

## MODIFICATION OF PRODUCTIVE DOWRY AS A STRATEGY FOR ECONOMIC EMPOWERMENT AND DOMESTIC VIOLENCE PREVENTION FOR WOMEN IN KABUPATEN LOMBOK TENGAH

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### ABSTRACT :

This study examines the Modification of Productive Dowry as a Strategy for Economic Empowerment and Domestic Violence Prevention for Women in Central Lombok Regency. The research was conducted due to the urgent need to enhance women's economic independence in Central Lombok, where Domestic Violence in Central Lombok Regency often stems from women's economic dependence, making empowerment through productive dowry in the form of rice fields a potential strategy to enhance financial independence and break the cycle of violence. This qualitative research with an anthropological approach employs field research methods, interviews, observations, and documentation in Central Lombok, analyzed using the interactive model of Miles and Huberman. Findings indicate that productive dowry increases family income, supports children's education, and reduces Domestic Violence risks through economic independence, aligning with Islamic teachings and local wisdom. However, internal challenges (low technical farming skills and financial management) and external ones (patriarchal norms and difficult land locations) hinder optimization. Modification strategies include technical training, financial literacy, and diversifying dowry into business capital to strengthen women's empowerment. This study contributes to reinforcing social capital based on local culture for Domestic Violence prevention.

**Keywords :** Productive Dowry; Local Wisdom; Modification; Violence Prevention; women's economic empowerment



## Introduction

Domestic Violence (KDRT) is a serious social issue and challenge in Indonesia,<sup>1</sup> including in Central Lombok Regency.<sup>2</sup> Cases of KDRT affecting women often stem from economic inequality and women's dependence on their partners.<sup>3</sup> Many women are trapped in cycles of violence, where limited access to economic resources and lack of financial independence are the primary factors.<sup>4</sup> KDRT not only impacts women but also affects children.<sup>5</sup> Children growing up in violent family environments face a high risk of emotional disturbances, becoming a burden on society, and representing a weakened generation.<sup>6</sup> This underscores the critical importance of economic empowerment efforts and KDRT prevention for women.

In the context of economic empowerment and KDRT prevention for women, the role of dowry (mahar) can be seen as a significant strategic step that provides women with better access to economic resources,<sup>7</sup> thereby enabling stronger financial independence. Awareness of the importance of dowry as a tool for economic empowerment can encourage society to create safer family environments while breaking the cycle of KDRT. The role of dowry in women's economic empowerment and KDRT prevention is further reinforced by the views of Muhammad Shaleh Al-Munajjid, who states that dowry is not merely consumable wealth but can also take the form of assets with economic value.<sup>8</sup> This perspective aligns with the marriage practice of Tsabit bin Qais in early Islam, where he gave his wife dowry in the form of garden land.<sup>9</sup>

The practice of dowry in the form of assets can be found in the culture of the Tanak Awu Village community in Central Lombok Regency. In this village, the community implements productive dowry in the form of rice fields. Every girl who marries receives rice fields to manage. The implementation of productive dowry in the form of rice fields in Tanak Awu

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<sup>1</sup> Jamhuri Rafi'ah, Upaya Meminimalisasi Kasus KDRT di Aceh: Studi Kasus P2TP2A Provinsi Aceh. Samarah. 2019;3(1):89-115. See also Sukendar, dkk., Women's Access to Justice: Mediation For The Victims of Domestic Violence In Central Java, Indonesia. Samarah. 2023;7(1):602-628.

<sup>2</sup> Dinas Pemberdayaan Perempuan, Perlindungan Anak, dan Keluarga Berencana (DP2AKB) Kabupaten Lombok Tengah.

<sup>3</sup> Munawirsazali, Imam Taufiq, dan Misbah Zulfah Elizabeth, Family Conflict Management: Qur'anic Perspective. Al-Risalah. 2024;15(1):61-74. See also Munawirsazali, *Kafa'ah* dalam Perkawinan Menurut Pemikiran TGKH. M. Zainuddin Abdul Madjid (1898-1997). Asasi. 2023;31(1):62-78.

