

## The Educational Role of Muslim Women During the Time of the Prophet Muhammad in the Development of Islamic Education

Sriwahyuni Lubis<sup>1\*</sup>, Yusnaili Budianti<sup>2</sup>, Azizah Hanum OK<sup>3</sup>

Universitas Islam Negeri Sumatera Utara<sup>\*1, 2, 3</sup>

<sup>\*1</sup>email: [Sriwahyunilubis966@gmail.com](mailto:Sriwahyunilubis966@gmail.com)

<sup>2</sup>email: [azizahhaum@uinsu.ac.id](mailto:azizahhaum@uinsu.ac.id)

<sup>3</sup>email : [yusnailibudianti@uinsu.ac.id](mailto:yusnailibudianti@uinsu.ac.id)

**Abstract:** This study aims to analyze the social role of Muslim women during the time of the Prophet Muhammad (peace be upon him) in the context of the social changes that occurred following the advent of Islam. The background of this study is based on the pre-Islamic conditions of Arab women, who faced various limitations in many aspects of life and subsequently underwent significant transformation after the advent of Islamic teachings. The method used is a qualitative historical approach employing documentation techniques, analysis of classical and contemporary literature, and critical interpretation of primary sources such as the Qur'an, hadith, and the Prophet's biography (sirah nabawiyah). The analysis is conducted descriptively to trace the dynamics of Muslim women's social roles within their historical context. The research findings indicate that Muslim women during the time of the Prophet Muhammad (peace be upon him) made significant contributions in various fields, including education, da'wah, the economy, health, and humanitarian activities.

**Keywords:** Muslim Women; Social Roles; The Prophet Muhammad (Peace Be Upon Him); Islamic History.

**Abstrak:** Penelitian ini bertujuan untuk menganalisis peran sosial Muslimah pada masa Rasulullah SAW dalam konteks perubahan sosial yang terjadi sejak datangnya Islam. Latar belakang penelitian didasarkan pada kondisi perempuan Arab pra-Islam yang memiliki keterbatasan dalam berbagai aspek kehidupan, yang kemudian mengalami transformasi signifikan setelah hadirnya ajaran Islam. Metode yang digunakan adalah pendekatan sejarah kualitatif dengan teknik dokumentasi, analisis literatur klasik dan kontemporer, serta interpretasi kritis terhadap sumber-sumber primer seperti al-Qur'an, hadis, dan sirah nabawiyah. Analisis dilakukan secara deskriptif untuk menelusuri dinamika peran sosial Muslimah dalam konteks

### Artikel Info

**Received:**

11 March 2026

**Revised:**

27 April 2026

**Accepted:**

20 Mei 2026

**Published:**

15 June 2026

historis. Hasil penelitian menunjukkan bahwa Muslimah pada masa Rasulullah SAW memiliki kontribusi penting dalam berbagai bidang, termasuk pendidikan, dakwah, ekonomi, kesehatan, dan kegiatan kemanusiaan.

**Kata Kunci:** Muslimah; Peran Sosial; Rasulullah SAW, Sejarah Islam.

### **A. Introduction.**

Since the dawn of human civilization, women's position within the social structure has exhibited contradictory dynamics—on the one hand, they are revered as symbols of fertility and purity, yet on the other, they are often marginalized as inferior beings excluded from the public sphere (Mernissi, 1991). From this general historical reality, it can be concluded that the social construction of women is heavily influenced by evolving value systems and cultures. This disparity indicates that gender relations are not static but rather the result of a social process that continuously evolves according to the context of the times. Therefore, a study of the social role of Muslim women during the time of the Prophet Muhammad (peace be upon him) is important to trace how Islam emerged as a transformative force that redefined women's positions, rights, and participation in societal life, while simultaneously providing a new, more inclusive, and just normative framework.

When Islam emerged in the 7th century CE, it brought with it a grand mission to elevate the status of women and restore their fundamental rights, which had been stripped away by an unequal social system. Nevertheless, the struggle for women's rights did not end with the initial transformations brought about by the Prophet Muhammad (peace be upon him), but continued to unfold and undergo a dialectical process throughout the history of Islam and world civilization in general (Esposito, 2001).

