



STUDY ON PROMOTING AND FACILITATING EDUCATIONAL INCLUSION OF MUSLIM WOMEN'S.

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Abstract:

This study addresses the imperative need for promoting and facilitating educational inclusion of Muslim women, recognizing the multifaceted challenges they encounter in pursuing academic opportunities. Drawing on a mixed-methods approach, the research investigates the barriers hindering the educational progress of Muslim women and explores effective strategies to enhance their inclusion in diverse educational settings. The study begins with a comprehensive literature review, examining existing scholarship on the intersectionality of gender, religion, and education. It delves into the unique challenges faced by Muslim women, including cultural stereotypes, religious biases, and societal expectations that often limit their access to quality education. Through qualitative interviews, surveys, and focus group discussions, the research captures the lived experiences of Muslim women in educational environments, highlighting both the systemic barriers and individual resilience. Furthermore, the study identifies successful initiatives and best practices implemented by educational institutions, community organizations, and policy-makers to promote educational inclusion for Muslim women. These initiatives encompass curriculum diversification, mentorship programs, awareness campaigns, and policy reforms that address religious and cultural sensitivities. The research critically evaluates the impact of these interventions on academic achievement, self-esteem, and empowerment among Muslim women.

keywords: Promoting, Facilitating, Educational

Introduction

The promotion and facilitation of educational inclusion for Muslim women represent a critical area of focus within the broader context of global education. Education is universally recognized as a fundamental human right, serving as a key driver for personal development, societal progress, and economic empowerment. However, certain marginalized groups, including Muslim women, often face unique challenges that hinder their access to and participation in educational opportunities. This study seeks to explore and address the barriers and opportunities related to the educational inclusion of Muslim women. Educational inclusion, in this context, refers to the equitable access to quality education, as well as the fostering of an environment that supports the full and meaningful participation of Muslim women at all levels of the education system. Muslim women, due to a combination of cultural, social, and economic factors, may encounter obstacles such as gender-based discrimination, cultural stereotypes, and socio-economic disparities that impede their educational advancement. These challenges can contribute to lower enrollment rates, higher dropout rates, and limited access to higher education for Muslim women.

Education and the Muslim Women in India

The Muslim community accounts for twelve percent of the total population, making it India's largest minority (Kazi, 2019). One of the most important factors that contributes to the provision of help to Muslim women in

reducing the conditions of poverty and socio-economic backwardness is education, which is regarded to be a crucial source. Through education, Muslim women are taught to understand the necessity of self-sufficiency and independence, with the goal of preventing them from becoming monetarily reliant or dependant on others. This is due to the fact that their poor status is mostly caused by their dependence on economic resources. When India attained its independence, there was a significant improvement in the education of women. This progress has continued to this day. There was a rise in the number of male and female students attending schools and universities. According to Shazli and Asma (2015), the enrollment of Muslim girls and women in schools and universities was sluggish, and there was a widespread prevalence of worry among Muslim parents over the obligation of sending their daughters to schools and colleges.

Education became increasingly important to people in both urban and rural places, and they began to recognise its relevance. An rise in the number of female students enrolling in schools and other educational institutions of higher learning has been seen. The adjustments that have been brought about in the lives of Muslim women have been sluggish. The reason for this is that for a very long time, they have been isolated and have lived a life of servitude. In the majority of instances, Muslim women become accustomed to this style of living and are unable to readily accept changes in their circumstances. The number of Muslim women who are employed in high-status positions is quite low, and in addition, the engagement of Muslim women in educational activities has been relatively low. Generally speaking, they are either self-employed or involved in work that is performed from home. Because of this, the percentage of students who drop out of school among them rises. In addition, the parents are of the opinion that girls should not be included in educational opportunities. Even in cases when girls are enrolled in educational institutions, there is a significant incidence of failure to complete their education; the major reason for this is marriage. According to Shazli and Asma (2015), there has been a rise in the number of Muslim females who continue their education after dropping out of school since their parents have a strong belief that they should marry off their daughters at a young age.

