

Islamic Education for Women Based On Buya Hamka and Murtadha Muthahhari's Thoughts

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ABSTRACT

Lack of knowledge and 'ssocietal awareness dealing with the importance of Women's Education often makes the treat, differences between men and women in the teaching process. Even though both of them have different characteristics and needs. For this reason, the research will be discussed in to look deeper into some thoughts on women's education, developing women's potential, and zmaximizing the potential of women as a support for the superior generation in the civilization of ummah. This research is library research, while data obtained were zanalyzed by using the documentary method. the researcher also uses the descriptive method, comparative method, and content analysis method to analyze data. This study found that: 1) according to Hamka the importance of women's education is because women play a very important role in life as a wife, a mother, an educator, and a caregiver. 2) according to muthahhari women's education in Islam is important because it aims to make women understand their duties and responsibilities following their nature as a wife and a mother who will educate their children later. 3) Both of them have an understanding of the importance of women's education. While the differences are in the way to understand the importance of women's education. Hamka tends to understand it by interpreting *Al-Qur'an* and *Al- Hadist*, while Muthahhari tends to understand it from the philosophical side

Keywords: Women's education, Buya Hamka, Murtadha Muthahhari

A. INTRODUCTION

The demand for gender equality carried by Feminism has eliminated various natural differences between men and women. One of the feminist agendas is gender mainstreaming, which is a strategy to achieve gender equality through planning and implementing policies with a gender perspective in every field ranging (Khuseini, 2018, hlm. 296) Indonesia's gender equality issues have developed meextremely in many aspect such as politics, job employment, law, and education. This development was inseparable from the influence of Muslim feminism in various parts of the Islamic world, while through discourse and oral traditions among Islamic leaders. Their works not only become a source of inspiration among Indonesian Islamic feminists to critically discuss issues of Gender with Islam in the Indonesian context, but also to strengthen their determination and commitment to advocating women from domestication, subordination, and Discrimination which is considered hampering women's movement.

The researcher has a great reason to be the basis for zand analyzing the thoughts of both two figures. These are: *first*: the lack of knowledge and public awareness dealing with the importance of Women's Education so often society treats differently between men and women in the teaching process. Although both of them have different characteristics and needs. *Second*: the influence of WWestern thought about feminism that developing in Indonesia has an impact on women's freedom that is not compatible with Islamic law. *Third*: the need for potential development and more efficient learning possessed by women as a support for the superior generation in the civilization of the Ummah.

B. LITERATUR REVIEW

Islam came as a guide so that human life run on the right path. Islam developed civilization through natural science and reasons guided by revelation. It was not like the *Romans* and *Byzantines* or *Jahiliyah Arabic*. Islam recognized the rights and position of women. Women even had a significant role in the development of Islamic science. Therefore, the researcher will describe how the Islamic view on women's rights and position as well as their education play an important role in the development of Islamic science. (A. Swanson, 1999)

1. Understanding of Education on Islam.

In Islam, the function of human creation on earth is as Khalifah or leader. To carry out these functions, Allah SWT equips humans with a set of potential. In this context, humans must develop their potential through the Education process. Hoped with the knowledge from the process of Education, humans could prosper the earth. The logical consequence is that humans are fully responsible for the prosperity of this earth with their knowledge. To achieve these responsibilities, then Muslims are required to study. (Zarkasyi, t.t., hlm. 3)

However, Islam considers that the process of seeking knowledge through the process of Education is a noble deed because it is based on faith in Allah SWT, then everything on earth will pray for it. In addition, studying through the Education process means implementing religious orders that require endurance, tenacity, hard work, and patience. In Islam, implementing education is part of religious duties as well as humanitarian tasks that must be carried out by every human being. (Abdul Rohman, Amir Reza Kusuma, 2022)

2. The Genre in Education

Since the beginning, the history of education has always been directed in efforts to make humans improve and change to realize their ideas. In addition, the progress of a community is very dependent on the patterns and systems adopted by an educational institution in its educating subjects. (Cook, 1999)

