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## The Economic Empowerment of Women in the Hadith and Its Application in the Indonesian Context

By Umma Farida<sup>1</sup>, Abdurrohman Kasdi<sup>2</sup>, Yuyun Affandi<sup>3</sup>

### Abstract

Discrimination against women's rights in the economic sector based on Islamic teachings is still common in Indonesia. This article aims to reveal the economic empowerment of women by the Prophet Muhammad. During his life, he took sides with women by giving them their rights, including those in the economy. Also, it aims to portray the implementation of the Prophetic teachings related to women's economic rights in the Indonesian context by using descriptive-analytical research methods. The collected data is then analyzed using gender and Islamic approaches. The results showed that the Prophet had upheld and implemented women's economic rights through his Hadiths. However, there are still many Muslim communities in Indonesia that do not understand it well. The misunderstanding of the teachings of Hadith and the patriarchal culture that is still developing in Indonesia has resulted in the not optimal implementation of the Prophet's teachings regarding women's economic empowerment.

*Keywords:* Economy, Empowerment, Gender Inequality, Hadith, Women, Indonesian women, Economic empowerment

### Introduction

Indonesia is a country that has ratified the Convention on the Elimination of Discrimination against Women (CEDAW) through the issuance of Law No. 7 of 1984. This ratification had the consequence that this country had to carry out equality between the rights of men and women in all fields, including the economic sector (Susiana, 2017: 207). De-jure, the Indonesian has recognized women's rights in the economic, social, cultural, civil, and political fields. However, de-facto, discriminatory treatment of women's rights still often occurs in this country (Supardjaja, 2006: 7). Women often experience disadvantages and have limited access to the economy (Maftukhatusolikhah & Budiarto, 2019: 35). Meanwhile, economic

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empowerment is considered an important indicator of women's emancipation in society (Ali, Bangash, & Kaleem, 2017: 27).

The subordination of women in society still occurs in Indonesia (Aziz, Abdullah, & Prasojo, 2020: 235). This problem becomes more complex and complicated because the misperceptions and misunderstandings of the source of their religious teachings, the Quran and Hadith, have supported the gender inequalities. The patriarchal interpretation dominates and strengthens the dogma that differentiates the rights and obligations between men and women (N. B. Ismail, 2017: 483).

In the Muslim tradition, the Hadith as the prophetic stories and communications inspiring and influencing their daily lives. The term of Hadith refers specifically to the verbalization or narration about the Prophet Muhammad, whether in his words, decrees, deeds, or characteristics (Al-Azami, 1977: 3–6). Unfortunately, Muslims in Indonesia often accept whatever the Prophet said and understand it textually by ignoring the objective, context, the historical and sociological background of the Hadiths, such as understanding the Hadith about women's economic rights. If this misunderstanding is allowed, in turn, it will lead to discrimination against women, especially regarding their property and economic rights (Ahmed, 1992: 15; Mernissi, 1991: 11–12; Hidayah, 2014). Therefore, a religious approach that refers to the source of Islamic teachings, in this case, the Hadith, is indispensable as a basis of reference for correcting gender imbalances that often occur in Indonesia, especially in the economic sector.

This research is structured using an analytical descriptive research method. This method aims to obtain an objective exposure to a problem through the analysis process. The data collection uses documentation and observation techniques which are then analyzed using gender and Islamic approaches. In this case, the authors focused their attention on women's economic empowerment that has been carried out by the Prophet as codified in his Hadiths. Also, the implementation of the women's economic rights and efforts to empower them in Indonesia.

### **Discourse on the Economic Empowerment of Women**

Manifestations of gender inequalities can take at least six forms: marginalization or impoverishment of women, subordination, stereotypes, violence, multiple burdens, and socialization of the ideology of gender role values (Fakih, 2012). In the context of this research, the lack of access to and support for women's empowerment in the economic sector can be a manifestation of these gender inequalities. The view that women are subordinate is that the development of their potential in the economic sector, their participation and access to financial resources, and management of ownership of their assets is considered insignificant.

