

WOMEN AND THE CONTENT OF ISLAMIC EDUCATION IN INDONESIA

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Abstract

Before the advent of Islam, women had a very poor fate. In the pre-Islamic era, women were severely oppressed and had no self-esteem in the eyes of men. They often received inhumane treatment during that period. With the arrival of Islam and the sending of the Prophet Muhammad SAW as the last prophet/messenger, changes came about. Women gained the same status and rights as men, and even became honoured in the eyes of men. The origin of the creation of women is still a matter of debate among scholars, whether they were created from the same elements as Adam or from a part of Adam's body. Through a comparative study of two interpretations, this research explores the understanding of scholars regarding the verses on the creation of women from two main interpretations, namely Al Manar and Al Munir. Through the interpretation of the meaning of the word nafs al wahidah, it is known that Eve and women were not created from a part of Adam, but they were created from the same type with the same ontological and eschatological responsibilities. In Islam, women also have rights as men do, but in certain matters there are differences, due to the main functions and duties carried out by men. Among the rights of women are: the right to education, the right to a dowry and financial support, the right to request a divorce if the conditions are met and if continuing the marriage will cause harm, rights in the field of inheritance and material rights.

Keywords: women, Islam, the creation of women, Nafs Al Wahidah, Understanding the Qur'an, Women's Rights.

INTRODUCTION

In this contemporary era, many women degrade themselves in public, especially on social media such as Instagram, Facebook, and TikTok. By uploading videos or photos that can indirectly arouse lust, they have no sense of shame and have degraded themselves in public. Women in this contemporary era are too quick to expose their aurat, adorn themselves in various ways, flaunt their beauty and physical attractiveness, or even alter the creation of Allah subhanahu wa Ta'ala, such as by embroidering their eyebrows and lips, refining their noses, and other methods that fall into the category of altering the creation of Allah subhanahu wa Ta'ala.

During the time of the Prophet Muhammad Shallallahu 'Alaihi wa Sallam, there was a woman from the land of Habasyah, now known as Ethiopia. She had dark skin, believed in Allah and His Messenger with sincerity, and was a woman who consistently followed the teachings of Islam. She always covered her aurat, guarded herself, and maintained the purity of her body and heart. She always covered her aurat in all circumstances, even when she suffered from epilepsy (ayan).¹

The study of women is a very interesting topic, especially in the context of the development of Islam. One topic that is still often debated is the origin of the creation of women. There are differences of opinion as to whether women were created from Adam, from a part of Adam's body, or specifically from Adam's rib.² In the authentic hadith, it is mentioned that the first woman was created from a man's rib. The interpretation of this hadith varies among classical and contemporary exegetes. Therefore, the understanding of the creation of women is interesting to explore further through comparative methods. Although the Qur'an does not have verses that explicitly discuss the creation of women, there are several verses that, when linked together,

Islam is essentially a religion of principles that explains the standard rules that must be followed by its adherents. However, within the realm of clear principles, there is flexibility that provides room for creativity in viewing things, especially those related to women's rights. Take education (the pursuit of knowledge), for example. Women often take second place in terms of access to education due to cultural reasons, namely that women are not allowed to participate in the public sphere and therefore education is not considered important for them. Similarly, there is a belief that women's place is in the home, so it is not important for them to obtain a better and higher education.

DISCUSSION

A. The Position of Women Before the Arrival of Islam

1. The Position of Women in Ancient Greece

In Greek society, men were very dominant. For example, at that time, men were allowed to marry women without any restrictions. After marriage, women were considered the absolute property of the men who owned them. The Greeks,

¹ Dr. 'Aidh bin 'Abdullah Al-Qarni, *Be the Happiest Woman*, (Depok: Fathan Media Prima, 2017), Hlm186

² Basid, A., *The Origin of Women*, *Universum Journal*. (2017) Page, 121.

who were the centre of knowledge at that time with figures such as Plato and Aristotle, held the view that women were inferior.³

