

## THE CONCEPT OF GIRL'S EDUCATION IN ISLAMIC PERSPECTIVE

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**Abstract:** *In this study the author tries to research and examine how the concept of girl's education in Islamic perspective especially from the Al-qur'an, As-sunnah and books inherited by previous scholars who are now starting to disappear and even no longer applied in life, whereas in modern times there are many problems related to girl's education. Islamic moral declarations and others. As an effort to restore the method of the education system presented by ldlam for girl's so that they are not separated from high moral values and have a moral character to from a future generation of superior, intelligent, quality women, namely a generation with an idealistic personality with broad mastery and mastering the (science of life technology) is adequate. From the research it is known that in educating girl's a lot involves various institutions and circles such as the home environment and the school environment in supervising the education of parents, teacher and others. In order to improve the quality of morals and knowledge and they will better understand how to dress in syar'i and how to get along in accordance with Islamic law. Wen schools, homes, teachers and parents apply the values presented by islam properly and correctly. To girls. Then girl's will be able to face the challenges of the times in the future.*

**Keywords:** *the concept, education, girl, Islamic perspective*

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### Introduction

Discussing education for the natives in Dutch colonial Indonesia in general has been clearly illustrated. Education for the natives is second-class education, its implementation is limited by very strict regulations so that in its journey it does not ignite the spirit of nationalism and anti-Dutch sentiment..

The space for education organized by native sons is very limited, both with nationalist and Islamic ideologies. They seek to improve the dignity of the nation through education. Education is believed to be able to provide enlightenment to raise awareness of the people in colonies of their rights. Education organized by nationalists prioritizes general sciences, while education with Islamic ideology prioritizes Islamic religious sciences. At that time the kotomi between the general sciences and the religious sciences was very thick and even firm.

On the other hand, sociologically, Indonesian society at that time had a patriarchal ideology, which glorified the role of men over women. Thus, the educational movement that was pioneered was also patriarchal, this was increasingly solid with the cultural support of society which placed women only as deserving of being and taking part in the domestic sphere. The community considers that it is a boy who should go to school because he is a candidate for the

backbone of the family, while girls who will only play a role in the domestic area are sufficient to learn about life from their mothers, they do not need to go to school. (Mawardi, 2008)

### **Method**

The type of research used in the writing of this article is library research where the author uses a descriptive normative research approach with more emphasis on the power of data analysis on existing data sources. What is meant by library research is all the efforts made by the researcher to gather information that is relevant to the topic or problem that will be or is being researched. This information can be obtained from scientific books, research reports, scientific essays, articles of regulations, statutes, yearbooks, encyclopedias, and other written sources, both printed and electronic. (Prasetyawati, 2017)

Content analysis is used to reveal the contents of the data above and then present it in a narrative that contains the theme and significance of the problem the writer is studying.. (Ilham Firdaus Alviansyah, Abas Mansur Tamam, 2017)

### **Results And Discussion**

It is not wrong that the Al-quran is stated as an educational book. Almost all elements related to education are touched upon explicitly or implied by the Al-quran Rasul who is tasked with delivering and teaching it is called "Bu'istu mu'alliman", that is what he said in the context of successful education. The holy book Al-quran describes many things, among others; experiences of the Prophet and Rasul, those who get wisdom from Allah SWT. One of them is Luqman (QS. Luqman: 12).

The lesson is that knowledge is obtained, supported by true experience and based on knowledge. Thus Al-Biq'a'i explained that a person cannot be called an expert of wisdom unless he has knowledge and observation. It is not clear whether Luqman is a prophet or not, but the majority of scholars think he is not a prophet but he is a person who accommodates a lot of wisdom, ponders a lot, and has righteous beliefs. Even his words were wisdom as explained in the paradise musnad firdaus. (Prasetyawati, 2017)

That women in Islam have a high position. With this high position, women can influence human life. The high position given by Islam to women can be seen from several aspects. First, women as servants of Allah. As servants of Allah, women have the same responsibility as men, namely they both have the obligation to devote themselves to Allah SWT. In his words it is said, "And I did not create jinn and humans but to worship" (QS. Adz Dzariat: 56). (Arisandy, 2016).