Katjasungkana (2010) states there are two factors of the general lack of involvement of women in Indonesia: external and internal. The external factors like cultural values, community customs, incompleteness in understanding religious teachings, and gender-biased decision-making patterns. These external factors surrounding women in life do not provide many opportunities for women to play the role according to their abilities. Besides, there are internal constraints from women themselves. They unconsciously feel that they don't have to involve in certain activities that they should be able to do more actively and deeply. Faizah & Husaeni (2019: 886–891) adds that women's internal factors can be in the form of low and limited women's motivation in improving themselves to progress, acceptance, and surrender to circumstances, feeling inferior, loss of access, helplessness, and not independent. As a result, the potential of women in obtaining financial income and

managing their property is insignificant. Therefore, it is necessary to implement women's economic empowerment as stipulated by the Prophet through his Hadith and fulfill their economic rights.

Women's empowerment is an effort for women to be able to access their rights in exercising human rights, using natural resources, and at the same time controlling the course of development. Strictly speaking, Grace F. Keiyuciving in (Supardjaja, 2006: 9) states that women's empowerment means women move because of a challenge they face. Women's empowerment is enabling women and fulfilling their rights (Ihromi, 1992: 80). Here, Keiyuciving and Ihromi have implicitly tried to provide a meaning of women's empowerment from the perspective that they will each develop. Keiyuciving researches women's empowerment in Uganda, Africa. Meanwhile, Ihromi studied it in the Indonesian context.

Women's economic empowerment is related to human rights and social justice (Kabeer, 2009: 8). Women's economic empowerment places efforts to eliminate women's subordination in the economy sector as the center of attention. It also places women in a stronger position and gives them the strength to participate with men in the economy (Usman & Lestari, 2018: 234). Besides, women's economic empowerment contributes to developing human capital and human capabilities, including women themselves. Women's economic empowerment can reduce poverty and increase the wage earners (Khodary, 2018: 177). Thus, women's economic empowerment can mean siding with and protecting women's economic rights. It also means developing their economic potential and providing opportunities for them to be independent, prosperous, and able to determine the future they want.

The discrimination against women's rights on the grounds of Islamic teachings should not occur in Indonesia. Because conceptually and practically, the Prophet has defined their rights, including their rights in the economic field. He emphasized that women are part of society. They have the opportunity to develop their natural abilities so that they can participate effectively in self-empowerment and community development. He also emphasized that women have the potency to make progress in their material, intellectual and spiritual aspects (Gulzar & Munir, 2019: 45). Specifically, Haifaa A. Jawad (2002: 6) said that Muslim women have the right to own property and manage finances freely. Women's freedom in the economic field, such as buying and selling, renting, borrowing and borrowing, and so on, is based on the principles of the Quran (4: 4) and Hadith, especially the principles that explain dowry and inheritance that support women to own, invest, save and distribute their income and keep it at their discretion. These rights also justify and strengthen women's possessive rights to participate in various economic activities.

### **Revealing the Economic Empowerment of Women in the Hadith**

According to Kartasasmita's opinion, three stages of providing women's empowerment are; (1) creating a comfortable atmosphere for women to increase their potential. Because the essence of empowering is the belief in potential and having the independence to move forward. (2) strengthen women's potential and apply it in the form of concrete steps, including providing the facilities and infrastructure needed to empower women. (3) empowering women means defending and protecting women's rights as human beings. Empowerment must avoid any possibility that makes women weaker or oppressed to face the strong. Therefore, the concept of empowering must take the right side of the powerless party and protect their rights (Kartasasmita, 1995: 95).

The Prophet is a source of Hadith. Through his words, as compiled in the Hadiths, he provided a place for women confined in the domestic area to come out in the public world like men (Arifin, 2018: 6). He gave the right to study and even organize special education assemblies for women. He was pleased to welcome female Companions who asked some questions or complained to the Prophet about the problems that hit them (Al-Bukhari, 2004: 1: 221). He also allows women to pray in the congregation with the Prophet in the mosque, even at night (Karim, 1997: 35–36). When male companions objected to the Prophet's policy of allowing their wives from congregating in the mosque, the Prophet rebuked them with his words, "If your wife asks permission to go to the mosque, then allow it." (Al-Bukhari, 2004: 3: 419; Muslim, 2001: 2: 442).

