



**RESEARCH PAPER**

**Islamic Education: A Study on Women Education**

**<sup>1</sup>Nadia Ibrahim\*, <sup>2</sup>Wakeel Ahmed Otho and <sup>3</sup>Muneer Ahmed**

1. MSELM, Department of Education, University of SZABIST, Sindh, Pakistan
2. B.Ed., Department of Education, Hamdard University Karachi, Sindh, Pakistan
3. MA, English linguistics, Department of English Shaheed Benazir Bhutto University, Sindh, Pakistan

**\*Corresponding Author:** ahmedwakeel7788@gmail.com

**ABSTRACT**

The study explore the changes and opportunities for women's education in Islamic societies. Islamic education promotes women's empowerment as a step toward a more inclusive and equitable society. This study employs the literature, which takes a systematic and comprehensive approach to analyze and evaluate scholarly articles in order to gain a deep understanding of the chosen topic. The goal is to synthesize and summarize the findings to contribute to the existing body of knowledge on the subject, ultimately advancing the field and informing future research. The findings indicated that Islamic education promotes gender equality and women's empowerment. Islamic education provides an equal opportunity to learn gender awareness, which is required for meaningful engagement in society. There are important obstacles that need to be overcome, like restricted access, gender bias, social norms that are patriarchal, and money problems. It continues to advocate for Islamic education reforms and the advancement of women's roles in society.

**KEYWORDS** Gender Equality, Gender Theory, Islamic Education, Women Empowerment

**Introduction**

Islamic education plays an important role in society, not only in religious terms but also in social and economic growth. It helps to shape individuals' values and beliefs. One hot subject is how Islamic education might help women become more powerful. Women have a vital role in society and have immense potential to contribute to social and economic prosperity (Abukari, 2014). Women often face obstacles that hinder their potential, making it crucial to explore how Islamic education can aid in their empowerment and societal advancement. By providing them with knowledge and skills to challenge traditional gender roles and advocate for their rights, women can break free from oppressive cultural norms and contribute more fully to their communities. This can lead to greater gender equality and overall societal progress. Ultimately, this will create a more equitable and just society for all individuals, regardless of their gender (Srimulyani, 2007). Islamic education instills moral values, ethical standards, and social conventions that help build a person's personality. Islamic education may be a useful tool for teaching women about their religious and cultural rights. It can also help women advocate for themselves and make educated choices. However, it is critical that education be inclusive and recognize the diversity of women's experiences and viewpoints. This can contribute to a more egalitarian and just society for all women. Ultimately, education is a powerful tool that can empower women to challenge societal norms and stereotypes (Rodin & Huda, 2020). These difficulties can be addressed by educating women, who are more likely to be financially independent. We may convince lawmakers, community leaders, and educational institutions to enhance financing for Islamic education for women by conducting extensive research and giving credible

information. Finally, this can lead to more gender equality and empowerment. It is critical to continue pushing for equal education and opportunity for women across the world. Ensuring that all women have access to quality education is essential for achieving true gender equality (Mehran, 1991). Islamic education has the potential to educate women more broadly. Understanding the world and competing in a job market that is becoming more and more competitive requires knowledge in a society that is always changing. Giving women access to high-quality Islamic education equips them to handle social and economic difficulties. It also empowers them to contribute positively to their communities and societies as a whole. Empowering women through education is essential to achieving gender equality and creating a more inclusive society. Education helps women realize their full potential and break down barriers that may have held them back in the past. Through education, women are able to gain the skills and knowledge needed to advocate for themselves and others, leading to a more equitable and just society overall (Tolchah & Mu'ammam, 2019). The purpose of this study is to look into the many aspects of Islamic education and how it might help women become more empowered. Islamic education, in particular, may assist women in deepening their understanding of Islam, broadening their knowledge, overcoming social and cultural hurdles, and creating an inclusive learning environment. It can ultimately empower women to take on leadership roles and contribute more actively to their communities. This study explores the role of Islamic education in women's empowerment and its potential to enhance its role in fostering social and economic development. It aims to create a sustainable and inclusive community, paving the way for a more promising future for all people, regardless of gender, by exploring various approaches to enhance women's empowerment in Islamic education. It also seeks to address the challenges faced by women in accessing education and employment opportunities. Additionally, this initiative aims to promote gender equality and create a more equitable society.

