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Muslim Community Awareness of Women's Education and Its Impact on Social Change in North Padang Lawas Indonesia

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ABSTRACT

This study aims to analyze the collective awareness of Muslim communities toward women's education and its implications for social change in Pasar Gunung Tua Village, Padang Bolak District, North Padang Lawas Regency. This research is motivated by the existence of community views influenced by patriarchal culture, where men's education is prioritized over women's education. In addition, economic factors and social perspectives also influence the continuity of women's education within the community. This study employs a qualitative method with a case study approach. Data collection techniques were conducted through observation, in-depth interviews, and documentation involving village officials, religious leaders, community leaders, parents, and women who are currently or have previously pursued education. The findings show that public awareness regarding the importance of women's education has gradually increased. Family support, religious perspectives, and social development are the main factors encouraging this awareness. However, there are still several obstacles, such as economic limitations and traditional cultural views that place women primarily in domestic roles. This study concludes that women's education has an important contribution in encouraging social change through improving family quality, expanding women's social participation, and increasing public awareness of the importance of education.

Keywords: Collective Awareness, Women's Education, Social Change



ABSTRAK

Penelitian ini bertujuan untuk menganalisis kesadaran kolektif masyarakat Muslim terhadap pendidikan perempuan dan implikasinya terhadap perubahan sosial di Desa Pasar Gunung Tua, Kecamatan Padang Bolak, Kabupaten Padang Lawas Utara. Penelitian ini dimotivasi oleh adanya pandangan masyarakat yang dipengaruhi oleh budaya patriarki, di mana pendidikan laki-laki diprioritaskan di atas pendidikan perempuan. Selain itu, faktor ekonomi dan perspektif sosial juga memengaruhi keberlanjutan pendidikan perempuan di dalam masyarakat. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan pejabat desa, pemimpin agama, pemimpin masyarakat, orang tua, dan perempuan yang sedang atau pernah menempuh pendidikan. Hasil penelitian menunjukkan bahwa kesadaran masyarakat mengenai pentingnya pendidikan perempuan telah meningkat secara bertahap. Dukungan keluarga, perspektif keagamaan, dan pembangunan sosial merupakan faktor utama yang mendorong kesadaran ini. Namun, masih terdapat beberapa kendala, seperti keterbatasan ekonomi dan pandangan budaya tradisional yang menempatkan perempuan terutama pada peran domestik. Penelitian ini menyimpulkan bahwa pendidikan perempuan memiliki kontribusi penting dalam mendorong perubahan sosial melalui peningkatan kualitas keluarga, perluasan partisipasi sosial perempuan, dan peningkatan kesadaran masyarakat akan pentingnya pendidikan.

Kata kunci: Kesadaran Kolektif, Pendidikan Perempuan, Perubahan Sosial

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1. INTRODUCTION

In Pasar Gunung Tua Village, Padang Bolak District, North Padang Lawas Regency, women's education continues to be influenced by diverse social perceptions within the community. Preliminary field observations reveal that some members of society still prioritize the education of boys over girls (A'thoina, 2025; Rasyidi & Nasri, 2023). This perception is largely rooted in the belief that men will eventually become heads of households and primary breadwinners, making higher education appear more essential for males. In contrast, women are often perceived as future homemakers whose primary responsibilities revolve around marriage, childcare, and domestic affairs, leading some community members to consider higher education for women less necessary (Zaimina et al., 2025). Traditional views also persist within the community, suggesting that women do not need advanced education because it may make them overly independent, difficult to manage, or less likely to find a suitable spouse (Ismani et al., 2023). Such perceptions continue to influence the decisions of some parents regarding their daughters' educational opportunities. In addition to sociocultural factors, economic constraints remain a significant obstacle (Alkanchi et al., 2024; Fuad, 2020). Many families in Pasar Gunung Tua Village belong to lower-middle-income groups, and when educational costs increase, parents often prioritize the education of sons over daughters. Consequently, some women complete only basic levels of education and do not continue to higher education.

