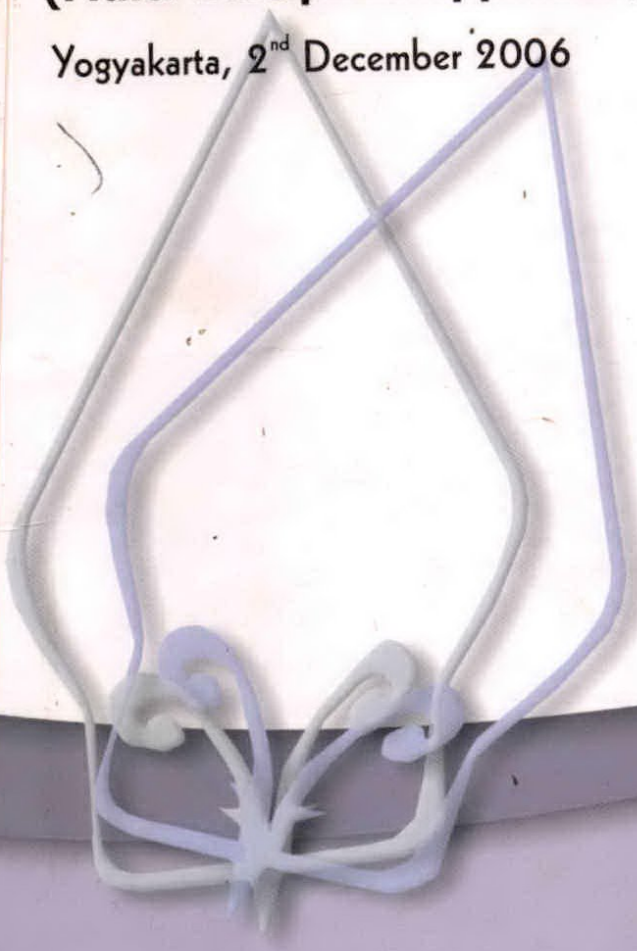


# Proceeding

International Joint Seminar

**Muslim Countries and Development :  
Achievements, Constraints and Alternative Solutions  
(Multi-Discipline Approach)**

Yogyakarta, 2<sup>nd</sup> December 2006



Organized by:



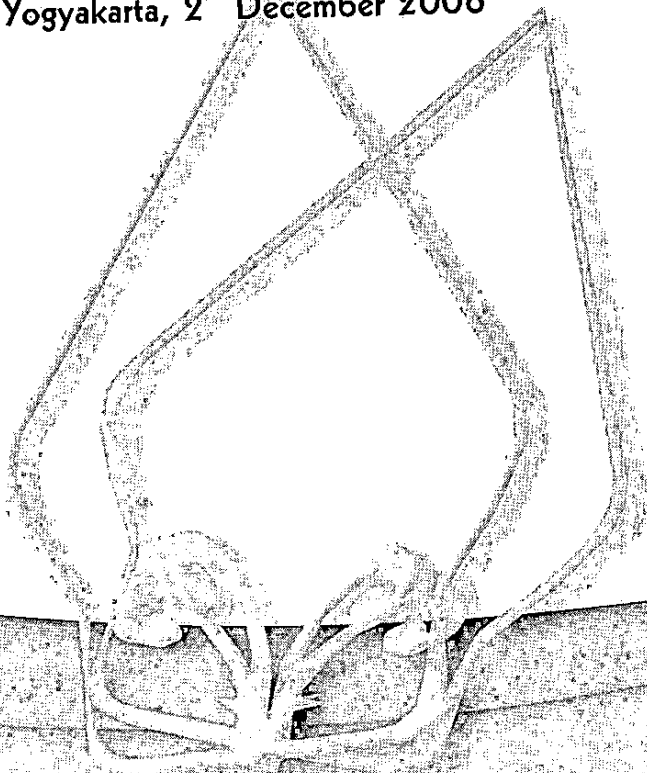
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**Organized by:**



Universitas  
Muhammadiyah  
Yogyakarta



International  
Islamic  
University  
Malaysia



Education and  
Cultural Attache  
Embassy of The Republic  
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF  
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

*Assalamu'alaikum warahmatullahi wabarakatuh*

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

*Wassalamu'alaikum Wr, Wb.*

**Dr. Khoiruddin Bashori**

*Rector, UMY*



**MESSAGE FROM THE RECTOR OF  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

*Assalamu'alaikum warahmatullahi wabarakatuh*

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

*Ma'assalamah*

*Wassalamu'alaikum Wr, Wb.*

**Prof. Dato' Dr. Syed Arabi Iddid**

*Rector, IIUM*

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE  
EMBASSY OF THE REPUBLIC OF INDONESIA  
KUALA LUMPUR**

*Assalamu 'alaikum warahmatullahi wabarakatuh*

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah  
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

**M.Imran Hanafi**

*Education and Cultural Attache, Embassy of the Republic of Indonesia*

## MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

*Assalamu'alaikum warahmatullahi wabarakatuh*

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

*Wassalamu'alaikum Wr, Wb.*

**Prof. Dato' Dr. Wan Rafei Abdul Rahman**  
*Dean, Centre For Postgraduate Studies*

**MESSAGE FROM THE ACTIVE  
PRESIDENT OF POSTGRADUATE STUDENTS'**

*Assalamu'alaikum warahmatullahi wabarakatuh*

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures and acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future leaders along with integrating them.

Thank you,

**Mohd Nabi Habibi**

*Active President Postgraduate Students' Society (PGSS)*



## MESSAGE FROM PROGRAM DIRECTOR

*Assalamu'alaikum warahmatullahi wabarakatuh.*

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

*Wassalam,*

**Nasrullah**

*Programme Director*

**Todi Kurniawan**

*Co-Programme Director*



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## **Making the Development More Sustainable and the Role of Women in Islam**

Masyhudi Muqorobin  
University of Muhammadiyah Yogyakarta

### **Abstract**

*Although unprecedented economic success of development is unchallenged, it also gives rise to various adverse effects such as family disintegration, moral decadence and other social illnesses, which take place especially in many urban societies. In response to these problems, redefinition of the concept to make the development more sustainable has been put forward. Sustainable development highlights aspects that were previously not emphasized such as environment, women participation and other related issues. Nevertheless, the concept remains anchored on materialism and devoid of ethical values, and thus the root of the problems remains unresolved. Making use of the Islamic precept provides fundamentals for the solution of these problems.*

*This paper attempts to provide Islamic analysis of sustainable development by chaining the generation gap. It is made possible by underlining segregation of duties between men and women, with their corresponding roles and responsibilities, in order to place their position according to human nature*

### **Introduction**

It is admitted that fast development, as indicated by unprecedented progress of technology gives rise to vast industrialization. In recent decades, industrialization has accelerated the economic achievements of a country, through improving the so-called total factor productivity. On the other hand, development has created discontinuity of human achievements and thus also intergenerational gaps. This is because of high concentration of the effort in achieving the successful short-term economic growth, at the cost of future generations, has created disequilibrium is indicated by moral decadence, family breakdown, growing inequality, disenchantment, environmental destruction and the like is undeniable.

