
The Roles and Rights of Women in the Modern Era from an Islamic Perspective

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Abstrak

Peran dan hak perempuan di era modernitas telah mengalami perubahan yang signifikan. Akan tetapi perempuan terkadang menjadi obyek ketidakadilan sosial dalam kehidupan masyarakat dan diistilahkan sebagai makhluk second class. Islam memberikan penjelasan dalam alquran serta hadis bahwa tidak ada perbedaan hak antara laki-laki dan perempuan semua memiliki kesempatan yang sama untuk berkembang dalam berbagai sektor kehidupan. Penelitian ini menggunakan metode kualitatif dan kajian literatur. Obyek penelitian peran perempuan dan, hak perempuan dalam perspektif islam. Hasil penelitian 1) menjelaskan peran dan hak perempuan dalam perspektif islam. 2) menjelaskan tantangan dan hambatan perempuan masih menghadapi diskriminasi dan keterbatasan pada pendidikan dan peluang ekonomi serta sektor lainnya. Hambatan tersebut antara lain dipicu oleh norma sosial yang kuat, interpretasi agama yang konservatif, dan tantangan sosial budaya serta struktural. Kondisi ini perlu diatasi untuk mencapai kesetaraan gender sepenuhnya.

Kata Kunci: *Peran perempuan, Era modernitas, Perspektif islam*

Abstract

The role and rights of women in the modern era have undergone significant changes, particularly in the last few decades. Nevertheless, women are occasionally the victims of social injustice and are consequently regarded as inferior beings. The Islamic tradition, as set forth in the Quran and the hadith, espouses the view that there is no distinction between the rights of men and women. Both genders are provided with an equal opportunity for personal and professional growth across a range of societal roles. This research employs qualitative methods and a literature review. The

objective of this research project is to examine the role of women and their rights in the context of Islamic teachings. The study will address two key objectives. The primary objective of this study is to elucidate the role and rights of women in an Islamic perspective. The objective is to identify and analyze the challenges and obstacles that women continue to face in accessing equal educational and economic opportunities, as well as other sectors. These obstacles are shaped by a complex interplay of social norms, conservative religious interpretations, and socio-cultural and structural challenges. To achieve complete gender equality, it is imperative to address these impediments and dismantle the structural barriers that impede women's advancement.

Keywords: *Women's role, modernity, Islamic perspective*

Introduction

During the Jahiliyyah period, women were accorded no status in society and were consequently undervalued. The prevailing view was that women's primary responsibilities were limited to childbirth, domestic duties, and childcare. Women at that time were only regarded as servants, could be traded, and were not entitled to receive property as dowry or inheritance (Muhammad al-Ghazali). Consequently, the birth of a daughter was perceived as an unfortunate occurrence, and in some instances, the infant was buried alive. (Ath-Thabari, 1420 H)

Islam is a religion that is free from the tyrannical shackles of slavery, equal rights, and never emphasizes or highlights one anatomical community alone. Islam is a religion that espouses love and compassion for all people (Kasmawati, 2013). Women constitute half of society and are thus partners of men in the collective endeavor of maintaining and improving the condition of the planet. They also facilitate processes of empowerment. Through collaboration, the functioning of society can be optimized, facilitating the advancement of social and economic development. Furthermore, the principles of justice and moral rectitude can be upheld. Islam provides comprehensive protection for the civil rights of women, ensuring their obedience in fulfilling their responsibilities through various transactions, including commercial transactions, contracts, grants, wills, and other legal instruments (Fatimah, 2015)

The nature of women in Islam is often perceived by the public, scholars, and Muslims alike as existing along a spectrum of two opposing extremes. One perspective asserts that women in Islamic society are subjected to oppression, while another maintains that Islam affords women a distinctive and unparalleled status within the realm of religion and culture (Samsul & Hasibuan, 2011). The Quran and hadith do not prohibit women from pursuing education (Munir M. M., 1982). Similarly, Islam encourages both men and women to engage

in scholarly pursuits. The Prophet stated that studying is an obligation for Muslims, regardless of gender. Prior to the advent of Islam, a small number of women were literate, though their literacy was largely confined to certain social circles. However, following the advent of Islam, women were granted the liberty to pursue learning and expand their knowledge base. The Prophet himself underscored the importance of a kind and benevolent husband, a sentiment that further reinforced the notion of gender equality within the Islamic community (Samsul & Hasibuan, 2011). Consequently, the education of women flourished. Muhammad Amahzun posited that during the Medina period, the activity of studying was not exclusively dominated by men. Furthermore, women are afforded considerable opportunities, including a designated day for learning the teachings of the Prophet Muhammad SAW. The Prophet SAW consistently advocated for the value of educating women.