Nevertheless, social transformation and modernization have gradually influenced community perspectives. Increasingly, parents recognize that women's education is important

not only for individual development but also for the future well-being of families and society (Arianingrum & Safitry, 2025). Educated women are viewed as capable of contributing to household income, providing better education for their children, and possessing broader social and intellectual perspectives (Srimulyani et al., 2025). These changing attitudes have inspired this study to examine the collective awareness of the Muslim community regarding women's education and its implications for social change in Pasar Gunung Tua Village. Education is a fundamental human need and plays a crucial role in improving both individual and societal quality of life. Beyond serving as a means of acquiring knowledge and skills, education contributes to character formation and the strengthening of moral values within society (Wekke et al., 2025). Through education, individuals develop critical and rational thinking abilities that enable them to adapt to social transformations and contemporary challenges.

From an Islamic perspective, education occupies a highly significant position. Islam regards knowledge as a noble pursuit and considers the acquisition of knowledge an obligation for every Muslim, regardless of gender (Alfarizi, 2025). This principle is reflected in the Qur'anic teaching that Allah elevates those who possess faith and knowledge. As stated in Surah Al-Mujadilah (58:11):

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Allah will raise those who have believed among you and those who have been given knowledge by degrees. And Allah is All-Aware of what you do."

Despite this Islamic emphasis on knowledge, numerous challenges concerning women's education remain evident in social reality. In certain communities, women continue to be associated primarily with domestic responsibilities, resulting in the perception that higher education for women is less important (Mulyana Sapdi, 2023). Furthermore, economic limitations often restrict women's educational opportunities, particularly when families must choose between financing the education of sons or daughters (Sa'diyah et al., 2024). In fact, women's education generates broad benefits not only for individuals but also for families and communities (Aeni, 2025). Educated women tend to possess greater capacity for child-rearing, stronger religious and social understanding, and increased participation in community life. Moreover, education enhances women's opportunities for employment and economic contribution, thereby improving household welfare. Previous studies have demonstrated that women's education significantly contributes to social participation and economic development, particularly in rural communities (Mustakim et al., 2025; Pakuna et al., 2024).

One of the key factors influencing the continuity of women's education is collective awareness. Collective awareness refers to the shared values, norms, beliefs, and social practices that shape individual behavior within a society. According to Durkheim, collective consciousness represents the totality of shared beliefs and sentiments that bind members of society together and regulate social behavior (Nurfah et al., 2025). Such collective awareness plays a crucial role in determining how communities perceive social phenomena, including the importance of women's education. When a community possesses strong collective awareness regarding women's education, various forms of social support emerge, including parental

encouragement for daughters to pursue higher education, societal acceptance of educated women, and broader opportunities for female participation in social life (Karim et al., 2024; Komariah, 2024). Conversely, low collective awareness may create social barriers that hinder women's educational advancement. The importance of education is also emphasized in Surah Az-Zumar (39:9):

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"Say, 'Are those who know equal to those who do not know?' Only people of understanding will take heed."

Pasar Gunung Tua Village is predominantly inhabited by Muslims and remains strongly influenced by local cultural traditions. Within this social setting, attitudes toward women's education present an interesting dynamic. While some community members have become increasingly supportive of women's access to higher education, others continue to uphold traditional perspectives that limit women's educational attainment (Masitoh et al., 2025; Kholisatun et al., 2024). Preliminary observations indicate that although the number of women completing basic education has increased, participation rates decline significantly at secondary and tertiary levels. This trend suggests that while women's education is increasingly accepted within the community, barriers to continuing education remain substantial (Mukminin et al., 2024).

Previous studies have explored women's education from various perspectives. Rahman (2022) examined the role of religious leaders in fostering social awareness in rural communities through religious outreach activities and found that religious leaders significantly influence public attitudes toward education and social change (Cholil, 2017; Houmine, 2024). Sari (2021) demonstrated that family support and cultural factors strongly affect women's educational continuity in rural areas. Similarly, Lubis (2022) argued that progressive interpretations of Islamic teachings can enhance women's access to education by promoting more inclusive understandings of women's roles in society (Rusydiyah, 2020). Although considerable research has been conducted on women's education, most studies focus on normative religious perspectives, socioeconomic structures, or general gender issues (Ulinuha & Mizani, 2023). Research specifically examining the relationship between collective awareness within Muslim communities, women's education, and social change at the local community level remains relatively limited. This gap highlights the need for further investigation (Fatima, 2025; S. et al., 2025).

