The Impact of Women's Role in Improving Family Welfare in Bantul Yogyakarta Regency Using the CIBEST Model

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Abstract
Women's empowerment is an indicator of increasing welfare. If women are empowered economically, intellectually and spiritually, it will be very effective for the development of society and the nation. The purpose of this study was to determine the impact of women's role in improving family welfare from an Islamic perspective. The research design uses mixed methods through two stages which are carried out at almost the same time. Data analysis techniques in this study used two approaches, namely qualitative and quantitative approaches. In the qualitative approach, the data is obtained from data reduction, while the quantitative approach uses descriptive analysis. To determine the level of women's welfare using the CIBEST model welfare measurement tool. The results of the research found that the role of women is able to increase material well-being as well as spiritual well-being through empowerment programs. such as Sharia microfinance services, business development services, collection of infaq, shadaqah and waqf funds, term investment saving and loan products, Hajj and Umrah savings, etc.
education savings, qurban savings, aqiqah and weddings, as well as multipurpose savings, business financing products, multipurpose financing, and funding for the poor.

**JEL:** D31  
**Keywords:** Role of Women; Empowerment; CIBEST

I. INTRODUCTION

The earthquake that hit the Special Region of Yogyakarta (DIY) in 2006 caused Bantul Regency to experience the worst damage compared to other districts in DIY. At that time, the economy of Bantul Regency was estimated to have fallen by 23.2% from the GRDP projected before the earthquake. This automatically results in the loss of around 130,000 jobs for both men and women equally. Some 47% of the jobs lost were previously held by women. (BAPPENAS, 2006). The future state of employment depends on the evolution of the reconstruction effort. In the short term, the adult female participation rate is expected to increase as many women will have to do any type of work to survive. However, eight years after the earthquake, according to BPS data, there is inequality where almost 77% of the productive age population of DIY women have no skills (BPPM, 2017). Likewise data on the DIY Human Development Index (HDI), Gender Development Index (GDI), and Gender Empowerment Index (GEI) for 2014. Based on Figure 1 below, there was gender inequality in economic life in 2014. The lowest GEI was experienced by Bantul district with an index only 61.18.

![Figure 1. HDI, GDI and GEI data by district/city in DIY (2014)](image)

Source: BPS/Ministry of PP & PA, 2016

Based on the description of the conditions above, Islam declares war on poverty, and tries hard to stem it, and oversees the possibilities that may arise in order to save faith, morals and deeds, maintain domestic life, and protect the stability and peace of society, in addition to realizing a spirit of brotherhood among people. community members. Therefore, Islam requires that every individual achieve a decent standard of living in society (Qardhawy, 1996). This big task can
not only be done by men alone. Islam confirms that men and women who work or do charity will get a good life and prosperity. The state perspective of women is part of civil society which has enormous potential to participate in advancing society in realizing a prosperous and prosperous life. Women will pay full attention to the welfare of the family (Amanah, 2019). Therefore, in various aspects of life, women's participation is needed.

In the outlines of state policy it is stated that women have rights, responsibilities and have the opportunity to fully participate in development. So that as a consequence in the national interest women must be involved and involved in solving the nation's problems. Women's empowerment is an indicator of increasing welfare. If women are empowered economically, intellectually and spiritually, it will be very effective for the development of society and the nation.

Women's economic empowerment is a support for the welfare of the family and the state (Darmawati, 2022). There is quite a lot of research that discusses the role of women in welfare, one of which is through women's empowerment. Putra & Amran's research (2023) The role of women in efforts to reduce poverty through the Micro Business Productive Assistance (BPUM) policy as one of the strategies carried out by the East Aceh Regency Government in the context of community economic growth during the Covid-19 pandemic. Family economic businesses carried out by women can improve family welfare, absorb and develop local workforce, and reduce women's desire to work as domestic workers and daily casual workers.

Furthermore, research by Riana, Jannah, & Yahya (2022) states that there are three variables that affect women's welfare, namely creating a supportive atmosphere, strengthening potential, and providing protection. Of these three variables, only the variable strengthening potential can significantly affect women's welfare. Research conducted by Az-Zuhdiyyah & Ridlwan (2019) regarding women's empowerment in improving welfare by reviewing economic, educational, social and family health aspects with results showing that women's empowerment in the lapak program can improve family welfare. Shindy, Mukhlis, & Prasityo (2022) regarding women's perceptions of the dual role in improving family welfare, the achievement of family welfare is not only seen from a material perspective but from the social life and happiness of women in carrying out this dual role with the results of the dual role research undertaken by socio-economic vulnerable women is a necessity and obligation in order to improve family welfare.

