THE URGENCY OF WOMEN'S EDUCATION: THE HADITH PERSPECTIVE

Hasnah
UIN Imam Bonjol Padang
Email: hasnahbaharuddinsyarif@gmail.com

Rehani
UIN Imam Bonjol Padang
Email: rehani@uinib.ac.id

Usman
UIN Imam Bonjol Padang
Email: usman@uinib.ac.id

Dedi Sardianto
UIN Imam Bonjol Padang
Email: dedisardianto.ok@gmail.com

Abstract: Education is the essential factor in developing human resources. To improve women's quality and human resources, they must be educated and have the knowledge to be equal to men regarding the right to education. Admittedly or not, in general, women's education is currently still below the standard compared to men's current education. With the equality of opportunity, men quantitatively dominate the ease of obtaining formal and non-formal education. Women's education in this paper refers to the hadith taught by the Prophet Muhammad. As a mother, women are the ones who contribute the most to the children's character building. A mother is the first educator for human beings who must be respected. Her services and sought for her pleasure have to be remembered. That is why heaven is under her feet. In his hadith, the Prophet further indicated that daughters are a test for parents. Then the Messenger of Allah also did not distinguish between girls and boys, both material and non-material needs (love). The principle of justice needs to be put to create a household that is 'sakinah mawaddah wa rahmah' to the fullest.

Keywords: education, women, hadith

ABSTRAK: Faktor yang paling penting dalam meningkatkan kualitas serta mengembangkan sumber daya manusia adalah pendidikan. Tidak terkecuali bagi kaum perempuan, untuk meningkatkan kualitas dan sumber dayanya, kaum perempuan harus berpendidikan dan mempunyai ilmu pengetahuan, agar mereka
dapat sejajar dengan laki-laki dalam hal hak mendapatkan pendidikan. Diakui atau tidak pada umumnya pendidikan kaum perempuan saat ini masih dibawah standar kalau dibandingkan dengan pendidikan kaum laki-laki saat ini. Hal ini terlihat dari pemerataan (equality of opportunity), kemudahan dalam memperoleh pendidikan baik formal maupun non formal secara kuantitatif lebih banyak didominasi kaum laki-laki. Pentingnya pendidikan bagi perempuan diuraikan dalam tulisan ini, yang pasti berpedoman kepada hadis yang diajarkan Rasulullah SAW yakni, sebagai seorang ibu, kaum perempuan merupakan orang yang paling utama membantu akhlak serta kepribadian anak. Dengan kata lain ibu adalah pendidik pertama bagi manusia harus di hormati, yang jadi contoh teladan bagi anak-anaknya, jasanya yang tak sanggup manusia membalasnya, yang selalu dicari ridhonya, karena mulianya sehingga hadis Nabi menyatakan sorga berada dibawah kaki ibu. Selanjutnya Rasulullah mengisytiharkan dalam hadisnya bahwa anak perempuan merupakan ujian bagi orang tua. Kemudian Rasulullah Saw tidak membedakan antara laki-laki dan perempuan dalam hal kesempatan dan hak mendapatkan pendidikan. Pada riwayat lain Rasulullah mengajarkan kaum perempuan tentang bersedekah sebagai jalan keluar untuk mengatasi kelemahan dan kekurangannya. Selanjutnya pada posisi anak, kaum perempuan harus memperjuangkan haknya dalam keluarga, baik hak moril,materil,kasih saying dan keadilan. Rasulullah melarang orang tua membekukan anak perempuan dan laki-laki, baik dari segi kecukupan materi, maupun non-materi (kasih sayang, perhatian, dan lainnya). Semuanya diletakkan sesuai dengan porsinya dan berasaskan keadilan agar dapat diciptakan keluarga yang bahagia dan sakinah secara maksimal.

Kata-kata kunci: pendidikan, perempuan, hadits

I. Introduction

The dignity of man as a servant of Allah can only be judged from his piety and submission to Allah the Almighty Creator. All human beings can have noble degrees, both men and women. However, glory by nature can only be obtained by men and women through education, coaching, guidance, teaching, guidance and hard work and effort. Therefore, to raise the rank and dignity of women, they need to get an education. Because it is in their hands (women), education begins in the family. Therefore, ‘madrasatul ula’ is not wrong for women (mothers).

