

**WOMEN'S EDUCATION IN THE PERSPECTIVE OF ISLAMIC PHILOSOPHY OF EDUCATION:
A Theoretical Analysis of the Essence and Challenges of Emancipation
in the Age of Disruption**

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Abstract: This research aims to analyze women's education in the perspective of Islamic education philosophy with two focuses of study, namely the essence and challenges of emancipation in the era of disruption. This research uses a qualitative method based on library research. The data analysis used is content analysis. The results revealed that by nature women have a position as a housewife, as a wife, both of which make her a good teacher for herself and her children, and an educator partner for her husband. At the age of children, women's education is oriented towards their growth and development for their basic potential. At the age of adolescence leads to the formation of personality, and at adulthood leads to education for her duties as a mother and shaper of generations. The emancipation of women in the era of disruption in the context of Islamic education philosophy reflects the transformation of the role and rights of women in a changing society. In the framework of Islamic thought, education is the main key to understanding the values of gender equality as contained in Islamic teachings. The process of women's emancipation illustrates the effort to free women from limitations and inequality, with Islamic education as a means to empower them intellectually and spiritually.

Keywords: Women's Education, Women's Emancipation, Era of Disruption

Abstrak: Penelitian ini bertujuan untuk menganalisis pendidikan wanita dalam perspektif filsafat pendidikan Islam dengan dua fokus kajian yakni esensi dan tantangan emansipasi di era disrupsi. Penelitian ini menggunakan metode kualitatif berbasis library research. Analisis data yang digunakan adalah analisis konten. Hasil penelitian mengungkapkan bahwa secara kodrat wanita memiliki kedudukan sebagai Ibu rumah tangga, sebagai istri, yang keduanya menjadikannya sebagai sosok guru baik diri, dan anak-anaknya, dan mitra pendidik untuk suaminya. Pada usia anak-anak pendidikan wanita berorientasi pada tumbuh kembangnya bagi potensi dasar yang dimilikinya. Pada usia remaja mengarah pada pembentukan kepribadian, dan pada usia dewasa mengarah pada pendidikan untuk tugasnya sebagai ibu dan pembentuk generasi. Emansipasi wanita di era disrupsi dalam konteks filsafat pendidikan Islam mencerminkan transformasi peran dan hak-hak wanita dalam masyarakat yang terus berubah. Dalam kerangka pemikiran Islam, pendidikan menjadi kunci utama untuk memahami nilai-nilai kesetaraan gender sebagaimana yang terkandung dalam ajaran Islam. Proses emansipasi wanita menggambarkan upaya untuk membebaskan wanita dari keterbatasan dan ketidaksetaraan, dengan pendidikan Islam sebagai sarana untuk memberdayakan mereka secara intelektual dan spiritual.

Kata Kunci: Pendidikan Wanita, Emansipasi wanita, Era Disrupsi

INTRODUCTION

Women's education has become a focus of attention in the development of society, especially in the context of Islamic education philosophy. Education is considered the main vehicle for developing human potential, including women, in order to contribute positively to building a just and civilized society. In the perspective of Islamic education philosophy, women's education has a very important dimension because it includes values of justice, equality, and a balance between spirituality and knowledge. (Effendi, 2020; Fauziah & Herdiana, 2022).

Women's education is a central part of social evolution, especially in the context of Islamic educational philosophy. This philosophy emphasizes the importance of education as the main means to explore and develop human potential, including women, so that they can play a positive role in building a just and civilized society. In the view of Islamic educational philosophy, women's education is not only a process of knowledge transfer, but also includes crucial dimensions of values. (M. L. M. Lestari, 2022; Thobroni, 2019).

Thus, women's education in the perspective of Islamic education philosophy is not only a tool to increase intellectual capacity, but also a means to shape character based on the values of justice, equality and balance. Through directed education, it is hoped that women can take a more active role in building a harmonious and just society, in accordance with the

teachings contained in the philosophy of Islamic education.

