

## EDUCATION FOR WOMEN: a Thematic Hadith Study with a Grounded Theory Approach

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DOI: <https://doi.org/10.32505/al-bukhari.v7i1.8291>  
Submitted: 2024-04-18 | Accepted: 2024-06-13 | Published: 2024-06-22

### Abstrack

*Some people consider that women do not need to study higher, because women only take care of household affairs. Higher education is considered an obstacle to life goals. This research aims to discuss education for women based on hadith. This research uses a type of qualitative research, namely with a thematic method of hadith with a grounded theory approach. The formal object of this research is the understanding and urgency of education for women which is grouped based on hadith themes. Meanwhile, the material object in this study is the argument that women do not need to study. The discussion in this study explains that women are free to do something, especially in learning. This study concludes that through the grounded theory approach, the themes of women's education hadith are obtained. Education for women is mandatory and prioritized, women also have the right to education. Because it is from women that a new generation will be created and that new generation must be educated to create a quality generation.*

**Keywords:** *Women's Education, Grounded Theory, Hadith Studies*



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### Abstract

Sebagian masyarakat menganggap bahwa perempuan tidak perlu untuk belajar tinggi, karena perempuan hanya mengurus urusan rumah tangga. Pendidikan tinggi justru dianggap sebagai penghambat tujuan hidup. Penelitian ini bertujuan untuk membahas mengenai pendidikan bagi perempuan berdasarkan hadis. Penelitian ini menggunakan jenis penelitian kualitatif yakni dengan metode tematik hadis dengan pendekatan grounded theory. Objek formal penelitian ini yakni pengertian dan urgensi pendidikan bagi perempuan yang dikelompokkan berdasarkan tema-tema hadis. Sedangkan, objek material dalam penelitian ini yakni argumen yang menyatakan perempuan tidak perlu belajar. Pembahasan pada penelitian ini menjelaskan bahwa perempuan bebas dalam melakukan sesuatu terutama dalam belajar. Kesimpulan penelitian ini adalah Melalui pendekatan grounded theory maka didapatkanlah tema-tema hadis pendidikan perempuan. pendidikan bagi perempuan itu wajib dan diutamakan, perempuan juga mempunyai hak dalam berpendidikan. Karena dari perempuanlah akan terciptanya generasi baru, dan generasi baru itulah harus dididik agar terciptanya generasi yang berkualitas.

**Kata kunci:** Pendidikan Perempuan, Grounded Theory, Studi Hadis

### Introduction

The importance of education for women is that women will be the first teachers of their children, so knowledge is needed for women. Education will also have an impact on the creation of an innovative, prestigious, educative, and productive young generation. Women are required to be equal to men, especially in terms of learning. In addition, education can also improve the mindset and quality of oneself, so that it can form strong and intelligent women.<sup>1</sup>

But the reality that is happening today, many think that women do not need to study high. Because women only take care of household affairs. Women seem to be underestimated, especially in terms of education. Women also have the same rights as men in obtaining knowledge.<sup>2</sup> Women's education is widely neglected, for example in the Kartini era. At that time, women's education was very low, even many women could not read and write at all. Therefore, this research is important to be studied more deeply to find out how education for women in the hadith is done.

After searching for previous research, relevant research was found, namely, Sulaemang's research, this study focuses on the education of women in

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<sup>1</sup>Dian Lestari, "The Existence of Women in the Family (A Study of the Role of Women as the Heart of Children's Education)," *Muwazah*, vol. 8, no. 2 (2016), p. 20.

<sup>2</sup>Rustan Efendy, "Gender Equality in Education," *AL-MAIYYAH: Gender Transformation Media in the Socio-Religious Paradigm* 7, no. 2 (2014): 142–65.

hadith The results of the research show that education for women has been found.<sup>3</sup> Second, the research of Masrukin Muhsin and Inah in 2014, The results of this study show that one of the roles of women is quite active in the narration of hadith, their hadith path is mostly from the family and relatives of the Prophet PBUH.<sup>4</sup> Third, Sadari research in 2011. The result of this research is that in Islam women are allowed to occupy certain positions. As long as it is polite and does not cause slander. This article concludes that in Islam all women and men are equal, so in terms of learning all are required without any distinction.<sup>5</sup>

The results of this previous study, have similarities and novelties with the current research. The similarities lie in the topic of "women with knowledge," and the type of qualitative approach. While the difference is that the current researcher discusses women's education from the view of hadith, the current research uses the thematic method of hadith with data analysis using the thematic method with the Grounded Theory approach. The Grounded Theory approach is to collect hadith data with a coding process. This study seeks to interpret the thematic results of the hadith on women's education insights.