Women must be educated and put equally with men regarding the right to education. Admittedly or not, in general, women’s education today is still below standard compared to men’s education today. It can be seen from the equality of opportunity that men quantitatively dominate the ease of obtaining formal and non-formal education1.

In addition, there are still parents who believe that education is only given priority for boys because men will have a great responsibility in supporting their families and community life. Men have to be responsible in the middle of society. In addition, parents do not have to worry about letting their son go to study anywhere, even in a distant and foreign country. The situation is different with daughters; parents have a lot of worries and anxieties while releasing their daughters to study in a distant country. Therefore, many parents only pay

---

1 Khodijatul Qodriyah, Pendidikan dan Pemberdayaan Perempuan, Jurnal Komunitas, Vol. 1, No.1, 2003, p. 74.
attention to their sons’ education and try to send them to the highest level. Meanwhile, education alone is enough for girls because there is a free presumption to send girls to school as high as possible. After all, girls will only be required to be mothers who are always ready to serve their husbands and children. The statement *that women’s duties are only the kitchen, wells, and mattresses* is often heard.

The above statements and assumptions about women are very ironic. A Muslim woman should be aware and must know what obligations Allah has outlined for her after believing in Allah. Especially he must know the essential purpose for which he was created by God, which is to worship God through acts of worship and pious deeds that he does to reach the paradise of God. God greatly glorifies women, and that glory is a fundamental right for women. Glory is reflected in various roles he played, from being a child to a wife, to a mother, as a sister, and as a servant of God.

This study used library research because the data sources were taken from books, books by contemporary and classical scholars, books on the struggle for women’s equality, journals and articles on women and the various problems they face. This research is also known as descriptive qualitative literature research-bibliographic research. Data are entirely theoretical, and documentation is available in the library. This paper used a theoretical approach in analyzing the data and material collected using descriptive-analytical methods, which describe the meaning, scope, and matters related to the general discussion. Then a comparative method used to compare the thoughts and views of some Muslim scholars to help solve the problem and provide the best solution.

II. Concept of women’s education in Islam

Islam is the only religion that highly upholds human rights, so human beings are the same in the Islamic concept. The only thing that distinguishes human beings in Islam is one’s faith and piety with his Creator. Allah in Surah Al-Hujurat verse 13 says:

\[
\text{يايها الناس انا خلقنيكم من ذكر وانثى وجعلني شعوبا وقبائل لتعرفوا ان أكرمكم عند الله اتقىكم اتقومكم ان الله عليم خبير}
\]

*Translation:* O people, indeed We have created men and women and made you into nations and tribes that you may know one another. Indeed, the most honourable person in the sight of Allah is the most pious of you. Allah is truly all-knowing and all aware.

The equality of rights has been implemented in Islamic education itself. Islam does not recognize the existence of discrimination in seeking knowledge. Both men and women get the same rights and obligations, and even women have the privilege of seeking knowledge in Islamic law because they are the first educators for their children when they become mothers. So it is true the expression that the mother is the first madrasah (Islamic School) for her child or children.

---

2 Erma Pawitasari, *Muslimah Sukses Tanpa Stress*, Jakarta: Gema Insani, 2015, p. 33.
3 Mukhtar, *Metode Penelitian Deskriptif Kualitatif*, Jakarta: GP Press Group, 2013, p. 6.
4 Depag RI. *Al-Qur’an dan Terjemahan*, Jakarta: CV Samara mandiri, 1999.
Before the advent of Islam, the lives of women were very miserable. They often received inhumane treatment. They were often not considered as human beings as they should be and did not have the freedom to live that they should feel. For example, in the days of Ancient Roman civilization, women before marriage were entirely under their father’s power; only the father could determine the fate of his daughter. After marriage, the father’s power will completely pass into the hands of the woman’s husband. Husbands had the right and complete power over women, whether they were persecuted, sold, expelled, or killed.

The women at that time were very more oppressed; there was no power and authority over her, let alone to maintain the rights and property she had because as soon as she became a wife, all her rights and property belonged to her husband’s family. Just as women in India have no right to be loved and cherished, the lives they go through are very rigid and oppressed. Women from an early age have to follow the wishes and desires of their parents. After marriage, they must be submissive and obedient to follow all her husband’s wishes, and when her husband dies, they are still trapped in following the wishes of her husband’s family.

