

The Effectivity of Religious Values for The Empowerment of Women Towards The Working Behavior in Syariah Economy Perspective (Empirical Study of Nightclub in Makassar)

THE EFFECTIVITY OF RELIGIOUS VALUES FOR THE EMPOWERMENT OF WOMEN TOWARDS THE WORKING BEHAVIOR IN SYARIAH ECONOMY PERSPECTIVE (EMPIRICAL STUDY OF NIGHTCLUB IN MAKASSAR)

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Abstract: Women are one of the most important resources for the sustainability of national development, they are a potential asset as the subject of development. These socio-economic problems trigger one of the reasons for women to work both as women with a single status and as married (mother and wife). The choice of THM as the last choice for women can provide masalah for their family life. Makassar City is one of the cities with a significant THM development. Along with the development of the city of Makassar as a Metropolitan city towards the vision of a World city. However, working in a nightclub is a choice or a job option when faced with a situation. Women who work in nightclubs do not lose sight of the beliefs they have, the desire for a sufficient income and the lifestyle that triggers the work.

Keywords: Religious Values; Work attitude; Women

I. INTRODUCTION

Women is one of the crucial sources of a country, a potential subject of the development. The government have had the empowerment of women implemented. However, the empowerment of the poor through sectoral and regional government program is seemed to be impartial, unsustainable and lack of monitoring¹. It cannot be denied that the disempowerment of people is caused by the social and political inequality. Apart from that the people eagerness to develop is still low. Their income is either ineligible to elevate their economy or their consumptive living is just too high.

This economical problem urges women, both the single and married ones to join the workforce. They are willing to work anywhere including at thenightclubs² in which men are dominant to be a singer and other entertainments.

Working at the nightclub can be troublesome to their family but generally it is the final option to work for to feed the family. Basically, the work the women do is for the sake of herself and her family, and the risks of their job will be presented in front of Allah.

The role of women supporting the econommy of their family is relatively big. However, the commonsense among the people is that the responsibilty should be in the hand of men, whereas the women is put domestically, and cannot be counted on

¹ Nyoman Suartha, "Pengaruh Kapasitas Rumah tangga, Budaya, dan Pemberdayaan Terhadap sikap Serta Keberdayaan Rumah Tangga Miskin Di Kabupaten Karangasem", *Disertation* (Denpasar: Postgraduate program, University of Udayana, 2013), p.6

² Nightclub in Bahasa means Tempat Hiburan Malam (THM)

financially. They are destined to be housewives. On the other hand, lack of modal is one of the factor women is not fit to support their family's financial needs.³

Recently, women, either single or married, finding livelihood is increasing. The fact that women nowadays must be able to do multiple tasks is inevitable. Beside doing household duties, they are also working outside of the house.⁴ The family needs requires them to work more.

Nightclubs in Makassar have increased significantly as this city is thriving to be a World City.

The expansion of these nightclubs makes the total of the the workers 6.116 men and women. They are consisted of 600 prostitute in total. This shows that nightclubs in Makassar is growing exponentially. Makassar is a metropolitan that opens a wide chance for women to work. It is considered as a place for living.

Women preferring to work at the nightclubs is actually a positive attitude of the profession. According to Gagne, attitude is a predisposition of someone to respond or take actions of likeliness of an object.⁵ The reactions of a woman choosing to be a *lady* in the nightclub is because there is a positive perspective in her mind towards the profession. Women works to uplift their ableness both in social and economy.

Positive response from these *ladies* comes from faith they conceived. Poesporodjo said that factors that determines morality is the motives of an individual when they commit something conciously to be achived by themselves.⁶ This concept is also applied in the religion. For example, a person works to feed their family and for themselves as an absolute obligatory (*fard kifayah*). With a religious faith attached on them, they will work in integrity, honesty and maintain togetherness regarding to their job.

Someone who has faith in their religion and subsequently followed by the religious practices can be a moral shield for them. When the religious values become an integral part of them, all of their actions, speakings and feeling will be well maintained.⁷ Religious values have a significant affect on someone's way of work. It enables people to do the best of their ability, giving happiness and joyful to their colleagues sincerely.⁸

The purpose of women choosing to work is that to feed their family, to attain the gap between the low and high income family, and to reduce the social jealousy.

