

EDUCATION FOR WOMEN IN THE GLOBAL ERA OF ISLAMIC PERSPECTIVES

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Abstract: Some civilizations consider women second-class human beings compared to men; others view women and men as equal and equal. The first creates a negative stigma for women who are socially active, resulting in restrictions on access to education. The second view gives rise to an excessive attitude that women must be the same as men. This research aims to explore, study, and discuss Islamic views on the position of women. The Islamic view in question was based on the texts of the Al-Qur'an and hadith, in which classical and contemporary Muslim intellectuals gave adequate explanations or interpretations. This study was a type of library research where the researcher used a descriptive-analytical method by adopting Maudlu'i interpretation in the study of the Al-Qur'an and hadith with a hermeneutical approach. The researcher's procedure was to start the study with a historical study of women's education in various world cultures and civilizations, continue with women's Islamic perspective, and continue with studies on the position of women in Islam and women's education from an Islamic perspective. An in-depth analysis of women's education's global relevance and implications was conducted. This research concluded that Islam views women as having the same dignity and worth as men. Many verses of the Al-Qur'an and hadiths of the Prophet Muhammad SAW explain the position of women and that there was no discrimination in them, as well as in matters of education. No verses in the Al-Qur'an or Hadith of the Prophet Muhammad SAW specifically specified education for men only and excluded women.

Keywords: Education, Women, Global, Islam

INTRODUCTION

Human views on gender differences between men and women are always twofold. Some groups believe that men and women are created differently, affecting judgments, attitudes, and treatment. Some hold the opposite view that men and women are the same and equal. This second view believes that men and women are only differentiated by gender, so it has no impact on other aspects.

People who have the first view that men and women are created differently will tend to make women the objects of suffering. This causes society to treat women like they treat goods that can be exchanged, bought, and sold. Thus, women are not given broad social access like men. Social role theory explains that any differences in behavior between men and women result from cultural stereotypes about gender. Women are expected to behave according to their gender, so this causes differences in the tasks given to them by society (Salfa, 2023). Women will be told to stay home and carry out all activities considered by their nature, obligations, and even the purpose for which women were created. They have almost no social access, especially education, which causes them to become increasingly backward in thought, science, economy, and civilization (Teniwut, 2022).

This also applies to the opposite belief that men and women are equal in their creation, rights, and obligations. This view can create a strange life for women, who are expected to act like men in all aspects of life. Women are also given broad social opportunities and access to social interaction in all aspects of life, including education, so they are not left behind and backward compared to men. A study shows that public perception of gender equality is still low, but society has widely practiced and accepted it. This is proven through the fulfillment of children's equal rights in the field of education, the distribution of domestic tasks in the family equally by boys and girls, the freedom to make choices and express opinions, as well as freedom in decision making in the family (Qomariah, 2019). Another example of gender equality is the division of roles. For example, the husband is responsible for working in public affairs, such as earning a living to meet family needs. The wife is responsible for working in domestic affairs, such as taking care of household affairs, cooking, washing, and caring for children, but there are no restrictions. for husbands and wives if they want to play both roles (Taufik et al., 2022).

The two views mentioned above both claim to be aimed at glorifying women. One side of the view is respect by requiring women to be in the house by limiting their interactions with outside society. On the other hand, the other side views respect differently, namely collectively, together with men being part of a harmonious order (family and society), participating in the development of society, and being civilized.

The reality that is developing in various countries today, including countries with a majority Muslim population, is that women are starting to be given broad access to various aspects of life. They are given the same education as men and allowed to be jointly involved in development by entering employment sectors in various fields. This is because there is a belief that women have potential and can carry out various tasks and jobs in various sectors of life.

In Indonesia, women are also starting to get involved and have a significant role in various existing sectors. They are involved in the formal and informal sectors, including agriculture, manufacturing, services, and politics (Kiftiyah, 2019). In the formal sector, Indonesian women have a significant presence and role, especially in the service sector, which includes education, health, and administration. Several women have also been involved in the manufacturing and business sectors. Few women in Indonesia have become leaders in their regions from the lowest to the highest levels. Many have become village and regional heads, and some have even become heads of state. This certainly goes hand in hand with the increasingly wide access to education for Indonesian women (<https://www.bps.go.id/indicator/6/1170/1/>).