The danger of this process had alarmed many economists and policy makers to take immediate measures, by which sustainable development concept came into existence. However, the newly invented concept may not satisfactorily answer the development enigma, stemming from the failure in addressing the root of the problem, emptiness of value. The value, based on which the underpinning philosophy of life continuously inspires human being to optimize and equilibrate every aspect of his achievements, is something beyond the sphere of the sustainable development. The concept more emphasizes on mundane dimensions of human life, and thus it is highly-materialistic in nature and devoid of ethical values. The concept as defined in the Human Development Report (HDR, 1994) accentuates the need for considering the environment, people empowerment,

poverty eradication, equal and equitable distribution, and women position, along with the success of economic growth.

Despite late of being emphasized, these aspects may help economists and policy makers evaluate their development attainments. The concept has provided more rooms for Islamic light to emerge and to play its vital role in driving away the dark side of materialism (al-Baqarah: 257). How far the Islamic values can penetrate into, or at least influence the concept largely depend on how Muslim economists can, both theoretically and empirically, convince the rest of the community that Islam provides better solution.

This particular paper takes part in efforts to permeate into the sustainable development the Islamic consideration without which the substantial problem brought about remains unresolved. It begins with a brief introduction of the current issues in sustainable development theory, the need for restructuring participation of women from Islamic standpoint and responses to these issues.

### **Sustainable Development: Concept and Evolution**

The idea of "development" as a modern concept, which encompasses economic, military and technical aids to developing economies, was initiated in 1947 by the United States (Pramanik, 1997), in effort to defeat socialist forces, and spread over the Third World. This also signified a remarkable historical backward, when a holistic envision of human development in the so-called developing countries, where the greater part of Muslims live, was reduced to the level of cash-based economic progress.

The progress is principally measured by either gross national product (GNP) or gross domestic product (GDP), by which every developing economy competes to attain a certain level of its growth. Following years of implementation of the concept, most developing economies have experienced substantial increase in the economic growth and income per capita, so as to catch up with their counterparts in developed countries. Table 1 shows the world real GDP growth from 1972 to 2005. In general, developing countries seem to have experienced a relatively greater percentage of change in the annual growth than the developed countries have done.

This could only be attained by leaving aside the monetarily-less productive sectors such as agriculture, home-based informal and labor-intensive sectors, and the like, for the sake of industrialization. Therefore, rapid industrialization has become the main feature of developing economies, which adopt the growth strategy, since the periods of 1970s.

While adopting the concept and strategies for development, transfer of technology from the West is of importance. Nonetheless, all the above processes could not prevent penetration of value-less or even value-free western culture, along with the flow of technology and of imported products into developing societies. This accomplishes global obstacles in various forms such as environmental damages, moral decadence, social distrust and unrest, increases in crime and juveniles, family disintegration, growing inequalities, and mass poverty increase amid national wealthy.

The new sustainable concept attempts to make the development more humane with environmental concerns, eradicating poverty and basic need fulfillment as the primary goals. Nevertheless, the concept remains to play around material dimension, and does not go beyond it. This is the major defect of capitalism, which has unfortunately also been gradually transformed into the majority of the Muslim economies. Therefore, the solutions it presents have failed to cure major illnesses stemming from the lack of ethical values. Human tendency towards materials often leads to imbalances in pursuit of integrated mundane and spiritual dimensions. Consequently, the proposed sustainable development concept does not sufficiently solve the problems of inequality, poverty, environmental damages, social distrust, crime, and other kinds of socio-economic disorder.

### **The Women's Role: In Pursuit of Equal Rights**

In the very early stages of human development, there were some types of "natural" (or "biological") division of labor according to age and sex, and more specifically to physical strength. Modern development concept characterized by intricate patterns of specialization has contributed to greatly changing the face of human history.

In the materialistically-defined concept, where the whole spectrum of productivity is measured by narrow-minded monetary terms, women contribution to the economy is undervalued, or made invisible (Heyzer, 1986). This is so because most of works (in particular house-works) in developing countries take place outside cash-based economies, and outside market valuation. The patriarchal economic order has apparently contributed to such a choice, while materialistic contents of the concept have molded human perception as such that women position as wives and mothers are associated with the lower status. On the other hand, they have also ignored the sacred responsibility in childcare relating to basic education and spiritual needs, in favor of the economic benefits.

The eventual result is competition among parents (fathers *versus* mothers) to increase their economic accesses, among others, for the reasons of equal family obligation and rights. Consequently, unsatisfied with household activities because of economically uncounted, massive lure from home for outside jobs has thus been inevitable. This has caused massive urbanization, creating various socio-demographic problems in urban areas. In addition, since development is thought of as synonymous with economic development, and then with industrial development, investment has been concentrated in industrializing areas, attracting migrations from those of agriculture.

All-pervasive influence of the above concept has constructed patterns of women participation in development. Boserup (1970) observes two major shifts in women's role in development, notably in the regional parts of Africa and Southeast Asia with some variations from region to region: *first*, geographic migration from village to town; and *secondly*, occupational migration from agricultural to non-agricultural activities. As a result of these phenomena, the decade of 1970s witnessed the presence of high market fragmentation in urban (industrializing) areas in developing countries (Heyzer, 1986), partly because of urbanization. In fact, Heyzer finds that young women have formed a major proportion of the rural-urban drift in South East Asia, rating in the age group 15-24 years.

While market fragmentation is not of the main concern here, there have been social and economic impacts, emerging from migration or urbanization, which require further discussion. Steady (1993), quoting the World Resource Institute, says that since 1950 the number of people living in cities has almost tripled worldwide. Urban population in developing countries has increased at about fourfold from 286 million in 1950 to 1.357 million in 1990, whereas in their counterparts, industrialized countries, at about 80%, from 477 million to 877 million respectively. As far as economic progress is concerned, this urbanization has contributed to creating dichotomy and inequality in most developing countries between rural and urban development, and in the urban areas inequality between a few people of the rich and many of the poor.

By and large, development has lured the women from homes. Women in most developing countries who had been (feeling) subjugated and crippled into deskilled, deintellectualized, appendages, and disfavored of access to land, technology and employment during colonialism (Boserup's, 1970) has been further impoverished in the course of development that brings resources into market economy and devalues their home-based participation (Shiva, 1993). Various educational programs suggested under its "umbrella", and to some extent, for the success of women liberation and emancipation movements have rather increased their burden; and have created the dichotomy of housewives' roles and those of income-earning jobs.