The nature of women in Islam is often perceived by the public, scholars, and Muslims alike as existing along a spectrum of two opposing extremes. One perspective asserts the advent of modernization in a multitude of fields, coupled with the exponential growth of science and technology, has precipitated a transformation in the patterns of women's movement and activity. Furthermore, it has exerted a profound influence on the ideologies, thoughts, and opinions of women regarding their erstwhile roles. The advent of modernity has transformed the lifestyle of women who previously occupied the domestic sphere, engaging in the management of the household. In the contemporary era, a significant proportion of women have assumed professional roles, thereby attaining financial autonomy. In the contemporary era, women are more assertive in demanding and expressing their rights. This encompasses the entitlement to equality with men in all matters, including the right to actively engage in public activities (Asriati, *Women's Career in Islamic View*, 2014). In the contemporary era, women are not merely active in domestic life; many are also engaged in social activities, including those related to education (Pratomo, *Education and Labor Force Participation of Women in Indonesia*). An analysis of the U-Curve Hypothesis was conducted in 2017. The concept of modernity can be understood as an effort to challenge the constraints of tradition, particularly the traditional dogmas that restrict individuals' autonomy in thought and action. (Venn, 2000)

The contribution of women to the field of education is irrefutable; however, it is arguably less substantial than their impact in the realms of politics and government (A. Samad, 2016). It is commonly accepted among experts that women have an essential role to play in the advancement of generations and nations. In consideration of their academic qualifications and personal integrity, women are able to assume a prominent and influential role. It is they who shape, determine, and color

the quality of the nation's younger generation. It is therefore reasonable to assert that the quality of the younger generation of idealists is largely dependent on the influence of women. An Arabic proverb states, "Women are the pillars of the country. If they are virtuous, the earth is virtuous; if they are corrupt, the earth is corrupted." (Isnaini). There is a common perception that the domain of science is exclusively male dominated. Women have not kept pace with developments in the sciences. Indeed, numerous women have made significant contributions to the advancement and evolution of science throughout its extensive history. The term "education" is defined as the collective effort of individuals, regardless of gender, to effectively and successfully disseminate values, customs, and ideal ways of life in a manner that is both sustainable and conducive to the continued development of human society. (Lilianti, 2017)

The role of women in Islam has been a topic of considerable public debate for many years, typically involving a range of conflicting opinions and viewpoints. Even though Islam affords women several clear rights, a multitude of traditions act as a barrier to their ability to achieve their full potential. It is therefore probable that the issue of women's rights is of little concern to them, as they seek to enjoy the same educational, political, economic, and social rights as men. In Islamic tradition, women are regarded as mothers, and their domestic duties are considered the pinnacle of virtue. Nevertheless, this perspective is contested by numerous contemporary Muslim women who aspire to pursue professional careers and assume more active roles within society. Considering the ongoing developments in technology and globalization, a growing number of contemporary Muslim women are advocating for a transformation in the traditional perception of the role of women within the context of Muslim society. They seek to be granted the same educational, political, economic, and social rights as men. In accordance with both legal and customary norms, as well as religious tenets, the status of women is regarded as inferior to that of men.

Nevertheless, this perspective continues to be a subject of contention in numerous Muslim-majority countries, where there is a tendency to adhere to long-standing traditions and values. Additionally, there is a discourse on the appropriate exegesis of the Qur'an and Hadith in relation to the role of women in Islam and its contemporary applicability. However, since the Second World War, there have been notable shifts in the status of women, largely because of the introduction of Western-style education systems in schools across the globe. The concept of emancipation, namely the establishment of equality between women and men in political and legal matters, emerged. Despite the ongoing debate surrounding the extent to which women and men can be equal in various aspects of life, the reality is that in many cases, women continue to fight for equality and begin to gain rights, thereby combining tradition and modernity.