It is important to note that although women in Indonesia have broad access to education and are involved in various sectors, there are still challenges related to gender equality in the workplace. Several factors, such as social norms and certain policies in the workplace, can influence women's participation and advancement in the world of work. This becomes a factor in the many Indonesian women working in the informal sector, such as minor trade, small-scale agriculture, or micro and small businesses.

It can be underlined that women in Indonesia have been involved in various economic sectors, including agriculture, industry, services, and trade. However, there are differences in participation rates between urban and rural women and in the types of work taken by women in different regions. Factors such as education level, accessibility to the job market, and cultural factors can influence women's participation in the workforce (<https://www.bps.go.id/indicator/6/1170/1/>).

Seeing today's existing and developing reality, finding the basic concept of women's position in Islam is important. This is closely related to the attitudes and behavior that should be given to women in a just and equal social life, especially in education. This is to provide a complete understanding of various philosophical, religious, and social aspects, as well as the positive and negative impacts they will have.

This article aims to explore, study, and discuss Islamic views on the role of women by first examining the basic concept of women's position in Islam. The Islamic view is based on the texts of

the Al-Qur'an and hadith, in which classical and contemporary Muslim intellectuals have given adequate explanations/interpretations.

METHODS

This study was a library research study. The researcher used a descriptive-analytical method by adopting *Maudlu'i's* interpretation in the study of the Al-Qur'an and hadith with a hermeneutical approach. The researcher's procedure was to start the study with a historical study of women's education in various world cultures and civilizations, continue with women's Islamic perspective, and continue with studies on the position of women in Islam and women's education from an Islamic perspective. An in-depth analysis of women's education's global relevance and implications was conducted.

RESULTS AND DISCUSSIONS

Education for Women in Historical Trajectories

1. Women's Education in Ancient Greek Civilization

Ancient Greek civilization had two city-states (polis) whose main icons were Athens and Sparta. Female education in Ancient Greece was contrary to how boys were trained and educated to become warriors after seven. Girls received their training at home and were taught to sing and dance. Girls also learned to embroider, weave, and cook in Ancient Athens. They were not allowed to receive any form of education; women were still left illiterate. Girls also cannot become citizens who have rights to their country. They are only trained to be homemakers and are married off as soon as they can give birth to children, namely around the age of 15. As for Sparta, girls and boys were prepared from birth to become strong and healthy warriors for the country. They are specifically trained physically rigorously and heavily to produce physically superior children. Girls must also undergo the same training as boys (Levi Seeley, 2015).

2. Women's Education in Ancient Roman Civilization

Education for women in Ancient Roman times did not receive the same attention as men. However, there were some differences in the approach to women's education depending on social status and family wealth. Among the Roman nobility and upper classes, women often received a home education that included literacy, arithmetic, and music. However, most were taught household tasks, such as cooking, sewing, and household management. Although there were no formal schools for girls then, some women from upper-class families could learn from private tutors in their homes.

Meanwhile, women from the general population have almost no access to education. No formal educational institutions are dedicated to women's education, limiting their access. Although there were some exceptions among the nobility, it could be said that women's education at that time was still limited and not comparable to men's education (Levi Seeley, 2015).

3. Women's Education in Ancient Indian Civilization

Women's education in ancient India varied depending on the period, region, and socio-economic background. In general, women in ancient India were given a more limited education than men, but there were also some exceptions depending on the historical context.

