

**THE CONTRIBUTIONS**  
*of* **WOMEN in**  
**ISLAMIC STUDIES**  
**and EDUCATION**  
*Malay Archipelago*



# **THE CONTRIBUTIONS of WOMEN in ISLAMIC STUDIES and EDUCATION**

*Malay Archipelago*

*Foreword*

Prof Emeritus Tan Sri Dato' Dzulkifli Abdul Razak  
Former Rector of International Islamic University Malaysia

*Editors*

**Raudlotul Firdaus Fatah Yasin  
Mek Wok Mahmud**



IIUM  
Press  
Gombak • 2024

First Print, 2024  
©IIUM Press, IIUM

IIUM Press is a member of the Majlis Penerbitan Ilmiah Malaysia - MAPIM  
(Malaysian Scholarly Publishing Council)  
Persatuan Penerbit Buku Malaysia – MABOPA  
(Malaysian Book Publishers Association)  
Membership No. - 201905

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without any prior written permission of the publisher.

Perpustakaan Negara Malaysia

Cataloguing-in-Publication Data



Cataloguing-in-Publication Data

Perpustakaan Negara Malaysia

A catalogue record for this book is available  
from the National Library of Malaysia

ISBN 978-967-491-423-3



Cataloguing-in-Publication Data

Perpustakaan Negara Malaysia

A catalogue record for this book is available  
from the National Library of Malaysia

eISBN 978-967-491-424-0

*Published in Malaysia by*  
IIUM Press  
International Islamic University Malaysia  
P.O. Box 10, 50728 Kuala Lumpur, Malaysia

*Printed in Malaysia by*  
FIRDAUS PRESS SDN. BHD.  
No. 28, Jalan PBS 14/4  
Taman Perindustrian Bukit Serdang  
43300 Seri Kembangan,  
Selangor Darul Ehsan

# Contents

<i>Foreword</i> .....	<i>xi</i>
<i>Preface</i> .....	<i>xv</i>

## CHAPTER 1

### **Education: The Game-Changer for the Role of Women in Education ..... 1**

*Raudlotul Firdaus Fatah Yasin, Mek Wok Mahmud, Nina Nurasyekin Zulkefli*

1.1 Introduction.....	1
1.2 What is Education: Definition and Views from Islamic Perspectives .....	2
1.2.1 Education: Islamic Perspectives.....	4
1.2.2 Role of Education in Changing a Society .....	5
1.3 Education in Malaysia: Where Were Women? .....	7
1.3.1 Do Malaysian Women Change Role?.....	11
1.4 Education in Indonesia: Inequality of Gender .....	16
1.4.1 Evolution of Indonesian Women in Education to Political Participation.....	20
1.5 Conclusion .....	24
References .....	24

## CHAPTER 2

### **Asian Women in Promoting Women's Education ..... 31**

*Mek Wok Mahmud, Aulia Arifatu Diniyya*

2.1 Introduction.....	31
2.2 Women Figures in the 19th Century .....	33
2.2.1 Raden Adjeng Kartini .....	33
2.2.2 Dewi Sartika.....	37
2.3 Malay Women in Promoting Women's Education ....	40
2.3.1 Zainun Munshi Sulaiman (22 January 1903-2 April 1989).....	40
2.3.2 Aishah Ghani (15 December 1923-19 April 2013) .....	44

## Contents

2.4 Conclusion .....	49
References .....	51
<b>CHAPTER 3</b>	
<b>Contribution of Women to the Indonesian Education Progress..... 55</b>	
<i>Ummi Farhah, Nadzrah Ahmad</i>	
3.1 Introduction.....	55
3.2 Raden Ayu Lasminingrat (1854-1948) .....	57
3.3 Rohana Kudus (1884-1972) .....	59
3.4 Rahmah El Yunussiah (1901-1969).....	60
3.5 Khairiyah Hasyim Asy'ari (1906-1983) .....	63
3.6 Conclusion .....	65
References .....	66
<b>CHAPTER 4</b>	
<b>Women's Education and Contributions in the Thought of Bediuzzaman Said Nursi in <i>Rasail Al-Nur</i> ..... 68</b>	
<i>Betania Kartika</i>	
4.1 Introduction.....	68
4.2 Brief Life of Nursi .....	69
4.3 Nursi's View on Education.....	72
4.4 Woman in <i>Rasail Al-Nur</i> .....	73
4.4.1 How Does <i>Rasail Al-Nur</i> Portray Women? .....	74
4.5 The Principle of <i>al-Fitra</i> (Primordial Nature of Things) .....	79
4.6 Conclusion .....	81
References .....	81
<b>CHAPTER 5</b>	
<b>Factors of the Educational Journey (<i>Rihlah 'Ilmiyyah</i>) of Malaysian Women to Al-Azhar University in Egypt and its Influence to the Society ..... 85</b>	
<i>Wahibah Twahir @ H. Tahir, Mek Wok Mahmud</i>	
5.1 Introduction.....	85
5.2 Historical Development of the Kulliyyah Al-Banat Al-Islamiyyah Universiti Al-Azhar (KBIUA).....	87

## Contents

5.3 Factors of the “ <i>Rihlah ‘Ilmiyyah</i> ” of Malaysia Woman to Al-Azhar University .....	91
5.3.1 Development of the Higher Educational System.....	92
5.3.2 Influence of Islah and Tajdid Movement.....	94
5.3.3 Establishment of the Higher Institution for Islamic Studies .....	98
5.3.4 Network of Islamic Higher Education for Women .....	99
5.3.5 Influence of Azhariyyahh Malay Students .....	100
5.3.6 Rise of Islam and the Islamic Movement in Education .....	102
5.4 Conclusion .....	103
References .....	105

