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Women's Empowerment for Enhancing Family Economic Welfare from the Perspective of Maqāṣid al-Shari‘ah

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Abstract

Ideally, women's empowerment is expected to enhance family economic welfare while simultaneously strengthening children's education, asset management, and social responsibility in accordance with the principles of Maqāṣid al-Shari‘ah. However, empirical realities indicate limitations in economic literacy, access to capital, and adequate social support, which hinder the optimal contribution of women to the family economy. This study aims to analyze the role of women's empowerment in improving family economic conditions from the perspective of Maqāṣid al-Shari‘ah and to examine its implications for the social and moral well-being of families. The research employs a qualitative field approach using a case study of the Al-Hikmah Women's Cooperative in Drajat Village, Baureno District, Bojonegoro Regency. Primary data were collected through in-depth interviews with cooperative members, participatory observation, and documentation of economic activities, while secondary data were obtained from fiqh literature, scholarly journals, and documents related to Maqāṣid al-Shari‘ah. Data analysis was conducted using descriptive qualitative methods, supported by source and technique triangulation to ensure the validity of the findings. The results indicate that women's empowerment through cooperatives contributes to increased family income, strengthened asset management, support for children's education, and the reinforcement of

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families' social and moral values. The integration of Maqāṣid al-Shari‘ah principles ensures that women's economic empowerment generates not only material benefits but also spiritual and social impacts on community welfare.

Keywords: Women's Empowerment, Family Economy, Maqāṣid al-Shari‘ah.

Abstrak

Idealnya, pemberdayaan wanita diharapkan mampu meningkatkan kesejahteraan ekonomi keluarga sekaligus memperkuat pendidikan anak, pengelolaan harta, dan tanggung jawab sosial sesuai prinsip Maqāṣid Syariah. Namun realitas menunjukkan keterbatasan literasi ekonomi, akses modal, dan dukungan sosial yang memadai, sehingga kontribusi wanita dalam ekonomi keluarga belum optimal. Penelitian ini bertujuan untuk menganalisis peran pemberdayaan wanita dalam meningkatkan ekonomi keluarga melalui perspektif Maqāṣid Syariah serta implikasinya terhadap kesejahteraan sosial dan moral keluarga. Metodologi penelitian menggunakan pendekatan kualitatif lapangan dengan studi kasus pada Koperasi Wanita Al-Hikmah di Desa Drajat, Kecamatan Baureno, Kabupaten Bojonegoro. Sumber primer meliputi wawancara mendalam dengan anggota koperasi, observasi partisipatif, dan dokumentasi aktivitas ekonomi, sedangkan sumber sekunder berasal dari literatur fiqh, jurnal ilmiah, dan dokumen terkait Maqāṣid Syariah. Analisis data dilakukan secara deskriptif kualitatif dengan triangulasi sumber dan teknik untuk memastikan validitas temuan. Hasil penelitian menunjukkan bahwa pemberdayaan wanita melalui koperasi mampu meningkatkan pendapatan keluarga, memperkuat pengelolaan harta, mendukung pendidikan anak, dan memperkuat nilai sosial-moral keluarga. Integrasi prinsip Maqāṣid Syariah menjadikan pemberdayaan ekonomi wanita berdampak tidak hanya material, tetapi juga spiritual dan sosial bagi kesejahteraan masyarakat.

Kata kunci: Pemberdayaan Wanita, Ekonomi Keluarga, Maqāṣid Syariah.

Introduction

Women's empowerment constitutes one of the key pillars of sustainable socio-economic development. Globally, the role of women across various sectors of life, including the economy, education, and health, has increasingly been recognized as a decisive factor in family welfare and societal progress (Habibullah et al., 2023). From an Islamic perspective, women's empowerment is not merely understood as an individual right but also as a trust (*amānah*) closely related to the principles of justice (*'adl*) and public benefit (*maṣlahah*), as articulated within the framework of Maqāṣid al-Shari‘ah (Mustaqim, 2024). These maqāṣid principles emphasize the protection of wealth (*hifz al-māl*), lineage (*hifz al-nasl*), intellect (*hifz al-‘aql*), and social welfare (*maṣlahah ‘āmmah*), all of which are highly relevant to the context of women's economic empowerment. Empirical studies

demonstrate that economically empowered women not only contribute to increased household income but also enhance children's education, family health, and social engagement within the community (Arisman et al., 2024).

More specifically, women's empowerment within the household economy in Indonesia continues to face various challenges, despite its considerable potential. Many women are actively involved in home-based enterprises, micro-productive activities, and the management of household resources; however, they often lack adequate access to financial literacy, capital, and sharia-based mentoring (Febriyati, 2025a). Previous normative and empirical studies have indicated that the integration of *Maqāṣid al-Shari‘ah* principles into women's empowerment initiatives can generate positive impacts not only in material terms but also in moral and social dimensions. Nevertheless, the practical implementation of such approaches remains largely confined to specific local contexts and has yet to be widely adopted to holistically strengthen family and community welfare.