<sup>4</sup> Mega Puspita dan Khairul Umami, Mengeksplorasi Dampak Kekerasan dalam Rumah Tangga dan Pemerkosaan dalam Perkawinan di Indonesia. Syakhshiyah. 2024;4(1):1-23. See also Eva Nur Hopipah, Habib Mumtaz Encup Supriatna, dan Nurrohman Syarif, Kajian Yuridis Undang-Undang Penghapusan Kekerasan Dalam Rumah Tangga dan Efektivitasnya di Pengadilan Agama Garut. Al-Ahwal Al-Syakhshiyah. 2023;4(2):117-140.

<sup>5</sup> Mohammad Ikhwanuddin, Kekerasan Dalam Rumah Tangga (KDRT) dan Penanganannya Terhadap Perempuan Dewasa di Kota Surabaya Tahun 2018 s/d Bulan Juli 2019. Maqasid. 2020;9(2):17-33.

<sup>6</sup> Munawirsazali dan Suparlan, The Construction of Productive Mahar Concept in The Local Wisdom of Lombok Tengah Community and Its Implication For Family Resilience. Al-Risalah. 2025;16(1):184-194. Compare with Abdul Hakim, The Distinction Between Nusyuz and Domestic Violence: The Relevance of Muhammad Sa'id Ramadhan Al-Buthi Thought in Contemporary Context. Al-Ahwal. 2022;15(1):41-60.

<sup>7</sup> Numazli, Erina Pane, M. Yasin Al Arif, dan Muhammad Akmansyah, Productive Dowry and Women's Economic Empowerment and Their Influence on Marital Assets in Bandar Lampung. Samarah. 2024;8(2):954-979.

<sup>8</sup> Muhammad Shaleh Al-Munajjid, 32 Faidah fi Ahkam an-Nikah wa Adabihi, Zad Group. 2018:61.

<sup>9</sup> Mukhammad Nur Hadi, Mahar Produktif dalam Penalaran Ta'lili. Jurnal Qolamuna. 2019;4(1):171-194.

Village serves as a concrete example of how local traditions can function as a means of economic empowerment for women. This aligns with the concept that every place has its own culture, perspectives, and behaviors that differ from one another.<sup>10</sup>

Although the Tanak Awu Village community implements dowry in the form of rice fields, the challenges faced by women in utilizing this productive dowry remain significant. Lack of attention and support, such as training and access to agricultural resources, becomes the main obstacle in optimizing the use of rice fields. Therefore, modifications to the dowry through concrete steps are urgently needed to help women manage their assets. Thus, the existence of dowry is not only a symbol of commitment in marriage but can also tangibly improve women's quality of life and contribute to reducing KDRT risks in the area. Based on the problems above, specific research on modifying productive dowry becomes highly important as a strategy for economic empowerment and KDRT prevention for women in Central Lombok Regency. This research is compelling because it can identify five main aspects with potential positive impacts: first, enhancing women's economic independence; second, strengthening bonds between partners to reduce KDRT risks; third, investment for family welfare; fourth, increasing education and legal awareness among women regarding their rights to asset ownership; fifth, reinforcing local wisdom values in society.<sup>11</sup>

There are several previous studies on land as dowry (mahar). Among them are the researches by Lalu Muh. Subayil,<sup>12</sup> Anis Tilawati,<sup>13</sup> Amatul Jadidah,<sup>14</sup> and Zukaifi.<sup>15</sup> The works of these researchers have not yet examined the modification of productive dowry as a strategy for women's economic empowerment and prevention of domestic violence (KDRT) based on local wisdom. Therefore, previous studies have not offered any form of strategy for women's economic empowerment and KDRT prevention based on local wisdom. For this reason, this research focuses on the modification of productive dowry as a strategy for women's economic empowerment and KDRT prevention in Central Lombok Regency. Thus, this study offers novelty in modifying productive dowry to strengthen strategies for women's economic empowerment and KDRT prevention. Through the development of productive dowry modification forms, it can provide significant contributions to improving family quality in Central Lombok Regency.

The research problems are formulated as follows: What is the role of productive dowry in efforts to empower women economically and prevent KDRT in Central Lombok Regency? What challenges do women face in utilizing productive dowry in Central Lombok Regency? And what strategies can be implemented to modify the utilization of productive dowry as an effort for economic empowerment and KDRT prevention for women in Central Lombok Regency? The urgency of this research is: first, it can enrich theories supporting the

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<sup>10</sup> Masdani dan Munawirsazali, *Konstruksi Konsep Perlindungan Perempuan dan Anak dalam Budaya Masyarakat Pinggiran di Kabupaten Lombok Tengah*. *Al-Afkar Jurnal Keislaman dan Kebudayaan*. 2021;9(1):9-19.

