as 3.5 billion poor people in the world only have assets of less than US$10 thousand. Therefore, poverty cannot be eradicated if the world, including this country, still implements this corrupt system. Oxfam International, which researched this data, called this phenomenon a “symptom of a failed economic system” (Andriani, 2018).

Currently, the poverty that afflicts the people is more of a structural/systemic poverty, namely poverty created by the system imposed by the state, namely the capitalism-liberalism-secularism system. This system has made the wealth of the people controlled and enjoyed by a few people. In this country, there has been a long period of privatization of the public sector such as toll roads, water, gas, oil and minerals. As a result, millions of people are prevented from enjoying their rights to these resources that belong to them.

The consequence is a gap. Based on data from the Central Statistics Agency (BPS), almost 10.19 percent of Indonesia’s population is classified as poor. In addition, 40% of Indonesia’s population is in a vulnerable position in terms of poverty. This situation is made worse by the presence of Covid-19. BPS noted that from September 2019 to September 2020, 2.76 million people in Indonesia fell below the poverty line. Furthermore, the pandemic also impacts the growth of inequality in Indonesia. As a result, Indonesia is ranked as the 4th most unequal country in the world. The main drivers are inequality in access to basic services (education, health and basic infrastructure), inequality in access to quality jobs, and a higher concentration of assets to the richest one percent (Fernando, 2021).

The trickle down effect is a jargon of economic development strategy according to liberal economic theory, which focuses on achieving the highest possible economic growth. Meanwhile, equity is theorized to be achieved by itself, following economic growth. This theory is used as a benchmark throughout the world today, including Islamic countries including Indonesia, where this strategy has been used since the New Order era until now.

The assumption made by the Government in determining the poverty line is that those with expenditures below Rp. 401,220 per capita per month (around Rp. 13 thousand per day). This poverty threshold has been questioned by many people because everyone who spends Rp. 15 thousand rupiah per day, for example, is considered to be prosperous, not poor. Yet it is clear, with Rp 15 thousand per day, people can only eat once a day. Humans also need clothing, shelter, education, health, transportation, all of which are not free. If what is used is the PBB standard where people are declared very poor if they have income/expenditures of less than 1.9 dollars per day (around Rp. 27,550

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Based on Sakernas data, the working women population tends to increase during 2018-2019 from 38.10%, in 2018 to 39.19% in 2019. However, in 2020 there was a decline in women working in the formal sector to 34.65% (BPS, 2021). This can be caused by a pandemic, where the DKI Jakarta Central Statistics Agency (BPS) noted that the Covid-19 pandemic caused many residents to lose their jobs. As a result, the formal sector, which dominates labor absorption in the capital city, has been deeply affected. During the pandemic period, the formal sector lost 453,295 workers while the informal sector could not fully accommodate the reduction of workers in the formal sector (Ihsanuddin, 2020).

Ironically, although the number of working women increases yearly, the number of poor people also continues to increase. The percentage of poor people in March 2020 was 9.78 percent (26.42 million people), an increase of 0.56 percentage points from September 2019 (Central Statistics Agency (BPS), 2021). Conditions in the field could be even worse if the measure used is the standard of basic needs set by Islam: food, clothing, shelter, education, health, and security.

This is because the women's economic empowerment movement does not touch the main problem causing poverty in developing countries. Namely being trapped in the ribawi foreign debt trap, natural resources being exploited by foreigners through privatization, and in foreign control mechanisms with unfair international trade agreements.

The study by Hayter and Payer relates foreign debt to political aspects and agrees that foreign debt is more or less the same as imperialism towards developing countries, because they are deliberately trapped to enter into the bondage of foreign debt which mostly consists of goods, foreign goods and services (Pellu, 2019).

Currently, the capitalist economy is freeing up privatization in all sectors, including sectors that are the lifeblood of the community, thus impoverishing the community even more. On the other hand, in the view of Islam, as stated by Sanrego and Batun (2009), privatization is not allowed for BUMN with the following categories: First, BUMN that manages public facilities which are the livelihood of the community such as water, grass and fire categories, second, BUMN which manages natural resources whose formation character cannot be controlled by certain individuals or groups and thirdly, BUMN that manages mining goods whose deposits are not limited, such as gold, silver, iron, copper, oil, and tin.

3.3. Complete solution to poverty in an Islamic perspective

Islam views that the problem of poverty is the non-fulfillment of primary needs as a whole. Human benefit in this life consists of several things that are dharuriyyah (basic/primary needs), hajiyyah (secondary needs) and tahsiniyyah (complementary needs) (Malaka, 2018). Primary needs (related to human existence) consist of three things: clothing, food, and shelter. Allah SWT. said:

"The obligation of the father is to provide food and clothing to the mothers in a way that is makruf" (Surah al-Baqarah [2]: 233).

"Put them (wives) where you live, according to your ability" (Surah ath-Thalaq [65]: 6).