In the teachings of Hammurabi, women are treated like animals; they do not get rights, and they do not get property rights at all. While on the race Jews, women are considered dirty and disgusting and deserve to be traded. Buddhists believe that women are the dirtiest people because they like to seduce men. While in Buddhism, God is a man. Similarly, the situation in Europe, the situation of women is also very suffering, as, in England, the husbands at that time were used to buying and selling their wives. Then the church authorities allowed husbands to give their wives to other men for a while, either for a wage or not.

Furthermore, the treatment of the Quraish in Makkah in the Jahiliyah period was also appalling for women; they were humiliated if they had a daughter, even the parents would kill their children if they were born girls. So that killing every girl who is born has become a tradition for the Quraish because they feel very humiliated to have a daughter who later when she grows up will embarrass the family and feared to marry someone whose social status is low such as marrying an enslaved person or ‘mawali’. The custom of Jahiliyah is highly condemned in Islam as Allah says in QS at-Takwir verses 8-9:

واذا الموءدة سئلت باي ذنب قتلت

**Translation:** If the baby girl buried alive is asked, for what sin she was killed.

---

5 M.Quraish Shihab, *Wawasan Al-Qur’an Tafsir Maudu’I, atas Pelbagai Persoalan Umat*, Bandung: Mizan, Ed. III, 1966, pp. 296-297.
6 Agustin Hanafi, *Peran Perempuan dalam Islam, Gender Equality: Internasional Journal of Child and Gender Studies*, Vol. 1, 2015, p. 6.
7 Nofri Andy, *Analisis Terhadap Hadis-Hadis Pemberdayaan Perempuan*, HUMANISMA: *Journal of Gender Studies*, Vol. 2, 2018, p. 165.
8 Agustin Hanafi, Op.cit, p.16.
9 Nasaruddin Umar, *Argumen Kesetaraan Jender*, Jakarta: Paramadina, Ed.II, 2010, p. 122.
10 Depag RI, Ibid.
The polytheists of Quraish would bury their daughters alive to cover their shame, also mentioned in the QS. Al-Nahl verse 58-59:

وإذا بشر احدهم بالانثى ظل وجهه مسودا وهو كظيم يتورى من القوم من سوء ما بشرهه يمسكه على هون ام يدسه في التراب الا ساء ما يحكمون.

**Translation:** If they were notified of the birth of a daughter, their face turned red and angry, and they hid from the crowd because of the bad news conveyed. Would they preserve it by bearing humiliation or bury it in the ground alive? Remember how wrong the decision they set was.

Such was the fate of women before the advent of Islam; they had no right over themselves, were even traded like slaves, and did not inherit the slightest bit. It continued to happen to women; they were not considered alive and had no spirit and disappeared with his death. Women are not allowed to be educated, even reading the scriptures alone is not allowed because they are considered dirty so it is not appropriate to read the scriptures.

Rasulullah Saw brought *the advent of Islam* (*Lil Alamin*). It was very extraordinary felt for women in the world. He spread his teachings through his preaching, the condition immediately also improved. Before that, they were not considered; they were always treated inhumanely. Slowly and indeed, the race’s women began to feel the peace of religion brought by the Prophet SAW. The Prophet’s da’wah to women is to teach them various things, both those related to religious affairs and otherworldly affairs conveyed by the Prophet SAW through the councils of the Prophet.

### III. Women's Education in Hadith

The importance of women's education is elaborated in this discussion, which refers to the sources and hadiths taught by the Prophet SAW. Among them are:

عن أنس بن مالك، قال: قال رسول الله صلى الله عليه وسلم: الجنة تحت أقدام الأمهات. (رواه القضاعي)

**Translation:** Heaven is under the soles of the mother's feet. (Narrated by Ahmad, Nasa’I, Ibn Majah, Judge of Mu’awiyah bin Jahimah al-Salamiy).

The hadith above expresses a figurative (*ma’na majaz*) and it is not the actual meaning. The book of Takhrij, namely Kasyful Khofa ’juz 1 p. 335, explains the meaning of the hadith that is an obligation for the child to be always humble,

---

11 Ibid.
12 Muhammad Anis Qasim Ja’Tar, *Al-Huquq al-Siyasyyah li al-Mar’ah fi al-Islam wa al-Fikr wa al-Tasyri’ al-Mu’asir*, translator. Ikhwan Fauzi, Perempuan dan Kekuasaan, Menelusuri Hak Politik dan Persoalan Gender dalam Islam, Jakarta: Sinar Grafika, Ed. II, 2008, p. 1.
13 Ibid.
14 Musnad al-Syihab al-Qudha’l, *Maktabah Samilah*, Chapter 1, Al-Jannah Tahta Aqdam al-Ummah, p. 188.
obedient, do good and be devoted to the mother, and not to disobey her. Warned by the Shariah that such a thing is one of the reasons to enter heaven\textsuperscript{15}.