Not only in the worship and study, but the Prophet also allows women to be in the public sphere. He gave freedom to women to continue working and pursue their professions such as Khadija working as a merchant, Zainab bint Jahsy who works as a leather tanner, Umm Sulaim bint Malhan as a reliable bridal make-up, and Umm Atiyyah as a medicine brewer (Najwah, 2008: 17–18; Farida, 2015: 117–125). Thus, women in Islam normatively and historically have the freedom, legal identities, and independence in economic and spiritual rights.

The Prophet had a tradition of granting economic rights to women. It aims to prosper and provide independence of the economy to them. The process of economic empowerment through giving a dowry, which is absolute ownership for women, is a revolutionary movement that the Prophet carries out. In the pre-Islamic era, the gift of dowry from the groom was not to the bride. But it was given to her parents and became theirs. The Prophet also established the right to inheritance for women. At first, the Arab community refused to give a share of the heirdom to women. But the Prophet still gave it to women. While at the same time, he eliminated the pre-Islamic Arab tradition that made women inherited. Likewise, the Prophet provided opportunities for women to work and earn income. It shows that the Prophet took sides with women and empowered their economic management capabilities. In detail, the elaboration of each of the economic empowerments of women in the Prophet's Hadith is as follows:

The first empowerment is giving dowry ownership rights. The dowry in Arabic has many terms, such as *Mahr*, *Shadaq*, and *Nihlah*. al-Qurtubi (2000: 5: 24) and Syarifuddin (2006: 86) define the dowry as a mandatory gift from husband to wife at the time of the marriage contract, while the Compilation of Islamic Law (KHI) in Indonesia (Article 1 Letter d) defines a dowry as a gift from the groom to the bride, whether in the form of money, goods, or services, which does not contradict the Islamic law (KHI Team, 2014: 334).

The dowry in Islamic marriage law is a mandatory gift from the groom to the bride. It is the wife's absolute property. The Prophet carried out reforms in possession of dowries, changed its status, and handed it over to the bride. Not her parents or tribes (Siddique & Gul, 2019: 2–4). As it is known, the dowry in pre-Islamic Arab society is a substitute for the ownership of a woman's price that gave to the parents of the bride. The Prophet stated that dowry is a giving from a husband to a wife with sincerity as a sign of love to form a strong agreement (*Mithaqan Ghalizhan*).

The Prophet demonstrates the importance of dowry by providing a direct example of this dowry giving when marrying his wives. When he married Khadija, the Prophet handed over a dowry in the form of 20 camels. He also gave 500 dirhams as a dowry when he married Aisha and gave a dowry of 4000 dirhams when he married Umm Habiba (Abu Dawud, 2005: 6: 5). Meanwhile, when he married Safiya,

the Prophet gave a marriage dowry in the form of his independence from being a prisoner (Ibn Majah, 2001: 5: 495).

Likewise, when Ali ibn Abi Talib was about to marry Fatima, the Prophet said to Ali, "Give something to her." Ali replied, "I don't have anything." The Prophet also asked, "Where is your armor?" Then, Ali delivered his armor to Fatima as a dowry for their marriage (Abu Dawud, 2005, 6: 24; Ibn Hanbal, 2009, 2: 75). Al-Qaradawi (1996: 479–480) explains that dowry functions as a voluntary gift (Quran, 4: 4 & 24) to glorify women, showing the husband's love to the wife, and becomes a symbol of the seriousness of marriage.

A dowry is an individual wife's right, not a family right, and not a woman's price. Therefore, there is no fixed size or number. The quantity is relative. Several Hadiths stated that the number of dowries should not be too large and expensive. The Prophet said that the greatest blessing of a marriage is a dowry that is easy or light to give (Ibn Hanbal, 2009: 5: 40). He also conveyed the importance of handing over the dowry to the bride even though it was only in the form of an iron ring (Al-Bukhari, 2004: 15: 441; Muslim, 2001: 7: 254). It shows how the Prophet wanted to give the economic ownership rights authority to women in her household.

Second, inheritance rights. The concept of inheritance between men and women has been determined normatively in the Quran (4: 7, 11-12, and 176). The affirmation that women have ownership rights in inheritance like men is a correction to the inheritance distribution system that prevailed in Arab society at that time (Farida & Kasdi, 2018: 154). Men receive double the inheritance rights of women, considering that men should be responsible for providing earn to women and more specifically for their wives, namely the obligation to provide for the family, while women do not (Al-Qurtubi, 2000: 5: 49-78).