As a consequence, satisfying their natural role as housewives on the one hand, and on the other hand getting income to help husbands in fulfilling the "acceptable" standard of living while applying theories obtained during their studies, women are to play a double role. Else, they are faced with the dilemma of the pursuit of one interest at the expense of another. Again, this has been worsened by the government policy to increase its GNP, for which nonmonetary-measured works are considered of no economic value. It is the materialistic philosophy underlying the concept that gives rise to the drift of women from homes, even at the costs of their families, regardless of the amount of husbands' income. Economic reason, however, is no longer a single factor, other reasons such as career, academic achievement, social responsibility and the like, are getting ground.

### **Patterns of Women Participation in Development**

If women participation in development can be represented by the rates of the female labor participation, therefore, their participation by age in a certain period of time follows three different patterns, "single peaked", "double peaked" and "plateau" patterns, starting from about 15 to 65 year age (Horton, 1996). In her study on women participation in seven Asian countries (India, Indonesia, Japan, Korea, Malaysia, the Philippines and Thailand), Horton finds that Japan and Korea and, to a lesser extent, Malaysia have experienced the double peaked pattern, as also observed in most industrialized countries. The pattern suggests that women enter the jobs in the beginning, exit at the time of marriage and childbearing, and return to the job after child rearing.

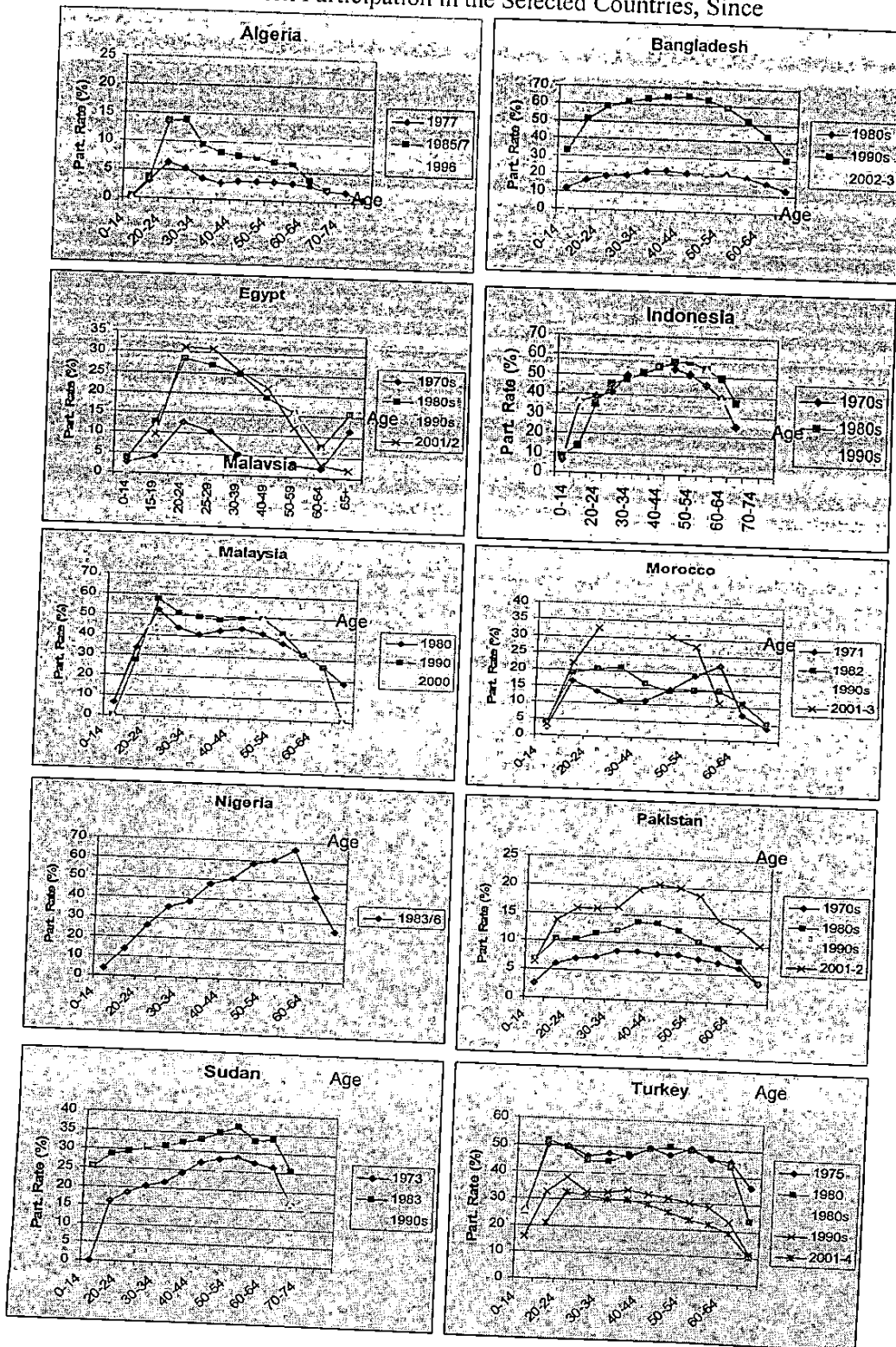


Based on rough data accessed from International Labor Organization website, the paper observes a low plateau pattern experienced by seven countries such as Algerian, Bangladesh, Egypt, Morocco, Pakistan, Sudan and Turkey, with a few notes. In most of the countries, women participation has increased since 1970s with an exception of Turkey, which has experienced a significant decrease form time to time. Initially in 1970s, women participation in Turkey follows high pattern plateau from about 50%, as it has been experienced by Indonesia and Malaysia, decreasing to the lower plateau pattern to approximately 30% or even less in the preceding new millennium. high plateau pattern as seen for Bangladesh does not give a substantial meaning in the analysis, since it was most probably due to the result of the new redefining labor force participation to include previously excluded tasks such as processing and preserving food, caring for poultry, and raising livestock (Asian Development Outlook, 1998). There nothing much to say about Nigeria, as only data for two years, 1983 and 1986, were available.

The high plateau pattern as experienced by Indonesia and Malaysia indicates a higher burden to women who enter the work force. There is a dilemmatic situation for them, as they are faced with two choices of weather continuing their previous roles as housewives with a number of household activities and business that are uncounted in the countries' GDP/GNP or participating in generating income and thus contribution to the GDP/GNP. Every single choice has a number of consequences of their family lives, relationship with husbands and children. Some women may get solutions to these problems; however, many of them remain to suffer such difficulties. They are threatened by numerous impacts such as possibility of family breakdown, social distrust in the society and the like as discussed earlier.

Figure 1 presents features all pattern of women labor participation in the work force in the selected countries, representing their participation in development as perceived in the modern times. The figure is given only for the purpose of roughly understanding the pattern of their participation.