Educational thought is different from philosophical thinking. Philosophical thinking is used as a basis and source of educational thought. Essentialism, perennialism, progressivism, reconstructionism, and existentialism are reflections of educative thought and existentially based on philosophical thinking that include idealism, realism, neo-Thomism, experimentalism or pragmatism, and existentialism. Educational thoughts that are related or separated from the philosophical basis of thought will form the philosophy of Education. (Abdul Karim bin Ibrahim al-Jilli, 1336, hlm. 55)

3. Women an Islamic Perspective

Different from Western views that often underestimated women in society, Islam regards women also have some advantages, including being more intuition-conscious. It cannot be denied that intuition is the determining value of the merits of an individual. Therefore, with their intuition and sensitivity, women have maternal premonitions that make them sensitive and have sharp instincts and affection. This should be seen as the strength of women.

During the time of the Prophet Muhammad SAW., the position of women experienced vertical mobility. Women's movements and opportunities to participate in all fields, especially in the scientific field, are wide open. The contribution of women was even very significant in efforts to transform society towards a more egalitarian. In the highly paternalistic Arab social-cultural setting, those that were done by the Prophet Muhammad SAW were very revolutionary and very modern. However, Islamic development also suffered a setback after the death of the Prophet Muhammad SAW., precisely in the reign after Khulafa' Ar-raiding.

They adopted the habits of the Persians and Byzantines by confining women in the Harem and reducing the role of women from merely being a body whose soul potential and mind and spirit potential had no place at all. (David Martin, 1969, hlm. 45)

However, it cannot be denied that real Islam provides equal rights and obligations between men and women, even though it has a different form in its implementation. Islam always considers that the position of women and men is equal in the eyes of Allah SWT so the roles of women cannot be denied. Even history has recorded several important roles that have been occupied by women. The Islamic view on the position and role of women will be explained as follows:

a. The Position of Women in Islam

Islam has brought a spirit of reform, transformation, and liberalization that liberates women from the practices of dehumanization and feudalism. When the existence of women did not have a place in Arab society, the Prophet Muhammad (PBUH) placed men and women in equal position. Islam also has taught us how to associate with human beings properly and correctly by building strong characters and not down to anyone in life. (Fadillah dkk., 2022)

Islam places men and women equal in human rights. (Abdul Khaliq an-Nawawi, 1974) They have an understanding of humanitarian tasks because they are given the role by the *Khalifah* on earth (*Khalifah Fil Ardhy*) and are ordered to manage and develop it. Solidarity and cooperation between the two types in fighting for the truth, eradicating sleaze. A bond can help that can change the whole community into a dynamic bond that has methods and goals. Islam also views women as equal servants of Allah as men but each has special characteristics. Both work together to complement each other and do not compete with each other to create a quality and sustainable life. For this reason, Islam provides the main task

for women as wives and mothers, while men as protectors and guarantors of family income. (Costa, 2000)

God created women having different physiological and psychological conditions than men. A task as a mother cannot be replaced by men because it is a woman who has the uterus to have babies and breast milk to feed them. Women have more appropriate instincts for babysitting. Men are created to have a stronger body and a more stable mentality to face failure so they can carry out their duties as leaders, protectors, and guarantors of family living.

It must be understood that the differences between male and female's characters do not mean that one is smarter and the other is more stupid. Following various research results about the intelligence of men and women, that are of Islamic cognitive intelligence treats the two equally. Unlike the custom of Arabic in the days of Jahiliyah which considered women as inheritance, Islam gave women inheritance rights as men. (Syafirin, 2009)

4. Understanding Education for Women

In general, women's education can be interpreted as a series of educational concepts that must be understood by everyone, both men and women. Specifically, women's education is intended for females from a young age to adulthood. This education includes recognition of their position and their right which is equal to men, training and instilling strong and root values in their personality, instilling sufficient knowledge to understand their central role in the family as wives, and mothers who would not only be educators but also be the school for their children later. (Hamka, 2015b, hlm. 46) Therefore they can facilitate the development of Muslim generations in the future.