### CHAPTER 6

#### **Contributions of the KBIUA’s Graduates in Education in Malaysia .....**

*Wahibah Twahir @ H.Tahir, Raudlotul Firdaus Fatah Yasin*

6.1 Introduction.....	108
6.2. Contribution of the Al-Azhar Graduates to the Malaysian Education System.....	110
6.2.1 The Excellence of Women in Education .....	110
6.3 Conclusion .....	125
References .....	126

### CHAPTER 7

#### **Malay Women’s Empowerment and its Influence in Metastasing *Shariah* Law in Malaysia: A Qualitative Analysis.....**

*Raudlotul Firdaus Fatah Yasin, Mek Wok Mahmud, Ahmad*

*Akram Mahamad Robbi*

7.1 Introduction.....	128
7.2 Muslim Woman as Reference of the <i>Ummah</i> .....	129
7.3 Woman and Education: A Malaysian Perspective..	130
7.4 The Influential Malay Women in <i>Shariah</i> Law in Malaysia .....	133
7.4.1 Professor Dr Harlina Halizah Siraj.....	134
7.4.2 Professor Dr Engku Rabiah Adawiah Engku Ali.....	137
4.3 Dr Shamsiah Mohamad .....	138

## Contents

7.4.4 Professor Dr Najibah Mohd Zin .....	140
7.4.5 Datin Prof Dr Raihanah Haji Abdullah .....	143
7.4.6 Assoc. Prof. Dr Shamrahayu Ab Aziz.....	145
7.4.7 Assoc. Prof. Dr Nik Salida Suhaila Nik Saleh ....	147
7.5 Career Woman from Malaysian View .....	149
7.6. Conclusion.....	153
References .....	153

## CHAPTER 8

### **An Analysis of Malay Women's Contributions in**

#### **Education: A Qualitative Study on the Abdulhamid Abu Sulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM..... 158**

*Raudlotul Firdaus Fatah Yasin, Ahmad Akram Mahmad Robbi*

8.1 Introduction.....	158
8.2 Malay Women in the Education Sector .....	159
8.3 The Excellence of Women in Education.....	161
8.4 A Brief History of the Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM.....	163
8.4.1 The Involvement of Malay Women as Academic Staff in the Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM.....	165
8.4.2 The Contribution of Malay Woman from the Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM in Education.....	166
8.5 Conclusion .....	177
References .....	177

## CHAPTER 9

### **The Contribution of Women in 'Ilm Al-Tafsir: An**

#### **Overview of Muslim Women in Malay Archipelago ..180**

*Sofiah Samsudin, Ahmad Akram Mahmad Robbi, Nurdiyana*

*Najiha Mohammad Rizat Khan*

9.1 Introduction.....	180
9.2 Muslim Women During the Early Age of Islam .....	181
9.3 The Women's Authority Established in the Qur'an and Sunnah.....	183
9.4 The Involvement of <i>Ummahat al-Mu'minin</i> in ' <i>Ilm al-Tafsir</i> .....	186



Contents

9.5 The Progress of <i>'Ilm al-Tafsir</i> in the Malay Archipelago .....	188
9.5 The Contribution of Muslim Women in the Malay Archipelago to <i>'Ilm al-Tafsir</i> .....	191
9.6 Conclusion .....	198
References .....	199
<b>CHAPTER 10</b>	
<b>Women Contribution in Spreading Qur'anic and <i>Hadīth</i> Teachings Before 20th Century (Malay Archipelago)</b> .....	<b>202</b>
<i>Nurdiyana Najihah Mohammad Rizat Khan, Raudlotul Firdaus Fatah Yasin</i>	
10.1 Introduction.....	202
10.2 Women as Leaders.....	203
10.2.1 Women as Educators.....	204
10.2.2 Impacts on Society.....	209
10.3 Conclusion .....	210
References .....	211
<b>CHAPTER 11</b>	
<b>Women Scholarship in Modern Qur'anic Exegesis .....</b>	<b>213</b>
<i>Nadzrah Ahmad</i>	
11.1 Introduction.....	213
11.2 Role of Women as <i>Mufassirat</i> .....	214
11.3 The Emergence of Contemporary Female Interpreters in the Muslim Countries .....	216
11.3.1 The First Female Interpreter in the History of Islam in 17th Century.....	217
11.3.2 Female Qur'anic Interpreters of the 20th Century .....	218
11.3.3 Female Interpreters of the 21st Century.....	221
11.4 Conclusion .....	233
References .....	234
<i>Contributors</i> .....	241
<i>Index</i> .....	249



# Foreword

The release of this literary work enhances the endeavour to document the notable involvement of women in the field of education, particularly within the domain of Islamic studies in the Malay Archipelago or the Nusantara. Islam regards women as a divine blessing, as evidenced in the primary sources of the Qur'an and *Ḥadīth*. As cited in Sūrah Āl 'Imrān, Al-Nisā', and Al-Aḥzāb, it is said that Allah has created men and women as distinct individuals and has assigned similar rights and responsibilities to each of them (Qur'an, 3:195; 4:176; 33:35). These verses constitute a representation of gender roles, shedding light on two fundamental principles. Firstly, the emphasis on the concept of spiritual equality between women and men. Secondly, to underscore the notion that women are to embody femininity while men are to embody masculinity. Hence, it can be asserted that women bear the responsibility for upholding their own rights and fulfilling their moral and spiritual duties, provided that their actions align with the values of Islam. The maintenance of women's status and position is not only endorsed within Islamic traditions, as demonstrated by the *Maqasid* concepts of preservation of faith, life, and minds (*hifz al-din*, *hifz al-nafs*, and *hifz al-'aql*), but it is also aligned with the values as highlighted in the Sustainable Development Goals (SDGs). The main purpose of the aforementioned frameworks is to protect the cognitive well-being of women by reducing potential sources of harm and minimising conditions that could compromise intellectual functioning and contribute to mental health disorders.