### **Literature Review**

In addition to alleviating poverty and gender inequity, Islamic education that supports women's empowerment can also address other societal issues. These issues can be resolved by educating women, who have a higher possibility of being economically independent (Abukari, 2014). Many people's general opinions and impressions of Islam's gender equity principle are comparable to those of Einstein's theory of relativity. Though almost everyone talks about it, very few people can truly relate to it on a personal level. It is only through lived experiences that one can truly understand the complexities and nuances of both concepts (Rodin & Huda, 2020). For Muslims to be able to think, act, and believe in accordance with the teachings of the faith, knowledge—both acquired and applied—is a basic necessity. The Qur'an itself has a core worldview, but different interpretations of it and other Islamic literature have led to interpretations that run counter to that. These interpretations have caused divisions and conflicts within the Muslim community (Bano, 2017). Male interpretation of the Qur'an has historically dominated interpretations, which some commentators have pointed out as the primary source of readings that undermine and denigrate the rights of women as outlined in the Qur'an. This has led to a push for more inclusive and diverse interpretations that prioritize gender equality. This push has gained momentum in recent years, as more scholars and activists work to challenge traditional patriarchal interpretations (Srimulyani, 2012). The relationship between men and women was governed by an institutionalized approach as a result of the theological-legal paradigm on women that was developed by classical Islamic interpretations between the fifth and fifteenth centuries, which reflected their experiences with the society's presumptions about gender and women (Kull, 2009). A common confusion about what is considered Islamic, derived from the Qur'an and reliable sources, and what is considered the

presumptions of a specific society, derived from its sociohistorical experiences, offers another viewpoint on the problem of women's status in Islam. This debate often centers on issues such as the hijab, polygamy, and women's roles in society (Mehran, 1991). One instance of this is when Muslims misuse the term "Islamic" to refer to certain sociocultural behaviors in specific sociocultural settings. "Muslims" are those who follow Islam, whereas "Islamic" refers to anything having to do with the beliefs and teachings of Islam (Ahmad & Tak, 2020). Many feminists in the West believe that Islam is a sexist and violently anti-women religion that denies women their basic rights, including equal access to education. According to them, the only path to advancement for non-Western women is to rebel or reject their own cultures through an iconoclastic movement that purges them of their natural patriarchy (Davids, 2015). Belong to the group of Western feminists. This position is primarily based on a textual examination of the Qur'an and, more specifically, on the experiences of followers about the interpretation and application of certain Quranic passages in certain Muslim countries. Despite the appearance that this is the case, a large number of these might be attributed to the distortion and manipulation of the concepts pertaining to women's rights by certain Muslims (Khurshid, 2015). While operating under an Islamic framework, this is comparable to critical theory and differs from the viewpoints of Muslim literalists. It is predicated on the ideas that revelation from the Qur'an follows logic and history and should be interpreted in the context of a particular society, applying enlightened perspectives on behaviors that are accommodating and consistent with the Qur'an's worldview but free of outmoded historical and cultural stereotypes (Ferdows, 1983). Over the course of human history, several presumptions have been made concerning life, its origins, and its intended use. Some theologies believe that everything in the cosmos was created by a creator, while others see life as a part of an unfolding process. For instance, according to Darwin's theory of evolution, humans descended from apes (Hamdan, 2005).