Figure 1  
Women Participation in the Selected Countries, Since



### Need for Restructuring Women Participation: Muslim Perspective

Despite successful in material pursuit and satisfaction of professional achievements, many cases of family breakdown have been the direct result of the above phenomena, from disharmony in husband-wife relationship, divorce until social problems created by teenagers, especially in urban and metropolitan areas.<sup>1</sup> The concept necessitates interference of ethical values. It is thought, if materialistic ingredient of the development lets itself continuously evolves and impresses all dimensions of human life without any significant challenge from any religious belief, in particular Islam, the decadence of human civilization would lead to the higher degree of destruction. Therefore, sustainability of humane development will come to an end.

Fukuyama (1999) describes the above phenomena as among the main factors of creating a 'great disruption'. He puts forward at least four general causes with which the great disruption has been associated: *first*, poverty increase and income inequality despite, *second*, growing wealth in the countries brought about by, *third*, government policies on welfare state; and *four*, broader cultural shift that led to further social disharmony. Although most evidence to support the above phenomena were collected from the developed countries, the United States and United Kingdom in particular, in the ubiquitous impact of globalization, Muslim and other developing countries are by no means free.

It is important to give space for discussion of the concept with a special emphasis on woman participation, and provide Islamic solution. Why do we need to emphasize restructuring the role and participation of women?

To the extent that the basic materialistic philosophy envisages women and men from different point of interest, both are conceived to have their own interests and walk on their own ways. They are situated in a dichotomous place, in conflict with, or in unhealthy competition to each other for survival. This can be reflected in emancipation movements, as they had been feeling subjugated longevity. Along with the materialistic worldview that places women into a subjugated position, there is a popular myth acceptable worldwide, as Heyzer (1986) observed, elucidating sexual inequality that women position as housewives and mothers is associated with the lower status than that of men due to monetarily-uncounted production processes.

There are some differences between men and women. Based on natural differences, it is also reasonable to categorize their roles under those of intra-generational and intergenerational, respectively. This general categorization, however, does not dismiss any tolerable deviation of so many individual cases. Satisfying this principle is necessary to protect future generations, however. This principle is set, partly, in response to sustainable development conceived by the World Commission on Environment and Development in 1987, to meet, following Farabi (1993), "...the needs of the present without compromising the ability of future generations to meet their own needs." Therefore, in the absence

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<sup>1</sup> A "Special Working Group on Children" of the Symposium on *Women and Children First* (May 1991) in Geneva concluded that among the main causes of teenage problems are "lack of a family environment, lack of adequate purpose or alternatives opportunities, and the break-up of traditional structures due to urban migration" (Steady, 1993).

of such a principle, sustainable development concept does not work out, as it involve considerations of natural resources, environment, and the environment degradation is recognized as having impoverished and vulnerably affecting women and children worldwide. The Symposium on *Women and Children First* (1981) in Geneva (Steady, 1993) acknowledged that women have deep spiritual and practical relationship with nature.

Why should women be more responsible for shaping a better generation in the future? Children are assets of future generation (or liability, if they are misguided), while women are mothers of the future generation. A logical consequence of an Islamic concept of sustainable development requires sufficiently available resources, human as well as natural; while provision of resources necessitates intergenerational roles of women in chaining relationship between generations. Future breakthroughs of the development would much depend on the quality of future human resources, and their quality in the future would predominantly rely upon the way the mothers mold their shape. Hence, combination of environmental health and education plays a pivotal role as an instrumental device to help the mothers in doing so. It is the right of the children to get nutritious health, development, and education, aimed at enhancing the quality, and most importantly, as prerequisites for the success of human investment. Myrdal (1971) also argues that an inquiry into the poverty of a nation is incomplete without a study of the quality of mankind therein.

On the other hand, Dankelman (1986) in her study concludes that provision of future natural resources is possible by means of accessing current natural resources and production factors and getting them all under control, and also controlling the direction of (equitable and sustainable) development. Women in most societies are managers of water supply and consumers of water, the main element of natural resources, primarily for household uses. Steady (1993) and many others observe, closeness of women to many types of natural resources, not only water, has obtained international recognition. Dankelman further enumerates day-to-day tasks of women in relation to natural resource management, which encompasses freshwater resources, land, energy resources, shelter and human settlements, and healthcare. She maintains that all these resources are crucial for basic human needs. The continuous chain of generations is adequately illustrated in a proverb quoted by Farabi (1986): "we have not inherited the world from our forefathers – we have borrowed it from our children."

As far as sustainable development emphasizing continuous intergenerational linkage is concerned, the existence of family institution, in which men and women may participate according to their capabilities, is of importance. Pramanik (1997) describes the significance of the family institution as something superior on which relative dependency of an individual (male or female) is in existence side by side with the absolute one on his Creator. Its superiority, as compared to state or market, is characterized by its ability to instilling values and ideals, molding the new children, and in general guiding the way to success of an individual. This confirms to the tradition of the Prophet SAW, as he is reported to have said: "Every child is born with honesty by nature (*fitrah*), it is both of his parents who make him be a Jew, Magian, or a Christian."



In modern economic and political theories, family institution is among the crucial problems in consonance with women liberation and emancipation movements. Abolition of the family institution is among the popular solutions the western societies have given. The need for family institutions is no more than to legitimize sexual intercourse between men and women, which can be satisfied without marriage. Kausar's (1995; 2001) comparative studies on several opinions of the western theorists and activists of women liberation highlight some focal points of the feminists' demand for rights of having sexuality and reproduction choices outside marriage and family institutions. She concludes that these choices would threaten such institutions. Ultimately, if deviant sexual behavior becomes a norm in a society, psychological and cultural problems of children are inevitable. Evidence from three of the most advanced countries, i.e. the US, England and Canada, confirms that teenagers believe in their basic rights to engage in various forms of sexual intercourse without marriage (Kausar, 2001).

In principle, Islam recognizes women participation in economic, political and other outdoor activities in the course of development of the society so long as they are not detrimental to their family life. The first wife of the Prophet (pbuh), Khadijah *radhialahu anha*, is often said to be a good example a businesswomen, though the proponents of the example rarely mention the way she conducted her business after marriage to the Prophet (pbuh).

Family is considered as the smallest unit with which the formation of the Islamic society begins. Again, Kausar (1995) accentuates that Islam conceives the family as a necessary condition for growth and development of a society, and not a cause of women's oppression. In developing and sustaining the family, the agreement among its members on the types of participation should be attained according to their nature and abilities. Hence, distinction of the roles of women from those of men is of their needs.

