



Implementation of Islamic Wealth Management in Women Entrepreneurs MSMEs During the COVID-19 Pandemic: Descriptive Analysis Study

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Abstract. This research aims to describe the implementation of Islamic wealth management of women entrepreneurs of MSMEs during The Covid-19 pandemic. The theoretical basis used is the concept of Islamic wealth management which consists of wealth creation, wealth accumulation, wealth protection, wealth purification, and wealth distribution. The method used in this study is descriptive analysis. The subject of this study was women entrepreneurs who were able to be empowered economically during the Covid-19 pandemic. The population of this research are women entrepreneurs of MSMEs located in West Java Province. The technique of sampling is non-probability sampling, in which the sample of 300 respondents is spread across in West Java region. The result of this study is expected to find the right level of implementation of Islamic wealth management which can also be classified according to the level of empowered economically women in their families. Furthermore, the findings of this study are expected to be followed up by policymakers in the economic sector as input in creating a digital platform that supports the implementation of Islamic wealth management and economic empowerment to help the economic condition of people's households so that they can rise as a result of the Covid-19 outbreak.

Keywords: Islamic Wealth Management · Women Entrepreneurs · covid-19 pandemic

1 Introduction

Research on women entrepreneurs or empowering women's potential to be able to be economically independent has become an interesting global research issue to be carried out. Because the current position of women is considered to be equal to that of men, especially in meeting the economic needs of the family, as research conducted by Billah and Kabir (2020) revealed that the equality of positions, both in the field of work and managing the household continues to increase. In addition, several research results prove that providing microcredit to poor women is more effective than when microcredit is given to men (Basah and Tahir 2019).

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The results of other studies reveal that being an entrepreneur can be the best choice for a woman because it is considered that women have better abilities in managing finances (Bello and Maiyaki 2018). Based on the previous explanation, it can be concluded that the world is entering a new era, an era where women have equal opportunities to contribute in various fields, both in work and household. The role of women today should be given appreciation, not only because there are more men than men but also because women can manage, care for and earn a living for their families.

On the other hand, the spread of the coronavirus (covid-19) outbreak until early 2021 has had a huge impact on human life globally (Baharudin, Iksan & Abdi, Nur, 2020). The health crisis that initially occurred eventually created other crises such as social, economic, and cultural crises. This crisis has also had a major effect on the economic and social conditions in Indonesia, where many micro-enterprises have gone bankrupt, large-scale layoffs have occurred, the number of divorces has increased, and many women are the main people in charge of the family economy (Sosial et al. 2020).

According to (Lahsasna, 2017) the profession that some women have during the COVID-19 pandemic is as a micro business actor or small trader. This is of course very dangerous if the role of women is not empowered and is not given in the form of investment or PE because small businesses if not supported by sufficient capital will certainly easily go bankrupt. Moreover, the fact is that it is very difficult for women to get credit opportunities because most financial institutions will only channel credit to the formal sector so women who generally do business in the informal sector cannot obtain loans, even though the loan amounts are relatively small. Based on these conditions, women's empowerment is an important policy goal to improve not only the welfare of women themselves but also their positive impact on families and society (As'ad et al. 2018). This has become one of the programs of the Sustainable Development Goals (SDGs), namely promoting gender equality and empowering women. Therefore, it is important to examine the factors that affect women being the ability to be economically empowered (Sitepu & Utami, 2019).

Previous research conducted by Billah & Kabir (2020) suggests that understanding Islamic financial literacy can affect women's ability to be empowered and of course, this can play a role in helping to overcome the economic impact of COVID-19 on their family's environmental conditions. Islamic financial literacy in the family, especially micro-entrepreneurs, according to the National Committee for Islamic Economy and Finance (KNEKS) in Iskandar et al. (2020) can be done by looking at the understanding of a family in managing Islamic finance which is contained in the pillars of Islamic Wealth Management. The implementation of a comprehensive and holistic Islamic Wealth Management will lead to a structured way for a person, Muslim and non-Muslim, from the point of view of the material, family, community, and sustainability.

Furthermore, Islamic Wealth Management can cover the subsequent value of each financial decision made (Salleh, 2012). In addition, according to Al-Abbad & Abdullah (2017), Islamic Wealth Management provides solutions to the problem of consumerism in personal finance through understanding the basic concepts of Islamic wealth management, practicing financial planning, and using consumption principles to avoid consumerism. Based on the explanation from the background above, this research in the first year will focus on exploring the factors of women's empowerment during the COVID-19

pandemic. This study will use the development of the concept of Wealth Management, namely Islamic Wealth Management. The variables used in this study are variables contained in Islamic Wealth Management itself, including the variables of wealth creation (wealth creation), wealth accumulation, maintaining the existence of wealth (wealth protection), and purification of wealth (wealth protection). Purification), the distribution of wealth (wealth distribution).

Based on the background of the problem, the main problem posed in this research is how to study wealth creation, wealth accumulation, wealth protection, wealth purification, and wealth distribution from micro business actors during the covid-19 pandemic through a descriptive analysis approach.