<sup>11</sup> Munawirsazali, *Sekenem dan Secepat*. *Sabda*. 2019;14(1):1-13.

<sup>12</sup> Lalu Muh. Subayil, *Tanah Sebagai Mas Kawin Pada Tradisi Merariq Orang Sasak di Desa Kateng Kecamatan Praya Barat Kabupaten Lombok Tengah*. *Skripsi Universitas Brawijaya*. 2018.

<sup>13</sup> Anis Tilawati, *Mahar Perkawinan dengan Hafalan Al-Qur'an: Analisis Hermeneutika Hadis Khaled M. Abou El-Fadl*. *Indonesian Journal of Islamic Literature Muslim Society*. 2019;4(1):19-40.

<sup>14</sup> Amatul Jadidah, *Konsep Ketahanan Keluarga dalam Islam*. *Maqashid*. 2021;4(3):63-77.

<sup>15</sup> Zukaifi, *Konsep Mahar Menurut Pemikiran Ulama Empat Mazhab dan Relevansinya di Era Kontemporer*. *Qawwam Journal for Gender Mainstreaming*. 2022;16(2):105-120.

development of social sciences, humanities, arts, culture, and education, particularly in strengthening social capital within the local wisdom of Central Lombok society. Second, it can provide significant contributions to improving women's economic independence and preventing KDRT in Central Lombok Regency.

### **Research Methodology**

This research was conducted in Central Lombok Regency. The type of research employed is field research with a qualitative approach, aimed at generating naturalistic field data related to the modification of productive dowry as a strategy for women's economic empowerment and the prevention of domestic violence in Central Lombok Regency. Meanwhile, the approach used is anthropology, as it prioritizes the culture within the community of Central Lombok Regency.

The instrument in this research is the researcher themselves. The data collection techniques used are interviews, observations, and documentation of literary data. The purpose of conducting interviews is to explore and uncover issues more openly regarding the modification of productive dowry as a strategy for women's economic empowerment and the prevention of domestic violence in Central Lombok Regency. Observations were carried out in the community of Central Lombok Regency. Meanwhile, documentation of literary data related to the modification of productive dowry as a strategy for women's economic empowerment and the prevention of domestic violence was conducted in various places, such as campus libraries and other relevant data collection and documentation sites.

The analysis technique used to identify the form of modification of productive dowry as a strategy for women's economic empowerment and the prevention of domestic violence in Central Lombok Regency is the interactive analysis model of Miles and Huberman. This analysis model operates through interactions among components, with the data collection process forming a cyclical flow. This interactive cyclical process consists of data reduction, data display, and conclusion drawing or verification. At the same time, the researcher moves interactively between the analysis components while continuing data collection. The next step, after data collection is complete, involves the researcher moving solely between the three analysis components. Data reduction and display are organized once the researcher has obtained data from the required number of data units. When data collection is deemed sufficient and complete, the researcher begins drawing conclusions and verification based on elements from the data reduction and display, comparing them with existing theoretical studies. However, if new data emerges, the researcher returns to data collection and continues with the analysis components. This interactive cycle is repeated until deemed adequate. Finally, at the end stage, the researcher formulates a design for the modification of productive dowry as a strategy for women's economic empowerment and the prevention of domestic violence in Central Lombok Regency.

## Results and Discussion

### 1. The Role of Productive Dowry in Women's Economic Empowerment

Based on interview and field observation results, it was found that women recipients of productive dowry in the form of rice fields in Central Lombok Regency use these rice fields productively for agriculture. The management of this land not only increases family income but is also used for essential needs such as education and household expenses. One respondent, Mrs. Fahri, explained that thanks to the dowry in the form of rice fields, she was able to increase family income, enabling her to fund her children's schooling and meet daily needs. Statements from these respondents indicate that income from the rice fields is used not only to fulfill daily needs but also for investment in children's education.<sup>16</sup> This experience demonstrates that productive dowry functions as sustainable economic capital. This dowry is not merely symbolic but enables women to possess tangible economic resources managed over the long term, strengthening their position within the family and society.<sup>17</sup>