There are also many examples of Muslim women who have achieved success and become leaders in various fields. For example, Malala Yousafzai, a human rights activist who fought for women's education and women's rights in Pakistan precisely in the swat valley of tehrik-i-Taliban Pakistan where at that time girls were prohibited from attending school. And a political activist and

Nobel Peace Prize winner who led the revolution in Yemen. Overall, the role of women in Islam is still a complex and evolving issue, and although there are still many challenges, many modern Muslim women have shown that they can fight for their rights and play an active role in society.

Therefore, in this paper we will discuss the role and rights of women from an Islamic perspective.

Research Method

This research employs a descriptive qualitative methodology, with the findings supported by a comprehensive literature review. The subject of this research is an examination of the role of women, women's rights in education, and the Islamic view of the role and rights of women. This analysis is conducted from an Islamic perspective. The data collection techniques employed were documentation studies and observation. The data analysis is of a qualitative nature.

Research Finding

The Roles and Rights of Women in Education in the Modern Era

The Paradigm of Islamic Education in the Modern Era

The 2003 Indonesian Education System Law (No. 20) defines education as "a conscious and planned effort to create an atmosphere of learning and development so that students actively cultivate their potential for religious, spiritual strength, self-control, and personality, intelligence, morality, and the nobility of character, as well as the skills that they themselves and society require." The Big Indonesian Dictionary (KBBI) defines "education" as a word derived from "didik," with the suffixes "pe" and "an." This etymology indicates that the term signifies a method, approach, or activity of guidance and instruction. The act of teaching can be interpreted as a method of influencing the ethical and behavioral development of individuals or communities, with the goal of fostering self-confidence and maturity. This process occurs through various means, including education, learning, leadership, and personal growth.

From an etymological perspective, education can be defined as a process that alters the attitudes and behaviors of an individual or group of individuals, with the objective of fostering human maturation through teaching and training activities (KBBI, 2000). Education can be defined as all learning activities that occur throughout an individual's lifespan in any given context. Education occurs within the context of one's lived experience, manifesting in diverse forms and levels. It serves to facilitate the unfolding of an individual's inherent potential. Such learning activities facilitate human growth and development, enabling individuals to become more mature, intelligent, and capable. In essence, education is a system of change that facilitates maturity, intelligence, and self-development. The individual exhibits physical maturity, mental intelligence, and mature behavior.

These three objectives constitute the cultural framework of human life (Suparlan, 2008). In the strictest sense, education is synonymous with the institution of the school. This system is applicable to individuals who are enrolled in an educational institution, whether at the primary, secondary, post-secondary, or university level. The father of education, Ki Hajar Dewantara, is renowned for his teachings, most notably "Ing Ngarso Sung Tulodo" (in front by example) and "Ing Madyo Mangun Karso" (in the middle by work).

The concept of Islamic education encompasses several related terms, including ta'lim, ta'dib, and tarbiyah. The term "ta'lim" is typically utilized to delineate the pedagogical process, whereas "ta'dib" is defined as moral education, or the education of manners. This is referred to as tarbiyah, which signifies the act of training or teaching. In his analysis, Al Attas (cited by Langroll) presents a comparative overview of the three educational terms, delineating their respective meanings as follows: The term ta'lim is defined solely as "teaching," which limits its scope to a lesser degree than that of the term "education." In other words, ta'lim represents only a portion of the educational process. In contemporary Arab countries, the term "tarbiyah" is employed to denote several distinct meanings. The term "tarbiyah" is used to denote the act of caring for or protecting, as well as nurturing, which is commonly applied to animals and plants. Concurrently, the concept of education is integrated from its denotation of the act of teaching to encompass the entire social context. The term ta'dib is considered to have a more appropriate meaning. This is because the description of education derived from the meaning of ta'dib is not too narrow, encompassing only teaching and not including other living things, thus limiting its scope to humans. (Langgulung, Principles of Islamic Education, 2003)

Meanwhile, Yusuf Qardawi posits that Islamic education is the education of the whole person, encompassing the mind and heart, the physical and spiritual, morals and skills (Qardawi, 1980). Hasan Langgulung defines Islamic education as the preparation of the younger generation to assume roles that contribute to the betterment of the world and the achievement of spiritual fulfillment in the afterlife. This entails instilling knowledge and Islamic values that align with human endeavors, particularly the pursuit of virtue and the attainment of positive outcomes in this life and the next. He further elucidated that Islamic education, as previously defined, is a process of individual formation based on Islamic teachings revealed by Allah to Muhammad. This process aims to cultivate individuals who embody the highest moral standards and are capable of fulfilling their duties as caliphs on earth in a complementary framework. Such an approach is designed to foster collective well-being in this world and in the hereafter. The objective of educational work is to