The Muslim women must make it a priority to have a strong sense of willpower or resolve. In the event that women themselves cultivate an interest and excitement for the pursuit of education, they will not only be able to persuade their families, but they will also be able to triumph over any and all challenges that may be encountered during the process of acquiring an education. It is imperative that they comprehend that education will provide them with the opportunity to elevate their standing inside the society. In Muslim societies, particularly in more rural locations, women are more susceptible to being exploited and dependent on their male counterparts for their survival (Shazli & Asma, 2015). This is because of the effect of ancient traditions and practices that have been passed down through generations.

Women who live in Muslim communities have less independence and are mostly dependent on their parents. They are obligated to obey their parents and are unable to stand out for themselves. As a result of these primary factors, the level of education among them is quite low, and they are generally discouraged from pursuing further education or engaging in work prospects. In regions where there is a significant number of Muslims living in population, there is a dearth of educational institutions, including schools and colleges. For reasons of safety, girls are not sent to schools that are located in far-off regions; rather, they are enrolled in schools that are located close. For this reason, it is necessary for Muslim women to cultivate their talents and increase their level of self-confidence in order to advance. According to Shazli and Asma (2015), in order for Muslim women to participate in the process of education development, they are necessary to engage in a comprehensive conversation with those who set policy, academicians, and community leaders.

Educational Achievement among Muslim Women

The potential of individuals and their level of dedication to their job and education are the only factors that may determine the level of educational success they accomplish. It is of the utmost importance that they be provided with the necessary chances that can help them advance in their careers. There was a significant gap in the achievements of Muslim girls and women in terms of education and the growth of their abilities. It is impossible to examine the education of Muslim girls and women in isolation from the larger context of the growth of women in India. According to the findings, the conditions of poverty and backwardness, as well as the discrepancies between rural and urban areas, regional and inter-group differences, and rural-urban disparities, are the elements that show to be obstacles in the process of acquiring an education. When it comes to addressing the issues of backwardness that any community may be experiencing, education has been seen as an essential remedy. Measures that would contribute to the educational attainment of Muslim women have been put into place, and these measures have been implemented. Following is a list of the measures that have been stated: An analytic study of the educational experiences of Muslim women and girls in India was published in 2007.

The goal of the Integrated Child Development Services (ICDS) programme is to provide children and expectant mothers who come from disadvantaged, underprivileged, and marginalised segments of society with the opportunity to grow in a comprehensive manner. Within the framework of this programme, educational and nutritional inputs are distributed. In order to ensure that a particular number of ICDS projects and centres are located in certain places, it will be necessary to cover certain blocks and villages that have a significant population of minority populations.

There have been advancements made in terms of access to educational opportunities. The establishment of primary schools in regions where students from all of the communities are able to register has been initiated. The SarvaShikshaAbhiyan, the Kasturba Gandhi BalikaVidyalaya Scheme, and other government programmes are among the programmes that have played a role in the establishment of elementary schools.

There has been an increase in the number of materials that are available for the instruction of the Urdu language. There would be aid from the central government for the recruitment of Urdu language teachers in elementary and upper primary schools. These instructors will be able to cater to the requirements of the persons, of which at least one fourth are members of that language group. The linguistically varied makeup of the populations would be more accurately reflected if there was the chance to learn the Urdu language. According to Muslims on Education (2000), there is a need for a greater investment of both time and money for the training of educators in matters pertaining to religious consciousness.

The education provided by madrasas must be brought up to date. A significant amount of effort will be made into enhancing the Central Plan Scheme of Area Intensive and Madrasa Modernization Programme, and it will be implemented in an effective way. There are educational tools accessible inside the Muslim community that may be utilised within the mainstream sector. These tools might be of assistance in the provision of citizenship education, particularly among children who are not Muslims, and they could also make it possible to provide instruction in Islam to Muslim children who have been denied the opportunity to participate in formal worship (Muslims on Education, 2000).

Scholarships were made available to students who were in need of financial assistance and who were members of minority populations. Scholarships for students from minority communities will be formulated and implemented as part of a programme that will provide financial assistance for pre- and post-matriculation education. It is of the utmost importance to make certain that disadvantaged students from minority communities are not prevented from continuing their education due to factors such as poverty and backwardness.

