

ARTICLE

Women's Right to Education: How the Islamic View Breaks Down the Domestic Stigma that "A Woman's Place is in the Kitchen"

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ABSTRACT ENGLISH:

This article discusses women's rights to access education and how Islam theologically and historically breaks down the domestic stigma that places women only in the realm of the kitchen and household. Through a qualitative approach with a literature study method, this article analyzes the texts of the Qur'an, hadith, and other relevant texts to answer accusations of discrimination against women and explain the priority of knowledge for every Muslim, both men and women. Islam views education as a basic human right and places women as the main pillar in the process of family and community education. The phrase that "mother is the first madrasah" reflects how crucial the role of women is in giving birth to a knowledgeable and moral generation. Therefore, limiting access to education for women is a form of inequality that is contrary to Islamic principles. Domestic stigma is more born from patriarchal cultural construction, not from religious teachings. This article emphasizes the need to build collective awareness to eliminate gender discrimination in the world of education.

Keywords: women, education, Islam, domestic stigma, equality

ABSTRACT INDONESIAN:

Artikel ini membahas hak perempuan dalam mengakses pendidikan serta bagaimana Islam secara teologis dan historis meruntuhkan stigma domestik yang menempatkan perempuan hanya dalam ranah dapur dan rumah tangga. Melalui pendekatan kualitatif dengan metode studi pustaka, artikel ini menganalisis teks-teks Al-Qur'an, hadis, dan teks relevan lainnya untuk menjawab tuduhan diskriminasi terhadap perempuan dan menjelaskan keutamaan ilmu bagi setiap muslim, baik laki-laki maupun perempuan. Islam memandang pendidikan sebagai hak dasar manusia dan menempatkan perempuan sebagai pilar utama dalam proses pendidikan keluarga dan masyarakat. Ungkapan bahwa "ibu adalah madrasah pertama" mencerminkan betapa krusialnya peran perempuan dalam melahirkan generasi berpengetahuan dan berakhlak. Oleh karena itu, pembatasan akses pendidikan bagi perempuan merupakan bentuk ketimpangan yang bertentangan dengan prinsip-prinsip Islam. Stigma domestik lebih banyak lahir dari konstruksi budaya patriarki, bukan dari ajaran agama. Artikel ini menegaskan perlunya membangun kesadaran bersama untuk menghapus diskriminasi gender dalam dunia pendidikan.

Kata kunci: perempuan, pendidikan, Islam, stigma domestik, kesetaraan

Introduction

Basically, the discussion between sex and gender are two different things. Sex is a biological category that refers to the anatomical and physiological differences between men and women. While gender is a social concept that refers to differences in behaviour, identity, and roles associated with men and women. As expressed by Jannah & Sefta Bramastia (2021) that both have differences; Sex and reproductive function are determined by God and are innate from birth, while in gender, there are social roles that are not God's nature but are created and formed by humans from birth from generation to generation.

But ironically, women are often victims of stereotypes that seem to limit their space and potential. One stigma that is still alive and passed down from generation to generation is the view that *"there is no need for higher education, because in the end women's place is in the kitchen."* This kind of expression not only describes a domestic role, but also emphasizes the restrictions on women's access to public spaces and other social roles, including access to education. As a result, many women grow up in an environment that marginalizes their intellectual potential from an early age.

Women in maintaining their dignity, then the feminist movement was born. Feminism is often defined as a women's movement that demands equality, equality between the rights of women and men (Bendar, 2019). Feminism aims to equalize the position or dignity of women and men. Feminism fights for the humanity of women, fights for women as completely free human beings (Setyorini, 2017).

This view is certainly a big challenge, especially when wrapped in religious justification. Not infrequently, the noble and progressive teachings of Islam are misunderstood or misused to strengthen male dominance and exclude women from the learning space. In fact, if we look at the teachings of Islam comprehensively, we will find that Islam is a religion that elevates the status of women, opening the way for them to learn, teach, and contribute in society (Siregar, 2023).