Empirically, there are still not many studies that discuss the relationship between the role of women and the welfare of the Islamic perspective. Moreover, the majority of DIY's population, as much as 92.87%, are Muslim (Bappeda, 2021). So the purpose of this study was to determine the impact of the role of women in improving family welfare from an Islamic perspective. Through this research, it is hoped that the relevant government will be able to make and implement appropriate policies in increasing the role of women for the welfare of the family, society and the state.
II. THEORETICAL FRAMEWORK AND FRAMEWORK FOR THINKING

1. The Role of Women in Welfare

Every human being who is a member of society always has a certain role, function and position. Islam places women as equal partners with men in carrying out God's mandate, namely as God's caliphs on earth (Ministry of Religion RI, 2014). As mentioned in the word of Allah al-Qur'an sura Al-Baqarah (2) verse 30:

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَائِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡرۡضِ خَلِيفَةٗ قَالُوَّاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآَٰٓءَ وَنَحۡنُ نُسۡبَِحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّي أَعۡلَمُ مَا لََتَعۡلَمُونَ

It means:
"Remember when your Lord said to the angels: "Indeed, I want to make a caliph on earth." they said: "Why do you want to make (the caliph) on earth that person who will make damage to it and shed blood, even though we always glorify you by praising and purifying you?" God said: "Surely I know what you do not know."

Based on this verse, it is clear that Allah does not discriminate between men and women; these two kinds of people come from one soul. In carrying out the task of life, Allah has confirmed it in the Qur'an which states that the mission of humans as children and grandchildren of Adam is shared by both types of humans, men and women. In Islamic history since the time of the Prophet and during the khulafaurasyidin era, women were very active in muamalah activities and community activities in general. There are even shahabiyah who are involved in warfare, food providers and as nurses (Yusdani, 2009). Based on this history, it can be concluded that women should have a role in the life of society and the state according to their abilities. Women can participate in various fields of development, both material and spiritual, especially in fields that are in accordance with their nature, and are able to maintain their honor and purity according to Islamic law.

2. Women's Economic Empowerment from an Islamic Perspective

The presence of empowerment in the context of minimizing poverty towards increasing a prosperous standard of living, according to Chambers, what needs to be considered is vulnerability and powerlessness. This is because vulnerability and powerlessness are often the reason why poor families become poorer (Sudibyo, 1999). One of the factors of women's powerlessness is their limited access to capital. The AIMS Conceptual Framework states that the impact of microfinance services on poor women's economic activities can be measured from the family or household, the micro-enterprises that are run, the individual women themselves, the community, social networks, and social participation (Sebstad, 1995). According to Birdshal and McGreevey (1983) stated that the burden on poor women is greater because of their dual roles, namely as housekeepers as well as breadwinners for the family. Women are responsible for taking care of children, preparing food, fetching water and firewood, washing clothes, cleaning the house, managing household finances, which absorb most of the time women spend. However, this work is often not considered as a "work", so it is not counted in the "production" of a household. This is exacerbated by the assumption that a woman's income is only "additional" to her husband's income.
Discussing women’s economic empowerment will not be separated from justice and gender equality. Where this is a condition, status, and fair treatment of women and men to get opportunities and enjoy their rights as human beings, so that they are able to play a role and participate in political, economic, socio-cultural, educational development, and equality in enjoying the results of this development. Mayoux expressed the same thing, that gender equality is a condition where women get justice and equal opportunities, and gender is no longer the basis of discrimination and injustice among people (Supeni, 2011).

Gender injustice is manifested in matters of marginalizing the role of women, bad perceptions of women (stereotypes), double burden in the division of labor in the domestic world and the public sector, as well as forms of violence that women are vulnerable to, both physical, psychological and sexual violence, as well as violence carried out by individuals, institutions and countries. Gender considerations are one of the discussions in community empowerment programs. This is because in addressing issues of social development or social transformation women do not get the opportunity, are not directly involved in the process of social development itself (Aziz, 2009). So based on the phenomena that occur in society that these differences in gender roles are formed, socialized, strengthened, even socially and culturally constructed. There is a connection between women and conditions of poverty, where patriarchal culture has indirectly provided limitations for women and injustice and inequality have contributed to the closeness of women's identities to poverty, women's and men's experiences of poverty are different, and women are much different than men. more left behind in accessing economic resources as a door in eliminating various injustices in society.

