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المؤتمر الدولي الثاني للتراث الإسلامي

"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"

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PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)



2nd International Islamic
Heritage Conference 2017



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2nd International Islamic
Heritage Conference 2017

Foreword



Bismillahirrahmanirrahim. All praise to Allah SWT. Blessing and Prayers be upon Prophet Muhammad SAW, and also to his family members, kindred's, companions and his followers who adhere faithfully to his teaching.

I would like to express my gratitude for this invitation to write a few words in conjunction of this proceeding. Heartiest congratulations go to the organizers of the 2nd International Islamic Heritage Conference 2017 (2nd IsHeC2017) that was held on 14th – 15th November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2nd IsHeC2017.

Proceeding of 2nd International Islamic Heritage Conference 2017 is a very noble effort as it adds to the corpus of literature on Islamic based research in various disciplines of knowledge. I hope that this proceeding can be a catalyst for the germination and strengthening of Islamic knowledge.

Finally, I wish to extend my sincere appreciation to all parties involved in the publication of this proceeding especially Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka, Center for Islamic Philanthropy and Social Finance (CIPSF), Pusat Jaringan Industri, Komuniti dan Alumni (PJI & A) UiTM Melaka and the authors for their contribution.

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2nd International Islamic
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Preface

In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah SWT, the Almighty. We all praise Him, seek His Help, and ask for His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allah SWT guides, no one can misguide him, and whoever Allah SWT misguides, no one can guide him. Blessings and prayers upon His Messenger Prophet Muhammad SAW. We would like to express our thorough and sincere gratefulness to Allah the Almighty, who has given us the opportunity to write, edit and complete the *Proceeding of 2nd International Islamic Heritage Conference 2017*.

We wish to extend our appreciation to YBhg. Datuk Associate Professor Sabariah Hj. Mahat, Rector of Universiti Teknologi MARA (UiTM) Cawangan Melaka for her full encouragement in ensuring the success of the 2nd IsHeC2017 and also the publication of this proceeding. Special thanks to YBr. Associate Professor Dr. Shafinar Ismail, Deputy Rector of Research and Industrial Linkage UiTM Cawangan Melaka for her continuous support in 2nd IsHeC2017.

A great deal of appreciation also goes to the Center for Islamic Philanthropy and Islamic Finance (CIPSF), Uni-Charity Society, ACIS UiTM Cawangan Melaka and UiTM Press for their tremendous effort in making the 2nd IsHeC2017 a success.

This proceeding comprises the articles that were presented in 2nd IsHeC2017 which held on 14 hingga 15 November 2017 at Avillion Hotel Melaka.

Hopefully, the *Proceeding of 2nd International Islamic Heritage Conference 2017* will give a clearer view of various contemporary issues in Islamic-based research in this country and the Muslim world as a whole. Finally, we hope that this proceeding may inspire and motivate its readers in initiating attempts and contributions for the sake of Muslim ummah.

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Proceeding of 2nd Islamic Heritage Conference (ISHEC 2017)



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THE NEED TO WORK BY EDUCATED MUSLIM WOMEN IN MALAYSIA

Suhaida Mohd Amin¹ & Mohd Faizal P. Rameli

ABSTRACT

Islam provides the opportunity for all Muslims, whether men or women in terms of employment and working opportunities. Hence, for those with higher educational attainment, knowledge and skills that they are acquired is expected could give positive return to the investment in human capital. Previous studies have suggested that there are many factors influenced women's participation in the labor market. However, there is a few difference reasons for working based on the level of education of the woman herself. To give the same value to adherence of religion, husbands or family and family-related responsibilities, this study focuses on the need to work among Muslim women. The scope of the study is focused on those with tertiary education to show their ability to earn a good career and salary. Thus, information from 746 educated Muslim women were collected via online survey. Respondent answers were analyzed using descriptive analysis and multiple responses to determine the extent of how educated Muslim women in Malaysia listed their need to work. The results showed that the need to work by educated Muslim women is to have their own sources of income, to help families financially, to pay debts and loans, to improve the standard of living, to practice what they have learned and to get self-satisfactory. Besides, this study also highlighted the differences in main reasons for working by different marital status. Finding of this study indirectly, demonstrates the importance of women's economic contribution to the family, especially to facing the current economic environment.