The Qur'an and Hadith place strong emphasis on the importance of seeking knowledge, and this command is addressed to all mankind without distinguishing between genders. The Prophet Muhammad SAW. even appreciated women who were thirsty for knowledge and did not hesitate to give them special attention on various occasions. The limitations set in Islam, such as covering the genitals and so on, are to honour women, but this is not widely realized so that they feel that religion is restricting and making things difficult for them (Hidayat, 2021).

Thus, the stigma that places women only in the kitchen is not an Islamic teaching, but a form of distortion of understanding that arises from a patriarchal social system. Therefore, it is important to reconstruct our understanding of Islam in a more just and contextual way, so that education is no longer a privilege of men, but becomes the right of all humans, including women. This article aims to emphasize that Islam not only supports women's right to

education, but is also present as a moral and spiritual force that breaks down domestic stigmas that dwarf women.

Method

This study uses a descriptive qualitative approach with a library research method. Data were obtained from various relevant literature sources, the Qur'an, hadith, and academic articles and scientific journals that discuss women in Islam and education issues. The author analysed the verses of the Qur'an and hadith related to women's rights to education, then contextualized them with social phenomena that are developing in society. In addition, the author also examined the views of classical and contemporary scholars regarding the role of women in the domestic and public spheres.

The analysis was conducted using a thematic approach, namely grouping data based on certain themes such as: Education as a Basic Right and Obligation in Islam, Guarantee of Education for Women in Law, Domestic Stigma: Between Culture and Misunderstanding, Islam Honors Women, and Inspirational Figures of Educated Women in Islamic and Indonesian History.

Result and Discussion

Education as a Human Right and Obligation in Islam

The rights held by every human being born on this earth are known as HAM (human rights) or. Basically, human rights are rights held by humans since they were born into the world. All souls born into the world automatically have basic rights as humans, although human rights are (sometimes) misused, ignored, and even violated by humans themselves (Maisaroh, 2015). So, everyone can use their rights in determining principles and taking a stand.

Every human being born into the world is equipped with reason by Allah SWT. with this reason humans are able to make decisions in choosing between what is *Haqq* (right) and what is *Bathil* (wrong) (Albina & Aziz, 2021). Even in other expressions, humans are referred to as thinking animals (*al-insan hayawan nathiq*). This means that the ability to think is an inherent nature (attached) to every human being. Through thinking, humans can transcend everything and solve various problems (Rohmadi, 2018).

Through education, humans can play their reason as the main characteristic that distinguishes humans from other animals. When humans are called thinking animals, then if humans lose their thinking qualifications, of course what remains is their animal element. Islam is a religion that always upholds human values, respects human rights, respects the diversity of cultures and cultures of society, calls for peace, justice, tolerance, and a balanced attitude (Huda, 2018), including respecting human rights in realizing their ideals and pursuing education as far as desired.

Islam not only makes education a right, but also an obligation. In a famous hadith, Rasulullah Saw. said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is obligatory for every Muslim.” (HR. Ibn Majah).

The obligation emphasized by this hadith is the seriousness of religion in calling on all its followers to become knowledgeable people, without exception, both men and women. Seeking knowledge from the Islamic perspective is not just an invitation, but has become an obligation for every Muslim (Khasanah, 2021). Thus, when an order is an obligation, it must be carried out by all Muslims.

Islam is present as a religion that places science in a very high position. Islam places science as a tool for human welfare which is based on divine values and directed towards humanitarian goals. Islam places science on the basis of faith and piety (Supriatna, 2019). As proof, Since the first revelation revealed to the Prophet Muhammad saw. reads *“Iqra’”* (Read!), Islamic teachings have emphasized the importance of intellectual activity and the pursuit of knowledge. This command is not directed exclusively at men, but rather is a universal call to all humanity, including women. This shows that since 14 centuries ago, Islam has realized that literacy is very important, because ignorance often claims victims.

Furthermore, the Qur'an gives great rewards to people of knowledge. In QS. Al-Mujadilah verse 11, Allah SWT. said:

... يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

“...Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.” (Q.S Al-Mujadilah/58:11).

On that basis, there is no valid theological reason to prevent women from accessing education. In a Hadith it is stated:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

“Whoever takes a path to seek knowledge, Allah will make easy for him the path to heaven” (HR. Muslim).