However, in the grand tapestry of human history, the role of women has frequently been disregarded or inadequately acknowledged despite their immeasurable contributions. The oversight is particularly apparent within the broader context of education, wherein individuals' entitlements to receive an

education and engagement in this activity are restricted. This is due to an erroneous perception, as the multifaceted nature of men's proficiency across various domains has traditionally overshadowed the capabilities and societal contributions of women. The denial of education to women has far-reaching consequences that affect not only individual women but also communities and societies at large. By denying women educational opportunities, it retards society's overall development, economic empowerment, and social progress. Efforts aimed at addressing this issue frequently encompass a multifaceted approach, incorporating policy changes, active community involvement, and collaboration on an international scale. Therefore, tackling this issue necessitates collaborative efforts at all levels, ranging from the micro- to the macro-level. This book, for example, offers general insights to open readers' eyes to the role of women in the education sector, particularly in the Malay Archipelago.

*The Contributions of Women in Islamic Studies and Education: Malay Archipelago* is a testament to the power of education in shaping women's affairs and contributing to the social fabric of their societies, especially in the context of 'Sejahtera'. Regarding the Sustainable Development Goals (SDGs), this book firmly supports the agenda of gender justice and quality education. It informs readers that women, despite facing numerous challenges and barriers, make significant sacrifices to assert themselves and express their viewpoints. This book not only showcases historical accomplishments but also explores the contemporary advancements and contributions of women in Islamic studies and education in the Malay Archipelago. Furthermore, it serves as a notable contribution to the ongoing effort to recognise and commemorate the substantial participation of women in various disciplines, particularly within the dynamic and heterogeneous milieu of the Malay Archipelago. Moreover, this initiative, spearheaded by university lecturers and students, demonstrates the university's commitment to promoting the Sustainable Development Goals (SDGs) agenda in alignment with its current vision and mission. I would always support these agendas to ensure a sustainable world

*Foreword*

and hope it will motivate the readers, especially among women, to continue championing the cause of Islam through knowledge dissemination in all corners of the globe.

**DZULKIFLI ABDUL RAZAK, Professor Emeritus Tan Sri Dato'**  
Former Rector, International Islamic University Malaysia



# Preface

**W**omen are generally associated with being feminine. The fundamental meaning of female is stated by Merriam-Webster (2022) as “relating to, or being the sex that normally possesses the potential to have offspring or generate eggs”. It seems that this definition has added a new definition of “female” to appease the LGBTQ rights movement. A female is now defined as “having a gender identity that is the opposite of male” (Merriam-Webster, 2022). Gender identity explicitly reveals that gender is not inherently associated with sex. This argument also encompasses a female who is unable to conceive due to infertility or other illnesses that hinder her from becoming pregnant. Despite the multifaceted definition of female, Islam views the acceptable definition as a human with a female reproductive system, which may or may not include the ability to conceive, give birth, breastfeed, experience menstruation, and uphold feminine values. Regarding the above statement, it has entirely rejected the idea of LGBTQ rights, no matter how hard they verify their eligibility to become female by alternating their original sex.

Women are the embodiment of power, love, sacrifice, and bravery. However, until significant shifts occur, the complexity of men’s competence in all aspects has typically overshadowed the abilities and roles of women. Women have been treated as second-class citizens and have been denied numerous basic rights previously granted to the male population. The West has characterised Islamic women as a primitive society in a patriarchal world. Thus, it is not surprising that women are usually treated as slaves and typically considered as socioeconomic tools for home responsibilities such as birthing and raising children, preparing for men's needs, and even providing the family's revenue, even in contemporary times. In fact, Islam is the first official religion that grants equal status to women and men.

The Qur'an highlights numerous teachings and guides how Islam respects and acknowledges equal rights to women in a respectful manner, presenting a direct argument that refutes Western perspectives (Aziz-ur-Rehman et al., 2012, pp. 146-147).

Women were subjected to severe humiliation, and their rights were ruthlessly violated. The introduction of education, which was once initiated only for men, has spread and is now practised by women. Education has opened the minds and eyes of women, allowing them to improve their "unfortunate" lives. Education is essential for women to achieve tremendous success in all disciplines and to consistently develop their own positive identity and progressive impression on society. However, even before modern culture permitted the practice of education, women educators made numerous sacrifices and efforts to ensure future generations could easily access the educational process. Dewi Sartika, Raden Adjeng Kartika, and Ibu Zain were among those who fought for women's education to empower and improve their lives. As a result of the introduction of education into society, women have become self-reliant, financially independent, and well-informed. It has enabled women to march alongside men, liberate themselves from poverty, and pave the way for a better modern society.

In light of the spectacular changes in the position of women, it has subscribed to the philosophy of empowerment via education. Although the definition of empowerment varies, scholars have evaluated its relevance in this context by measuring factors such as women's autonomy, agency, status, land rights, domestic economic power, bargaining power, power, patriarchy, gender equality, and gender discrimination (Pillai & Asalatha, 2013, p. 3; World Bank, 2017). The core concept of empowerment is placed on the idea of power. From a feminist standpoint, nurturing women's voices validates their creativity and encourages more active and collaborative life enhancement (Pillai et al., 2009). The processes of attaining insight may be facilitated by the involvement in inter-dialogue across differences and the application of knowledge via interactions in addressing the associated concerns that disregard them.



