

Reinterpreting women's independence in the perspective of Islamic education

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Abstract

Independency become a major discourse that showing ambiguity of role and function of woman in public. This research aims to reinterpretate the meaning of Independent Woman in the perspective of Islamic Education. Library research used as a method of this research, analyzing the library document as a primary and secondary reference. Content analysis is used as the analysis technique on this method through identifying the various characteristics of library data. Results of the research show that 1) Independence means someone's inner power obtained by individuation process through responsibility for the action taken. 2) the role and women function in the public consist of being 'spirituality that means being a servant and vicegerent of Allah (abdullah and Khalifatullah), sociality, economy and politics. 3) concept of Independent Woman to Islamic Education Perspective covers the educational and spiritual aspect responsibility of worship and practicing the religion without external force, intellectual aspect that providing women's rights for education, economy aspect containing a right to own and manage her property, social aspect that providing women to participate in the social field, politics aspect that state equality between men and women on the eye of law. 4) Misinterpretation of Feminist's idea of independent woman leads to decline of spiritual and demoralizing the civilization. Thus, research is necessary for preserving the harmony of life.

Keywords: Independent; Woman; Islamic Education, Worldview, Empowerment

Abstrak

Independensi adalah pembahasan penting bagi perempuan saat ini yang berada dalam ambang ambiguitas peran dan fungsinya dalam tatanan masyarakat. Tujuan penelitian ini adalah menginterpretasikan kembali makna independensi perempuan dalam pandangan Pendidikan Islam. Penelitian ini menggunakan metode library research yang menjadikan data pustaka sebagai sumber primer dan sekunder. Teknik analisis data menggunakan metode analisis isi (content analysis) melalui identifikasi sumber pustaka. Hasil penelitian ini menjelaskan bahwa 1) Independen adalah kekuatan dalam diri seseorang yang diperoleh melalui proses individuasi, dan bertanggungjawab atas segala perbuatan yang dilakukan. 2) peran dan fungsi perempuan di masyarakat meliputi aspek spiritual untuk menjadi 'abdullah dan khalifatullah, sosial, ekonomi, dan politik. 3) Konsep

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perempuan independen dalam pendidikan Islam diawali aspek spiritual, mencakup tanggungjawab penuh untuk beribadah dan menjalankan agama dengan bebas dari pengaruh luar. Aspek intelektual, perempuan berhak untuk mendapat pendidikan. Aspek ekonomi, mencakup kepemilikan dan pengelolaan kekayaan. Aspek sosial, perempuan diberi ruang untuk berpartisipasi aktif dalam kegiatan sosial. Serta aspek politik, mencakup kesamaan derajat di mata hukum atas ganjaran dari perbuatan yang dilakukan. 4) Ide Feminisme tentang Perempuan Independen yang disalahtafsirkan menjadi tantangan bagi perempuan. Hal ini mengarah kepada kemunduran spiritual dan moral (demoralisasi) masyarakat. Karena itu, penelitian ini menjadi penting untuk menerangkan makna dari perempuan independen dalam perspektif pendidikan Islam demi menjaga keharmonisan hidup bermasyarakat.

Kata kunci: Perempuan; Independen; Pendidikan Islam; Worldview, pemberdayaan

Introduction

Since education has proven as the most influential 'machine' of shaping and constructing human character and its thought. The issue of women's independence and self-reliance is currently a highly discussed topic concerning the importance of societal harmony and the advancement of civilization. The debate over the role and position of women in various social, political and economic field is increasingly being discussed by experts. No exception in the context of modern life has raised many demands for the role of women to be more active and independent in the public. The enthusiasm of some parties is due to the gap of men and woman's rights. Statistical documentation on the state of women is quite alarming due to the economic and social differences between women and men. United Nations (UN) data states that women are the major contributor to the poverty rate, which has increased by fifty percent since the nineteenth century. In addition, the majority of illiterates are also dominated by women. The gaps of men state and woman's condition coming for the emergence of studies of independence as an element of equality for women.

The studies of the independent women's struggle have been found in various written works which are a source of inspiration and motivation to achieve rights in overcoming various difficulties in life. The social construction of society, which originally placed women in the domestic affairs of the household only, began to develop with globalization. The flow of globalization through various fields has gradually shifted the previous culture that assumes that women's position is subordinate to society. The form of openness resulting from globalization also penetrates into the thoughts of women to be independent and not oppressed (Shabrina & Sarmini, 2022). Numerous figures start making this topic to stand for woman justice, so that women are released from all forms of powerlessness

towards a better position. Women as an inferior group continuously trying to stand for justice by expressing their opinions to fight the marginalized social system. This view has caused numerous of women to feel that they have their own authority to further demonstrate their social existence by fighting the previous hegemony (Nugroho et al., 2023).

