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المقالات العربية

English Articles

Role of Worldview in Family Empowerment Plans: Proposed Islamic Integrated Framework

Peranan Pandangan Dunia dalam Pemerkasaan Keluarga: Cadangan Rangka Kerja Bersepadu Islamik

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Abstract

This article investigates the urgency of developing an integrated Islamic framework for the orientation of family empowerment policies and plans in the context of Islamic societies. Literature has shown that the Islamic worldview ought to play a crucial role in designing family empowerment plans reflecting the Islamic context, value system, and objectives of the family. The article uses an analytical descriptive method to address the issue at hand. Among others, the article concludes that empowerment plans should revolve around the philosophy that the Islamic Family is entrusted by Allah to nurture responsible vicegerents who shall play vital roles in building balanced and prosperous societies. Hence, Muslim societies have been urged to enhance the roles of family and build balanced and productive families ensuring well-being and quality of life standards in line with Islamic *Maqasid* and values. There is a need to activate the Islamic worldview in shaping the family within the environment of Mawdah and Rahmah. This is to nurture the generation of vicegerent responsible offspring and contribute to sustainable societal development.

Keywords: Islamic Worldview, Family, Empowerment, Vicegerent, Offspring.

Abstrak

Artikel ini menyiasat keperluan untuk membangunkan rangka kerja Islam bersepadu untuk orientasi dasar dan rancangan pemerkasaan keluarga dalam konteks masyarakat Islam. Literatur telah menunjukkan bahawa pandangan dunia Islam seharusnya memainkan peranan penting dalam mereka bentuk rancangan pemerkasaan keluarga yang mencerminkan konteks Islam, sistem nilai dan objektif keluarga. Artikel menggunakan kaedah deskriptif analitikal. Antara lain, artikel tersebut menyimpulkan bahawa rancangan pemerkasaan harus berkisar pada falsafah

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bahawa Keluarga Islam diamanahkan oleh Allah untuk memupuk naib yang bertanggungjawab yang akan memainkan peranan penting dalam membina masyarakat yang seimbang dan sejahtera. Justeru, masyarakat Islam digesa untuk meningkatkan peranan keluarga dan membina keluarga yang seimbang dan produktif bagi memastikan kesejahteraan dan kualiti taraf hidup selaras dengan Maqasid dan nilai Islam. Oleh itu, terdapat keperluan untuk mengaktifkan peranan pandangan dunia Islam dalam membentuk keluarga dalam persekitaran Mawdah & Rahmah yang bercita-cita untuk memupuk zuriat naib dan menyumbang kepada pembangunan masyarakat yang mampan.

Kata kunci: Pandangan Dunia Islam, Keluarga, Pemerkasaan, Naib, Zuriat.

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الملخّص

تتناول هذه الورقة بالدراسة موضوع الحاجة الملحة إلى صياغة إطار إسلامي متكامل لتوجيه سياسات وخطط تمكين الأسرة في سياق المجتمعات الإسلامية. وقد أظهرت الأدبيات والدراسات المعاصرة بأن النظرة الإسلامية للعالم يجب أن تلعب دورًا حاسمًا في تصميم خطط تمكين الأسرة التي تعكس الواقع الإسلامي ونظام القيم وأهداف الأسرة. وتستخدم الورقة المنهج الوصفي التحليلي للإجابة عن السؤال المحوري من بين أمور أخرى، وخلصت الورقة إلى أن خطط التمكين الأسري يجب أن تتمحور حول فلسفة الأسرة الإسلامية التي تتغي بناء الأسرة المستخلفة في الأرض صاحبة المسؤولية الاستخلافية التي تؤدي أدوارًا حيوية في بناء مجتمعات متوازنة ومزدهرة. ومن ثم، ينبغي للمجتمعات الإسلامية أن تُعزز دور الأسرة، وبناء أسر متوازنة ومنتجة تضمن الرفاهية ومستويات الحياة المنشودة، بما يتماشى مع المقاصد والقيم الإسلامية. على هذا النحو، هناك حاجة لتفعيل أدوار الرؤية الإسلامية للعالم في تشكيل الأسرة داخل بيئة المودة والرحمة والتساكن، وتعمل على صياغة النسل والإنسان المستخلف الذي يساهم بفعالية في التنمية المجتمعية المستدامة.

الكلمات المفتاحبة: الرؤية الإسلامية، الأسرة، التمكين، النسل الخليفة.

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Introduction

In today's complex reality and conditions of life, the family has been subjected to tremendous pressures amounting to threats and risks of disintegration in many parts of the world. The Muslim family is no exception as far as its worldview, objectives, and values are concerned.

With the spread and dominance of the free and liberal western conception and model of family, it becomes imperative to rejuvenate and advance the Islamic value-driven meaning of family and its role in society. The challenges we face include social, economic, health, cultural, moral, legal, etc. They threaten Muslim families in many parts of the Islamic world and in Muslim minorities worldwide. In many instances, they raise serious concerns about the approaches and frameworks adopted by Muslim societies in addressing family development and empowerment plans in the socio-cultural context and milieu of Islamic societies.

In post-Covid 19 times, the issue of family empowerment and development has even become more of merit and interest for all of us. Governments should not be the only ones concerned with this issue; the entire society should be. This includes the private sector, civil society, international-related bodies and organisations, and the family per se. The engagement of all relevant actors will make a difference in dealing with the cropping issues and problems encountered by Muslim families. This will lead to more disturbances and breakdowns in its fabric and substance.