Previous research has a weakness, namely, it is co-opted with the study of classical thematic hadith with the criteria of *wiḥdatul ma'na* (unit of meaning) which aims to resolve contradictory hadiths or hadiths of the same meaning that contradict each other so that they dwell on the *takhrij* hadith. Previous thematic hadiths also did not have a clear thematic framework, resulting in a global and non-directional thematic hadith. So this research offers *wiḥdatul qāyah* (having one goal with a theme) exploring hadith about a theme and not dwelling on the problem of *takhrij* hadith, thematic hadith with a contemporary framework with Grounded theory for meaning polarization.

a framework of thinking is needed to find answers to the problems in research. Researchers view that these women have the same rights as men in educating and expanding knowledge. a knowledgeable woman will be able to raise the status of her family, and a knowledgeable woman will also look expensive, so no one will be able to underestimate her.<sup>6</sup> Education for women will be reviewed from the aspect of relevant hadiths about these problems. Thus, it is necessary to further research on women's education in the current era, namely by using the method of thematic study of hadith. This method is to collect hadiths

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<sup>3</sup>Sulaemang, "Women's Education in Hadith Study of Hadith Narrated by 'Aisyah)," *Shautil Tarbiyah*, vol. 21, no. 1 (2015), pp. 145–60.

<sup>4</sup> Masrukhin Muhsin and Inah, "Women and the Narration of Hadith: A Study of Aisha's Role in the Narration of Hadith," *Al-Fath*, vol. 8, no. 1 (2014), pp. 56–92.

<sup>5</sup> Aware, "Women's Rights to Education and Teaching in an Islamic Perspective," *Al-Murabbi: Journal of Education and Islamic Studies*, vol. 2, no. 1 (2015), pp. 21–42.

<sup>6</sup> Selmah Ahmad et al., "The Role of Women in Da'wah," *Women in Da'wah and Education*, 2008, 141–60.

related to a predetermined theme. These hadiths do not mention only the themes. However, to find out the complete hadith there is a link that can be accessed. Tracking with thematic methods will obtain hadiths on the theme. Hadiths about women's education insights will be elaborated in more depth. As the initial object of research, the first and final steps will be taken to obtain conclusions.<sup>7</sup>

This research requires a theoretical foundation to discuss the main problem. This research is based on the theory of women's education in the study of thematic hadith with the approach grounded theory. Women are creatures created by Allah SWT. who are very noble and women become the first Madrasah for their children.<sup>8</sup> Education is a lifelong learning knowledge in all places and situations that have a positive influence on the growth of each being.<sup>9</sup> The main problem of this research is how the hadith views women's education. Islam is very broad, so it will be limited to the scope of women's position in acquiring knowledge.

This research uses qualitative research. The method used is the thematic method of hadith,<sup>10</sup> sources of research data are primary and secondary. sources of research data are primary and secondary. The primary source is al-Kuttub at-tis'ah. Meanwhile, secondary sources are writings related to women's education, and learning that are accessed manually and digitally. Data collection techniques are through library research. The data analysis technique is carried out using the Grounded Theory method, namely data collection, coding, data processing, classification, outlining, and interpretation, while the steps to establish the grounded theory are: first, determining the theme to be researched. Second, collecting data related to general theories about themes and hadiths. Third, separating transcripts into summaries through a coding process, both open code and axial code. Fourth, group the results of the coding from the axial code into the final code. Sixth, analyze specially and compare between codes. Seventh, repeat these steps so that it becomes theoretical saturation and obtains thematic hadith. At the discussion stage, use the interpretation of content analysts until a conclusion is formed.<sup>11</sup>

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<sup>7</sup> Wahyudin Darmalaksana, "Flexing Study in the View of Hadith with Thematic Methods and Social Media Ethics Analysis," in *Gunung Djati Conference Series*, vol. 8, 2022, 412–27.