Discrimination against women in all its forms the basis for efforts to empower women. These efforts are intended to reduce poverty by increasing women's participation and welfare. So to improve women's welfare can be done by empowering women through meeting practical needs and strategic needs. The practical need is in the form of increasing human resources from the aspects of education, health, economy, while the strategic need is in the form of strengthening women-based economic institutions through increasing the capacity of female cadres. So it can be concluded that women's economic empowerment in Islam is highly recommended to improve the welfare of the family and even the State. All activities in the context of economic empowerment are framed with obedience to Allah, taking into account the predetermined shari'ah boundaries, and contain maslahah elements, namely achieving benefits and avoiding harm.

3. CIBEST Approach Welfare Concept

CIBEST (Center of Islamic Business and Economic Studies) is a tool for measuring welfare and poverty from a sharia perspective, which consists of the CIBEST quadrant and indexes of welfare, material poverty, spiritual poverty, and absolute poverty. CIBEST was developed by Irfan Syauqi Beik and Laily Dwi Arsyanti in 2014 under the auspices of the Institute for Research and Community Service (LPPM) on the IPB campus. In the CIBEST concept, poverty cannot be separated from the concept of meeting minimum needs. The concept of fulfilling the minimum needs of the CIBEST model approach has two indicators, namely:
a. Fulfillment of material needs

Material needs are basic needs in the form of clothing, food, shelter, and the loss of fear. So that these material needs at a minimum include the needs for food, clothing, housing, education, and health. It can also be added the need for transportation and communication tools that are increasingly needed by today's society. The cause of material poverty is more to economic reasons, namely insufficient income to finance the basic needs of self and family.

b. Fulfillment of spiritual needs

Another very important basic need is related to spiritual needs, namely worshiping God. Spiritual poverty occurs due to inaccurate knowledge and understanding of religious teachings, there is an intentional element of not carrying out religious teachings, due to the influence of lust, or the influence of schools of understanding that are not correct. The minimum spiritual needs are related to the main things that must be fulfilled by the community related to religious obligations. In the context of the CIBEST quadrant, there are five variables that can be defined as minimum spiritual needs. The five variables are the implementation of prayer, fasting, zakat, family environment and government policy environment.

The inclusion of family or household environmental variables and government policies on the grounds that the environment greatly influences the commitment or opportunity to carry out worship. If in the family there has never been an effort to remind family members to be consistent in performing the obligatory prayers, then the commitment to worship may fade. Likewise with government policy, if the government does not take firm action against companies or institutions that prohibit their employees or employees from carrying out mandatory worship, or even the government itself issues policies to limit/prohibit the implementation of certain worship, then it means that the opportunity to worship becomes difficult, so this can reduce the quality of faith of employees. This condition can create community spiritual poverty (Beik, 2016).

Through indicators of material and spiritual fulfillment, categories of material poverty, spiritual poverty and absolute poverty (material and spiritual poverty) will be found which are then formed into a quadrant called the CIBEST quadrant. The CIBEST quadrant uses the household as the unit of analysis, because Islam views that the smallest unit in society is the family or household. The CIBEST quadrant divides a household's ability to meet material and spiritual needs into two signs, namely a positive sign (+), which means that the household is able to meet its needs well, and a negative sign (-), which means that the household is unable to meet its needs properly. Where the X axis is the material line and the Y axis is the spiritual line. So with a pattern like this, four possible quadrants will be obtained, namely:

a. Quadrant I (Prosperous)

Where is the (+) sign on both fulfillment of needs, namely material and spiritual. So that a household or family is said to be prosperous if the household or family is considered capable both materially and spiritually.

b. Quadrant II (material poverty)
Where the (+) sign is for spiritual needs only, and the (-) sign is for material needs. So that households or families are said to be materially poor because they are considered spiritually capable but materially incapable.

c. Quadrant III (spiritual poverty)
Where the sign (-) is on spiritual needs, and the sign (+) is on material needs. So that households or families are said to be spiritually poor because they are considered materially capable but spiritually incapable.

d. Quadrant IV (absolute poverty)
Where is the sign (-) on both needs, namely material and spiritual. This condition is the worst position in a household or family, a household is unable to meet its material and spiritual needs simultaneously (Beik, 2016).