## *Preface*

In order to describe women's empowerment, Pillai and Asalatha (2013) also emphasised and focused on two aspects of empowerment (p. 4). As cited in Keller and Mbwewe (1991), the first fundamental feature of empowerment is that it is a process through which "women become able to organise themselves

to increase their own self-reliance, to express their autonomous right to make decisions, and to manage resources, which will aid in confronting and removing their own socio-political subordination". It encompasses autonomy and the process of progression from gender inequality to gender equality. Besides that, agency, or the requirement that women play a meaningful role in the transformation process being described or measured, is the second component of empowerment that sets it apart from previous notions. It may refer to positive development in indicators of improvement "bottom up" rather than "top down" (Rowlands, 1995; Oxaal & Baden, 1997). It is founded on the concept of self-efficacy and the importance of individual women realising their ability to influence change in their own lives (Pillai & Asalatha, 2013, p. 4). To add, according to McWhither (1991), the empowerment process, which enables women to organise themselves to increase their own self-reliance, assert their own self-reliance, and proclaim their independent right to make decisions and control resources, will help women challenge and end their own subordination in the home. So, it could be argued that the intended result can be legitimately reached through the educational process, which involves learning facts and developing skills.

To further understand the role of education in women's empowerment, the first chapter unravels the importance of women's education, their responsibilities and roles from various fields in improving women's social status, and their contributions to nation-building. The chapter delves into the definition of education from both general and Islamic perspectives, aiming to provide a comprehensive understanding of its role in enhancing human life and soul. It also demonstrates how women's education has transformed

their participation in politics and decision-making processes in countries such as Malaysia and Indonesia.

The outstanding increment of women's involvement in state and political affairs is a result of improvements in women's education that are rooted in the efforts of numerous inspiring women. The second chapter delves into the historical facts of Asian women, including their contributions and dedication to promoting a better education for women. It highlights influential figures such as Raden Adjeng Kartini and Dewi Sartika from Indonesia, as well as Zainun Muni Sulaiman and Aishah Ghani from Malaysia, who advocated for the importance of women's education in their respective countries.

The advancement of women's education and its effects portrayed in the Asian communities is aligned with the Islamic teaching that promotes equal opportunities, rights, and respect for both genders, as mentioned before, which is why the fourth chapter will analyse Bediuzzaman Said Nursi's book *Risale-i Nur*, his Qur'anic exegesis, emphasising the importance of moral education and the author's unique techniques and approaches based on Islamic education.

The realisation of the importance of education sparked a motivation to fulfil educational needs, and women are no exception among those who responded to the call to seek knowledge and education. Hence, the fifth chapter reviews the lack of higher educational opportunities in Islamic education in Malaysia, which encouraged Malayan women to study abroad. Al-Azhar is known to be one of the top choices for higher education in the Islamic world. Thus, Al-Azhar experienced an increase in the number of female students because of educational migration and journey; as a result, a faculty of Islamic studies was established specifically for its female graduates, named the Faculty of Al-Banat al-Islamiyyah (KBIUA) in the University of Al-Azhar, Egypt. Six main factors leading to this educational journey are discussed in this chapter.

After 1964, the return of the female graduates who were involved in the establishment of KBIUA surely benefited the Malaysian education system, which will be discussed in the

sixth chapter. Their contributions encompass secondary, higher, and community education. The major impact is illustrated in IPT through the appearance of new young lecturers, students writing, publication, and consultation. At the school level, these female graduates typically serve as teachers and participate in school management. Moreover, the educator role is not limited to educational institutions but is also extended to community education, a non-formal education organised by various bodies and organisations or individuals to spread knowledge, especially Islamic knowledge and motivational talks among communities.

Women's increased involvement in the education system and improvements in women's education indicate the advancement of women's empowerment in Malaysia, ensuring equal opportunities for women in various fields, including Shariah law. The seventh chapter focuses on women's influence in metastasising Shariah law in Malaysia. Despite studies showing an increase in women's enrolment in universities and their dominance in award nominations, which reflects their academic merit, men still hold a dominant position in the labour market. However, despite this setting, a number of women have achieved recognition in Malaysia and worldwide for their contributions to their respective professions and in the implementation of Shariah law in Malaysia. These women include Prof. Dr Harlina Halizah Siraj, Prof. Dr Engku Rabiah Adawiah Engku Ali, Dr Shamsiah Mohamad, Prof. Dr Najibah Mohd Zin, Datin Prof. Dr Raihanah Haji Abdullah, Assoc. Prof. Dr Shamrahayu Ab Aziz and Assoc. Prof. Dr Nik Salida Suhaila Nik Saleh.

In Malaysia, the International Islamic University Malaysia (IIUM), led by Tan Sri Dzulkifli Abdul Razak, is well-known domestically and internationally for producing and recruiting exceptional women to contribute educationally through learning, teaching, writing, and research. IIUM offers higher education opportunities to both genders in fulfilling the Prophet's  $\rho$  commandment to his companions to seek knowledge for God's sake. The eighth chapter provides a brief history of AbdulHamid Abu Sulayman Kulliyah, the founder of Islamic Revealed Knowledge and Human Sciences at IIUM,

and his role in providing Revealed Knowledge courses that complement the Islamisation and integration of the university curriculum. Furthermore, the chapter depicts Malay women's involvement as academic staff at IIUM and their contributions to the education of various fields of study and expertise.