<sup>8</sup> Agustin Hanapi, "The Role of Women in Islam," *Gender Equality: International Journal of Child and Gender Studies* 1, no. 1 (2015): 15–28.

<sup>9</sup> Desi Pristiwanti et al., "Definition of Education," *Journal of Education and Counseling (JPDK)* 4, no. 6 (2022): 7911–15.

<sup>10</sup> Nafilah Filah and Junengsih Junengsih, "The Concept Of Mosque Management Based On Hadith Perspective," *Al-Bukhari: Journal of Hadith Science* 6, no. 2 (2023),.

<sup>11</sup> Siiti Fatimah, Repa Hudan Lisalam, dan Ade Fakhri Kurniawan, "Thematic Hadith Studies: Hadiths on Self-Healing and Their Implementation in the Contemporary Era," *Al-Bukhari: Journal of Hadith Science* 6, no. 2 (2023), p. 175–93.

## The Grounded Theory Approach: Exploring Education for Women

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The results of this research are themes related to the hadiths of the virtues of learning for women. The thematic method of hadith is carried out by using the tracking of the keywords "women", "learning", and "knowledge", in al-Kuttub at-tis'ah. The results of data processing are classified based on thematic methods, so 15 hadiths related to the theme were found. After that, the stage of grouping the hadith into themes is carried out, there are 5 themes and each of these themes has 3-6 hadiths, as seen in the table.

The results of the research are by applying the steps above, showing that the hadith is *wihdatul qayah* or has a unity of purpose with the theme of research. The hadiths can be accessed through the following link. This outline contains the complete hadiths<sup>12</sup>

**Table 1.1 Hadith Outline**

No.	Final Code/Hadith Caption	Hadith Data and Quality
<b>A. The Urgency of Education for Women</b>		
1.	The Obligation to Pursue Knowledge	Listen to IBNU Mazah No. 224 <sup>13</sup> Shahih
2.	Encouragement to Seek Knowledge	Sunan Darimi No. 2572 <sup>14</sup> Hasan ligairihi
3.	Women's Participation in the Knowledge Council	Shahih Bukhari No. 6766 <sup>15</sup> Shahih
4.	Similarities between Women and Men in Learning	Shahih Muslim No. 1475 <sup>16</sup> Shahih
5.	Becoming a Leader in Her Husband's Home	Shahih Bukhari No. 4801 <sup>17</sup> Shahih
6.	Women are allowed to do activities outside the home	Shahih Bukhari No. 873 <sup>18</sup> Shahih

<sup>12</sup> "Mila Amelia, ""Outline Hadis Themed,"" 2024, <https://bit.ly/OutlineHadisTematik>."

<sup>13</sup> Abū `Abdillāh Muḥammad ibn Yazīd Ibn Mājāh, *Sunan IBN Mājāh*, Ed. Siu'aib al-Arna'ū<sup>17</sup> (Dār al-risālah al-'ālamīyyah, 2009), p. 224.

<sup>14</sup> Abū Muḥammad `Abdillāh ibn `Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn `Abd al-Ṣamad al-Dārimīy, *Al-Musnad al-Jāmi' al-Ma'rūf Bi Sunan al-Dārimīy*, ed. Salīm Asad (Dār al-Mugnī, 2000), p. 257.

<sup>15</sup> Abū `Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīrah al-Ju'fiy al-Bukhāriy, *Al-Jāmi' al-Musnad al-Ūq, ī, al-mukhtaḥar min umūr rasūlillah Ḥallā allāh 'alaiḥ wasallam wa sunaniḥ wa Ayyāmih*, ed. Muḥammad Zuhair ibn Nāṣir al-Nāṣir (Dar Ṭauq al-Naja, 1422), p.6766.

<sup>16</sup> Muslim Ibn al-Ḥajjāj, *Al-Musnad al-Āī, al-Mukhtaḥar binakal al-'ADL 'an al-'ADL ilā rasūlillah Ḥallā allāh 'alaiḥ wasallam*, ed. Muḥammad Fu'ād Abd al-Bāqī, vol. 1–3 (Dār Iḥyā' al-Turās al-'Arabīy, 1424), p. 1475.