### Islam and the Role of Women

Allah has created human being from a single pair of parents, man and woman, with equal rights and responsibilities.<sup>2</sup> Both have important positions and responsibilities in the earth, being Allah's vicegerent, *khalifatul-Lah fi al-ardh* (al-Baqarah: 30). While man has his own roles, woman's role as a vicegerent is manifested through her daily-life practices as a *Muslimah* in general, being either a single woman, a wife, a mother, or as a member of the society (or *ummah*). Both man and woman are equally responsible to carry out the trust of the vicegerency. The equal responsibility consequently implies equal rights in their access to knowledge as well as other means of fulfilling such responsibilities, including pursuit of education as emphasized in the tradition of the Prophet Muhammad (pbuh). He is reported to have said: "*The search for knowledge is an obligation (imperative) for every Muslim, man or woman.*" Nevertheless, the evidence from selected Muslim countries does not support the Prophet's saying. In the ten selected Asian and African countries, including those of Middle East, the outcome of education for women, in general, indicates that they are left behind, as appears

<sup>2</sup> There are some verses explaining this notion such as: al-Nisa (4): 1; al-Rum (30): 21; and al-Hujurat (49): 13.

in Table 2, with some variations across country. Female illiteracy rate is about 65% in the world. In fact, not only is it the problem of The Muslim societies, but also of the world in general. Therefore, the Women Environment and Development Organization, one of the Major Group members at the Bali PropCom IV WSSD<sup>3</sup> recommended the governments to narrow the gender gap especially in primary and secondary education.

**Table 2**  
**Adult Illiteracy Rates of Age 15 and above in Selected Muslim Countries**

Country	Adult Illiteracy Rates					
	1990		1999		2000-2004	
	Male	Female	Male	Female	Male	Female
Algeria	0.32	0.59	0.23	0.44	0.21	0.40
Bangladesh	0.54	0.77	0.48	0.71	0.50	0.69
Egypt	0.40	0.66	0.34	0.57	--	--
Indonesia	0.13	0.27	0.09	0.19	0.08	0.17
Malaysia	0.13	0.25	0.09	0.17	0.08	0.15
Morocco	0.47	0.75	0.39	0.65	0.37	0.62
Nigeria	0.41	0.62	0.29	0.46	0.26	0.41
Pakistan	0.50	0.79	0.41	0.70	0.38	0.65
Sudan	0.39	0.68	0.31	0.55	0.31	0.50
Turkey	0.11	0.33	0.07	0.24	0.04	0.19

Sources: World Bank, *World Development Indicators*, 2002.

Despite many similarities, Islam also recognizes numerous differences between the two, due to different physical and biological characteristics (al-Nisa: 34). These differences consequently lead to distinct roles and contributions to development and national building. Therefore, sexual division of work between man and woman can take place by no means discriminating from one-another; but differentiating duties and responsibilities.

Pramanik's (1997) suggests a wider notion of development, which is conceived as a gradual process of social changes in all dimensions (al-Inshiqaq: 19) towards the relatively ultimate aim of human being, defined strategically in terms of national requirements of a country. This notion reflects the needs for simultaneous and continuous process of such changes towards enhancement of quality of life. While generating the progress in a particular point of time or generation, it also necessitates intergenerational efforts for preparation of future breakthroughs. Hence, the need for human investment through education is imperative, and, this paper highlights, Islam emphasizes that these particular efforts should (or even must) properly be undertaken by women (*Muslimat*), especially young mothers of growing children.

Psychologically, a mother has closer parental ties to her children than father does. She bears them in pain in the period of gestation, after which they are known to be viable and born by mother in travail (Luqman: 14). In the period of

<sup>3</sup> The Fourth Preparatory Committee Meeting for the World Summit on Sustainable Development, in Bali, Indonesia, 27 May - 7 June 2002.

breast-feeding up to the age of weaning (approximately 2 years), she emotionally nurses and takes care for them in her arm until reaching the period of full strength (al-Ahqaf: 15)

It is, therefore, fair to say that early development of children extremely depend on childhood education provided by mothers. The main purpose of education is not merely to nurture cognitive aspect of human development; rather to foster affection, for which the need for emotional roles of mothers is invariably unquestioned. Therefore, the quality of children in their growth is contingent upon mothers' consciousness; and the quality of a nation as a whole is much determined by the quality of women, as pillars of the nation (*'imad al-bilad*).<sup>4</sup>

This leads to the division of responsibility in general between men and women, in undertaking point-of-time progress of the development and intergenerational efforts for that of the future. Accordingly, a patriarchal economic order in an Islamic society (*ummah*), particularly applicable to newly formed families with growing children, especially babies and infants, is considered necessary.

### **Sexual Division of Labor: Discrimination versus Distinction**

Segregation usually relates to occupation or job where social process of individuals or groups being kept apart with very limited interaction based on personal factors including sex, age, race, religion and the like (Hakim, 1996). Sexual occupational segregation refers to distinct jobs done separately by male and female workers, and most importantly, they are not in competition to each other in doing their jobs. Boserup (1970) provides some evidence that in Muslim countries where seclusion of male and female schools and segregation between male and female workers or professionals are applied, job opportunities for women and for men are about to be proportional to their respective population. Some analysts believe that segregation is a consequence of discrimination, and has remained to be judged as discriminatory (Hakim, 1996).

While discrimination connotes subjugation and domination of one group to another, distinction here simply means differentiation from each other. As far as Islam (not Muslim) is concerned, discriminative term such as subjugation, subservience, or subjection does not arise. Sexual discrimination as found in western or westernized perceptions implies subjugation; and consequently, subjection and subservience of men over women is unacceptable in Islam (Kausar, 1995)

On the other hand, relating to formation of the family institution, distinction can be associated with the patriarchal order in family management in general, and in need fulfillment (financial or economic) responsibility of men to safeguard and look after the wives and children. The higher economic responsibility of men over women as taught in Islam is not meant at subjugating women, but to achieve mutual help amongst them in fulfilling their responsibilities. Allah *'Azza wa Jall* says:

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<sup>4</sup> The Prophet Muhammad (SAW) is reported to have said: "women are the pillars of the country (nation), therefore, if they are virtuous then the nation would be virtuous too."

“Men, in general, are protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they (men) support them (women) from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband’s) absence what Allah would have them guard....” (al-Nisa: 34).

There is a room for envious attitude or behavior. To minimize this attitude, Allah also gives women something superior over that of men, usually identified as their feminine nature and motherhood. Therefore, there is no reason to be jealous if others have more possession and gifts from Allah.

“And in no wise covet those things in which Allah has beneath His gifts more freely on some of you than on others. To men what they earn from Allah; and to women what they earn. And ask Allah of His bounty, for Allah has full knowledge of all things. .” (al-Nisa: 32).

The main cause of moral decadence in modern civilization, in part, stems from rejection of this difference. On the one hand, men abuse the *amanah*, in form of God-given leadership position, which also facilitates access to economic possession and responsibility for the welfare of the whole family. They should utilize all these means to well protect the members of the family and administer the needs according to the requirements for implementation of the *amanah*. Unfortunately, men subjugate and oppress women for their own interest.