2. The Position of Women Among the Jews

Some Jewish beliefs considered women to be inferior to men, and some even considered women to have a lower status than male servants. Women did not inherit anything from their parents if they still had siblings. Their fathers had the right to sell them once they reached adulthood. If a woman decided to marry, all her possessions became the property of her husband. A husband has full rights over his wife's property as long as she is bound by marriage. If she finds her husband in bed with another woman, she must keep her mouth shut and not complain. This is because her husband has full rights over her and can do whatever he wants.⁴

3. The Position of Women in Arab Society

In many Arab societies, women are likened to property that can be inherited. A stepchild may marry his stepmother after his father's death, until Islam prohibits it. Allah says:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ

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and do not marry women whom your fathers have married, except in the past. Indeed, that is an abomination and is detestable to Allah and the worst of paths. (An-Nisa:22)

They also did not give inheritance to women, daughters and young sons; they only gave inheritance rights to those who fought in battle on horseback.⁵

During the Jahiliyyah period, the Arabs despised daughters because they did not fight in battles or protect their territory from enemy attacks, and they did not work like men. If a woman was offered for sale, she would be used as a sexual object,

³ Adinugraha, H. H., Maulana, A. S., & Sartika, M. *Women's Authority and Position from a Gender Perspective*, A Historical Review Analysis: Marwah: Journal of Women, Religion and Gender, (2018).17(1), 42.

⁴ Magdalena, R. (2017). *The Position of Women in Historical Development (A Study of the Position of Women in Islamic Society)*. Harkat An-Nisa: Journal of Gender and Children Studies, 2(1), p. 22 26-27.

⁵ Ash-Shallabi, Ali Muhammad. 2012. *The Life of the Prophet: Events and Analysis of Recent Developments*. Cairo, Dar Ibnul Jauzi.

and a female slave might even be forced into prostitution so that her master could earn a lot of money from her. This caused worry, sadness, and shame for a man if his wife gave birth to a boy who was told about the birth of a girl. Allah says:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۖ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ
ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ٥٩

And when one of them is given news of the birth of a girl, his face darkens and he is filled with grief. He hides himself from the people because of the bad news he has been given. Will he keep her and bear the disgrace, or will he bury her alive in the ground? Know that what they have decreed is truly evil (An-Nahl 58-59).⁶

For a time in Rome, women were considered lowly animals that could be exchanged or sold, and furthermore, they did not have the freedom that men had. Even in England, such cases actually occurred in the 19th.⁷ In the Arab Jahiliyyah world, women were viewed as inferior and more vulnerable than men. Some tribes even treated women more cruelly and tragically, particularly by killing young women (infants) on the pretext that having young daughters (infants) was seen as a sign of deficiency and weakness and could cause poverty for the entire family. Given these conditions, it can be said that during the Jahiliyyah period, women's schools and respect for women had no place in society, so women were always the target of abuse and shame. Thus, two descriptions of women's schools in the pre-Islamic period will be explained as follows:

Firstly, women had a lower social status than men.⁸ During the Jahiliyyah period, women had a lower status and were treated even more shockingly than men. Not only that, the people of Jahiliyyah viewed and considered women as commodities that could be claimed (sold), like cash, vehicles or even animals, for them to use as they pleased. Thus, they did not grant women any special rights

⁶ Ash-Shallabi, Ali Muhammad. 2012. *The Life of the Prophet: Events and Analysis of Recent Developments*. Cairo, Dar Ibnul Jauzi.

⁷ Setyowati, Setyowati, Anita, and Muhammad Hanif. 2014. 'The Role of Women in the Village Cleansing Ceremony Tradition (Case Study in Kiringan Village, Takeran District, Magetan Regency).' *AGASTYA: JOURNAL OF HISTORY AND ITS LEARNING* 4 (01). PGRI University Madiun: 37.