<sup>17</sup> al-Bukhāriy, *Al-Jāmi' al-Musnad al-mukhtaḥar min umūr rasūlillah Ḥallā allāh 'alaiḥ wasallam wa sunaniḥ wa Ayyāmih*, p.4801.

<sup>18</sup> al-Bukhāriy, *Al-Jāmi' al-Musnad al-mukhtaḥar min umūr rasūlillah Ḥallā allāh 'alaiḥ wasallam wa sunaniḥ wa Ayyāmih*, p.873.

<b>B. Educational Objectives for Graduates</b>		
1.	Women with knowledge determine the future	Sunan Darimi No. 249 <sup>19</sup> Hasan
2.	Obedience to religion	Sun Ahmad No. 1573 <sup>20</sup> Hasan
3.	Knowledge is a requirement for women to marry	Shahih Bukhari No. 4700 <sup>21</sup> Shahih
<b>C. The Rewards of Learning for Women</b>		
1.	Means of removing sins	Sunan At-Tirmidzi No. 2572 <sup>22</sup> Hasan
2.	Kept Away from God's Curse	Sunan At-Tirmidzi No. 2322 <sup>23</sup> Hasan
3.	Getting rewards that keep flowing	Shahih Bukhari No. 1631 <sup>24</sup> Shahih
4.	Prayed for by the inhabitants of the earth and sky	Sunan and Tirmidzi No. 2685 <sup>25</sup> Hasan
5.	Means to heaven	Listen to IBNU Mazah No. 291 <sup>26</sup> Hassan
6.	The Parable of Knowledge Like water wetting the earth	Shahih Bukhari No. 79 <sup>27</sup> Shahih

From the classification table, several aspects of education for women can be classified. *First*, the urgency of education for women can be seen in several hadiths, namely:

- طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (studying knowledge is mandatory for every Muslim)
- عَنْهُ تَعْمَهُوا قَبْلَ أَنْ تُسْؤَدُوا (Let you learn before you can do nothing)
- وَكَذَا كَذَا مَكَانٍ فِي وَكَذَا كَذَا يَوْمٍ فِي اجْتِمَاعِنَ (then please give us your day's ration so that we can meet you and you can teach us knowledge)
- To take them out in mushrooms and sacrifices and menstruation

<sup>19</sup> al-Dārimīy, *Al-Musnad al-Jāmi' al-Ma'rūf Bi Sunan al-Dārimīy*, p. 249.

<sup>20</sup> Muḥammad Ibn Ḥibbān, *Al-Iḥsān Fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān* Ed. Shu'aib al-Arna'ūt (Mu'assasah al-Risālah, 1988), p. 1573.

<sup>21</sup> al-Bukhāriy, *Al-Jāmi' al-Musnad al-mukhtaḥar min umūr rasūlillah ḥallā allāh 'alaih wasallam wa sunanih wa Ayyāmih*, p. 4700.

<sup>22</sup> Abu 'Short Muḥammad ibn 'Short ibn Saurah ibn Mumsā al-Ḍaḥḥak al-Tirmīziy, *Al-Jāmi' al-Kabīr Wahuwa Sunan al-Tirmīiy*, ed. Aḥmad Muḥammad Syākīr (Mu aafā al-Bābī al-Alabiy, 1975), p. 2572.

<sup>23</sup> al-Tirmīiy, *Al-Jāmi' al-Kabīr Wahuwa Sunan al-Tirmīiy*, p.2322.

<sup>24</sup> al-Bukhāriy, *Al-Jāmi' al-Musnad al-mukhtaḥar min umūr rasūlillah ḥallā allāh 'alaih wasallam wa sunanih wa Ayyāmih*, p.1633.

<sup>25</sup> al-Tirmīiy, *Al-Jāmi' al-Kabīr Wahuwa Sunan al-Tirmīiy*, p.2685.

<sup>26</sup> Ibn Mājah, *Sunan IBN Mājah*, p. 291.

<sup>27</sup> al-Bukhāriy, *Al-Jāmi' al-Musanad al-mukhtaḥar min umūr rasūlillah ḥallā allāh 'alaih wasallam wa sunanih wa Ayyāmih*, p. 79.