It is essential to enhance the educational infrastructure through the Maulana Azad Education Foundation (MAEF) in order to make it easier for people to obtain an education. In order to enable the MAEF to develop its endeavours with the goal of promoting education among educationally backward minority, the government is obligated to provide the MAEF with all of the potential help that is available.

Educational Requirements of Muslim Women

There are no strong opinions held by the Muslim communities with regard to the presence of positive culture inside the surroundings of the school. In the event that they are confronted with challenges or are confronted with difficulties, Muslim females are the first to drop out of school because they regard enrollment in educational institutions to be the least important thing. It is vital to create suitable measures that would lead to knowledge of educational requirements and the formation of a positive school culture. These measures have been classed as follows, each of which has been categorised as follows: A comprehensive understanding of the educational requirements of Muslim students (n.d.).

Within the context of the educational institution, it is of the utmost importance that every single person be treated in the same manner, and that there be no discrimination of any type happening. A wide variety of activities, tournaments, and other events are organised and held in educational institutions. In every one of these domains, it is of the utmost importance that Muslim girls be granted equal chances and opportunity to participate. It is not acceptable for them to experience feelings of neglect or isolation inside the educational setting. Respect for others and open-mindedness should be emphasised as core principles that should be prioritised.

Every member of the staff, including principals, teachers, and other staff members, is obligated to strive towards the establishment of a pleasant, friendly, and approachable atmosphere inside the school and classroom respectively. The instructors are effective in their teaching, they have an accessible attitude, and they have a loving and helping nature. When they have efficient knowledge about the subjects, they are effective in teaching. These attitudes and behavioural characteristics make it possible for children to find joy in studying, which in turn leads to a reduction in the number of pupils who are absent from school. For the purpose of fostering mutual understanding and providing appropriate answers to the issues that their pupils are facing, senior and experienced educators have a responsibility to take into account their students and other persons as members of their families and communities.

There is a population of students that struggle with learning impairments and learning difficulties. There has also been an increase in the number of Muslim females who have dropped out of school as a result of these causes. It is essential for teachers to have an understanding of the challenges faced by their pupils and to offer them with an explanation of the ideas in a manner that is easily comprehensible in order to provide answers to this problem. It is recommended that teachers organise additional courses in the form of tutorials, since this type of instruction has the potential to contribute to the facilitation of the learning of challenging ideas. As a result of the fact that education is considered to be an essential component in schools, Muslim girls would want assistance from their teachers in addition to assistance from other students in order to expand their learning.

It is the responsibility of the teachers to instill in the pupils the perception that they should constantly have a friendly and approachable demeanour towards their fellow students. There are situations in which pupils who belong to Muslim communities or communities that are classified as marginalised are not respected by their classmates. In addition, they do not establish conditions of communication with them, which results in the formation of problems and disagreements. It is imperative that there are no disagreements or conflicts of any

type at educational institutions and schools, and that persons interact with one another in a manner that is proper. The establishment of rules and policies is of the utmost importance in order to ensure that children are obedient and disciplined within the confines of classrooms and institutions.

It is of the utmost importance for educational institutions to have their own policies and regulations. The provision of equal possibilities for all persons need to be the first and most important rule that should be taken into consideration. In educational institutions, Muslim females should not be allowed to have the perspective that they are going to areas where they are not recognised in any way. It is necessary to establish a culture of trust and transparency between the students and the instructors. This culture must be founded on the idea that the teachers should be taken seriously and that the students should be given the opportunity to voice their concerns. For instance, when Muslim girls contact their instructors with complaints or concerns, they should make a significant participation to the process of finding solutions to the problems.

It is necessary for the instructors and other members of the staff to devise efficient terms and circumstances in order to meet the educational needs of Muslim women. Together, they are expected to work together in the construction of the curriculum and the instructional systems, as well as to collaborate with one another, provide ideas and recommendations, and work together. For the purpose of fostering learning, it is necessary to have a well-organized curriculum and instructional techniques, teaching-learning methods, textbooks, technology, infrastructure, and other resources. As a result of the fact that Muslim women may have challenges with language and may have difficulty acquiring language, it is necessary to take steps to ensure that they are able to improve their language abilities in an efficient manner.