Islam gives equal opportunity and rights to all adherents to achieve the highest level of knowledge with natural provisions that give more respect to women themselves. Education for women can be in the form of formal or non-formal education. It cannot be denied that education for women in Islam is emphasized to fulfill their maternal duties. Because the mother is the first and foremost educational institution for their children. Smart and loving mothers will teach children who are smart and have good character as well as high social sensitivity, it is the core of education for women in Islam. (Ismail bin Hammad al-Juhari, 2009)

The Prophet Muhammad also gave serious attention to women and asked to be deferred at the request of the Prophet to the Shafah al-Adawiyah by asking to teach his wife a lesson. Sayyidah Nafisah learned to read and write. A decision that was quite radical at that

time in which the Arabs still relied on the Jahiliyah culture which underestimated women and even buried them alive. However, the Prophet gave another example of a revolutionary, namely educating them with science. For those who are religious, they requested freedom from unbelievers. (Roqib, 2003, page 52)

Based on the perspective of Islamic education, the role of women as well as men has a mission in their lives and thus they must be effective, active, and socially compatible with Islamic attitudes and behavior. Wherever Muslim women, are they must be able to be a guiding light, a source of positive education correction, through words and deeds. Because of that, women's education is very important and needed. According to Athiyah al-abrasy in Moh. Roqib, if women are well educated, surely the equal distribution of education has reached the target. (Husaini, 2007)

C. METHODS

The researcher used library research as a method of research, which is a scientific work that is based on literature or library data and makes a basic reference in collecting library data. Furthermore, The researcher also uses comparative studies and descriptive analysis methods in this research. Both those methods are used to describe the education for women according to Buya Hamka and Murtadha Mutahhari's Thoughts. The data collection Techniques that the researcher used in this Research were documentary techniques. The documentary technique is a way to collect data through written relics, such as archives and several books on opinions, theories, propositions or laws, and others related to research problems. While data Analysis Techniques used in this research are, the *descriptive method*, *Comparative Method*, and *Content Analysis method*. (Bakker, 1994, hlm. 54)

D. RESULT AND DISCUSSION

1. Buya Hamka's View on Women's Rights, Position, And Role In Islam.

In Islam, women are never underestimated. They have been seen as equal to men in committing religious responsibility, strengthening aqidah, and doing worship. In the Qur'an, it is mentioned in Surah At-taubah, 71-72 :

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٩:٧١) وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينٌ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ
الْقَوْرُ الْعَظِيمُ (٩:٧٢)

The guarantee and position between men and women are from these two verses equal. Based on this verse, it will be seen that the position of women is high and noble guarantees, in which. (Hamka, 2015a, hlm. 37) Obvious and real in common with men. Each of them has guarantees and obligations, and both have the right.

Men are indeed superior to God in terms of body strength than women. The male body is strong, while the female body is graceful. According to him, it's natural that a man becomes a leader for women as stated in the Qur'an An-Nisa verse 34 which reads :
It means: Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them, guard. But those (wives) from whom you fear arrogance – (first) advise them; (then if they persist), forsake them in bed; and (finally), strike them. But if they obey you (once more), seek no means against them. Indeed, Allah is ever Exalted and Grand. QS. 4:34

Qawwamuna means to lead so upright, guide to be able to walk, support not to fall, or pull up so that if it has fallen off. Upright if danger is threatening, Teach if you lack knowledge. Persuaded that he was sad. (Hamka, 2015a, hlm. 35)) Besides, what needs to be fulfilled; are clothes, and jewelry, which were as long as the body, as long as the shadows. that is the duty of men to defend women. meaning according to the strength and ability of women. So, if a man feels stronger, then he acts arbitrarily until his wife's rights are violated. It is the person who violates it to God and his Apostle, then his acceptance is flawed.