Muslim organisations and bodies all over the world are exerting tremendous efforts to enhance family development and empowerment agendas, policies, strategies, and programs. The literature revealed that there are many family policies and strategies that do not reflect the Islamic worldview, value system, and cultural context of Muslim societies. It has been shown that some policies and action plans work against the core value system of Islam by adopting policies that are alien. These policies stem from different western or eastern worldviews and contexts. Many policies and actions, if not scrutinised and checked, could destroy the core value system of the Islamic family, and contradict the family *maqasid*. Among others, the Organisation of Islamic Cooperation (OIC) has embarked on various initiatives pertaining to the empowerment of family institutions in the Islamic world. The recently developed OIC Strategy for the Empowerment of Marriage and Family Institutions was introduced in 2019 and has since become a guide for OIC member countries.[1] As there are many models and approaches to the

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[1] In preparation for the OIC Strategy for the Empowerment of Marriage and Family Institutions (2020-2025): A Guiding Strategy, I served as the coordinator of the research

empowerment of families, there is a need to develop more relevant and culturally sensitive frameworks suiting our Islamic context and aspirations. In this way, we can identify the real issues facing families and offer original and appropriate solutions. These plans will not only empower the family but also build balanced, stable, and prosperous families.

This article proposes a framework for family empowerment considering the main principles and guidelines set by the Islamic worldview and value system. It is also aware of the existence of many other approaches and frameworks which were developed throughout the years to deal with family empowerment issues in the world. It is evident that many strategies, policies, and agendas of family empowerment are influenced by the worldviews and ideologies of those promoting them. In other words, there is always a worldview and ideology behind the proposed models and plans, for example, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) initiated and adopted in 1979 by the United Nation's General Assembly shows the directions and aims of the framework adopted for the empowerment of women. Despite the importance of this document and its widespread acceptance, it remains in need of further development, particularly in terms of its framework and value system. Another example that reflects the impact of worldviews and ideologies on setting the agendas and policies pertaining to family empowerment and development is the Beijing Declaration and Platform for Action of 1995 (Fourth World Conference on Women, 1996).

This article assumes that a worldview and system of values are crucial in providing a coherent framework for the orientation of plans and activities geared towards the empowerment of family institutions in the Islamic world. It posits that worldview and values have an impact on the positioning and development of relevant and value-based plans and programs. As such, it aims to investigate the possibility of developing an Islamic integrated framework for family empowerment. To address the challenges faced by family institutions in the Islamic World and find solutions to the various challenges relating to their empowerment, a

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working team which included members from the Islamic Educational, Scientific and Cultural Organisation (ISESCO); Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC) and International Islamic University Malaysia (IIUM).

comprehensive and integrated model or framework is required. A framework serves as a guiding reference and foundation for any approach or strategy for the empowerment of families in the Islamic world. The literature shows a lack of comprehensive and well-integrated frameworks for the development and empowerment of the family, so the purpose of this article is to provide one.

The main question of this article is: To what extent can the Islamic worldview serve as an impactful and value-based framework for family empowerment and development in the Islamic world? This main question begs several sub-questions: 1. What is the importance and place of the question of family empowerment in the Islamic Worldview? 2. How does the Islamic Worldview perceive the importance and roles of family institutions in the development of Muslim society? 3. What are the significant components of the Islamic framework for family empowerment and development? 4. What are the main guiding principles of family empowerment according to the Islamic worldview?

This article aims at developing an Islamic integrated framework for family and institution empowerment. The method used to come up with the framework is based on an analytical descriptive approach. Textual analysis of the existing literature, policies, legislations, strategies, action plans, projects, statistics, and programs pertaining to family empowerment will be consulted and used for the development of the framework. The latter will include philosophy, vision, goals and objectives, foundations, values, and guiding principles. The article is divided into an introduction, two main sections, and a conclusion and recommendations section.

I-Worldview and Family Empowerment: Concepts and Guidelines

A- Concepts and Terms

The article deals with several key concepts and terms. The concepts of worldview, family, empowerment, Islamic integrated framework, and family well-being are referred to.

Concept of a Worldview

The idea of a worldview refers to the way we understand and interpret the world and our surroundings. This includes God, man, existence, nature, life, civilisation, culture, seen and unseen, this world and the hereafter, the physical and metaphysical realities, the issues of values, society, family, politics, economics, sciences, history, geography, axiology, ontology, aesthetics, eschatology, epistemology, and many others. In other words, worldview deals with a large scope of topics and issues related to existence in its comprehensive view.

In the context of this article worldview operationally refers to the principles, guidelines, beliefs, values, and responses provided to deal with the structures, functions, objectives, responsibilities, and development of the family in a socio-economic and cultural context. This concept addresses the ultimate questions of deep interest to people and their existence. In this perspective, the family is no exception as it is the core edifice of society and its nucleus.

Based on the above general theoretical articulation of the concept of worldview, one may refer to some relevant western and Islamic definitions of worldview. For instance, D. Polezhaev, Przegląd Wschodnioeuropejski, in his articulation of worldview stresses the importance of religion and mindset as major structures in modifying the individual into personality making him an active agent in society. In his own words: "Similarly, the complicated way of "modifying an individual into a person cannot be controlled only by one's preferences and by choosing different features one would like to adopt. One's worldview, religion, and mindset also play a vital role in this process."[2] It is self-explanatory that family plays a crucial role in transforming the individual into a person, a process that needs worldview and religion too. In this context, worldview may, among other things, provide a life direction, especially in the process of socialisation whereby the family again plays a vital role. According to Volkov, "people are not able to choose which social knowledge will be weighted more heavily during life's critical decisions."[3] In this process, worldview and religion contribute directly to one's life direction.

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[2] D. Polezhaev, Przegląd Wschodnioeuropejski, 3 (2012) 285–303.
[3] Y.G. Volkov (2012), Sotsiologiya: Uchebnik (Sociology: Textbook), 4th edition. Infra-M, Alfa-M, Moscow, 197.