*(ordered us to invite and go out to pray Eid al-Fitr and Eid al-Fitr and Eid al-Adlha*

- *الْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا (the woman is also the leader of her husband's house)*
- *إِذَا اسْتَأْذَنَتْ امْرَأَةٌ أَحَدَكُمْ (If the wife of one of you asks permission (to go to the mosque), then she should not forbid it)*

Second, the purpose of education for women can be seen in several hadiths, namely:

- *يَتَعَلَّمُ أَوْ يُعَلِّمُ الْآخِرَ (as long as there is an early generation until he learns or teaches the next generation).*
- *ادْخُلِي الْجَنَّةَ مِنْ أَيِّ*
- *فَاطْفَرِ بِذَاتِ الدِّينِ (Then choose because of the religion)*

Third, the reward of learning for women can be seen in several hadiths, namely:

- *طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً (Whoever seeks knowledge, then it is the removal of his sins)*
- *وَالِإِلهِ وَعَالِمٌ أَوْ مُتَعَلِّمٌ (pious person or learned person)*
- *عِلْمٌ يُنْتَفَعُ بِهِ (useful knowledge)*
- *عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ (A pious who practices his knowledge and teaches his knowledge will be called great by the Angels in the sky.)*
- *مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ (Whoever walks the path to seek knowledge, Allah will make it easier for him to go to paradise)*
- *قِيلَتِ الْمَاءُ فَأَنْبَتَتِ الْكَلَاءُ وَالْعُشْبُ الْكَثِيرَ (Then there is good soil, which can absorb water so that it grows abundant vegetation and grass).*

The results of this discussion are in the form of an interpretation of the results of research on education for women in the hadith. Meanwhile, the attitude that must be possessed in pursuing knowledge for women is formulated insights related to women's education in the hadith.

### Understanding the Urgency of Education for Women

Education is the change or attitude of a person or group of people in maturing human beings in seeking teaching, training, processes, methods, and educational acts.<sup>28</sup> Women are a category of gender that in their biological context can get pregnant, give birth and breastfeed, so that they can carry out their duties

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<sup>28</sup> Lanquoted Diat Prasojo, "Financial Resources as a Determining Factor in the Implementation of Education Policy," *International Journal of Educational Management* 4, no. 02 (2010), p. 20.

as a mother.<sup>29</sup> This science is very important for humans and can improve the dignity of human beings themselves. In Islam, seeking knowledge is worship to Allah SWT.<sup>30</sup> Studying knowledge in Islamic teachings is not limited to invitation, but an obligation for all Muslims. In the Quran and hadith, there are many mentions of obligations and importance in pursuing knowledge.<sup>31</sup>

The importance of education, according to Hamka, is that education is not just about gaining good knowledge, but with science people can know their God, straighten their morals, and will get the grace of Allah SWT..<sup>32</sup> Imam Al-Ghazali also argues that knowledge is an obligation for every human being, young or old, adult or child in a way that is appropriate to his circumstances, talents, and abilities.<sup>33</sup> The Prophet Muhammad said:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَأَضِغُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلَّدِ الْحَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ (رواه ابن ماجه)<sup>34</sup>

*Narrated to us Hisham bin 'Ammar said: Hafṣ bin Sulaim has exalted to usān said: Narrated to us Kaṣir bin Syinẓir from Muḥammad bin Sīrīn from Anas bin Mālik He said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Seeking knowledge is an obligation for every Muslim. And the one who puts knowledge is not in his experts, like a man who drapes pearls, diamonds and gold around the neck of a pig." (HR. ibnu mājah no. 224)*

According to al-Tsauri, the knowledge in question is the knowledge that can eliminate ignorance. The meaning of *عَلَى كُلِّ مُسْلِمٍ* is both men and women who have mukallaf.<sup>35</sup> So the above hadith is not only shown to men but also to women. Because education is not only required for men, but women are also mandatory. Education for women is closely related to its important role in improving the

<sup>29</sup> Swallowing Nugroho, *Gender and its Mainstreaming Strategy in Indonesia*, (Student Library, 2008), p. 2.