Education for women in Islam is not only a matter of human rights, but also part of worship and religious obligations. Rejecting or preventing women from learning means ignoring the basic principles of Islam itself, namely justice, knowledge, and respect for human potential.

In Islam, the first and most important education that must be imparted to a child by his family is spiritual education or religious education which is based on the guidance of the Islamic religion to shape children to become human beings who are faithful, devout and have noble character (Taubah, 2015). Religious education in Islam includes teaching about; monotheism, worship, morals, and the history of Islamic civilization (A. Jannah, 2023).

Armed with religious knowledge that underlies one's body and soul from an early age, one will be able to become someone with a personality who is obedient to worship and has noble character towards society. Therefore, give freedom to obtain education to everyone without exception, because Islam glorifies knowledge and people who have knowledge.

Guarantee of Education for Women in Law

Education is a basic human right that is constitutionally guaranteed by the state. In the context of Indonesia, this guarantee applies to all citizens without distinction of gender, ethnicity, religion, or social status. This means that women have the same rights as men in accessing education from elementary to higher levels. This is not only a constitutional mandate, but also part of an effort to create social justice and empowerment of the whole person.

In addition to Islamic teachings, women's rights to education are also firmly guaranteed in the Indonesian national legal system. The Constitution of the Republic of Indonesia, the 1945 Constitution, provides a strong legal basis for the right to education without discrimination, including:

1. (UUD, 1945): Article 31 paragraph (1) of the 1945 Constitution.

Bahasa Indonesia:

"Setiap warga negara berhak mendapat pendidikan."

English:

"Every citizen has the right to receive an education."

2. (UUD, 1945): Amendment to the 1945 Constitution, Article 28C paragraph (1).

Bahasa Indonesia:

"Setiap orang berhak mengembangkan diri melalui pemenuhan kebutuhan dasarnya, berhak mendapat pendidikan dan memperoleh manfaat dari ilmu pengetahuan dan teknologi, seni dan budaya, demi meningkatkan kualitas hidupnya dan demi kesejahteraan umat manusia".

English:

"Everyone has the right to develop themselves through the fulfillment of their basic needs, has the right to receive an education and to obtain benefits from science and technology, art and culture, in order to improve the quality of their lives and for the welfare of humanity".

3. (UU Sisdiknas): Law Number 20 of 2003 concerning the National Education System, Article 5 paragraph (1).

Bahasa Indonesia:

"Setiap warga negara mempunyai hak yang sama untuk memperoleh pendidikan yang bermutu".

English:

"Every citizen has the same right to receive a quality education".

4. (UU HAM): Law Number 39 of 1999 concerning Human Rights, Article 49 paragraph (1)

Bahasa Indonesia:

"Setiap anak berhak atas pendidikan dan pengajaran dalam rangka pengembangan pribadinya sesuai dengan minat, bakat, dan tingkat kecerdasannya."

English:

"Every child has the right to education and teaching in the context of developing their personality according to their interests, talents, and level of intelligence."

The word "every" that begins all the verses above, all show a universal meaning that includes all Indonesian people, men and women, in getting the same guarantee of education. The verses above emphasize the importance of equality in access and quality of education. This means that, like men, women have the right to receive education and also have the right to obtain proper, quality education that supports the development of their potential perfectly. Because basically, the fulfillment of the right to education is the responsibility of the State to provide guarantees to all its citizens as mandated by the 1945 Constitution (Hakim, 2016).

This right does not differentiate between genders, so that women from an early age should be guaranteed their rights to grow in a supportive educational environment. With this constitutional and legal guarantee, all forms of restrictions on women's education, either in the name of culture or narrow religious interpretations, are not only contrary to the spirit of Islam, but also violate state law.

The above laws are a strong basis for society and the state to provide fair and open space for women in the world of education. Therefore, all forms of barriers, whether in the form of culture, stigma, or discriminatory policies against access to education for women must be reviewed and eliminated. Women's education is not only about rights, but also about building a quality generation. Because, women (especially mothers) are the first madrasah for their children.