In more emphatic terms, Liftin has clearly linked worldview to ontological premises as well as to the global community's bond and action especially when it comes to the role of communities in our eco-villages. She sees worldview as a cementing force that binds everything together and links things for a purpose. She says: "one may sense a worldview premised upon holism and radical interdependence. This basic ontological commitment is what unites the global ecovillage movement, forging a shared epistemic bond across widely disparate communities."[4] It is quite significant to consider this articulation of worldview, especially in the context of family empowerment and development in more global and interconnected communities and villages. The concept of worldview provides a resource for bonding, hope, and collective efforts toward empowering communities that differ from one another. For that matter, there are families within their own societies that need help as well.[5]

From another perspective, it is evident that worldviews play significant roles in all religions and value-based visions and philosophies of life. As an example, Hadway argues that "A fourth artistic spiritual value is present among folk Muslims, particularly among Sufis-the existential-transcendent world view…, but Sufis nevertheless retain a unique worldview that the author calls the existential-transcendent spiritual worth axis. Reaching Sufis requires appealing to their desire for a deeper spiritual life."[6]

Additionally, worldview also underpins spirituality and spiritual aspects, which are critical for the well-being of individuals and families. "People who do not necessarily adhere to or seek a spiritual worldview – let alone use terms like 'spiritual' to describe their experiences – may still foster a sense of spirituality."[7] Another significant conception of the world is the attempt of Ken Funk who argues that: "A worldview is the

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[4] Liftin, K. (2009). 'Reinventing the Future: The Global Ecovillage Movement as a Holistic Knowledge Community', in G. Kütting and R. Lipschutz (eds.), Environmental Governance: Power and Knowledge in a Local-Global World (Abingdon: Routledge), 124-42.

[5] Abdelaziz Berghout (2010), Introduction to Islamic Worldview: Study of Selected Essentials, Edited by Abdelaziz B. IIUM Press, International Islamic University Malaysia.

[6] Hadway, R. D. (2010). Contextualising the Gospel to the Worldview of Folk Muslims. Midwestern Journal of Theology, 1(1012), 47–65. https://doi.org/https://biblicalstudies.org.uk/pdf/midwestern-journal-theology/11-1_047.pdf

[7] Falkenburg, J. L., van Dijk, M., Tibboel, D., & Ganzevoort, R. R. (2020). The fragile spirituality of parents whose children died in the pediatric intensive care unit. Journal of Health Care Chaplaincy, 26(3), 11.

set of beliefs about fundamental aspects of reality that ground and influence all one's perceiving, thinking, knowing, and doing. One's worldview is also referred to as one's philosophy, philosophy of life, mindset, outlook on life, the formula for life, ideology, faith, or even religion."[8]

Regarding the Islamic worldview, we can refer to Naquib Al-Attas, who argues there is an unbreakable link between the seen and unseen worlds and between the present world and the hereafter. According to him, the worldview of Islam comprises both *al-dunyia* and *al-Akhirah* aspects, in which the *dunyia*-aspect must be related profoundly to the *Akhirah*-aspect, and in which the *Akhirah*-aspect has ultimate and final significance.[9] On the basis of this epistemological and ontological premise, Al-Attas defines the Islamic worldview as follows:

> "According to the perspectives of Islam, the worldview[10] is the vision of reality and truth that appears before our mind's eye revealing what existence is all about; for it is the world of existence[11] in its totality that Islam is projecting...The Islamic view of reality and truth is a metaphysical survey of the visible and invisible worlds including the perspective of life as a whole."[12]

Choudhury discusses the Islamic worldview in the same breath as an Islamic system of reality. This system relates, on one hand, to the epistemology of the Divine Unity, and on the other, to the reality and system of the world. According to him, "The Islamic Worldview is thereby a comprehensive and universalizing model of the real world that

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[8] Ken Funk, at: http://web.engr.oregonstate.edu/~funkk/Personal/worldview.html

[9] Syed Muhammad Naquib Al-Attas Al-Attas, S.M. Naquib, 'The Worldview of Islam: An Outline', *Islam and the Challenge of Modernity: Historical and Contemporary Contexts*, Proceedings of the Inaugural Symposium on Islam and the Challenge of Modernity: Historical and Contemporary Contexts held at and organized by ISTAC, Kuala Lumpur, August 1-5, 1994, p. 25.

[10] See also his work on Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur, 1995), pp. 1-2.

[11] For an epistemological and philosophical survey on the meaning of existence and its degree refer to Syed Muhammad Naquib Al-Attas, *The Degrees of Existence* (Kuala Lumpur: ISTAC, Art Printing Works Sdn. Bhd, 1994), pp. 1-58.

[12] Syed Muhammad Naquib Al-Attas Al-Attas, S.M. Naquib, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur, 1995), pp. 1-2.

builds upon the epistemology of Divine Unity and matures into intellection by way of a process-oriented model of unification of knowledge as derived from the source of Divine Unity."[13] From this definition, there is one point that deserves more attention. The author positions the Islamic worldview between two main perspectives, namely, the Divine text known as the epistemology of Divine Unity that results from its epistemic source, the Quranic text, and the knowledge derived through the process of intellection and reasoning. This emphasises both the divine source of the Islamic worldview as well as the intellectual processes required in its construction considering the revealed word of God.[14] In line with this explanation, the following definition of the Islamic worldview endorses the above position. According to Prof Md. Kamal Hassan's Islamic worldview refers to "[A] comprehensive conception of the universe and man's relation to it from the Islamic perspective, thereby serving as a basis for one's philosophy or outlook on life."[15]

