

Family Empowerment and Role Transformation: Observations on the Importance of Religion

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ABSTRACT

This article examines the concept of family empowerment and role transformation from an Islamic perspective, emphasising the need for integrated value-driven frameworks to address issues of family roles and empowerment. The literature on the subject reveals that studies and research on family empowerment have increased in recent years, enshrining the discourse, and providing insights and solutions to the questions associated with family empowerment. There are numerous efforts in the Islamic world to strengthen family empowerment within the Islamic worldview and cultural context. The article goes on to explain the main elements that comprise the Islamic perspective of family empowerment, as well as how role transformation is required if we are to advance the cause of empowerment. The article concluded that Islam emphasises the importance of understanding the goals and roles of family as a social entity and agent entrusted with the mission of Istikhalf (vicegerency) and I'mar (civilisation) on earth. This implies a more complex articulation of family roles, one that connects them to the higher goals of Islam on the one hand and to human and family well-being on the other.

Keywords: Family empowerment- transformation of roles- Istikhlaf- religious empowerment

INTRODUCTION

The issue of family empowerment has become more prevalent in recent years, particularly in Islamic countries where family economic and social conditions are unfavourable, as well as in countries that are unstable and lag in many indicators of comprehensive sustainable development. In general, family empowerment necessitates the existence of legislations, policies, eco-systems, plans, and strategies that ensure family members have opportunities and access to different levels of societal participation in sustainable development activities and decision making based on equity, fairness, qualification, competency, and the dynamics of the society and its balances.

It is the systematic processes of enabling, preparing, and engaging families in dynamic societal roles and decision making at all levels, leading to family and society preservation, participation, productivity, prosperity, and powerful sustainable development in accordance with Islamic values and standards. Empowering families is a process that is part of a country's or society's overall development plan, and it considers a variety of factors such as political, social, religious, cultural, educational, environmental, legal, and technological. This process necessitates, among other things, legal and political frameworks and decisions, policies, capacity building, education and training, engagement and participation, societal dialogue, and constructive practices.

While there is no agreement on its definition, empowerment, broadly defined, refers to the process of increasing the capacity of individuals or groups to make choices and transform those choices into desired actions and outcomes. According to the World Bank, empowerment essentially: - addresses the plight of marginalised

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people who generally lack self-sufficiency and self-confidence as a result of being denied opportunities and/or discrimination based on their disability, race, ethnicity, religion, age, or gender; - provides opportunities for marginalised people, either directly or through the assistance of non-marginalised others who share their own access to these opportunities; - thwarts attempts to deny those opportunities, and encourages and develops self-sufficiency skills. Overall, empowered people and groups have greater freedom of choice and action, allowing them to better influence the course of their lives and the decisions that affect them.¹

While the key dimensions of empowerment include 1) legal empowerment (empowering people to demand and exercise their rights while also strengthening institutions so that they can better respond to people's needs), 2) political empowerment (the ability of marginalised groups to influence processes and decisions that affect their well-being), 3) social empowerment refers to the capacity of individuals and groups—through developing a sense of autonomy and securing their rights—to influence processes and decisions that affect their well-being. It is closely related to social integration and poverty eradication, and is heavily influenced by individual assets (e.g. housing, livestock, savings), as well as human (good health and education), social (e.g. social belonging, sense of identity, leadership relations), and psychological (e.g. self-esteem, self-confidence, aspirations for a better future) capabilities (GSD, undated), and 4) Economic empowerment, on the other hand, allows marginalised people to think beyond their immediate daily survival and assert greater control over their resources and life choices, particularly decisions about health, housing, and education. Economic empowerment facilitates poverty reduction and social integration by increasing participation in economic activity and promoting productive employment and decent work.

From an Islamic perspective, family empowerment includes not only the political, economic, social, and educational dimensions, but also the religious, ethical, and cultural dimensions in which the family is empowered with the knowledge, skills, values, training, right mindsets, attitudes, and overall cultural environment to empower its members and engage them in societal development. Religious engagement and empowerment are essential prerequisites for other types of empowerments. The family will be able to engage and exercise its roles and responsibilities in accordance with the Islamic worldview, norms, and values if it focuses on religious, spiritual, ethical, and moral empowerment. This, in turn, will aid in the preservation of Islamic identity, culture, values, and well-being, while also advancing the cause of pursuing the political, economic, educational, social, and cultural well-being of individuals, families, and society.

In the Islamic context, family empowerment occurs in relation to Islam's higher goals and its view of the family and its roles in society. It emphasises the principles of the human being as vicegerent on earth (Khalifa) entrusted with the higher responsibility of worshipping Allah and populating the world through the building balanced civilisation and a desirable way of life. This higher principle shapes the Islamic family's worldview and actions, as well as guides its activities and life. Being a vicegerent on earth entails, among other things, the responsibility of creating a stable, balanced, and sustainable family life that allows its members to fulfill their roles as humans and vicegerents on earth. Furthermore, the vicegerent family should embody and spread the values of peace, tranquility, love, compassion, empathy, caring and serving, cooperation, solidarity, engagement, and acting as a catalyst for social change and development.

Based on the above, this article examines the importance of religious empowerment as a driver of family empowerment in the Islamic context. It sheds some light on the concept and dimensions of family empowerment from an Islamic perspective, as well as how religion, spirituality, and values play a role in the processes of family empowerment and engagement in societal development. The article addresses the following points through induction and textual analysis: 1) introduction, 2) Introduction to the Discourse of Family Empowerment and the Transformation of Roles, 3) The Importance of Religion for Human Well-Being & Family Empowerment, 4) Importance of Religion in Enhancing Family Empowerment: A Map for Action

¹ World bank, 2012.

and 5) conclusion and recommendations.