2 Literature Review

Islamic Wealth Management Concept

The use of wealth in Islam is intended to benefit the holders of wealth, both in this worldly life and in the hereafter (Ariff & Mohamad, 2018). Syafe'i (2010), lays down the following obligations that must be fulfilled by a Muslim who has assets, namely: 1) cleaning up the assets owned by paying zakat after the assets reach the nishab. 2) Meeting his obligation to support his wife, children, and other household interests. Including close family, especially parents, 3) Alms, or the distribution of wealth to those in need, such as the needy, poor, orphans, the elderly, and others. 4) If there is still an excess of assets after tasharruf-kan, then the assets can be utilized as well as possible, especially for the public interest, as well as additional capital in the fields of trade, companies, factories, plantations, animal husbandry, fisheries, agriculture, and so on.

Islamic Wealth Management (IWM) is seen as a service that meets the investment needs of Muslim surplus funds in a way that is in accordance with Sharia but provides good returns (Alam et al. 2017). According to Amanda et al. (2018), IWM consists of Islamic financial planning and investment portfolio management. Islamic wealth management is different from conventional wealth management, especially in terms of prohibiting usury, gharar (uncertainty), maysir (gambling) and the use of prohibited goods (Mahadi et al. 2019).

According to Kushid Ahmad in Sugianto (2019), the philosophical foundations underlying wealth management activities in Islam are: 1) Tawhid (believing in the oneness of Allah), 2) Rubbubiyah (divine instructions to do good things); 3) Khalifa (human function is as God's representative on earth); Tazkiyah (reaching holiness and growth); and Accountability (the belief that humans will be responsible for all actions committed in the world on the Day of Judgment). Furthermore, according to the Malaysian Securities Commission in Mahadi et al. (2019), the uniqueness of IWM lies in sharia compliance and also in the use of waqf assets (Islamic endowment) to mobilize funds. This is done to redistribute the wealth of the community, which can ultimately realize social development and community welfare. The following is the structure of Islamic wealth management according to (Ariff and Mohamad 2018), which can be seen in Fig. 1.

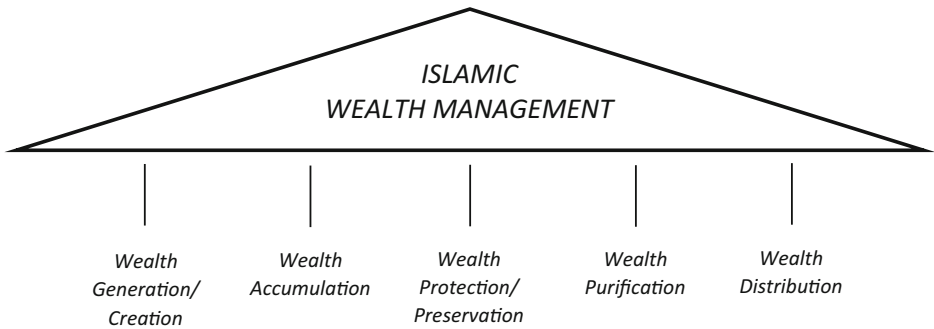


Fig. 1. Aspects in Islamic Wealth Management (Ariff and Mohamad 2018)

The five aspects of Islamic wealth management in Fig. 1 are repetitive, which will eventually create an Islamic wealth management cycle.

The Islamic Wealth Management cycle, according to Amanda in Basah and Tahir (2019), is basically Islamic Financial Planning, which includes a wealth cycle to meet individual financial needs. The cycle can be visualized as shown in Fig. 2.

The whole process or cycle in Fig. 2, needs to be given consideration based on its implications for life in this world and the hereafter. According to the Islamic view, *maslahah* is one of the things that can be achieved from Islamic wealth management through integration with *maqashid sharia* (Basah and Tahir 2019). *Maqashid sharia* values to achieve benefit are carried out by maintaining faith (*ad-din*), human self (*an-nafs*), intellect (*al-'aql*), descent (*an-nasl*), and wealth (*al-mal*) through a system established by the Sharia which covers all aspects of life (Swadjaja et al. 2019). The model of the concept, according to the illustration in Fig. 3.

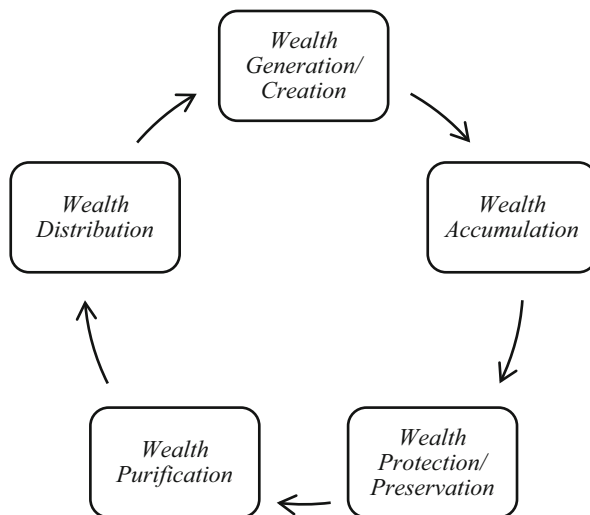


Fig. 2. Islamic Wealth Management Cycle (Basah and Tahir 2019)