Rasulullah saw. said: "Remember that their right over you is that you do good to them in (giving) clothing and food" (Narrated by Ibn Majah).

From the verses and hadiths above, it can be understood that three things (ie, clothing, food, and housing) are classified as basic needs (primary), closely related to the continuity of human existence and honor. Therefore, the poverty benchmark in Islam is much higher because it covers three aspects of basic needs, namely food, clothing, and food, while other non-Islamic benchmarks only focus on fulfilling food.

There are three main causes of poverty. First, natural poverty is caused by a person's natural condition, such as mental or physical disability, old age, and inability to work. Second, cultural poverty is caused by the low quality of human resources due to certain community cultures; for example, feeling lazy, unproductive, dependent on inheritance, and others. Third, structural poverty is caused by the state's system in regulating people's affairs.

Of the three main causes, the most influential is structural poverty. Since the impact of poverty can be very broad in society, this type of poverty is the symptom in many countries today. Not only in developing countries, but also in developed countries. So the root of the problem of poverty is the application of the neoliberal economic system that dominates the world today, which indeed structurally provides opportunities for capital owners to become richer. In contrast, those who do not have capital, both men and women, do not have access to the economy because they can pay for the distribution of goods based solely on price.

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Our country implements the interest-based economy and interest-based loans taken from the IMF, World Bank or other foreign countries have paralyzed the economy. Most of the state's income is absorbed only to pay interest on debt, so the state does not have sufficient funds to finance development to fulfill its people's basic needs. Furthermore, find a solution by getting back into debt. In this way, Indonesia cannot repay its debts at any time. Unless Indonesia is making a big leap in revolutionizing its economy.

Under free ownership and free market economy, key resources such as oil, gas, electricity, minerals and even water which are vital needs for people of any country, may be privatized so that people find it difficult to access them. Allah SWT. actually has created man, as well as providing the means to meet the needs of all creatures. It is not possible, Allah created various creatures, then just let them go be without providing sustenance for them. Allah SWT. said:

"It is Allah who created you and then provided sustenance" (Surah ar-Ruum [30]: 40).
"There is not a single creeping animal on the earth, except Allah who provides its sustenance" (Surah Hud [11]: 6).

Although the natural resources that Allah has created are sufficient for all human beings, the current unequal distribution causes economic inequality and so many people cannot access resources for their daily lives, even just eating is constrained. In the view of Islam, the main factor causing poverty is the poor distribution of wealth that we currently face in neoliberal economies. This is where the importance of the existence of a valid living system and the existence of a state that runs the system. Islam is a valid system of life. Islam has a unique way of solving the problem of poverty. Islam has determined that human primary needs consist of food, clothing, and shelter. The fulfillment of these three needs, then becomes a determinant of whether or not a person is poor, so Islam guarantees the fulfillment of these needs.

The existence of a guarantee of fulfilling primary needs for each individual does not mean that the state will distribute food, clothing, and housing to anyone, at any time, so it is imagined that people can be lazy because their needs have been met. This is a wrong assumption. The guarantee of the fulfillment of primary needs in Islam is manifested in the form of regulating mechanisms to solve the problem of poverty. The mechanisms are as follow:

3.3.1. Islam obliges men who are able and need a living, to work in order to meet their needs

Allah SWT. said:
"So walk in all directions, and eat some of His sustenance". For husbands, syara’ also obliges them to provide for their children and wives. Allah SWT. said: "It is the duty of the father to provide food and clothing to the mothers in a makruf way" (Surah al-Baqarah [2]: 233).
"Put them (wives) where you live, according to your ability" (Surah ath-Thalaq [65]: 6).

So for every man who can work, Islam first obliges him to try on his own to meet his and his family's needs. As for women, Islam does not oblige them to work, but Islam requires providing them with a living.

3.3.2. Requires close relatives to help

Reality shows that not all men have the ability to work for a living, for example because of mental or physical disabilities, illness, old age, and others. If a person cannot meet his needs, for the reasons above, then the obligation to provide for a living shifts to his close relatives.

3.3.3. Obliging the state to help the poor

Islam obliges the state to ensure that no individual persons are poor, by Islamic standards not just having enough to eat. A person who is unable if he does not have or has relatives, but is also unable, then the obligation to provide a living shifts to Baitul Mal (state treasury). In other words, through Baitul Mal, the state is obliged to fulfill its needs. Rasulullah SAW. once said:

"Whoever leaves wealth, then the property is for his heirs, and whoever leaves 'kalla', then it is our obligation" (HR Muslim). What is meant by Kalla is a weak person, has no children, and has no parents.

3.3.4. Obliging muslims to help the poor

If in Baitul Mal there is no property at all, then the obligation to provide for the poor shifts to the Muslims collectively. Allah SWT. said:

"In their wealth, there is a right for the poor who beg who do not get a share" (Surah adz-Dzariyat: 19).