One of the most noteworthy points laid down in this definition is its emphasis on the Islamic perspective and one's philosophy or outlook on life. In other words, when one develops a worldview, he should stand on a point of reference that provides him with the necessary guidelines and injunctions to construct such a worldview. Thus, the Muslim worldview is developed with reference to Islam. Islam becomes the permanent reference and source from which the Muslim seeks guidance and guides his intellectual efforts and *ijtihad*. This viewpoint was advanced by Muhsien Abdualhamid. He defines the Islamic worldview as the Islamic perception of issues pertaining to the universe, its Creator, Prophethood, society, man, and the hereafter. This contrasts with other worldviews that address the same issues but from their standpoint or perspective.[16]

Based on the above analysis the author prefers to define the Islamic worldview as the vision of existence that enables the Muslim to

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[13] Masudul Alam Choudhury, *The Islamic Worldview: Socio-Scientific Perspective* (London and New York: Kegan Paul International Limited, 2000), p. 9.

[14] Abdelaziz Berghout (2010), Introduction to the Islamic Worldview.

[15] Mohd. Kamal Hassan, 'The Islamic World-view', in *Towards a Positive Islamic World-View: Malaysian and American Perceptions*, ed. Abdul Monir Yaacob and Ahmad Faiz Abdul Rahman (Kuala Lumpur, 1994), p. 12.

[16] Muhssien Abdulhamid, *Tajdid Al-Fikr Al-Islami* (Verginia: IIIT, 1996), pp. 38-39.

interpret and provide answers to ultimate questions pertaining to the Creator, the existence of the seen and unseen, universe, life, man, prophethood, vicegerency, society, history, and the hereafter life. This vision is constructed as a worldview in reference to revelation and Islamic guidance considering reality, circumstances, and socio-cultural conditions surrounding our lives as vicegerents on earth. Earth. Therefore, the purpose of the present paper is to present the integrated Islamic framework for family empowerment based on the Islamic worldview.

Concept of Family Empowerment

The other significant concept in this article is family empowerment. Here, the family is in the spotlight, not just the woman. It is the central unit of societal development and society building. The woman is part and parcel of the family. Its problems and issues cannot be studied or solved in isolation from the whole family and for that matter the entire society. It is family and its eco-system that provides social support to its members making them part of the whole. Though there are many factors that are significant in life, the family remains vital for the existence and continuity of humanity. Lambert, N. M and colleagues argue that "including religion, work and career, personal relationships, and political involvements. Among these many sources, however, one seems especially prominent in people's reports on what gives their lives meaning: family."[17]

It is the family and its roles and functions that make the lives of its members possible and sustainable. As such, the empowerment of the family happens only because of the roles of the family and its responsibilities in providing the necessary conditions, resources, and skills. By doing so, the members will be able to take part in their own development and contribute to the advancement of society at large. According to Hoover-Dempsey (2011) that "it is the function of a family to have the skills, resources, authority, opportunity, and motivation to

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[17] Lambert, N. M., Stillman, T. F., Baumeister, R. F., Fincham, F. D., Hicks, J. A., & Graham, S. M. (2008). Family as a Salient Source of Meaning in Young Adulthood.

meet the needs of their family. Family empowerment is, in essence, an action that is associated with high self-efficacy."[18]

Alan John Barnard (2022) defines family as a group of individuals combined with the ties of matrimony, blood, or adoption, including a single home. "This group has ties and interacts with each other in their respective sociable classes, usually those of partners, parents, kids, and siblings. The family company should be eminent from a house, which may contain residents and tenants communicating in an ordinary residence. It should also be determined from kindred (which also includes bloodlines) because kindred may separate into several families. Repeatedly the family is not discerned from the matrimony couple, but the nature of the family party is the parent-child association, which may be mislaid in many matrimony couples."[19]

In Islam and Islamic tradition, family is central to Islamic life, whether it is nuclear, extended, or other types of family. Family roles and bonds are considered sacred and central to the roles of man and woman as vicegerents on earth. Islam surrounds the concept of family with a deep value system and principles ensuring the formation of balanced, stable, and dynamic families. The Islamic view of family is grounded in a sound understanding of human nature. This understanding includes man and woman's psychological, mental, intellectual, physical, and social composition, and man and woman's integral and integrated roles and responsibilities as vicegerents on earth.

A fundamental principle of the Islamic Family is the bond of marriage between a man and a woman. This is so that a family can be established based on the values of respect, tranquility, empathy, and compassion. Secondly, man and woman must serve as vicegerents on earth. Man as vicegerent on earth. Both are responsible for worshipping God and populating the world through building civilisation and desirable balanced life. From this aspect, the question of equality and human rights should not be an issue in the Islamic worldview. As both are vicegerents, justice, fairness, equality, respect, and ethical deeds are shared

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[18] Ice, C. L., & Hoover-Dempsey, K. V. (2011). Linking parental motivations for involvement and student proximal achievement outcomes in homeschooling and public schooling settings. Education and Urban Society, 43, 339-369.