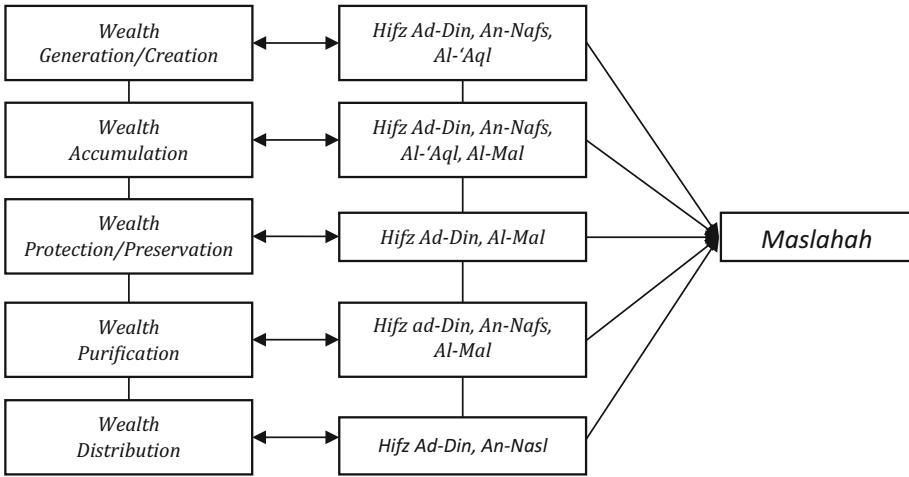


Fig. 3. Islamic Wealth Management Based on Maqashid al-Sharia (Swadjaja et al. 2019)

Previous Study of Islamic Wealth Management

Previous research conducted by Sumarni (2020) suggests that increasing understanding of Islamic financial literacy can play a role in helping to overcome the economic impact that occurred during Covid-19 on MSME actors. Islamic financial literacy in the family, especially MSME actors, according to the National Committee for Islamic Economy and Finance (KNEKS) in Mukhlisin dkk. (2019) can be done by looking at the understanding of a family in managing Islamic finance which is contained in the pillars of Islamic Asset Management (Manajemen Harta Islami).

Furthermore, research conducted by Sugianto (2019) shows that Islamic wealth management with the Islamic Asset Management (Manajemen Harta Islami) concept has been mostly carried out by the Muslim middle class in Medan City. However, the use of Islamic Financial Institutions for the application of Islamic Asset Management is still low.

The implementation of a comprehensive and holistic Islamic Asset Management will lead to a structured way to provide advice to customers, Muslims and non-Muslims, from the material, family, community, and sustainability points of view. Furthermore, Islamic Asset Management can cover the subsequent value of each financial decision made (Basah and Tahir 2019). In addition, according to Amanda dkk. (2018), Islamic Asset Management provides solutions to consumerism problems in personal finance through understanding the basic concepts of Islamic wealth management, practicing financial planning, and using consumption principles to avoid consumerism.

An understanding of Islamic Asset Management can also encourage the practice of Islamic wills (Abd Wahab dkk., 2019). The role of Islamic wealth management is not only focused on worldly investments that help individual needs, but also on investments in the afterlife (Ismail and Cahyo 2017).

Furthermore, research conducted by Mahadi dkk. (2019) showed that Islamic Asset Management carried out by women who were the sample of the study could be useful

in their financial preparation in the future. Financial literacy is also an important basis for making sound financial decisions and for economic well-being.

Through the sharia economy and business, people affected by the Covid-19 pandemic can be helped in the recovery process (Sumarni 2020). Sharia-compliant business itself is one of the aspects whose management is regulated in Islamic Asset Management, especially in the aspect of wealth creation and wealth accumulation (Mukhlisin 2019; Sugianto 2019). Good business management and prioritizing the fulfillment of *shari'a* goals (*maqashid sharia*) will encourage the realization of long-term business sustainability and get blessings from *Allah Subhanahu Wa Ta'ala* (Sumarni 2020).

Research conducted by Swadjaja dkk. (2019) relates the application of Islamic Asset Management to the realization of *maslahah*, where *maslahah* is the embodiment of welfare in Islam which is realized by fulfilling the five aspects of *maqashid sharia*. This is supported by research conducted by Imani (2019), which measures the welfare level of MSME actors in Kenjeran Sukulilo, Surabaya by observing the fulfillment of the five aspects of *maqashid sharia*. Ratnasari (2020) also stated that *maqashid sharia* is important to do to accelerate the handling of the impacts caused by Covid-19.

The novelty in this research is the object of research used, namely linking the level of application of Islamic Asset Management carried out by female MSME actors during the Covid-19 pandemic. In this study, the researcher used the latent variable construct (Islamic Wealth Management) from the research conducted by Mukhlisin dkk (2019).

3 Research Methods

The research method used is a descriptive method with a quantitative approach. This type of research method is carried out by collecting information that can be measured using numbers by collecting data, processing data with descriptive statistical analysis tools, presenting data in tabular/graphical form and interpreting it to describe the nature of the research object that has been determined. The object of this research consists of 5 important elements forming Islamic Wealth Management, namely Wealth Creation, Wealth Accumulation, Wealth Protection, Wealth Purification and Wealth Distribution.

The population in this study are women who have micro-enterprises in West Java. Furthermore, the sampling technique used refers to non-probability sampling, this is based on the number of samples that are widely distributed and the author's ability to conduct research. The sampling technique used is purposive sampling, which has the characteristic that the sample is based on research needs or the sample is taken with a specific purpose. Meanwhile, the respondent criteria needed are as follows: 1. Women who had businesses before the pandemic took place 2. Women who can still operate their businesses during the covid-19 period. 3. Women who have used financing from financial institutions in their business capital. Based on these criteria, then after distributing the google form through online media with the help of enumerators who went directly to meet micro-enterprises domiciled in several districts/cities in West Java. In approximately 3 weeks (August) 350 respondents collected research data.