Those who work in the nightclubs feels the same; to having a good income and lifestyle force them to do the job. At this point, women become a key to nurture the next generations.

Working in the nightclubs is a bitter option, the choosing comes from bitter situation as well. The on going situations forced them to accept the job, hence molded their personality. Fishbein and Azjen stated that someone's attitude is determined on

³ Naning Ratningsih, "Peran Ekonomi Perempuan Nelayan," in *Identitas Perempuan Indonesia: Status Pergeseran Relasi Gender, dan Perjuangan Ekonomi Politik*, ed. Ari Ujianto dan Muhammad Nurkhoirun (Depok: Desantara, 2010), p. 107

⁴ Husein Muhammad, *Fiqh Perempuan : Refleksi Kiai atas Wacana Agama dan Gender* (Yogyakarta: Lkis, 2007), p. 159

⁵ Otto Iskandar, "Etos Kerja, Motivasi dan Sikap Inovatif Terhadap produktivitas Petani", *Jurnal Makara Sosial Humaniora* 6, No. 1 (June 2002): p.28

⁶ Iredho Fani Reza, "Hubungan Antara Religiusitas dengan Moralitas Pada Remaja di Madrasah Aliyah (MA)", *Jurnal Humanita*. X, No. 2 (August 2013): p. 47

⁷ Fachrudin, "Peranan Pendidikan Agama dalam Keluarga terhadap pembentukan Kepribadian Anan-Anak", *Jurnal Pendidikan Agama Islam Ta'lim* 9 No. 1 (2011): p. 9

⁸ Betty R. Scharf, *The Sociological Study of Religion* terj. Machnun Husein, *Sosiologi Agama*, (Ed. Ke-2; Jakarta: Kencana, 2004), p. 79

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stimuli retrieved in their life. How people behave is determined by thier attitude. People will tend to do act on something when they have perceived it positively.⁹

According to Azwar, 85% of the problem solving possibility depends on how we behave, while the rest 15% depends on our way we respond towards the problem.¹⁰ This is proven that there have been *ladies* working for years in the nightclubs. They have obviously considered the rational option they had taken about advantages and disadvantages working in such places.

The *Maqashid syariyyah* theory is a theory about preserving religion, lives, insight, families and properties. In this research, *syariah* economy approach is expected to be a window to discover how women feel and experience to reach *falah*, a happily ever after life.

Based on facts above, the authors make two formulations of the problem; a) Do religious values affect the women empowerment towards their working behavior in the nightclubs both partially and simultaneously? b) what does the *syariah* perspective about women workforce in the nightclubs ?

II. THEORETICAL STUDY

A. *Maqashid al-syariah* theory

Men are created to worship God. This *syariah* guidance delivered via the Prophet Muhammad called Islam, a religion that presents an orderly life. Al-Shatibi stated that *syariah* is a law order of God that rules both religious and general affairs.¹¹

Maqashid al-syariah consists of two words; *maqashid* and *syariah*. *Maqashid* in Arabic means intents, desire, wish.¹² According to Wahbah Zuhaili, *maqashid al-syariah* is a term that refers to a preservation of intentions under *shara'* law partially or entirely, or the final intentions of *shariat* and secrets upon its rulings.¹³ *Ushul Fiqh* contemporer expert from Morocco, 'Alal al-Fasy, prefer to define *maqashid al-syariah* as below:

الغاية منها والأساس رار لتي وضعها الشارع عند كل حكم من احكامها¹⁴

Meaning:

“purpose and secrets that sharia put each of its rulings”

Al-Syariah refers to a pathway to the spring of life.¹⁵ Mahmud Shaltut defined *syariah* as a series of rules from God to be a guidance in establishing relations to Allah, people (muslim and non-muslim) and all the living things in nature.¹⁶

In conclusion, *maqashid al-syariah* is a series of targets defined by Allah to be imposed upon His followers, and to avert them from sinning.