<sup>30</sup> Dwi Pusparini and Gede Made Swardhana, "The Urgency of Legal Protection for Women Journalists from the Perspective of Gender Equality," *Udayana Master Law Journal* 10, no. 1 (2021): 187.

<sup>31</sup> Wikhdatun Khasanah, "The Obligation to Pursue Knowledge in Islam," *Journal of Religious Research* 1, no. 2 (2021): 296–307.

<sup>32</sup> Khasanah, *The Obligation to Seek Knowledge in Islam*, p. 296-307.

<sup>33</sup> Adnan Hasan Shalih Baharits, *Educating Boys (The Ancient Age)*, (2007).

<sup>34</sup> Abū `Abdillāh Muḥammad ibn Yazīd Ibn Mājah, *Sunan IBN Mājah*, ed. Muḥammad Fu`ād Abd al-Bāqī (Dār Iḥyā` al-Kutub al-`Arabiyyah, n.d.), p. 224.

<sup>35</sup> Muh Makhrush Ali Ridh, "Manhaj Tafsir Sufiyan AL-Thawari (Dari Madjhab, Mukrin Sampai Tartib Ayatte)," *Akademika*, Vol. 13, no. 02 (2019), p. 70.

quality of future generations. In this case, a mother must be aware of her responsibilities and role as an educator for her children<sup>36</sup>

The nature of a woman is to give birth and raise the nation's generation. A mother has the closest emotional connection with her child, so it is the woman who determines the quality of the next generation.<sup>37</sup> Knowledge is very useful for provisions in this world and in the hereafter, women's knowledge will be more appreciated and respected. Armed with knowledge, women will be saved from the torment of Allah SWT. With knowledge, they will always be in the path of Allah and will not be lost, because they are armed with knowledge that can lead them to the way of Allah.

Every human being has the right to learn, not only men but women as well. Even though women are seen as very weak creatures. But that is just a view, originally the woman had a high spirit, idealistic, feminine, and strong. Women's right to education is intended so that women can improve their quality of life, intellect, behavior, and economy.<sup>38</sup>

### Educational Goals for Women

All activities have a purpose, as well as women's education. Educated women certainly also have a clear goal, which is to make the next generation a smart and quality generation. As the Prophet PBUH said:

أَخْبَرَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، ثَنَا مَسْعُودُ بْنُ سَعْدِ الْجَعْفِيُّ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، عَنْ سَلْمَانَ قَالَ " لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا بَقِيَ الْأَوَّلُ حَتَّى يَتَعَلَّمَ أَوْ يُعَلَّمَ الْآخِرَ، فَإِذَا هَلَكَ الْأَوَّلُ قَبْلَ أَنْ يُعَلَّمَ أَوْ يُتَعَلَّمَ الْآخِرُ هَلَكَ النَّاسُ (رواه الدارمي)<sup>39</sup>

*Ad-Dārimī-249 Mālik bin Ismā'il narrated to us Mas'ud bin Sa'ad Al Ju'fi from 'Athā' bin As Sā'ib from 'Abdullah bin Rabī'ah of Salmān He said: "Man will remain in a good state, as long as there is an early generation until he learns or teaches the next generation, if the first generation is not before he learns or teaches the next generation, then man will be destroyed.*

A woman is a mother who will be a teacher for her children for the first time. Therefore, women must be educated to produce an intelligent generation. Knowledgeable women will also become righteous women. A righteous woman is

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<sup>36</sup> Abd Mannan, Siti Nur Farida, and Fathorrozy Rozy, "Strengthening Women's Education (The Role of Women in Religion, Family, and Social Life in Modern Times)," *Dignity: Journal of Women and Children* 5 (2021): 1–35.

<sup>37</sup> Rose Giallombardo, *Society of Women: A Study of a Women's Prison* (Wiley New York, 1966).

<sup>38</sup> Sadari Sadari, "Women's Right to Education and Teaching in an Islamic Perspective," *Al-Murabbi: Journal of Education and Islamic Studies* 2, no. 1 (2015): 21–42.