Keyword: work, educated, Muslim women, educated, Muslim women

INTRODUCTION

Participating in a labor market is a normal process after someone reaches minimum age being a labor or a worker and finishes the process of learning. In economic, a worker is those persons involved in the production of goods and services. In return, they will receive a wage to buy the goods and services which they don't produce themselves. However, indirectly, there are several reasons why work becomes necessary.

Islam provides the opportunity for all Muslims, whether men or women in terms of employment and working opportunities. Men as a breadwinner, work becomes necessity to support family needs. Islamic law does not impede Muslim women from the right to work within the boundaries that protect their honor and

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dignity. Islam allows women to handle their business contracts and personal financial transactions.

As an educated people, having a job and earning income is a dream after graduation at tertiary level. However, the statistics show not all join the workforce after graduation, especially for women. For those who work, there are many reasons why they work. One person may work for one reason and another person for another. Thus, this article will explain what are the main reasons for the need to work for a educated Muslim women in Malaysia.

LITERATURE REVIEW RELATED TO THE FACTORS NEED TO WORK BY WOMEN

The role of women in all aspects is undeniable. Women, as part of labor force, are a vital component in the production process. Accordingly, the size of the labor force can profoundly affect the potential for economic growth (Hotchkiss, 2009).

Education or training has raises the productivity of workers. Subsequently, it can be suggested that, as the level of education increases, the people in the society become more productive, skilled, and well-equipped (Becker, 1962). Thus, the Human Capital Theory explained that the greater the amount on education attainment, the higher the participation rate of worker in labor market (Becker, 1994).

Economic activity among Muslim women remains considerably lower and their unemployment rate significantly higher. The family structure and the presence of dependent children were among the most important factors explaining the latter's of Muslim women in labor market participation, although these relationships were moderated by qualifications (Khattab, Johnston, & Manley, 2017). However, Khattab et al. (2017) argued that more women with higher qualifications were economically active even if married and with children, although some of them experienced greater unemployment, probably due to discrimination in recruiting practices and choices and preferences on religious grounds.

Women who are educated and unmarried have the greatest chance of being part of the labor force (Ejaz, 2007). They normally goes to work after finish they leaning process and earned an income for personal purposes. However, Mahoney (1961) stated that the reason to work among married women will take into account of family factors. Similarly, Narayana & Shongwe (2010) asserted that marital status emerged as the most important determinant for female employment participation. Vast literature proposes that employment of women in labor market differed by marital status (Suhaida, 2016).

Hafeez & Ahmad (2002) identified household income being most important factors that affected the decision to work among married women. If household income had been sufficient, the need of wives to go out to work would reduce (Norehan, Rahmah, Zulridah, & Fariza, 2012). However, due to high cost of living, insufficient household income could contribute as a factor that influences women's decision to work.

Most people need to work to make a living. it is necessary to **earn money** to buy the things that are needed and wanted. Some of the things that are bought

are necessary for life and others add happiness and enjoyment to life. Sometimes people work at a job so that they can gain some experience and get a better job. This experience may help a person become a more valuable employee and provide a chance for advancement on the job. In another part, those who work need to survive, to maintain a lifestyle that they find comfortable, to be able to reach a better quality of life or to provide for their loved ones (M. Heathfield, 2017; Winget, 2007).

RESEARCH METHODOLOGY

An educated person is one who has undergone a process of learning that results in enhanced mental capability to function effectively (Mohanani, 2013). For that reason, usually people who have completed their tertiary education are categorized as educated people. Tertiary education broadly refers to all post-secondary education, including but not limited to universities (World Bank, 2013). To give the same value to adherence of religion, husbands or family and family-related responsibilities, focuses given to Muslim women. Thus, this study focused on the need to work among educated Muslim women in Malaysia.