⁹ Nyoman Suartha, “Pengaruh Kapasitas Rumah Tangga, Budaya, dan Pemberdayaan terhadap Sikap serta Keberdayaan Rumah Tangga Miskin di Kabupaten Karangasem”, p. 12

¹⁰ Azwar, S. *Sikap Manusia Teori dan Pengukurannya* (Yogyakarta: Liberty, 2011)

¹¹ Abū Ishāq Ibrāhīm al-Shāṭibī, *al-Muwāfaqāt*, (Saudi Arabia : Dār Ibn ‘Affān, 1997), p. 29

¹² Hans Wehr, *A Dictionary of Modern Written Arabic*, (London : McDonald and Evan Ltd, 1980), p. 767

¹³ Wahbah al-Zuhailī, *Uṣūl al-Fiqh al-Islāmī* (Beirut : Dar al-Fikr, 1986), p. 1017

¹⁴ ‘Allāl-al-Fāsi, *Maqāṣid al-Sharī’ah wa Makārimuhā* (t.t : Dār al-Gharb, 1993), p. 7

¹⁵ Ibn Mandhūr al-Afriqī, *Lisān al-‘Arab*, (Beirut : Dār al-Ṣadr, t.th), p. 8-175.

¹⁶ Mahmūd Shaltūt, *al-Islām ‘Aqīdatan wa Sharī’atan*, (Kairo : Dār al-Qalam, 1966), p. 12

Al-Gazali have the same tone as as-Syartibi. He described that religion aims to preserve five things in which they must be preserved by muslim all the times. They are:

1. Preserving insight. Preserving insight from anything that threatens its existence and to keep it up by learning new valuable and useful knowledges. Beside that, preserving knowledge means avoiding it from unnecessary thoughts, avoiding alcohols, and drugs that could revoke goodness within our mind.
2. Preserving soul. It is a priority because our soul is the core in preserving others; religion, properties, insight, and families. Straight soul means security of others.
3. Preserving properties. One's wealthiness would be helpful when in the afterlife. It means the wealth we own must not be coming from swag. Allah explained in al-Baqarah (2): 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning:

“O mankind, eat from whatever is on earth [that] is lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Consuming good and lawful food is also part of wealth preservation.

4. Preserving relatives. *Syariah* law rules the marriage and all that is related to it. it is part of the relatives preservation. Therefore, free sex and killing children is strongly prohibited because such unlawful actions is not the form of preserving good families.
5. Preserving religion. Mankind is created to worship Allah, and religion is the form of the worship. We are obliged to perform prayers and hajj (pilgrims), and giving charity. They are form of preserving religion, both *ubudiyyah* and *mahdah*.

The five dimensions above are categorized into three level of dedications:

1. *Dharuriyyat*

In economical term, *dharuriyyat* means primary requisition; an urgent situation such as daily needs. A primary needs means it has to be fulfilled at any cost. This includes the obligation to preserve or protect insight, soul, wealthiness, relatives, and religion. This action is known as *al-dharuriyyat al-khamsah*.¹⁷ Al-Razi does not prefer one aspect over the other, because other aspects could be as important as another. Unlike al-Razi, at-Thufi prefers to sort by priority scale.¹⁸ One simple situation regarding to this is when you are in Europe where lawful food is hard to get and all is available only pork and other alcoholic beverages that are prohibited in Islam, the controversy comes up whether you choose your religion over soul or choose your religion over knowledge. This is where *dharuriyyah* comes

¹⁷ Amir Syarifuddin, *Ushul Fiqh*, (Jakarta: Kencana, 2008), p. 123

¹⁸ Ika Yunita Fauzi dan Abdul Kadir Riyadi, *Prinsip Dasar Ekonomi Islam: Perspektif Maqāṣid al-Sharī'ah* (Jakarta: Kencana, 2015), p. 80

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up as an excuse to allow us to consume what is prohibited in order to protect other aspect; soul, healthiness, and survival.