⁸ Sunarni, Nani, and Eka Kurnia Firmansyah. 2020. 'The Image of Women in Japanese Proverbs According to Islamic Perspectives.' *Metahumaniora* 10 (1). Padjadjaran University: 64.

regarding property, and even less so as beneficiaries in the event of the death of a relative. Women did not even have freedom over themselves, as they could be exchanged (sold) for their own spouses. Another practice during the Jahiliyyah period was that men could freely practise polygamy without restriction.⁹

The above case was narrated by Ibn Abbas RA regarding the reason for the revelation (asbabun nuzul) of the Qur'an in Surah An-Nisa verse 19, which means;

"O you who believe, it is not lawful for you to inherit women by force, nor should you trouble them in order to take back part of what you have given them, unless they commit a clear immorality. And live with them in kindness. Then if you dislike them, (be patient) because perhaps you dislike something, yet Allah has placed much good in it" (QS. An-Nisa: 19)

In a Hadith narrated by Ibn Abbas RA, it is explained that "In the days of ignorance, if a person died, his guardians (family members) could marry his wife if they wanted to, or marry her to someone else without waiting for the iddah period as was the case after Islam came, or not marry her at all. They had more right to control the woman than her own family."¹⁰

Secondly, women did not have the right to education and were only used as workers for men. During the Jahiliyyah period, the right to education for women was difficult to obtain. They were not taught high and good ethics and morals, but instead were specifically instructed to fulfil the desires and satisfaction of men or even treated like commodities to be bought and sold at very unreasonable prices. As explained by Imam Muslim in his book Sahih Muslim, the shameful position of women and their ignorance also applied among the Jews. In addition, assuming that women were experiencing unclean blood (menstruation), they would be avoided and isolated at that time; they were not allowed to eat or have sexual relations during menstruation.¹¹

Moreover, in Greece, a woman was considered a product that was completely claimed by her partner. On the one hand, she could request a separation under any circumstances, but on the other hand, they did not give inheritance to women, nor did they allow them to conduct business. And without the permission

⁹ Ba Bakr Rahmatullah, 'The Status of Women and Their Situation Before Islam,' Journal of the First International Conference on the Prophet's Biography, January 2013, p. 141.

¹⁰ Muhammad Ismail al-Bukhari, Al-Jami' al-Shahih al-Mukhtashar, Beirut: Dar Ibnu Katsir, 1987. H. 4/1670, no. 4303.

¹¹ Shahih Muslim, no. 692

of important people, they also had no social freedom or inheritance rights.¹² This is an explanation of two teachings about women before the advent of Islam.

B. The Origin of Women According to Nasaruddin Umar

Nasaruddin Umar's Interpretation of the Origin of Women. The verse often referred to regarding the origin of women is Surah al-Nisa' verse 1, which reads:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ۝١

“O mankind, fear your Lord, who created you from a single soul (Adam) and created from it its mate (Eve). From the two of them Allah spread forth many men and women. Fear Allah, in whose name you ask one another, and (preserve) the ties of kinship. Verily, Allah is ever watching over you.” (An-Nisa': 1)

The following is Nasaruddin Umar's interpretation of the above verse:

1. Interpretation of the word Nafs Wahidah

According to Nasaryddin, the substance of the origin of Adam and Eve is not clearly distinguished in the Qur'an. There are indeed indications that Adam was created from soil and Eve from Adam's rib, but these indications are obtained from the Hadith, namely:

From Abu Hurairah Ra. That the Messenger of Allah Saw. said: Be kind to women, for they were created from a rib. Indeed, the most crooked part of the rib is the top. If you try to straighten it, you will break it, but if you leave it alone, it will remain crooked" (HR. Bukhari).