The position of these quadrants can be illustrated by the following diagram:

![CIBEST Quadrant Framework Of Thinking](image)

**Figure 2. CIBEST Quadrant**

**III. RESEARCH METHODS**
The research design uses mixed methods through two stages which are carried out almost simultaneously, namely the stage of collecting and analyzing qualitative data and the stage of collecting and analyzing quantitative data. Welfare variable is divided into material well-being and spiritual well-being. Material welfare, namely the fulfillment of the minimum needs needed by a family or household, which is based on at least five types of basic needs, namely clothing, food, shelter, education and health, this can be generally described in economic conditions. As for the spiritual well-being of fulfilling their needs, it is based on five aspects, namely; implementation of prayer, fasting, zakat, spiritual family environment, and
government policies. The Role of Women who live in Bantul district, namely Pleret, Imogiri, Pundong, Kretek, Sewon, and Pajangan sub-districts who are members of the empowerment program. While the purpose of the role is all forms of activity carried out in improving family welfare.

In determining the sampling in this study using purposive sampling with a sample of 98 respondents. Data collection techniques using questionnaires or questionnaires and interview lists. Data analysis techniques in this study used two approaches, namely qualitative and quantitative approaches. In the qualitative approach, the data is obtained from data reduction, while the quantitative approach uses descriptive analysis. To determine the level of women's welfare using the CIBEST model welfare measurement tool.

IV. RESULTS AND DISCUSSION
1. The Role of Women in Improving Welfare

Based on the research conducted on 98 respondents, the characteristics of the respondents can be described as follows:

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>25-30 years</td>
<td>2</td>
<td>2.0</td>
</tr>
<tr>
<td></td>
<td>31-35 years</td>
<td>12</td>
<td>12.2</td>
</tr>
<tr>
<td></td>
<td>36-40 years</td>
<td>17</td>
<td>17.3</td>
</tr>
<tr>
<td></td>
<td>41-45 years</td>
<td>17</td>
<td>17.3</td>
</tr>
<tr>
<td></td>
<td>&gt; 45 years</td>
<td>50</td>
<td>51.0</td>
</tr>
<tr>
<td>Education</td>
<td>SD/MI</td>
<td>41</td>
<td>41.8</td>
</tr>
<tr>
<td></td>
<td>SMP/MTS</td>
<td>29</td>
<td>29.6</td>
</tr>
<tr>
<td></td>
<td>SMA/MA</td>
<td>25</td>
<td>25.5</td>
</tr>
<tr>
<td></td>
<td>D3/S1</td>
<td>3</td>
<td>3.1</td>
</tr>
<tr>
<td>Status</td>
<td>Marital</td>
<td>90</td>
<td>91.8</td>
</tr>
<tr>
<td></td>
<td>Divorced</td>
<td>1</td>
<td>1.0</td>
</tr>
<tr>
<td></td>
<td>Widow</td>
<td>6</td>
<td>6.1</td>
</tr>
<tr>
<td></td>
<td>Not Married</td>
<td>1</td>
<td>1.0</td>
</tr>
<tr>
<td>Occupation</td>
<td>Farmer</td>
<td>9</td>
<td>9.2</td>
</tr>
<tr>
<td></td>
<td>Entrepreneur</td>
<td>34</td>
<td>34.7</td>
</tr>
<tr>
<td></td>
<td>Labor</td>
<td>40</td>
<td>40.8</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>15</td>
<td>15.3</td>
</tr>
<tr>
<td>Total</td>
<td>98</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Source: Primary Data, May 2017

The table above illustrates that the majority of respondents have an elementary/MI educational background, where this level of education is able to influence respondents in thinking and considering things. Education can also help respondents carry out productive economic activities and gain access to decent work. In addition to education, the characteristics of other respondents are based on marital status, the majority of whom are married. This illustrates that mentally burdened married women also have the responsibility to do anything to support their families. While the majority of respondents work as laborers, followed by professions as entrepreneurs, farmers, civil servants (PNS), housewives and others.