I- INTRODUCTION TO THE DISCOURSE OF FAMILY EMPOWERMENT AND THE TRANSFORMATION OF ROLES

The discourse of family empowerment is not new, and it has grown in recent years because of different perspectives and worldviews. In terms of models, approaches, means, plans, and activities, the works and programmes pertaining to family empowerment in Western and other societies have been monumental and enriching. The Islamic world is no exception, as we see a growing interest in and focus on family empowerment, with varying degrees of success from country to country. This article emphasises the importance of family empowerment philosophy and higher goals, in addition to policies, strategies, eco-systems, means, and plans for achieving empowerment in all areas and levels. It also emphasises the approach of linking family empowerment plans with the roles and responsibilities that the family should have.

The first key term used throughout this work is "family empowerment." Almost all philosophies and religions regard the family as the foundation and nucleus of society. Since the beginning of Islamic society, the family and its roles have been at the forefront of Islamic discourse and life. Many Quranic and prophetic passages establish the principles, values, goals, and guidelines for the formation and empowerment of women and families in Islamic society. The Qur'an and Sunnah of the Prophet Mohamed (PBUH) provide a strong frame of reference for family engagement within an ethical model of family development. Hence, Islam's religion provides the necessary direction and orientation for family formation, empowerment, and development.

The family was placed in the centre of man's vicegerent on earth by the very nature of Islam. In fact, the *Maqasid* value system has assigned one essential goal to address the issue of family, which is progeny or lineage in its broadest sense, which includes breeding people, safeguarding family members, nurturing, balanced development, the productivity of family members, values of family members, the role of the family in societal development, safety, stability, tranquility, integrity, well-being, happiness, enjoyment of life, and family quality of life. In other words, the family is a sacred institution with significant societal roles and functions. It is the barometer by which society's strength is measured. Undoubtedly, a strong family results in a strong society, whereas a broken family results in a broken society.

The literature revealed that family and marriage institution are the natural social systems that enables society to develop or decline. It is the agent of transformation. Hence, empowering and enabling family is the key to societal development not only in the western and Eastern worldviews but also in the Islamic world.

According to a review of the present literature, the concept of family empowerment is widely held. Rappaport (1981),² (1984),³ (1987)⁴ and Katz (1984)⁵ define empowerment as a process through which individuals obtain mastery or control over their own lives and democratic involvement in the life of their community. It is a multifaceted concept that applies not only to individuals but also to organisations and communities. Furthermore, Zimmerman and Rappaport (1988)⁶ state that empowerment is more than one's beliefs about individual control and mastery, referring to psychological empowerment as a combination of beliefs and

² Julian Rappaport, 'In praise of paradox: A social policy of empowerment over prevention,' American Journal of Community Psychology, vol. 9, no. 1, (1981):1-25 <<https://doi.org/10.1007/BF00896357>>

³ Julian Rappaport, 'Studies in empowerment: Introduction to the issue,' Prevention in Human Services, vol.3, issue 2-3, (1984): 1-7, <https://doi.org/10.1300/J293v03n02_02>

⁴ Julian Rappaport, 'Terms of empowerment/exemplars of prevention: Toward a theory for community psychology,' American Journal of Community Psychology, vol. 15, no. 2, (1987): 121-148 <<https://doi.org/10.1007/BF00919275>>

⁵ Richard Katz, Empowerment and Synergy Expanding the Community's Healing Resources Journal Prevention in Human Services, Vol. 3, Issue 2-3, (1984): 201-226 <https://doi.org/10.1300/J293v03n02_10>

⁶ Marc A. Zimmerman and Julian Rappaport, 'Citizen participation, perceived control, and psychological empowerment,' American Journal of Community Psychology, Volume 16, Issue 5, (1988): 725-750 <<https://doi.org/10.1007/BF00930023>>

actions that integrate a person into the community. Perkins and Zimmerman (1995)⁷ state that the basic components of the design of empowerment are collaboration with others to achieve goals, and efforts to gain access to resources. They further add that empowerment-oriented treatments improve wellness while also aiming to alleviate difficulties, provide opportunity for participants to gain information and skills, and collaborate with specialists. The empowerment method can also be found in efforts aimed at strengthening family institutions because of changes in family life. Many works at international level focus on the need to create family-friendly public policies and recognize the valuable role of the family to strong community. (2011)⁸ and Roylance et al. (2012)⁹, for example, provide policy guidelines on how to support family-centered components of policies and programmes. They emphasise the need of aiding families so that they can perform their supporting, educating, and nurturing duties by enacting social policies and programmes designed to meet their needs and their individual members. The United Nations specifically investigates men's roles in achieving gender equality and equal sharing of domestic responsibilities.¹⁰

Using such frameworks, according to the author, allows for a more holistic and contextual approach to conceptualising family well-being and policy implications. Based on the Islamic socio-cultural and political-economic context, this article defines family empowerment as the systematic processes of enabling, preparing, and engaging the family in dynamic societal roles and decision-making at all levels, leading to the preservation, participation, productivity, prosperity, and powerful sustainable development of the family and society in accordance with Islamic values and standards. Furthermore, family empowerment can occur in a variety of contexts, including legal, social, economic, political, educational, cultural, environmental, and religious-spiritual. At the practical level family empowerment requires, inter alia, legal and political frameworks and decisions, policies, capacity building, education and training, engagement and participation, creating opportunities and societal dialogue and democratic practices.