It is of the utmost importance to become engaged with the local community associations in order to identify and address certain problems and concerns, namely those that are associated with the conduct of students. The pupils who belong to other groups, as well as the Muslim girls, should be well aware of the fact that they are expected to maintain discipline and decorum within the school environment. Activities aimed at increasing the number of minority ethnic governors. Schools are eager to explore new initiatives, such as aiming high or other comparable techniques and methodologies, with the goal of improving the academic performance of ethnic groups who are underrepresented in the population.

As a way of comprehending and developing practical solutions to raise the achievement of mixed and mono heritage groups, the schools were committed to the ongoing development of the teachers and staff members as a means of achieving this goal. In order to support parents in fulfilling the educational needs of their children, schools are willing to provide learning opportunities and are open to receiving new ideas, recommendations, and points of view from parents. Within the context of parent-teacher conferences, teachers and parents engage in conversation with one another in order to discuss the development of the children. The primary goal of their organisation is to guarantee that the children are able to acquire knowledge, experience growth, and develop in a manner that is suitable for them.

Education as an Instrument of Political Development of Muslim Women

A significant contribution that education has made to the political development of individuals is that it has played an essential role. When individuals are unable to recognise their rights and obligations, when they are not permitted to have a voice, or when they are uninformed of these things, these circumstances contribute significantly to having a negative influence on their development. Education is an essential component in the process of eradicating the ignorance that exists among Muslim women. This enables Muslim women to make a meaningful contribution to the decision-making process and to the advancement of their own development. The

provision of information and the development of skills among individuals is made possible via education at a variety of levels. This enables individuals to be able to contribute to the well-being of the community. As a result of the fact that democratic institutions would be unable to carry out all of the necessary responsibilities and functions in the absence of this, it is considered to be more significant in nations that are considered to be in the third world. For the sake of democracy, it is very necessary for the people to be well-informed and aware of the many views and facts that are available.

Political leaders and other individuals have set their primary focus on the overall growth and development of the nation as their primary purpose. In order to bring about the all-around growth of the person, society, and the nation, it is essential to empower Muslim women in both the political and social spheres. Enhancing the dexterity, skillfulness, and capabilities of all sectors of society, regardless of caste, class, colour, creed, or gender category, is a significant factor in determining the extent to which progress and empowerment are achieved. On the other hand, women have been subjected to discrimination for a protracted period of time, and they have also been subjected to insufficient treatment in relation to the opportunities, rights, privileges, and status in a variety of socio-economic and cultural spheres of society. Women's lack of engagement in the programming and performances of progress not only impedes their individual growth, social transformation, and movement towards social progress, but it also has an influence on the development of the entire nation. This is because women are more likely to be involved in the programmes and performances of progress. The field of women's studies, which has as its primary objective the gathering of information on women and the discovery of their social position as well as the challenges and opportunities they face, has been gaining a great deal of enormity in recent times in the context of social scientific investigation and discourse (Hossain, & Moinuddin, 2013).

The fundamental goal of this organisation is to empower Muslim women so that they may participate in their campaign for freedom and fight against the challenges that they have faced. When it comes to the various minority groups that exist within India, Muslims constitute the largest minority. Furthermore, the majority of this largest minority community is unsatisfactorily located in a state that is considered to be backward in terms of education and the economy. In contrast, the majority of the other minority groups are located in a state that is more prosperous and wealthy. Furthermore, Muslim women have not reached the level of expertise necessary to find their rightful place in the welfare initiatives that the government of the nation has undertaken in the country ever since the country gained its independence for the economically disadvantaged segments of the population. There are a number of governments that, from time to time, appoint committees in order to investigate the factors that contribute to the backwardness of Muslim women. The most recent of these committees is the Sachar Committee, which has revealed that the Muslims of India are the most economically and educationally backward minority in the country, with only four percent of the population having completed their education (Hossain, & Moinuddin, 2013).