Previous studies have discussed women's independence from various perspectives. Umam and Waskito (2022) explained that women's empowerment in Islam includes religious, social, political, and economic dimensions using analytical library research. However, the study did not specifically elaborate the role of Islamic education in shaping women's independence. Shabrina and Sarmini (2022) examined the social construction of women's independence in globalization through phenomenological methods and found that women's public participation increasingly shapes independent identities. Nevertheless, the study was sociological and did not address Islamic worldview or educational dimensions. Likewise, Muhammad (2020) discussed Muslim women entrepreneurship and concluded that Islam supports women's economic participation within sharia boundaries, yet the study primarily focused on economic aspects rather than educational and spiritual foundations.

This view arises due to a narrow interpretation of independence and self-reliance as a form of rebellion against women's roles that are considered rigid and traditional. Misunderstanding of women's independence appears frequently and interpreted as an attempt to compete men as the dominating group. However, in some cases, a lot of women are trapped in a perception of superiority that is misinterpreted. This perception arises as a result of the influence of modernization and the ideology of liberal feminism, which promotes absolute freedom and extreme individualism. The discourse of western feminism began to develop rapidly with the slogan "gender injustice" by trying to change the previous male-dominated society that was detrimental to women. This view leads women to feel that independence and self-reliance will be achieved by not sticking to the domestic role (Kharismawati, 2021).

It is undeniably that the biggest challenge for women today is to be able to maintain a balance amidst the massive and intensive pressures of globalization and modernity. The modern world often requires women to choose between career or family and public or domestic roles. The problem that arises now relates to women's involvement in the professional field or careers in the public, while on the other hand women are responsible for internal household problems. A mass of women has decided to transform into independent woman role based on the encouragement of a high educational level. In addition, the encouragement

of economic factors demands the emergence of a desire to be able to change their fate for the better (Nurafikah et al., 2021).

These kinds of thought and character can be instilled cause of a lot of unfiltered information, social media influence, and especially misorientation in education. Regarding this context, it is important to continue to study and develop an understanding of women's independence within the framework of the Islamic Education. Islam provides ample space for women to develop and be independent while maintaining a balance of roles and responsibilities.

Despite these studies, limited research has specifically examined women's independence through the framework of Islamic education. Previous studies tend to focus on economic participation, social construction, or empowerment discourse, while the educational dimension as the foundation of spiritual, intellectual, and moral independence remains underexplored. Therefore, this study differs from previous research by reinterpreting women's independence through the perspective of Islamic education. Rather than limiting independence to economic or social autonomy, this study proposes a deep interpretation of woman independence within Islamic educational values.

Research Methods

This research uses a type of library research that relies on various library data. Data obtained from collecting in-depth information through literature, books, notes, and other references. Then, library research data contains literature reviews that can generate ideas and ideas for researchers while developing a problem-solving framework (Ridwan et al., 2021). The data collection technique used in this research was taken from documentation consisting of notes. Researchers processed the data and then analyzed and identified it to produce data descriptions to research conclusions (Anggito, 2018). This study analyzed classical and contemporary Islamic literature, including Qur'anic verses, hadith, Islamic educational philosophy, and scholarly works discussing women, independence, and education. The data sources collected are empirical data information that supports the topic of women's independence which is the main theme of this research.

Researchers use data analysis techniques with content analysis methods that can draw conclusions through the identification of various characteristics in literature sources objectively and systematically (Azizah & Purwoko, 2017). In this study, researchers made an in-depth discussion of women's independence in the Islamic educational worldview from various sources of information and then mapped and interpreted one by one. The content analysis steps used by researchers are first, determining and establishing a research design or model by

determining the number of media, determining correlations and comparisons as well as the number of objects examined. Second, finding and collecting data in the form of text as the main object. Third, placing research in conditions that have a relationship with influential factors (Arafat, 2018).