The questions made in this research instrument are a description of the indicators of the research variables that have been set using an interval scale. The data technique that will be generated is through the agree-disagree scale approach by developing agree and

Table 1. Interval Measurement Scale

I run a business to contribute to the family economy

Strongly Disagree Strongly Agree

1	2	3	4	5	6	7	8	9	10
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Source: Augusty (2014)

Table 2. Category Measurement Scale

Scale	Category
$X > (\mu + 1,0\sigma)$	High
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	Medium
$X < (\mu - 1,0\sigma)$	Low

Keterangan:

X = Empirical Score.

μ = Theoretical average ((min score + max score)/2).

σ = Theoretical standard deviation ((max score – min score)/6).

disagree questions and has a value range between 1–10 (Augusty, 2014). The following is an example of an interval scale with an agree-disagree scale approach in this study (Table 1):

Then to determine whether the answer category is classified as high, medium or low, the interval class must first be determined. Based on the alternative answers from these respondents, it can be determined the category of answers using the following formula (Table 2):

4 Expected Result

I. Descriptive Respondent.

- 1). Age (Fig. 4).

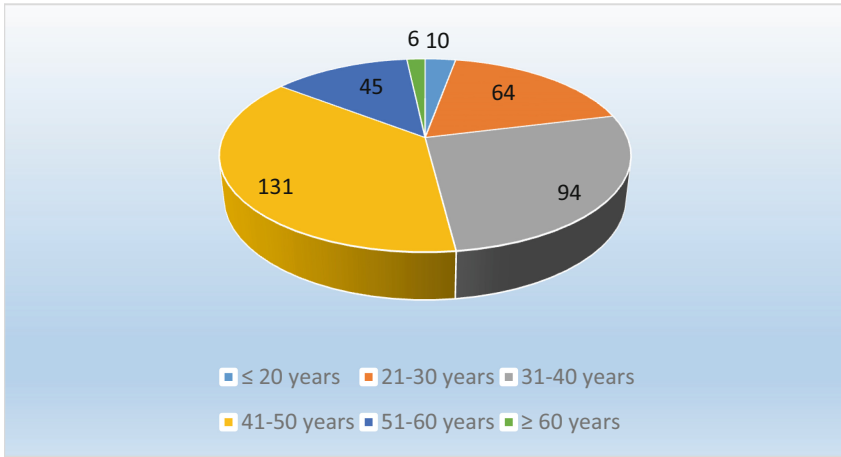


Fig. 4. Respondents by age

- 2) Level of Education (Fig. 5)
- 3). Long time running business (Fig. 6)
- 4) Business Fields (Fig. 7)
- 5). Domicile Region (Fig. 8)