Respondents who work or don't work participate in an empowerment program to improve family welfare. one of the goals is to get additional capital and help in
meeting their daily needs, as well as those who work as laborers, farmers, civil servants, housewives, where the entrepreneur is her husband. Based on the research conducted, the dominant type of work for the respondents was as laborers, some of whom worked as babysitters, helped at laundry counters, helped in school canteens, paper scavengers, and so on. So that the access given to the empowerment program is able to help them meet their basic needs that have not been fulfilled, such as for urgent social funds, invitations to neighbors' celebrations, invitations to recite recitations and others.

Apart from laborers, the second dominant is entrepreneurship, most of the respondents are entrepreneurship by opening a clontong shop at home or in the market, children’s snack stalls, and some are only housewives but their husbands are the entrepreneurs. Access to financing from the empowerment program is able to increase their business capital, with increased business capital creativity and product innovation increase and business profits also increase. Likewise with other respondents, some of whom work as civil servants, and farmers who need access to funds to improve the welfare of their families. Various types of job characteristics, this empowerment program provides easy access according to what respondents need. Nursahbani revealed that one of the things that supports women's empowerment is easy access (Nursahbani, 2016). Similar to what was stated by Kabeer (2001) that access is very important in improving women’s welfare, the access in question is training. Trainings are important instruments in women's economic empowerment. The more training that is attended, the more empowered the woman is. The results of interviews with respondents indicated that in the empowerment program, respondents were invited to take part in training such as cooking training, training in making bread, pudding, cakes and others.

The role of women in participating in the community, most of the respondents before participating in the empowerment program had already actively participated in the community, be it in the village wisma forum, PKK, posyandu, community gathering, recitation and so on. Based on the results of the interviews, after participating in the empowerment program the respondents experienced an increased quality of participation in the community, such as becoming administrators in community activities. This illustrates that the empowerment program is able to make respondents have a role in society, there are even respondents who are mandated as village officials. Meanwhile, gender relations in women’s economic empowerment cannot be avoided. Where when women carry out micro-economic activities automatically the role of women becomes double, as a housekeeper and also as a supporter of the family’s economic needs. For example; washing clothes, shopping for kitchen needs, cooking, washing dishes, preparing children’s school, taking children to school, picking up children from school, helping with children’s school work. In essence, household chores are joint work between husband and wife. So that the pattern of gender relations goes well.

The perception of most of the respondents acknowledged that they were greatly helped by the empowerment given. For example, there was one respondent who borrowed funds for a business, then the proceeds from the business were
bought for household goods, in the end all the contents of the house (such as televisions, refrigerators and so on) could be bought. There are also those who can send their children to college as well from the empowerment program.

**The Impact Of The Role Of Women On The Level Of Family Welfare From An Islamic Perspective**

Through the empowerment program that was attended by respondents it was proven to have an impact on family welfare. The program that the respondents participated in was a program held by the “Gerakan Ekonomi Kaum Ibu (GEMI) Microfinance”. There are various kinds of services including; Sharia microfinance services, business development services, collection of infaq, shadaqah and waqf funds. In addition, there are also various types of savings and loan products such as; time investment, savings for Hajj and Umrah, savings for education, savings for qurban, aqiqah and weddings, as well as multipurpose savings. Financing products are also provided in the form of business financing, multipurpose financing, and financing for the poor.

The impact of the role of women on the level of welfare is measured using the CIBEST model which measures before the respondent receives empowerment and after the respondent receives empowerment. This welfare calculation is divided into material welfare and spiritual welfare.

1. Material Welfare

In calculating material well-being before and after, due to limited research time, the BPS (Central Statistics Agency) poverty line modification approach was used. So that in determining the standard minimum income before becoming a member of GEMI is IDR 920,151 per household per month, and income after joining as a GEMI member is IDR 1,063,219 per household per month. The following is in table 2 the results of research conducted on income points.

<table>
<thead>
<tr>
<th></th>
<th>Before</th>
<th>Freq</th>
<th>%</th>
<th>Valid Percent</th>
<th>After</th>
<th>Freq</th>
<th>%</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>9</td>
<td>100.</td>
<td>100.</td>
<td></td>
<td>Total</td>
<td>9</td>
<td>100.</td>
<td>100.</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018

Based on the data in table 2 which describes income before and after participating in the empowerment program, that before participating in the empowerment program there were 74 people whose family income was at a minimum standard and only 24 people were in a position above the minimum standard. However, after participating in the empowerment program there were only 30 people whose income was at the minimum standard, and as many as 68 people were above the minimum standard. This income data is also supported by data on the economic conditions of the respondents. Where respondents assess their own economic conditions, then in this study the data is categorized.