2. *Hajiyat*

In economical term, *hajiyat* means secondary requisition. In short, it is a situation when someone is needing something that could add their value of life.

3. *Tahsiniyah*

Tahsiniyah means a luxury needs, or, a tertiary needs. This kind of requisition is for adding value in something we need for. But it does not change anything in life when we do not acquire it like getting a helicopter, fancy car or house.

B. Religious values, working behavior and culture

Religion is obvious part of the human living. As-Shatibi theory about *maqashid syariah* explains that within religious living, one must preserve their religion, soul, families, insight and their belongings.¹⁹ Therefore, religion must become a guide for human to get a life based on *syariah* in order to obtain *falah*.

To discover the effectivity of religious values to the women's working behavior in the nightclub, this research refers to a theory called Religiosity Theory by C. Y. Glock and R. Stark.²⁰ This theory can be derived from five dimensions:

1. Belief. It is a faithful dimension of the religion righteousness. This dimension is regarded as a measurement of the belief, particularly a fundamental or dogmatic belief.
2. Practice, a performing attitude within a religion. This dimension is a obedience measurement of religion commands.
3. Experiential, a dimension related to universal religiously experience in a daily basis.
4. Intellectual, a dimension about the understanding of someone about their religion.
5. Consequential, a commitment to serve one's religion in a daily routine.

Ibn Khaldun perceived that social solidarity should be presented in formal and informal economic activity to tighten individual and collective collaboration in the society. Such action is expected to create an integration between economic activities and religion.²¹ This implies that religious values have an effect on individual in every economic activity both as a consumer or producer. For example, the Calvinist is known for hardworkers as well as economical, saving money, and pious.²²

A strong conviction towards a religion creates a positivity manner in which people are willing to do so. Religious teaching that have become a daily

¹⁹ Al-Jalali al-Marini, *al-Qawaid al-Ushliyyah Ida al-Imam al-shatibi min Khilali Kitabih al-Muwafaqat* (Kaior: Dar Ibn Affan, 2001), p. 261

²⁰ Djameluddin Ancok dan Fuat Nashori Suroso, *Psikologi Islami (Solusi Islam atas problem-problem Psikologi)* (Cet. II; Yogyakarta: Pustaka Pelajar, 1995), p. 76

²¹ M. Luthfi Malik, *Etos Kerja, Pasar dan Majid: Transformasi Sosial Keagamaan dalam Memobilitas Ekonomi Kemasyarakatan* (Jakarta: LP3ES, 2013), p. 292

²² M. Luthfi Malik, *Etos Kerja, Pasar dan Majid: Transformasi Sosial Keagamaan dalam Memobilitas Ekonomi Kemasyarakatan*, p. 47

consumption of people subconsciously has become a motivation to do many activities, including economic activity.²³ On the other side, however, putting aside spirituality in the workplace signifies that people who is there is not an actual person. Just as Sauber said, “*When 'spirit' is left outside of the workplace, it seems reasonable to think that the very essence of who we are is not present at work*”.²⁴ According to the explanations above, the hypothesis of this research are:

1. H₁ religious values affect working behavior

Empowerment is brought by either formal or informal business. According to Carswell and Rolland, religion and business has a complex relations. Recent research regarding to religion and entrepreneurship concludes that religion affects entrepreneurship activity.²⁵ The entrepreneurship can be empowered both economically and socially.

The government has programmed social empowerment in order to accelerate poor rate declination. The goal is that social fortification can be formed, hence escort the poor to the prosperity and religious.²⁶

2. H₂ religious values affect the empowerment

Behavior is a term that explain how we tend to respond something we like or dislike. It usually comes from habit and belief. It means that positive behavior can eradicate negative behavior only by focusing the good side, making it a habit, then having faith on it.²⁷

Benjamin Bloom distributed behavior into three aspect; cognitive, affective, and psychomotor. Upon its development, behavior domain by Bloom is classified into three level of knowledge; (1) attitude, (2) behavior, and (3) practice. These are the tangible form of behavior from the knowledge they have studied.²⁸