[19] Barnard, A. John (2022, August 16). Family. Encyclopaedia Britannica. https://www.britannica.com/topic/family-kinship.

responsibilities based on their own human nature and roles as integral and complement each other during life and work. The third basic principle is the necessity of developing and empowering the family. This stems from the fact that they are both vicegerents to carry the missions and responsibilities of worship and building civilisation and desirable life. As such, it is crucial to empower the family to achieve these ends and objectives. Being a vicegerent necessitates empowerment and development of all sorts to achieve the roles and carry the duties towards God, fellow humans, society, nature, and other creatures. The following verses clearly refer to the above principles:

- (O Man, we have created you from a man and a woman, and made you races and tribes, that you may know one another. Surely the noblest among you in the sight of Allah is the most god fearing of you) (49:13).
- "And whoever does good deeds whether male or female is a believer shall enter the garden) (4:124).
- (To men belongs a share of what they have earned, and to women a share of what they have earned) (4:32).
- (He created you from a single creature; then of the same type made its mate) al- Zumar (39:6).
- (O mankind! Fear Allah Who created you from a single person (Adam), and from him (Adam) Allah created his wife (Hawa) and then from both, He created many men and women spread (All over the world). And fear Allah through Whom you make claims (of your mutual rights). And do not cut-off the relations with your blood relatives. Indeed, Allah is All-Watching over you) al-Nisāʾ (4:1).
- (Every soul will be (held) in pledge for its deeds) al-Muddhathir (74:38).
- (Whosoever does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure) al- Mu'min (40:40).
- (And [comment, O Muhammad], when your Allah stated to the angels, "Absolutely, I will create upon the earth a subsequent vicegerent. They (Angel) declared, Will You position upon it one who pushes criminality therein and clears blood, while we display Your credit and consecrate You? Allah declared, Definitely, I know what you know not) (Al-Baqara 2:30.)

- (And We have surely praised the children of Adam and brought them on the ground and sea and supplied for them of the exemplary things and selected them over considerably of what We have formed, with [substantial] intention) (Al-Isrā 17:70.)

Concept of Well-being

Having explained both the concepts of worldview and family empowerment it is pertinent to mention another relevant concept namely, well-being as it is related to the framework and processes of empowerment. Obviously, the concept of well-being has been extensively discussed in literature and policies pertaining to family development and empowerment. Generally, well-being can be referred to as living a vibrant life in which all one's efforts and discretions are systematising the regulation of Allah's unlimited authority (Joshanloo, 2017). It might also be defined as idolising and satisfying Allah's will and commands results in achieving the highest level of well-being satisfaction in this world and in the hereafter. The Islamic sense of well-being, the exemplary life for the one living it, as contemplated in the Quran, and the compositions generally identified in modern Muslim scholarship."[20]

From a general Islamic theorisation, the concept of well-being has been at the core of Islamic teaching (Freedom) Girls are as free to accept education as boys in Islam, for instance, Every man and woman must obtain an education. (Equality) There is no gender distinction in Islam. Allah said in the Qur'an, "And whoever does righteous virtuous deeds — male or female and is a true believer in the Oneness of Allah, such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them" (Qur'an, 4:124). (Protection) The safety of women in Islam is very significant. She is not harmful to a man. Prophet said, "The person to whom a daughter is born, and he does not ... mete out preferential treatment to boys, Allah will reward him with heaven." (Hadith). (Economic empowerment) Women acquire money in the form of bride cost (Mehr). She obtains bread and

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[20] Joshanloo, M., & Weijers, D. (2019). Islamic perspectives on wellbeing. In Positive Psychology in the Middle East/North Africa (pp. 237-256). Springer, Cham.

flesh from either her father or husband. She has a legal share in the belongings. Allah said in the Quran, "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - a legal share" (Qur'an, 4:7). (Dignity) In Islam, the respect for women, and when women are requested to tatter the veil, men are mandated not to goggle at women. Allah said in the Qur'an, (And tell the believing women to reduce (some) of their vision).[21] (The Qur'an: 24:31).

In Islamic literature, the concept of 'Islamic well-being,' is used by some scholars. For instance, Mohsen Joshanloo argues that: according to Islam, glorifying and serving Allah is humanity's most significant function, the completion of which comprises well-being. Well-being is living a dynamism in which all one's steps and preferences contain regulation of Allah's absolute authority. This word furnishes the proper shape in which the heart can be refined and proposes to its Lord in the Mutma'inah shape.[22]

B- Guiding Principles

The Quranic injunctions and principles establish an integrated framework for the development of family par excellence. The honor and celebration of man and woman as responsible vicegerents opened a novel era in the history of mankind whereby virtuous deeds, piety, faith, enjoining goodness and forbidding bad, responsibility and accountability, and serving and caring about people and the community are the fundamental criteria of differentiation between right and wrong. To qualify man and woman to carry out the duties and responsibilities of vicegerents on this planet, the development and empowerment of family is not only an aim to be achieved but a necessity as well. The moral and ethical foundations of family in Islam call for development and

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[21] Dr. Haseeb Ahmed. (2016). Women's empowerment in the Islamic system of life. Arab News, March 22–24. https://www.arabnews.com/islam-perspective/news/896806

[22] Mohsen Joshanloo (2022) Stability and Change in Subjective, Psychological, and Social Well-Being: A Latent State-Trait Analysis of Mental Health Continuum–Short Form in Korea and the Netherlands, Journal of Personality Assessment, DOI: 10.1080/00223891.2022.2098755

empowerment so that both integrally play integral responsibilities on earth. However, we should be cautious when it comes to the practical levels of action to which the theoretical principles and rulings might not be adhered to. Unfortunately, this is the case in many Muslim countries where the issues of family development and empowerment are reduced to women's rights, women's empowerment, women's well-being...etc. This situation led to the domination of the western frameworks and approaches to women's empowerment and family development. As a result, we are blindly imitating and implementing most of their policies, strategies, and action plans to deal with our own family issues and challenges.

Problems and issues must be resolved at the level of the family and society in Muslim societies, not at the level of a woman or a man. This approach is detrimental to the real roles and responsibilities of man and woman as vicegerents on earth. This is because their complementarity, integrality, and collective responsibility and action become an obligation and not a mere luxury. Hence, the study and articulation of family empowerment policies shall be examined within a more comprehensive and all-encompassing framework considering the above-mentioned Islamic principles.