<sup>39</sup> al-Dārimiy, *Al-Musnad al-Jāmi' al-Ma'rūf Bi Sunan al-Dārimiy*. p. 157.

a woman who is obedient to religion.<sup>40</sup> Of course, obedience must be accompanied by knowledge. Therefore, education is very important for women.<sup>41</sup>

### Rewards for Women Who Learn

Women who are educated and deepen their religion will receive a great reward from Allah. As he said:

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ وَفُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ وَابْنُ حُجْرٍ. قَالُوا حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ (رواه البخاري).<sup>42</sup>

*Yahyā bin Ayyub, Qutaibah bin Sa'ād, and Ibn Hujr narrated to us. They said: Ismā'il bin Ja'far narrated to us, from Al-'Alā', from his father, from Abu Hurairah; The Prophet Muhammad said, "When a person has died, then his deeds are cut off from him, except from three things: except from charity, useful knowledge, or a pious child who prays for good for him. (HR. Al-Bukhaari. No. 1631)*

The hadith states that women who seek knowledge will get rewards that continue to flow as long as the knowledge they teach is beneficial to others. Islam is a religion that is rahmatan lilalamin. Islam highly honors people who do good. In addition to getting rewards that continue to flow, women who study and have knowledge will be forgiven their sins, and avoid the curse of Allah, the means to heaven and there are still many rewards that will be obtained when studying.<sup>43</sup>

### Women's Education Hadith Perspective

Knowledge occupies an important position in Islam. In the Qur'an, many verses of the Qur'an explain that those who are knowledgeable will get the highest and noble place. Hadith also provides a lot of encouragement to learn.<sup>44</sup> And

<sup>40</sup> Prasojo, "Financial Resources as a Determinant in the Implementation of Education Policy."

<sup>41</sup> Aisyatin Kamila, "The Role of Women as the Frontline in the Family in Increasing Children's Learning Motivation in the Midst of the Covid 19 Pandemic," *Journal of Islamic Education Counseling* 1, no. 2 (2020): 75–83.

<sup>42</sup> al-Bukhāriy, *Al-Jāmi' al-Musanad al-Ṣaḥīḥ*, al-mukhtaḥar min umūr rasūlillah ḥallā allāh 'alaiḥ wasallam wa sunaniḥ wa Ayyāmih, p. 1631.

<sup>43</sup> Hanapi, "The Role of Women in Islam", p. 30.

<sup>44</sup> Ali Maulida, "The Position of Knowledge, Manners of Scientists and the Scientific Competence of Educators (Study of Interpretation of Educational Verses)," *Islamic Education: Journal of Islamic Education* 6, no. 11 (2017): 11.

understanding is needed so that the hadith can be understood properly.<sup>45</sup> The virtue of knowledge, learning, and teaching knowledge in Islam is very important. Especially for women, women are required to be all-round. To become versatile, you need education. The arguments that women do not have to be highly educated are very wrong.

In Islamic teachings, there are many encouragements and commands to study for women, especially in the hadith of the prophet. In the hadith, it has been mentioned that the encouragement to seek knowledge and even women are highly encouraged as well as men.<sup>46</sup> Islam strongly opposes the stigma of society regarding education for women, who think that women do not have to study. With the linguistic approach and also the views of scholars, the use of the word *mudzakkar* in the hadith of the obligation to seek knowledge does not mean eliminating women from the obligation itself. Because these hadiths do not apply to men, but on the contrary, women also have the same rights or obligations as men in studying or pursuing knowledge.<sup>47</sup>

This woman in the hadith of the Prophet is very obligatory in studying, even during the time of the Prophet women came to the Prophet en masse to ask for his right so that the Prophet could teach them. As he said:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ عَنْ أَبِي صَالِحٍ ذَكْوَانَ عَنْ أَبِي سَعِيدٍ  
جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرَّجَالُ بِحَدِيثِكَ  
فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ نُعَلِّمُنَا بِمَا عَلَّمَكَ اللَّهُ فَقَالَ اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي  
مَكَانٍ كَذَا وَكَذَا فَاجْتَمِعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ بِمَا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ مَا  
مِنْكُمْ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةَ إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ يَا  
رَسُولَ اللَّهِ أَوْ أَتَيْنَ قَالَ فَأَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاتْنِينَ وَاتْنِينَ (رواه البخاري)<sup>48</sup>