Results and Discussion

A. Definition of independent

According to the Oxford Advanced Learner's Dictionary, the term independent refers to a person or condition that is "not influenced or controlled by other people; able to do things and make decisions without depending on other people" (Oxford University Press, 2024). This definition emphasizes two essential elements of independence: freedom from external control and the capacity for autonomous decision-making. Etymologically, the word independent derives from the Latin prefix in- (not) and dependere (to hang from or rely upon), which literally signifies a condition of not relying upon or being controlled by another (Harper, 2024). Therefore, independence fundamentally refers not merely to physical separation but to personal agency and self-governance. According to the Kamus Besar Bahasa Indonesia (KBBI), independent means that which stands alone, which has a free spirit, not bound to other parties. Independence means the state of being able to stand alone without depending on others (Sugono, 2008).

Based on these definitions, *independent woman* may be understood as a woman who possesses the capacity to make responsible decisions, manage her life, and develop her intellectual, emotional, spiritual, or economic potential without being subjected to domination or unhealthy dependence. Within Islamic perspective, independence is interpreted not as separation from family or social obligations but as responsible self-governance (*amanah*) grounded in moral and spiritual consciousness. In Islam, Independence covers many aspects. One of them is independent living life (*ma'isyah*). Independent living means the ability of individuals to fulfill their basic needs, the ability to solve problems skillfully and make decisions in crucial matters of individual life and society. Minimizing dependence on other individuals or groups in society (Arasy, 2024).

Yuehan Duan said, the foundation of women's independence lies in the independence of ideology. Meanwhile, the feminist view of independent women has a long history of struggle as self-liberation from economic and emotional dependence due to social pressure and inherent cultural construction. Although awareness of independence is growing and economic dependence is diminishing, women are still shackled by social stereotypes, including unrealistic

expectations of perfection. The “revered” image of the independent woman often creates additional pressure. So many women are afraid to try being independent because the standards of success are too high and irrelevant to most people (Duan, 2022).

B. The role and function of women in Islam

Human creation in Islam constitutes the primary foundation for understanding the role and position of women. The Qur’an explains that human beings were created by Allah SWT not merely as biological entities but as creatures entrusted with spiritual and social responsibilities. Allah states:

“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a khalifah (vicegerent).’” (Q.S. Al-Baqarah [2]: 30).

This verse indicates that the existence of humanity carries a sacred mandate. Human beings are not created without purpose but are entrusted to manage and cultivate life according to divine guidance. In another verse, Allah affirms:

“And I did not create jinn and mankind except to worship Me.” (Q.S. Adz-Dzariyat [51]: 56).

These verses establish two principal identities of human beings in Islam: *Abdullah* (servant of Allah) and *Khalifatullah fi al-Ardh* (vicegerent of Allah on earth). As *abdullah*, human beings are responsible for worship and obedience toward Allah. As *khalifah*, they are entrusted with developing civilization, maintaining justice, and preserving social harmony (Al-Attas, 1991; Langgulang, 1986).

The philosophy of Islamic education is fundamentally built upon these two identities. Islamic education does not merely seek intellectual achievement or vocational competence but aims to form individuals who recognize their existential purpose and moral responsibility before Allah and society. Syed Muhammad Naquib Al-Attas explains that Islamic education (*ta’dib*) seeks to produce *good man* rather than merely skilled citizens, namely individuals who possess knowledge integrated with adab, spiritual consciousness, and ethical responsibility (Al-Attas, 1991). Likewise, Hasan Langgulang argues that Islamic education aims to develop complete human beings capable of performing their roles as *Abdullah* and *Khalifah* of Allah (Langgulang, 1986).

Within this educational and theological framework, women must first be understood as part of humanity entrusted with the same ontological mission as men. Islam places women and men as creatures originating from the same essence, as affirmed in the Qur’an:

“O mankind, fear your Lord, who created you from a single soul and created from it its mate...” (Q.S. An-Nisa [4]: 1).

This verse demonstrates that the fundamental dignity of women derives not from social status or economic function but from their shared humanity and responsibility before Allah. Consequently, discussions concerning women in Islam should not begin merely from biological distinctions or social constructions, but from understanding their position within the broader framework of human creation and Islamic educational philosophy.

In Arabic, women are referred to as *al-mar'ah*, with the plural form *an-nisa'*, meaning woman, adult female, or mature daughter, denoting the female counterpart of men (Ismail, 2003). Women are inseparable from both physical and psychological dimensions. Physically, women possess reproductive organs and biological characteristics such as the uterus, ovum, and breastfeeding capacity, which constitute part of their natural disposition (*fitrah*) and divine creation (Nugroho, 2008). Psychologically and socially, femininity is often associated with emotional sensitivity, nurturing capacity, and relational orientation. Consequently, domestic activities such as food preparation, childcare, and household management have historically been associated with women's roles, not solely as cultural constructions but also in relation to biological and psychological dispositions (Megawangi, 2001).