During the Classical Islamic and Medieval periods, discourse on women occupied a significant space within the Islamic scholarly tradition. Scholars, philosophers, and exegetes addressed women's issues within the contexts of fiqh, tafsir, hadith, and tasawwuf. Some of them put forward progressive ideas by emphasizing the importance of women's roles in the family and society. However, many were also influenced by

patriarchal social structures and offered interpretations that tended to restrict women's freedom of action. Nevertheless, Muslim women have emerged as symbols of intelligence and contribution throughout history, such as Aisha bint Abu Bakr, Fatimah al-Fihri, Rabi'ah al-Adawiyah, and Zaynab al-Ghazali, demonstrating that women can hold significant positions in scholarship, da'wah, and spiritual influence (Ahmed, 1992).

As we enter the modern and contemporary era, discussions about women have become increasingly complex and interdisciplinary. The emergence of the feminist movement in the West has had a significant impact on how societies around the world including the Muslim community view issues of gender equality and social justice. Muslim intellectuals have begun reinterpreting religious texts with a more contextual approach, seeking to uncover the values of justice within Islam that support women's rights (Badran, 2009). On the other hand, conservative groups continue to uphold traditional interpretations of women's roles, leading to an ongoing tension in discourse that persists to this day.

Interestingly, studies on women are not only a focus in countries with Muslim-majority populations but are also conducted intensively in non-Muslim countries. In the West, for example, studies on Muslim women are part of Islamic studies and gender studies conducted at various leading universities. The focus is not only on religious normative issues but also on the socio-political realities of Muslim women within the context of modernity, democracy, and human rights. These studies reflect that women's issues are universal concerns related to human values and cannot be separated from the social, political, and cultural dynamics of every era (Cooke, 2001).

Thus, the theme of women and their roles in society is not merely a local or sectoral issue, but a global discourse that continues to evolve and be renewed alongside scientific advancements and social change. It remains a unique, richly meaningful, and consistently relevant topic for examination from various perspectives theological, historical, philosophical, and sociological. This discussion is not only important for understanding women's position in the past but also for formulating strategies for women's empowerment in the present and future that are more just and inclusive (Mernissi, 1991).

It cannot be denied that women play a vital role in the world. By nature, women are an integral part of life; yet, in daily reality, few people fully recognize this significance (Badran, 2009).

Among the many issues concerning women, one of the most prominent and complex themes revolves around women's rights and status. This issue, both in the domestic and public spheres, remains a subject of prolonged debate. Diverse perspectives from various disciplines such as religion, philosophy, culture, sociology, and politics have given rise to various theories and feminist movements that frequently debate the separation of roles and status between men and women.

This separation of roles and status often leads to gender inequality. This injustice is characterized by several factors, including: 1) The marginalization of women, both within the household and in society; 2) The subordination of women, which arises from the view that women are emotional, irrational, and weak; 3) Negative stereotypes about women, which in reality are highly detrimental to them; 4) Violence against women, which continues to occur in various contexts of life, in various forms; 5) A sexual division of labor that disadvantages women (Siregar, 2025).

Views that demean women have developed and subsequently become dominant among Muslims because religious teachings are often formulated and conveyed within the context of patriarchal societies. Under such conditions, the interpretation of religious teachings tends to be monopolized by patriarchal groups who interpret these teachings in accordance with their own interests, benefiting men and harming women.

The phenomenon of injustice against women is not limited to a single sphere but can occur in both the public and domestic spheres. In this situation, religion plays a crucial role. Therefore, supporters of feminism argue that efforts to reinterpret religious texts are imperative. For instance, in Indonesian Muslim society, Islam serves as a normative framework since the majority of the population is Muslim. This results in gender and sexual constructs within society being heavily influenced by prevailing religious thought and understanding.

Unfortunately, unbalanced constructions of gender and sexuality continue to be perpetuated by culture and science. Patriarchal culture is almost always a part of daily

life. This patriarchal system has taken deep root in many parts of the world, particularly in developing countries. Its influence is profound, even shaping theological views that limit women's roles. Consequently, women rarely have the opportunity to hold important positions, particularly in the public sphere.