In this article, religion, spirituality, and worldview are seen as critical to the empowerment of families as well as to address the well-being and desirable lives of the entire family and society at large. I concur with Denis & Ann in their research findings on the importance of spirituality in families. Their works described the importance of spirituality in their lives and their participation in religious communities. Discussion and implications include strategies to enhance family spiritual well-being, provide spiritually sensitive support, and promote inclusive religious communities for children with mental retardation and developmental disabilities (MR/DD) and their families.[23]

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[23] Denise J. Poston and Ann P. Turnbull. (2004). The Role of Spirituality and Religion in Family Quality of Life for Families of Children with Disabilities. Education and Training in Developmental Disabilities, 39(2), 95–108.

The aim of this framework is, among others, to provide a common shared guiding approach and guideline for family empowerment and transformation in the Islamic world. It proposes principles and guidelines that will help in designing and implementing value-based plans and strategies to enhance the development and empowerment of families.

The framework stresses the significance of considering the following factors in establishing policies, strategies and action plans pertaining to the family empowerment in the Islamic World:

- This integrated family empowerment strategy focuses on changing family roles and empowering families under the principle and responsibilities of vicegerents. Citisens and humans are not the only ones affected. As vicegerents, family members become responsible and answerable towards God, themselves, fellow humans, and the broader creation of Allah the Almighty. The aspirations and objectives of family empowerment should extend beyond mere preservation of offspring to embrace transformation engaging family as a dynamic agent of civilisational change and sustainable development.
- The objectives, intentions, policies, action plans and eco-systems for family empowerment shall be in accordance with the teachings of Islam and cultural norms of the Islamic world following a moderation and wasatiyyah approach.
- Educational and Tarbiyyah based: it considers education, learning, tarbbiyyah and virtues as effective channels and means of preservation and empowerment of families in the Islamic World.
- Competency & skills-based empowerment: it stresses the need for empowering families with competencies, skills, and *malakat* required in playing a dynamic role in life and sustainable development.
- Sharing and serving driven: it stresses the need for sharing knowledge, expertise, solutions, and best practices among family members. So that families can address the issues and challenges they face, the culture of service shall prevail among members.
- Strengthening religious, ethical, and moral education as essential for the stability, productivity, and continuity of the family. Comprehensive Islamic and religious education is also viewed as

an essential component for the balance, productivity, and protection of the family. Stability and success of the family and the guarantee of the well-being, preservation and nurturing of the family is the prime concern of Islam. Religious family education must be a priority in family empowerment plans.

- All family empowerment plans, and policies should integrate the culture and skills of participation and *musharaka* in family affairs and societal development. Participatory roles of family members and stakeholders in societal sustainable development activities must be prioritised. It should be clear that the family needs to act as an agent of transformation in society. The culture and eco-system of participation must be created and enhanced so as to ensure the dynamic roles of the family as advanced by the Islamic worldview and teachings.

- Family institutions must be ready for challenges, adversities, negative impacts, threats, and always changing conditions. Effective and efficient enough to handle life situations and challenges, including cultural, social, economic, moral, mental, intellectual, and civilisational ones. The teachings and values of Islam play a crucial role in preparing the family.

- Ensure that family plans and policies do not infringe on the teachings of Islam and common human values and accepted patterns. To avoid wrong understandings and deviant practices, it is essential that the concepts of family, marriage, relationships, and roles are interpreted within Islamic acceptable norms. Hence, Islamic societies are urged to take the necessary measures to empower families to play their roles in the protection of Islamic *Aqidah*, values, heritage, and a moderate way of life. As well as incorporating human values and ethics in developing family empowerment and development plans and programs.

- Family in the Islamic context has been at the forefront of the struggle against all types of threats and destructive elements. Muslim families strive to become a hub for love, mercy, tranquility, and solidarity among their members. Hence, there is a need to further enhance the rights, roles, and responsibilities of families so that they may play a more significant role in the present and future. It is crucial to develop plans and strategies that ensure the stability, safety, strength, growth, productivity, and development of families within the framework of Islam.

- Strengthening family rights and duties in a balanced manner: family plans and policies consider the rights and responsibilities of all family members. Meanwhile, the concept of "duties" needs to be practiced along with the concept of "rights" to create balance and synergy in family life. As family empowerment in Islam is based on the vicegerent-duties-rights-accountability-values formula.
- Within the Islamic integrated framework family empowerment & development plans shall reflect the *maqasid al Shari'ah* (preservation of religion, intellect, wealth, offspring, and life). It should also advance the values of Islam such as respect, honour, cooperation, solidarity, unity, brotherhood, sacrifice, empathy, compassion, stability, productivity, prosperity, and ethicality.

II- Family Empowerment Plans: The Framework & Strategic Map

A- The Central Unit & Sacred Bond for Human Progeny and Development

Family is a unique central unit in human association and civilisation. It forms the foundation of any human society. In Islam, family is the sacred place in which love, marriage, tranquility, mercy, and compassion are brought up and disseminated. According to this Islamic integrated framework, the family is a crucial agent of society's development that needs increased attention and empowerment. Families are but the core building blocks of human life, without which society would suffer, if not collapse. Hence, family must be kept intact and engaged in its natural roles of preservation, participation, productivity, prosperity, partnership, positioning and perfecting Muslim societies in line with Islamic worldview and value system.

In the Islamic World, countries are therefore urged not only to set policies, strategies, action plans, and initiatives to preserve, empower, and transform the family, but also to ensure that all activities and action plans are of high quality, impact, and value. It is our aspiration to ensure that the family institution is at the forefront of societal development and transformation for a better future and quality of life for all.