Method

Specifically, this research makes use of a literature study methodology that incorporates a complete and methodical approach to literature analysis. The search, collection, and evaluation of literature sources that are pertinent to the subject of the study will be accomplished using this technique. Within the context of this procedure, the researcher will conduct an investigation and meticulously assemble the published literature, which may include scientific journals, books, articles, and theses that are pertinent to the topic at hand. In the event that a systematic literature review is conducted, it will be feasible to provide specifics on the findings and contributions that were found in the relevant earlier research. As part of their investigation into the role that

Islamic education plays in women's empowerment, researchers will uncover patterns, themes, and differences in the results of previous study. Additionally, they will investigate the tactics and methodology that were utilised by earlier researchers. A strong foundation for the development of research concepts and hypotheses will be provided by the researcher's approach to the examination of the relevant literature. In order to construct a comprehensive and well-informed theoretical framework, the researcher will make use of the research that has been published before. Therefore, a technique of literature study that is both thorough and systematic will be of great assistance in carrying out this research in a manner that is both scientific and organised, and it will also help produce a better knowledge of the role that Islamic education plays in supporting women's empowerment.

Results and Discussion

The Role of Islamic Education in Raising Gender Awareness

For many years, Islamic schools have played an important role in instilling the core beliefs and practices of Muslim communities. An integral part of this framework is the effort that Islamic schools do to educate students about the importance of gender equality. Knowing one's place in society and one's rights in relation to gender is an important part of being gender conscious. Gender awareness has been a long-standing topic of discussion in many Muslim communities, and Islamic education has immense promise as a vehicle for its propagation. Strong concepts of gender equality are included in religious teachings of various Islamic faiths. But how these concepts are understood and put into practice might differ. Islamic education has a crucial role in enhancing access to gender-inclusive religious teachings. Students can gain a better understanding of Islam's stance on gender equality and its respect for men's and women's rights via rigorous religious study. Islamic education has a dual purpose: educating students about Islam and challenging societal gender prejudices. Gender bias prevents women from achieving their maximum potential in many workplaces. Islamic education, which aims to include and educate all people, can play a role in dismantling these misconceptions by instilling ideals that promote gender equality and tolerance for diversity. There is a strong correlation between gender awareness and the advancement of women's rights in many spheres of society, politics, and the economy. Through Islamic education, people may learn about these rights and why they are important for society as a whole.

As a result, women may feel more empowered to seek economic equality and more political and social participation. Also, Islamic education may do its part to foster a culture that values gender equality. Change is possible when communities, families, and schools all grasp the importance of gender equality and work together to promote it. Thus, Islamic education may play a pivotal role in igniting more systemic societal transformation. Several important issues must be highlighted in this manner if Islamic education is to foster gender awareness. One of these is the inclusion of lessons on gender equality in Islamic school curricula. Part of this is learning about Islam's teachings on gender equality and men's and women's rights, which promote equality in many areas of life. Also, Islamic schools are in a prime position to mobilise academics and religious authorities in favour of gender equality. In Muslim society, they have a position of great moral authority, and the ideas and messages they express may have a tremendous effect on people. Consequently, it is crucial to educate them and involve them in campaigns to increase gender awareness. It is crucial to thoroughly review Islamic educational media, including as textbooks and learning materials, to make sure they do not promote gender inequity or stereotypes. Islamic curricula that are inclusive of all students should cover topics such as gender equality and the contributions of women throughout Islamic history and in modern society. Islamic education also has the potential to open doors to cross-cultural discussions about gender equality. Given Islam's global reach, fostering understanding of different viewpoints and obstacles to female equality via interfaith and intercultural collaboration is essential. Child marriage, FGM, and gender-based violence are all problems that Islamic