This research aligns with theories of women's economic empowerment that emphasize the importance of access to productive assets to enhance independence. Productive dowry as economic capital allows women to manage resources directly, thereby strengthening their position in the family and society. Furthermore, this productive dowry shifts the paradigm of women's roles from purely domestic to more economic ones, serving as a key factor in bolstering women's socio-economic position.<sup>18</sup> Income obtained from the rice fields is used strategically, including as investment for children's education.<sup>19</sup>

From a religious perspective, Ustadz Mas'ud, S.Pd.I., a religious figure from Dusun Gubuk Baru, Desa Pagutan, Kecamatan Batukliang, emphasized that dowry is not merely symbolic in Islamic teachings but also a means of women's economic empowerment. He stated, "Dowry in the form of productive assets like rice fields is a tangible manifestation of a husband's responsibility toward his wife and a pathway to strengthen women's independence." This statement shows that productive dowry can serve as a pillar of justice and family welfare, which is essential for preventing domestic violence (KDRT) through economic stability and respect for women's rights.<sup>20</sup> In line with Ustadz Mas'ud, Ustadz Sudariyah, a religious figure in Central Lombok Regency, also affirmed that productive dowry may be given by the husband as a form of responsibility to his wife, provided it is based on the principle of mutual consent.<sup>21</sup>

The implementation of productive dowry as part of the husband's responsibility demonstrates the synergy of religious and economic values in social practices. Dowry as a productive asset elevates women's position from mere symbolic recipients to independent asset

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<sup>16</sup> Mrs. Fahri, Recipient of Productive Dowry, Interview, September 2, 2025.

<sup>17</sup> Numazli, Erina Pane, M. Yasin Al Arif, dan Muhammad Akmansyah, Productive Dowry and Women's Economic Empowerment and Their Influence on Marital Assets in Bandar Lampung. *Samarah*. 2024;8(2):954-979.

<sup>18</sup> Heni Sukmawati, Fatimah Zahra Nasution, Iwan Wisandani, Economic Empowerment Efforts for Women Members of KOPMU Daarut Tauhiid through the Implementation of Social Entrepreneurship: A Success Story. *J-Dinamika*. 2024;9(4):256-266.

<sup>19</sup> Inka Nusamuda Pratama, Muhammad Yazid Khofi, Kekuatan Keputusan Finansial Perempuan dan Kepemilikan Aset Terhadap Kemiskinan Rumah Tangga Berbasis Gender. *JIAN: Jurnal Ilmu Administrasi Negara*. 2025;22(1):101-111.

<sup>20</sup> Ustadz Mas'ud, religious figure, Interview, [September 12 and 16, 2025].

<sup>21</sup> Ustadz Sudariyah, religious figure, Interview, dates September 19, 22, and 24, 2025.

managers, strengthening their economic and social independence. This aligns with the views of Muhammad Shaleh Al-Munajjid, a contemporary scholar, who emphasizes a broader understanding of the dowry concept in Islamic marriage. He states that dowry is not limited to consumptive assets such as cash, jewelry, or items that are quickly depleted. On the contrary, dowry can also take the form of assets with long-term economic value, including land and other productive investments. Al-Munajjid refers to the flexible sharia principle in the Quran, particularly Surah An-Nisa verse 4: "And give women (whom you marry) their dowry (mahr) as a free gift." According to him, the most important aspect is that the dowry provides real benefits to the wife, not merely a symbolic form. These economically valuable assets enable the wife to possess wealth that can be managed or sold at any time, thereby enhancing family welfare.<sup>22</sup>

From the perspective of community figures, Mr. Dedi Kristiawan, the Hamlet Head, explained that dowry in the form of rice fields has become an integral part of the culture in several villages in Central Lombok Regency, embodying social and economic values. In Mr. Dedi's view, productive dowry is not just material wealth but also a representation of social recognition of women as asset managers. He stated, "This practice strengthens social bonds and gives women an important role in managing village resources, which simultaneously reinforces their position in the family."<sup>23</sup> Mr. Dedi's view further emphasizes the role of productive dowry and assigns women a significant role in managing village resources. This also shows that dowry as a social asset strengthens community ties and solidifies women's social standing.<sup>24</sup>