The education of girls in Islam according to the patterns or methods of Islamic religious education is basically imitating the behavior of the Prophet Muhammad SAW in fostering his family and friends because everything that was done by the Prophet Muhammad SAW was a manifestation of the contents of the Al-quran. As for its implementation, the Prophet gave his followers the opportunity to develop their own way as long as this method did not conflict with the principles of implementing education carried out by the Prophet. (Taubah, 2015)

In the view of Islam, women actually occupy a very respectable position. The view of Islam cannot be said to be gender biased. Islam talks about women as women (for example, about menstruation, pregnancy, childbirth and breastfeeding) and sometimes speaking as humans without differentiating between zakat, hajj, noble morals, amar makruf nahi mungkar and others). Both views are aimed at directing women. individually as noble and collective human beings, together with men, become part of a harmonious (family and society) order. (Bahri, 2015)

Islam maintains the character and natural characteristics of women such as love for beauty and love for jewelry, so Islam makes it legal for women what is forbidden for men, such as wearing gold and silk jewelry as narrated by Ibn Majah in his Sunnan "These two things (gold and silk

jewelery) are haram for the men of my people and lawful for the women" (sunan Ibn Majah, juz 3 hadith number 3595).

Islam maintains the morals and shame that naturally exists in women, such as by encouraging women to maintain their views on men who are not their mahrams and vice versa. In addition, it also encourages women to wear clothes that can cover their genitals. This is clearly revealed in the letter Al-Nur: 31.

Provide the right to study in mosques, schools and other learning facilities while maintaining from the occurrence of adultery and mixing that comes out of syar'i rules. (Hasyim, 2012)

According to Al-Ghazali, children are a mandate from Allah SWT and must be guarded and educated to achieve excellence in life and get closer to Allah SWT. All babies born into the world are like a pearl that has not been measured and has not been formed but of great value. Then both parents will carve and shape it into pearls of high quality and will be liked by everyone. (Gazali, 2018).

Women also do not become beings with complete independence, like men. Women are very dependent on men. He became "konco wingking" and "swarga nunut, neroko katut". Umar bin Khattab informed about this situation. He said: We originally, in the pre-Islamic period (jahiliyah), did not consider (respect, importance) women at all. When Islam came and God mentioned them, we realized that they also have their rights over us. (Muhammad, 2014).

Childhood is an important phase in a child's development. Women are both the source and the center of human civilization, to form civil society. Women's education should start from childhood. The importance of education for children is a strategic way to develop well-educated human resources. Girls have a big share in creating a highly civilized society, namely as candidates for future generations through their roles as mothers and wives.

The role of girls' education in civil society is also a process of developing knowledge and skills by cultivating democratic values, morals, faith, justice, gentleness, tolerance, egalitarianism, upholding the rights and obligations of women in society to build and empower quality humans and communities. students who have the ability to be competitive, creative, innovative and accept change so that education can bring success in human life. (Rosyida Nurul Anwar, 2019)

The rights of girls to boys are food, clothing, shelter, education, attention. Islam teaches that every human being has an equal position for women and men before Allah SWT. Before Islam came, women did not have the proper freedom of life.

For example in Roman civilization, the father has full power over his daughter and is only released after the daughter is married and then passes to her husband. This power includes the authority to kill, expel, sell and even persecute. All the results of the woman's business belong to her male family. (M. Quraish Shihab, 1996. Pp. 296-297).

Likewise, women are prohibited from pursuing various professions and are considered only as a burden by their parents. Even though it is clear in the Koran that there is no social role in society that prohibits women from being involved in pursuing various professions. On the other hand, Al-Quran and hadith indicate that it is permissible for women to pursue this social role. (Syarifudin, 2017).

In general, women have 3 roles, namely as mothers, wives and members of society. Civil society-based education in children is education that places basic human values as unique, unique individuals and as children who have potential interests, talents and personalities that can be treated fairly and optimally (Yusuf, 2014) in the sphere of formal, informal education. and non-formal without discrimination.

## Conclusion

Islam affirms that men are the protectors of women. Men and women are given by Allah SWT their strengths and specialties to complement each other. The physical advantages of men and female reproductive organs should not be understood as advantages or disadvantages, but both must be directed to carry out their functions proportionally. (Bahri, 2015).

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