In the absence of moral consideration, men often enjoy their position and thus sustain this interest amidst feeling of being subjugated among women. Women need to struggle in order to change their fate. Having felt subjugated, women cry out for an equal right, demanding for liberating and emancipating the rights to protect their own interest, which is no longer integrated into the interest of their respective husbands. Accordingly, the “escape” from such a role and from household activities becomes a crucial phenomenon, leading to the neglect of the long-run preparation for future generations, in favor of short-run (career and economic) achievements.

The motherhood role is indeed of God-given to women. It carries direct access, potential for having closer relation with their children. Because of this, the Prophet has given mothers privilege to get their requests or orders first fulfilled by children before completion of fathers' demand. It also constitutes a potent factor enabling women to shape their children according to their capability and considerations. Successful achievements of both in the world and in the Hereafter as well are contingent upon the consent of mothers. In fact, the Prophet (pbuh) envisions *al-jannah* (the Heaven) as being positioned below the sole of mothers.

Why do mothers substitute the domestic for outside jobs? A Malay-Indonesian proverb says: “Where there are ants, there must be sugar.” This means that there must be factor(s) influencing women’s attitude towards their position. Liberation and emancipation movements have answered the questions of men-abused position. All are invariably not allowed in Islam, but to a greater extent practiced by Muslims. Since both sides have contributed to such ignorance,

therefore, charging penalty merely for one side is inadequate. Most importantly, each should appreciate his own position for various exercises toward development, based on the principles of *ta'aruf* or mutual knowing (al-Hujurat: 13), *tafahum* or mutual understanding (al-Nisa: 32), *ta'awun* or mutual help (al-Maidah: 3), and *shura* or mutual consensus (Al-Shura: 38).

Briefly speaking, sexual division of works in Islam, from an individual family perspective, suggests that men be of the income earners, while women are educators of their children. Macro-perspective of Islamic teaching urges the leadership of men who lead and protect the (present) generation, and recommends the role of women to mold the future generations. Women participation should be concentrated on developing future generations through evolving human as well as natural resources in a harmonious equilibrium. Participation in enhancing present achievements (and it is Islamically lawful, but) should be at no cost of future attainments. It is urgent thus to classify reasons for their participation under two categories, family need fulfillment or income insufficiency, and career as well as social responsibility.

Satisfying the family needs is an obligatory duty of men in general, or of a husband as a family chief. Deficient income is a notable reason for women to participate in job competition. Again, Islam completely allows their involvement in any types of income-generating means within the boundary of the *halal* jobs. Fulfillment of basic needs, according to the definition of earlier Muslim scholars, encompasses five necessities or *al-dharuriyat al-khamsah* including religion, life, intellect, posterity, and property (Hasan, 1997).

However, insufficiency is said to be relative, everyone has different frontiers, as in a macro-perspective the governments and economists define the poverty line as well as basic needs differently even though an agreed standard may be reached. Modern Islamic economists (Muqorobin, 2002)<sup>5</sup> have relatively established the minimum frontiers according to their elaboration of Islamic concepts of poverty and basic needs. An important point for consideration is that if the matter is returned to individuals, they have different standard of living, thus their consciousness level of Islamic belief is their own judgment. A relatively certain standard set by the government is required to specify basic needs as studied, for instance, by Hassan and Ariff (1992) and Abdul Rahman (1995) on five basic needs – food, clothing, shelter, medicine and education in a certain reference period.

The requirements for a government to establish such a living standard should satisfy social welfare needs of its country, for which development becomes a prerequisite. Therefore, the level and types of participation of all members, which are of social responsibility, can be determined according to their capability. Regarding with women participation, the government should maintain the equilibrium between a number of variables, such as population including that of women (and children), unemployment level, workforce, minimum wage level and standard of living in specified areas (categorized at least under two: rural and town/city).

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<sup>5</sup> Muslim economists, such as M. Nejatullah Siddiqui, M.A. Mannan, Ziauddin Ahmad, Zubair Hassan and Ataul Haq Pramanik have defined such frontiers

### Policy Issues of Restructuring Women Participation

Partial remedy may not be able to solve the problems adequately, except for an intermediate strategy to gradually attain a comprehensive social therapy. The root of the problems necessitates a diagnosis. It is believed that the main factor influencing the troublesome is the materialistic philosophy underlying the concept. Therefore, restructuring some development aspects must be integrated with educational measures, of which among the strategy is to domesticate some forms of their participation, amid controversy, even in the Muslim societies.

Khalijah (1985), among others, has an objection to this kind of strategy, as there is no guarantee that when they become housewives their children will be very well taken care of, though in another statement she maintains that the best job that Allah *subhanahu wata'ala* has created is parenthood. Then, some might say, play schools and kindergarten can replace mothers' role in children awareness.

Whether there is any guarantee or not is not of concerns. It equals the case of a system in which bribery and corruption become a widespread phenomenon. Then, can the presence of policemen guarantee that nothing will be stolen? There is no guarantee. While the bribery and corruption remain to happen, substitution of security guard, for instance, for the policemen is absurd.

In the policemen case, everyone would think that bribery and corruption are the main factors affecting the attitude of the policeman and other people as well. Likewise, in such a women case, it is the system leading the attitude towards materialistic development that necessitates changes, and not an alternative to the mothers' role in childcare, as it is the children's fundamental right to have their future.

### *Reducing Competition for Jobs*

Neither reduction nor elimination of women participation in development is of concerns here. Islam in fact does not prohibit so. Qardhawi<sup>6</sup> is of the view that they can seek parliamentary offices, be political leaders, be judges, be traders, etc., even with the same authority as men. Reduction of women competition for job is the focus of this section. This however implies reduction of women involvement in labor market competition and in outside jobs in favor of home duties and creation of home-base works. It can. Given monetary measures, it also implies substitution of the indirect future roles for the direct present contribution.

Based on some reasons discussed earlier that women roles should be emphasized more on mobilization of resources for human investment in the future, several measures can be taken to operate such action, as follows:

- a) to calculate total participation of the workforce (including that of women);
- b) to classify female participation by age based on probability of having growing children;
- c) to classify the types of jobs which require women participation; and

<sup>6</sup> See Yusuf al-Qardhawi's *Fatawa Mu'asirah* as quoted by Ghabbian (1995: 28). However, in case of highest position in a country such as president or prime minister, the paper maintains that it should be the position of men, as appointment of all prophets by Allah, and all of *Amir al-Mu'minin* after the Prophet Muhammad (pbuh), went to men.



- d) to create female home-based jobs as one way of finding solutions to the socio-economic problems through domestication.

#### *Female Workforce Growth*

The Muslim countries selected are considered as having experienced a rapid female workforce growth due to rapid growth of working-age population, from 1970 to 2000. The percentage of working-age population has increased, on average, about 50 to 60 percent of the total population in the African countries, and 40 to 50 percent of the Asian countries under consideration. Data are not completely available for Nigeria. An increase in labor force as measured by economically active population varies across countries, with the only exception being Nigeria, which underwent a decline from 50 to 40 percent. Nevertheless, incomplete information does not permit sufficient explanation.