The policy of the Prophet in eliminating women as inheritance has resulted in reduced heirdom for men. This number is decreasing with the obligation to divide it among several female heirs. Therefore the Prophet fought for the rights of Umm Kajjah, a woman whose husband died and fell into poverty because her younger brother-in-law took all inheritance of her husband (Najwah, 2008: 15). The Prophet fight for the rights of Umm Kajjah to be in line with the Quran, 4: 7, 'For men, there is a right to share from the inheritance of the mother and father and their relatives, and for women, there is the right to share also from the inheritance of the mother-father and their relatives, either a little or a lot according to a predetermined share.'

Likewise, when the widow Sa'ad ibn ar-Rabi 'complained to the Prophet that the two daughters of Sa'ad did not inherit from their father's inheritance. The brothers of Sa'ad took all of it without leaving anything for his two daughters, even though they desperately needed these assets for their wedding expenses. A similar condition happened to Hakka, Hasan bin Thabit's widow. After Hasan died, several male heirs from Hasan's family came to take all of Hasan's inheritance. Hakka and her five daughters go to report this incident to the Prophet. He determined a share for them from the bequest of Sa'ad (Ismail, 2003: 198). It shows that the determination of women as one of the people entitled to receive a share of the inheritance, the Prophet has enabled women and achieved economic independence. Whereas with the inheritance capital, women can continue to live and fulfill their daily needs, even if their husbands, brothers, or fathers have died. The Hadith narrated by Abdullah ibn Mas'ud stated that Prophet ordered to give part of the inheritance to daughters, granddaughters of sons, and sisters. The Prophet stipulated a half share for daughters, one-sixth for granddaughters. If there was any remaining inheritance, then the sisters also had the right to it (Al-Bukhari, 2004: 2: 461).

Third, there is the right to work and earn an income. In the economic field, female Companions are also active in economic activities. In his farewell sermon, the Prophet discussed the property rights of both men and women. The Prophet also shows concern and partisanship for women in the message he conveyed in the farewell pilgrimage (10 AH),

"Treat your wives well, they are friends who help you, and they don't have anything to (take care of) themselves. You take them (from among their families) as a mandate of God, and God legalizes their genitals in His name." (Al-Ghazali, 1985: 749–750).

The Prophet reminded that among the rights of the wife is to obtain an income from the husband. Minimally in the form of food, clothing, and good deeds without vilifying her and hitting her face (Ibn Majah, 2001: 5: 445). Marriage is one of the reasons for the existence of the provision of living in household life. The obligation to provide a living is attached to the husband, even if the wife is shutting herself up (*'Iddah*) because of a divorce, whether it is divorced life or death (Quran, 2: 233, 4: 34, 65: 6-7).

According to Masdar F. Mas'udi (2000: 88), an Indonesian Muslim scholar, Islam chooses a husband as the person who is responsible for earning a living to protect women from excessive burdens. Women or wives have borne their reproduction burden full of physical and mental risks. So, it is logical if providing a living becomes the husband's responsibility because he does not carry the reproduction burden. It is a form of balance in the roles and functions between husband and wife. However, wives can still work to help their husbands earn a living because, in principle, the law stipulates that the man/husband has the right from the results of his business, as well as women/wives (Quran, 4: 29 & 32; 9: 105 ).

The wife has the right to work as long as she needs it or the job requires it. The type of work is not limited, as long as religious and moral norms are maintained. There is no provision that the right to work must be in a specific place, either inside or outside the house (Sinha, 2011: 186). If the woman/wife works, the results obtained are the wife's right, unless there is an agreement between the two of them, husband and wife (Ilyas, 2005: 140). A wife's income should not be taken by her husband even for the household needs, except at the wife's willingness (Shihab, 2010: 141).