Domestic Stigma: Between Culture and Misunderstanding

In the social order of society, cases of discrimination against gender are still often found, especially against women. The main reason that often underlies this discrimination is the patriarchal culture that is still closely linked to the social order of Indonesian society. Patriarchal culture teaches that men are the ones who dominate, operate and exploit women. Gender discrimination extends to all areas of the social order, such as family, education, culture and politics (Yuni, 2020).

The view that "women's place is in the kitchen" comes more from patriarchal cultural construction than from Islamic values themselves. Islam does respect the role of women as mothers and household managers, but does not limit their potential to that. In fact, educated women will be better able to carry out their roles wisely, educate their children with knowledge, and take an active role in building society.

Patriarchal culture often equates women's obedience with confinement. In fact, Islam distinguishes between responsibility and restraint. A woman can be a good housewife as well as a scholar, community leader, teacher, or social activist (Rahman et al., 2024). Education does not take away women's nature, but rather strengthens it.

As Hafidz Ibrahim's poem in Wirakusuma (2024) says about the important role of a mother as *Madrasatul Ula*:

الأم مدرّسة الأولى، إذا أعددتها أعددت شعباً طيب الأعراق

"Mother is the first madrasah, if you prepare her, it means you are preparing the birth of a society with good morals"

The meaning of this statement is very relevant in answering the stigma that women are only "enough in the kitchen". On the contrary, Islam views women, especially mothers, as the first and foremost educators in the process of forming a child's character.

In a hadith it is narrated:

جاء رجل إلى رسول الله صلى الله عليه وسلم، فقال: من أحق الناس بحسن صحابتي؟ قال: "أُمُّكَ" قال: ثم من؟ قال: "ثم أُمُّكَ" قال: ثم من؟ قال: "ثم أُمُّكَ" قال: ثم من؟ قال: "ثم أُمُّكَ" (رواه البخاري ومسلم)

"Someone came to the Messenger of Allah and asked, "O Messenger of Allah, who is the person who has the most right to be socialized well? He said, "Your mother." He said, "Then who (again)?" He said, "Then your mother." He said, "Then who (again)?" He said, "Then your mother." He said, "Then who?" He said, "Then your father." (HR. Bukhari & Muslim).

Mothers have a major role in shaping character, shaping morals, and improving the morals of their children (Pratiwi & Ladamay, 2023). Since in the womb, during breastfeeding, until the child begins to know the world, mothers are present as the closest and most decisive figures in the early education process. Therefore, limiting access to education for women is the same as weakening the quality of the future generation. How can a mother be an educating madrasah if she herself is not equipped with knowledge? This is where the importance of education for women lies, not only for her own benefit, but also to ensure the sustainability of the quality of the community and civilization.

Hence, the phrase "women are only in the kitchen" is a mistake, as a result it not only belittles women's potential, but also reproduces the narrative that women are quite satisfied with carrying out household roles without needing to develop their intellectual capacity.

In addition, domestic stigma also creates structural inequality in society. Women who are not given the opportunity to learn will have difficulty raising children optimally, contributing to the family economy (Iskandar, 2022; Heni et al., 2023; Junaidi et al., 2022), or even defending their own rights. In fact, empowering women through education will actually bring double benefits: for themselves, their families, and the wider community. Therefore, it is time to dismantle this domestic myth. Islam is not anti-women, and women are not destined to be just household servants. In fact, women have a strategic position in civilization, and education is the main key to unlocking that potential.

Islam Honors Women

Islam came in the context of the Arab Jahiliyah society which at that time positioned women in a very low status. The culture of burying baby girls alive is a clear example of how women are considered a family disgrace (Ahimsa et al., 2022). However, Islam revolutionarily abolished this practice and raised the dignity of women spiritually, socially, and intellectually.

Allah says in Q.S. An-Nahl verses 58–59 describes the practice of insulting the birth of baby girls as a despicable act:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۖ إِنَّ إِيمَاسَكَ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

“(58) And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. (59) He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.” (Q.S. An-Nahl/16:58–59).