Azwar says that human behavior is affected by stimuli, background, individual experience, institution or personality. One's behavior determines how they act their surroundings. Eventually, the environment can also affect behavior and attitude of an individual.²⁹

III. RESEARCH METHOD

This research is using *Sequential Explanatory*³⁰, a multimethod category³¹ that combines quantitative and qualitative method subsequently. This research was

²³ Syaifiq Mahmadah Hanafi dan Achmad Sobirin, “Relevansi Ajaran Agama Dala Aktivitas Ekonomi (Studi Komparatif Anatar Ajaran Islam dan Kapitalisme)” *Jurnal Iqtisad*, 3, N0 1 March 2002; p. 16

²⁴ Filhaq Amalia dan Yusniar, Perilaku dan Spiritual di tempat Kerja, *Jurnal Bisnis dan Manajemen*

²⁵ Fauzan, Hubungan Religiusitas dan Kewirausahaan : Sebuah Kajian Empiris dalam Persfektif Islam, *MODERNISASI*, 10, No. 2, June 2014, p. 4

²⁶ Iga Rosalina, *Jurnal td*. 01 No 01, 2010, p. 3

²⁷ Harcourt Brace J. *Introduction To Psychology*, terj. Nurdjannah (Jakarta Erlangga, t.th), p. 371 and Umar Sulaiman, *Analisis Pengetahuan, Sikap dan Perilaku Bergama Siswa (Kasus Pada Siswa SLTP Negeri I dan MTsN Bulukumba)*, p.166

²⁸ Umar Sulaiman, *Analisis Pengetahuan, Sikap dan Perilaku Bergama Siswa (Kasus Pada Siswa SLTP Negeri I dan MTsN Bulukumba)*, p. 170

²⁹ Umar Sulaiman, *Analisis Pengetahuan, Sikap dan Perilaku Bergama Siswa (Kasus Pada Siswa SLTP Negeri I dan MTsN Bulukumba)*, p. 169

³⁰ Lihat Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta:, 2012), p. 415

³¹ *Multimethods* also known as *Mixing Methods*, *Multitrait approach*, and *Combine Resarches*, *Convergence Methods*, *Integrated Methods*. Sugiyono called it Combinations of research method, or Metkom. see

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conducted in Makassar, a city with 600 ladies in 112 nightclubs with total 86 sample determiner. The prerequisite sample of SMARTPLS is minimally 30 to 100 samples. 86 samples is a quite representable to generalize the research result. Research data was explored through non participant observation, in depth interview, and handling questionnaire to the respondents. The data was then processed in SMARTPLS and was subsequently analyzed using *syariah* economy perspective.

IV. RESEARCH RESULT

A. Research object at glance

The government issues permission to the nightclub sto operate between 08:00 untill 02:00. This research is focused on karaoke place where women workers mainly work as a *lady*. In karaoke place, there are two position for *ladies*:

1. Clerk position, a direct applicant to the company
2. Partner position, an applicant who is promoted by someone else called *mami*

Song guide will get their monthly salary from bonus they earn, product selling, and tip. Generally, the fare of *ladies* is called *time*. Above is the tariff table between company workers and partner workers:

Income tariff for company and partner

Level Ladies	Tariff	Time	Conditions
Platinum	Rp. 2.700.000	Hingga tutup THM	
Gold	Rp. 75.000/hour	Min. 3 hours	Company Rp. 31.000,- Ladies Rp. 44.000,-
Silver	Rp. 65.000/hour	Min 3 hours	Company Rp. 30.000,- Ladies Rp. 35.000,-
Voucher	Rp.750.000,-/ voucher	Till closing time (10 hours)	Company Rp. 331.000,- Ladies Rp. 440.000,-

Source: Primary data 2017

These tariffs, however, vary between other nightclubs. For example, nightclub A offers Platinum and nightclub B offers Gold and Silver. The level *lady* of each lady is determined by manager and partner company. The criteria for Platinum *lady* is that they are able to sing well, knows the genre of songs, beautiful and young. Whereas the Silver level *lady*, they only have standard voice. The *lady* also earn additional income from product selling bonus, extra *time*, and tip.