There is no prohibition on working for women as long as there is a guarantee of security and safety. There are variations in the scholar's views concerning the wife working without the blessing of her husband. It is because they misunderstood the Hadith. They use this Hadith as a basis to prohibit women from leaving the house without the permission of their husbands (Al-Bukhari, 2004: 4: 233). When referring to this Hadith as the basis for forbidding the wife from working, there are at least two weaknesses. First, seen from its function, work is a beneficial activity and recommended by religion. Many verses of the Quran and Hadith texts state that a person should eat from his own business and not by asking (Al-Bukhari, 2004: 7: 235). The existence of the orders of giving alms means encouraging to work. Without work, a person will not be able to give charity. Second, it contradicts the Hadith and historical reality. The Prophet's wives owned their respective properties. Several female Companions showed their strong standing in participating in the economic sector. Khadija, the wife of the Prophet, is a successful and wealthy businesswoman in Mecca, Rufayda al-Aslamiyya works as a doctor and manager of the first Islamic

hospital, Samra al-Asadiya, and Al-Shifa also works as supervisors who oversee trading activities in the Medina market (Hidayah, 2014: 87; Farida, 2015: 133–135). Likewise, Zainab, the wife of Abdullah bin Mas'ud, was also a worker. Al-Bukhari (2004: 5: 305) and Ibn Majah (2001: 5: 421) narrated a Hadith about Zainab working to support her husband and children. The Prophet stated that Zainab's commendable attitude towards her family was a form of her charity.

By working and having an income, women have economic independence (Kasdi, 2019: 115–117). They can do praiseworthy actions recommended by religion, such as giving alms and helping orphans, as did Zainab bint Jahsy, the Prophet's wife. She worked tanning animal skins and used her income to finance the orphans and the needy (Farida, 2015: 147). Besides, work also stimulates reasoning activities to think. Thus, working not only for the sake of women's financial gain or to meet the needs of themselves and their families but also to carry out religious orders and optimize reason and practice of knowledge.

The description above shows that the Prophet carried out women's economic empowerment by starting with his efforts to eliminate subordination of women. He empowered them to participate with men in the economy by establishing women's rights in financial and management of the property and oversee the implementation of providing economic rights for women in the life of the Muslim community at that time.

Women's economic empowerment and protection of women's property rights also continued to be considered after the Prophet's death. In Islam, the widows of the Prophet are not allowed to marry other men. Therefore, the Caliph Umar ibn al-Khattab realized the need to provide their financial support by giving pensions. He offered pension fund allowances of 12,000 dirhams a year for Aisha and smaller allowances for other widows on a varying scale to as little as 5000 dirhams. The widows saw that this offer of weaving funds was insufficient. They complained and asked Umar to reconsider the nominal value. Umar finally granted their demands and increased the pension value to 10,000 dirhams, while Aisha still earned 12,000 dirhams per year. Historical records regarding property transactions also illustrate the buying and selling ability of the Prophet's widows. For example, Sawda donated her apartment to Aisha, and Aisha sold it for 180,000 dirhams. Aisha also developed the retirement income she received by engaging in trading. These examples show that Muslim women in the era of the Prophet's companions are assertive in fighting their financial interests (Abbott, 1985: 95; Hidayah, 2014: 87).

### **Application of Economic Rights of Women in the Indonesian Context**

The Prophet had established and implemented the protection of the economic rights of women since the VII century AD. Law no. 1 of 1974 concerning Marriage in Indonesia has adopted the Hadith of the Prophet. It states that a dowry is one of the rights of women. Likewise, article 32 of Indonesian Presidential Instruction No. 1 of 1991 concerning the Compilation of Islamic Law states that the dowry is given directly to the prospective bride and has since become her right. However, the reality of its application in the field often contradicts the Hadith and the law. Alfida, Usman, and Ruslan (2016: 89–96) states that in Aceh, the only province in Indonesia that applies Islamic teachings, a dowry for women is determined by the family or parents, not by the bride. Considerations of economic class, education level, and family social strata also determine the dowry that the groom must give. It is not uncommon for her parents to intervene in controlling the ownership of the dowry.

The Hadith and the Law no. 1 of 1974 established the dowry as the bride right. However, in reality, it still found marriages that take place without a clear dowry and even lead to divorce suits, such as what happened in Watampone, Makassar (Damis, 2016: 32). Therefore, a wife must know and receive her dowry at the time of the marriage contract. Through the assurance and acceptance of the dowry, a woman (wife) knows her rights. She also can manage and use her rights as one of her economic rights without constraints and difficulties.