Mr. Dedi's view above can also be analyzed from an economic approach, where this productive dowry practice functions as social capital that forms a strong foundation for women's empowerment, as the rice field assets owned by women enhance their economic capacity and expand their participation in village economic activities. The presence of this dowry in community culture also boosts social solidarity, which is an important aspect of sustainable community development.<sup>25</sup> Moreover, this practice of giving productive dowry can build a positive image of women's role as village resource managers, as well as a symbol of respect and social recognition. Thus, the existence of rice field dowry indirectly contributes to strengthening women's position, both economically and socially, as part of a robust culture-based community empowerment process.<sup>26</sup>

In the context of preventing KDRT, women recipients of productive dowry in the form of rice fields demonstrate that ownership of productive assets provides them with higher economic independence. This economic independence helps reduce financial dependence on their partners, which has often been a factor in domestic violence. Women recipients of dowry

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<sup>22</sup> Muhammad Shaleh Al-Munajjid, 32 *Faidah fi Ahkam an-Nikah wa Adabihi*, Zad Group. 2018:61.

<sup>23</sup> Dedi Kristiawan, community figure, interview, October 2, 6, and 12, 2025.

<sup>24</sup> Inka Nusamuda Pratama, Muhammad Yazid Khofi, *Kekuatan Keputusan Finansial Perempuan dan Kepemilikan Aset Terhadap Kemiskinan Rumah Tangga Berbasis Gender*. JIAN: Jurnal Ilmu Administrasi Negara. 2025;22(1):101-111.

<sup>25</sup> Nuraini Kusuma Andriyani, Miskan, Sutiowati Wulandari, Bayu Tri Putra, *Analisis Pemberdayaan Perempuan Melalui Pelatihan Kewirausahaan Keluarga Di Kecamatan Benowo, Surabaya*. 2024;9(1):9-17.

<sup>26</sup> Numazli, Erina Pane, M. Yasin Al Arif, dan Muhammad Akmansyah, *Productive Dowry and Women's Economic Empowerment and Their Influence on Marital Assets in Bandar Lampung*. Samarah. 2024;8(2):954-979.

also stated that ownership of these assets contributes to creating more harmonious relationships and reducing tensions that could trigger KDRT.

In line with theories of women's empowerment and domestic violence prevention, ownership of productive assets like rice fields increases women's economic independence, thereby reducing financial dependence that has previously triggered dominance and violence by partners.<sup>27</sup> Productive dowry serves as sustainable economic capital that is not merely a social symbol but a tangible tool to strengthen women's position in the family.

Data from all informants indicate that productive dowry plays a role in efforts to empower women economically and prevent KDRT in Central Lombok Regency. Economic dependence on husbands has long been one of the main causes sustaining the cycle of domestic violence. Ownership rights recognized by custom and law over productive assets like rice fields strengthens their role in family decision-making, leading to a safer and more harmonious household environment. These findings align with theories outlined by experts stating that women's financial independence plays a significant role in preventing domestic violence. Productive dowry as an economic asset not only strengthens women's social capital but also provides economic protection to reduce vulnerability to KDRT.

## **2. Challenges Faced by Women Recipients of Productive Dowry**

In the research conducted in Central Lombok Regency, a number of internal and external barriers were identified that hinder the optimal management of productive dowry in the form of paddy fields by women recipients of dowry.

### **a. Internal Barriers**

#### **1) Low Technical Farming Management Skills**

Data from interviews with women recipients of productive dowry in the form of paddy fields indicate that most of them still face significant limitations in technical farming knowledge. They expressed that their understanding of cropping techniques—from selecting quality seeds, proper soil cultivation, to pest and disease control—remains inadequate. Similarly, irrigation management is an issue, where many have not mastered efficient water flow regulation to avoid flooding or drought on paddy fields. As a result of these shortcomings, the harvest yields from the fields they manage have not reached the expected maximum levels. This condition directly impacts overall land productivity, thus limiting the potential for income improvement from farming activities and hindering their economic progress.