In the Islamic context, one of the strengths is that many Muslim countries prioritise and focus on family empowerment and development as one of their primary priorities and focus areas on their national agendas. Many countries have structured policies, strategies, programmes, and projects to improve family well-being and healthy lifestyles. Furthermore, many have allocated human and financial resources to strengthen Family deepen plans. However, many shortcomings in addressing and addressing Family Empowerment issues have been identified.¹¹ For example, issues of family governance and management, parenting issues, a lack of family empowerment programmes, a healthy lifestyle and well-being of the family, an eco-system for family development and empowerment, employability and income generation of family members, a lack of a consolidated collective strategic framework, a lack of coordination among agencies dealing with family matters, and a lack of joint and collaborative efforts and projects among institutions and regulators.

Concerning the threats to family institutions and the empowerment agenda in some Muslim countries, several high-risk threats have been identified. Family disintegration, high divorce rates, employability rates, violence, poverty, illiteracy, child abuse, and family violence...all require immediate intervention in some countries. In terms of opportunities for improving family development and empowerment, there is real potential for strengthening and consolidating resources and expertise to move the family to higher levels of empowerment and productivity.

⁷ Douglas D. Perkins and Marc A. Zimmerman, 'Empowerment theory, research, and application', *American Journal of Community Psychology*, vol 23, no. 5, (1995): 569-579 <<https://doi.org/10.1007/BF02506982>>

⁸ United Nations, *Men in Families and Family Policy in a Changing World*, Author, New York, 2011 <<https://www.un.org/esa/socdev/family/docs/men-in-families.pdf>> viewed on 21 April 2019.

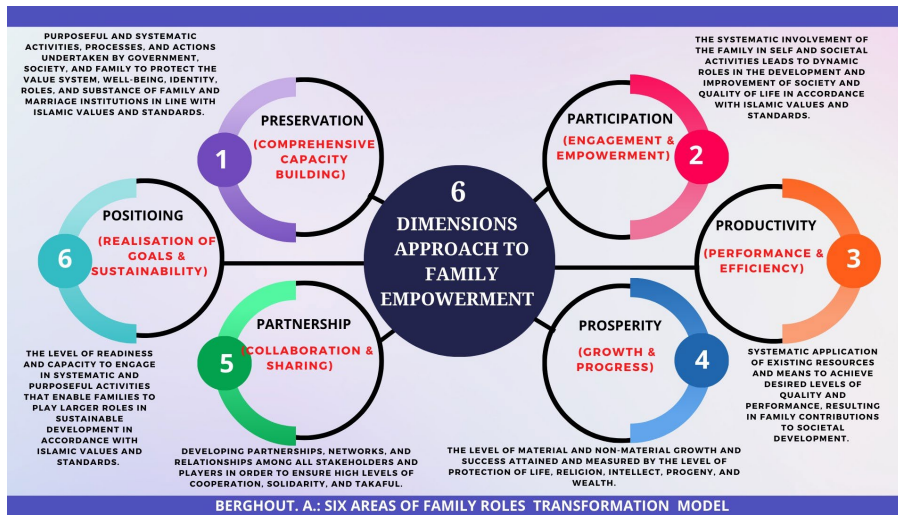
⁹ Roylance et al., *The Family & the MDGs Using Family Capital to Achieve the Millennium Development Goals* <https://www.difi.org.qa/publications/the-family-and-the-mdgs/> viewed on 20 April 2019.

¹⁰ Information obtained from an unpublished report on OIC Strategy for Marriage and Family Institution Empowerment (2019).

¹¹ Abdelaziz Berghout, "Role of Worldview in Family Empowerment Plans": 316-346.

The discourse of family empowerment varies depending on the context and philosophy used to address its approaches, processes, and means. What is important to emphasise in this article is that family empowerment must be linked with the transformation of family roles to create productive and participatory families in the sustainable development of societies. It is not enough to simply provide rights and needs to the family to empower it; it is also necessary to enable the family to carry out its responsibilities and duties as a change agent. As a result, adopting a family role transformation approach is critical, particularly in the Islamic world, where we need to establish productive participatory families.

The roles and responsibilities of family in the Islamic world need to be transformed along the six-focus mentioned in the illustration below:



Family empowerment should consider the need for transformation to assume the desired relevant roles in our current and future contexts. The illustration above depicts the levels of family roles revolving around the six main processes: preservation, participation, productivity, prosperity, partnership, and high-sustainability positioning.¹² For family empowerment, its roles must be expanded so that it can preserve, participate, be productive, achieve prosperity, form partnerships, and position itself as an agent of social change.

First and foremost, the family must be willing to play the role of preserving its essence, composition, nature, characteristics, functions, and values as enshrined in Islamic sources and historical best practises. In this article, family preservation refers to the deliberate and systematic activities, processes, and actions undertaken by the government, society, and family to protect the value system, well-being, identity, roles, and substance of the family in accordance with Islamic values and standards. The *Maqasid* value system guides the preservation of family roles, which revolves around the protection of Religion, Life, Intellect, Wealth, and Progeny (Family). This would necessitate comprehensive family capacity building in the Islamic world. The desired roles of the family at the level of preservation may not be achieved in the absence of a comprehensive plan for family empowerment through capacity-building initiatives. The family's success at this level of preservation will allow it to take on roles at the level of dynamic participation in societal development.

Second, participation in the family dynamic is critical to its strength, development, and continuity. In this context, family participation refers to the systematic involvement of the family in self and societal activities that leads to dynamic roles in the development and improvement of society and quality of life in accordance with

¹² Abdelaziz Berghout, "Role of Worldview in Family Empowerment Plans: Proposed Islamic Integrated Framework." *Journal of Islam in Asia*, Vol.19, No. 2, December (2022): 316-346.

Islamic values and standards. As a result, the Family must be able to assume roles and responsibilities at the level of dynamic participation in terms of social engagement, involvement, relationships, decision-making, cooperation, and contribution to community and societal development.