In this era of disruption, rapid social, technological and economic changes have had a significant impact on the educational paradigm. This also affects women's education in the context of Islamic education philosophy. Therefore, a theoretical analysis of the essence of women's education becomes relevant to understand the challenges faced in trying to achieve women's emancipation in the context of Islamic education.

Islamic education in the era of disruption includes significant transformations in teaching and learning methods, along with the impact of technology and social change. This disruption affects the way learners acquire religious knowledge, interact with teachers and access religious information sources. Technological developments and information openness can also influence the understanding of Islam, challenging old traditions and giving rise to innovative forms of Islamic education. (Nugraha, 2020; Rosadi & Erihadiana, 2021).

In this research, the concept of the essence of women's education from the perspective of Islamic education philosophy will be analyzed in depth. This essence includes moral, spiritual and intellectual values that become the foundation for women's self-development as empowered individuals. In addition, a theoretical analysis will also be conducted on the concrete challenges faced by women's education in this era of disruption, focusing

on efforts to achieve emancipation. (Erica, 2022; Mollah, 2015).

The importance of this understanding lies in efforts to increase the role of women in the development of a better society in accordance with the principles of Islamic education. Along with the times, this research is expected to provide conceptual and practical contributions to formulate more effective and relevant educational strategies for women in facing the changing dynamics of the times. Thus, this research is expected to be a guide for education stakeholders, the community, and the government in developing inclusive and gender-equitable education policies.

This research makes a significant contribution in understanding the role of women's education from the perspective of Islamic education philosophy. By conducting a theoretical analysis of the essence of women's education, this research enlightens the basic concepts that form the basis of education for women in the context of Islamic values. In addition, this research also presents deep insights into the emancipation challenges faced by women's education, especially in the midst of the dynamics and changes occurring in the era of disruption.

By combining Islamic educational philosophy and gender perspectives, this research can provide a holistic view of how women's education can be an instrument of emancipation in a changing society. The findings of this study can not only contribute to the development of Islamic

education theory, but also provide practical direction for policy makers and education practitioners in improving access, quality and impact of women's education amidst the turbulent changing times.

This research has a study distinction with previous research, among the previous studies that focused on several things, namely: (1) focus on theoretical based on the text of the Qur'an and Hadith from the perspective of Islamic education philosophy. (Effendi, 2020; Fauziah & Herdiana, 2022; Tansya et al., 2023); (2) focus on women's education in educational institutions (Harahap, 2021); (3) focus on women's education in their position as career women (M. L. M. Lestari, 2022; N. D. Lestari et al., 2023; Luciana, 2019; Thobroni, 2019). Unlike this research, which focuses on its essence in the context of philosophy and the challenges of emancipation in the era of disruption.

METHOD

The method used in this research is qualitative based on library research or literature study. This research seeks to explore literature data regarding women's education in the perspective of Islamic education philosophy. There are two data sources used in this research, namely primary data sources and secondary data sources. Primary data sources in this study are the Qur'anic texts and traditions of the Prophet Muhammad *sallallahu alaihi wasallam* regarding women's education. While secondary data sources in this study are library materials that support the analysis of the arguments of the Qur'an and

hadith, such as tafsir, research results in the form of journal articles and books relevant to the study.

Data collection techniques using documentation studies. With the following steps. (1) Identification of Research Topics, (2) Collection of Documentation Sources,

(3) Selection of Documentation Sources, (4) Document Analysis, (5) Indexing and Coding, (6) Categorization of Findings, (7) Compilation of Findings, (8) Compilation of Conclusions, (9) Compilation of References, (10) Evaluation of Limitations, (11) Preparation of Reports.