The education for human beings in general shows the position of a mother who is very noble in Islam. There are some pieces of evidence why the mother is very noble. First, the mother is the person who gave birth to her child or children, which is complex and has never been felt by men, the mother of the first educator or the first teacher for all human beings. Second, the mother is the first educator who teaches the child to interact with the outside world. These things are the primary means for humans to obtain various education and science. In addition to being a mother who loves and cherishes her children the most, the mother of the most crucial person gives the formation of the child’s soul and morals. The most glorious human mother in the world who must be respected, whose services will never be rewarded, whose pleasure is the pleasure of God, because she is so glorious that the Prophet mentioned heaven is under her feet (mother).

Furthermore, Rasulullah hinted in his hadith that daughters are a test for parents, as the Prophet said\textsuperscript{16}:

\textit{عن عائشة رضي الله عنها قالت دخلت امرأة معها ابنتان لها تسأل فلم تجد عندي شيئا غير تمتره فأعطيتها إياها فقسمتها بين ابنتيها ولم تأكل منها ثم قامت فخرجت فدخل النبي صلى الله عليه وسلم علينا فأخبر ته فقال من ابتلي من هذه البنات بشيء كن له سترا من النار. (واه البخاري).}

**Translation:** A’ishah said: A woman came with her two daughters begging, but I do not have anything except one date, then I gave the dates to the woman, then the woman divided the dates for her daughters, and the woman did not eat the dates, then she stood up and went out. After that, the Prophet Muhammad SAW came, then I told the incident to the Prophet Muhammad SAW. Furthermore, the Prophet Muhammad SAW said: Whoever is tested from these girls with something, for him will be a shield/barrier from the fire of hell.

The meaning of the above hadith munrod in the it means-tested or tried, tested with Allah’s sustenance in the form of daughters. It is called a test or trial because there are still parents who are not happy to have a daughter and prefer to have a son; such parents consider daughters to be only a burden on the family and tend not to have a source of income and contribution in the family.\textsuperscript{17} The word \\textit{صرشا} means shield or shield, I mean here Girls will be a barrier to the entry of parents to hell if they educate their daughters well and prioritize their daughter’s education and treat their daughters well\textsuperscript{18}.

The hadith above is a precious lesson for humans, especially for Muslims. The hadith tells of parents who were tested for having a daughter. Why is it called being

\textsuperscript{15} Isma’il bin Muhammad al-Ijuniy al-Jaraiji (1162 H), Kasyful Khofa, Chapter. 1, Al-Syamelah, p. 335.

\textsuperscript{16} Shahih al-Bukhari, in Makatabah Syamilah, Chapter. 5, p. 231.

\textsuperscript{17} Muhammad ibn Isma’il Abu Abdillah al-Bukhari, Chapter. 9, Al-Jami’ al-Sahih al-Mukhtasar, Beirut: Dar Ibn Kathir, 1987, p. 154.

\textsuperscript{18} Ibid, p.154
Hasnah, Rehani, Usman & Dedi Sardianto

Innovatio, Vol. XXI, No. 1, January-June 2022

Hasnah, Rehani, Usman & Dedi Sardianto

Innovatio, Vol. XXI, No. 1, January-June 2022

86

tested? Because in the jahiliyyah era, having daughters was a disgrace and humiliation for parents, women were humiliated and considered lowly, so that if a daughter were born in their family, they would kill the baby.

Even though there are many trials with having a daughter, a mother will always be steadfast and patient and love her child. Even ignoring the insults for having daughters, but on the other hand, a mother will always love and cherish her child sincerely and wholeheartedly even willing to sacrifice herself by enduring the shame of begging for the sake of her children so as not to starve, and this is narrated in the above hadith when getting sustenance, namely food, the mother gives food to her daughters. At the same time, she is willing to starve as long as her child is not hungry.