One might argue that women's involvement and contribution to knowledge and education bloomed late, as it is only visible in the 20th century. However, from a Muslim perspective and also in line with the Sustainable Development Goal (SDG) 5 on Gender Equality, women's participation in education surfaced from the Prophetic era through the era of the companions until the present. The *Ummahat Al-Mu'minin* is an example of a woman who was known as among the most reliable references in *'Ilm al-Tafsir*, in which her expertise was passed down to the later generations. The ninth chapter explains women's role in the progress of *'Ilm al-Tafsir* from the companions' era to the present day; it also examines the progress of *'Ilm al-Tafsir* in the Malay Archipelago (Malaysia, Indonesia, Singapore, Brunei, and Thailand) and how the Pan-Islamism movement affected the learning of *'Ilm al-Tafsir*. Besides, in present Malaysia, *'Ilm al-Tafsir* is added to the high school and university level syllabus.

In relation to the *'Ilm al-Tafsir*, the spread of Qur'anic and *Hadith* teaching is a must-discussed topic that will be included in the tenth chapter. It will focus on the leadership and contribution of the Malay Archipelago's women in spreading the teachings of the Islamic revelations. The Kingdom of Pasai (1267-1517 M) is considered the earliest Muslim kingdom in the Malay Archipelago that witnessed a vast volume of women's participation in Islamic *da'wah*. In short, women share the same significance as men in the role of Islamic educators at all times. It is also proved that there were plenty of great outcomes in regard to the dissemination of Islamic teaching and values as products of women's inclusion.

As women's inclusion proved to have amazing impacts in the study of the Islamic revelations, it will be for nought if these incredible women are not explored individually. This is why the eleventh chapter will focus on women scholars who specialise in modern Qur'anic exegesis, a branch of knowledge

## *Preface*

in the science of the Qur'an that aims to elucidate the words and meaning of its verses. The chapter will announce twelve Muslim women scholars who actively participated in the Qur'anic interpretation from the 17th century to the 21st century. They are Nusret Begam Amin (d. 1983) from Iran, Hannān al-Lahhām from Syria, Naila Hasyim Sabri from Palestine, Kamilah al-Kuwari from Qatar, Miyadah bint Kamil from Riyadh, and Farhat Naseem Hashmi from Pakistan. Five female scholars were from Egypt: 'Aisha Abd al-Raḥmān bint Al-Shāṭi' (d. 1998), Zainab al-Ghazali (d. 2005), Fatin Muhammad al-Falaki, Fawqiyah Ibrahim al-Sherbiny, and Fatma Kariman Hamzah. Another two female scholars are from Turkey: Semra Kürün Çekmegil and Necla Yasdıman. This chapter attempts to briefly discover each of their works on modern Qur'anic exegesis, analyse their style of interpretation of Qur'anic verses, and examine their approach to developing their own version of Qur'anic exegesis.

As a whole, this book is published to understand and describe how women contribute to the educational system, especially in Islamic studies, how women's empowerment has been achieved through the educational system, and how the educational system affects the roles and functions of women in all walks of life. Major works and writings in this volume significantly expounded the role of education as a game-changer that contributes to a higher level of women's empowerment, and as a result, gender equality has been realised. It is intended that the scientific research and empirical data would create greater awareness and help people better grasp the significance and value of women's roles in society and inspire women everywhere to contribute to both their own well-being and the welfare of those around them.

Finally, we would like to acknowledge the financial contribution from Yayasan Bukhari, the research grant funder, under the research grant code SP18-132-0394. The book has been successfully printed and distributed through IIUM Press, thanks to the financial support of CFRU (Contemporary Fiqh Research Unit), overseen by Abdulhamid Abu Sulayman Kulliyah of Islamic Revealed Knowledge and

*Preface*

Human Sciences. We deeply appreciate the funder's generosity, and we hope this will be considered their good deeds ('amal salih) in the Hereafter.

**RAUDLOTUL FIRDAUS FATAH YASIN  
MEK WOK MAHMUD**

## Contributors

**AULIA ARIFATU DINIYYA** is an award Winner of IIUM Best Student for Master Program from the Faculty of Islamic Banking and Finance in 2022. Currently, she is pursuing a doctoral degree at the IIUM Institute of Islamic Banking and Finance (IiBF). She obtained a bachelor's degree in marketing management from Universitas Islam Indonesia. Aulia is one of the finalists of the Maybank Islamic Postgraduate Scholarship 2020. In addition to her academic qualifications, Aulia has extensive teaching and research experience in management, Islamic banking and finance. She worked as a teacher and research assistant at IIUM from 2014 to 2016. Apart from her academic qualification, she was awarded a Short-Term Scholarship from the Australia Awards Indonesia programme in 2018 to study International Business at the Queensland University of Technology in Australia. Aulia is passionate about women's empowerment and has been actively involved in women's entrepreneurial community initiatives since 2015. Her research interests include Women, Education, Business & Management, Islamic Banking & Finance, Financial Literacy, and Halal Investment.

**AHMAD AKRAM ROBBI, Dr.** is currently working as an Assistant Professor at International Islamic University Malaysia (IIUM) Gombak Campus in AbdulHamid Abu Sulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences. He graduated from Al-Bayt University with a Bachelor's Degree in Fiqh and Usul Fiqh. Then he obtained both Masters and PhD in Fiqh and Usul Fiqh from IIUM. His areas of specialisation are Social Sciences, Law, Human Rights, Syariah Law and Islamic Law of Transaction. In 2017, he was a member of professional body of association, the Malaysia Young Shariah Scholars Association, and in 2022, he was

appointed as a member of Associates, the *Maqasid* Institutes. He teaches Basic Philosophy and Islamic Worldview and Ethics and Fiqh of Contemporary Issues in 2022/2023.