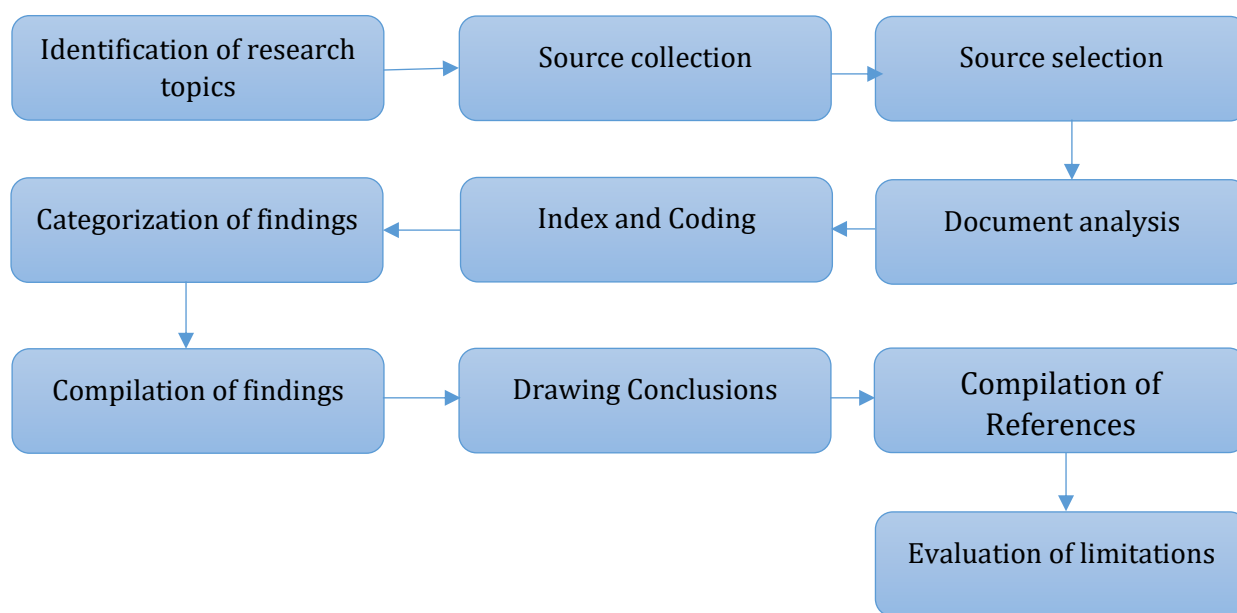


Figure 1: Flow of Library Research Data Collection

Data analysis uses Kotnten analysis, which is a systematic approach to identifying, understanding, and evaluating the content of text or other data. This method is used to reveal patterns, themes, and meanings contained in certain documents, media, or information. The content analysis process involves steps such as data collection, coding, categorization, and interpretation. The main goal is to explore and organize information in a structured way, so that researchers can infer relevant findings or trends for their research questions. Content analysis can be applied to various types of data, including written text, images, and audio or video recordings.

RESULTS AND DISCUSSION

In terms of philosophy, women are considered the mother of man. If we look at the beginning of human life, we recognize Prophet Adam Alaihi Salam and his wife, Eve. Through their marriage, offspring were born that developed into the human community in the world, including us. As time passed and times changed, the basic concept of the teachings of Prophet Adam AS underwent changes and erosion until it reached the age of Jahiliyah, which describes the condition of women at that time, as described by the author. Finally, with the entry of the era of Prophethood and the Apostolate of Muhammad PBUH, there

was moral improvement and perfection of the concept of life.

In the perspective of Islamic education philosophy, the role of women is considered very important in shaping a harmonious and balanced society. Education for women is seen as a fundamental right that must be given, in line with Islamic teachings that emphasize the importance of knowledge and understanding of religion. Women are considered equal partners with men in achieving life goals and both have the same moral responsibilities in living life. In this context, women's education is not only limited to academic aspects, but also includes moral, spiritual and social aspects in order to form a person with integrity and contribute positively to society.