There has been a substantial increase in female workforce in all such countries. On average, the increase took place approximately from 25% in 1970 to nearly 40% in 1990s, again with the exception of Nigeria that endured a one-percent decrease. From 1970 and 1980, a significant increase in Bangladesh from 5% to 42% is explained by redefinition of labor force participation to include previously excluded jobs that are primarily done by women, such as processing and preserving food, caring for poultry, and raising livestock. In reverse, for the following years, the percentage of female labor force slightly decreases. Following Bangladesh, Pakistan in this period also experienced a substantial increase from 9% to 21%. However, no further suggestion can be presented for Pakistan.

For the explanatory purposes, Table 3 is given, presenting the economically active population in the selected countries from 1970 to 1998. The Table further describes that involvement of Bangladeshi women in the workforce increases from about 20% of the total population in the mid 1980s to 21% in the middle of 1990s, Indonesia has almost similar figure, from 16% to 18% of its total population. On the other hand, Malaysia experienced an increase in the percentage of its female workforce to total population during that period from 13% to 16%, while female workforce in Pakistan in 1985 only 8% increases to 9% in 1995. Again, female participation in Turkey has "undergone" a decline from 11% to 9% in the latest decade, 1990-2000.

**Table 3**  
**Economically Active Population in Muslim Countries from 1970 to 1998**

Country	Population (million) <sup>a</sup>	1970	1980	1990	1995	1997/8 <sup>b</sup>
Algeria	Total Population		18.67	25.41	28.06	29.98
	Working-age		9.26		16.25	17.48
	Labor force	3.57	4.86	7	8.63	9.39
	% female labor force	20.3	21.4	21.1	24.2	25.7
Bangladesh	Total Population	66.24	88.47	106.68	120.43	127.5
	Working-age	27.75			55.64	
	Labor force	-	30.8	51.2	59.9	60.29
	% female labor force	5.4	43	40.7	42.2	37.83
Egypt	Total Population		40.88	51.26	58.18	61.4
	Working-age		23.1		33.69	36.16
	Labor force	11.57	14.31	19.67	20.95	22.33
	% female labor force	25.9	26.5	27	28.6	39.4
Indonesia	Total Population	120.53	148	179.4	197.59	204.39
	Working-age	53.99			102.86	
	Labor force		52.4	77.8	88.7	92.73
	% female labor force	30.2	35.8	39.5	40.6	38.79
Malaysia	Total Population	10.88	13.76	17.76	20.14	22.18
	Working-age	4.48			9.88	
	Labor force		5.12	7.04	8	8.89
	% female labor force	31	33.7	35.7	36.8	29.79
Morocco	Total Population		19.38	23.56	26.39	27.81
	Working-age		10.21		15.81	17.19
	Labor force	5.05	6.98	9.14	10.28	10.65
	% female labor force	31.4	33.5	34.5	34.6	34.6
Nigeria	Total Population		71.15		111.27	120.82
	Working-age					
	Labor force	22.35	29.17	40.1	44.14	
	% female labor force	36.8	36.2	35.4	35.9	
Pakistan	Total Population	66.03	82.58	108.04	122.36	138.0
	Working-age	26.22			60.3	
	Labor force		25.62	31.15	46.3	39.97
	% female labor force	9	23.4	26.1	28.5	
Sudan	Total Population		18.68	24.06	26.62	28.35
	Working-age		9.79		14.35	16.13
	Labor force	5.13	6.91	8.93	9.92	10.82
	% female labor force	26.7	26.9	27.1	28.3	28.8
Turkey	Total Population	35.61	44.74	56.47	61.06	64.06
	Working-age					44.77
	Labor force		19.21	24.73	22.90	22.36
	% female labor force		36.06	35.0	30.38	26.83

Notes : <sup>a</sup> All population measures are in million except % female labor force which is calculated from the total labor force in the respective year of each country.

<sup>b</sup> The latest data for Bangladesh and Pakistan are found for 1999/2000

Sources: Asian Development Outlook (<http://www.adb.org>), International Labor Organization on Labor Statistics (<http://www.ilo.org>) and other websites such as: <http://www.library.uu.nl/wesp/populstat/populhome.html> and <http://www.dic.gov.tr/ENGLISH/SONIST/ISGUCU/130401t1.gif>

There is no measure explaining whether these percentages are good or bad. However, the intention of giving priority to family institution necessitates the Islamic societies to set up a standard of women participation in development, to enable their married women with growing children to concentrate more on child care. Most probably, it is unfortunate, there has been no sufficient study on married women involving in development. However, a rough measure can be taken by classifying women by age based on possibility of having growing children.

*Women labor force and possible pattern of their participation*

As discussed earlier, most studies of women participation in development follows three patterns of single peaked, double peaked and plateau patterns as also seen in Figure 1. Horton (1996) finds the Japanese experience and that of Korea and most industrialized countries follows the double peaked pattern, suggesting the entry of teenage girls into the jobs until the time of marriage when they exit again to serve the newly-established family and for childbearing, and return to the job after child rearing.

Given the existing measures, restructuring women participation, to a greater extent, may follow the double-peaked pattern as found in the above countries. This pattern seems to be an ideal one for the Muslim societies, provided that women as new wives and mothers of growing children can maximize their duties and responsibility in preparing the future generations with full assistance from their husbands. In order to maximize this role, they should achieve a certain maximum level of education as that obtained by men; and thus, in principle, no discrimination is entertained in attaining the education levels.

Another alternative is given by the experience found for Malaysia and, in a lesser degree, Algeria, Egypt and Morocco, following the single-peaked pattern, explaining no-return pattern after child rearing. This means that women after marriage prefer the choice of completely serving the family at home. However, this is not the best choice made by some modern women in the presence of many choices of developing career and social activities. If their home-based activities are significantly counted as a contributor to the GDP/GNP, then the pattern will change to the high-plateau pattern. This is also the case for the lower plateau pattern, if women home-based business is taken account as the GNP contributor, and then there is no reason to undermine their role in development, since their participation achieves higher level of the plateau pattern.

Restructuring women participation necessitates several steps of temporary domestication in some countries with the current high-plateau pattern as experienced by Indonesia and Malaysia. This kind of domestication is among the alternatives that attracts criticism, especially from gender activists and feminists. However, the point should not to decrease their participation, but to redefine their participation either by:

- 1) inclusion of the female home-based activities into GNP/GDP as experienced by Bangladesh; or else
- 2) establishing massive informal sectors in form of home-based industries as found in Malaysia and in most cases in Indonesia.