However, understanding women solely through biological or domestic dimensions would be reductionist and inconsistent with Islamic teachings. Jamal A. Badawi emphasizes that Islam recognizes essential equality between men and women across spiritual, social, economic, and political spheres (Badawi, 1980). Therefore, from the perspective of Islamic education, women's roles and functions should be understood through the framework of *abdullah* and *khalifatullah*. Women are not merely domestic actors nor merely public participants, but educational subjects entrusted with worship, moral responsibility, knowledge cultivation, family development, and social contribution.

C. The concept of independent women in Islamic education

The concept of women's independence in Islam cannot be separated from Islamic educational philosophy, which seeks to develop morally, spiritually, and intellectually responsible individuals. Such the teaching that men and women are creatures of Allah SWT with equal rights and responsibilities in piety before Him. This is affirmed in the Qur'an Surah An-Nisa verse: 1: "*O people! Fear your Lord, who created you from oneself (Adam), and created his mate (Eve) from his self; and from them He multiplied many men and women*". This verse emphasizes the similarity of origin between men and women as human beings with equal potential and rights, including the right to be independent and contribute to the family and society. In the context of independence, Islam directs women to not just be

economically, socially, or emotionally dependent subjects. Women's independence here is the ability to manage themselves within the framework of the responsibilities and mandates given by Allah SWT. Women's independence does not mean rivaling and controlling men but carrying out their functions and roles optimally for the common good (Imarah, 2004).

First, in Islam, women's independence departs from the spiritual aspect. The form of women's spiritual independence comes in the form of the obligation to worship Allah SWT. which is the same as men. Every woman will also be responsible for the actions taken as a form of fulfillment of obligations. The spiritual core here is faith, belief in Allah, doing good deeds, and believing in the afterlife. The Quran has also explained that women who believe and do good deeds will be rewarded the same as men of faith and good deeds. Here becomes the point of independence of women in the spiritual realm who practically have the same rights and obligations as men. This is proof that each woman stands alone on these matters as a manifestation of worship to Allah SWT. Therefore, Islamic education cultivates spiritual agency through adab, tauhid, and religious literacy.

Second, in the intellectual aspect, this is the main idea that women have the same right to study, to be educated and understand religion to manage their lives wisely. Rasulullah SAW said: "Seeking knowledge is an obligation for every Muslim, both men and women." (HR. Ibn Majah). Education providing women to be able to think critically, make wise decisions, and understand their moral and social responsibilities. This contributes to women's intellectual and spiritual independence. Islamic education basically has the concept of realizing human beings in accordance with the purpose of their creation, namely carrying out the great task of being a servant of Allah as well as a caliph on earth. Therefore, Islamic education should be able to produce a generation that displays behavior like a living example in Islam, namely the Prophet Muhammad SAW. This is the core that is expected by Al-Attas so that Islamic education can realize insan kamil or complete humans and universal humans (Daud, 2021).

Third, women's independence in the economic aspect is interpreted as a form of freedom that is allowed if it is within the corridors of sharia. Women have the right to own, manage, and invest their wealth, as explained in the Quran Surah An-Nisa verse: 2 that said: "For men there is a share of what they have earned, and for women (too) there is a share of what they have earned.". This verse confirms that Islam gives women full rights to work, trade and earn income. However, women's economic independence in Islam must still be directed as a means for the good of self, family, and society, not to prioritize excessive individual freedom. Empowerment of women's independence in the Islamic

perspective is an effort to make women able to maintain, manage, utilize, and develop property for the sake of benefit. The goal is to realize the optimal role of women, both as children, wives, or mothers and as members of society. The relationship between men and women is a complementary and harmonious relationship (Umam & Waskito, 2022). This proves that women are not in an inferior position by having the freedom to seek income within the prescribed Islamic corridors and guaranteed benefits. Thus, the Islamic education is needed to equip women with ethical financial literacy and responsibility.