Third, the family that can play roles in preservation and participation is potentially ready to take on roles in productivity and progress. In this context, family productivity refers to the systematic use of existing resources and means to achieve the desired state of quality and level of performance, which leads to family contribution to societal development. At this level, the family should be prepared and empowered to achieve a high level of work accomplishment and efficacy in terms of performance, productivity, results, and societal impact. Measurable indicators should be used to demonstrate the family's productivity and performance, both individually and collectively.

Fourth, enabling and empowering families to transform their roles in terms of preservation, participation, and productivity paves the way for efficient roles in terms of overall society prosperity and progress. In this context, family prosperity is defined as the level of growth and success achieved in material and non-material aspects as measured by the level of protection of life, religion, intellect, progeny, and wealth. The family can achieve desirable levels of prosperity in terms of stability, security, safety, earning, and growth materially and morally.

Fifth, improving collaboration and partnership among societal stakeholders and partners is a crucial step towards strengthening family roles. One of the important principles and processes that must be strengthened to ensure the transformation of family roles in the Islamic World is partnership. Creating partnerships, networks, and relationships among all stakeholders and players involved in family matters on a local, regional, and international scale represents yet another level of empowerment for families and their performance.¹³

Sixth, the family has roles to play in positioning and perfecting its performance and impacts to become a dynamic agent of change and sustainability. The level of readiness and ability to positively preserve human life and intellect, the environment and wealth, society and family, and religion and heritage through socioeconomic, political, scientific, and technological policies, means, and programmes that lead to present and future balanced development and prosperity is referred to as family-positioning. The family here is empowered to reach its full potential by contributing to the long-term development of the Muslim family, society, and Ummah by upholding the *Maqasid* values and protecting the environment and resources for present and future generations.¹⁴

Taking the above approach to family role transformation into account, one can provide a general picture of the situation in the Islamic world today. There are countries that performed well at the first five levels of family role transformation and are now moving forward with the empowerment agenda at the sixth level. On the other hand, some countries continue to struggle with the level of preservation and comprehensive capacity building. As a result, Muslim countries must consider this disparity and diversity to recommend appropriate policies, guidelines, and programmes that are relevant and appropriate to the context and conditions of each country at different stages of development. Empowerment approaches and programmes must consider the levels and context of development in Muslim societies. Finally, by using the Family Roles Transformation Approach, the family is transformed into taking on roles at all levels of preservation, participation, productivity, prosperity, partnership, positioning, and perfecting performance and impacts. This empowerment process begins with the willingness and ability to engage in systematic and purposeful activities that lead to productivity and positive outcomes, allowing families to play larger roles in sustainable development in accordance with Islamic values and standards.

¹³ Abdelaziz Berghout, "Role of Worldview in Family Empowerment Plans": 316-346.

¹⁴ Abdelaziz Berghout, "Role of Worldview in Family Empowerment Plans": 316-346.

II- THE IMPORTANCE OF RELIGION FOR HUMAN WELL-BEING & FAMILY EMPOWERMENT

Having highlighted a brief account of the discourse on family empowerment, the approach of family roles transformation and the importance of maintaining the Islamic perspective, we now analyse selected views on the articulation of family empowerment stressing on the urgency of religious empowerment.

According to the literature, there is a plethora of works and publications on the topic of family empowerment, particularly in the Western context. Perhaps this trend is justified because the Western model of civilisation and culture is far more dominant globally. In general, family empowerment literature and works reflect the philosophical, cultural, socioeconomic, political, and civilisational context and orientation of western paradigms and models. However, in recent years, some Muslim scholars and researchers have attempted to advance the cause of the Islamic perspective of family empowerment within the context and milieu of the Islamic world.

Some scholars use the concept of 'Islamic well-being' in Islamic literature. According to Mohsen Joshanloo¹⁵, for example, the most important function of humanity is to glorify and worship Allah, the completion of which includes well-being. Well-being is experiencing a dynamism in which all of one's actions and preferences are governed by Allah's absolute authority. This word provides the appropriate shape for the heart to refine and propose to its Lord in the Mutma'inah shape.¹⁶ That leads to the utmost victory (Falah) at the destiny of one's life, as declared in the Qur'an: (To the honest soul will be stated:) O soul, in (complete) rest and pleasure! Come back to your Lord – well-pleased (yourself), and well-pleasing to Him! Enter you then, among My disciples! Indeed, Enter you, My Heaven! (89:27-30). As a result, the combination of faith (Iman) and virtuous acts (Amal us-Salih) leads to inner happiness, which can be defined as 'Islamic well-being,' as implied by the following: Those who acknowledge and whose souls find pleasure in remembering Allah; for souls find happiness without suspicion in remembering Allah.¹⁷

In terms of well-being, Imam Abu Hamid al-Ghazali, a classical intellectual, stated that *Shari'ah* intends to construct the well-being of all mankind to protect their belief (Iman). Their human self (*Nafs*), intelligence (*Aql*), progeny (*Nasl*), and wealth (Mal). Whatever ensures the security of these five benefits the public welfare (*Maslahah*) and is sensual, and whatever harms them (Mafsadah) is against the public good and has an alluring deduction. These five aspects are the necessities (Daruriyyat) of a happy life. The fulfilment of these five fundamental demands is the condition for executing welfare and satisfied living in the world and the Hereafter, which is known as (Falah).¹⁸

Haithem Kader proposed an Islamic model of human well-being that incorporates intellectual insights of pleasure (Aaadah) with a factual list of five fundamental goods: religion (Dn), self (Nafs), intelligence (Aql), progeny (Nasl), and wealth (Mal) that coordinate to spiritual, material, and psychological, intelligent, family, and social, and material well-being, separately.¹⁹