Rasulullah SAW. also said:
Islamic law has regulated the issue of ownership in such a way as to prevent the problem of poverty from arising. In fact, the ownership arrangement in Islam allows the problem of poverty to be overcome very easily. Islamic law classifies ownership into individual, public, and state ownership (Hatta, 2016). Thus, public property and state property will never be given to the private sector, let alone foreign private companies, so the state has sufficient sources of income, especially Islamic countries that have rich natural resources such as gold and copper which Freeport currently controls.

Ownership management in Islam includes two aspects, namely property development (tanmiyatul mal) and infaq property (infaqul mal). Islam, for example, prohibits a person from developing his wealth utilizing usury or prohibits someone from being stingy, and so on. Or for example, Islam requires a person to spend his wealth for his children and wife, pay zakat, and others. With the ownership management arrangement, the assets will circulate, the economy will develop, and poverty can be overcome.

Ownership arrangement and management

3.3.6. Distribution of wealth in society

By observing the syara’ laws related to economic problems, we will find that these laws always lead to the realization of a fair distribution of wealth in society. For example, what has been described previously about the types of ownership and management of ownership, it is clear that it directly or indirectly leads to the creation of the distribution of wealth. Another example of regulation is inheritance, where the Shari’a regulates to whom the inheritance must be distributed. So, a person cannot freely bequeath his property to whomever he wishes. Because, it could potentially lead to an unfair distribution.

More than that, the state is obliged to distribute property to needy individuals directly. For example, the state gives a plot of land to someone who can manage it. Furthermore, every individual has the right to revive inactive land, by working on it; which in that way he is entitled to own it. On the other hand, the state has the right to take agricultural land its owner abandoned for three consecutive years. All of this illustrates how Islamic law creates a distribution of wealth while simultaneously creating productivity of natural resources and human resources, which in itself can solve the problem of poverty.

With the application of this mechanism, people’s welfare is real, not just a theory. Women have a noble position and are not made sexual objects or breadwinners for their families. Because in the view of Islam, women are allowed (permissible) to work but their living has been borne by their guardians or husbands (men), and Islam does not stipulate an obligatory law for women to earn a living. Therefore, the flow of womenomics must be watched to encourage women to work and leave their main roles.

Islam has determined the main duties of women as follows: al-ashlu fi al-mar’ah annahaa ummun wa robbatu baitin (women’s basic duties are mothers and household administrators). This main role is taken from many arguments concerning: (1) strong recommendations for marriage and more rights for women in raising children; (2) the argument is that it is forbidden for women to leave the house without the husband’s permission and the wife must be solemn to her husband. So that women’s activities in Islam follow these basic provisions. Moreover, the most activities and the largest portion of the demands for women are in the domestic sector, and most have mandatory legal status.

In the public sector, some activities are obligatory for Muslim women, such as studying and carrying out da’wah activities. So at the implementation level, there is the rule of al-awlaawiyaat (priority choice) for Muslim women. That is, prioritizing the implementation of obligatory activities over those that are sunnah and permissible. When the demands for obligations (fardhu ‘ain and fard kifayah) occur simultaneously, then fardhu ‘ain takes precedence. From this arrangement, it is clear that the priority of Muslim women’s activities is to carry out domestic main role. Legal permissible public activities (work as a practitioner or professional) are choices made without neglecting mandatory duties. Women are considered noble and get many rewards in their domestic duties, because it is an obligation from their Creator, even though in the material aspect or gender they are considered to be of no value.

4. CONCLUSION

The background of the push for women empowerment to the public sector including the womenomics strategy is not based on concern for women’s welfare but as an industrial instrument to pursue economic growth controlled by corporations. So the results achieved are not far from the capitalist calculation where women are considered less
productive in terms of their domestic responsibilities, so they tend to get lower positions and wages. Moreover, the few women at the professional level are not immune from the pressure of the workload or sexual harassment.

This womenomics perspective is in stark contrast to the view of Islam, where women and men have equal opportunities to achieve high rewards and positions before the Creator, in their respective roles. Parenting and caring for parents are obligations rewarded with great rewards in Islam, not considered career barriers or discrimination. The track-record throughout the implementation of the Islamic kaffah law has never required women to be breadwinners, because their main noble role is as mothers and household managers. Women may work by choice without neglecting their obligations.

Various solutions initiated to alleviate poverty that emerged from the human mind, have not shown any indication of success in realizing prosperity. Corporates are increasingly taking control of assets that are the community's rights. So Muslims should re-examine the Islamic rules revealed by Allah SWT as a solution to all the problems of humankind. The perfect Islamic Shari’ah has a complete mechanism for solving people’s poverty, and it is not only a promise but has been proven during fourteen centuries of Islamic practice. The Islamic economic system is proven to prosper all citizens, men and women, Muslims and non-Muslims. Among the evidences is that reducing poverty to zero percent has been achieved during the Caliph Umar bin Abdul Aziz, not just reducing the percentage of poverty in an insignificant amount.

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