Fourth, Islam provides a wide space for women to participate in social aspects. The arrival of Islam raised the degree and brought the view that women have honor which was previously very humiliated. Socially, Islam broke the chain of evil practices in the Jahiliyyah era by giving freedom to participate in receiving rights like men. Women's independence in this sphere is also shown by having the right to accept or reject proposals. One of the clear evidence of women's independence socially is seen from the role of Nusaibah bint Ka'ab, who is active in warfare, thus showing that Islam does not limit women's contribution in social activities (J. Badawi, 1980). Hence, Islamic education prepares women for responsible social participation.

Fifth, women's independence in the political aspect by seeing that both women and men have equal status in the eyes of the law. Both are responsible for the consequences of their actions and receive appropriate punishment. In addition, in general, women also have the right to take part in political contestation. This is evidenced by the history of women's participation in administrative positions with the determination of policies, both regulations, legislation, education, and teaching. In terms of leadership, there is no evidence from the Al-Quran and As-Sunnah that specifically discusses women's involvement, except for leadership in prayer and prayer in congregation with fellow women (J. A. Badawi, 1999).

However, Islam still emphasizes the harmony between domestic and public roles. Domestic roles such as educating children and managing the household are important mandates that should not be neglected. In the Quran Surah Al-Baqarah verse 233: "... And it is the duty of the father to feed and clothes the mothers in a ma'ruf manner..." This verse emphasizes that men as the head of the family have financial responsibilities, while women have the main role in childcare, although they are still allowed to have a career as long as they do not neglect their main responsibilities (Shalahudin, 2005).

In order to fulfill the needs of the family, the husband basically functions as the main person responsible for the family economy. As qawwam, the husband is responsible for the upholding of the family by providing for the wife and

children. Besides the husband as the breadwinner, the wife can support the family's needs by trying to run a business or owning a business (Leung et al., 2020). So far, women are considered capable of running businesses and domestic activities simultaneously (Jensen et al., 2017). Women can also work to earn income according to their profession or expertise, such as civil or private employees, factory workers, trading, beauty salon businesses, sewing, creating home industries, and so on (Sya'rawi, 2007).

In any society where individuals follow religious teachings, religion cannot be separated from personal, social, educational, and economic life. Businesses run by women will grow if they are run in accordance with religious restrictions (Oukil, 2013). Islam is a religion that promotes peace and harmonization, where women can enjoy various aspects of life within the allowed corridors. Islam allows women to run businesses that exclusively serve, interact, and relate to fellow women in society. Islamic teachings do not allow women to run businesses that involve products that are prohibited in Islam. Similarly, women are not allowed to interact with men outside their families, and society often looks negatively on women who engage in promiscuous intercourse (ikhtilat) (Zeb & Ihsan, 2020). Islam also does not allow women to leave the house and participate in events that involve mixing of genders except in some necessary case (Kantor, 2005). Islam gives much of attention to the women as the most beautiful jewels of the world to maintain woman's value.

Thus, within Islamic educational thought, women's independence is holistic. It integrates spiritual commitment, intellectual maturity, economic responsibility, and social participation. Independence is not defined by rivalry with men nor by liberation from moral obligations, but by the ability to fulfill divine trust responsibly and contribute positively to family and society. Such a perspective positions Islamic education as the essential foundation for nurturing independent women who are spiritually grounded, intellectually capable, and socially responsible.

D. The challenge of women's independence in the modern era

Globalization and modernity often bring their own challenges for women. Feminists as one of the initiators of women's independence who seek to uphold "gender equality" consider this as a slogan of progress that fosters a sense of optimism. Feminists bring an understanding that women are starting to tread the path towards an era of independence and freedom from dependence on men economically (Istibsyarah, 2004). However, this "optimistic" attitude and movement is a form of minority group unrest aimed at the majority group. This phenomenon is considered a step backwards and a mirror of the failure to maintain the eastern identity and image that was replaced by Western culture.

This phenomenon is also referred to as a form of “demoralization” of women or the decline of spirituality and religiosity in society (Haq, 2001).

The view of liberal feminism that emphasizes absolute freedom can encourage a distorted understanding of women's independence. Western liberal feminists tend to eliminate women's domestic roles and view independence as a competition with men. This has the potential to create imbalances in the family and society. Islam rejects this destructive concept of independence and offers a solution through the principles of harmony. The Quran affirms on Surah Al-Hujurat verse 13 that a person's glory in the sight of Allah is not based on gender, but on his or her piety such: “Indeed the noblest of you in the sight of Allah is the most pious.”