¹⁵ Joshanloo, M. (2017). *Islamic Conceptions of Well-Being*. 109–131. https://doi.org/10.1007/978-3-319-39101-4_5

¹⁶ Mohsen Joshanloo (2022) Stability and Change in Subjective, Psychological, and Social Well-Being: A Latent State-Trait Analysis of Mental Health Continuum–Short Form in Korea and the Netherlands, *Journal of Personality Assessment*, DOI: 10.1080/00223891.2022.2098755; see also: Mohsen Joshanloo and Dan Weijers. (2019). Islamic Perspectives on Wellbeing. In *Springer Nature Switzerland* (Issue March). <https://doi.org/10.1007/978-3-030-13921-6>

¹⁷ Daud Abdul-Fattah Batchelor. (2021). An Enhanced Islamic Index of Well-Being (IWI 2.0-2021) for Muslim Countries. *ICR Journal*, 12(2), 195–234. <https://doi.org/10.52282/icr.v12i2.850>

¹⁸ Ibid., 195-234.

¹⁹ Kader, H. (2021). Human well-being, morality and the economy: an Islamic perspective. *Islamic Economic Studies*, 28(2), 102–123. <https://doi.org/10.1108/ies-07-2020-0026>

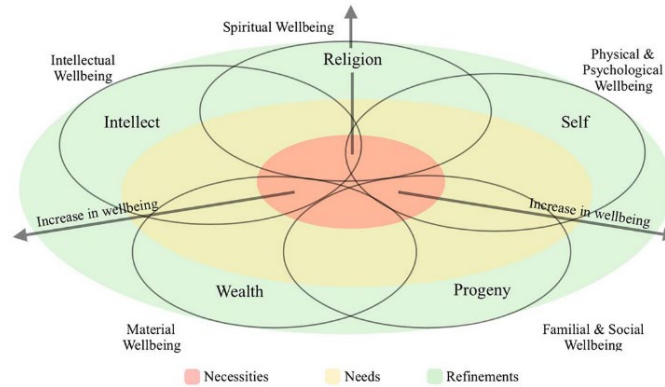


Illustration. Source: (Pia et al., 2022)

The illustration refers to the fundamental religious theory of human well-being because its absence will result in significant deterioration of well-being in both this life and the next. The values holistically capture the intertemporal dimension of human well-being. They apply to everyone, are necessary, and are interdependent. These five values are broad categories that encompass a variety of instrumental "particular" goals and values, which in turn encompass an array of 'partial' values. When taken together, they are "complete" because they capture the holistic aspect of intertemporal human well-being, namely spiritual, physical, psychological, intellectual, social, and material well-being. They are fundamental, universal, and necessary, and their loss causes significant harm to people and society. They are interdependent and final in the sense that they each form a set of instrumental goods, a method for prioritising things on three levels, based on human necessities, needs, and refinements.²⁰ These five values in which protection of family is vital show how the human well-being from an Islamic perspective is well integrated and comprise all the aspects of balanced life.

Afiful Ikhwan, noted that the importance of Rabbaniyah (Unity of lordship) and the weights of absurdity shape young people's perceptions of religious significance to advance the family's role in Internalising Islamic Values. The actions of family involvement in internalising moral importance in children are brought out through the settings of value modification, value dealings, importance internalisation, and transcendentalisation of help by designing aspects of education, doing, and existing. The essence of learning is complete when youths are taught about religious significance. The topic of doing is created by teaching children. Illustration of children achieves the element of being. The three strategies are implemented not only in academies, but also in the home with parental approval. Furthermore, the methodology broadens the concepts of morality (moral knowing), sincerity (good sensation), and moral behaviour (moral behaviour).²¹ From this perspective, religion has a direct impact on the nurturing and formation of the family, individuals, and life. According to Thomas and Velthouse (1990) and Spreitzer (1995,1996), empowerment takes various psychological forms. This is necessary for empowerment to succeed. The researcher created a psychological empowerment model with six measures: influence/self-determination, significance, skilled growth, autonomy/decision-making, competence/self-efficacy, and faith/trust. IMPACT is the acronym for proportions. All these factors contributed to an individual's understanding of empowerment. Faith and trust are essential components of the family's psychological empowerment. Faith/trust is linked to empowerment in this context. As a result, trust fosters an environment of empowerment and grows in such an environment. Trust necessitates values such as solidarity and maturity. Empowerment cannot be installed like software but must be nurtured. As a result, women must be empowered with the skills, knowledge, and

²⁰ Pia, J., Nadia, N., & Yanika, W. (2022). Religious Well-Being Of Muslim Women In Finland. *Diakonia-Ammattikorkeakoulu*, 1, 49.

²¹ Ikhwan, A., Biantoro, O. F., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *Dinamika Ilmu*, 19(2), 323–335. <https://doi.org/10.21093/di.v19i2.1746>

enthusiasm to chart their own growth trajectory and to challenge the entrenched administrative systems that limit them. As a result, faith, as part of psychological empowerment of women and families, plays an important role in the overall development of the family.²²

Furthermore, Khush Funer Murtaza argued that education is essential for achieving women's empowerment. Religious and moral education, for example, provides the foundations and principles for balanced relationships with the creator on the one hand and with fellow humans and nature on the other.²³

Sadaf Fatima emphasises the importance of developing an Islamic model of family empowerment in which the husband, wife, children, and relatives all play roles in embodying Islamic values and ethics to foster relationships and create an environment of cooperation, care, and compassion. She also emphasised the significance of modelling the prophetic way of family development and life, in which values, ethics, and good behaviour drive family development.²⁴ Further, Gökhan AK describes women's empowerment in the Muslim World by emphasising the importance of improving education, law, morality, ethics, civilisation, and civil society from an Islamic perspective rather than the opposing western perspective.²⁵