### **Material and Methods**

This study's methodology includes a systematic approach to literature analysis. This strategy will involve searching for, acquiring, and evaluating literature items relevant to the study issue. The results of this study will be utilized to gain a full picture of the present level of knowledge on the subject. This will help identify any gaps or areas for further research. During this procedure, the researcher explored and meticulously assembled the published literature, which includes scientific journals, books, articles, and relevant theses. The goal of this literature review is to identify gaps in current research and provide new information on the subject. The researcher also analyzed trends and patterns within the literature to draw conclusions and make recommendations for future research studies. A systematic literature review allows for a detailed examination of the findings and contributions made by previous studies and researchers in examining the role of Islamic education in women's empowerment in a scientific manner, resulting in a better understanding of the role of Islamic education in promoting women's empowerment. The ultimate goal is to use this knowledge to inform future policies and practices that will further support women's empowerment. Ultimately, this will lead to greater gender equality and opportunities for women in all aspects of society.

### **Results and Discussion**

Islamic education has always played an important role in creating the principles and standards that govern individuals' lives in Muslim cultures. Considering this conceptual framework, Islamic education has a significant impact on improving gender

awareness. Gender awareness entails recognizing the responsibilities and rights of men and women in society. Gender awareness has long been debated in many Muslim communities, and Islamic education has the potential to promote gender equality and challenge traditional patriarchal norms. It can empower individuals with the knowledge and skills to advocate for the rights of men and women in society. Gender equality is a core tenet of religious teachings in various Islamic faiths. However, there might be differences in how these concepts are understood and applied in real life. For a deeper understanding of inclusive religious teachings that promote gender equality, Islamic education is essential. By studying the Quran and Hadith, individuals can gain insight into the true beliefs and values of Islam regarding gender equality. This knowledge can then be used to challenge and change harmful cultural practices that perpetuate inequality. By doing so, progress can be made towards a more just and equitable society. Students can learn that Islam upholds the rights of both men and women and offers a strong basis for advancing gender equality in daily life through in-depth religious studies. Islamic education has a role in dispelling gender stereotypes that could be present in society, in addition to providing students with a thorough grasp of Islam. This knowledge can empower students to challenge harmful societal norms and promote a more inclusive and equitable environment for all individuals. By understanding the teachings of Islam, students can contribute to creating a more just and respectful society for both men and women.

### **The Role of Islamic Education in Increasing Gender Knowledge**

Gender awareness is also linked to women's rights in a variety of contexts, including the economic, political, and social spheres. Islamic education may help people understand these rights and how to respect them in society. It can play a crucial role in promoting gender equality and empowering women. It can also help challenge harmful gender stereotypes and discrimination. Different studies found that Islamic education may also help establish an environment that promotes gender awareness. When educational institutions, families, and communities all recognize and promote gender equality, meaningful change may happen. One study conducted in Indonesia showed that Islamic schools played a crucial role in challenging traditional gender norms and promoting equal opportunities for both boys and girls. This highlights the potential impact of Islamic education on fostering gender equality on a broader societal level. By integrating teachings of gender equality into the curriculum, Islamic schools can contribute to breaking down barriers and empowering individuals to challenge societal norms. This approach not only benefits students within the school system but also has the potential to create ripple effects throughout the community. The role that the family plays in promoting gender awareness through Islamic education is also crucial to note. It helps to shape children's understanding of gender equality and respect for all individuals. This is essential for creating a more inclusive and equitable society. The home is the first setting in which people are exposed to the rules and values that will influence how they see gender. Consequently, Islamic education that promotes gender equality needs to be implemented in the home, encompassing the distribution of domestic responsibilities, comprehension of the roles played by men and women, and recognition of the contributions made by each. This will help challenge and change traditional gender norms within society. In order to promote gender awareness in Islamic education, these concepts must be taught and lived out in daily life. As a result, Islamic educational institutions need to foster a culture that values gender equality, especially when it comes to assigning roles and responsibilities and promoting women's involvement in educational and religious organizations.