The Muslim community should uphold the value of the family institution in transforming societies and maintaining the core values that keep them relevant and productive. As well as meeting the needs of the family institution in terms of basic needs, quality of life, material, social, educational, cultural, political, economic, and other needs, we must also rebuild the value system that runs through its veins. It is this value system based on *Maqasid* and Islamic teachings that keeps this basic social unit sacred and plays a pivotal role in societal development. To this end, this integrated framework urges Muslim societies to explore all means and channels of preservation, empowerment, and transformation of the family within the core value system of Islam and its *maqasid* considering the changes in realities and conditions created by globalisation and other contemporary trends and challenges.

In addition, the Islamic philosophy of preservation, empowerment, and transformation of the family emphasizes the importance and roles of education, training, knowledge transfer, talent development, mentoring, and collaboration. This is in addition to the preparation of the family's dynamic roles in sustainable development. It also emphasises socio-political stability, cultural unity, economic development, and dynamic cooperation among Muslim societies to valorise resources, exchange best practices and engage in mutual activities and programs.

B- Family Empowerment Plans: Philosophy, Vision, and Mission

In view of the global challenges confronting family institutions in the Islamic world, this Islamic framework sets a clear vision for the preservation, empowerment, and transformation of this institution towards enhancing quality of life, preserving values, achieving the aspirations of Muslims in very challenging times. The Literature and practices demonstrate that Muslim societies strive to build family institutions and ecosystems that provide intellectual, psychological, emotional, spiritual, ethical, moral, cultural, socioeconomic, financial, and physical support for all family members aspiring towards improving their well-being, quality of life, self-sustaining capabilities, and dynamic participation in society. According to the philosophy of this framework, the Islamic Family is entrusted by Allah to nurture responsible

vicegerents who will be essential for the betterment and advancement of human society and civilisation. Muslim societies must confirm the vital importance of the family in terms of both the Shari'ah and human perspectives and ensure that they support and encourage the building of balanced and productive families as part of their commitment to societal development. Should, among others, facilitate marriage, ensure well-being and quality of life standards, protect, and empower family with the necessary services and support and engage it in societal development. Therefore, this framework envisions building balanced, stable, safe, productive, and prosperous families aware of national and international roles and responsibilities. It also envisions participating in nation building & sustainable societal development in line with Islamic *Maqasid* and values. As such, the family is entrusted to nurture balanced and responsible progeny in an environment of *Mawdah & Rahmah*, protecting it from all threats and empowering it to play its roles & functions in sustainable societal development.

The common Vision for family empowerment, in this framework, is to become a leading Family nurturing responsible vicegerents capable of playing dynamic roles in the preservation, participation, productivity, prosperity, partnership, positioning and perfecting of society in line with Islamic worldview & values.

In this framework, the vision is to create a dynamic family institution in the Islamic world with expanded roles. The mission revolves around actions to safeguard, empower, and transform the family institution. Among the common missions of Muslim societies is to develop and provide policies, activities, programs, plans, and facilities for preserving, empowering, and revitalizing family institutions and eco-systems to enhance well-being, quality of life, and the meaningful societal participation of family members in national development. The main mission is to empower and transform the family so that it can play a dynamic role in preserving, participating, spreading, prospering, positioning, and perfecting society. This is in harmony with the Islamic worldview and values. For this mission to be realised, there is a need to:
- put in place policies, legislations, strategies, and action plans catering for marriage and family institution development.
- Enhance the provision of educational and empowerment programs, packages, projects, and activities that support,

preserve, empower, and transform marriage and family institutions in line with Islamic teachings.

-   Engage family institutions in societal participation, development, and transformation by expanding access and opportunities for work at all levels.
-   Implement activities and measures pertaining to the protection of the value system of the family and marriage in accordance with Islamic perspectives.

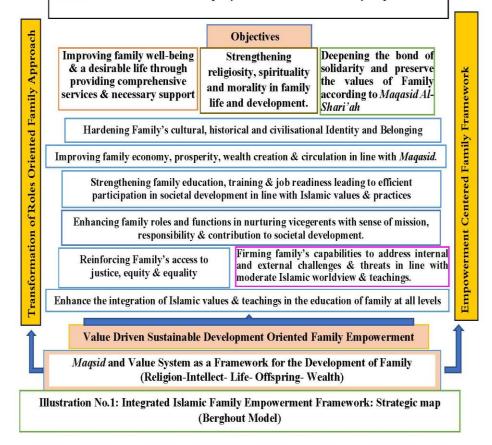### C- Family Empowerment Plans: Outline of the Strategic Map

This outline stresses on the main elements of the Islamic integrated framework for family empowerment and development in Muslim societies. This includes, the vision, mission, strategic objectives, statement of direction…etc. These elements are the vital part of the framework that guide any policies, strategies, and plan of family empowerment:

Vision: to become a leading family nurturing responsible vicegerents capable of playing dynamic roles in the preservation, participation, productivity, prosperity, partnership, positioning and perfecting of society in line with the Islamic worldview & values.

Mission: Empowering & transforming family to assume dynamic roles in the preservation, participation, productivity, prosperity, partnership, positioning and perfecting of society in line with the Islamic worldview & values.

Values: Mawadah wa Rahmah- Tranquility- Trust- Love –Takrim- Chastity-Empath- Peace

Transformation of Roles Oriented Family Approach

Empowerment Centered Family Framework

Objectives

Improving family well-being & a desirable life through providing comprehensive services & necessary support

Strengthening religiosity, spirituality and morality in family life and development.