**BETANIA KARTIKA, Dr.** is currently an Assistant Professor and the Head of Halal Awareness, Information and Outreach at the International Institute for Halal Research and Training (INHART). She had previously served the Institute as a Deputy Director of Academic and Training (2015 and 2016), and Head of Academic and Student Affairs (2017 and 2018). She started teaching professionally in 1994, at the National University of Modern Languages (NUML) and the Federal Institute of Modern Languages (FIML) in Islamabad Pakistan. Prior to teaching in NUML and FIML, she was a private tutor of Qur'anic and Islamic Studies for the family of the former President of the Islamic Republic of Pakistan, HE Farooq Ahmad Khan Leghari (1993-1994). From 2000 until 2006, she was a Principal of the Indonesian Muslim Foundation Saturday Islamic School which was affiliated with the General Consulate of the Republic of Indonesia in Los Angeles. She was a volunteer for the Curriculum Unit at the Bureau of Islamic and Arabic Education (BIAE) at New Horizon School located in Los Angeles and Orange Counties, Southern California, U.S.A. (2004-2006). Betania held the roles of Head of Qur'an, Islamic Studies and Arabic (QISA), as well as the Vice Principal Academic and Principal of International Islamic School Malaysia Primary (IISMP), between the years of 2007 and 2014. She was a co-author for Islamic Studies Textbooks used by IISMP from 2013-2017. Since joining INHART in 1994, Betania has taught Fiqh for Halal Industry for Postgraduate students, and Ethics and Toyiyban Concepts in Halal Industry for students of AbdulHamid Abu Sulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences. Since 2017, she has been appointed as the external assessor for the Diploma in Halal Industry Management by the International Islamic College (IIC). Betania obtained her BA (Hons) in Usuluddin (1993) and Master of Arts in Tafsir *Ḥadīth* (1997) from the International Islamic University Islamabad, and her PhD in Qur'an Sunnah (2013) from the University Malaya. Betania is



a member of IIUM flagship focusing on Socialisation and Community Engagement as well as a member of Shariah Board for TIHCA (Taiwan-INHART Halal Certification Authority). She is a certified halal trainer (Halal Professional Board) by JAKIM and a certified professional trainer by Pembangunan Sumber Manusia Berhad (PSMB) also known as Human Resources Development Fund (HRDF).

**MEK WOK MAHMUD, Assoc. Prof. Dr.** was a former Professor at the Department of Fiqh and Usul al-Fiqh, Kulliyah of Islamic Revealed Knowledge and Human Sciences at the International Islamic University Malaysia. She is also a member of the Shariah Advisory Board of Bank of Tokyo Mitsubishi UFJ (M) Bhd. Her field of specialisation include the Islamic Law of Transactions (Muamalat), Fiqh al-'Ibadat, Fiqh al Qada', Islamic Family Law, as well as Modern Application of Fiqh and Usul al-Fiqh. She has published numerous articles and books on various Shariah issues and actively presented many papers at various local conferences and seminars. She had contributed in many research about women and most of them has been published in books, articles, journals and others. Some of her researches focus on women's rights as a person. These are some the topics of articles written by Dr Mek Wok Mahmud: Right of Muslim Women in Refusing Polygamy from Islamic Perspective and Islamic Law in Malaysia, Rights of Women in Dissolution of Marriage from *Maqasid* Shariah and Islamic Law: A Comparative Analysis, The Application of Zakah on Investment Property: Issues in Fiqh Contemplation and Malaysian Federal Territory Islamic Family Law: The Case of MH 370 Missing Plane.

**NADZRAH AHMAD, Dr.** has been an Assistant Professor of the Department of Qur'an and Sunnah Studies since February 2004. She received her PhD in Qur'an and Sunnah Studies from the International Islamic University Malaysia. Her previous degrees were from IIUM, majoring in Interpretation of the Qur'an (Tafsir) and minoring in the area of Psychology. Her interests span from Qur'anic studies to the area of Psychology from the Islamic perspective. She currently runs

projects on Gender Equality Model based on Qur'anic Perspective funded by the Ministry of Higher Education Malaysia. She is a member of Semantic Body of Knowledge Cluster IIUM and embarks on multiple researches and grants from the area of ICT to Social Sciences and Qur'anic Studies. She authored a number of articles on these areas of interest. Currently, she is the Head of Department of Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), IIUM. She became the founding editor of al-Burhan Journal of Qur'an and Sunnah Studies (JQSS), IIUM in 2017 and was appointed the Adjunct Fellow at the University of South Australia since April 2018.

**RAUDLOTUL FIRDAUS FATAH YASIN, Dr.** obtained her first degree in Usuluddin (Tafsir) from Al-Azhar University, Egypt in 2001. She pursued her studies in the same specialisation and completed her master's coursework at INSANIAH Kedah (recently known as UNISHAMS) in 2003. She pursued her second master's programme at the International Islamic University Malaysia and graduated in 2006 in Qur'an and Sunnah Studies. In 2012, she obtained her PhD from the same department and university. She has over one hundred publications throughout her career which include books, articles, conference papers and book chapters. Currently, she is attached to the Department of Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences since 2012 as an Associate Professor and the Deputy Director for Sultan Haji Ahmad Shah Mosque, Centre for Islamisation CENTRIS, IIUM since 2016 until present. In addition of Qur'an and Sunnah studies, her research and publication areas are mostly on integration of revealed and human knowledge including the Islamic family law and the abuse of polygamy in Malaysia, the concept of wellness for senior citizens from Islamic perspective, the history of tafsir education and its development in Malaysia, integration of Islamic education and civilisation, the role and contribution of Chinese Muslims in Malaysia, Risale al-Nur of Bediuzzaman Said Nursi and eschatological references (*'ilm akhir al-zaman*). She is also involved in scientific research and publishes articles in the

area of green energy: microbial fuel technology, biodegradable plastic as a solution for environmental pollution from the Islamic perspective, Islamic event management and recombinant collagen-like protein and its ethical related policy.