## **Islamic Education for Women's Empowerment**

A key subject for comprehending the place of women in Muslim societies and how education can advance their status and rights is the empowerment of women via Islamic education. Islamic education can play a crucial role in promoting gender equality and empowering women within Muslim communities. It can help challenge traditional gender roles and stereotypes, and provide women with the knowledge and skills to advocate for their own rights. It can also help create a more inclusive and diverse society where women are able to fully participate in all aspects of life. Women have historically suffered discrimination in many spheres of life, including work, education, and involvement in politics and society. Islamic education has a great deal of potential to be crucial in bringing about good change since it is a fundamental component of Muslim identity and culture. It can help empower Muslim women to challenge existing stereotypes and achieve their full potential. Different studies have shown that education can play a significant role in promoting gender equality and women's empowerment. Education can also lead to increased economic opportunities for women. According to the literature, education can help women gain independence and make informed decisions about their lives. In addition, involving the Muslim community in the pursuit of Islamic education for women's empowerment is critical. This includes teaching and supporting gender equality among families, academics, religious leaders, and the general public. Empowering women through education will lead to a more just and equitable society for all. It is essential to prioritize access to education for women in order to achieve true gender equality.

## **Conclusion**

According to the analysis of the literature mentioned above as human beings with a responsibility to fulfill in order to fulfill the purpose for which God created them, women and men should both receive an education. This will allow them to reach their full potential and contribute positively to society. Islamic education is essential for promoting women's empowerment and gender equality. Islamic education not only helps ensure that all women have equal access to education, but it also has a significant impact on women's gender awareness, their sense of rights, and their motivation to actively engage in society. Furthermore, close cooperation between various stakeholders and changes in culture, social standards, and policies that support gender equality can help address a number of obstacles to the implementation of Islamic education for women's empowerment, including lack of access, inequality in the school environment, restrictive social norms, and funding issues. Thus, through empowering women and tackling gender inequality, Islamic education has a huge potential to build a more equitable, sustainable, and inclusive society. The empowerment of women via Islamic education may become a more commonplace reality in the community and throughout the world with dedication and teamwork. Together, we can strive towards creating a world where gender equality is fully realized and celebrated.

**Reference**

- Abukari, A. (2014). Education of women in Islam: A critical Islamic interpretation of the Quran. *Religious Education*, 109(1), 4-23.
- Ahmad, S. I., & Tak, F. (2020). A study of women education in Islam: Barriers and Recommendations. *Indonesian Journal of Interdisciplinary Islamic Studies*, 19-34.
- Bano, M. (2017). *Female Islamic education movements: The re-democratisation of Islamic knowledge*: Cambridge University Press.
- Davids, N. (2015). Are Muslim women in need of Islamic feminism? In consideration of a re-imagined Islamic educational discourse. *British Journal of Religious Education*, 37(3), 311-325.
- Ferdows, A. K. (1983). Women and the Islamic revolution. *International Journal of Middle East Studies*, 15(2), 283-298.
- Hamdan, A. (2005). Women and education in Saudi Arabia: Challenges and achievements. *International Education Journal*, 6(1), 42-64.
- Khurshid, A. (2015). Islamic traditions of modernity: Gender, class, and Islam in a transnational women's education project. *Gender & Society*, 29(1), 98-121.
- Kull, A. (2009). At the forefront of a post-patriarchal Islamic education: Female teachers in Indonesia. *Journal of International Women's Studies*, 11(1), 25-39.
- Mehran, G. (1991). The creation of the new Muslim woman: Female education in the Islamic Republic of Iran. *Convergence*, 24(4), 42.
- Rodin, R., & Huda, M. (2020). The Rahmah El-Yunusiyah's Dedication in Islamic Education for Women in Indonesia. *International Journal on Advanced Science, Education, and Religion*, 3(3), 96-106.
- Srimulyani, E. (2007). Muslim Women and Education in Indonesia: The pondok pesantren experience. *Asia Pacific journal of education*, 27(1), 85-99.
- Srimulyani, E. (2012). *Women from traditional Islamic educational institutions in Indonesia: Negotiating public spaces*: Amsterdam University Press.
- Tolchah, M., & Mu'ammam, M. A. (2019). Islamic Education in the Globalization Era. *Humanities & Social Sciences Reviews*, 7(4), 1031-1037.