Furthermore, in terms of education for women, Allah SWT has hinted that there is an obligation for humans in studying both men and women so that they are educated in carrying out life to become valuable humans in the world to get a happy afterlife. To achieve happiness in this world and the hereafter, Allah makes it mandatory for His male and female servants to seek knowledge, as the Prophet SAW said:\n
\[
\text{عن أبي آدم بن مالك، عن النبي صلى الله عليه وسلم قال: طلب العلم فريضة علي كل مسلم}
\]

**Translation:** From Anas ibn Malik said: Rasulullah SAW said seeking knowledge is an obligation for every Muslim.

In another situation, Rasulullah describes that, in seeking knowledge, there is an exchange of thoughts between women and men as the following narration:\n
\[
\text{عن أم الفضل بنت الحارث أن ناسا أختلفوا عندها يوم عرفة عن صوم النبي صلى الله عليه وسلم وقال بعضهم هو صائم وقال بعضهم ليس بصائم فأرسلت إلهي بقدح لبن وهو واقف علي بعيره فشربه (رواه البخاري)}
\]

[**Translation**] Been told us, Abdullah bin Maslamah from Malik from Abu an-Nadhar from 'Umair, Maula Ibn 'Abas radhiallahu'anhu from Umm al-Fadhal bint al-Harits that people doubt about the fast of the Prophet. On the day of 'Arafah, some of them said he was fasting, and some others said no, then I sent someone to bring a glass of milk when the Prophet was standing, so he drank it.

The hadith elaborates there was doubt in establishing the Prophet fast on the day of 'Arafah, so there was a discussion in the council between male and female companions to determine whether the Prophet fasted on the day of 'Arafah or not. Then one of the companions was sent to bring a glass of milk when the Prophet was standing, and then he drank it. After that, only the companions felt relieved, and there was no more hesitation in establishing the law. It indicates that there is

\[\text{Syu'abul Imam, in Maktabah Syamilah, Chapter. 4, p.176.} \]
\[\text{Shahih al-Bukhari, in Maktabah Syamilah, Chapter 6, Shaum yauma Arafah, p.104.} \]
The Urgency of Women’s Education: the Hadith Perspective

often a discussion to find the truth in the pursuit of science, and a discussion is also a form of education.

In providing education and teaching, the Prophet is often held through da’wah in assemblies that are sometimes mixed with men and women, such as on Eid al-Fitr and Eid al-Adha, or special events such as giving special lessons for men only and women only. In educating the companions, the Prophet did so through preaching, dialogue and discussion.

Education was considered very important for women. Rasulullah SAW spent time specifically educating women at that time, and women had to get an education because uneducated women would not be able to carry out their many roles, either when playing in the family or society. If women are well educated, then education in society will be good, especially in the family. In addition, education in the family is the basis for educating the community; a good community depends on the education of children in the family. That is why education for women is given priority because as a mother, she is more at home educating her children. So there is nothing wrong with the expression that Mother is a school for human beings, a teacher who does not know the time because she is almost half her age to devote herself to educating her children; all work is done with sincerity. Educating women is not only for themselves but also for their family and nation compared to men. In contrast, educating a woman is the same as educating a family because of her role as a mother.

In another hadith, Rasulullah Saw did not discriminate between men and women in the freedom of seeking knowledge. By his words:

عن أبي سعيد جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت يا رسول الله ذهب الرجال بحديثك فجعل لنا من نفسك يوما نأتيك فيه تعلمنا مما علمك الله فقال اجتمعن في يوم كذا وكذا في مكان كذا وكذا فاجتمعن فأتاهن رسول الله صلى الله عليه وسلم فتعلمنا مما علمه الله ثم قال ما منكن امرأة تقدم بين يديها من ولدها ثلاثة إلا كان لها حجابا من النار فقالت امرأة منهن يا رسول الله أو ثنين قال فأ عاد تها مرتين ثم قال واثنين واثنين واثنين. (رواه البخاري).