Ideally, women's empowerment is expected to create a balance between economic contribution, household management, and the reinforcement of family moral values, thereby positioning the family as a productive, harmonious, and sustainable social unit. In reality, however, a significant gap persists between the potential roles of women and their actual access to economic resources, education, and adequate sharia literacy. This condition gives rise to the central research problem of this study: how can women's empowerment be optimized from the perspective of *Maqāṣid al-Shari‘ah* to generate a substantial impact on family economic improvement and broader societal welfare?

Based on these conditions, this study aims to analyze women's empowerment in strengthening the family economy through a *Maqāṣid al-Shari‘ah* approach. Specifically, it seeks to examine the mechanisms, practices, and implications of women's empowerment within the context of the household economy, including the interrelationship between economic literacy, access to capital, and sharia principles in family management. The contribution of this study is expected to be twofold: theoretically, it seeks to enrich the literature on women's empowerment and *Maqāṣid al-Shari‘ah*; practically, it aims to offer policy recommendations and empowerment strategies that are holistic, inclusive, and sustainable, thereby serving as a reference for families, educational institutions, and policymakers in strengthening family and community welfare.

Studies on women's empowerment for enhancing the family economy from the perspective of *Maqāṣid al-Shari‘ah* are not a new phenomenon, although they remain highly relevant for further investigation. Arisman Arisman et al., in their study entitled; "*The Role of Wives in Earning a Family Livelihood in Gading Sari Village, Tapung District, Kampar Regency from the Perspective of Maqāṣid al-Shari‘ah*", highlight the contribution of wives to family income generation by referring to *Maqāṣid al-Shari‘ah* principles, particularly the protection of wealth (*hifz al-māl*) and lineage (*hifz al-nasl*). Using a qualitative approach based on interviews and observations, the study finds that wives' involvement enhances the effectiveness of household economic management and strengthens joint financial decision-making (Arisman et al., 2024). The similarity with the present study lies in the focus on women's economic roles within the framework of *Maqāṣid al-Shari‘ah*. However, while Arisman et al. concentrate on the local context of Gading

Sari Village, this study seeks to examine the impact of women's empowerment in a more holistic and integrative manner.

Shindita Apriliani Nirmalasari and Nurchalisa Putri, in their article; "*The Role of Women in Improving the Household Economy from the Perspective of Jasser Auda's Maqāṣid al-Shari'ah (A Case Study in Tengaran District, Semarang Regency)*," emphasize the role of women in increasing household income and welfare through Islamic economic literacy. This qualitative study demonstrates how women manage family resources rationally, prioritize children's needs, and optimize income allocation for education and family health (Nirmalasari & Putri, 2022). The similarity with this study lies in the focus on women's empowerment through Maqāṣid al-Shari'ah principles. The difference, however, is that Nirmalasari and Putri primarily emphasize economic literacy, whereas this study incorporates additional social, ethical, and moral dimensions of women's empowerment.

Mohammad Habibullah et al., in their work entitled; "*Women's Empowerment and Participation in Islamic Financial Planning Diversity, Equity and Inclusion: Evidence from Maqāṣid al-Shari'ah*", examine women's participation in sharia-based financial planning using a quantitative approach. Their findings indicate that economically empowered women enhance the effectiveness of family financial planning and support a more equitable distribution of resources. The similarity with the present study lies in the emphasis on Maqāṣid al-Shari'ah principles in women's economic empowerment. The difference is that Habibullah et al. focus more on formal financial systems and a global context, whereas this study emphasizes social, cultural, and religious practices within the family setting.

Rosa Rosa and Adiyono Adiyono, in their article; "*Women's Contribution to Supporting the Family Economy from the Perspective of Maqāṣid al-Shari'ah*," highlight women's contributions to sustaining the family economy through home-based enterprises and local productive activities. Their study underscores the relationship between women's economic empowerment and improved family welfare, including the fulfillment of children's needs, the strengthening of education, and equitable asset management (Rosa & Adiyono, 2024). The similarity with this study lies in the emphasis on women's contributions to family maṣlahah. However, Rosa and Adiyono primarily focus on micro-scale economic activities, while this study adopts a multidimensional analysis that includes social, religious, and moral dimensions.

Based on this review of the literature, a research gap remains to be addressed. Previous studies generally emphasize partial aspects of the household economy or women's financial literacy, often within localized contexts or formal financial sectors. In contrast, this study seeks to expand the analysis by comprehensively integrating Maqāṣid al-Shari'ah principles, encompassing the protection of wealth, lineage, intellect, and social welfare, while simultaneously linking women's empowerment to family and community well-being. This holistic approach connects fiqh theory, social practice, and human development, thereby offering a more in-depth and policy-relevant understanding of women's empowerment in contemporary contexts.