For the questionnaire, this study selected respondents from the Tracer Study (Subsequent) 2008/2009 conducted by the Malaysian Ministry of Education. In addition, the Tracer Study (Subsequent) 2008/2009 was the second phase of the survey conducted online in order to ascertain the availability of jobs for graduates in the country (Malaysian Ministry of Education, 2010). With cooperation from the ministry, approximately 7,000 women with tertiary education were identified.

Through email, respondents were given a link to the web used to prepare the questionnaire. Within three months, researcher has administered the process of data collection using an internet survey. Email sent to obtain respondent's cooperation to answer the questionnaire, also provide information about the background of the researcher and the purpose of the study. To acquire information on the need to work by educated women, the questionnaire formatted as multiple choice and open ended question, so that they can add extra information which related. Accordingly, respondent answers were analyzed using descriptive analysis and multiple responses to determine the extent of how educated Muslim women in Malaysia listed their need to work.

FINDING

To utilize the wealth of data obtained via online survey, all completed questionnaires were analyzed. This decision was made in accordance with the opinion that more data are better than less data (Hart & Clark, 1999), as well as bigger samples and more events are almost always preferable (Vittinghoff & McCulloch, 2007).

Therefore, out of the 7,716 emails sent, 11 email addresses were invalid and 1,171 (15.2 percent) email addresses were bounced most likely due to errors when transferring the email addresses from the ministry data systems or inactive e-mail addresses. The final number of respondents who received the

questionnaire is 1,083 women. Nevertheless only 943 women has answered completely and 746 is a valid answer from Educated Muslim women.

DEMOGRAPHIC PROFILE

Table 1 shows that 89.1 percent of these respondents were among women aged between 25 and 34 years, while the rest were a of 34 years. No respondent was aged less than 25 years old because generally, they had graduated in 2009. For never married women, 36.2 percent of them are never married, 62.1 percent are married the other are widowed and divorced women.

• **Table 1 : Demographic Profile Of The Respondent**

Item		Never married		Married		Others		Total	
		n	%	n	%	n	%	n	%
1	Age group								
	• 25 – 34 years	252	93.3	404	87.3	9	69.2	665	89.1
	• Others age	18	6.7	59	12.7	4	30.8	81	10.9
	Total	270	100.0	463	100.0	13	100.0	746	100.0
2	Highest academic qualification								
	• Certificate & Diploma	51	18.9	67	14.5	2	15.4	120	16.1
	• Bachelor Degree	164	60.7	278	60.0	5	38.5	447	59.9
	• Master & PhD	55	20.4	118	25.5	6	46.2	179	24.0
	Total	270	100.0	463	100.0	13	100.0	746	100.0
3	Residential location								
	• Urban	91	33.7	135	29.2	1	7.7	227	30.4
	• Sub-urban	125	46.3	245	52.9	8	61.5	378	50.7
	• Rural	54	20.0	83	17.9	4	30.8	141	18.9
	Total	270	100.0	463	100.0	13	100.0	746	100.0

Despite the fact that all respondents had tertiary education, they still varied based on the highest level of education obtained. To identify the difference, information pertaining to the highest academic qualifications was gathered from the respondents. From similar table, out of the 746 educated Muslim women, 447 (59.9 percent) possessed degrees from various disciplines. Those who pursued masters and doctorate levels involved 79 people (24.0 percent), whereas women who studied at both certificate and diploma levels were comprised of 120 of them (16.1 percent).

Based on the percentage of residential location, more than half of the respondents (378 or 50.7 percent) lived in the suburban area. Those who lived in

urban and rural areas respectively were 30.4 percent and 18.9 percent of the respondents. Furthermore, based on the percentage of their location of the residence, more than 80 percent of those educated Muslim women were concentrated in urban areas compared to rural areas.

• **MAIN REASON NEED TO WORK BY ALL WOMEN**

The questionnaire also asked the main reason why a woman needs to work. According to Table 2, for unmarried women, 61.5 percent stated that their main reason was to have their own income. Helping family finances (15.6 percent) and paying debts (10.7 percent) is the second and third reasons.