Nur Setiawati Dewi and others have made an important proposal on family empowerment in which religion and faith play an important role. The study emphasises the importance of being a mu'min, having a mind and a healthy body, physical strength, performance, and proper functioning. Among the findings, parents emphasised that being a mu'min is the core of meaning for the well-being of talented youth. The study recommended, among other things, strengthening faith and values to improve wellbeing and family empowerment.²⁶

Based on several indicators, Fatimah Zahra Nasution and Biki Zulfikri Rahmat present their concept of female labour empowerment within the Islamic the approach. The researchers demonstrated unequivocally that Islam provides an important framework and value system for family member's empowerment by instilling values such as dignity, respect, protection, and a suitable place for women. According to them, Islam broadens the scope of the role of spiritual factors in human well-being and meeting its needs, including spiritual and economic needs. Nasution and Rahmat.²⁷ Pia et al.'s study directly investigated the importance of addressing religious wellbeing to empower women as part of family empowerment efforts. The research aspects are divided into three categories: religious well-being of Muslim women, products of the benefits on their well-being, and the need for action. It concluded that religious well-being is a combination of physical and mental well-being, and that usefulness from religious congregations is necessary to help improve wellbeing. The study suggests that requirements other than religious services from spiritual communities, such as worldly services, would be sufficient to support Muslim women's religious well-being.²⁸

²² Rahimian, Aryan GholipourAshraf, Azam Mirzamani, and M. Z. (2010). IMPACT Model of Women ' s Empowerment. *International Business Research*, 3(1), 57–65. www.ccsenet.org/ibr

²³ Murtaza, K. F. (2012). Women empowerment through higher education in Gilgit-Baltistan. *International Journal of Academic Research in Business and Social Sciences*, 2(9), 343–367. http://ecommons.aku.edu/pakistan_ied_pdcn%5Cnhttp://ecommons.aku.edu/pakistan_ied_pdcn/28

²⁴ Sadaf Fatima. (2020). WOMEN EMPOWERMENT IN ISLAM. *Globus An International Journal OfManagement & IT A Refereed Research Journal*, 12(1), 77–80. <https://doi.org/10.46360/Globus.mgt.xxxxxxx>

²⁵ Gökhan AK. (2019). Women's Empowerment In The Muslim World: Reconsidering Rights Of The "Commons." *TJSS The Journal of Social Science*, 3(5). <https://doi.org/10.30520/tjsosci.518264>

²⁶ Nur Setiawati Dewi, Piyanuch Jittanoon, and W. W. (2021). Understanding the Meaning of Talented Youth Well-Being by Javanese Muslim Parents. *Songklanagarind Journal of Nursing*. <https://doi.org/https://he02.tci-thaijo.org/index.php/nur-psu/article/view/249333>

²⁷ Nasution, F. Z., & Rahmat, B. Z. (2017). Empowering Female Labour within Islamic Framework. *SCITEPRESS – Science and Technology Publications, Lda.*, 24, 49–53. <https://doi.org/10.5220/0007076600490053>

²⁸ Pia, J., Nadia, N., & Yanika, W. (2022). Religious Well-Being Of Muslim Women In Finland. *Diakonia-Ammattikorkeakoulu*, 1, 49.

To elaborate on the significance of religion and its injunctions on women's and family development and empowerment, the study by Khan Saqib Muhammad, Muhammad Atif Aslam Rao emphasises that it is a well-accepted verification that the instructions of the Holy Qur'an not only relieve womankind from numerous concerns and the plight of inhumane treatment, but it has also boosted their position of dignity par distinction. In their daily lives, women faced three significant challenges. The first was the woman position, which was equally opinionated as a 'human-like men,' the second was the safety risk, and the third was their praise. Allah stated in the Holy Qur'an that with its extensive, all-time adequate, compassionate educations, and responded to all their social, ethical, and spiritual necessities. And presented them around equivalency, security, and pridefulness, the Holy Qur'an's instructions directed womankind away from darkness and intimidation. This study includes a well-elaborated illustration of all three paradigms related to the dignity of women that the Holy Qur'an focuses on, and the same components are instructed to be exalted and redefined considering Quranic discourse to elevate, protect, and maintain the status of women in the modern age.²⁹ This is one articulation that demonstrates the significance of religious empowerment, particularly in dealing with the well-being of women, as part of the larger scheme of empowering the family from an Islamic perspective.

In the same vein, Amriah Buang emphasises that the empowerment bestowed upon women by the holy Qur'an and Sunnah is far greater and far-reaching than what some gender equality organisations advocate today. According to her women have to mobilise themselves to patch the empowerment that is their God-given ownership, as the Qur'an reads: {and whoever does righteous good deeds whether male or female and he (or she) is a true believer in the Oneness of Allah, such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them} (Qur'an, 4:124).³⁰ Islam vigorously promotes the cause of protecting human life for all, and this is true for all times and places. Islam provides women with dignity, respect, security, and a suitable place. Women and men share the same humanistic levels and are human companions. In terms of society, the Qur'an states that Muslim men and women share the same ethical and social responsibilities in life. In addition, they are equal in the eyes of the law as well as all religious obligations and punishments (Qur'an, 24:2). Islam not only advances human rights but also encourages individuals to assert their ownership. Women have gained top human rights under Islamic law, such as the right to sell and buy property, own businesses, and vote.³¹

A summary of Tauseef Ahmad Parray's Quranic Archetype of Women, a Study of Prophetic Times, deals with the issue of women and gender concerns as emphasised in Qur'anic demands and concerns the spiritual, social, academic, economic, legal, and ethical rights of women (in Islamic practise). That was interspersed with Qur'anic verses and the meaning hidden in them, where this branch emphasises the absolute image of women's status, rights, and the place in Islam. This hypothetical view of women's empowerment is a continuation of Prophet Muhammad's (SAW.) times. Women's Empowerment seeks to investigate the system of women's empowerment as carried on by Prophet Muhammad (SAW.) over a 23-year period in 7th-century Arabian society, which is typically a male-dominated civilisation. According to the author, it was a movement that challenged and contested the system of authority, deception, and abomination towards women, and the action was founded on fairness: neither emotional nor coercive. The branch describes the 'Status of Women in Islam' through Prophetic Narrations (Ahadith) in the glory of women, narrations defending the honour and originality of women,

²⁹ Khan Saqib Muhammad, M. A. A. R. (2017). Women Empowerment and Gender Equality in Islam : A Journey from Oppression to Emancipation. *SSRN Electronic Journal*, October 2017.