Islamic education has undergone significant shifts at the level of paradigms, methods, and strategies, with the aim of developing a modern and contextually relevant approach to Islamic education. Furthermore, it is imperative that Islamic education remains aligned with the ideals and goals set forth in the Quran and Hadith, as well as with the national education goals, principles, and national philosophy. The principle of Al hifzu 'ala qodiimi as shooleh wa al akhzu 'ala Jadiidi al Aslah

(preserving good traditions and introducing new, better traditions) is a paradigm mantra that is useful for progress, continuity, openness to innovation, transfer of science and technology in the development of Islamic education. (Rahman, 2019)

The Rights of Women and Men at Education in Islamic Perspective

The Qur'an does not impose any limitations on the educational rights of men and women in Islam. The Qur'an places great emphasis on the idea that the most esteemed individuals in the eyes of Allah are those who adhere to a pious way of life. There is no discrimination between women and men (Firdaus, 2019). The topic of gender and education is a relatively new area of focus in the field of education, with education policy at the global level increasingly addressing this issue, particularly in the context of Islamic education (Arisandy, 2016). Islam places a high value on the role of women and affords them a prominent position in society (Muis & Arifuddin, 2018). It is incumbent upon women to possess knowledge in order to educate the next generation and to enhance their standard of living.

In the domain of education and pedagogy, Islamic teachings espouse the equality of women and men in terms of their entitlements. This is elucidated by the verses of the Qur'an and the traditions of the Prophet SAW, which include, among others, the words of the Prophet SAW: "Seeking knowledge is obligatory for every Muslim and Muslimah" (HR. Muslim). In another account, the hadith is presented as follows: Abu Said Al-Khudri (r.a.) is reported to have said: A woman approached the Prophet and said: "O Messenger of Allah, men have collected all your hadiths, so grant us a day's instruction, so that we may learn from Allah through you." The Prophet SAW responded that on a specific day, they would convene in that location. Consequently, the women assembled, and the Prophet SAW approached them and imparted religious knowledge (HR. Bukhari and Muslim). Furthermore, Islam is notably consistent in its protection of women's empowerment rights through the educational process (Arif, 2018). Al-Qabis' emphasis on education is not exclusive to boys; he also advocated for the importance of educating girls, viewing it as a necessity on par with educating boys (Munir M. M., 1987). He held the view that women are intelligent individuals who possess effective communication skills and are intellectually capable (Anshori, 2015). Similarly, Ridha's opinion is that the Qur'an and al-Sunnah address numerous issues related to.

Islamic Perspective on Women's Rights in the Workplace and Other Areas

Islam places women in an esteemed position with the revelation of the Prophet Muhammad (SAW) and allows them to engage in diverse fields of work in accordance with their nature, thereby contributing to the development of society. Islam, whose norms originate from divine revelation, has positioned women in a highly esteemed and noble role, aligning them with men in humanitarian matters and rights.

In terms of employment, the Quran does not explicitly prohibit women from working. Any work that is considered a righteous deed is permissible for both men and women. Furthermore, the Quran promises both genders a good livelihood (*hayatan thayyibah*) (QS. Al-Nahl: 97).

Additionally, women serve as intermediaries for the creation of humanity on Earth, as ordained by the Creator. Women are uniquely positioned to contribute to the perpetuation and nurturing of the human race through their capacity to conceive, give birth, and educate their offspring. The role of mothers is undoubtedly a challenging one.

A number of concrete examples illustrate the evolution of the role of women in the modern era. One area where significant changes have occurred is in the field of education. Historically, access to formal education for Muslim women may have been constrained. In the modern era, however, the importance of women's education has become increasingly apparent. A considerable number of Muslim countries have implemented measures to enhance the accessibility of education for women. Consequently, Muslim women are now able to pursue not only fundamental educational opportunities but also more advanced forms of learning.

Political Participation: The role of women in politics has also undergone significant changes. In the past, the political participation of Muslim women may have been constrained or even prohibited. Nevertheless, Muslim women are currently engaged in political activities at various levels of government, including as members of parliament, ministers, and other political leaders.

Career and Entrepreneurship: Furthermore, Muslim women are becoming increasingly active in the professional sphere, pursuing careers and engaging in entrepreneurial activities. A considerable number of Muslim women.