Translation: From Sa’id said that a woman has come to the Prophet, and then she said: O Messenger of Allah, the men have gone to bring your hadith, then determine by you one day, we will come to you, O the Messenger of Allah, on that day, so that you teach us what God had taught you, the Messenger of Allah replied: Gather yourselves together today and that day, in this place and that. Then, on the appointment, the Messenger of Allah came to teach them about what Allah had taught him. Then the Prophet said: Not a single woman among you was left to die first by her three children, but the three children who will be a hijab (barrier) for her from the fire of hell, then there was a woman among them who asked: O Messenger of Allah, what about if two children? after

21 Roqib, Pendidikan Perempuan, Yogyakarta: Gama Media and STAIN Purwokerto, 2003, p. 50.

22 Shahih al-Bukhari, Op.cit, Chapter 22, Ta’lim an-Nabi Ummahatuhu, p. 284.
the woman repeated her question twice, the Messenger of Allah replied: even if two children, even if two children, even if two children.23

The woman's name referred to this hadith could be Asma bint Zaid al-Sakan. He met Rasulullah to express the women's wishes at that time; the women wanted to seek knowledge by learning hadith from Rasulullah because, during that time, those who studied hadith with Rasulullah were dominated by men only. The women wanted to learn about the hadiths taught to men by the Prophet. Then Rasulullah promised the women to arrange a time when he (Rasulullah) could teach the women about whatever things Allah had taught to Rasulullah. The hadith illustrated a lesson that women need education and knowledge in carrying out their duties because they are lack knowledge and education. At that time [the era of Rasulullah], women demanded that Rasulullah taught them sciences and educate them as Rasulullah educated men. The hadith indicates that both men and women have the same right to education.

On another occasion, Rasulullah taught women to do much alms like doing charity as his hadith24:

Translation: From Abu Sa'id al-Khudri, he said, Rasulullah sallallaahu 'alaihi wasallam on the feast of Iedul Adha or Fitri went out of the place of prayer, he passed the the woman and he said: O women! You should give alms [do charity] because it has been shown to me that you are the ones who inhabit hell the most. The women asked, what is the reason, O Messenger of Allah? Then, He [the Messager of Allah] replied: You curse a lot and deny your husband a lot. Moreover, he said, he has never seen from the bones of a man whose mind is lost faster, and his religion is weak than you. The women asked again, O Messenger of Allah, what is the sign of lack of mind and weak religion? He replied: Is not the testimony of a woman half of the testimony of a man?" We replied, "True," He added: "That is his lack of intellect. And is not a woman who does not pray and fast when menstruating? They replied, true. Then the Messager of Allah said that is the lack of religion.25

---

23 Muhammad ibn Isma’il Abu ‘Abdillah al-Bukhari al-Ju’fi, Op.cit, Chapter 6, p. 2666.
24 Shahih al-Bukhari, in Maktabah Syamilah, Chapter 2, Tarku al-Haidh al-Shaum, p3.
25 Al-Bukhari, Ibid., Chapter 2, p. 30.
The phrase lack of "intellect" and "religion" of women in the hadith above does not mean that they lack their intellect textually, but there is a prohibition for women at one time to perform worship when they menstruate. Therefore, women cannot potentially compete with the intellect and worship of men. According to Nazaruddin Umar, the lack of "intellect" in the above hadith can be the rules of women’s conditions to be witnesses in Islam and can also be seen as cultural factors of an area that applies to women. The limitations of intellect use women could be influenced by culture in society towards women, and it is not a permanently and naturally occurrence. The word ‘lack of religion’ occurs in women because they are the only ones who experience menstruation, childbirth and childbirth. It is not women’s will, but the nature that God has given for women as a gift and a dispensation from God Almighty. While the hadith of the Prophet states that women are the most inmates of hell, according to Nazaruddin Umar, it is due to the number of women more than men, so it is natural that women are more in hell than men²⁶.

It is essential to highlight that the hadith does not discriminate against women. The Prophet provided a solution to the limitations of women that can cause them to go to hell. Rasulullah meant in the hadith above to tell women to increase alms, while in another hadith of the Prophet, it is mentioned to increase 'istighfar' for women. While in another narration, the purpose of the encouragement to give alms is to increase good deeds and pious deeds. With the solution offered by the Prophet, the weakness of these women can be overcome and covered. In conclusion, this hadith does not mean cornering the position of women, but it is a blessing for the women themselves to increase their reward fields.