education in certain Muslim communities can help alleviate.⁸ One of the most important ways Islamic education may help reduce gender inequity is by raising public awareness about the risks and consequences of these behaviours. Educational institutions, families, communities, and religious leaders must work together to increase gender awareness in Islamic teachings. In order to eliminate any societal obstacles that may exist and foster an atmosphere that promotes the principles of gender equality, everyone must do their part. Gender awareness via Islamic education is an important goal, but there are obstacles to overcome. Substantial gender disparity persists in modern culture, and entrenched customs frequently act as roadblocks to progress. Achieving societal change is seldom a quick or easy feat, and it frequently runs counter to long-established conventions. Another consideration is that women may still face barriers to Islamic education owing to issues like a lack of funding, societal expectations that prevent them from going to school, or inadequate educational facilities. Consequently, raising gender awareness should centre on making sure more women can get a good Islamic education. The increasing difficulties posed by globalisation and rapidly developing information technology necessitate that Islamic education likewise evolve to meet these demands. Thanks to the internet and social media, both facts and opinions on gender equality may go far and wide, but so can false beliefs. That is why it is essential for Islamic schools to teach their pupils to think critically and analytically about gender issues. Furthermore, it is crucial for Islamic educational institutions to collaborate with other formal education organisations. Establishing a classroom climate that promotes gender awareness requires an interdisciplinary and cross-sectoral effort. This encompasses creating inclusive teaching materials, including gender concerns into curriculum, and training teachers. When it comes to promoting gender awareness via Islamic education, the family's significance cannot be overstated. The principles and conventions that influence one's perspective on gender are initially instilled in one's home. Consequently, it is important for families to follow Islamic teachings that promote gender equality, such as dividing up home chores, learning one other's responsibilities, and valuing each other's contributions. Gender awareness promotion via Islamic education is greatly influenced by community engagement. People can find a community where they can learn from one another and grow in their dedication to gender equality through programmes that promote gender education and advocacy. An additional venue for discussing and resolving pertinent gender issues in many Muslim communities is local projects and social events. To further the cause of gender equality via Islamic education, it is crucial to have the backing of Islamic educational institutions and non-governmental organisations. Teachers and educators can benefit from their training, tools, and direction as they work to include gender concerns into their lessons and curricula. To further their goal of increasing gender awareness among the Muslim community, they can also launch public outreach and campaigns. Another important factor in increasing gender awareness via Islamic education is changes in national and regional policy. The government must take decisive action to abolish gender discrimination in schools, increase educational opportunities for women, and promote gender equality in education policy. As a whole, the Muslim community and the world at large are working to close the gender gap, and Islamic education plays a significant role in this endeavour. As a matter of human rights, gender equality is a worldwide problem, not just a regional one. There is great potential for Muslim communities to contribute to global movements for gender equality. A shift in society's cultural norms is another possible outcome of Islamic education. Educating people about the importance of gender equality may help us build a society where everyone feels welcome and respected, regardless of their gender. It has the potential to lessen preexisting social disparities and put an end to social conventions that limit women. Efforts to promote gender equality in Islamic education must include a comprehensive strategy that addresses students at all levels of schooling, from elementary to university. In Islamic educational institutions such as religious schools, residential schools, and universities, this entails incorporating the ideals of gender equality into the curriculum and teaching methods. It is also crucial to provide content that upholds spiritual principles and promotes gender

awareness. This should involve learning more about the contributions women made to the growth of Islam's religion and culture, as well as their roles throughout the faith's history. Talking about women's rights in Islam and ways to promote gender equality in many everyday circumstances should also be a part of Islamic education. Educators and instructors must also be trained to address gender issues and include them into Islamic curricula. Teachers who are well-versed on the topic of gender equality are in a prime position to inspire their pupils and bring about societal shifts in attitude. Radio, television, and the internet are just a few of the media outlets that Islamic schools may use to promote gender equality. Some examples of this kind of programming include media-based educational initiatives that focus on gender equality and gender awareness. Obviously, teaching and practicing these principles in everyday life is at the heart of Islamic education that promotes gender awareness. So, it is imperative that Islamic schools and religious organisations foster an atmosphere that encourages gender equality, particularly in the allocation of tasks and the promotion of women's involvement in school and religious life. Note that raising gender awareness is all about women's rights and building a more equitable society where everyone has equal chances, regardless of their gender.¹⁰ The goal of an Islamic curriculum that emphasises gender equality is to foster a more just society in which religious principles and gender equality ideals complement one another. Gender equality in Islamic education can only be achieved by the unwavering commitment and collective action of the whole community. We can build a more equitable and inclusive society where everyone has the chance to thrive if we all work together to challenge harmful societal conventions, dismantle gender stereotypes, and advance equality.