Women are often viewed solely as homemakers and caregivers, under the pretext of preserving family harmony and morality. More ironically, these domestic roles are frequently regarded as an unchangeable, innate nature of women.

If we revisit the spirit of Islam, the religion actually does not support gender inequality. Islam is believed by its adherents to be "rahmatan lil alamin"—a religion that brings mercy to all of creation. One manifestation of this mercy is Islam's recognition of the equality of humanity between women and men. Islam acknowledges the biological differences between the two, but strictly prohibits the use of these differences as a basis for favoring one party and demeaning the other.

In the context of Islam in Indonesia, debates regarding the role of women have also taken place among religious scholars. One case that garnered significant attention was when Megawati Soekarnoputri served as President of Indonesia. At that time, most scholars argued that women should not be national leaders, citing hadiths and religious texts. Nevertheless, Megawati was inaugurated as president, demonstrating differing viewpoints within Indonesia's Muslim community.

Such phenomena necessitate a reexamination of Islamic history, particularly regarding the role of women during the time of the Prophet Muhammad (peace be upon him). During that era, women held a highly respected status. In various historical accounts, the Prophet's era is described as a time when women's dignity was highly valued, evident in his treatment of women, including his own family members. However, this situation began to change following the era of the Rightly Guided Caliphs. Women experienced a decline in status, and practices such as the harem system emerged in Islamic kingdoms, indicating a shift in perspectives toward women.

From this historical trajectory, it is evident that perceptions of sexuality and the role of women are influenced not only by religious teachings but also by the social constructs that develop within society. Therefore, it is crucial to understand the status

and role of women in the early days of Islam, particularly during the time of the Prophet Muhammad (peace be upon him) in the Arabian Peninsula. According to various historical sources, the Arabian Peninsula at that time was known as an environment that was extremely hostile toward women until the arrival of Islam, brought by the Prophet Muhammad. Islam brought about fundamental changes in society's perspective on women.

The Arabian Peninsula is a region with an ancient civilization that has a long and complex history. Its strategic location as a trade route made it a meeting point for various cultures and peoples. However, before the advent of Islam, the life of pre-Islamic Arab society or what is known as the Jahiliyyah era was plagued by various forms of moral and social crises. The social system that emerged was heavily influenced by a fanatical tribal culture, where the honor of the tribe and family was held in higher regard than universal human values.

Arab society at that time was known for its penchant for warfare. Minor conflicts between individuals or families easily escalated into major inter-tribal wars. Wars waged for revenge and to defend tribal honor were a common sight, passed down from generation to generation. In such a social order, power, physical strength, and lineage became the benchmarks of honor, while aspects of justice, compassion, and protection of the weak were often neglected.

One of the groups that suffered the most under this system was women. In pre-Islamic culture, women were considered second-class citizens with no rights of their own. They were denied access to education, had no rights to property, and were not even recognized as heirs. Their presence within the family was often met not with joy, but with humiliation and shame. In their view, having a daughter was seen as a stain on the family's honor.

This situation was so severe that it gave rise to the practice of burying baby girls alive, known as wa'd. This act was seen as a way to protect the family's dignity from future shame. Ironically, this cruel act was not only accepted but considered normal by society at the time. There were no social norms to protect women from violence, whether physical or psychological.

In studies on the role of women in Islam, previous research has generally focused on two main trends. First, studies that emphasize normative-theological aspects by examining the status of women conceptually based on the texts of the Qur'an and hadith. Second, studies that examine the role of women in Islamic history, yet often remain generally descriptive without a deep analysis of the underlying social dynamics. Additionally, some research highlights specific individual Muslim women rather than the collective construction of social roles within society during the time of the Prophet Muhammad (peace be upon him).

Based on these trends, there is a research gap in the form of a lack of studies that comprehensively integrate a historical approach with contextual analysis of the social roles of Muslim women. This study aims to fill this gap by examining the roles of Muslim women not only from a normative perspective but also through a qualitative historical approach that traces actual practices across various spheres of life, such as education, da'wah, economics, health, and humanitarian work.