³⁰ Amriah Buang. (2020). Women's empowerment: Western vs Islamic Worldview. *The GOOD TIDINGS*, 1–15. <https://doi.org/https://thegoodtidings.net/womens-empowerment-western-vs-islamic-worldview/>

³¹ Nasution, F. Z., & Rahmat, B. Z. (2017). Empowering Female Labour within Islamic Framework. *SCITEPRESS – Science and Technology Publications, Lda.*, 24, 49–53. <https://doi.org/10.5220/0007076600490053>

condemning men regarding them, narrations motivating women towards an abundant life, and other such factors.³²

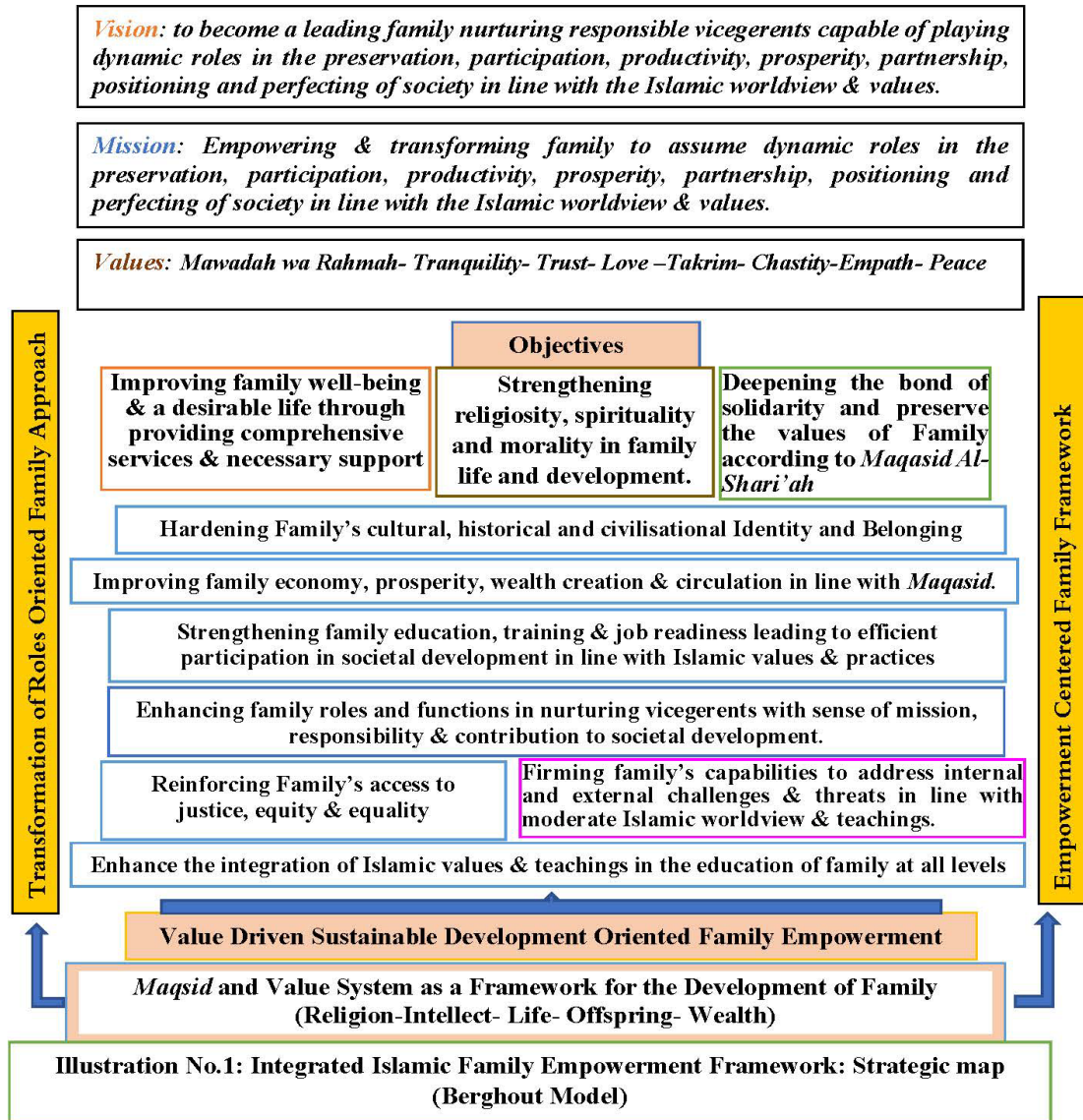
III- IMPORTANCE OF RELIGION IN ENHANCING FAMILY EMPOWERMENT: A MAP FOR ACTION

In the last section, we nearly drawn a picture of the concept of family empowerment and explained the importance of religious empowerment. It is worth noting at this point that Islam emphasises the concept of the human being as a vicegerent, which means trust, responsibility, accountability, and action to establish a balanced human association guided by the principles and values of the Qur'an and authentic sunnah of the prophet Muhammed (B.P.U.H). Being a vicegerent necessitates various forms of empowerment and development to fulfil roles and carry out duties towards God, fellow humans, society, nature, and other creatures. The Qur'an clearly states that man is placed as a vicegerent on earth: {And [comment, O Muhammad], when your Allah stated to the angels, "Absolutely, I will create upon the earth a subsequent vicegerent. They (Angel) declared, Will You position upon it one who pushes criminality therein and clears blood, while we display Your credit and consecrate You? Allah declared, Definitely, I know what you know not} (2:30). This vicegerency considers both man and woman equality responsible and accountable when it come to their roles and duties as stated in the Qur'an: {To men belongs a share of what they have earned, and to women a share of what they have earned} (4:32); {"And whoever does good deeds whether male or female is a believer shall enter the garden} (4:124); and Whosoever does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure}(40:40).

The position of vicegerency necessitates, among other things, empowering, qualifying, and enabling both men and women to have the necessary qualifications, knowledge, skills, expertise, training, attitudes, and moral characteristics to fulfil their societal roles. As a result, Islam provides all the required guidance, teachings, principles, values, and practical injunctions to ensure that men and women accomplish their roles to the best of their abilities. The illustration below³³ outlines a strategic map of family empowerment to better articulate the importance of religion in providing a framework for family empowerment and engagement in societal development.

³² Tauseef Ahmad Parray. (2022). ' Women Empowerment ' in Islamic Perspective. *Kashmirobsver.Net*, 1–7.

³³ Berghout, "Role of Worldview in Family Empowerment Plans.": 316-346.



The main elements of the Islamic integrated framework for family empowerment and development in Muslim societies are emphasised in this outline. This includes the vision, mission, strategic objectives, values, and so on, and is an essential component of the framework that guides any policies, strategies, and plans of family empowerment from an Islamic perspective: The proposed

integrated framework for family empowerment is based on the belief that Allah has entrusted Muslim families with the responsibility of raising responsible vicegerents who will play critical roles in the development of balanced societies and civilisations for the advancement of humanity. Families play an important role in societal development, especially in Islam. Muslim societies should emphasise the importance of family dynamics from both a *Shari'ah* and a human perspective, and they should pledge to build balanced and productive families.³⁴ They should facilitate marriage, ensure well-being and quality of life standards, protect, and empower families with necessary competencies, services, and support and engage them in societal development, among other things. As a result, this framework envisions families that are balanced, stable, safe, productive, and prosperous, as well as aware of their national and international roles and responsibilities. It also contributes to nation building and long-term societal development in accordance with Islamic *Maqasid* and values. As such, the family is entrusted with raising balanced and responsible children in a *Mawdah* and *Rahmah* environment, protecting them from all threats and empowering them to play their roles and functions in long-term societal development. In this framework, the common vision for family empowerment is to become a leading Family nurturing responsible