For Nasaruddin, the meaning of the above verse is still open to discussion, because this verse is still general. The exegetes also differ in their opinions as to who exactly is meant by 'the one soul' (nafs wahidah), who is referred to by the pronoun 'from him' (*minha*), and what is meant by 'his mate' (*zaujaha*) in the above verse.¹³

Nasaruddin also quotes several tafsir books that interpret the phrase nafs wahidah as Adam, such as *Tafsir Al-Qurthubi*, *Tafsir Al-Mizan*, *Tafsir ibn Katsir*, *Tafsir Ruh*

¹² Bakr Rahmatullah, op. cit., p. 145; Sayyid Muhammad Husain, *The World of Women in Islam*, Jakarta: Lentera, 2000. p. xi

¹³ Arguments for Gender Equality, p. 218

al-Bayan, and Tafsir al-Maraghi, all of which interpret the word *Nafs Wahidah* as Adam, the pronoun *minha* is interpreted as 'from a part of Adam's body', and the word *zaujaha* is interpreted as Eve, Adam's wife. Their reasoning is based on a hadith of the Prophet which indicates that women (Eve) were created from one of Adam's ribs.¹⁴

According to Nasaruddin, *nafs wahidah* does not refer to Adam. The following is an excerpt from his opinion:

If it is said that *al-nafs al-wahidah* is Adam, it means that Adam is also the origin of animals and plants. He quotes Muhammad Abduh in his *tafsir al-manar*, who firmly rejects the interpretation of the word *nafs wahidah* as Adam.¹⁵

Muhammad Abduh's opinion in his *Tafsir Al-Manar*:

- a. This verse begins with 'O mankind', meaning it is addressed to all humans without distinction of religion, ethnicity, or skin colour. How can it be said to be Adam, when Adam is not popular and his existence as the first human is not recognised by all of humanity? Thus, what is meant by 'nafs wahidah' in this verse is that which can be universally recognised by all of humanity.
- b. If what is meant is Adam, why use the 'nakirah' form in the phrase *wa bassa minhuma rijalan katsir*, instead of using the *ma'rifah* form (*wa bassa minhuma rijalan katsir wa Nisaa*)? Why is 'one particular soul' used, namely Adam and Eve, when this address is directed at all nations as a whole, even though many nations and communities not only do not recognise the existence of Adam and Eve but also do not know them and have never heard of them. In fact, it is not uncommon for.

2. Interpretation of the Word *Zujaha*

According to Nasaruddin, the pronoun *ha* from the word *aminha* in QS AN-Nisa: 1 is not part of Adam's body, but from Adam's species. As he quotes the opinion of Abu Muslim Al-Ashfahani:

'The pronoun *ha* in *minha* is not from Adam's body, but (from Adam's species (*jins*) 'min *jinsiha*). He compares his opinion by analysing the word 'nafs' used in several verses as follows:

¹⁴ Ibid, Hlm 219

¹⁵ Ibid, Hlm 223

- a. QS. Al-Imran verse 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ ۖ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ

مُبِينٍ ۝ ١٦٤

“...when Allah sent among them a Messenger from among themselves.

- b. QS. At-Taubah verse 128

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

“Verily, there has come to you a messenger from among yourselves.”

In interpreting the word *Zaujaha*, Nasaruddin argues that Eve was created from Adam himself, quoting Muhammad Abduh as saying:

The author explains several meanings of the use of *min*. According to the mufassir, *min* here is *min tab'idhiyyah* (to indicate a part). Thus, for the exegetes, Eve was created from part of Adam. Meanwhile, Nasaruddin understands *min* as *bayan al-jins* (explaining the same type). Thus, for him, Eve was created from the same type as Adam (both created from clay).