This study also adopts a humanistic perspective, viewing women's empowerment not merely as an economic instrument but as a means of upholding justice, responsibility, and family welfare. Accordingly, women's empowerment is

positioned as a strategy aligned with the objectives of sharia and sustainable socio-economic development, while strengthening women's roles as agents of change at both family and community levels. The identified research gap underscores the need for an interdisciplinary approach that integrates Maqāṣid theory, social practice, and family economic analysis to ensure that women's empowerment generates tangible and systematic impacts. This article constitutes a field-based study employing a qualitative approach, as it focuses on analyzing women's empowerment practices within the context of the family economy and examining their implications through the perspective of Maqāṣid al-Sharī'ah. The object of this study comprises women who are members and administrators of the Al-Hikmah Women's Cooperative, located in Drajat Village, Baureno District, Bojonegoro Regency.

The research methodology involves a case study design and in-depth interviews with cooperative members, participatory observation, and documentation of economic activities and sharia literacy practices implemented within the cooperative. The primary data sources consist of women's lived experiences and economic empowerment practices obtained through interviews, observations, and field notes. Meanwhile, secondary data sources include fiqh literature, scholarly journals, books, and relevant documents related to Maqāṣid al-Sharī'ah and the family economy.

Data analysis was conducted using a descriptive qualitative approach, employing data reduction, data display, and inductive conclusion drawing. Data validation and trustworthiness were ensured through source and technique triangulation, as well as member checking with key informants to verify the accuracy and credibility of the information. The drafting process was carried out in several stages, beginning with data collection, followed by thematic analysis based on Maqāṣid al-Sharī'ah, the development of a conceptual framework, and the formulation of a holistic, integrative, and systematic academic narrative.

The Concept of Women's Empowerment from the Perspective of Islamic Economics

Women's empowerment has become a global issue that has received significant attention across various academic disciplines, ranging from sociology and economics to religious studies. In the economic context, women's empowerment is not merely viewed as an effort to increase women's participation in the labor market, but also as a fundamental strategy to strengthen the economic structure of families and communities (Andiyanto et al., 2025). Many countries, including Indonesia, have progressively promoted women's economic empowerment programs as part of inclusive development initiatives. From the perspective of Islamic economics, women's empowerment is not only a social right but also a moral and spiritual obligation that carries implications for the overall public welfare (maṣlahah al-ummah) (Widiastuti et al., 2025). This concept is highly relevant in addressing gender disparities and enhancing household economic resilience, particularly in the modern era, which demands greater mobility and economic independence.

Islamic economics offers a distinctive normative framework for women's

empowerment, grounded in the principles of justice, equity, and social responsibility. Within the perspective of *maqāṣid al-sharī‘ah*, the primary objective of Islamic law is to preserve human welfare in the domains of religion, life, intellect, lineage, and wealth. Women's empowerment is regarded as one of the instruments to ensure that family assets and resources are utilized optimally, in accordance with the principles of justice and sustainability (Salwa & Jalil, 2025). Through this approach, Islamic economics emphasizes not only material aspects but also integrates spiritual and ethical values into the empowerment process. This constitutes a fundamental distinction from secular economic models, which often focus solely on productivity and financial profit.

Women's economic empowerment from an Islamic perspective encompasses multiple dimensions, including the enhancement of financial capacity, access to Islamic financial institutions, and the development of productive skills. Women's involvement in economic activities not only contributes to household income but also strengthens financial independence and decision-making capacity (Arisman et al., 2024). From a *fiqh* perspective, women's active participation in economic activities is supported, provided that such activities do not violate sharia boundaries. The implementation of this concept can be observed in various entrepreneurship training programs, sharia-based microfinance initiatives, and productive zakat programs aimed at inclusively strengthening women's economic capacity.

Empirical analyses indicate that women's empowerment through Islamic economic mechanisms can significantly improve family welfare. Data from various Islamic financial institutions show that households whose members—particularly women—are actively engaged in sharia-based economic activities tend to have more stable income and savings levels. Moreover, women's involvement in family financial planning enhances economic literacy and risk management capabilities (Az-Zuhdiyyah & Ridlwan, 2022). This perspective affirms that women's empowerment is not merely a matter of gender equality but also a strategic instrument for achieving economic stability and sustainable social resilience. It also strengthens the family's role as an ethical and productive economic unit. In addition, it enhances the capacity for independent household financial management (Chairperson of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025). One cooperative member explained that through the cooperative, they learned to develop simple financial planning, separate household needs from productive business activities, and prioritize children's education (Member of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025).