The Position of Women in Various Aspects of Their Lives

In various aspects of life, women have various roles, from their various roles, women's education is created. The various roles will be explained as follows:

1. The Position of Women as Wive

Women's education as wives covers various aspects that aim to equip them with the knowledge, skills and values needed in the role of marriage. This involves learning about household skills, time management, effective communication, understanding the role of a spouse, as well as personality development and independence. This education may also include aspects such

as reproductive health, child education, and emotional support to build healthy and sustainable relationships in the context of marriage (Aulia et al., 2021; Putra, 2018; Saipon, 2019). It is important to note that the concept of women's education as wives is evolving, with an emphasis on gender equality, women's independence, and mutual understanding between spouses in managing family life. From this process follows the rights of women as wives in which education is implied:

- a. Getting her marriage dowry. The evidence is stated in the Qur'an as follows:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُنَّ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth). (Q.S. an-Nisa: 4)

- b. Getting physical and mental maintenance from her husband, the evidence is found in the Qur'an as follows:

أَسْكِنُوهُنَّ مِمَّنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ

أُجُورَهُنَّ وَأَتَمَّرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَرِّضُوا لَهُنَّ آخَرَ

Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him [i.e., the father] another woman.

c. Isteri yang Sholehah

عن عبد الله بن عمرو بن العاص رضي الله عنهما مرفوعاً: «الدنيا متاع، وخير متاعها المرأة الصالحة»

Abdullah bin 'Amr bin Al- The Prophet (may Allah's peace and blessings be upon him) reported that the world is an adornment and the best adornment is a righteous woman. (Muslim)

d. To obey Allah and take care of themselves in the absence of their husbands, for Allah has taken care of them.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالَّذِينَ حَقَّتْ عَلَيْهِمْ حِفْظُ مَا فَضَّلَ اللَّهُ عَلَيْهِمْ وَالَّذِينَ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي

الْمَضَاجِعِ وَأَضْرِبُوهُنَّ ۚ فَإِنِ اطَّعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are in charge of women by [right of] what Allāh 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 Allāh 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 [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand. (Q.S. an-Nisa: 34)

e. Women and men were created by Allah Swt, to pair up, complement and perfect each other, as caliphs on earth, therefore the success of a husband is certainly supported by a great wife, and vice versa.

The Position of Women as Housewives

In general, a housewife can be defined as a mother of her children who organizes the organization of household chores, from serving her husband, to taking care of the children properly and correctly as is the custom of the community.

According to Adawiyah, education in her role as a mother is stated in the Qur'an and Hadith, among others:

1. Providing the right to life, growth and development for their children.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ
وَأَيَّاكُمْ ۗ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And do not kill your children for fear of poverty. We will provide for them and for you. Indeed, killing them is a great sin. (Q.S. al-Isra: 31)

2. Giving Clarity of Nasab (Descent)

أَدْعُوهُمْ لِأَبَائِهِمْ ۗ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۗ فَإِنْ لَمْ
تَعْلَمُوا ءَابَاءَهُمْ فَاِحْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ
ۗ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۗ
وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۗ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا

Call them by their fathers' names, that is more just in the sight of Allah; and if you do not know their fathers, then call them your brothers in religion and your forefathers; and there is no sin on you for what you are unaware of, but what your hearts are guilty of. and Allah is the Forgiving, the Merciful. (Q.S. al-Ahzab: 5)

3. Providing breast milk for the child, maintenance and clothing 4.:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ
أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ
لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۗ
وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنِ
تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ

أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُنَّ أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Artinya: Mothers should nurse their children for two full years, that is, for those who wish to complete breastfeeding. and it is the duty of the father to feed and clothe the mothers in a manner acceptable to him. no one is burdened except according to his ability. let not a mother suffer hardship on account of her child, nor a father on account of his child, and neither should an heir. If they wish to wean (before two years) by mutual consent and agreement, there is no sin on either of them; and if you want your children to be nursed by others, there is no sin on you if you pay them according to what is proper. fear Allah and know that Allah sees what you do. (Q.S. al-Baqarah: 233)