Regarding the phrase *Zaujaha*, Nasaruddin argues that it does not refer to Eve, but rather to *nafs wahidah*, which is Adam's own kind. After clarifying Nasaruddin's opinion above, the author attempts to analyse the sentence *zaujaha*. Once it is clear that *nafs wahidah* refers to Adam, and Adam is the name of the first human being created by Allah from clay, not the name of a type, then there is only one statement left to analyse, namely, whether Adam was male or female. The answer to this question is crucial to explaining whether *zaujaha* refers to a woman or his wife.¹⁶

C. Women's Rights

1. The Right to Life

The oppression and injustice committed by the Arabs against women during the Jahiliyyah period reached the point where they deprived women of their right to life. They killed female children in cruel and merciless ways. During the Jahiliyyah period,

¹⁶ Yunahar Ilyas, *Feminism in Classical and Contemporary Qur'anic Exegesis Studies*,

female children were buried alive until they died. Islam strongly condemns this act, as Allah says:

وَإِذَا الْمَوْءَدَةُ سُئِلَتْ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ۗ

And when female infants are buried alive. Because of sin, are they killed? [At-Takwir: 8-9]

Ikrimah narrated from Ibn Abbas that in the days of ignorance, when a woman was pregnant and it was time to give birth, she would dig a hole and give birth near it. If she gave birth to a girl, she would bury her in that hole. However, if she gave birth to a boy, she would let him live.¹⁷

2. Equality Rights

Since the beginning of creation, women and men have been given equal status by Allah, with the stipulation that there is no essential difference between the two except in terms of piety. Amidst the doubts of some nations regarding the dignity of women, Islam recognises and respects the dignity of women, placing them in a position of honour, even commanding three times more respect for a mother than for a father. Islam also strongly opposes the practice of killing female babies during the Jahiliyyah period, which blamed female babies as a disgrace to the family. In Islam, women have the same rights and obligations as men: they are entitled to rewards for the good they do, must be held accountable for the mistakes they make, and have the same religious obligations. This is reflected in the beginning of Surah An-Nisa' in the Qur'an.¹⁸

In matters of law and sharia obligations, Islam does not discriminate between men and women. Just as men are required to fulfil the pillars of Islam, women are also required to do the same, with the exception of matters that are in accordance with the nature and character of women.¹⁹

3. Women's Rights in Education

¹⁷ Al-Baghawi, Husain bin Mas'ud. 1412 AH. Ma'alim at-Tanzil. Riyadh: Dar Tahibah.

¹⁸ Zulfahani Hasyim. (2012). WOMEN AND FEMINISM FROM AN ISLAMIC PERSPECTIVE Zulfahani Hasyim Undergraduate Student, Faculty of Ushuluddin, Department of Aqidah Philosophy. Muwazab, 1, 70-86.

¹⁹ Al-Mainawi, Kautsar Muhammad. 1412 AH. The Rights of the Mar'ab in Islam. Cairo: Al-Madani Press.

Education is fundamental for every individual to ensure their livelihood and enable them to occupy a noble position as creatures of Allah. In this way, education not only enables humans to acquire abilities, skills and happiness, but also enables advanced interaction with other living creatures.²⁰

There is a widespread belief in society that women do not need to pursue higher education, as they are expected to return to their household duties. However, this belief is not entirely correct, as both higher and standard education are important for women in their lives, whether in managing their households or contributing to society.²¹

In Islam, the concept of rights serves as a means to create justice among human beings. Efforts to achieve justice in all aspects of life must always be pursued, including in the world of education. Like men, women have the same right to be treated fairly in the teaching and learning process. Al-Mawardi explains that a teacher, as a professional educator, is expected to act as a parental figure in the school environment. In this role, a teacher is expected to be loving and gentle towards all their students, regardless of their gender. This is in line with Ibn Jama'ah's view, which emphasises that fairness in treating students is an absolute requirement for an educator. Thus, the goal of creating a conducive educational environment without discrimination can be achieved.²²

Women, in their status as children, are entitled to education and care until they marry. This obligation is not only imposed on men but also on women. This can be understood from the hadith of the Prophet which states,

Meaning:

'Seeking knowledge is an obligation for every Muslim man and woman' (HR. Al-Tabrani via Ibn Mas'ud)

²⁰ Afif, N., Qowim, A. N., & Mukhtarom, A. (2022). Moral Education in the Era of Globalisation: The Perspective of Buya Hmka. *Al Kamal*, 2(1), 271.