Thus, the main difference between this study and previous research lies in its more integrative and analytical approach, as well as its focus on collective social dynamics, rather than merely on individual figures or normative concepts alone. This study is expected to provide a more comprehensive understanding of the contributions of Muslim women to the formation of early Islamic society, while also enriching the body of research on the social history of Islam.

## **B. Research Methods**

This study employs a historical research method with a descriptive qualitative approach. Historical research aims to objectively reconstruct past facts based on authentic sources, thereby providing a comprehensive picture of the social role of Muslim women during the time of the Prophet Muhammad (peace be upon him). In this context, a qualitative approach is employed because the subject of study cannot be measured numerically but requires an analysis of meaning regarding historical events and narratives. This study seeks to highlight the contributions of Muslim women in various aspects of life, such as da'wah, education, social life, the economy, and even the

military. This study is not merely descriptive but also analytical, examining how and why the role of women during the time of the Prophet Muhammad (peace be upon him) was so significant in shaping early Islamic society (Creswell, 2014).

This research is based on the seminal work by Prof. Sulaiman bin Hamd al-Audah titled *The Role of Women in Da'wah During the Time of the Prophet*, which provides extensive factual information about prominent women in Islam and their contributions to da'wah and societal life. This book systematically presents the roles of the female Companions, ranging from Khadijah bint Khuwailid as the primary supporter of the Prophet's da'wah during the early phase of his prophethood, Aisha bint Abu Bakr as a prominent female scholar who served as a reference for many Companions, to Nusaibah bint Ka'ab who participated in the battlefield. In this study, the book serves not only as a source of data but also as a conceptual foundation for assessing and examining the broader social role of Muslim women.

The research process is carried out through four main stages in the historical method, namely: heuristics (data collection), verification (source criticism), interpretation (data analysis), and historiography (writing history). First, in the heuristic stage, the researcher collects various data from relevant primary and secondary sources. Primary sources include the Qur'an, authentic hadiths (from the Kutub al-Sittah), sirah books such as *Sirah Nabawiyah* by Ibn Hisham, *Al-Maghazi* by Al-Waqidi, as well as biographies of the female Companions from *Tabaqat Ibn Sa'ad*. Secondary sources, meanwhile, include contemporary literature, scholarly journals, dissertations, and modern history books discussing the role of women in Islam, both in social and educational contexts.

The second stage is verification, which involves conducting a scholarly critique of sources to assess the validity and credibility of the data. This critique is divided into two parts: external criticism to verify the authenticity of documents or sources, and internal criticism to evaluate the content or substance of historical material, determining whether it aligns with the context of the events or not. For example, when examining Aisha's role as a reference in hadith scholarship, researchers do not merely count the number of hadiths she narrated but also examine the social and intellectual context surrounding

her. Similarly, when assessing women's participation in physical jihad, such as that of Nusaibah bint Ka'ab, verification is conducted on the isnad and matn of the narration to ensure its authenticity its history.

### **C. Results and Discussion**

Before the advent of Islam, Arab society was known to be heavily influenced by a tribal social structure, in which the tribe or clan served as the primary unit of social, political, and economic life. In such a social order, individual identity was not determined by personal capacity or ability, but rather by the clan to which they belonged. Each individual was considered an inseparable part of their tribe, so that their existence and contributions could only be understood within the context of the tribe's collective identity. This illustrates just how powerful the influence of tribalism was in determining an individual's social status and role within society (Esposito, 2001).

In such a social structure, the tribe or clan is not merely a social unit but also a source of identity and honor. Every decision or action taken by an individual is viewed through the lens of their clan. An individual's success or failure is often influenced by the reputation and honor of the tribe from which they originate. This social structure also fosters a tendency to prioritize clan solidarity, often sacrificing personal interests to uphold collective honor (Mernissi, 1991).

Within this system, women occupy a very limited position and are often viewed merely as property or objects symbolizing the clan's honor. In many cases, women have no right to determine their own fate. In fact, in some tribes, the presence of women is viewed as a disgrace that can tarnish the tribe's honor, leading to practices such as the killing of female infants (infanticide) or forced marriage. The status of women under a deeply entrenched patriarchal system creates inequality and restricts their freedom (Ahmed, 1992).