In another narration, Rasulullah taught women about giving alms as follows²⁷:

"عن أيوب قال سمعت عطاء قال سمعت ابن عباس قال أشهد على عليه وسلم أو قال عطاء أشهد على ابن عباس خرج ومعه بلال فظن أنه لم يسمع فو عظهن وأمرهن بالصدقة فجعلت المرأة تلقي القرط والخاتم وبلال خذ في طرف ثوبه (رواه البخاري)"

Translation: Sulaiman ibn Harb told us, I ibn Abbas witnessed that Rasulullah SAW taught women and ordered them to give alms. The women also opened their earrings and rings, and Bilal came to take the alms and put them in his turban. (HR. Bukhari).

During the era of Rasulullah Saw, women were very eager to go to the dawn prayer in congregation at the Mosque of Nabawi because they did not want to be left behind listening to the Prophet’s preaching and studying with the Prophet SAW. In addition, they dared to walk in the dark of night and went to the mosque

²⁶ Nasaruddin Umar, Argumentasi Kesetaraan Jender, Jakarta: Paramadina, Chapter II, 2001, pp. 251-252.
²⁷ Shahih al-Bukhari, Op.cit, chapter. 1, ‘Izhzhat al-Imam al-Nisa wa Ta’limihinna, p.172.
before dawn because Allah SWT had allowed this. As the Prophet SAW said in the following narration:

عن عائشة قالت خرجت سودة بعد ماضرب عليها الحجاب لتقضي حاجتها وكانت امرأة جسيمة تفرع النساء جسماً لا تخفى على من يعرفها فراها عمربن الخطاب فقال يا سودة والله ما تخفين علينا فانظر كيف خرجت فقالت فانفتت راجعة زرعول الله صلى الله عليه وسلم في بني وانه ليبعشي وفي بده عرق فدخلت فقالت يا رسول الله إن خرجت فقال له عمر كذا وكذا فألقت فأوحي إليه ثم رفع عنه وإن العرق في يده ما وضعته فقال إن به قد أذن لكن أن خرجن لحاجتك (رواه مسلم).

Translation: From Aishah, she said: Saudat came out (after wearing ‘hijab’ (veil) as an obligatory) to fulfil a need; she is a woman who is more prominent than other women, so it is easy for people to distinguish her, then Umar bin Khattab saw her and said: Hi Saudat! By Allah, whatever you are, we recognized, so watch how you got out of the house! He continued. Then Saudat turned to go home immediately, while Rasulullah SAW was eating dinner with the bone still in his hand in my house. When Saudat came in and complained. O Messenger of Allah! Umar ibn Khattab rebuked me like this and like this. Then he said, Indeed, it has been permitted for you, women, to meet your needs, but you should wear hijab. (HR. Muslim).

The hadith explains that women can go to the mosque to study and perform congregational prayers. Likewise, they are allowed to go out of the house to seek knowledge or to fulfil their desires, as long as they go out wearing ‘hijab’. In other words, women are required to cover their ‘aurat’ (private parts) by wearing hijab when leaving the house to protect themselves from the view of bad men.

Furthermore, women must fight for their rights both in the family and community. As the position of children, women must fight for their rights amid their families both morally and materially and obtain justice. In this case, Rasulullah has hinted in his hadith that parents must be with love and be fair to all children in educating and caring for children. Fair treatment of the child must be tailored to his portions and needs. Do not let parents not be fair to their children either in giving love or giving material. The meaning of fair here is to give according to the portions and needs of children, both men and women. This is confirmed in the hadith of the Prophet as follows.

عن النعمان بن بشير قال تصدق علي أبي ببعض رواحة لا أرضى حتى تشهد رسول الله صلى الله عليه وسلم فانطلق أبي إلى النبي صلى الله

28 Shahih Muslim, in Maktabah Syamilah, Chapter 11, Ibahah al-Khuruj li al-Nisa, p.142.
29 Shahih Muslim, Ibid., chapter 8, Karahat Tafdhil ba’dha Aulad fiy al-Hibah, p. 370.
The hadith illustrates that women have to fight for their rights both morally and materially and the fair treatment of their parents. Therefore, a fair attitude must be given equally by parents to their children regardless of their children's condition. The hadith forbids parents to distinguish between daughters and sons, both material and non-material needs (compassion). Everything must be placed based on justice to create a peaceful and loving household.

IV. Closing

Although women have been given equal and fair rights in Islam to receive education as men, the fact is that there are still many inequalities in its implementation, especially in Muslim countries, including Indonesia. Therefore, there must be awareness and efforts to provide the broadest possible opportunities. It also creates conditions that support both socially and culturally for women to get their rights in education.