Women's rights: The evolving role of women in Islam has also had an impact on the status of women in society. A considerable number of Muslim countries have enacted legislation that guarantees equal rights for women and men, encompassing areas such as inheritance rights, rights within marriage, and rights to reproductive health. Terminist movements in the Muslim world persist in their efforts to advance women's rights and address gender injustice.

Some of the forces that have resulted in the marginalization of women in historical contexts have also perpetuated discriminatory attitudes towards women through the creation of negative and passive images of women. (Mernissi, 2000, pp. 117–118)

These changes have also encountered challenges and resistance in some cases. Some conservative segments of society may oppose these changes and maintain traditional views on the

role of women in Islam. Furthermore, there are socio-cultural and structural challenges that must be addressed in order to achieve comprehensive gender equality. In contrast to the minority view of women, Mernissi posits that Islam espouses the notion of the individual as a subject with autonomy and a sense of self-determination that endures throughout one's lifetime. (Mernissi, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, 1991)

Factors Impeding the Attainment of Gender Equality

The advent of modernization in a multitude of domains, coupled with the exponential growth of scientific and technological advancement, has transformed the manner in which women engage in activities and has influenced their ideologies, thoughts, and opinions regarding their erstwhile roles. The contemporary era has witnessed a profound transformation in the lifestyle of women. Whereas previously they were largely confined to the domestic sphere, engaged in the performance of household tasks, the advent of modernity has seen a significant shift in this pattern of behavior. In the present day, a considerable proportion of women have assumed careers and have attained financial autonomy. In the contemporary era, women are more assertive in demanding and expressing their rights. This encompasses the entitlement to equality with men in all matters, including the right to actively engage in public activities (Asriati, *Women's Career in Islamic View*, 2014). In the present era, women are not merely active in domestic life; rather, they are also prominent figures in social life. (Pratomo, "Education and Labor Force Participation of Women in Indonesia: An analysis of the U-Curve Hypothesis (2017)

The concept of Islamic modernization can be defined as an understanding or tendency that aims to reconstruct and correct the values contained in Islamic teachings in a manner that aligns with the needs and meanings of Muslims in the present era (Azra, 2001). It may also be conceived of as an ideology, current, or movement that seeks to rectify and reinterpret Islamic values in a manner that aligns them with the demands and developments of the contemporary era. This is not a question of introducing a new form of Islam; rather, it concerns the evolution of Islamic beliefs and practices over time (Salim, 2017). The modernization of Islamic education represents a shift in traditional Islamic thinking and educational systems towards new and improved standards in accordance with contemporary times.

In the modern era, the role of women in Muslim societies has undergone a significant transformation. Muslim women are increasingly engaged in a range of fields, including politics, education, business, and professional careers. A considerable number of Muslim countries have enacted legislation that guarantees equal rights for women and men, including the right to vote and to be elected to office. The apparent disparity between men and women in values and behavior—or, as Janet A. Kourany notes, the fact that gender is "a basis for defining the different contributions that men and women make to culture and collective life by dint of which they are as man and woman"—is a topic worthy of further investigation.

The distinction between genders is what gives rise to gender injustice. As a result of the developments, Muslim women are also becoming more active in women's organizations and feminist movements that advocate for gender equality. Feminist thought forms emerged in Muslim societies that experienced a number of significant historical developments, including modernization, urbanization, the formation of modern states, colonialization and imperialization, national independence movements, wars and aggression, and democratization. (Badran, 1995). However, these changes were also met with challenges and obstacles. Muslim women continue to encounter discrimination and restricted access to education and economic opportunities. These factors include:

The presence of robust social norms and the prevalence of conservative religious interpretations represent significant obstacles to the advancement of women's rights in Muslim societies.

Conclusion

. The status of women's education in Islam has undergone a significant transformation towards greater alignment with modernity. However, despite this progress, several challenges and obstacles remain. Islam does not restrict the right to education based on gender. The Quran asserts that the most esteemed individuals in Allah's eyes are those who are pious, regardless of gender. It is thus imperative that women be afforded equal opportunities to access education and develop their potential. In addressing the role of women in Islam between tradition and modernity, it is essential to pursue a convergence of Islamic traditions and values with aspects of modernity that advance gender equality and human rights, through processes of negotiation, discourse, and mutual respect.

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