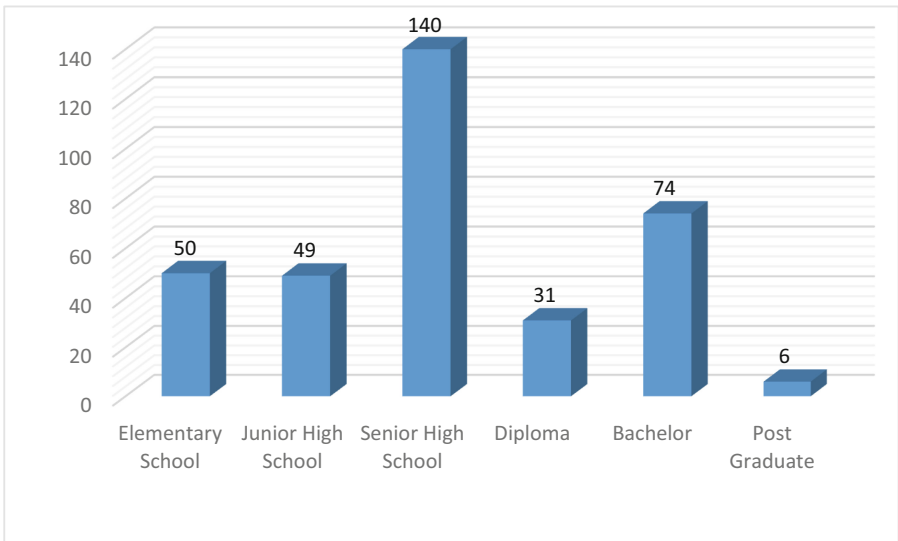


Fig. 5. Respondents by Level of Education

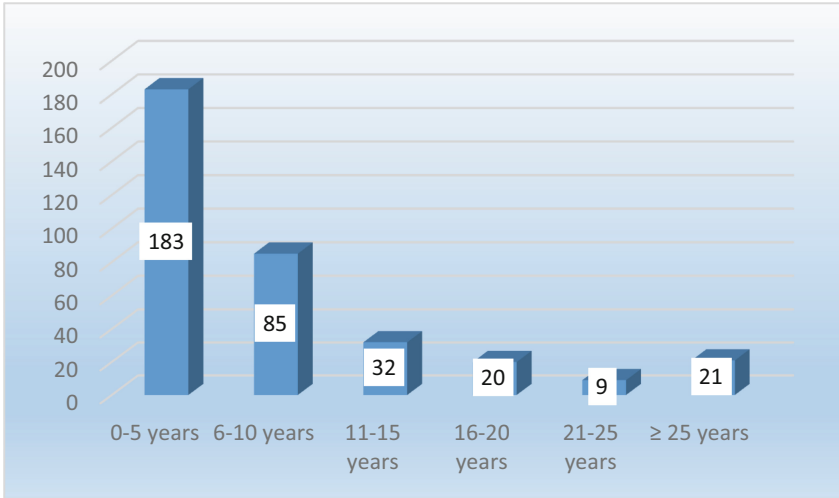


Fig. 6. Respondents by Long Time Running Business

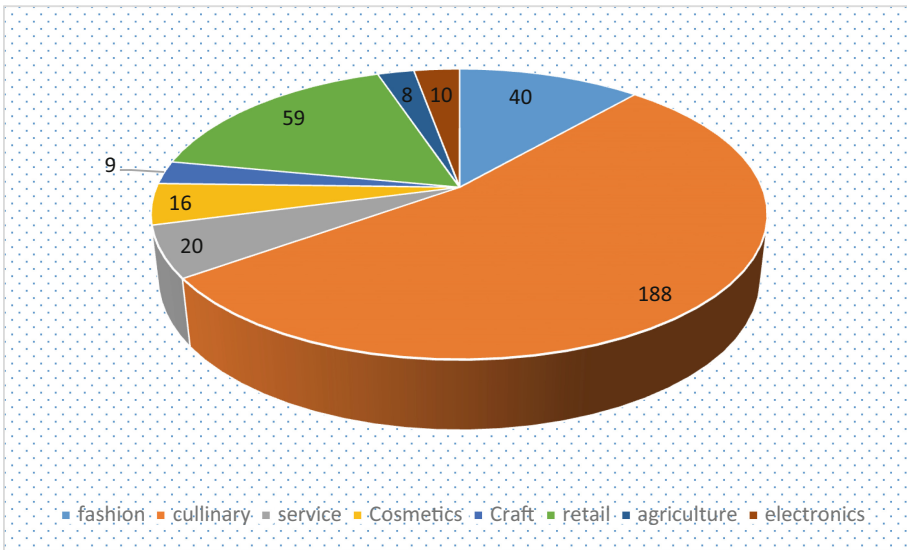


Fig. 7. Respondents by Business Fields

Note:

Region I Bogor (Kab. Bogor, Kota Bogor, Kota Depok, Kab. Sukabumi, Kota Sukabumi, dan Kab. Cianjur).

Region II Purwakarta (Kab. Purwakarta, Kab. Subang, Kab. Karawang, Kab. Bekasi, dan Kota Bekasi).

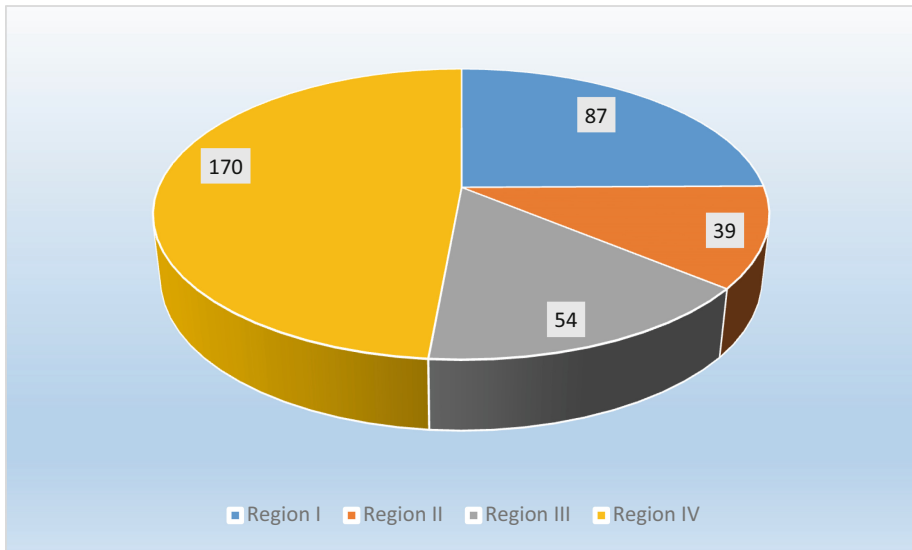


Fig. 8. Respondents by Domicile Region

Region III Cirebon (Kab. Cirebon, Kota Cirebon, Kab. Indramayu, Kab. Majalengka, dan Kab. Kuningan).

Region IV Priangan (Kab. Bandung, Kota Bandung, Kota Cimahi, Kab. Bandung Barat, Kab. Sumedang, Kab. Garut, Kab. Tasikmalaya, Kota Tasikmalaya, Kab. Ciamis, dan Kota Banjar).