These findings reveal the main challenge in women's economic empowerment through productive dowry in the form of paddy fields, where limited technical farming knowledge becomes a productivity barrier. This situation often results in suboptimal harvests, ultimately restricting income growth and family economic advancement. Further analysis shows that agricultural education interventions could serve as a key solution to address this issue. The lack of understanding in seed selection, soil cultivation, pest control, and efficient irrigation reflects

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<sup>27</sup> Gewirtz dan Edleson, Young Children's Exposure to Intimate Partner Violence: Towards a Developmental Risk and Resilience Framework for Research and Intervention. *Journal of Family Violence*. 2007;22(1):521-532. See also Fauzan, Ahmad Rasidi, Siti Sanisah, Pemberdayaan perempuan sebagai agen resiliensi sosial komunitas untuk mencegah tindakan kekerasan di Desa Menggala Kabupaten Lombok Utara. *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan*. 2025;9(5): 3486 – 3498.

a common knowledge gap among novice female farmers in Indonesia. This leads to production losses of up to 20-30% from the maximum potential of paddy fields, as documented in studies on productive land management. Consequently, reliance on external labor or low yields exacerbates the poverty cycle. Low productivity from paddy fields due to technical deficiencies directly suppresses household income and hinders rural economic diversification. The research highlights that women receiving such productive assets require intensive training to achieve financial independence. Without intervention, the potential of dowry as an empowerment instrument fails to be fully realized.<sup>28</sup>

## **2) Lack of Asset and Financial Management Knowledge**

Based on interview data with women recipients of productive dowry, many of them have not yet mastered effective financial and asset management. The use of farming proceeds is often more consumptive and less oriented toward investment or reinvestment. This is due to the varying amounts of productive dowry received by these women. For those receiving smaller amounts of productive dowry, the proceeds from its management are only used for consumptive needs and cannot be allocated for investments such as education and others.<sup>29</sup>

From these findings, it can be understood that recipients of productive dowry, especially women with limited dowry amounts, tend to allocate management proceeds consumptively rather than investively, due to low financial literacy. This creates an economic dependency cycle that hinders women's independence post-marriage. Poor financial management skills cause farming proceeds or dowry assets to be depleted on daily needs rather than reinvested, such as in children's education. Variations in dowry amounts exacerbate inequality, trapping small-dowry recipients in consumption patterns due to minimal economic scale. Thus, consumptive use impedes family resilience and women's independence, even though productive dowry is designed for economic sustainability. This underscores the need for specific financial training for women recipients of productive dowry.<sup>30</sup>

### **b. External Barriers**

#### **1) Socio-Cultural Pressures and Gender Norms**

In-depth interview results with various community figures, including customary elders and religious leaders, reveal that entrenched patriarchal social norms are one of the main barriers to women's economic empowerment. Traditional culture that positions women exclusively in the domestic sphere systematically limits their access to productive economic activities outside the home. These cultural pressures not only reinforce women's financial dependence on husbands or male family members but also weaken their overall economic independence. Furthermore, social stratification strengthens these barriers, particularly for women from noble or high-status classes. Interview notes highlight expressions like "How could noble women or *baiq* (noble women) work in the fields?"

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<sup>28</sup> Vivi Rahma, Bustamin, Pemanfaatan Tanah Wakaf Sebagai Lahan Produktif dalam Tinjauan Fiqh Muamalah. *J-HES: Jurnal Hukum Ekonomi Syariah*. 2021;5(2):139-156.

<sup>29</sup> Ibu Dian, Perempuan Penerima Mahar Produktif, Wawancara, tanggal 20 dan 26 Oktober 2025.

<sup>30</sup> Numazli, Erina Pane, M. Yasin Al Arif, dan Muhammad Akmansyah, Productive Dowry and Women's Economic Empowerment and Their Influence on Marital Assets in Bandar Lampung. *Samarah*. 2024;8(2):954-979.

which reflect strong stigma against manual labor. Noble women often refuse heavy physical activities in rice fields due to concerns about lowering their family's social status.

The entrenched patriarchal social norms serve as the primary barrier to women's economic empowerment, as revealed by the above interview findings. This culture limits women's access to productive economic activities beyond the domestic sphere, reinforcing their financial dependence on men. Social stratification, especially for noble women. Patriarchal culture shapes societal mindsets that marginalize women in public life, leading to feminized poverty and economic access inequality.<sup>31</sup>

Empowerment efforts require deconstructing patriarchal norms through gender education and inclusive policies targeting high social strata. Integrating noble women into productive economies could start with light, non-physical activities to gradually reduce stigma. This approach aligns with journal findings emphasizing paradigm shifts for economic equality.<sup>32</sup>

## 2) Location of Productive Dowry Land on High Hills or Cliffs

Women recipients of productive dowry often face major barriers due to the land's location in highland areas, making it difficult to access. Women receiving dowry land on cliff terrain complain of declining productivity.<sup>33</sup> This phenomenon highlights the mismatch between customary land-giving practices as dowry and agronomic realities in marginal lands, where women are often trapped in economic dependency cycles without adequate infrastructure support.