²¹ Ahmisa, I. N., Saepudin, A., Inten, D. N., Education, P., Islam, A., Tarbiyah, F., Bandung, U. I., Guilimoto, C., & Paris, D. (n.d). Educational Implications of Surat An-Nahl Verses 57-59 regarding the Culture of the Jahiliyah Arab Society on the Birth of Female Children and the Education of Women. 491-498.

²² Riyadhi, B., & Asyari, F. (2020). Women's Right to Education According to Shafi'i Jurists from a Gender Perspective. *Gender Equality: International Journal of Child Gender Studies*, 6(1), 27.

This hadith illustrates the importance of seeking knowledge for everyone, not only men but also women, and it also illustrates that Islam does not discriminate against women in seeking knowledge, contrary to the accusations made by certain groups. In Surah al-Mujadalah verse 11, Allah also explains the importance of seeking knowledge.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning:

O you who believe, when you are told to make room in assemblies, make room; Allah will make room for you. When you are told to rise, rise; Allah will raise those of you who believe and those who have been given knowledge to high ranks. Allah is fully aware of what you do.(QS. 58:11)

The Qur'an itself praises the ulul albab, those who think and reflect on the events of the heavens and the earth. The ulul albab are certainly both men and women, as can be understood from the continuation of the verse when God explains the characteristics of the ulul albab. Allah says.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرِ أَوْ أُنْثِيَ ۚ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ تَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ ۗ حَسَنُ التَّوَابِ ۙ ١٩٥

Meaning:

‘Then their Lord answered their prayer, saying, “Verily, I will not waste the deeds of those among you who do good, whether male or female...”’ (QS. Ali Imran, 3:195).

4. Women's right to receive a dowry

In Islam, the dowry is an essential part of marriage, and a marriage is considered invalid without a dowry that has been determined before the marriage contract is performed. Women have the full right to determine the amount of the dowry.²³ The dowry is an obligation for the prospective husband to give to his prospective wife in accordance with the agreed terms. The origin of the word dowry comes from Arabic, namely *al-mahr*, the plural of which is *al shadaq*, *al-nihlah*, *al-faridhah* and *al-ajr*. In Indonesian, these words are translated as dowry or *mas kawin*.

In marriage, women are placed in a position of honour. They are treated as human beings with full rights. They must be proposed to in a proper manner by their guardian or family. Without the consent of the young woman, her father is prohibited from forcing her into marriage. She and her suitor can see each other, so that each can get to know the other, ask for their opinion or consent, and agree to the proposal made to her. With her consent and the consent of her guardian or family, as well as the suitor, the marriage contract is carried out by giving the dowry to the woman by the man.

‘Give the women you marry a dowry as a gift with willingness, then if they give you part of the dowry willingly, then eat (take) that gift (as food) which is delicious and good in its consequences’. [An-Nisa: 4].²⁴

A man is obliged to give dowry to his wife willingly. After the dowry is given to the wife and she willingly accepts it as her dowry for her husband, then the husband may accept it.²⁵

5. The right to choose a husband

²³ Abd Kohar. (2016). The Position and Wisdom of Dowry in Marriage. *Asas: Journal of Sharia Economic Law*, 8(2), 42–50.

²⁴ Zainu, Muhammad bin Umar. 1443 AH. *The Rights of the Mar'ab and the Path of Halliba Based on the Light of the Book and the Sunnah*. Jeddah: Dar Al-Mujtama'.

²⁵ Ibn Kathir, Ismail bin Umar. 1421 AH. *Tafsir Al-Qur'an Al-Azbim*. Giza: Muassasah Qurtuba.

Islam honours women and protects their right to choose a husband. Therefore, if a man comes to a guardian to propose to a woman under his guardianship, the guardian must ask the woman's opinion as to whether she accepts or rejects the proposal. If the woman refuses, she cannot be married, and if she accepts without coercion, she may be married.