Some Strands of liberal feminism is based on a set of ideas and perceptions transferred from Western Christianity. It does not represent the real needs of Muslim women and Muslim societies in a comprehensive manner, but in fact represents the desire to emulate and go with the flow of the dominant or strong nations. Many women who do not understand their nature, which Allah SWT has ordained, easily imitate the movement's approach and perception. The understanding of independence built by the liberal feminist is an abdication of responsibility for women's nature which may create tensions with Islamic ethical and familial frameworks, the loss of morals, and the distance of life from the rules of Allah SWT (Al-Hatsim, 2006).

However, it is important to remember that independence in Islam does not lead to destructive competence with men. On the contrary, women's self-reliance and independence become a mechanism to carry out their roles better filled with awareness of the mandate and responsibility. Women that study and access higher education are determining to obtain more achievement for their families in the future. Women with perseverance and persistence can also occupy important positions in the government of a country. In addition, economically independent women can help their families without losing their main role as caregivers and educators for children (Yuniawati, 2021).

Nevertheless, Muslim scholars argue that some feminist assumptions may not fully correspond with Islamic epistemology and educational philosophy. Muhammad Imarah (2004) explains that Islam acknowledges equality in human dignity and moral accountability while simultaneously recognizing differences in responsibility and natural disposition between men and women. From this perspective, justice (*adl*) does not necessarily imply sameness of roles but rather proportional responsibility and social harmony.

Similarly, Jamal A. Badawi (1999) argues that Islamic gender relations are founded upon complementarity rather than domination or rivalry. Men and

women are equal in spiritual worth and human dignity before Allah yet may perform different social and familial functions according to their capacities and responsibilities. Therefore, women's independence in Islam should not be interpreted merely as liberation from relational commitments or domestic responsibilities, but as the ability to exercise agency responsibly within ethical and family frameworks.

This debate becomes more complex in the context of globalization, where popular culture and social media frequently construct the image of the "independent woman" primarily through economic success, lifestyle autonomy, and freedom from dependence. Yuehan Duan (2022) notes that contemporary discourse often idealizes independent women through unrealistic standards, creating additional psychological pressure and limiting broader interpretations of women's fulfillment and contribution.

Muslim scholars further caution against adopting ideological frameworks uncritically. Al-Hatsim (2006) argues that some strands of feminist discourse may encourage reinterpretations of women's identity detached from religious and moral foundations. However, this criticism should not be understood as a rejection of women's empowerment itself. Rather, it highlights the importance of distinguishing between legitimate efforts to address injustice and ideological assumptions that may conflict with Islamic ethical principles.

In this regard, Islamic education occupies a strategic role in responding to contemporary feminist discourse. According to Al-Attas (1991), education functions to cultivate *adab* and intellectual discernment, enabling individuals to evaluate ideas critically rather than imitate them unreflectively. Islamic education therefore equips women with spiritual, intellectual, and ethical foundations to engage modern challenges while preserving their religious identity and moral agency.

The Qur'an affirms that human worth is ultimately determined not by gender superiority but by piety and righteousness:

"Indeed, the noblest of you in the sight of Allah is the most righteous among you" (Q.S. Al-Hujurat [49]: 13).

Consequently, the challenge of women's independence in the modern era is not a choice between tradition and modernity, nor between dependence and unrestricted freedom. Rather, the challenge lies in developing a balanced understanding of independence grounded in Islamic educational values, where women may pursue intellectual, social, and economic participation while maintaining spiritual integrity and social harmony.

Conclusion

Women's independence in the perspective of Islamic education is not merely understood as economic autonomy or liberation from dependence, but as a holistic capacity to fulfill human responsibility as *abdullah* and *khalifatullah* through spiritual awareness, intellectual development, ethical agency, and social contribution. Islam recognizes women as dignified human beings who possess equal spiritual worth and educational rights while maintaining proportional roles and responsibilities within family and society. Through the framework of Islamic education, independence is interpreted as the cultivation of *adab*, knowledge, and moral responsibility that enables women to make wise decisions and contribute positively without being trapped in domination, rivalry, or unhealthy dependence. Although globalization and contemporary feminist discourse have expanded conversations on women's rights and participation, they also present epistemological challenges that may reduce independence to individualistic freedom detached from spiritual and ethical foundations. Therefore, reinterpreting women's independence through Islamic educational values becomes essential to develop women who are intellectually capable, spiritually grounded, socially responsible, and able to engage modern life while preserving harmony, family integrity, and devotion to Allah SWT.

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