Cooperative activities are conducted collectively and participatively, where members exchange experiences, provide mutual advice, and motivate one another to enhance the productivity of their enterprises. The economic empowerment implemented by the cooperative also emphasizes Islamic values, such as fairness in profit distribution, honesty in transactions, and social concern for members in need (Chairperson of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025). The cooperative management stated that *Maqāṣid al-Sharī‘ah* principles—particularly the protection of wealth (*hifz al-māl*) and social welfare (*maṣlahah ‘āmmah*)—consistently serve as guiding principles in economic

decision-making (Coordinator of Business and Program Affairs, Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025). These practices are reflected in members' meetings, business planning, and cooperative social activities, where collective welfare and divine blessing (barakah) are prioritized over individual profit.

Women's empowerment also possesses a strong social dimension, as women's economic participation has significant implications for family and community roles. From an Islamic perspective, women are not only responsible for domestic affairs but also play a vital role in children's education, household management, and social contribution. When women are economically empowered, they are better able to support family education and health while simultaneously building productive social networks. This aligns with the principles of *maqāṣid al-sharī'ah*, which emphasize comprehensive human welfare across economic, social, and spiritual domains (Rosa & Adiyono, 2024). Thus, women's empowerment carries broad implications for holistic human development.

Nevertheless, challenges to women's empowerment within the context of Islamic economics persist, particularly those related to cultural and social barriers. In certain communities, traditional norms continue to restrict women's participation in economic activities outside the home. Additionally, access to Islamic financial institutions and productive resources is often limited, constraining women's ability to participate optimally in economic activities. Factors such as education, financial literacy, and family support also influence the effectiveness of empowerment initiatives. Therefore, comprehensive and context-sensitive approaches are required to ensure that *maqāṣid al-sharī'ah* principles can be meaningfully implemented in everyday life.

Effective women's economic empowerment requires collaboration among government institutions, Islamic financial organizations, communities, and families. Entrepreneurship training programs, sharia-based microfinance, and productive capital support serve as strategic instruments for enhancing women's economic capacity (Febriyati, 2025b). At the same time, strengthening financial literacy and household management skills is essential to ensure that women's empowerment not only increases income but also optimizes overall family welfare. Value-based implementation grounded in Islamic principles enhances the sustainability of women's empowerment and aligns it with social justice objectives.

From the perspective of *maqāṣid al-sharī'ah*, women's empowerment contributes to the preservation of wealth and family resilience while simultaneously supporting the realization of public welfare. Empowered women possess the capacity to manage household finances professionally, innovate in productive activities, and cultivate ethical savings and investment practices (Harahap et al., 2025). These outcomes not only stabilize household economies but also strengthen the broader community economy. This perspective underscores that women's empowerment is an integral component of ethical and sustainable economic development.

Women's empowerment also reinforces their role in strategic decision-making within the family. Women who participate in household economic planning tend to improve the efficiency of resource allocation, prioritize children's educational needs, and optimize financial risk management. This approach is

consistent with sharia principles that emphasize justice, balance, and social responsibility. Women's empowerment is not merely about granting economic access, but about fostering collective awareness to advance family and community welfare.

Furthermore, women's empowerment through Islamic economics constitutes an essential instrument for sustainable development. Women's involvement in productive economic activities enhances financial independence while fostering social innovation and entrepreneurship. This is particularly relevant in the context of globalization and modernization, where economic challenges are increasingly complex and require the participation of all members of society. By emphasizing Islamic values and *maqāṣid al-sharī'ah*, women's economic empowerment is oriented not only toward material gain but also toward character building, ethics, and social responsibility (Habibullah et al., 2023).

Practical experiences from various Islamic financial institutions and productive zakat programs demonstrate that women's empowerment can reduce poverty levels, improve children's welfare, and strengthen social solidarity (Arisman et al., 2024). Sharia-based programs provide opportunities for women to develop skills, access capital, and actively participate in economic activities. The integration of religious values into economic empowerment processes enhances sustainability and aligns such initiatives with the principles of justice and public benefit (*maṣlahah*) (Andiyanto et al., 2025). These positive impacts are evident in increased household productivity and the strengthening of local economies.

From the perspective of Islamic economics, women's empowerment also drives significant social transformation. Economically empowered women tend to demonstrate greater initiative, actively participate in community activities, and serve as agents of change within their social environments. This is consistent with the objectives of *maqāṣid al-sharī'ah*, which emphasize the welfare of individuals, families, and society. Active women's participation in economic life also fosters cross-gender dialogue and collaboration, thereby reinforcing the values of justice, equity, and social responsibility in a more effective manner.

The Role of Women in Strengthening Family Economy: A Social and Religious Perspective

The role of women in strengthening the family economy represents a multidimensional phenomenon that integrates social, economic, and religious domains. Globally, development literature emphasizes that women's empowerment has direct implications for household welfare, poverty reduction, and social stability (W et al., 2024). From an Islamic perspective, this role carries a broader normative dimension, in which women's economic activities are not merely material-oriented but are aligned with the principles of *Maqāṣid al-Sharī'ah*, particularly the protection of wealth (*hifz al-māl*), lineage (*hifz al-nasl*), and social welfare (*maṣlahah 'āmmah*) (Widiastuti et al., 2025). In this sense, women's economic empowerment is not solely a financial instrument but also a means of achieving the comprehensive objectives of Islamic law.