The majority of Salafi scholars state that it is not permissible to force a woman to marry without her consent. This view is in line with the teachings and laws taught by the Prophet Muhammad (peace be upon him).²⁶

6. The right to financial support

According to Fiqh experts, *nafkah* is an expense that must be borne by a person to meet the needs of those under their care, including food, shelter, and various other household needs.²⁷

In a hadith from Hindun bint Utbah, it is mentioned that *al-kafa'ah* (sufficiency) is the standard for determining *nafkah*. In addition, the principle of *ma'ruf* is also used in providing *nafkah*. In this hadith, *ma'ruf* refers to the amount that is generally considered sufficient to meet a person's needs. Maintenance, which has material connotations, is the husband's responsibility towards his wife. Obligations such as fulfilling the wife's sexual needs by the husband, even if carried out, are not included in the context of material maintenance.²⁸

A husband is obliged to provide for his wife, based on the arguments of the Qur'an, sunnah and consensus of the scholars, namely to provide everything that his wife needs, such as food, shelter, medicine, even if his wife is wealthy. If the husband does not provide for his wife as he should, then the wife may take from her husband's wealth secretly in an appropriate manner.

7. Women's Rights in the Field of Inheritance

Before the advent of Islam, women were discriminated against and were not given a share of inheritance. This was due to the belief of the Arabs at that time that

²⁶ Muhammad bin Umar. 1443 AH. *The Rights of the Mar'ab in Marriage*. Riyadh: Makhtab al-Hakimi.

²⁷ Fahrezi, I. (2022). *The Husband's Obligation to Provide for His Wife*. *El-Thawalib Journal*, 3(3), 399-409.

²⁸ Taheras, M. T., Nelly, J., & Zulfahmi, Z. (2022). *Wife's Maintenance in the Perspective of Hadith*. *Tambusai Education Journal*, 6, 12826-12834.

women did not contribute to protecting the honour of the family because they were not involved in activities such as riding horses, wielding swords, or fighting enemies. As a result, they were considered unworthy of receiving a share of the inheritance, similar to children who also did not receive a share. Islamic law then emerged as a response to the unjust treatment of women, affirming their inheritance rights through verses in the Qur'an. These rights are not a form of mercy or human kindness, but rather a decree from Allah.²⁹

Umar bin Khattab said, 'By Allah, in the days of Jahiliyyah, we did not give any rights to women, until Allah revealed the Qur'an and gave women their rights.' The injustice towards women in some tribes had reached the point where they treated women as property that could be inherited. So Allah refuted the Jahiliyyah tradition of depriving women of their rights by not giving them inheritance rights by granting inheritance rights to women. Allah said:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا

Men have a right to a share of the inheritance of their parents and relatives, and women have a right to a share (as well) of the inheritance of their parents and relatives, whether it be small or large, according to the share that has been determined. [An-Nisa:7]

The system offered by Islam is a new concept, contrary to the pre-Islamic inheritance system. It is not only men who are entitled to inherit, but also women, who were previously only eligible to be inherited from. From inheritance to heirs. The predetermined portions are the absolute property of each individual. In KHI article 176: If there is only one daughter, she gets half of the inheritance; if there are two or more daughters, they get two-thirds of the inheritance; and if there are daughters and sons, the sons get twice as much as the daughters. Islam also bases its inheritance system on balanced justice. The male's share is twice that of the female's, as this is related to their respective duties and responsibilities. The male receives a larger share because he is given the responsibility of providing a dowry and maintenance.

D. Pioneers of Women's Revival in the History of Islamic Education

²⁹ Faizah, I., Parera, F. U., & Kamelya, S. (2012). Male and Female Heirs in Islamic Law. 2(2), 152–169.

Aisha bint Abu Bakr She was one of the most prominent teachers among the companions, including senior male companions, and narrated many hadiths. Her home served as a centre of learning, and her role demonstrates the importance of education for women from the earliest period of Islam.