There were at least three periods in the development of civilization in Ancient India. In the First Vedic Period (around 1500-500 BC), women from the Brahmin (*Ind: Brahmana*) (priest) caste probably received relatively better education. They learned about Vedic (*Ind: Weda*) literature, mantras, and the *Sansekerta* language. However, this was limited to a handful of women from eligible Brahmin families. Later in the Mauryan period (around the 4th to 2nd centuries BC), there was some improvement in women's education. Under Emperor Ashoka's leadership, the Mauryan Empire encouraged universal education and gender equality. Women from various castes may have limited access to education in fields such as ethics, philosophy, literature, and science (Levi Seeley, 2015).

However, women's education in ancient India generally focused more on domestic roles and the ability to run a household. They are taught tasks such as cooking, sewing, taking care of children, and other tasks related to daily life.

4. Women's Education in Mesopotamian Civilization

Women's education in ancient Mesopotamia varied considerably depending on the period, social class, and status of women in society. Several periods of civilization in Mesopotamia can be traced through history. In the first Sumerian period (around 3500-2000 BC), there was some evidence that women from rich and noble families received limited education. They could learn to read, write, and count in the complex Sumerian pictographic language. However, most women in ancient Mesopotamia did not have access to formal education. They usually learn household tasks, cooking, weaving, and caring for children.

In the second Akkadian period (around 2334-2154 BC), women still had limited access to formal education. However, some inscriptions and clay tablets discovered indicate that some women from noble families received education in literature, poetry, and administration. Women's education in ancient Mesopotamia was also limited and closely related to social functions and societal gender

roles. Mesopotamian society was generally patriarchal, with men controlling important decisions and public activities.

5. Women's Education in the Modern Era

The increasingly advanced development of human civilization has had positive and negative impacts on various aspects of life, especially education. Starting in the 17th to 18th centuries, the spirit of enlightenment in Europe brought significant educational changes, especially for women. Many well-known thinkers, such as Mary Wollstonecraft, Olympe de Gouges, and others, began advocating for equal education for women. Several schools for girls began to be established, and women such as Mary Astell and Mary Somerville obtained higher education and made important contributions to the field of science.

In addition, there was a feminist movement in the 19th and 20th centuries which increasingly fought for equal education for women. Efforts to give women the right to access education are integral to the struggle for gender equality. Schools for girls are beginning to develop in many countries, and more women are being allowed to enter college and obtain academic degrees. Women are also starting to become actively involved in social and political movements to fight for their rights.

Islamic Perspective of Women's Education

1. Islamic Views towards Women

In general, Islam's view of women is quite positive. This can be seen in Islam's respect and appreciation for women. Islam respects women as individuals who have the same rights as men. In addition, Islam as a religion and civilization at the same time prohibits discriminatory treatment against women, including oppression, violence, or other unfair treatment.

In Islam, women are considered equal to men in various aspects of life. Women have the right to get an education, have a profession/work, have wealth, and choose a life partner. Islam emphasizes that women have the right to get results from their work/profession. We should not be jealous of each other for the results of our efforts. Allah confirms in QS. Al-Nisa: 32:

“Do not be delusional (envy) of what Allah has favored some of you over others. For men, there is a part of what they work for, and for women (too), there is a part of what they work for. Ask Allah for some of His bounty. Indeed, Allah is All-Knowing of everything”.

This view of Islam towards women is based on religious teachings and Islamic principles contained in the Al-Qur'an and Hadith. Islam teaches equal rights and dignity between men and women before Allah. Even though there are differences in the roles and responsibilities assigned to

and between the two, this does not make women second-class human beings. Men and women are viewed and valued equally by Islam. This equality covers all aspects of life, even the obligations and rights or rewards each entity obtains, without distinguishing between genders.

This is quite confirmed in the Al-Qur'an, for example, in QS. Al-Ahzab: 35:

“Indeed, men and women who are Muslims, men and women who believe, men and women who remain obedient, men and women who are righteous, men and women who are patient, men and women who are humble, men and women who give alms, men and women who fast, men and women who take care of their private parts, and men and women who often mention (the name of) Allah, Allah has provided for them forgiveness and a reward big.”