The *Maqāṣid al-Sharī'ah* framework emphasizes the importance of balancing rights and responsibilities in all socio-economic activities. Women who

play an active role in strengthening the family economy contribute to optimizing the distribution of household resources while ensuring that the values of justice ('adl) and public benefit (maṣlahah) are realized (Nirmalasari & Putri, 2022). The principle of *hifz al-māl* becomes particularly relevant when women are capable of managing household income, allocating savings, and engaging in productive investment (Mustaqim, 2024). These practices not only increase household income but also enhance family economic literacy as a foundation for long-term stability.

The productive dimension of women's roles also involves managerial and entrepreneurial skills. Empowerment through sharia-based economic programs—such as *qard al-ḥasan*, productive zakat, and Islamic microfinance—encourages women to develop effective and sustainable home-based enterprises. This approach is consistent with the *maqāṣid* principle of *hifz al-‘aql*, whereby women's intellectual capacity and decision-making abilities serve as strategic instruments in family economic management (Tuara, 2022). Through these competencies, women function not only as income contributors but also as risk managers and social innovators.

Empirical analysis indicates that families with economically active women tend to demonstrate higher levels of financial stability. Women's financial literacy enhances the effectiveness of income allocation, reduces unnecessary expenditure, and maximizes savings for children's education and health needs. Women's participation in household financial planning also strengthens risk management practices and mitigates economic uncertainty. This approach reflects the integration of social practice, Islamic economic values, and *maqāṣid* principles oriented toward collective welfare (Ayu, 2022).

Beyond the economic dimension, women's roles within the family have significant implications for social structures. Women contribute to children's education, the strengthening of family solidarity, and the development of productive social networks. Within the framework of *maqāṣid al-shari‘ah*, such activities support *hifz al-nasl* by fulfilling family needs and enhancing the quality of future generations (Febriyati, 2025b). The social effects of women's empowerment include the enhancement of skills among other family members, stronger social cohesion, and the cultivation of collaborative practices in managing economic and social resources.

Women's involvement in family economic activities also has a tangible impact on strengthening their position in household decision-making. One cooperative member reported that through joint business management, she has become more actively involved in determining household expenditure priorities, such as children's education costs, daily necessities, and health savings. Economic decisions within the family are often discussed through deliberation (*musyāwarah*), with women actively contributing insights based on their experience in managing microenterprises and cooperative activities (Member of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025).

In addition to economic aspects, the strengthening of women's roles also carries significant social and religious dimensions. Economic activities are oriented not only toward income generation but also toward instilling Islamic values in daily life, such as honesty, trustworthiness (*amānah*), and concern for members in

need (Coordinator of Business and Program Affairs, Al-Hikmah Women's Cooperative in Drajab Village, personal communication, 2025). These values are reflected in the equitable distribution of cooperative profits, social support activities for disadvantaged members, and regular discussions on *Maqāṣid al-Shari‘ah*. This demonstrates that women's roles in strengthening the family economy extend beyond material outcomes to encompass the development of social solidarity and religious morality within families and communities.

Challenges to women's empowerment persist, particularly those related to cultural and social barriers that restrict women's mobility and participation. In some communities, traditional gender stereotypes continue to limit women's involvement in strengthening the family economy. Addressing these challenges requires the integration of normative religious approaches and empirical social strategies. For example, *Maqāṣid al-Shari‘ah*-based outreach, Islamic financial literacy programs, and value-based entrepreneurial mentoring serve as effective instruments for overcoming structural and cultural barriers (Rosa & Adiyono, 2024).

Women's participation in household decision-making represents a concrete implementation of the principles of justice ('adl) and public benefit (*maṣlahah*) within *Maqāṣid al-Shari‘ah*. Empowered women possess the capacity to manage expenditures, prioritize children's needs, and oversee productive family investments. This underscores that women's empowerment is not merely financial in nature but also strategic, as it strengthens family capacity to achieve long-term goals aligned with Islamic principles.

Furthermore, women's economic empowerment can serve as a driver of innovation and creativity within both household and community contexts. Women-led economic activities—such as small enterprises, home-based production, and micro-entrepreneurship—contribute to local economic development while fostering productive social networks. *Maqāṣid al-Shari‘ah* principles reinforce this position, as such activities align with the protection of wealth (*hifz al-māl*) and social welfare (*maṣlahah ‘āmmah*), resulting in multidimensional impacts of women's empowerment (Ulfiana et al., 2021).

Women's empowerment within the family is also closely linked to household economic resilience against external risks. Women with financial literacy and productive skills are better equipped to anticipate income fluctuations, manage consumption, and prepare emergency savings. This aligns with *maqāṣid al-shari‘ah* principles that emphasize the protection of wealth and human welfare (W et al., 2024). Consequently, women's empowerment functions as both a risk mitigation instrument and a mechanism for strengthening family adaptive capacity in the face of modern economic challenges.