*Al-Bukhari-6766 Narrated that Musaddad narrated to us Abu 'Awānah from 'Abdurrahman bin Al Aṣḥabāni from Abu Ṣāliḥ Zakwān from Abu Sa'id, that a woman met the Messenger of Allah (peace and blessings of Allaah be upon him) and said, "O Messenger of Allah, men used to come to you and recite hadiths, so please give us your allotment of days so that we can meet you and you can teach us the knowledge that Allah has given us Teach you." The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Gather yourselves on this and this*

<sup>45</sup> Zul Ikromi, "Fiqh Al-Hadith: A Methodological Perspective in Understanding the Prophet's Hadith," *Al-Bukhari: Journal of Hadith Science* 3, no. 1 (2020): 105–29.

<sup>46</sup> Marwan Fikry, Salami Mahmud, and Muhammad Rizki, "The Obligation to Learn for Muslims in the Perspective of Islamic Education," vol. No. 2 (2022), p.193-195.

<sup>47</sup> Khasanah, "The Obligation to Seek Knowledge in Islam."

<sup>48</sup> al-Bukhāriy, *Al-Jāmi' al-Musanad al-Ṣāṭ, al-mukhtaḥar min umūr rasūlillah ḥallā 'alāh 'alaih wasallam wa sunanih wa Ayyāmih*, p.6766.

*day in the place of the fulan and the fulan," and the women gathered and the Messenger of Allah (peace and blessings of Allaah be upon him) taught them the knowledge that Allah had taught him. Then the Messenger of Allah (peace and blessings of Allaah be upon him) said to the women: "Not one of you gives birth to three children unless they will be an obstacle to Hell." Then there was a woman who asked, 'O Messenger of Allah, what if there are only two?' The woman repeated it twice. So the Messenger of Allah replied: "Even if there are only two, even if there are only two."*

This hadith explains how the Prophet paid attention to education, especially women's education. The Prophet did not only learn from men but also from women. It also explained how the spirit of female friends who want to learn from the Prophet Saw. They want to learn directly with the Prophet. Usually, the Prophet taught more men. They accompany the Prophet every day to listen to knowledge, but women can't. Until the end of the day, the Prophet provided special time for women.

Because the Prophet's desire for knowledge is quite high and does not discriminate between men and women who have the right to gain knowledge from him, and there is no prohibition for women to memorize knowledge or do activities outside the home, but it is supported by the Prophet so that the woman becomes independent and has insight.<sup>49</sup>

Learning for women is not only to waste time, but women will become mothers and will give birth to the next generations, of course, that generation must be educated as best as possible, so that mothers must have sufficient knowledge to educate their children. Learning is also one of the worship to Allah so that learning will bring us closer to Allah. Even women who are smart in terms of religion are highly coveted by men, so obedience to Allah is one of the requirements for women to marry. In addition, learning also brings rewards to women, meaning that it will not be in vain for women to study.<sup>50</sup>

## **Conclusion**

This study concludes that education for women is mandatory. The arguments that women do not have to study higher are very wrong. Because it is contrary to the hadith of the Prophet. The findings from the study of thematic hadith with a grounded theory approach to hadiths discuss the following aspects: the urgency of education for women, the purpose of education for women, and the reward for women who learn.

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<sup>49</sup> M. Quraish Shibab, *Grounding the Qur'an*, (Bandung: Mizan, 1994), p.273.

<sup>50</sup> Yazid ibn 'Abd al-Qadir al-Jawad b. 'Abd al-Qadir al-Jawad *Seeking Knowledge on the Way to Heaven* (Bogor: Pustak At-Taqwa, 2016), p. 480.

Women are highly encouraged to pursue the highest knowledge because women will give birth to new generations and new generations will replace the current generation. With that, women are the determinant in creating a smart generation. Islam also frees women to pursue knowledge, and Islam does not discriminate between men and women. The results of the research are expected to have implications for the development of women's education theories based on hadith themes. The limitation of this study is that it does not list the hadiths in full, but only includes links that can be accessed, the links contain hadiths related to the title of the research. This study recommends the institution of hadith science and further researchers to be more critical in responding to phenomenal cases in society.

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