In some cases, Islam establishes different roles between men and women. This difference in roles does not make men superior and women inferior; it is limited to sharing their duties and roles. For example, in matters of guardianship, Islam stipulates that men have the main responsibility for providing support for the family. In contrast, women have the rights and obligations to manage the household and care for children. However, this does not mean that women cannot work or take an active role outside the home because no *Nash Qathi* prohibits it.

Islam upholds the dignity of women that women have never had before in the history of any civilization. This applies to the private world, such as the family and the social world. In the private context of the family, for example, the Prophet Muhammad SAW. said that being obedient and obeying a mother is three times higher than obeying a father. In the social, national, and state context, Islam declared through the Prophet Muhammad SAW that “Women are the pillars of the state, if the women are good then the country is good, conversely if the women are bad then the country is bad.”

It must be underlined that the understanding and practice of Muslim religious teachings can vary in various cultures and social contexts. Views and treatment of women in Islamic societies can also be influenced by local factors in the community, such as local culture.

2. Education for Women from an Islamic Perspective

In Islamic communities, both in urban and rural areas, discriminatory treatment of women's education is still found. They think women do not need to attend high school, even though they are financially capable. For example, the expression, “What's the point of high school girls, in the end, they return to the kitchen, well, and bed?”

The emergence of discriminatory judgments and behavior towards women is caused, among other things, by misinterpretations of the Al-Qur'an regarding women carried out by irresponsible

people (patriarchs). Ordinary people also agree without prior correction, even though the Al-Qur'an highly upholds women's position, honor, and dignity. It is also caused by society's life, which is patriarchal and materialistic.

It is important to understand that education is a process of raising human dignity without distinguishing between men and women. Education is also a process of forming superior, intelligent, and characterful individuals. In the context of the state, education can be interpreted as preparing both male and female citizens through planned activities to equip students to become good citizens according to the ideals of the state (Wasito, 2010).

As time goes by, more and more women are involved in almost all sectors and fields of work. These sectors or fields include: in the education sector, women can work as teachers, lecturers, researchers, or in various administrative positions in educational institutions; management and business fields as managers in various business sectors, including marketing, human resources, or general management; in the health sector, women can work as doctors, nurses, midwives, pharmacists, or in various health-related positions; in the field of financial services as an accountant, financial analyst, financial manager, or in the banking and insurance sector.

Furthermore, in the fields of technology and informatics, women can act as software developers, systems analysts, or information security experts and programmers; in tourism and hospitality fields as tour guides, marketing managers, customer relations specialists, hotel managers, and others; arts and entertainment field as an actor, singer, visual artist, or professional in the entertainment industry; engineering and science fields as engineers, scientists, or professionals in engineering and science; in the field of agriculture and agribusiness, you can work as a farmer, agricultural researcher, or plantation manager; in manufacturing and production as a machine operator, production technician, or production manager; in the social services field as a counselor, social worker, or in various positions that support the community.

Women are an important factor in the development of a nation because the first and foremost education for each generation is in their hands. The goodness of a generation depends on how well women educate their sons and daughters and vice versa. Women are the first school for every child. Preparing women as well as possible should be an important concern for every policymaker in this country and other parts of the world.

Prophet Muhammad SAW, present among the Arab nations in the 6th century AD, adhered to a system of patriarchal power relations, like nations in other parts of the world at that time. The patriarchal system has long existed in this society. Men work and actualize in the public space, and women in the domestic space. This position and role of women necessitates a low level of women's

experience, knowledge, and skills. This means that women were not creatures with complete independence at that time, like men, so women were very dependent on men (Mulia, 2013: 17).

As a socio-anthropological response to this, the Al-Qur'an in several verses provides space for women's human rights by, among other things, reducing men's rights and restoring women's human rights. On the other hand, there are many verses in the Al-Qur'an which state that women's rights are the same as men's rights. Human nobility and superiority are only based on their goodness, not based on gender and nothing else. Allah says:

“O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing”.
(Q.S. al-Hujurat: 13).