**SOFIAH SAMSUDIN, Dr.** obtained her BA (Hons) in Usuluddin from the University of Malaya in 1991. Upon completion of her BA, she joined International Islamic University Malaysia (IIUM) as an Assistant Lecturer. She then completed her MA degree in Ulum al-Qur'an and Tafsir from the University of Jordan, Amman, and later obtained her PhD from Universiti Kebangsaan Malaysia in 2003. She was given the Best Teacher's Award in the Art and Social Sciences category at the university's level during the Quality Day 2009. JAKIM appointed her as a member in the development of the Post Marriage Module in 2012 as well as a committee member in the Action Plan for the Development of Muslim Woman 2014. Presently, Dr Sofiah is an Assistant Professor at the Department of Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences. Some of her works that has been published are *Sustaining the Islamic Marriage Institution in Malaysia: Lessons from Qur'anic Stories, Moral Approaches and Roles of Prophet Muhammad (S.A.W) in Empowering Persons with Special Need, Herbal Medicinal Importance of Citrullus Lanatus Mentioned in the Al-Ḥadīth: A Precise Overview* and many others.

**WAHIBAH TWAHIR @ H. TAHIR, Dr.** is a Senior Lecturer at the Faculty of Humanities, Department of Islamic Studies, Sultan Idris University of Education (UPSI). In the field of politics, she is a member of the Shura Ulama Council of the All-Malaysia Islamic Party (PAS). Dr Wahibah obtained a doctoral degree (PhD) in Islamic History from Universiti Kebangsaan Malaysia in 2014. She obtained a Master's Degree in the field of Islamic Civilization from Usuluddin Faculty, University of Malaya in 1998. Earlier in 1989, she completed her Bachelor's degree in Usuluddin University the same, University of Malaya. Some of her published research and

writings are *Ketokohan Wanita Dalam Sejarah Pendidikan Islam di Malaysia: Kajian Khusus di Negeri Kelantan* and *Kulliyah Al-Banat Al-Islamiyyah Universiti Al-Azhar (KBIUA): Sejarah Perkembangan dan Sumbangan Wanita Lulusannya Dalam Pendidikan Islam di Malaysia*.

**NINA NURASYIKEN ZULKEFLI** obtained her degree in History and Civilisation from International Islamic University Malaysia (IIUM) in 2018. She pursued her studies in Master's at IIUM from 2018 to 2021 and currently doing her PhD in Political Sciences. Nina joined Yayasan Warisan Johor in 2017 as an intern and she underwent training by writing the history of Johor. In 2019, she held a content writer position in Galeri Warisan Nusantara where she was held accountable for writing contents related to the Malay World and traditional weapons such as *keris* and many other. She has published several articles with other writers and among those articles are *Corporate Governance in Malaysia: Issues and Challenges*, *A Structural Analysis of the US-China Trade War and Its Implication*, *US-China Relations: Trade War and the Quest for Global Hegemony* and many more. IIUM appointed her as a part-time lecturer for undergraduate students in the political science department from 2021 to 2022. In the meantime, she works under Dr Raudlotul Firdaus Binti Fatah Yasin as a research assistant which she was responsible for managing the administrative works and writing articles until 2022.

**NURDIYANA NAJIHAH** completed her study and obtained a Bachelor's Degree in Qur'an and Sunnah Studies from International Islamic University Malaysia (IIUM). She has been working as a research assistant under Dr Roudlotul Firdaus Binti Fatah Yasin since 2022. She has assisted in writing articles and some books such as *Wanita Dunia Permata Syurga* and many others.

**UMMI FARHAH** obtained her first degree in Ushuluddin and Philosophy (Qur'an and Sunnah) from Syarif Hidayatullah State Islamic University Jakarta in 2009. She pursued her studies in the same specialisation and completed her master's

programme at the International Islamic University Malaysia in 2013 in Qur'an and Sunnah studies. She obtained her PhD from the same department and university in 2022. Currently, she is a researcher in the Centre for Gender Studies in Indonesia from 2020. Her research and publication areas are mostly on women's issues from the Islamic perspective. Among them, but not limited to, are *Conflicting Issues Regarding Modern Women based on Misinterpretation of Ḥadīth*, *Normative Understanding Towards the Ḥadīth on the Prohibition of Khalwah: An Applied Study of IIUM Students who are Engaged*, *Khalwah: Analytical Study of Prophet Muhammad's Tradition, Polygyny and Polygamy*, and *Problematic Ḥadīths and Indonesian Feminist*.