However, the arrival of Islam brought significant changes to this social structure. Islam came to abolish a system that placed women in a highly marginalized position and granted them rights equal to those of men in many respects. Islam also teaches that every individual possesses value that does not depend on their tribe or group, but rather

on their deeds and piety toward Allah. This marked a turning point in the historical trajectory of Arab society, where women's status began to be recognized and valued more fairly, albeit within a context different from the previous tribalistic society (Esposito, 2005).

In this context, the tribe functioned not only as a social entity but also as an organization governing nearly every aspect of its members' lives, ranging from political and economic affairs to moral matters. Each tribe had a clear leadership hierarchy, with leaders or tribal chiefs (sheikhs) serving as the highest decision-makers and enforcers of customary law. The applicable law was not written law, but a set of oral rules and traditions passed down from generation to generation. Tribal members are expected to submit to the chieftain's policies and adhere to the norms collectively agreed upon (Mubadalah, 2021).

For example, within the social structure of the Quraysh, one of the most powerful tribes in Mecca, every individual born into the tribe was required to adhere to the norms and rules that had become an integral part of the tribe's identity. These norms encompassed various aspects of life, such as trading practices, marriage customs, and even codes of conduct in warfare. There was no room for anyone to act independently outside the tribe's will, as every individual action was viewed as a reflection of the tribe's honor. Violations of tribal norms would not only harm the perpetrator but also tarnish the reputation of the entire tribe (Mernissi, 1991).

Loyalty to the tribe was the primary value in this social structure, even surpassing blood ties. In the event of inter-tribal conflict, every member is obligated to stand with their tribe, regardless of whether the tribe's actions are right or wrong. This solidarity is not merely about support but also protection. A tribal member under threat will be defended by the entire tribe, even if it requires bloodshed (Ibn Sa'd, 1990).

For example, within the social structure of the Quraysh tribe one of the most influential tribes in Mecca every individual born into the tribe was required to adhere to the norms and rules that had become an integral part of the tribe's identity. These norms encompassed various aspects of life, such as trade practices, marriage customs, and even codes of conduct in warfare. There was no room for anyone to act independently

outside the tribe's will, as every individual's action was viewed as a reflection of the tribe's honor. Violations of tribal norms would not only harm the perpetrator but also tarnish the reputation of the entire tribe (Mernissi, 1991).

Loyalty to the tribe is the primary value in this social structure, surpassing even blood ties. In cases of inter-tribal conflict, every member is obligated to stand with their tribe, regardless of whether the tribe's actions are right or wrong. This solidarity is not merely support but also protection. A tribe member under threat will be defended by the entire tribe, even if it requires bloodshed (Lings, M, 2006).

In this value system, women were often viewed as weaker beings and were not considered capable of participating in warfare or activities requiring physical strength. They were seen as those in need of protection; however, in many cases, this protection actually became a form of greater restriction. Women were not given the opportunity to play an active role in social or political activities, and did not even have the right to determine their own life choices, whether regarding marriage, education, or other social activities. As a result, women at that time lived under extremely strict limitations, with very limited freedom of movement, both in domestic and public life. Male dominance in nearly every aspect of life created a stark social imbalance, which exacerbated the position of women in pre-Islamic Arab society (Hamka, 1982: 92).

In the period before the advent of Islam, the social structure of Arab society was dominated by a very strong patriarchal system, in which the position and role of women were severely limited and controlled by men. In such a system, women's economic lives were entirely under the control of men whether fathers, brothers, or husbands. Women had no right to own property, were not authorized to manage family wealth, and were not free to engage in economic activities independently.

Even when it comes to the use of her personal property, a woman must obtain the consent of the male guardian under whose authority she falls. This economic dependence results in the loss of women's independence, leaving them highly vulnerable to exploitation and injustice in their daily lives (Mernissi, 1991; Esposito, 2005).