II. Descriptive Statistics of Variable Research

Islamic Wealth Management is a wealth management system that is based on the rules established by Islamic law, where this system does not only rely on the function of property in meeting the necessities of life, but also as a means to worship and ensure its safety in the future (Ariff and Mohamad 2018). Islamic asset management is different from gambling) an conventional management, especially in terms of prohibiting usury gharar (uncertainty), maysir (gambling) and the use of prohibit goods (Mahadi dkk., 2019). According to Mukhlisin dkk. (2019) dan Ariff and Mohamad (2018) Islamic Asset Management consist of 5 (five) aspects, namely wealth creation, wealth accumulation, wealth protection, wealth purification, and wealth distribution. Provisions regarding the high or low of the application of Islamic assets management to muslim female MSME actors are based on the result of the answers given by all respondents, namely 350 muslim female MSME actors in West Java. This is illustrated in each aspect as follows:

1. Wealth Creation

In this study, the aspect of wealth creation (X1) for muslim female MSME actors in west java was measured through 4 questions posed to 350 muslim female MSME actors in West Java. In accordance with the formula previously written in methodology, the result

Table 3. Wealth Creation (X1) per Item Question

Skala	Rentang	Kategori
$X > (\mu + 1,0\sigma)$	$X > 2450$	High
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	$1400 \leq X \leq 2450$	Medium
$X < (\mu - 1,0\sigma)$	$X < 1400$	Low

Source: Result of data processing

of the calculation of the category of each question item for the aspect of wealth creation (X1) can be described as follows:

In accordance with the scale in Table 3 the results of respondents answers and the type of category of each question item for the variable level of wealth c/reation (X1) can be described as follows (Table 4):

According Table 5, it can be seen that the wealth creation level variable (X1) is included in the high category, because the total value is 12370 or $X > 9800$, This shows that muslim women MSME actors in West Java play an active role in creating wealth for their families during the Covid-19 pandemic.

After determining the Wealth Creation Level (X1) variable category per question item and overall, the next step is to look at the Wealth Creation Level (X1) variable category for each respondent. The scale of the Wealth Creation Level (X1) variable category for each respondent is as follows:

As in Table 5, it is obtained data that the Wealth Creation Level (X1) variable category in each respondent is dominantly in the high category, where the frequency or number is 331 respondents or about 95% of the total respondents. Therefore, it can be stated that the level of wealth creation carried out by muslim MSME actors in Indonesia has a high stimulus to the household welfare of muslim female MSME actors in West java. The creation of wealth or known as wealth creation is a process carried out to obtain wealth. Wealth is briefly defined as all things that have economic value, such as money, property, or goods (assets, capital, wealth, and resources) (Alam, 2017).

According to the Islamic view, the concept of creating wealth has a broader meaning has a broader meaning than just making a lot of money. It is based on the fact that wealth is a test from Allah, because with a lot of money, it can be an indicator of someone's success or failure. In addition, for muslims the main goal of living lif is to achieve true success (al-falah), namely success in this word and the hereafter (Shaharuddin, 2020). In this study, the Islamic Wealth Creation is characterized by the following accordance with 2 expertise, 2. Halal and sharia-compliant jobs, 3. Distribution of inheritance in accordance with Islamic law, and 4. Belief in giving gifts/grants from other parties in accordance with the law.

The result of the study show that 95% of respondents are in the "high" category, meaning that respondents already have an awareness of creating wealth in accordance with Islamic principles.

Table 4. Recapitulation of Respondents Answer Result for Question Items Wealth Creation Variable (X1)

No. Item	Item No. 1		2		3		4		5		6		7		8		9		10		Total Score	category
	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor		
1	4	4	0	0	3	9	4	16	15	75	10	60	26	182	65	520	91	819	132	1.320	3.005	High
2	0	0	0	0	0	0	1	4	4	20	0	0	8	56	52	416	64	576	221	2.210	3.282	High
3	3	3	3	6	3	9	2	8	11	55	14	84	37	259	62	496	54	486	161	1.610	3.016	High
4	3	3	1	2	2	6	2	8	9	45	4	24	22	154	89	712	67	603	151	1.510	3.067	High
3Total	10	10	4	8	8	24	9	36	39	195	28	168	93	651	268	2.144	276	2.484	665	6.650	12.370	High

Source: Result of data processing

Table 5. Scale category Variable Wealth Creation Level (X1) Each Respondent

Scale	Range	Category	F	R
$X > (\mu + 1,0\sigma)$	$X > 28$	High	331	95%
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	$16 \leq X \leq 28$	Medium	19	5%
$X < (\mu - 1,0\sigma)$	$X < 16$	Low	0	0,0%

Source: Result of data processing

2. Wealth Accumulation

In accordance with the scale in Table 3, the result of respondents answers and the type of category of each question item for the Wealth Accumulation (X2) variable can be described as follow (Table 6):

It can be seen that the data from the recapitulation of respondents answers, namely muslim MSME actors dominantly shows tha high category. This is supported by the majority of the total score of each question item being in the range $X > 1400$. Furthermore, among the items in the high category, item number 1 (one) is the item with a total score of the low category, which is 1167.

It can be seen that the wealth accumulation level (X2) is included in the medium category because the total value is 7147 or $4200 \leq X \leq 7350$. This shows that the Wealth Accumulation (X2) variable indicates that the respondents have the ability to add or collect assets in accordance with sharia principles with the “medium” category (X2) per question item and as a whole, the next step is to look at the Wealth Accumulation Level (X2) variable category for each respondents. The categorial scale of the Wealth Accumulation Level (X2) variable for each respond nets is as follows in the Table 7.

As in Table 8, it is found that the variable category of wealth accumulation level (X2) in each respondents is dominantly in the medium category, where the frequency or number is 195 respondents or about 56% of the total respondents. In this study, the Wealth Accumulation of muslim women MSME actors is characterized by the following indicators: 1. Appling for financing and transacting with Islamic financial institutions, 2. Running a business to help the family economy, and 3. Carrying out family financial planning according to sharia. From the three indicators, it can be seen that the first indicators is the average respondents is in the “low” category, meaning that many respondents have never transcated with Islamic financial institutions, even microfinance institutions (Islamic cooperatives/BMT).