Islam strongly encourages women's education both in the religious and social fields. There is no priority for men over women in terms of the right to education. Both are encouraged to obtain education, as in the hadith, seeking knowledge is mandatory for every Muslim, seeking knowledge from the cradle to the grave. Indeed, all verses of the Al-Qur'an that relate to education and advocate acquiring knowledge are directed towards both men and women. In keeping with the all-encompassing concept of monotheism – Oneness – while Islam uplifts women physically by abolishing female infanticide, it cannot ignore the need for their mental and spiritual upliftment (Roqib, 2003).

As has been stated, education should not be ignored and must be provided continuously. If women do not gain knowledge, then their rights and responsibilities are in vain in their hands. Islam emphasizes the importance of seeking knowledge. Both men and women are required to seek knowledge and are promised other conveniences. Then, it is handed over to everyone based on the knowledge learned that suits their talents, thoughts, and needs (Jacqueline, 1984).

In the past few decades, women did not have a place in obtaining their rights in the world of education. Now, with the development of democracy and gender issues in general, women are starting to develop and gain access to education. In Indonesia, women's education started with the struggle of R.A. Kartini to obtain status as a student and has developed rapidly to this day (Supriyatin, 2008)

The raising of themes related to women in the Al-Qur'an shows that the Al-Qur'an pays special attention to women, whose position at the time the Qur'an was revealed was very low compared to men. Until now, there are still many people who lower their status and treat women as second-class

human beings. The Al-Quran responds to this condition by raising the status of women to be equal to men, and the Al-Quran positions men and women equally, as Allah says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

“And women have rights that are balanced with their obligations in a virtuous manner, but husbands have one level of superiority over their wives, and Allah is the Mighty, the Wise.” (Q.S.Al-Baqarah: 228).

It needs to be emphasized that education for women is very important. Educating women is a basic and serious necessity to carry out their duties and roles well and correctly as useful, productive, and contributive members of society (Shihab, 2009). Women manage inanimate objects and living objects, namely children, as the nation’s next generation. Of course, managing inanimate objects with children is very different because children have their own feelings, wills, and thoughts.

Educating children is not an easy job because it involves various aspects, namely psychological, physical, social, cultural, and economic. Sufficient knowledge is needed so a mother can carry out her duties well. Gaining this knowledge can be through formal or non-formal education. Even though it is acknowledged, formal educational institutions are sometimes not fully capable of educating children to become people who are ready to become “people.” However, at least this institution provides basic provisions that are quite valuable for a person’s personal development.

A mother is a central figure in children’s education, where she is a role model for her children, both in worship and especially in socializing the norms of social life (Gade, 2012). This means that the role of women in children’s education is very large, which will lead to good growth and development so that they become intelligent and skilled children.

In any case, whether a mother wants to be an educator, she must educate her children. Thus, he must educate himself first to carry out his duties as an educator for his children. Husain Fadhlullah emphasized that Islam was revealed as a blessing for all of nature, including women. Islamic teachings' fundamental values include peace, liberation, justice, and egalitarianism, including equality between men and women, which is reflected in many verses of the Al-Qur’an.

The role of women in Islamic education is a necessity. Women are seen as an important part of the establishment of religion. Therefore, nothing is more expected than the appearance of a *shalihah* woman who can maintain her nature and dignity in everyday life. In education, women have a very noble role, namely as students, because women are servants of Allah SWT. who are always educated and guided by Him to become pious human beings.

Women as mothers also play the role of educators for their children through methods of example, habituation, and discipline carried out daily by mothers, which their children will always emulate. This shows that in Islam, education for women is important because they have an important and noble role in the family. Being an educator in a non-formal environment, namely the family, is a noble job because from that household, a generation of faith and character will be born, ultimately forming an environment with character.

This proves that Islam, as stated in the Al-Qur'an, treats women and men the same because this is related to Allah SWT and the individual woman and man. Allah SWT gives equal and equal appreciation to humans without differentiating between men and women for all the deeds they have done. From the perspective of Islamic normativity, the high or low quality of a person depends only on the high or low quality of his devotion and piety to Allah SWT (Mufidah, 2023).