For those who have married (41.3 percent) and who are single mothers (38.5 percent), the main reason to work is to help family finances. Having own finance and paying debt is the second and third reason. Other reasons that are not least important for the entire respondent are for self-satisfaction (26.5 per cent) and for career development and enhancement (14.0 per cent). In addition, this educated Muslim woman also states that the reason they work is to improve the standard of living (12.5 percent), to practice what has been learned (8.0 percent).

• **Table 2 : Main Reason Need To Work By All Women**

First reason need to work	Marital status							
	Never Married		Married		Others		Total	
	n	%	n	%	n	%	n	%
Help family's financial	42	15.6	191	41.3	5	38.5	238	119.0
Have own income	166	61.5	136	29.4	6	46.2	308	154.0
Paying loan / debt	29	10.7	48	10.4	1	7.7	78	39.0
Satisfaction	16	5.9	37	8.0	0	0.0	53	26.5
To improve standard of living	3	1.1	22	4.8	0	0.0	25	12.5
To practice what have learned	6	2.2	9	1.9	1	7.7	16	8.0
Career Development	8	3.0	20	4.3	0	0.0	28	14.0
Total	270	23.0	463	29.4	13	15.4	200	100.0

THE RANK OF REASON NEED TO WORK BY MARITAL STATUS

Besides asking the main reason for work, this educated Muslim woman is also asked for the second and third reasons they need to work. Using multiple response

approaches, Table 3 shows how many times these reasons are expressed by the respondent.

A total of 368 times indicated the need to work as their reason for work and 364 times to have their own income. The reasons for helping family financial involve 49.3 percent and have their own income involving 48.8 percent of the percentage based on respondents. Percentage based on answers, it involve 32.8 percent and have their own income involving 32.4 percent. Other reasons involve small percentages of not more than 20.0 percent based on respondents and not more than 13.0 percent based on answers.

Table 3 : Multiple response for the reason to work

Reason All need to work	How many times the reason mentioned	Percentage based on respondents	Percentage based on answers
1. Help family's financial	368	49.3%	32.8%
2. Have own income	364	48.8%	32.4%
3. Paying loan / debt	142	19.0%	12.7%
4. Satisfaction	100	13.4%	8.9%
5. To improve standard of living	55	7.4%	4.9%
6. To practice what have learned	47	6.3%	4.2%
7. Career Development	46	6.2%	4.1%

Based on the most answers from the multiple response analysis, Table 4 shows the reason for working according to ranking that given by educated Muslim women in Malaysia.

For those who are unmarried, the first rank to be a reason for work is to have their own income. For married and single mothers, helping family finances become the first rank for them to work. Paying a loan and debt being a third reason for all.

Uniquely, practicing what is being taught is not a priority for married women and is in the last ranking of their reasons for work. Satisfaction and to improve the standard of living are the last two reasons for single mother status while for unmarried women, improving the standard of living is the seventh reason in the list.

Table 4 : Ranking of the reason need to work

Reason need to work	Rank by married	Rank by divorced and Widowed	Rank by never married
Help family's financial	1	1	2
Have own income	2	2	1
Paying loan / debt	3	3	3
To practice what have learned	7	4	5
Career Development	6	4	6
Satisfaction	4	6	4
To improve standard of living	5	6	7

CONCLUSION

Educated Muslim women make their employment decisions based on various reason (Suhaida, 2016; Suhaida & Mohd Faizal, 2015). There is a reason for the need to work in the form of personal, there are also reasons based on the needs of the family. In line with the higher education costs they have earned during the course of their studies and the debt obligations they have, the need to get the money to pay off is also the reason they need to work.

However, the work of Muslim women outside their residence should not be contradictory to their duties and responsibilities towards their families, either there are unmarried, married or single mother. By granting permission and the right to women to work, various guides are also available for Muslim women. Their work must be with other women and free from intermingling in men's environment, where they come into physical contact with men, or are confined and exposed to repeal and abuse.

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