Both of the alternatives require macroeconomic policies made available by the government of the respective countries. A case in point for the second alternative is Indonesia. There were numerous business enclaves found in many places such as in Padang, West Sumatera and Pekalongan, Solo and Yogyakarta in Jawa, as well as in many other provinces. However, the presence of multinational corporations and big-scale enterprises in the country, especially since the New Order era, has succeeded the role of these Muslims enclaves in the country's development. The establishment of the massive informal sectors such as batik, food industries and the like is, in part, to reallocate the roles by giving more chances for these sectors to live, where female workers can "go home" to find new jobs in these sectors without losing their chances to remain closer to their families.

But, how can women take care for their children in the situation that moral as well as environmental decadences have been in persistence, and they have become the victims? The worsened situation of women as a result of maldevelopment is passed on to the next generations and thus creating vicious circle of intergenerational malnutrition. A set of prerequisites consisting of women empowerment, environmental remedies and facilitating their needs is necessary.

Various projects and programs are required to improve environmental health and to enhance women education as well. Any means of deteriorating the environment, such as pesticides, hazardous toxic, other polluting chemical substances, *etc.* should be minimized if not being able for a complete elimination, so that women (mothers) can easily access to pollution-free natural resources, particularly water, for caring their children and families.

#### *Classifying the types of jobs that require women participation*

Domestication that implies reduction of female workers and expertise applies, in general, to many fields of works, industries and/or factories and offices, to fill the need for female workers or expertise in the newly-established informal sectors.

However, there may be some specific jobs that require the involvement of female expertise or workers, such as nursing and basic education that needs not only cognitive but also affective and psychomotoric development. Though these jobs can also be handled by male workers, the presence of women expertise or female workers is deemed necessary. In such cases, domestication may not apply.

#### *Empowering workers and solving unemployment problem*

There will be shortage of female workers and expertise in the industries due to the above domestication policies. Consequently, there will be, at least two, advantages due to increasing demand for new labors and expertise increases substantially to fill in the vacancies. From microeconomic perspective, workers will secure a higher bargaining position so that they are no longer victimized by the employers as found in many cases, and better off in their social economic lives. This policy can work efficiently by introducing profit-loss sharing schemes between employers and employees, by which the workers' position is more safe. Once their socioeconomic security is guaranteed by the potential profit they can

earn, their motivation to work increases subsequently. Further elaboration of this scheme is found in the work of for instance, Hasan (1986).

Secondly, from macroeconomic perspective, the creation of the massive informal sector or industries, at the same time in combination of the shortage of workers in the large scale industries also provides solutions for the government to overcome its social burden caused by the unemployment problems in some countries, especially Indonesia after uninterrupted economic crises since 1997.

Political will of a government is required to provide regulations in restructuring industries involving female workers and restructuring any other institutions involving women participation in many ways, such as:

- 1) general regulations for the provision of all possible means or mechanisms following redefinition of GNP/GDP, if applicable, so as to include home-based activities such as processing and preserving food, caring for poultry, raising livestock and the like, given that this policy is made after a separate careful research about socio-economic implications of the redefinition;
- 2) general regulations for the provision of the mechanism of the temporary domestication and other provisions of the policies for restructuring women participation in job competitions, particularly in industries;
- 3) regulations of large-scale companies/industries and institutions employing female expertise and workers to take immediate measures following the restructuring policies by the government;
- 4) regulations to provide education and training for female workers who are ready to leave their jobs, and ex-workers as well, for entering into the new fields of works or small businesses in the massive informal sectors, either as new employers or employees;
- 5) regulations for the provisions of the pregnant women working in various fields of works to prepare their delivery of birth and childbearing; and
- 6) other labor regulations of restructuring wages, if required, following the above restructuring policies.

These regulations may be put to work in a gradual steps, of which the implementation and completion requires guidelines and technical assistance from the government.

#### *Poverty eradication*

Generally speaking, poverty and income inequality are among the crucial problems faced particularly by developing countries, and lately entered the discussion following the adverse effects of economic development. From the periods of 1960s to 1990s, income disparities between the rich and the poor have worsened. The poorest people of the world earn only 1.4% of the world pie, while 83% of the world income goes to 20% of its population (Steady, 1993). This situation draws a picture of development models, policies and programs with their philosophical and ideological underpinnings, at which the popular structural adjustment programs take place, aimed at ameliorating the economic progress but resulting otherwise. Again, the situation has worsened the position of women.

Several policy recommendations as discussed earlier have further implication in facilitating government in Muslim developing countries in eradicating poverty. Enhancing women education may be one of the answers to fill the vacancies in informal sectors, whereas nurturing the chain of intergeneration is of importance, which can be carried out relatively easily when women as mothers work in such sectors, as compared to those in industries or large scale factories. On the other hand, vacancies in the economy as a whole that provides solutions to employment problems are a useful measure of the poverty eradication programs in the countries. Again these all necessitate a political will from the government in the Muslim countries to put to work the recommendations. *Wallahu a'lam bissawab.*

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## The Analysis of Exchange Rate Fluctuations and Its Implications on Indonesian Economy Empirical Evidence and Islamic Economic Perspective

*Imamudin Yuliadi*

### Introduction

In globalization context interaction among one state with the other cannot be obviated, hence pattern and direction economic policy will be influenced by other economics performance. Positive impact from interaction international trade can push the economic growth through growing factors productivity and utilize of domestic economic scale beside due to the media transfer technology among country. Indonesia as an developing countries own economic resource and lay in geographical band of international trade cannot secede from changing in that happened in international market as consequence from an economics opened. Table below shows the economic indicator of some country in Asia :

*Table 1.*  
Macroeconomic Indicator of Asia's Countries 1999 – 2000

Country	Indicator				
	Exports 12 month (billion \$US)	Balance of Payments (billion \$US)	Cadangan Devisan (miliar \$US)	Economic Growth (%)	PDB Per capita (\$US)
Korea Selatan	144	26.7	66.1	12.3	12445
Singapura	115	17.9	77.2	8.2	27740
Malaysia	76.9	9.2	29.9	8.1	7370
Indonesia	48.2	4.4	26.3	0.5	2940
Thailand	56.1	11.8	339	3.5	6020
Philipina	34.6	3.5	12.6	3.1	3380
Brunei	2.3	0.8	20.0	1.0	20100
Myanmar	1.2	-0.4	0.3	5.0	1200
Kamboja	0.8	-0.2	-0.4	0.0	1350

SOURCE : *Asia Week Magazine*, 4<sup>th</sup> Februari 2000, adopted from Tulus Tambunan, 2000, *Perdagangan Internasional dan Neraca Pembayaran Teori dan Temuan Empiris*, p. 15, LP3ES, Jakarta.

Exchange rate fluctuation have impacted to international payment balance performance beside its influence to other macroeconomic variable. Exchange rate fluctuation will influence to the intensity and volume of trading among country. Because changing the value of money will impact to the price automatically and than to the product competitiveness in international market. Exchange rate fluctuation influenced by fundamental economics, sentiment and market risk, and exchange rate policy. Movement of exchange rate is nfluenced by international balance of payment which is determined by the position of balance of capital and current account. This research is to know how far