The existence of a gap between the Hadith and the misapplication of dowry ownership rights happened in several cases in Indonesia. It is more due to the incomplete understanding of Islamic teachings and the influence of a patriarchal and gender-biased culture concerning women's economic rights (Alfitri, 2020: 278). Without them knowing it, the Indonesians are more concerned with their customs and culture than their religious teachings. Besides, partial and wrong interpretations of Islamic teachings contribute to their false beliefs and practices.

The socialization of the correct concept of dowry and ownership for women is urgent so that there is no longer a biased-gender understanding that dowry is a substitute for the care of parents for girls, or even as a substitute for the purchase or price of female genitalia (Affiah, 2017: 50).

Apart from a dowry, obtaining the economic rights of women in inheritance also sometimes creates problems in Indonesia. One of the reasons is because inheritance law in Indonesia is still pluralistic. Indonesia does not yet have a national inheritance law that applies to all Indonesians (Hendrako, 2015: 84). Even today, there are three inheritance law systems in Indonesia, namely customary inheritance law, Islamic inheritance law, and the inheritance law from the Civil Code (Dewandaru, Prananingtyas, & Prasetyo, 2020: 494). The lineage system influenced the customary inheritance law. It applies to the community concerned, such as the patrilineal, matrilineal, and bilateral principles. These lineage systems affect the determination of inheritance and share of the inherited heirdom, whether material or non-material (Soekanto, 2010). The point of the patrilineal system is a system of descent drawn from the line of the father. The position of men is more prominent than the status of women in inheritance. It happened in the regions of Lampung, Nusa Tenggara, and Papua. The contrast to the patrilineal is the matrilineal system. The position of women based on this system is more prominent than the status of men in inheritance. It happened in the Padang area. The third system is different from the two previous. The bilateral system is a system of descent drawn along two-sided lines from father and mother. This system does not differentiate the position of men and women in inheritance. It is widely applicable in Aceh, East Sumatra, Riau, Java Kalimantan, and Sulawesi (Hadikusuma, 2000: 23; Toatubun, 2019: 95).

The application of inheritance rights for women in Islam has received special attention from Muslim scholars and gender activists in Indonesia. The inheritance law system in Islam, according to them, tends to be patrilineal (Asman, 2020: 347–351). The inheritance distribution becomes an urgent issue in discussing the equality between men and women (Judiasih, Rubiati, Yuanitasari, Salim, & Safira, 2020: 140). In the mid-80s, Munawir Syadzali (1925-2004), a former Minister of Religious Affairs of the Republic of Indonesia, once put forward the idea that in the distribution of inheritance, Muslims in Indonesia provide an equal share of men and women (Syadzali, 1988: 3–4).

Many Muslim scholars in Indonesia opposed Syadzali's idea because they saw that it was contrary to the Quranic verse. Even so, the idea is still rolling. Two Indonesian Muslim intellectuals who side with women and gender justice, Zaitunah

Subhan (2008: 260) and Husein Muhammad (2016: 221–227), argue that the policy of 2 (for men) versus 1 (for women) is an imperative distribution. It is because of the use of the word *Mithlu* which means relative, as long as justice requires it. The Quran 4: 11 related to social reality when revealing this verse. Women at that time did not receive inheritance rights and even became part of the inherited property. Marrying his father's widows was prevalent and not a taboo subject for the Arab community at that time (Karim, 1997: 65). However, the Prophet dared to take a policy to prohibit this heinous practice based on the Quran, 4: 22. He stipulated the existence of a share of inheritance rights for women. Therefore, women do not always get half of the male share and vice versa. In other circumstances, women can receive the same inheritance share as men, such as in their capacity as parents, both father or mother, both in the acquisition of inheritance. In contrast to their views, Amir Syarifuddin (1984: 19), one of the Islamic jurists in Indonesia, argues that the share or rights of an heir in inheritance are clearly defined in the Quran so that the inheritors and heirs do not have the right to increase or decrease it.

Despite the controversy over the share of inheritance rights between men and women, all Muslim scholars agree that women have property rights in the distribution of inheritance. The Prophet repeatedly explained that women have inheritance rights, although some male companions initially objected to this policy (Attaullah & Saqib, 2020: 5–6). This transformation is not easy because the roots of the pre-Islamic Arab system and tradition that have been for so long have made women not get any part of the assets left by their deceased families.