Deepening the bond of solidarity and preserve the values of Family according to *Maqasid Al-Shari'ah*

Hardening Family's cultural, historical and civilisational Identity and Belonging

Improving family economy, prosperity, wealth creation & circulation in line with *Maqasid.*

Strengthening family education, training & job readiness leading to efficient participation in societal development in line with Islamic values & practices

Enhancing family roles and functions in nurturing vicegerents with sense of mission, responsibility & contribution to societal development.

Reinforcing Family's access to justice, equity & equality

Firming family's capabilities to address internal and external challenges & threats in line with moderate Islamic worldview & teachings.

Enhance the integration of Islamic values & teachings in the education of family at all levels

Value Driven Sustainable Development Oriented Family Empowerment

***Maqsid* and Value System as a Framework for the Development of Family (Religion-Intellect- Life- Offspring- Wealth)**

Illustration No.1: Integrated Islamic Family Empowerment Framework: Strategic map (Berghout Model)

The proposed family empowerment integrated framework revolves around the philosophy that Muslim family is entrusted by Allah to nurture responsible vicegerents who shall play vital roles in building balanced societies and civilisation for the advancement of humanity. Families play a critical role in societal development, particularly in Islam.

Muslim societies should stress the importance of family dynamics from both a Shari'ah and human common perspective and ensure their commitment to building balanced and productive families. They should, among others, facilitate marriage, ensure well-being and quality of life standards, protect, and empower families with the necessary services and support and engage them in societal development. Therefore, this framework envisions building balanced, stable, safe, productive, and prosperous families aware of national and international roles and responsibilities. It also participates in nation building & sustainable societal development in line with Islamic *Maqasid* and values. As such, the family is entrusted to nurture balanced and responsible progeny in an environment of *Mawdah* & *Rahmah*, protecting it from all threats and empowering it to play its roles & functions in sustainable societal development. The common vision for family empowerment, in this framework, is to become a leading Family nurturing responsible vicegerents capable of playing dynamic roles in the preservation, participation, productivity, prosperity, partnership, positioning and perfecting of society in line with Islamic worldview & values.

Despite the vision of a dynamic family institution in the Islamic world with expanded roles, the mission focuses primarily on preserving, empowering, and strengthening the Islamic family institution. Among the common missions of Muslim societies is to develop and provide policies, activities, programs, plans, and facilities for preserving, empowering, and transforming family institutions and eco-systems to enhance well-being, quality of life, and the meaningful societal participation of family members in national development. It is therefore our mission to equip and transform families to become dynamic participants in the preservation, participation, productivity, prosperity, partnership, positioning, and perfecting of society in line with Islamic worldviews and values.

In the proposed framework, the family empowerment plans, and policies should consider the following strategic objectives: 1) Enhance family well-being & desirable life through providing comprehensive services, & necessary support; 2) Enhance family roles and functions in nurturing vicegerents with sense of mission, responsibility & contribution to societal development; 3) Strengthen religiosity, spirituality and morality in family life and development; 4) Deepen the bond of solidarity and preserve the values of family according to *Maqasid*; 5) Strengthen family's cultural, historical and civilisational

identity and sense of belonging; 6) Improve family economy, prosperity, wealth creation & circulation in line with *Maqasid*; 7) Strengthen family education, training & job readiness leading to efficient participation in societal development; 8) Strengthen family's access to justice, equity & equality and 9) strengthen family's capabilities to address internal and external challenges & threats in line with moderate Islamic worldview & teachings.

Conclusion and Recommendations

Following the foregoing analysis of worldview and family empowerment: A proposed integrated Islamic framework, this study concluded that worldview has a considerable influence on designing and implementing family empowerment policies and strategies, especially in Islamic societies where Islam is the foundation of Muslim culture. Research and studies on the Islamic integrated framework for empowering families concluded, among other things, that there is a need to enhance research to develop integrated models and frameworks for empowering families that use well synergised and systematic Islamic conceptual frameworks. Hence, efforts should be exerted and consolidated to create deep integrated family empowerment plans rooted in Islamic values.

The article concluded that any family empowerment plan must operate within the framework of Islam, where the *maqasid* of al-Shariah plays a crucial role. Preservation of religion, intellect, life, wealth and offspring, along with the underlying principles and guidelines, provide a comprehensive orientation when designing plans for family empowerment. We developed this integrated Islamic framework to provide clear guidelines for incorporating Islamic values into family empowerment programs at all levels. The framework will help to identify and articulate *maqasid*, Islamic values and principles in family empowerment plans. It is based on several principles, including the understanding that both man and woman are a vicegerent on earth. They carry the responsibility and mission of building a civilisation in balance. This framework provides the philosophy, vision, mission, objectives, statement of purpose, principles, and guidelines for the orientation of family empowerment plans and policies in the Islamic world.

Lastly, this article recommends the following:

1. The Islamic integrated framework should be considered when designing and implementing family empowerment plans and policies that emphasise the importance of *maqasid* and Islamic values.

2. Promote family empowerment and transformation of roles in the Islamic world leading to strengthening productivity, prosperity, stability, safety, and development in line with the concept of vicegerency which means responsibility and action as a form of worship.

3. Family empowerment plans must emphasise the importance of outcomes and impact besides, objectives and activities. To ensure the success of policies, plans and programs, the impact and transformation of empowerment programs must be seen and measured. The outcomes of strategy, policies, and implemented plans must be measured by improvement at the levels of family preservation, participation, productivity, prosperity, and partnership in line with Islamic guidelines.

4. Enhance well-being, quality of life, effective care and services, stability, safety, health, education, culture, strength, and solidarity in the family is all to stem from the core Islamic values and objectives.

5. Muslim societies need to enhance capacity building programs that empower families to provide the necessary care and services to their members. Spirituality, values, ethics, culture, and leadership qualities must be in the core of these programs.

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