Qur'an explained that women have an important role as well as men in the development of Islam. (Saleh dkk., 2017) Women wives mentioned in the Qur'an, such as, Mary, Isa Al-Masih's mother who had been born into the world had been given by his mother in the care of the prophet Zakaria to fulfill his vows so that his child would become one of the organizers of the Aqsa Mosque, then by the will of Allah gave birth to the Prophet Isa As (Jesus). Next is Sarah, Ibrahim's first wife who was visited by angels and told that he would have a child even though he was very old. Moreover, a queen who had great authority in government and great in political affairs over the Prophet Sulaiman, named Queen Balqis.

Apart from what is mentioned in the Qur'an, women had a significant role in the history of Islam's development. It Started from narrating the Hadith to proposals and determining

some policies in Islam. Buya Hamka even considered that the Prophet Muhammad SAW's success was due to the great women beside him, they served and educated his children and sacrificed all their property to support the Prophet Muhammad SAW is *dawah*. (Hamka, 2009, page 12)

2. Buya Hamka's Views on the Creation of Women.

Acts of insulting women in some religion underestimated women's value. Therefore, the researcher considered investigating how Islam respect women based on Buya Hamka's view. In the Qur'an, the first verse of An-Anisa mentioned that:

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 (٤: ١)

Based on the verse, it is explained that human in the past time was. There are two kinds of interpretations dealing with the word. *First*, the common interpretation is that God only created someone, Adam, at the beginning. Then, God created for him a wife, Eve. ((Hamka, 2009, hlm. 3)

The *second* interpretation said that *nafsinwahidatinis* not merely a rough body but an ordinary understanding, of *self*. The human is essentially one, then it was divided in two which one becomes a male and the other becomes a female. Thus it can be concluded that although there were two features male and female, the nature of the species remains one, named a human. Men and women are both humans. Because the origin of one then halved, it is recognized that one still needs the others. Life is incomplete if the two have not been met. In the verse, it is also combined between males and females, brought together by men and women. They realized that if they were separated, they were essentially one. From oneself divided into two, then reunited, that is the origin of the human breed since this world was developed and inhabited.

2. Buya Hamka's Thought on Education for Women

Teaching and Education are the most important ways for the nation's progress to achieve a noble position in the world. (Hamka, 2009, hlm. 55) Basically, the previous *Ulama* has long been aware that there are differences between men and women which have implications for the patterns and ways of educating them. Islam emphasizes that every child has the right to education, both male and female, both of them must receive the same treatment and

position from their parents. Gender differences should not be an issue in getting an opportunity towards a good education.

In interpreting the verse above, Buya Hamka argues that it is needed the establishment of a harmonious family. There is a need to share the division of tasks between husband and wife. The harmony of the two parties' relations has a profound effect on further children's education. Both of them should know the scope, duties, and responsibilities of each, such as a family can be a good family if both parents have broad insights about Islam. Therefore education is a necessity and a right for every human being both male and female. (Fata, 2018) In educating children, parents should give something equally, but if they want to give additional to each one, they should give more to girls. As the Prophet said, "Make your children happy by giving gifts. But, if I want to give additional, I would certainly give it to my daughter. (HR. Ibn Najjar and Nu'man bin Basyir) According to Hamka, it can be understood because a woman has delicate, tender, and soft feelings (Hamka, 2015a, hlm. 55)).

According to Buya Hamka, (Hamka, 2015a, hlm. 49), the position of men and women are in the same position. The difference between the two is sharing of duty and their respective responsibilities. From Buya Hamka's thoughts, he saw implicit views on women's education in providing equal opportunities between men and women in education. However, he considers that not all material taught to men can be taught to women. In addition, both of them have different needs and patterns in receiving material. Therefore education must be adjusted to the nature and sharing of duty in society. (Kubro dkk., 2022)

3. Murtadha Mutahhari's View on Women's Rights, Position, and Role in Islam.

Long-time ago before Western people voiced the discourse of liberation towards the rights of women or 'emancipation of women' Islam had formulations on the rights and equality between men and women.