Moreover, women's empowerment expands opportunities for social participation, strengthens women's positions within communities, and enhances collective awareness of the importance of women's contributions to family economic development. This aligns with the principle of *maṣlahah al-‘āmmah*, whereby individual benefits for women generate broader welfare for families and society. This approach demonstrates a synergy between religious values, social norms, and productive economic strategies that are sustainable and ethically grounded. The integration of *maqāṣid al-shari‘ah* values into empowerment

programs ensures that each initiative is more sustainable, ethical, and rooted in principles of justice and public benefit, positioning women as agents of change capable of optimizing family resources holistically.

Maqāṣid al-Shariah as a Framework for Analyzing Women's Economic Empowerment

Women's economic empowerment has become a central focus in sustainable development agendas, both globally and nationally. Amid ongoing social transformation and modern economic dynamics, women's participation in economic activities can no longer be perceived as merely symbolic. Women possess strategic capacities to strengthen household economic stability and enhance social welfare. From an Islamic perspective, women's empowerment can be examined through the framework of Maqāṣid al-Shari‘ah, which emphasizes the preservation of religion, life, intellect, lineage, and wealth (Izaturrohmah et al., 2025). This normative framework provides ethical and practical guidance to ensure that women's economic activities are not only financially productive but also contribute to broader social and spiritual well-being.

Maqāṣid al-Shari‘ah highlights the principle of maṣlahah (public benefit) as the primary objective of all economic regulations and policies. In the context of women's empowerment, this principle underscores that women's involvement in economic activities should generate optimal benefits for themselves, their families, and society at large (Rosa & Adiyono, 2024). The concept of ḥifẓ al-māl (protection of wealth) serves as a normative foundation affirming women's rights to access economic resources, manage income, and participate in household financial decision-making (Izaturrohmah et al., 2025). This approach affirms that women's economic empowerment is not merely a social entitlement, but a strategic instrument for achieving sustainable welfare.

The Maqāṣid framework also emphasizes the importance of ḥifẓ al-‘aql (protection of intellect) in economic activities. Women's empowerment through financial literacy training, managerial skills development, and entrepreneurship represents a concrete implementation of this principle. Economic literacy enables women to understand risks, optimize resource allocation, and develop productive innovations within households and small-scale enterprises (Habibullah et al., 2023). Consequently, women's economic empowerment affects not only household income levels but also enhances intellectual capacity and strategic decision-making abilities.

The social dimension of women's empowerment is equally significant. Economically empowered women are better positioned to strengthen social networks, support children's education, and foster family solidarity. From a maqāṣid perspective, individual benefits must translate into collective welfare, in line with ḥifẓ al-nasl, which ensures family continuity and the quality of future generations. Women's economic activities often promote collaboration among family members and communities, rendering the impact of empowerment multidimensional, encompassing material, social, and moral aspects.

Women's empowerment within the Maqāṣid al-Shari‘ah framework also stresses a balance between rights and responsibilities. Women are not only

entitled to economic resources but are also responsible for managing them ethically and productively. This principle aligns with the values of justice ('adl) and social responsibility, which constitute the core of maqāṣid (Izaturrohmah et al., 2025). Active female participation in household economic activities encourages prudent income management, equitable resource distribution, and improved quality of life for all family members. This demonstrates that women's empowerment is not individualistic but embedded within a broader moral and social value system.

Empirical studies indicate that households involving women in economic activities exhibit stronger financial resilience. Additional income from women-managed productive enterprises enhances household savings, strengthens social capital, and reduces poverty risks (W et al., 2024). The maqāṣid perspective asserts that household economic success should be assessed not solely by income levels but also by the achievement of social maṣlahah, fulfillment of basic needs, and strengthening of children's education and health capacities (Asnawi et al., 2024). Thus, women's empowerment generates a positive multiplier effect on overall family welfare.

Women's economic empowerment also contributes to the development of sharia-based entrepreneurship. Programs such as Islamic microfinance, qard al-ḥasan, and productive zakat provide opportunities for women to develop home-based or micro-scale businesses. These activities not only increase household income but also enhance managerial capacity, expand social networks, and cultivate a productive economic culture. The maqāṣid al-shari'ah framework ensures that these activities remain sustainable by emphasizing ethics, justice, and social benefit rather than mere profit maximization (Asnawi et al., 2024).

Furthermore, women's empowerment through the Maqāṣid framework functions as a mechanism for household economic risk mitigation. Women equipped with financial literacy and productive skills are better able to anticipate income fluctuations, manage consumption, and prepare emergency savings. The principle of hifz al-māl provides a normative foundation for ensuring that resources are managed optimally and sustainably (Wahyuni et al., 2025). This approach demonstrates that women's empowerment enhances not only financial independence but also household resilience in the face of complex economic and social challenges.