Education for Women in the Global Era

In this rapid development of the globalization era, Ainiyah (2017) said that higher education is an important factor in achieving success and prosperity. He emphasized that this is because education is a benchmark used to assess the quality of a nation. This means that a country with an advanced civilization must be a country that pays attention to education for all its citizens without distinguishing between social status or gender.

In connection with the changing times, society is becoming aware of the role and existence of education for the continuity of life. Generally, every human being, including women, grows and grows from the provisions brought and given by society, the provisions brought in the form of culture, values, laws, norms, and so on. The research results by Sadli (2010) show that both men and women have the same potential. In this way, men and women can no longer be differentiated, restricting women's ability to obtain education. This has been proven true in psychological studies regarding the level of intelligence suitability between men and women. Based on several things, formal education or the application of skills is no less than that of men. Women are often considered better.

The existence of women in this era deserves to be considered because women's intelligence and expertise contribute to development. Based on several women's roles stated by the Ministry of Cooperatives, women play a role in improving the economy and community welfare. In the fisheries sector, 2015 data from *Koalisi Rakyat untuk Keadilan Perikanan (Kiara)* states that women do 70% of fisheries production work with up to 17 hours, starting from preparing fuel, repairing fishing equipment, and cooking food for male fishermen. After the fish arrive at the dock, women act as sellers or shellfish peelers. They are also experts in processing fish into ready-to-eat food, such as *tekwan*, *sambal*, or *kerupuk*, so the selling price of fish products increases.

Likewise, women's involvement in other fields, including politics and government. In the post-reform era, women have become increasingly empowered with the enactment of regulations regarding a 30% quota for women's representation in politics. The role of women in the world of politics should ideally be able to bring women's interests into strategic issues that need more attention. The mission of interest that must be developed is how women's political representation can encourage gender mainstreaming in development. In this context, the presence of women is expected to be able to balance men in quantity and quality to avoid gender bias in development. Women's political representation will influence the born public policies, which will certainly be more responsive to women's rights and problems and accelerate gender mainstreaming in various development sectors (Novita, 2017).

Apart from that, women must have extensive knowledge because they have the same life opportunities. Broad insight and in-depth knowledge are necessary, especially in today's highly advanced era. Education fulfills formal obligations and is useful for developing a person's mindset. Higher education for women can form a critical and open mindset.

In his explanation, Khlisoh (2016) said that compared to the nature of women as the first and main *madrasah* for their children. According to RA Kartini's thinking, it is very relevant for a woman (mother) to receive higher education as the main capital for the birth of the nation's next generation. In the book *Habis Gelap Terbitlah Terang*, she reveals that the urgency of education for women is the most important characteristic because it is from a woman that a child's character education can be formed. A woman will become a mother, and it is the nature of a mother to provide education before continuing to school. The quote "Mother is the first *madrasah* for children" is true and is a benchmark regarding the meaning of all life.

According to research explaining Kartini's views, education comes first from home, especially from a mother (Abdul, 2022). Because this early stage of education will shape the child's personality when they grow up. A mother's role is critical in determining the success of education, which significantly influences the nation's progress.

The figure of a successful woman is a common phenomenon that occurs mainly in urban environments, even though she is also a housewife. In this era of globalization, quite a few women play dual roles, namely as career women and housewives. It is not easy to play the role of a career woman or working woman as well as a good housewife. However, it is not impossible, and many have succeeded.

In terms of attachment, according to Bauna'i (2009), career women can be grouped into two parts, namely: first, career women who are not tied to marriage, career women who are not married,

or women who have been married but have divorced. In this career, a woman can work freely without any limits or control from outside herself. Second, caree

r women tied by marriage, namely career women who have been married. This group of career women are not free to work but are bound by various things, including their rights and obligations as wives.

Talking about career women, nowadays, some have careers outside the home, and some have careers at home. A woman with a career at home can also earn income through online business, a business model that can be done in her spare time.