This situation is exacerbated by the cultural view that a woman's body is not her own property, but rather part of the collective assets of the tribe, which must be safeguarded and controlled to preserve the honor of the family or clan. In societies that hold the symbol of honor ('irdh) based on a woman's chastity in high regard, a woman's body and status are treated as symbols of either pride or disgrace for the family. Consequently, decisions regarding marriage, engagement, and in many cases, divorce and child custody, are entirely determined by men and pay very little attention to the woman's own consent or wishes. Women are often used as political or economic tools between tribes, married off to forge alliances, resolve conflicts, or strengthen a family's social standing (Shihab, Q, 2007).

Practices such as forced marriage, unregulated polyandry, and inheritance marriage (in which a widow becomes the property of her deceased husband's family) reflect how little social and legal autonomy women had at that time. In some cases, women could even be passed down as property, forced to marry men they did not know, or used as compensation for debts or tribal conflicts. There was no space for women to voice their rights or reject decisions made in the name of family honor. This formed a social system that was not only unjust but also nullified the existence of individual women as morally and legally autonomous subjects.

On the other hand, because access to education was also severely limited for women, they lacked the intellectual and legal tools to question or challenge this system. The absence of knowledge regarding rights, laws, as well as religious and social norms further entrenched women in structural subjugation. This culture perpetuates the belief that women do not need to know, are not worthy of being involved in decision-making, and should simply fulfill their domestic roles as obedient wives and mothers. Consequently, women lose their voice and the power to determine the course of their own lives, both within the family and in broader society.

Such a culture not only stifles the potential of individual women but also has detrimental social consequences. A society that oppresses one of its groups particularly women will lose half of its human resources, which could otherwise contribute to the development of civilization. Women who are not empowered cannot participate in

education, the economy, social life, or culture. Consequently, structural inequality became a defining feature of pre-Islamic Arab social life. This is supported by the views of Muslim historians and scholars such as Hamka (1982: 92), who asserts that women at that time were not regarded as individuals possessing their own will and value, but merely as symbolic tools for preserving the family's reputation and the tribe's honor.

In this context, the advent of Islam brought about fundamental changes, not only in the spiritual realm but also in overhauling discriminatory social structures. Islam abolished practices such as marriage by inheritance, granted women the right to inheritance and property ownership, and emphasized the importance of a woman's consent in marriage. Islam also affirms that every human being, whether male or female, holds an equal standing before Allah SWT, and a person's dignity is determined by piety, not by gender or social status.

Women in pre-Islamic Arab society also faced discrimination regarding inheritance rights. The inheritance system in place at that time was highly patriarchal, under which women were not granted the right to inherit property from their parents. Inherited property was viewed as part of the economic power that must be maintained within the male lineage, and therefore women were not permitted to manage or inherit such property. This indicates that women were viewed not as individuals possessing economic power or resources that could strengthen their social standing, but rather as symbols of tribal honor that must be safeguarded for the sake of men's reputations. This prevailing inheritance system trapped women in economic dependence on men. If a woman becomes a widow, for example, she will once again depend on her family, particularly her brothers, who will act as guardians overseeing her life (Sholikhah, R, 2025).

In many cases, women are never given the opportunity to own or manage property independently, which prevents them from achieving economic and social independence (Lings, 2006: 21). Furthermore, women also have no right to express their opinions or participate in deliberations or decision-making regarding the interests of their clan.

In the view of society at that time, women were considered unfit to speak in public forums, let alone be involved in political affairs or decision-making that had a far-reaching impact on the lives of their tribes.

The view that women were a burden and a source of shame for the tribe during the pre-Islamic Arab period (Jahiliyah) reached its peak in the form of the most brutal violence: the practice of infanticide of female infants known as wa'd (وَأْد). Newborn girls were often buried alive by their own fathers, not merely for economic reasons, but due to a social construct that placed the family's honor and reputation entirely in the hands of men. The birth of a daughter was seen as a threat to the tribe's dignity and was believed to tarnish the clan's honor if she were to marry into another tribe, be taken captive in war, or become the cause of conflict. This is a form of extreme physical violence, but it also reflects systemic symbolic violence, in which women are not considered to have intrinsic value as human beings, but are viewed solely in terms of the social benefits or risks they pose to the dominant male group (Putra, 2024).