In Islam, the Qur'an clearly explains that the reward of life after death and closeness to God does not depend on gender but on faith, charity, and piety in worship whether it is male or female. (Muhammad Iqbal, 2009)

Islam disagrees dealing with views that defame women, it can even be ascertained Islam rejects views that defame women's rights. Besides, Islam does not discriminate between men and women in the world and Al-Haqq (truth, towards Allah). Even the Qur'an specifically mentions that women are a blessing and for men, a source of solace, and a source of comfort for men. (Muthahhari, 2017, hlm. 12)

Islamic teachings never hinder the active participation of women in society. In some cases, it is even mandatory for women to participate, such as in the Hajj, the husband or even anyone also has no right to prevent it.

According to Mutahhari Islam regards equality between men and women as human beings who have the same rights and degrees before his god. However, the concept of equality in Islam is very different from the concept of equality in the West. The concept of equality in Islam is more inclined to the word equality, not identicality. Equations contain the same or equal state meanings but are biased in different formats and forms. While identities mean that they are the same in all respects in both format and form. (Muthhari, 2012, hlm. 23)

Mutahhari ensured that although Islam views equality between men and women, he ensured Islam did not hold the view that there must be exact conditions or identical rights between men and women.¹ And of course, Islam also does not give equal rights to men and women in everything, nor does it impose the same duties and the same punishment between men and women on all occasions and all other matters. (Mutahhari, 2012)

4. Murtadha Muthahhari's Thought on Education for Women

In preparing for the future, there are many things *MMuslim* need to do. One of them is preparing the next generation who will carry the value of Islam in the age to come. It cannot be denied that the role of women as a mother is needed to prepare the next generation by training, fostering, and instilling strong and rooted values in the child's personality in accordance with Islamic religious guidance. Therefore, women's education is very important to prepare future generations. In his thought, Murtadha Mutahhari himself never discriminated against women's rights as human beings. It is because women and men in Islam are equal and both have equal rights. (Costa, 2000)

Murtadha Mutahhari also regards both of them as equal and has the same position in front of Allah SWT as mentioned in the Qur'an An-Nahl verse 97 which reads.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا

يَعْمَلُونَ (٩٧:١٦)

It means: Whoever does righteous deeds, both men and women in a state of faith, then we will surely give him a good life and in fact, we will reward them with a reward that is better than what they have done. (An -Nahl: 97)

Based of Thought on the characteristics and essence of women, has implications for the Thought of women's education him. Considering education is the right of every human being both men and women. Islam does not consider that study as a right only, moreover, Islam requires every Muslim,(Syed Muhammad Naquib Al-Attas, 1979, hlm. 5) both male and female to carry out the obligation to study as well as carry out other obligations in Islam. According to him, women's education is needed to adjust the times considering that Islam is not a dogmatic religion. Yet it is the religion that requires its adherents to always act using their minds. Even Murtadha Muthahhari strongly emphasizes the intensive use of logic in every step taken by a Muslim in general and to students in particular. In addition, in the sense of education itself, he considers that the thought process is part of education and teaching, and it must provide before both. (Muthhari, 2012)

Besides, another reason that makes women's education important is to carry out theirrole as a mother and educators of the next generation. A woman must have extensive and sufficient knowledge sufficient to be able to instill educational values in accordance with Islamic teachings. In Islam, a woman has the right to leave the house to fulfill her needs. Even the prophet himself has allowed a woman to come out of her house to fulfill her needs on the condition that she has permission from her husband and keeps her worth and closes his body while leaving the house.(Muthhari, 2012, hlm. 9)

5. Analysis of the Education of women based on Buya Hamka and Murtadha Muthahhari's Thoughts.

In this discussion, the researcher will review and analyze on Education of women based on Buya Hamka and Murtadha Muthahhari's Thoughts related to several figures and the finding of previous studies.