From a sociological perspective, social change refers to transformations in social structures, values, norms, and patterns of social interaction. According to Soekanto (2017), social change involves alterations within social institutions that affect the broader social system. Anthony Giddens' theory of structuration further explains that social change occurs through the interaction between social structures and individual agency. Individuals possess the capacity to influence social structures through their actions and practices. In this context, educated women can be viewed as agents of change who contribute to transforming social perceptions and promoting social development within families and communities (Komalasari & Chaldun, 2024). Based on

these considerations, this study aims to analyze the collective awareness of the Muslim community regarding women's education and its implications for social change in Pasar Gunung Tua Village, Padang Bolak District, North Padang Lawas Regency, during the period 2025--2026. The study is expected to contribute to the field of Islamic Community Development by integrating analyses of collective awareness, women's education, and social transformation within a local community shaped by both Islamic values and social traditions.

2. RESEARCH METHODS

This study employed a qualitative research design with a descriptive approach. The research was conducted in Pasar Gunung Tua Village, Padang Bolak District, North Padang Lawas Regency, Indonesia. Research participants were selected through purposive sampling, involving village officials, religious leaders, community leaders, parents, and women who were currently pursuing or had previously completed formal education. Data were collected through several techniques: 1) Observation, to obtain direct insights into the social conditions related to women's education within the community. 2) In-depth interviews, to explore participants' perceptions, experiences, and viewpoints regarding women's education and social change. 3) Documentation, including records and supporting materials obtained from observations and interviews.

Data were analyzed using the interactive model developed by Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing/verification. To ensure data validity and reliability, the study employed triangulation techniques, including source triangulation, methodological triangulation, and time triangulation. This research also adhered to ethical principles in social research. Prior to conducting interviews, informed consent was obtained from all participants after explaining the objectives and significance of the study. Participants' identities were kept confidential, and all collected information was used exclusively for academic purposes. The researcher respected local religious values, customs, and social norms throughout the research process and remained committed to presenting findings honestly and objectively without data manipulation.

Table 1. Research Informants

No.	Informants	Status	Education
1	Ardi Syahbana Harahap, S.K.M.	Village Official	Bachelor's Degree
2	Ust. Abdul Rahman	Religious Leader	Senior High School
3	Siti Aisyah	Community Leader	Senior High School
4	Nurhayati	Parent	Junior High School
5	Rina Siregar	University Student	Bachelor's Degree
6	Dewi Harahap	Adolescent	Senior High School

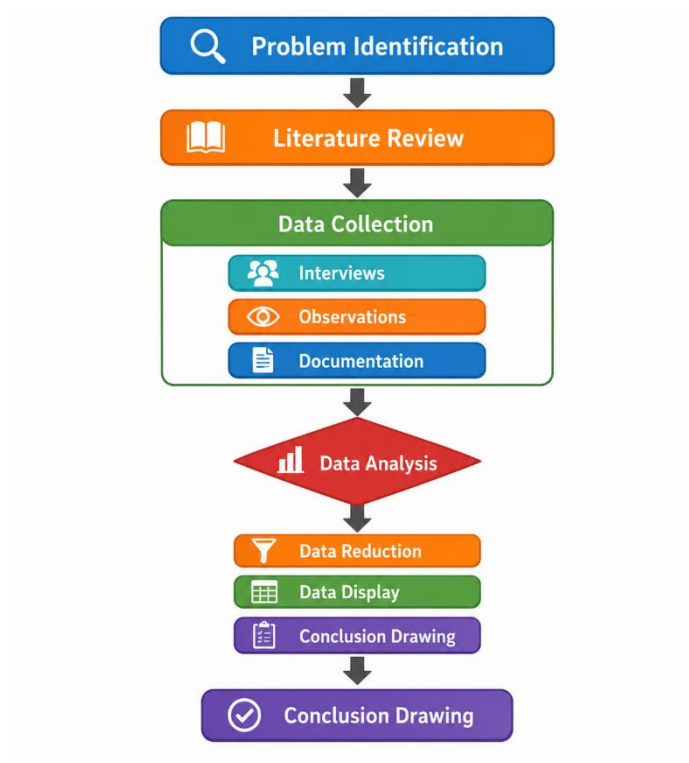


Figure 1. Research Flowchart

3. RESULTS AND FINDINGS

The Condition of Women's Education

Based on documentation obtained from the village administration, the condition of women's education in Pasar Gunung Tua Village can be seen in the following table.