Empowering Women Through Islamic Education

Learning about Muslim women's roles and how education may help them achieve greater status and rights requires discussion of women's empowerment through Islamic education. Education, work, and social and political engagement are just a few areas where women have historically encountered obstacles. Islamic education, deeply rooted in Muslim identity and culture, possesses great potential to be a catalyst for good transformation. When it comes to empowering women, Islamic education includes several crucial aspects. Women should have the same opportunities as males to learn about Islam and science at an Islamic school. As a result, women are more equipped to take part in society and make positive contributions to progress. Islamic programmes aimed at empowering women also have a responsibility to eliminate cultural and societal obstacles. One aspect of this is breaking down barriers that women face due to gender preconceptions in areas such as job opportunities, family responsibilities, and political engagement. The principles of gender equality included in Islamic law should be properly communicated in Islamic schools. Involving Muslims in the fight for women's emancipation via Islamic education is also crucial. Gender equality may be better understood and supported when people, families, academics, and religious leaders are all involved. The Muslim community as a whole has to do more to support women's rights and prevent gender discrimination. There is hope that Islamic schools can help young women gain the confidence, poise, and competence in leadership roles that will serve them well in all parts of life. Skills in collaboration, problem-solving, and communication are all part of it. Islamic education that is inclusive should provide women with the skills they need to be active members of society and contributors to progress. Islamic education has a multiplicative effect on society and the economy by empowering women. Greater economic and social participation is possible for women when they have an education. Reducing poverty and improving family well-being are two of its potential benefits. Women are more likely to participate in family and community decision-making when they have access to a high-quality Islamic education. In doing so, they become catalysts for positive social change and potential contributors to the resolution of pressing societal issues. Therefore, a more democratic and inclusive society may be achieved via Islamic education that promotes women's empowerment. Islamic education has far-reaching effects on men,

women, and society at large. In an atmosphere where women are valued and given agency, men and women are better able to collaborate for the common good. More stable and wealthy societies are those that recognise and protect women's rights. Islamic education that empowers women also influences generations to come. Young women are more likely to follow in their moms' footsteps and get degrees if they observe their mothers' success in doing so. In the long run, this can have a good influence on society as a whole. Peace and security are directly tied to the emancipation of women via Islamic education.¹¹ Studies have shown that civilizations with more educated women and more important roles in public life are less likely to experience conflict and more stable overall. Women who have completed their education are more equipped to reduce the likelihood of conflict, ease tensions, and work towards a peaceful resolution. The issue of gender-based violence can also be helped by Islamic education that promotes women's empowerment. Domestic violence, rape, and harassment all fall under this category. To combat this issue, it is essential to educate women about their rights and the significance of standing up to violence in all its manifestations. A strong Islamic education also increases the likelihood that a woman will be a social change agent. They have the power to inspire good change by challenging harmful societal standards that women face. On a national and even global level, they have the potential to rise to leadership positions and advocate for gender equality and women's rights. The well-being of families can be enhanced by Islamic education programmes that prioritise the empowerment of women. Health, nutrition, and child development are areas in which educated women often excel. Their health, happiness, and quality of life can all improve as a result of their increased ability to help out at home.

Conclusion

Muslim women have a low rate of educational achievement. Muslim women's low level of education is caused by a multitude of things. Here we have parents who believe their daughters should be wed young and who do not see the value in their daughters pursuing further education. Muslim communities have faced a severe lack of educational opportunities, particularly for girls, due to concerns about their safety being transported to other regions. Since most Muslim girls and women stay at home to take care of the house, they don't see the value in getting an education. Several obstacles in educational institutions discourage girls from enrolling, including a lack of comprehension of educational concepts, feelings of insecurity and vulnerability in school, and difficulties in developing good communication skills. Due to significant financial hardships, many families are unable to provide their girls with the education they deserve. Promoting gender parity and women's empowerment is an important goal of Islamic education. Providing equitable access to education is just one of the many essential goals of Islamic education. Another key goal is to empower women by increasing their understanding of their rights, fostering a stronger belief in those rights, and encouraging them to actively engage in society. Furthermore, changes in culture, social standards, and policies that promote gender equality can help overcome obstacles to Islamic education for women's empowerment, such as limited access, unequal school environments, limiting social norms, and financial concerns.

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