The better the education of women, the benefits return to themselves personally and impact the younger generation that is born, grows, and develops in their hands. They are the ones who give colour to the lives of the younger generation, which means the future for a nation.

In this way, it is hoped that there will be no more obstacles for women to develop their potential minds and determine their choices. Thus, there are no more accusations of discriminating against women in Islam; instead, Islam is a religion that highly glorifies women.

BIBLIOGRAPHY

Andy, Nofri, “Analisis Terhadap Hadis-Hadis Pemberdayaan Perempuan”, HUMANISMA: Journal of Gender Studies, Vol. 2, No. 2, 2018.
Arifin, Ilmu Pendidikan Islam: Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner, Jakarta: Bumi Aksara, 2000.
Al Bukhari, Muhammad Ibn Ismā‘īl Abu Abdillāh, Al-Jami‘al-Sahih al-Mukhtasar, Bairūt: Dar Ibn Kathīr, 1987.
Erma Pawitasari, Muslimah Sukses Tanpa Stress, Jakarta: Gema Insani, 2015.
Daradjat and Zakiah, Ilmu pendidikan Islam, Jakarta: Bumi Aksara, 1996.
Hanafi and Agustin, *Peran Perempuan dalam Islam, Gender Equality: Internasional Journal of Child and Gender Studies*, Vol. 1, No. 1, 2015, p.16
Ja'far, Qasim, Anis and Muhammad, *Al-Huquq al-Siyasyyah li al-Mar'ah fi al-Islam waal-Fikr wa al-Tasri’al-Mu’asir*, translated, Ikwan Fauzi, Perempuan dan Kekuasaan, Menelusuri Hak Politik dan Persoalan Gender dalam Islam, Jakarta: Sinar Grafika, Ed. II, 2008.
Al-Jarahi, al-Ijluniy, *Isma’il bin Muhammad (1162 H)*, Kasyful Khofa” Chapter. 1, p. 335. AlMaktabah al Syamelah.
Al-Ju'fi, Abu'Abdillah al-Bukhari, Muhammad ibn Isma’il, *Al-Jami'al-Sahih al-Mukhtasar Sahih al-Bukhari Juz 6*, Beirut: Dar ibn Kasir, Ed. III, 1407-1987.
Manha, Umaymah, *Al-Mar’ahwa al-Wazifah al-’Ammah*, disertation Fakultas Hukum, University of Kairo, 1983.
Mukhtar, *Metode Penelitian Deskriptif Kualitatif*, Jakarta: GP Press Group, p. 6, 2013.
Qodriyah, Khodijatul, *Pendidikan dan Pemberdayaan Perempuan, Jurnal Komunitas*, Vol. 1, No. 1, 2003.
Roqib, *Pendidikan Perempuan*, Yogyakarta: Gama Media, Coorporation with STAIN Purwokerto, 2003.
Al-Qudha’iy, Musnad al-Syihab, in Maktabah Samilah, Chapter. 1, *Al-Jannah tahta Aqdam al-Ummah*.
Depag RI, *Al-Qur’an dan Terjemahan*. Jakarta: CV Samara mandiri, 1999.
Shahih al-Bukhari, in maktabah Syamilah, Chapter. 5.
Syu’abul Iman in Maktabah Syamilah, Chapter. 4.
Shahih al-Bukhari, in Maktabah Syamilah, Chapter. 6, Shaum yauma Arafah.
Shahih al-Bukhari, Maktabah Syamilah, Chapter 22. Ta’lim an-Nabi Ummatahu.
Shahih al-Bukhari, in Maktabah Syamilah, Chapter 2, Tarku al-Haidh al-Shaum.
Shahih al-Bukhari in Maktabah Syamilah, Chapter 1, ‘Izhzhat al-Imam al-Nisa’ wa Ta’limihinna.
Shahih Muslim in Maktabah Syamilah, Chapter 11, Ibahah al-Khuruj li al-Nisa’.
Shahih Muslim in Maktabah Syamilah, Chapter 8, Karahat Tafdhil ba’dha Aulad fiy al-Hibah.
Nasaruddin Umar, *Argumentasi Kesetaraan Jender*, Jakarta: Paramadina, Cet.II, 2001.
Yanggo, Tahido, Huzaemah, *Fikih Perempuan Kontemporer*, Bogor: Ghalia Indonesia, Ed. 1, 2010.