Beyond economic outcomes, women's empowerment contributes to broader social transformation. Women who actively participate in economic activities often become agents of change within their communities by promoting collaborative practices, social innovation, and the dissemination of values such as justice and responsibility. The Maqāṣid al-Shari'ah perspective emphasizes that positive individual impacts ultimately lead to maṣlahah 'āmmah (public welfare), positioning women's economic empowerment as a strategic component of inclusive and sustainable social development.

The Maqāṣid framework also underscores the importance of balancing economic productivity with family responsibilities. Empowered women are better equipped to harmonize domestic and productive roles, preventing role imbalance within households. This principle aligns with maqāṣid al-shari'ah, which emphasizes justice and the well-being of all family members (Kunmiati, 2025).

Consequently, women's economic empowerment not only generates additional income but also strengthens household management and social cohesion.

A Maqāṣid-based approach to women's empowerment emphasizes the integration of ethical values, justice, and economic productivity. Empowerment programs that combine financial literacy training, entrepreneurship development, and social mentoring are more effective and sustainable. This perspective highlights that women's empowerment is not merely an economic issue, but also an implementation of moral, social, and religious values in everyday life. Accordingly, Maqāṣid al-Shari‘ah remains highly relevant as both a normative and practical framework for strengthening women's economic empowerment.

Implications of Women's Empowerment on Family and Community Well-Being

Women's empowerment constitutes a fundamental component of sustainable socio-economic development, as its impact extends beyond individuals to strengthening family structures and society as a whole. Within the context of fiqh and Islamic law, women's economic empowerment is recognized as both a right and a trust, grounded in the principles of justice ('adl) and public welfare (maṣlahah) as articulated in the framework of Maqāṣid al-Shari‘ah. Empirical studies indicate that women's active involvement in household economic activities has a positive effect on family financial well-being, children's educational attainment, and the reinforcement of social cohesion within communities (Wahyuni et al., 2025). This normative perspective affirms that women's empowerment is not merely a social right, but a strategic instrument for holistic human development.

Economically, women's empowerment has direct implications for increased household income and financial stability. Empowered women are capable of managing household resources effectively, planning expenditures, and maximizing savings or productive investments. Financial literacy plays a crucial role in this context, enabling women to understand risks, optimize capital allocation, and develop micro-enterprises or home-based businesses. From a fiqh perspective, the management of wealth (hifz al-māl) by women must align with ethical principles, justice, and sustainability, ensuring that economic activities are both productive and beneficial (Izaturrohmah et al., 2025).

Beyond economic outcomes, women's empowerment significantly influences the social structure of the family. Women who actively participate in household economic activities contribute to child education, strengthen family solidarity, and build productive social networks. The concept of lineage preservation (hifz al-nasl) within Maqāṣid al-Shari‘ah becomes particularly relevant when women's empowerment supports children's education and health, while fostering a family environment conducive to the development of future generations (Ulfiana et al., 2021). These social practices demonstrate that women's empowerment produces multidimensional effects encompassing material well-being, educational quality, and moral stability within families.

From a psychological perspective, women's empowerment enhances decision-making capacity, managerial skills, and self-confidence. Women who

exercise control over household economic activities tend to exhibit greater independence and are more likely to initiate innovation in household management. This aligns with the principle of *ḥifẓ al-‘aql*, which emphasizes the preservation of intellect as a means of producing rational and productive decisions. In broader social contexts, empowered women become agents of change who disseminate knowledge, skills, and productive economic practices within their families and communities (Widiastuti et al., 2025).

Women's participation in economic activities also exerts a positive influence on children's education and development. Women engaged in household economic management are generally more attentive to children's educational, health, and nutritional needs (Susanti & Patonah, 2020). This approach reflects the principle of *ḥifẓ al-nafs* within *Maqāṣid al-Shari‘ah*, which emphasizes the protection of life through the fulfillment of basic needs and safeguarding children from poverty and deprivation. Such social practices illustrate that women's empowerment contributes to sustainable and high-quality human development while fostering collective awareness of the importance of child welfare and education.

The impact of women's economic empowerment is also evident in the development of productive enterprises and entrepreneurship. Through access to sharia-compliant capital, business management training, and community support, women are able to establish micro-enterprises, home-based production, or creative businesses that enhance household income. The principles of *Maqāṣid al-Shari‘ah* require that all economic activities be grounded in ethics, justice, and social benefit. Consequently, women's empowerment not only increases household income but also strengthens innovation, local economic capacity, and equitable welfare distribution within society.

Women's economic empowerment has a direct impact on improving family welfare. Additional income generated through cooperative activities enables families to better meet children's educational needs, healthcare expenses, and daily consumption requirements (Chairperson of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025). This is further reflected in women's active engagement in recording income and expenditures, developing household financial plans, and sharing practical experiences with other members, thereby fostering more systematic and transparent household economic management (Program Coordinator of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025).