First. Ahmad. D. Marimba describes *Al-Insan Kamil* or the perfect person as the main personality. While M. 'Athiyah al-Abrasy describes it as a noble human being. Meanwhile, Hasan Langgulung and M. Natsir, describe the perfect person as a human who can carry out his life goals, and definitely devote his life to to serve Allah SWT. (Ihsan dkk., 2022)

Second. Erma Pawita Sari's research entitled "Pendidikan Khusus Perempuan Antara kesetaraan Gender dan Islam" that conclude education which equates male and female curriculums causes more negative effects in society such as a scramble for non-domestic aspects in life both men and women. There must be special education for women to fill the

needs of special characters female that are unique and different from men. This education aimed to provide opportunities for women to maximize their feminine potential to reach the rewards of Allah SWT. (Pawitasari, 2015).

According to Al-Attas 5 factors are the soul of Western culture: (1) reason is relied upon to guide human life; (2) being dualistic to reality and truth; (3) affirming the aspect of existence that projects a secular view of life; (4) defending the doctrine of humanism; (5) making drama and tragedy the dominant elements in fitrah and human existence. When viewed from its principle, the paradigm of science in The West with the paradigm of science in Islam does have similarities in rationalism (reason) and empiricism (experience). It's just that, for Adnin Armas, the Western view of the final reality is not leaned on Revelation as the main principle. Herein lies the difference in perspective between Islam and the West. In Islam, the theory of knowledge is rooted in revelation. Revelation guides human reason and sensory experience in interpreting reality and truth. that looks at reality, revelation goes beyond the point of view of rationalism and empiricism. (Al-Attas, 1995)

From the problems reviewed earlier, there are several solutions, both solutions in the form of theory and the way of the field and practical solutions and spiritual education and holistic education. (Al-Attas, 1993, page. 64) Good morale will grow out of moral qualities internalized in the institution of the family. Although for Ratna Megawangi, changing human morals is a job that is quite onerous as it relates to individual consciousness. (Ratna Megawangi, 1999, page. 32) Then consciousness Morals should be used as the main principle for creating conscious intellectuals of a spiritual nature. Second, we as Indonesian citizens are burdened as Indonesian citizens to abide by the rules of state law. Justice for the entire Indonesian people is not just a group of women. So that Aqidah is used as a perspective and priority of the main life above all other needs, as stated in the first precept.(Kusuma, 2022, hlm. 11)

Revelation in religious teachings has placed women in a noble position. Justice for women is in accordance with the fitrah. For Al-Attas it is called fitrah or the original nature.⁹⁹ Islam does not forbid Women to take part in politics and work in public spaces provided he can take responsibility. Islam also never requires women to work outside the home. Women's social movements should be supported because it has an educational, social, cultural, and religious mission to nurture Indonesian women.(Al-Attas, 1993, hlm. 4)

E. CONCLUSION

Based on the analysis that the researcher described in the previous chapter, the researcher concludes:

According to Buya Hamka, education is a right and necessity for every human being both male and female. Because of that, Buya Hamka gave women equal opportunities to get an education as well as men. The importance of women's education is because women play a very important role as a wife, a mother, an educator, and caregivers. Besides, its existence is very influential in the process of forming personality and preparation for children's future, which will impact the education of the next generation of Muslims.

Women's education in Islam aims to make women understand their duties and responsibilities following their nature as a wife and a mother who will educate their children later and help them to get their rights because in Islam a woman gets full independence of herself. They have the right to think and opine like men in general.

Both of them have an understanding of the importance of education for women and the different characteristics, needs, and the way of learning they have. On the other hand, both of them also believe in the need for intense development of students' cognitive, did not accept the truth dogmatically, critical analyzing, and the importance of physical and spiritual education.

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