Sayyidah Khadijah RA The wife of the Prophet Muhammad SAW was the first woman to embrace Islam and provided moral and material support for the spread of Islamic preaching and education in the early days.

Sayyidah Fatimah Az-zahra The youngest daughter of the Prophet Muhammad SAW was known as a role model in personality and scholarship, which is relevant to the education of Muslim women today.

E. Education for Indonesian Women

Every 21 April, Indonesians commemorate Kartini Day. Kartini was a woman who wanted women to advance through education and freedom in determining their life choices. In this month and year of the 2019 elections, it can be said that the future of Indonesia is not only determined by who becomes president and vice president, but also by the quality of Indonesian women. The more Indonesian women have a higher education, the more advanced this nation will be. Well-educated women will give birth to intelligent children with good character. These intelligent children with good character will one day become honest, fair and trustworthy leaders.

Kartini's Concept of Women's Education

For Kartini, education was a tool used to open people's minds to modernity. It was a step towards an advanced civilisation, where men and women worked together to build the nation. Equal education was a form of freedom for women. This freedom meant the freedom to stand on their own two feet, to be independent women, to be women who did not depend on others.

The goal of Kartini's education for women is to make women intelligent and virtuous, capable and kind, aware of their calling, and able to carry out their important duties in society. This is so that in society they can be good mothers, wise educators, capable homemakers who can manage finances, and good helpers to anyone who needs assistance.³⁰

³⁰ Muthoifin, M., Ali, M., & Wachidah, N. (2017). Raden Ajeng Kartini's Thoughts on Women's Education and Its Relevance to Islamic Education. *Profetika: Journal of Islamic Studies*, 18(1), 36–47.

Educators in schools, known as teachers, must position themselves as mothers to their students. A teacher should not only be known for imparting knowledge, but also for having an emotional closeness and affection for their students so that they can shape their character. Character education is not only given to children, but also to adults. The methods used can include heart-warming readings, songs, fairy tales, and toys that can educate students. Dutch language skills are also taught in every learning activity, both reading and writing.

Kartini's view of religion was very universal. Kartini did not view Islam from an Islamic perspective, but from an outside perspective that saw religion as a universal belief embraced by all of humanity. The Islamic community during Kartini's time was an Islamic community that had a shallow understanding of Islam itself, as not many people had a deep understanding of Islamic teachings. Even the Quran, which is the guideline for human life, was not allowed to be translated, and few people knew its meaning. Based on Kartini's critical reflection on Islam, she provided an understanding to the community to interpret Islamic teachings comprehensively. Islam began to be interpreted more deeply. The Quran was not only taught how to read it, which often caused boredom among its followers, but the Quran began to be understood along with the meanings contained within it.

Although Kartini had a limited understanding of religion, she believed that religion played a major role in society and human civilisation. Kartini did not explicitly state the importance of religion in education in her letters, but her deepening understanding of religion gave her the view that the foundation of a child's education was good religion, which was first imparted by a mother to her child through her character and morals.

CONCLUSION

Before the advent of Islam, women were often treated unfairly and placed in a very low position, even considered as property in some civilizations, and in pre-Islamic Arabia baby girls were sometimes buried alive. Islam brought fundamental change by honoring women and granting them dignity, rights, and responsibilities equal to men. Regarding their origin, some scholars interpret Surah An-Nisa verse 1 as meaning women were created from Adam, while contemporary interpretations emphasize that men and women were created from the same essence, showing their equality in nature and duty. Islam guarantees women many

rights, including the right to life, education, dowry, inheritance, property ownership, financial support, choosing a spouse, and seeking divorce in cases of harm. Islamic history records influential women such as Aisha, Khadijah, and Fatimah who contributed greatly to education and *da'wah*, and in Indonesia the ideas of R.A. Kartini about women's education are in harmony with Islamic values, although today challenges remain when some modern behaviors, especially on social media, do not reflect Islamic principles of modesty.

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