#### **D. Conclusion.**

Based on research findings regarding the role of Muslim women during the time of the Prophet Muhammad (peace be upon him), there are several recommendations that need to be made to enrich scholarly perspectives and make a tangible contribution to the development of discourse on women in Islam. First, it is recommended that society, particularly the Muslim community, begin to revitalize the discourse on Islamic history from a women's perspective. History has often been written from a male perspective, which has marginalized women's contributions. Yet, history demonstrates that Muslim women during the time of the Prophet (peace be upon him) played highly strategic, active, and significant roles across various fields, such as education, social affairs, the economy, health, and even the military and politics. Figures such as Khadijah RA, Aisha RA, Nusaibah bint Ka'ab, Ummu Salamah RA, and Rufaidah bint Sa'ad demonstrate that Islam, from its very inception, has provided women with extensive opportunities for public participation, while upholding Islamic ethical and moral values.

Second, in the context of contemporary education and da'wah, it is crucial to

incorporate the stories and exemplary lives of the Sahabiyah into the Islamic education curriculum, from elementary school through higher education. These Muslim women can serve as role models for the younger generation of Muslim women in the modern era, who are facing various challenges of globalization, moral decline, and identity crises.

During the time of the Prophet, women experienced significant changes in their social status. From pre-Islamic conditions marked by oppression and discrimination, Islam brought a vision of social justice that recognized women as an integral part of society. They were granted civil rights such as property ownership, inheritance, and public participation. Women were free to express their opinions, participate in religious and social discussions, and play a role in community life, both within the home and in public spaces. The Prophet set an example through his open interactions with the Sahabiyah (female companions), and encouraged them to seek knowledge and contribute to society. Thus, Muslim women during the time of the Prophet enjoyed a balanced and honorable social standing, marking the dawn of a new era in social and spiritual relations between men and women. Bincangmuslimah. (October 2, 2022). Women's Social Activities During the Time of the Prophet Muhammad (PBUH). Retrieved from

#### **E. Bibliography**

- Ahmed, L. (1992). *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University Press.
- Badran, M. (2009). *Feminism in Islam: Secular and religious convergences*.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th ed.). Thousand Oaks: SAGE Publications.
- Cooke, M. (2001). *Women and the Islamic revival: Gender, religion and social change*. Routledge.
- Esposito, J. L. (2001). *Women in Muslim family law*. Syracuse University Press
- Hamka. (1982). *Tafsir Al-Azhar* (Jilid 30). Jakarta: Pustaka Panjimas.
- Ibn Sa'd. (1990). *al-Tabaqat al-Kubra* (Vol. 8). Beirut: Dar Sader.
- Lings, M. (2006). *Muhammad: His life based on the earliest sources* (Rev. ed.). Rochester, VT: Inner Traditions.

- Mernissi, F. (1991). *The forgotten queens of Islam*. University of Minnesota Press.
- Mubadalah. (2021, Februari 5). *The Political Role of Women During the Time of the Prophet Muhammad SAW*. Diakses dari <https://mubadalah.id>
- Shihab, Q. (2007). *Insights from the Qur'an: A Thematic Exegesis on Various Issues Facing the Muslim Community*. Bandung: Mizan.
- Putra Mina, R. F., Nasution, V. A., & Ramadhan, A. R. (2024). *Genealogy of Early Islamic Traditions: A Study of Hadith on the Honour of Time*. *Pharos Journal of Theology*, 105(5).
- Sholikhah, R. L., al-Mujtahid, N. M., & Ramadhan, A. R. (2025). *Challenging the Misconception of Rituals: An Islamic Theological Critique of the Hidden Violence in the Practice of Animal Slaughter*. *Pharos Journal of Theology*, 106(4).
- Siregar, A. R. R., Kurniawati, D., & Dalimunthe, M. A. (2025). *Marketing Communication Model Of The Muhammadiyah Community Organization In Medan City In Building The Organization's Brand Image*. *Journal Analytica Islamica*, 14(2), 657-670.
- Arsyad, A. (2003). *Media Pembelajaran*. Jakarta: PT.Grafindo Persada.