4. Providing education and instruction for the child, the evidence is provided in the following hadith:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا
آدَابَهُمْ

Meaning: The Prophet said: "Honor your children and teach them manners." (Ibn Majah)

Women's education in childhood

In the Islamic perspective, the education of women as children is prioritized as an integral part of parental duties. Islam encourages giving women a comprehensive, moral and spiritual

education. Prophet Muhammad emphasized the importance of knowledge for women, which includes aspects of religion, morality, and practical skills. Women's education is geared towards forming a responsible personality, having good morals, and contributing positively to society in accordance with Islamic values. (Erica, 2022; Fadli & Sabaruddin, 2020; Tanjung, 2020).

Moreover, in the Islamic perspective, women's education is not only aimed at individual development, but also as provision for their role as mothers and educators of future generations. Women in Islam are valued as character builders and family leaders who have a great responsibility in educating children. Women's education includes skills in managing the household, educating children with Islamic values, as well as playing an active role in building a harmonious social environment. Thus, the education of women as children in the Islamic perspective has a holistic dimension to ensure their positive contribution in various aspects of life.

Women's education during adolescence

The education of women during adolescence from an Islamic perspective emphasizes the importance of holistic education that involves religious, moral, social and intellectual aspects. Islam encourages the development of Islamic morals and values, religious knowledge, and practical skills to prepare women to

become empowered individuals who contribute positively to society. Women's education also emphasizes the importance of maintaining honor, family values, and social responsibility, in line with Islamic principles that emphasize justice, equality, and the protection of women's rights. (Aulia et al., 2021; Khoiruddin et al., 2023).

The education of women during adolescence in an Islamic perspective underscores the urgency of holistic education that covers various aspects of life. Such education does not only focus on intellectual aspects, but also involves religious, moral and social dimensions in order to shape women as balanced individuals who are beneficial to society.

Within this framework, Islam places special emphasis on the development of Islamic morals and values. Women's education involves a deep understanding of religious teachings, so that they can apply these values in their daily lives. This includes cultivating love of God, generosity, justice, and a responsible attitude towards oneself and society.

In addition, women's education in the Islamic perspective also includes aspects of in-depth religious knowledge, enabling them to understand and practice the teachings of Islam correctly. This includes an understanding of the Qur'an, hadith, as well as the principles of Islamic law relevant to daily life.

The importance of practical skills is not overlooked either. Women's education in Islam aims to equip them with skills

that can be applied in daily life and benefit society. This includes skills in communication, leadership, as well as the ability to contribute positively in various aspects of life.

In addition to religious and intellectual aspects, Islam also emphasizes the importance of maintaining honor, family values, and social responsibility. Women's education in Islam teaches the importance of maintaining self-dignity, upholding family norms, and having an awareness of social responsibility towards society. All these values are in line with Islamic principles that promote justice, equality and the protection of women's rights.

Thus, women's education during adolescence in an Islamic perspective is not just a transfer of knowledge, but a comprehensive character building process, covering religious, moral, social and intellectual dimensions to create women who are empowered and contribute positively to society in accordance with Islamic teachings.. (Agus, 2019; Mollah, 2015).

Education of women in adulthood

Women's education during adulthood in the perspective of Islamic education emphasizes the importance of developing knowledge, skills and character in accordance with Islamic values. Women in Islam are encouraged to continue learning and exploring knowledge without neglecting their roles as mothers and members of society. Women's education should include spiritual, intellectual and

social aspects, with a focus on understanding and applying Islamic teachings in daily life. Islam emphasizes equal rights and responsibilities between men and women, and gives women an important role in contributing to the progress of society through education and active involvement in various fields.