3. Wealth Protection

In accordance with the scale in Table 3, the results of respondents’ answers and the type of category of each question item for the variable Level of Islamic Asset Management Application (X) can be described as follows:

A5fter determining the Wealth Protection Level variable category (X3) per question item and as a whole, the next step is to look at the Wealth Protection Level (X3) variable category for each respondent. The scale of the Wealth Protection Level (X3) variable category for each respondent is as follows:

Table 6. Recapitulation of Respondents Answer Result for Question Items variable Wealth Accumulation (X2)

No. Item	Item No. 1		2		3		4		5		6		7		8		9		10		Skor Total	Kategori
	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor		
1	195	195	22	44	12	36	4	16	17	85	16	96	33	231	18	144	10	90	23	230	1.167	Rendah
2	5	5	4	8	5	15	1	4	14	70	12	72	16	112	62	496	69	621	162	1.620	3.023	Tinggi
3	4	4	3	6	1	3	5	20	9	45	11	66	41	287	79	632	76	684	121	1.210	2.957	Tinggi
Total	204	204	29	58	18	54	10	40	40	200	39	234	90	630	159	1.272	155	1.395	306	3.060	7.147	Sedang

Source: Result of data processing

Table 7. Skala Kategori Variabel Tingkat Wealth Accumulation (X2) Tiap Responden

Skala	Rentang	Kategori	F	R
$X > (\mu + 1,0\sigma)$	$X > 21$	Tinggi	133	38%
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	$12 \leq X \leq 21$	Sedang	195	56%
$X < (\mu - 1,0\sigma)$	$X < 12$	Rendah	22	6%

Source: Result of data processing

As in Table 9, data is obtained that the Wealth Protection Level (X3) variable category in each respondent is dominantly in the medium category, where the frequency or number is 195 respondents or about 56% of the total respondents. In this study, the Wealth Protection of Muslim women MSME actors is characterized by the following indicators: 1. Understanding the contracts and the workings of sharia insurance (takaful), 2. Having a sharia policy/insurance, 3. Managing assets in accordance with sharia goals, 4. Provide examples of asset management to children, 5. Regularly pay BPJS contributions and 6. Have savings for emergency funds at Islamic financial institutions. Based on the results of the study, for the second indicator the respondents were in the low category, meaning that the respondents did not have a sharia insurance policy. On the other hand, in the third and fourth indicators, respondents have managed their assets according to sharia goals and are able to provide good examples to their children.

Protecting property is one of the main objectives of sharia (Ahmed Khattak 2014). At the wealth protection stage, it contains steps taken by an individual in managing risk, which allows for loss, shortage, or loss, whether caused by market risk and investment risk or natural risk. Risk management can be done traditionally such as emergency funds in the form of personal savings or using LKS products in the form of sharia insurance (takaful) (Sugianto 2019).

4. Wealth Purification

Wealth purification is the stage that distinguishes Islamic property management from conventional systems. Islam is of the view that the purification of property does not mean purifying the property obtained through unlawful means, but removing the rights of others from the property entrusted to him by Allah (Rukminastiti and Firdaus, 2015).

In this study, the wealth purification (X) aspect of Muslim female MSME actors in West Java was measured through 5 questions posed to 350 Muslim female MSME actors in West Java. In accordance with the scale in Table 3, the results of respondents' answers and the type of category of each question item for the variable Level of Islamic Asset Management Application (X) can be described as follows:

Table 8. Recapitulation of Respondents' Answer Results for Question Items Variable Wealth Protection (X3)

No. Item	Item No. 1		2		3		4		5		6		7		8		9		10		Skor Total	Kategori
	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor		
1	106	106	18	36	14	42	16	64	30	150	36	216	41	287	41	328	15	135	33	330	1.694	Sedang
2	147	147	30	60	16	48	14	56	44	220	24	144	19	133	18	144	7	63	31	310	1.325	Rendah
3	2	2	0	0	4	12	1	4	12	60	9	54	28	196	28	224	557	513	145	1.450	2.515	Tinggi
4	17	17	0	0	3	9	2	8	14	70	9	54	29	203	29	232	67	603	141	1.410	2.606	Tinggi
5	88	88	13	26	4	12	8	32	7	35	8	48	14	98	43	344	24	216	142	1.420	2.319	Sedang
6	104	104	25	50	7	21	10	40	32	160	19	114	26	182	41	328	20	180	66	660	1.839	Sedang
Total	464	464	86	172	48	144	51	204	139	695	105	630	157	1.099	200	1.600	190	1.710	558	5.580	12.298	Tinggi

Source: Result of data processing

Table 9. Scale Category Variable Level of Wealth Protection (X3) Each Respondent

Skala	Range	Cetegory	F	R
$X > (\mu + 1,0\sigma)$	$X > 42$	High	120	34%
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	$24 \leq X \leq 42$	Medium	195	56%
$X < (\mu - 1,0\sigma)$	$X < 24$	Low	35	10%

Source: Result of data processing

In Table 10, it can be seen that the data from the recapitulation of respondents' answers, namely Muslim MSME actors dominantly shows the High category. This is supported by the majority of the total score of each question item being in the range $X > 1400$. Furthermore, among the High category items, item number 5 (five) is the item with the highest total score, which is 3147.