# Index

## A

- ‘Ā’isha ‘Abd al-Raḥmān bint al-Shāṭi, 218
- ‘Ā’ishah bint Abū Bakr, 129
- ‘*Ilm al-Tafsir*, 188
- adab*, 4
- Aishah Ghani, 44, 46
  - Islamic family law, 48
- Akhtarzaite Abdul Aziz, 168
- Amirah Awang Abd Rahman, 172
- Azhariyyah Malay male students, 100

## B

- Binti al-Shāṭi’, 219

## C

- Cik Siti Wan Kembang, 208
- consultation, 115
- curriculum management, 119

## D

- Dewi Sartika, 18, 37-39
- education, 2, 3
  - Islamic, 4
  - Malay women, 131
  - power of, 85

## E

- education for women, 32
- education for youngsters, 9
- empowering the quality of knowledge, 161
- Encik Bunga Melor
  - criticisms of, 42

- Engku Rabiah Adawiah Engku Ali, 137
- equality, 160
- ethical policy, 17

## F

- Fadhullullah Suhaimi, 97
- Farhat Naseem Hashmi, 232
- Fatimah Haji Hashim, 14
- Fatma Kariman Hamzah, 222
- Fawqiyah Ibrahim al-Sherbiny, 224
- female educators, 206
- female enrolment, 10
- female participation in higher learning institutions, 86

## G

- good man
  - quality of, 5
- graduates
  - contributions, 10

## H

- Hafṣah bint ‘Umar, 130
- Hannan bint Muhammad
  - Sa’adi Al-Lahham, 227
- Harlina Halizah Siraj, 134-135
- Haslina Ibrahim, 174
- human spirit, 6
- husband’s duty, 160

## I

- Ibu Zain, 11, 40
- IIUM, 158
- Indonesian women, 16

*Islah and Tajdid* movements,  
94

Islam

women, 205

Islamic education, 86

fundamental objective, 5-6

Islamic education for women,  
56

Islamic inheritance, 77

Islamic movement

Malaysia, 102

Islamic perspective, 160

Islamic studies in higher  
education

development of, 88

Islamic teachings, 207

## J

Jawi, 208

## K

Kamilah bint Muhammad bin  
Jassam bin Ali Al-Jaham  
Al-Kuwari, 229

Kartini of Jebara, 18

Kartini's thought on education,  
35

Kartini's letters, 34

KBIUA

Malaysian women, 108  
primary goals, 89

Kesatuan Guru Malaya

(Malaya Teachers' Union),  
12

Kulliyah Al-Banat Al-  
Islamiyyah Universiti Al-  
Azhar (KBIUA), 87

Kulliyah of Islamic Revealed  
Knowledge and Human  
Sciences (KIRKHS), 163

## M

*madrasah*, 99

*Madrasah Diniyah*, 62

*madrasah* for women, 97

Malay Archipelago

women education, 32

Malay parents, 86

Malay women, 31

Malay Women in *shariah law*,  
133

Malay Women's College

Melaka (MPPM) Melaka,  
93

Malaysian Education System

Contribution of the Al-  
Azhar Graduates, 110

*Medresetuz Zehra*, 70

Megawati Sukarnoputri, 21

Mek Wok Mahmud, 166

Miyadah bint Kamil al-Madi,  
228

*mufassirāt*, 191, 214

Muslim women, 181

Muslim women scholars, 217

## N

*nafs al-ammarah*, 6

*nafs al-lawwamah*, 6

*nafs al-mutamainnah*, 6

Naila Hasyim Sabri, 225

Najibah Mohd Zin, 141

Necla Yasdiman, 231

New Order era (1966-1998),  
21

Nik Salida Suhaila, 147

non-formal education, 121

Nursi, 69

Nyai Khairiyah, 63



**P**

- perfect human being, 5
- Pergerakan Kaum Ibu UMNO, 13
- Persatuan Wanita Melayu Terhormat Johor, 12
- pesantren*, 56
- Piety of Senior Women, 78
- post-independence period, 8
- Priyayi* women, 18

**Q**

- Qur'anic teachings, 206

**R**

- Raden Ayu Kartini, 33
- Raden Ayu Lasminingrat, 57
- Rahmah el-Yunusiah, 60
- Raihanah Haji Abdullah, 143
- Rasail al-Nur*
  - wisdom-based methodology on women's issues, 76
  - woman, 73
- Ratu Nahrisiyah, 204
- Ratu Nur Ilah, 204
- research, 114
- right of education for women, 160
- rihlah 'ilmiyyah*, 110
- rihlah 'ilmiyyah*, 91, 100
- Rohana Kudus, 59

**S**

- Saadah Wok, 175
- Semra Kürün Çekmegil, 230
- Shamrahayu Ab Aziz, 145
- Shamsiah Mohamad, 138
- Sofiah Binti Samsudin, 169
- Sukarno era (1945-1966), 20
- Syaikhah Naila, 225

**T**

- ta'dib*, 4
- tafsīr* classes in Brunei, 191
- tafsīr* in Malaysia, 189
- tafsīr* in Singapore, 190
- ta'lim*, 4
- tarbiyyah*, 4
- teachers, 9
- teaching and learning, 117
- teaching and supervision, 112
- Thailand, *tafsīr* and Qur'anic studies, 190
- traditional women, 31

**U**

- Ummahāt al-Mu'minīn*, 187

**W**

- way of thinking
  - changes in, 101
- women
  - critical role, 1
  - women and education, 131
  - women as mothers, 74
  - women as wives, 74
  - women in politics
    - Indonesia, 19
  - women in society, 209
  - women in the labour force, 150, 162
  - women's empowerment, 128
  - women's involvement in politics, 152
  - women's contributions, 16
  - women's education in Indonesia, 20
  - women's participation in higher learning institutions, 10

*Index*

women's political participation,  
12

women's political participation,  
13

women's political  
representation, 15

women's positions, 11

women's representation in  
indonesia, 22

writing and publication, 113

**Z**

Zainab al-Ghazālī, 221

Zayb An-Nisâ Begum, 217