2. Spiritual Welfare

Based on the results of the questionnaires and interviews, it is known that the spiritual scores of all respondents before and after participating in the
empowerment program, where the highest score is 5 and the lowest is 1. Of the 5 questions, all scores are added up and the average score for families who are spiritually poor is 3. Meanwhile, families who are spiritually rich are those who get a score of 3 and above.

Table 3. Spiritual Welfare Before and After Empowerment

<table>
<thead>
<tr>
<th>Standard Value</th>
<th>Frequency</th>
<th>Percent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>SV &gt; 3</td>
<td>97</td>
<td>99.0</td>
<td>98</td>
<td>100</td>
</tr>
<tr>
<td>SV ≤ 3</td>
<td>1</td>
<td>1.0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>98</td>
<td>100.0</td>
<td>98</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018

Table 3 which presents data on spiritual well-being before and after participating in the empowerment program that before empowerment there were 1% who were spiritually poor and 99% spiritually rich. Meanwhile, after empowerment, no one falls into the category of spiritually poor. Based on the data that has been described above, that the empowerment program that the respondents participated in was able to improve welfare. This can be seen from the grouping of families based on the CIBEST quadrant.

By grouping the CIBEST quadrants in Figure 4 above, we can calculate the index of change in welfare before and after the empowerment program. So that it will be able to describe the changes in the index before and after getting empowerment. The results of the percentage change in the index come from the index value before it is reduced by the index after multiplied by 100. The index changes are in table 4 below.

Table 4. Changes in the CIBEST Index Before and After Empowerment

<table>
<thead>
<tr>
<th>CIBEST Index</th>
<th>Index Value</th>
<th>Percentage of Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material Poverty Index</td>
<td>0.755</td>
<td>-41.9</td>
</tr>
<tr>
<td>Spiritual Poverty Index</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Absolute Poverty Index</td>
<td>0.01</td>
<td>-1</td>
</tr>
<tr>
<td>Welfare Index</td>
<td>0.234</td>
<td>-42.9</td>
</tr>
</tbody>
</table>

Source: Data processed, 2018
Table 4 shows that the material poverty index before empowerment reached 0.755. This figure decreased by 41.9% to 0.336 after the respondents participated in empowerment. The decline in the material poverty index was also influenced by the financing provided from the empowerment program for the respondent’s micro businesses. The spiritual poverty index before and after the empowerment program has the same index, namely 0 (zero). This means that before and after participating in the empowerment program there was no change in the numbers in this quadrant. However, the quality experienced a significant change between before and after. Based on the results of interviews with respondents, several respondents who before participating in the empowerment program only distributed zakat fitrah, but after participating in the empowerment program they became accustomed to infaq and shadaqah. There are also those who pray obligatory prayers before participating in the empowerment program to pray alone at home, after participating in the empowerment program they are more diligent in praying in congregation at the mosque. In addition, several respondents felt blessed from the funds given in participating in the empowerment program.

Next, the absolute poverty index. Before participating in the empowerment program it reached 0.01. After participating in the empowerment program the number decreased to 0 (zero), which was down 1%. This indicates that the empowerment program is well able to reduce material poverty and spiritual poverty. The welfare index before participating in the empowerment program reached 0.234, and after participating in the empowerment program the value increased to 0.663 or an increase of 42.9%. This means that after participating in the empowerment program, the respondent is able to fulfill both his material and spiritual needs at the same time. The results of the analysis show that the role of women supported by empowerment influences the level of well-being in a positive direction. The more effective the empowerment is, the higher the level of welfare.

V. CONCLUSION

Based on the results of the research that has been done, it can be concluded that the role of women has a significant impact on improving welfare through empowerment programs. The increase in welfare that occurs is not only material welfare but also spiritual welfare, both in terms of quantity and quality. Material welfare increases in meeting needs and full of blessings. Spiritual well-being increases through the implementation of worship in an istiqomah, quality manner and always spreads good values to those around him (amar ma’ruf nahi munkar).

Poverty alleviation policies through women’s empowerment programs provide great strength in creating prosperous families. So it is necessary for the relevant government to make various efforts so that empowerment programs can be utilized by women such as studying further indicators of family welfare, conducting simultaneous evaluations of the implementation of empowerment programs, and preparing accompanying facilitators in the empowerment process which not only focus on material welfare but also spiritual well-being.
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