Based on Table 11, it can be seen that the Wealth Accumulation Level variable (X4) is included in the High category, because the total value is 13,983 or $X > 12250$. This shows that the Wealth Purification Level (X4) variable owned by Muslim women MSME actors in West Java is in the high category.

After determining the Wealth Purification Level variable category (X4) per question item and as a whole, the next step is to look at the Wealth Purification Level variable category (X4) for each respondent. The scale of the variable category Wealth Purification Level (X4) for each respondent is as follows:

As in Table 11, the data obtained that the Wealth Purification Level (X4) variable category in each respondent is dominantly in the high category, where the frequency or number is 266 respondents or about 76% of the total respondents. In this study, the Wealth Purification of Muslim women MSME actors is characterized by the following indicators: 1. Understanding the calculation of inheritance, 2. Sharing excess assets with the closest family, 3. Belief in zakat and endowments, 4. Desire to pay zakat, and 5. Understanding tithes and waqf rules.

Based on the results of the study, the indicator with the highest score is understanding the rules of waqf. This means that the average respondent already understands the rules of zakat and waqf. Purification of assets can be done through zakat, infaq and alms. In addition, generally the literature on zakat states that zakat and waqf are instruments that are in accordance with sharia in an effort to alleviate poverty and improve social welfare for the Muslim community (Nurjanah dkk., 2019).

5. Wealth Distribution

In accordance with the scale in Table 3, the results of respondents' answers and the type of category of each question item for the variable level of Wealth Distribution (X5) can be described as follows:

Based on Table 12, it can be seen that the variable Level of Wealth Distribution (X5) is included in the High category, because the total value is 14835 or $X > 12250$. This shows that the Wealth Distribution (X5) variable has the ability to distribute its wealth well.

Table 10. Rekapitulasi Hasil Jawaban Responden untuk Item Pertanyaan Variabel Wealth Purification (X4)

No. Item	Item No. 1		2		3		4		5		6		7		8		9		10		Skor Total	Kategori
	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor		
1	35	11	22	8	24	7	28	18	90	16	96	28	196	58	464	45	405	124	1.240	2.600	Tinggi	
2	15	13	26	13	39	14	56	33	165	29	174	66	462	55	440	39	351	73	730	2.458	Tinggi	
3	0	0	10	4	12	5	20	22	110	17	102	28	196	77	616	69	621	123	1.230	2.917	Tinggi	
4	9	9	2	7	21	11	44	20	100	26	156	25	175	47	376	62	558	142	1.420	2.861	Tinggi	
5	1	1	4	0	0	1	4	12	60	11	66	17	119	59	472	49	441	198	1.980	3.147	Tinggi	
5Total	60	60	64	32	96	38	152	105	525	99	594	164	1.148	296	2.368	264	2.376	660	6.600	13.983	Tinggi	

Source: Result of data processing

Tabel 11. Scale Category Variable Wealth Purification Level (X4) Each Respondent

Skala	Rentang	Kategori	F	R
$X > (\mu + 1,0\sigma)$	$X > 35$	High	266	76%
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	$20 \leq X \leq 35$	Medium	80	23%
$X < (\mu - 1,0\sigma)$	$X < 20$	Low	4	1%

Source: Result of data processing

After determining the variable category of Wealth Distribution Level (X5) per question item and as a whole, the next step is to look at the Wealth Distribution Level (X5) variable category for each respondent. The scale of the variable category level Wealth Distribution (X1) for each respondent is as follows (Table 13):

Wealth distribution is a step taken after property purification, where this step is carried out when someone who owns property dies (Rukminastiti and Firdaus 2015). The division of property in Islam includes the use of personal property for faraid (inheritance law), expenditures for the collective interest of the community (education, health and economic needs of the poor), waqf and giving to people in need (sadaqah) (Ariff and Mohamad 2017).

Table 12. Recapitulation of Respondents' Answer Results for Question Items, Variable Wealth Distribution (X5)

No. Item	Item No. 1		2		3		4		5		6		7		8		9		10		Skor Total	Kategori
	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor	F	Skor		
1	14	14	3	6	8	24	6	24	19	95	31	186	54	378	68	544	33	297	114	1.140	2.708	Tinggi
2	0	0	2	4	4	12	0	0	8	40	9	54	14	98	87	696	64	576	162	1.620	3.100	Tinggi
3	1	1	0	0	0	0	1	4	2	10	9	54	7	49	24	192	42	378	264	2.640	3.328	Tinggi
4	1	1	1	2	1	3	3	12	5	25	6	36	19	133	43	344	66	594	205	2.050	3.200	Tinggi
5	16	16	11	22	8	24	13	52	30	150	38	228	57	399	61	488	40	360	76	760	2.499	Tinggi
5Total	32	32	17	34	21	63	23	92	64	320	93	558	151	1.057	283	2.264	245	2.205	821	8.210	14.835	Tinggi

Sumber: Hasil Perhitungan Kategorisasi.

Table 13. Scale Category Variable Level Wealth Distribution (X5) Each Respondent

Skala	Scale	Category	F	R
$X > (\mu + 1,0\sigma)$	$X > 35$	High	308	88%
$(\mu - 1,0\sigma) \leq X \leq (\mu + 1,0\sigma)$	$20 \leq X \leq 35$	Medium	41	12%
$X < (\mu - 1,0\sigma)$	$X < 20$	Low	1	0%

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