In addition to economic outcomes, women's empowerment yields significant social implications. Cooperative activities foster strong social networks among members and surrounding communities, while cultivating solidarity and collective responsibility (Program Coordinator of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025). Practical manifestations include mutual cooperation in business activities, profit-sharing mechanisms to support members in need, and regular discussions on the application of *Maqāṣid al-Shari‘ah* values in economic management (Chairperson of Al-Hikmah Women's Cooperative in Drajat Village, personal communication, 2025). These practices demonstrate that women's empowerment enhances not only material family welfare but also the broader social, moral, and spiritual quality of society.

Beyond economic and social dimensions, women's empowerment functions as a mechanism for mitigating household financial risks. Women with financial literacy are better equipped to anticipate income fluctuations, manage consumption rationally, and prepare emergency funds. This approach is consistent with the principle of *hifz al-māl* in *Maqāṣid al-Shari‘ah*, which emphasizes wealth protection and economic sustainability (W et al., 2024). Accordingly, women's empowerment enhances household resilience to economic change while strengthening social adaptive capacity in the face of modern challenges.

At the societal level, empowered women act as agents of social transformation. Their involvement in economic, educational, and social activities generates a multiplier effect that strengthens community networks, promotes collaborative practices, and expands welfare distribution. This aligns with the principle of *maṣlahah ‘āmmah*, whereby productive individual actions contribute to collective well-being. Thus, women's empowerment supports the development of inclusive, resilient, and sustainable communities.

From a fiqh perspective, women's empowerment represents a concrete implementation of rights and responsibilities recognized within Islamic law. Women have the right to access economic resources, manage wealth, and contribute to household financial decision-making. However, these rights must be balanced with ethical and productive responsibilities (Tuara, 2022). This approach emphasizes the integration of sharia norms with social practice, positioning women's economic empowerment as not merely instrumental but strategically essential for achieving justice and family welfare.

Challenges to women's empowerment persist in the form of cultural barriers, gender stereotypes, and limited access to resources. Addressing these challenges requires an interdisciplinary approach that integrates fiqh perspectives, social policy, and economic programs. Sharia-based financial literacy initiatives, entrepreneurship training, and social mentoring programs can optimize women's capacities while fostering public awareness of their vital role in family and societal welfare.

Balancing domestic and productive roles constitutes a critical aspect of women's empowerment. Empowered women must be able to manage household responsibilities while engaging in economic activities. Social support, public policies, and access to supporting facilities such as childcare services and vocational training are key determinants of success (W et al., 2024). This underscores that women's empowerment not only generates economic benefits but also strengthens family structures and sustainable social cohesion.

Sharia-based financial literacy and entrepreneurship serve as foundational pillars of women's empowerment. Systematic mentoring, managerial training, and access to sharia-compliant capital enable women to optimize household economic potential. Furthermore, integrating *maqāṣid* principles ensures that economic activities are not only materially productive but also ethically and socially oriented. This approach affirms that women's empowerment constitutes a holistic development strategy aligned with moral, social, and religious values.

The implications of women's empowerment for family and societal welfare are multidimensional and sustainable. Empowered women increase household income, enhance managerial capacity, support children's education and health, and

build productive social networks. Fiqh and Maqāṣid al-Shari‘ah perspectives affirm that women’s empowerment is not merely a gender issue but a humanistic, inclusive, and ethical development strategy. Accordingly, women emerge as socio-economic transformation agents capable of building resilient, prosperous, and morally grounded families and communities.

Conclusion

The findings of this study indicate that women’s empowerment through economic activities at Al-Hikmah Women’s Cooperative in Drajat Village, Baureno District, Bojonegoro Regency, plays a strategic role in enhancing family welfare. The integration of *Maqāṣid al-Shari‘ah* principles—particularly the preservation of wealth (*hifz al-māl*), lineage (*hifz al-nasl*), and social welfare (*maṣlahah ‘āmmah*)—ensures that women’s economic participation contributes not only to increased household income but also to strengthened children’s education, prudent household resource management, and fair as well as productive decision-making processes. These findings affirm that women’s empowerment extends beyond economic outcomes, functioning as a medium for reinforcing moral, social, and spiritual values within the family structure.

Ideally, women should have full access to economic opportunities and supportive resources; however, empirical realities reveal persistent limitations related to economic literacy, capital access, and adequate social support. This study underscores the importance of implementing holistic, sharia-oriented, and context-sensitive empowerment strategies to optimize women’s roles within families and communities. Consequently, women’s empowerment not only enhances household economic conditions but also strengthens social structures, cultivates moral responsibility, and fosters sustainable welfare. Ultimately, such empowerment serves as a foundational mechanism for reducing economic disparities and improving overall quality of life at the community level.

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