The company also allows their workers to do business within the workplace, as long as the business does not interrupt the working process in the company. For example, selling clothes, cosmetics, shoes, food etc.

The owner of the company also create Bank Mases for *ladies* in the nightclub. This kind of bank gives assurances to the workers. This enables the workers to express loans in the bank or earn Religious Holiday Allowance from the company.³²

John W. Creswell, *Research Design Qualitative and Quantitative Approaches* (New Delhi: Sage Publications, 1994) p. 174 and Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2012), p. 404

³² Zulkarnain (45), head of Nightclubs Association Makassar, *interview*, Makassar, May 2016

Considering that this research is to discover the effectivity of religious values to the women empowerment, the researcher collect the data relating to the workers religion. About 17 responden (87,20%) is Muslim and 6 other repondents (7,00%) are Christian, and the other 5 respondents choose to abstain (5,80%).

B. Research Instrument Test

The total number bigger than *r* table 0.18 is the result from degree of freedom. Degree of freedom is symbolyzed as $df = 86 - 2 = 84$. And the *t* table 1.67 with the level of significance 5% ($\alpha = 5\%$) or 0.95 at the level of confidence. The reliability compared to *Alpha Cronbach* value is above 0.6, but the point 0.5 is still acceptable.

The conclusion of the analyses above is all instrument are valid due to *r count* is bigger than *r table*. Likewise, the reliability is also reliable due to the value is above 0,6. This analysis can be proceeded to the next step of the research.

C. Outer model

The outer model is obtained by taking discriminant validity and convergent validity. Convergent validity is a step to measure reflective indicator to figure out variables that is seen in each variable indicator. Good indicator has a reliability at the value of 0.70, 0.50 is acceptable. Below that value will not be included.

Discriminant validity is conducted via *Average Variance Extracted* (AVE) by comparing the square root of the AVE to the correlative value per construct in model. Discriminant validity in the model is eligible when AVE square root for each construct is bigger than correlation between constructs. AVE value used above is 0,50.³³

AVE value, Alpha Cronbach and Composite reliability for religious value, working behavior and empowerment variables

Interaction Effect	AVE	AlphaCronbach	Composite reliability
Religious value	0.501	0.796	0.800
Working behavior	0.545	0.785	0.854
Empowerment	0.577	0.785	0.872

The AVE value is categorized as good when the construct value is bigger than 0.50. As in the table, the AVE value for religious construct is $0.501 > 0.50$. The AVE value for working behavior and empowerment constructs each are 0.545 and 0.577 (bigger than 0.50). therefore, all the estimated constructs meet the Discriminant validity criteria.

The next step is the reliability test for Alpha Cronbach and Composite Reliability constructs to reveal the reliability of all indicators. A good construct is a construct that has Alpha Cronbach value over 0,60.³⁴ Likewise, Composite Reliability is also interpreted as that of the Alpha Cronbach.

From the table output above, we can see that religious value has 0,800 for Composite Reliability and 0.796 for Alpha Cronbach, means that the construct is

³³ Imam Ghozali, *Strudtural Equation Modeling Model Alternatif Dengan Partial Least Square* (Ed. 4, Semarang : Universitas Diponegoro, 2014), p. 39 and 285

³⁴ Imam Gozali, *Aplikasi Analisis Multivariate dengan Program IBM SPSS 19*, (Ed. V; Semarang, 2011), p. 52. See also Pubayu B. Santoso dan Ashari, *Analisis Statistik dengan MS. EXcel dan SPSS*, (Yogyakarta : Andi Offset, 2005), p. 247

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reliable. Meanwhile, working behavior variable has 0,854 for Composite Reliability and 0,872 for Alpha Cronbach. The Empowerment variable has each 0,887 and 0,817 for Composite Reliability and Alpha Cronbach subsequently.