Women's Education in Fostering the Harmony of Nature with Emancipation in the Era of Disruption

Muhammad al-Gazali, Sayyid Muhammad Tantawi and Ahmad Umar Hasyim, as quoted by Agus Masykur concluded that: Women's emancipation is the equality of women with men, as long as this equality does not conflict with the nature or nature of femininity, women and men complement each other and balance their roles, no one is superior except their devotion to Allah which makes the difference.

In the context of emancipation, women are destined to be human mothers, on the other hand women also work outside the home, either in offices, private agencies, government positions, entrepreneurs and so on. If women are busy with their work, their children will lose their nurturers, who nurture, guide, and mature. Therefore, women's education is needed to harmonize their nature with work outside the home.

.(Erica, 2022; Puniman & Kadarisman, 2018; Putra, 2018).

The emancipation of women in the era of disruption in the context of Islamic education philosophy reflects the transformation of women's roles and rights in a changing society. In the framework of Islamic thought, education is the main key to understanding the values of gender equality as contained in Islamic teachings. The process of women's emancipation describes an attempt to free women from limitations and inequalities, with Islamic education as a means to empower them intellectually and spiritually. This emphasizes the need to imbibe Islamic principles that promote equality, justice and fair treatment of women, so that they can contribute fully to the development of a disruptive society. (Muhlasin & Salik, 2022; Murni & Hariyadi, 2021; Siagian et al., 2021).

In an era of disruption, where technological, economic and social changes are taking place rapidly, the emancipation of women in the context of Islamic education philosophy is becoming increasingly important. Islamic education is not only seen as a means to understand religious teachings, but also as a catalyst to change paradigms and norms that may have hindered women's development.

Islamic education provides a basis for women to engage in critical thinking, seek knowledge, and understand their rights and responsibilities in accordance with Islamic principles. By acquiring in-depth knowledge of Islamic teachings, women can be more confident and actively participate in various walks of life, including in the professional and social world.

In addition, women's emancipation in Islamic education philosophy in the era of disruption also includes an emphasis on intellectual and spiritual empowerment. Women are encouraged to develop their potential not only in the academic or professional realm, but also in spiritual and moral life. Islamic education teaches values such as patience, honesty and justice, which lay the foundation for women's positive contribution in shaping a better society.

Thus, women's emancipation in the context of Islamic education philosophy in the era of disruption is not just about granting formal rights, but also about creating an environment where women can grow and develop holistically, playing an active role in dealing with the complex changes that occur in modern society.

CONCLUSION

Based on the explanation above, it can be concluded that the position of

women in various aspects of their lives, namely (1) as a wife, in this position she is entitled to get her marriage dowry, receive physical and mental support from her husband, become a pious wife, obey God and take care of herself when her husband is not there, women and men are created by God, to pair, complement and perfect each other, (2) the position of women as housewives, she is tasked with providing the right to life, growth and development for her child. Providing clarity of Nasab (descent), providing breast milk for children, nafkah and clothing, providing education and teaching for the child, the evidence is stated in the following hadith. In Islam, the education of women as children is considered an integral parental duty. Islam encourages comprehensive, moral, and spiritual education according to the teachings of the Prophet Muhammad, with the aim of forming responsible and good moral personalities. In addition to individual development, women's education is also directed at preparing them for their role as mothers and educators of future generations. Women's education during adolescence from an Islamic perspective emphasizes the importance of holistic education that involves religious, moral, social, and intellectual aspects. Women's education during adulthood in the perspective of Islamic education emphasizes the importance of developing knowledge, skills, and character in accordance with Islamic values. Emancipation of women in the era of

disruption in the context of Islamic education philosophy reflects the transformation of women's roles and rights in a changing society. In the framework of Islamic thought, education is the main key to understanding the values of gender equality as contained in Islamic teachings. The process of women's emancipation illustrates the effort to free women from limitations and inequality, with Islamic education as a means to empower them intellectually and spiritually.

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