This flexible model does not require too much capital and has minimal risk. The first career woman model does not need much discussion because it does not create any different perceptions. Meanwhile, this article focuses more on discussing the second type of career women, namely women who work outside the home. To become a career woman, a wife must ask her husband's permission first. The wife must obey her husband in all things that do not smell immoral and try to fulfill all needs so that the husband is pleased with her (Haris, 2014).

According to Quraish Shihab (2010), the presence of women in the world of work is necessary. It has great benefits, one of which is being a work partner for men, not only working at home as housewives but also working to channel their potential and talents. The late Sheikh Mahmud Syaltut, former Supreme Leader of al-Azhar, Egypt, wrote: "The human nature of men and women is almost (it can be said) within the same limits. Allah has given women, as he has given men, sufficient potential to assume various responsibilities that make both types capable of carrying out various general and specific humanitarian activities.

Women during the time of the Prophet Muhammad SAW were given equal opportunities and rights to study, choose their partners, try in the economic field, and even actively participate in the struggle. As mentioned in the hadith narrated by Abu Daud and at-Tarmizi from Qutaibah bin Sa'id. Likewise, it has become commonplace for society in this era regarding the view of women having careers, which is becoming more widespread daily. According to Syifa Aulia (2017), there are several reasons why women want to work, including the application of knowledge, the husband's income is not enough, self-actualization, financial freedom, lifestyle, additional insight, economic needs for self and family life, equal rights with other people, increase in a woman's educational level, and the pride of being able to carry it out.

As mothers, women have an important task, namely as a source of meeting their children's needs, as role models for their children, and as providers of stimulants for their children's

development. Meanwhile, as wives, women also have an important role as friends or life partners, wise advisors, and motivators for their husbands. The importance of cooperation between men and women to help each other both for work (career) and religious purposes. In addition, it can be understood that a sense of shared responsibility is required to achieve the expected goodness and achievements. In the context of women and men, women's success both in work and in worship is also the part and responsibility of men. Vice versa, men's success is also a woman's share and responsibility (Muri'ah, 2020).

According to Mubin (2008), being a career woman is also not prohibited in Islam. In this case, Islam commands humans to spread across the face of the earth to gain glory and blessings of sustenance. There are no specific prohibitions on working women becoming careerwomen. Allah has established absolute authority over believing women and believing men. This condition creates brotherhood, affection, and material and social help. It also has the right to support war and political processes.

The Prophet Muhammad SAW's wives and friends helped the war effort by preparing logistical needs such as food, drink, and medicine. In an authentic hadith, it is stated that Aisyah, the Prophet Muhammad SAW's wife, Umm Salim, and other female friends once carried water vessels during the battle of Uhud. They gave water to and cleaned the wounds of the injured soldiers, and when the Messenger of Allah was injured, Fatimah (his daughter) herself cleaned and bandaged him (HR. Bukhari dan sahih Muslim).

There are many highly educated women in this era of globalization, so that they can fill important posts related to work (career). The challenge is that they must balance responsibilities within the home and outside the home. When there is a gap between the two, the middle way that must be taken is to return to the agreement between husband and wife by considering the urgency of continuing a *sakinah*, *mawaddah*, *warahmah*, and family. as well as the interests of rights and obligations in the family.

CONCLUSION

Islam views women as having the same dignity and worth as men. Many verses of the Al-Qur'an and hadiths of the Prophet Muhammad SAW explain the position of women and that there is no discrimination in them, as well as in matters of education. Many women fill important positions in politics, economics, law, and various professions. This also pays attention to the command in Islam to spread across the earth to gain glory and blessings of sustenance. Besides that, Islam does not

prohibit working women from becoming career women according to their respective abilities and skills.

The implications of education for women in this era provide its challenges. By the development of civilization, they must be able to balance responsibilities at home (as housewives) and responsibilities outside the home (as career women). Suppose there is a gap between the two. In that case, the middle way must be to return to the agreement between the husband and wife by considering the urgency of maintaining a *sakinah, mawaddah, rahmah* family and the interests of rights and obligations within the family.

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