Below is the result of religious value coefficient through the measurement:

Outer Model result for Working Behavior Variable (Y1)

Dimension	Outer Loading	T-Stat	P-Value
Y1.1	0.748	12.866	0.000
Y1.2	0.805	13.024	0.000
Y1.3	0.542	3.325	0.000
Y1.4	0.768	7.935	0.000
Y1.5	0.797	10.533	0.000

Source: primary data 2017

The above table is an outer model measurement for religious values variable. Loading factor for the belief dimension is $0.502 > 0.50$, while at the practice dimension the loading factor is quite significant in the value $0.792 > 0.50$. The intellectual dimension has a loading factor $0.855 > 0.50$ and for the consequence dimension the loading factor is $0.324 > 0.50$.

The graphic result of the outer model for working behavior variable is below:

Outer Model result for Working Behavior Variable (Y1)

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Y1.2	0.805	13.024	0.000
Y1.3	0.542	3.325	0.000
Y1.4	0.768	7.935	0.000
Y1.5	0.797	10.533	0.000

Source: primary data 2017

The loading factor for working behavior is also 0.50. In this case, the loading factor for the motivational dimension is 0,805. Whereas for the occupation meaning dimension the loading factor is 0,805. The loading factor for job satisfaction dimension is 0,542. Working discipline dimension has a loading factor 0,768 and for the skill dimension the loading factor is 0,797. Due to all of the loading factors are bigger than 0,50, we conclude that the working behavior construct has a good convergent validity.

This following table is outer model result for empowerment variable:

Outer model result for empowerment variable

Dimension	Outer Loading	T-Stat	P-Value
Y2.1	0.678	5.055	0.000
Y2.2	0.784	11.455	0.000
Y2.3	0.782	9.642	0.000
Y2.4	0.806	10.094	0.000
Y2.5	0.763	6.683	0.000

Source: Processed data 2017

The empowerment construct in the knowledge encouragement has a loading factor 0,6580, participation dimension 0,784, quality and quantity of product dimension 0,782, and asset enhancement dimension is 0,743. The convergent validity is good because all the loading factors are above 0.50.

D. Inner model

Inner model measurement is an inter-construct test by judging the coefficient estimation of Path parameter and its significancy rate. Model evaluation is measured using R-Square criteria. This following table is the result of inner model estimation:

Inner model R-square result

Interaction Effect	R Square
Empowerment	0,617
Religious values	0
Working behavior	0,592

Source: primary data 2017

The R-square value shows that the effectivity of religious values to the empowerment is 0.617. this value is interpreted that empowerment construct can be derived by religious values about 61.7%, and the other 39% is derived by other variables outside the covered objects. In the other hand, the adjusted R-Square the religious value intervenes working behavior around 0.592. It means that the contribution of working behavior can be an intervention 59.2% and the other 41% is intervened by outside variables.

From the descriptions above, we can withdraw a hypothesis that:

1. The direct effect for religious values towards working behavior has a Path coefficient 0.036, with T-statistic value 0.414 and p-value 0.587. Based on that result, religious values has apparently no significant effect to the working behavior. T-statistic value is 0.414 shows the insignificance between dependent and independent variables due to the criteria is lower than 1.96, and the p-value is bigger than 0.05, resulting the ineffectivity between religious values to the working behavior.
2. Direc effecct test of religious values towards empowerment results the coefficient value 0,170 with statistic value 2.144 and p-value 0.001. This can be concluded that the effectivity of religious values to the empowerment exists and is significant due to their scores are bigger than 1.96 and smaller than 0.05. The coefficient value is positive, implying that the relation between them is also positive. We can tell that the higher the religious values are, the more empowered they get.
3. The indirect effect of religious values (X₁) to the empowerment (Y₂) mediated by working behavior (Y₁) resulted coefficient 0.011. The direct effect only exists between religious values (X₁) and working behavior (Y₁) in which they are insignificant (0.036), and between working behavior (Y₁) and empowerment (Y₂) is significant. In another words, the indirect effectivity between religious values (X₁) and empowerment (Y₂) mediated by working behavior (Y₁) which has the value 0.011 is not significant. Thus, people with high value of religiousness does not mean that working behavior and empowerment will follow the suit. Religious values does not affect the

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empowerment through working behavior moderation. However, religious values affect significantly the empowerment through working behavior.