The Qur'an gives a special place to women by mentioning them in many exemplary stories. The 19th chapter of the Qur'an is named after Maryam, the only chapter named after a woman. Maryam is not just a figure, but a symbol of purity, steadfastness of faith, and social courage. In Q.S. Ali Imran verse 42, Allah praises Maryam with the words:

وَإِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

“(42) And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.” (Q.S. Āli 'Imrān/3:42).

Other figures such as Asiyah (Pharaoh's wife) who remained faithful under the pressure of power, or Queen Balqis in the story of Prophet Solomon, show that the Qur'an pays attention to wise and noble female leaders.

Islam also emphasizes that human nobility is not determined by gender, but by piety and good deeds. As explained in Q.S. Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“(13) O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware.” (Q.S. Al-Hujurāt/49:13).

Gus Dur provides an understanding of the verse above that the differences between men and women are biological, not institutional or institutional as many people think in Islamic literature (for example in discussing women's leadership). As a result, society is finally affected, including women themselves (Wahid, 2011). Therefore, it is necessary to realize that women also have the right to receive the same services, access to education and participation. The role of women in social institutions, to jointly build synergy of state strength is also very important. Even more important than debating it (Yasin & Hidayah, 2024).

Women in Islam are not passive objects, but active subjects in the development of civilization. When women are honored, empowered, and given access to education, then Islam is actually maintaining the glory of the people themselves. The honoring of women in Islam is not only theoretical or symbolic, but is also realized in various forms of protection, recognition, and involvement of women in socio-religious life. In the course of Islamic history, we see that women are not only present as complements to men, but also as thinkers, educators, fighters, and strategic role holders in various fields.

Inspirational Figures of Educated Women in Islamic and Indonesian History

In the history of Islam and the Archipelago, many women have played important roles in the fields of education and knowledge. Women are not only spectators, but also actors as educators and scientists. This shows that women truly have the same personality and rights in accessing knowledge, science, and developing their potential. Women are able to play a role in both education and domestic affairs as the first and main educators who must take strategic actions to save the future of the nation's young generation (Hindriana et al., 2019). Without any need to worry, women are able to carry out several roles simultaneously without having to lose one of their natural qualities, namely; women as children, women as mothers, as wives, as well as women as educators and scientists.

Since the time of the Prophet Muhammad SAW. women have specifically demanded their rights to be given time to study with the Prophet SAW. this demand. This is proof that women have the same desire to be equal to men in obtaining sufficient education (Jaysawal, N., & Saha, 2023). Since that time, women have realized the importance of being educated women.

In an authentic hadith it is stated that:

قَالَتِ النِّسَاءُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غَلَبَنَا عَلَيْكَ الرِّجَالُ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ،
فَوَعَدَهُنَّ يَوْمًا، لَقِيَهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ

“The women said to the Prophet sallallaahu 'alaihi wa sallam: 'Men have dominated the time with you, so appoint for us a special day.' So the Prophet promised them one day. He met them on that day, giving them advice and orders.” (HR. Bukhari).

The willingness of the Prophet Muhammad SAW. to teach women at that time, is clear evidence that the Prophet Muhammad SAW. really paid attention to the needs of women in seeking knowledge. Even when they felt they had less access to learning because of male dominance, the Prophet Muhammad did not ignore it, but instead set a special time for women, to provide teachings and advice directly. Women in the time of the Prophet Muhammad SAW. had begun to learn about women's jurisprudence, *muamalah*, household economics, the art of educating a child and sciences that were always relevant and needed by women (Lisliningsih & Wati, 2025). Therefore, it should be an example for all Muslims, especially women in this era, by looking at women's civilization in the past, such as:

Sayyidah Aisyah R. A

One example in Islamic history is Sayyidah Aisyah R.A. one of the wives of the Prophet Muhammad SAW. who is known as an expert in interpretation, jurisprudence, medicine, poetry, and as one of the narrators of more than 1000 hadiths with direct narration, (Sihaloho, 2024). Even Florentina (2023) revealed that Sayyidah Aisyah RA. narrated as many as 2.210 hadiths that tell about the life of the Prophet SAW, household, the role of the Prophet. as a husband or head of household and so on, for her intelligence she was later called the "Mother of Islamic education". The high status of Aisyah R.A. she did not get from her status as the wife of the Prophet SAW, but because of her persistence and services to religion and knowledge.