The distribution of inheritance should consider the following: The allocation for families and living relatives of men and women, the amount of wealth divided, the family left behind, and the benefit from the inheritance itself. It made the inheritance distribution can change and has flexibility. Also, it fulfilled the principles of goodness and justice (Wadud, 1999: 117–118). In certain cases, three phenomenal decisions of the religious court in Indonesia give equal value to the rights of inheritance between boys and girls, namely the decision of the Makassar Religious Court no. 338 / Pdt.G / 1998 / PA.Upg and 30 / Pdt.G / 2000 / PA.Mks and Medan Religious Court no. 92 / Pdt.G / 2009 / PA.Mdn explicitly provides the same share of inheritance for boys and girls (Zamzami, 2013).

Regarding the right to work and earn income for women, the Government of Indonesia has regulated it through Law No. 13 of 2013 concerning employment which establishes opportunities and treatment in employment, namely that every worker has the same opportunity without discrimination to get a job. Every worker has the same rights and opportunities to obtain a decent job and livelihood regardless of gender, race, religion, and political orientation (Saleh & Mulyadi, 2012: 39). In practice, many Indonesian women have the right to work. However, a problem that often arises is that most female workers earn lower wages. Although the Hadiths of the Prophet and Indonesian laws supported the right to work for women, some Indonesians still think that women workers are only complementary, and they are not obliged to earn a living.

Working women in Indonesia face challenges in dividing the roles between career and family. They have to be ready for multitasking to do household and office tasks. They also sometimes clash with the traditional and conservative cultures in Indonesian society. It is because the Indonesian people still assume that the job of a married woman is to serve her husband and children at home (Eliza, Adriani, & Maryanti, 2019: 667–668). Besides, they also face problems at works. The Labor Institute Indonesia states that Indonesian workers experienced three fundamental

discriminations in the workplace. Namely: gender-based violence, difficulty obtaining maternity rights, and difficulty getting membership rights of Labor Protection Social Security (BPJS). Also, sexual harassment is the most common gender-based violence. Based on Never Okay's Research (2019), as quoted by [www.voaindonesia.com](http://www.voaindonesia.com) (10/03/2019), of 1.240 respondents in 34 provinces in Indonesia, 44% of Indonesian female workers experienced sexual harassment in the workplace, of which 89,84% were in the form of verbal harassment, 87,98% physical abuse, and 70,65% gesture abuse.

Thus, normatively, economic rights for women in Indonesia have been protected through the Prophet's traditions and positive law in Indonesia. But they need improvement in their practical implementation. The economic empowerment for women that has been carried out by the Prophet, as stated in his Hadith, must be balanced with interpretations that have a gender-equitable perspective on Islamic texts related to women's economic rights. Namely, the reading takes sides with the empowerment of the oppressed sex groups, both men and women (Runnels, Tudiver, Doull, & Boscoe, 2014: 2–3). Because of a phenomenon that occurs in Indonesia, women are the ones who experience significant oppression and violence, so the gender movement in Indonesia generally fights for and defends women's rights (Umar, 2005: 58).

### Conclusion

The Prophet carried out economic empowerment for women, as seen in his Hadiths. He succeeded in realizing the independence of women and fulfilling their primary needs. There were at least three economic rights that the Prophet fought for women, namely. the right to obtain a dowry, the right to work and earn an income, and the right to inherit. The Prophet's presence carried out a mission of changing social reality towards an equal and just socio-cultural-economic system. He tried to improve the condition of women that discriminated against because of the male-oriented social order. One of them is by providing economic property rights to women.

The Indonesian government has normatively determined the acquisition of economic rights through laws and its implementing regulations. However, the practical implementation is sometimes not in line with the Prophetic teachings and laws. Two factors that cause a gap between the Prophet's Hadith and the misapplication of women's economic rights in Indonesia are the incomplete understanding of Islam, especially Hadith, and the influence of a patriarchal culture still inherent and dominating the daily life of Indonesian society. Therefore, a gender-just interpretation of Hadith texts is urgent in changing their patriarchal mindset and avoiding discriminatory treatments related to women's economic rights.

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