E. The empowerment of the ladies in nightclubs according to *syariah* economy perspective

God has determined which is allowed and which is not. Essentially, finding livelihood is allowed in Islam, it is not forbidden. Alquran and Sunnah, However, gives a clear message that livelihood must be found in a ruly way. Al-Syaibani defined *al-Kasb* or working as something that is done lawfully.³⁵ A particular job that its source and foundation is still undefined and unclear must have to pass the *halal* criteria, because that is the very essential condition of a job.

Working has a strong correlation with economy, particularly that of the production section. In Islam, the term *production* between Islamic economy and conventional. In Islamic economy, production activity is highly related to how lawful and unlawful the product is and how they produced. In summary, goods and services production is also called production activity.³⁶

In practical stage, consumption behavior of someone is determined by their belief. There are few asumption that explains this case. *first*, when you are good in your faith, the motives of how you consume or produce lead to three reasons; *masalahah*, needs, and obligations. *Second*, when your faith is quite not okay, then not only do the three motives above affect you, but also ego,materialism, and individualistic desires. *Third*, when your faith is in the bad shape, then your economical motives will be dominated by selfishness, ego, desires, and rationalism. Therefore, we can say that economic activity is a way to get us closer to God to obtain peace and prosperity in the afterlife, not only to themselves, but also for their surroundings.³⁷

Islamic economy in the concept of *masalahah*, both consumption and production, is consisted of two components which are benefits and blessings. Both will be achieved if the islamic value and practices is applied.

In *maqashid syariah*, empowerment in nightclubs is described as follows:

- a. Protecting soul. The main reason why women choose to work in the nightclubs is because of primary needs of economy. The reason is also coming with different background of families such as broken home, the disability of husbands, and daughter who seek for a job in the nightclubs for their own income.
- b. Protecting knowledge. Those who work in the nightclubs are totally aware of the negative impact of their minds such as alcohol and drugs.
- c. Protecting wealth. They aware that the money they earn from working in the nightclubs are unlawful, but the economic situation force them to do such work.

³⁵ Rifa'at al-Audi, *Min al-Turats : al-Iqhtidhad li al-Muslimin*, Makkah: Rabitha 'Alam al-Islami, 1985), p. 25

³⁶ Adiwarman Azwar Karim, *Sejarah Pemikiran Ekonomi Islam* (Ed ke-3; Jakarta PT Raja Grafindo Persada, 2008), p. 257

³⁷ Syaparuddin, Prinsip-Prinsip Dasar al-Qur'an tentang Perilaku Konsumsi, *Ulumuna* Vol XV No 2 December 2011, p. 358

- d. Protecting family. One big form of responsibility to the family is working. To work in the nightclubs is to avoid stupidity and starvation. The money they earn from the nightclubs can be used to pay the school tuition.

Protecting religion. Working in the nightclubs is obviously opposing *syariah*. However, it can be redeemed by balancing them with more intense prayers especially during Ramadan and giving alms to the orphanages.

V. CONCLUSION

The conclusions is drawn from the purpose of this research:

- a. Religious values do not affect significantly working behavior of women working in the nightclubs in Makassar. The implementation of religious values to the working behavior is not as expected. It is said that women who work in the nightclubs has their religion as way of life. The reality is that religious values do not appear in their working behavior. This concludes that religious values determines how people work.
- b. Religious values do affect women empowerment in the nightclubs in Makassar. Religious values set them to allocate some of their money to the orphanages and others. This proves that the higher their religious faith are, the more empowered they get.
- c. Religious values do not affect empowerment through their working behavior in the nightclubs in Makassar. Religious values is not painted in the working behavior of the ladies. Moderate and overall construct shows no change of the final result. This means someone with high principle of religious values is not followed by working behavior.

Syariah economic perspective about women workers in the nightclubs comes with two indications; allowed as a temporary productive job as long as it is regarded a life matter, and is not allowed if it is just fulfilling lifestyle and does not threat one's life.

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