Based on the above exposition, it can be concluded that internal barriers consist of lack of technical skills and financial management. If not addressed seriously, they will hinder the sustainable utilization of productive dowry assets. Meanwhile, external barriers—socio-cultural pressures and unproductive dowry land locations, create an uncondusive environment for women's empowerment.

## 3. Strategies for Modifying Productive Dowry

Women recipients of productive dowry tend to hold progressive views on marriage, where dowry is not merely a symbol of tradition but a tangible instrument for long-term well-being. They emphasize that post-marital well-being must be the primary priority, which can only be achieved through productive and sustainable forms of dowry.

This perspective arises from their deep experience and understanding of modern household dynamics. Here are some reasons put forward by women recipients of productive dowry: 1). Dowry as Personal Business Capital: Dowry in the form of business equipment (e.g., sewing machines for home boutiques, and others) remains the wife's absolute right. This enables the wife to be financially independent, generating passive income and thus reducing

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<sup>31</sup> Deni Kodaryani, *Implikasi Budaya Patriarki Terhadap Perempuan Dalam Rumah Tangga (Study Pemikiran Simone De Beauvoir)*. Skripsi. 2023.

<sup>32</sup> Koes Afifah Quratuaini Putri & Adnalia Farha, *Patriarki di Indonesia: Budaya yang Tak Kunjung Lekang*. 2022. [Patriarki di Indonesia : Budaya yang Tak Kunjung Lekang – HIMIESPA FEB UGM](#). Diakses tanggal 3 November 2025.

<sup>33</sup> Mrs. Fahri, Recipient of Productive Dowry, Interview, October 23, 2025.

dependence on her husband. 2). Family Economic Sustainability: This productive form encourages household economic growth. For example, business capital can develop into a family business, such as a trendy coffee shop or halal catering service, which increases joint income without eliminating the wife's autonomy. 3). Prevention of Household Conflicts: Gold or cash dowry is often quickly depleted for urgent needs, whereas productive dowry is inflation-resistant and generates a return on investment. Respondents noted that this reduces the potential for financial arguments, creating a more stable marital harmony. 4). Women's Empowerment: Women recipients of productive dowry view it as a form of gender equality. The wife is not just a household manager but also an entrepreneur, which boosts her confidence and participation in family decision-making.

The views of productive dowry recipients, as outlined above, demonstrate a progressive perspective that transforms dowry from a traditional symbol into an empirical tool for modern household well-being. This perspective highlights priorities of economic sustainability and empowerment, aligning with findings that dowry in the form of business capital strengthens the wife's financial independence.<sup>34</sup>

## Conclusion and Implications

Productive dowry in the form of paddy fields in Central Lombok Regency plays a crucial role in women's economic empowerment by increasing family income, supporting children's education, and ensuring long-term financial independence. This practice aligns with flexible Islamic teachings, the views of religious and community leaders, and empowerment theories, which shift women's roles from domestic to independent asset managers. Additionally, ownership of these assets reduces economic dependence on partners, thereby preventing domestic violence (KDRT) and fostering more harmonious and stable households.

Women recipients of productive dowry in the form of paddy fields in Central Lombok Regency face internal and external barriers that hinder the optimal utilization of these assets. Internal barriers include low technical farming skills (such as seed selection, soil processing, pest control, and irrigation) as well as inadequate financial management knowledge, leading to suboptimal harvests, consumptive usage, and cycles of economic dependence. External barriers encompass patriarchal socio-cultural pressures and gender norms that limit women's access to productive activities, along with paddy field locations on high hills or cliffs that are difficult to access and less productive.

Women recipients of productive dowry view it as an empirical instrument for modern household well-being, rather than merely a traditional symbol. Productive forms such as business capital ensure the wife's financial independence, family economic sustainability, prevention of financial conflicts, and gender empowerment through autonomy and decision-making participation. This approach reflects a progressive perspective aligned with contemporary marriage dynamics.

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<sup>34</sup> Numazli, Erina Pane, M. Yasin Al Arif, dan Muhammad Akmansyah, Productive Dowry and Women's Economic Empowerment and Their Influence on Marital Assets in Bandar Lampung. *Samarah*. 2024;8(2):954-979.

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