³⁴ Berghout, "Role of Worldview in Family Empowerment Plans.": 316-346.

vicegerents capable of playing dynamic roles in the preservation, participation, productivity, prosperity, partnership, positioning, and perfecting of society in accordance with Islamic worldview and values.³⁵

Despite the vision of a dynamic family institution with expanded roles in the Islamic world, the mission is primarily concerned with preserving, empowering, and strengthening the Islamic family institution. One of the common missions of Muslim societies is to develop and provide policies, activities, programmes, plans, and facilities for preserving, empowering, and transforming family institutions and eco-systems to improve well-being, quality of life, and family members' meaningful societal participation in national development. As a result, it is our mission to empower and transform families to become active participants in the preservation, participation, productivity, prosperity, partnership, positioning, and perfection of society in accordance with Islamic worldviews and values.

The following strategic objectives should be considered in the proposed framework's family empowerment plans and policies: 1) Improve family well-being and a desirable life by providing comprehensive services and necessary support; 2) Strengthen family roles and functions in developing vicegerents who have a sense of mission, responsibility, and contribution to societal development. 3) Strengthen religiosity, spirituality, and morality in family life and development; 4) Deepen the bond of solidarity and preserve family values according to *Maqasid*; 5) Strengthen the cultural, historical, and civilisational identity and sense of belonging of the family; 6) Improve family economy, prosperity, wealth creation, and circulation in accordance with *Maqasid*; 7) Strengthen family education, training, and job readiness, resulting in efficient participation in societal development; 8) Strengthen family access to justice, equity, and equality; and 9) Strengthen family capabilities to address social issues.³⁶

CONCLUSION

This article has clearly stated that family empowerment is not only a social necessity in our current context and situation, but it is also a religious obligation imposed by the fact that men and women are placed as vicegerents on earth. As a result, it is critical to empower and engage families in societal and civilisation development. Because of its Islamic nature, the process of empowerment should be linked with the higher goals of Islam in nurturing vicegerents for higher missions in life such as worshipping God, building balanced civilisation, establishing desirable life, restoring justice, fulfilling martial and spiritual human needs, and strengthening human well-being. Furthermore, the article identified an Islamic framework for family empowerment, emphasising the importance of having objectives and goals that are guided by Islamic teachings and values and address the real problems that families and societies face. The article suggests a more in-depth investigation of the Islamic approach to family empowerment, emphasising the educational, cultural, spiritual, and moral dimensions. It also promotes research into topics like religious and spiritual education for family empowerment. Furthermore, it recommends that Muslim societies must strengthen capacity-building programmes that enable families to assume their dynamic roles in society.

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³⁵ Berghout, "Role of Worldview in Family Empowerment Plans.": 316-346.

³⁶ Berghout, "Role of Worldview in Family Empowerment Plans.": 316-346.

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