Aisyah had a sharp memory of events in her childhood. She not only memorized the hadiths that she heard directly from the Prophet Muhammad SAW, but also understood their meaning, narrated them to others, drew conclusions from them, and explained the details of the Islamic jurisprudence contained therein. In addition, Aisyah R.A. was able to describe the wisdom of various childhood experiences that she had. This ability made her known as an intelligent woman, because she was able to remember and understand various things well, including the verses of the Qur'an (Ramadhanti et al., 2022).

Aisyah R.A.'s exemplary behavior is proof that Islam has provided ample space for women to be educated and contribute to social and religious life since the beginning. She is historical proof that knowledge is not only for men, but also a noble right and mandate for women.

R. A. Kartini

In the history of the archipelago, Indonesia also has a female role model who cares deeply about education, such as R.A Kartini. For Kartini, women are not only mothers, they are also the initiators of civilization. For her, a nation will not progress if its women are not educated (Pramudawardhani & Estiana, 2019).

Raden Ajeng Kartini, later known as Kartini or R.A. Kartini, is one of the figures who has special qualities. Her enthusiasm and success in fighting for women's emancipation have made her a symbol of struggle that is recognized nationally. For her services, Kartini was designated a National Hero based on Presidential Decree Number 108 dated May 2, 1964 (Keputusan Presiden RI Nomor 108 Tanggal 02 Mei 1964) and her birth date, April 21, is commemorated as Kartini Day every year. A day that symbolizes the struggle and independence of Indonesian women.

Kartini is a figure who fights for education for women. Education for women fought for by Kartini is not a form of gender discrimination. She did not mean to prioritize women's education by ignoring men's educational rights. However, Kartini's attention was more focused on the importance of education for women, because at that time, women experienced limitations in accessing education compared to men (Dellawati et al., 2023).

For Kartini, education is an important means to open people's horizons towards a more modern life. She views education as the initial step towards the advancement of civilization, where men and women can synergize and work together in building the nation (Karlina, 2020). The Indonesian nation is a great nation, so good cooperation is needed between all elements of the nation, including involving women in sustainable national development efforts. There should be no social inequality and gender discrimination in the constitutional realm.

The profiles of Sayyidah Aisyah r.a. and R.A. Kartini are clear evidence that women have an important role in building civilization through knowledge and education. Aisyah r.a. appears as an example of an intelligent, critical Muslim woman, and is a reference for knowledge for her friends. Meanwhile, Kartini fought for equal rights for women in accessing education amidst the strong patriarchal culture.

Both of them, although living in different time and space, both show that women's nature is not just "in the kitchen, well, and bed". They prove that women are able to think, learn, teach, and make great contributions to society and the nation. Thus, setting aside the intellectual role of women only for cultural reasons or stigma is a form of injustice that must be corrected.

Conclusion

The stigma that women are only worthy of being in the kitchen is a patriarchal cultural heritage that has no strong basis in Islamic teachings. This narrow understanding has prevented many women from getting equal education rights, even though women's education is an important foundation in building a superior civilization. Since its inception, Islam has honored women, giving them the right to learn, have opinions, own property, and even play a role in the socio-religious space. The expression that "mother is the first madrasah" is not just a symbol, but proof that women's education is a long-term investment for the quality of the generation. Thus, limiting women from knowledge is contrary to the spirit of Islam itself.

Through the figures of female intellectual figures such as Sayyidah Aisyah R.A., R.A. Kartini, Mariyam and other figures, it is emphasized that women have great potential in shaping, guiding, and enlightening society. It is time for Muslims to reconstruct their perspective on women: not as second-class citizens whose movements are limited, but as true partners in building the nation and religion. Education is a right, not a privilege, and that right must be fought for regardless of gender. Thus, Islam is not here to shackle women, but rather to break down domestic barriers towards a just, dignified, and enlightened life for all.

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