Table 2. Women's Educational Attainment in Pasar Gunung Tua Village in 2026

Educational Level	Number of Women
Completed Elementary School (or Equivalent)	210
Completed Junior High School (or Equivalent)	165
Completed Senior High School (or Equivalent)	98
Currently Enrolled in Undergraduate Education (Bachelor's Degree)	27

Based on data obtained from the village administration and field observations, the condition of women's education in the research area demonstrates a relatively positive trend at the primary education level. However, participation declines significantly at higher levels of education. Quantitatively, the data indicate that 210 women completed elementary education, which decreased to 165 women at the junior secondary level, further declined to 98 women at the senior secondary level, and only 27 women were able and willing to continue their studies at the tertiary level. These statistics suggest that the community generally recognizes and accepts the importance of basic education for women. However, when confronted with higher levels of

education that require greater financial resources, effort, and long-term commitment, various economic, social, and cultural considerations emerge and influence decisions regarding whether women should continue their education. This situation was clearly explained by Mr. Ardi Syahbana Harahap, S.K.M., a village official, during an in-depth interview conducted by the researcher. He noted that the phenomenon is closely related to the socioeconomic conditions of the community and the prevailing mindset, which remains in a transitional phase toward modernization. He stated:

“Based on our administrative records, the number of women who complete basic education is relatively high, but there is a significant decline at the secondary and tertiary levels. This is largely due to limited family financial resources, which remain the primary obstacle, as well as community mindsets that are still evolving toward more progressive perspectives. There is still a belief that boys should receive higher education because they are expected to become family leaders, whereas educating girls is sometimes considered less urgent.”

This statement objectively reflects the ongoing transformation of community perceptions and collective awareness. Although positive changes are evident, achieving broader and more equitable acceptance of women's education requires sustained efforts, appropriate strategies, and collaboration among various stakeholders (S., Hermanto, and Bustami 2025).

The Dynamics of Collective Social Awareness

From a sociological perspective, collective awareness can be defined as the totality of shared beliefs and sentiments held by members of a society that exert influence over social behavior. The findings indicate that collective awareness regarding women's education in Pasar Gunung Tua has undergone a highly positive transformation, although these changes have not yet been fully uniform across all segments of society. This transformation did not occur instantaneously but rather emerged through a gradual and long-term social process. According to Ustaz Abdul Rahman, a highly respected religious leader with significant influence within the community, this shift in perspective has been driven by continuous religious education and socialization efforts (Cholil 2017). He emphasized:

“According to authentic Islamic teachings, seeking knowledge is obligatory for every Muslim who is legally accountable, including women. We consistently communicate this message during religious gatherings, sermons, and other community-based religious activities. We explain that educated women are better equipped to educate their children and families. Alhamdulillah, the community is gradually understanding and implementing these teachings, although continuous efforts are still necessary to sustain and strengthen this progress.”

This perspective was reinforced by Mrs. Siti Aisyah, a community leader actively involved in women's organizations. She explained that society has become increasingly aware of the immense benefits of education, not only for individuals but also for families and communities. She stated:

“Compared to ten or fifteen years ago, the changes are remarkable. In the past, women were often restricted and viewed as belonging only in the kitchen and household sphere. Today,

parents have become more progressive and open-minded. They realize that education is essential for their daughters' future so that they can become independent, broaden their perspectives, and avoid being easily misled."

From the family perspective, Mrs. Nurhayati, a parent, expressed that although parents strongly desire to provide the highest possible level of education for their daughters, economic realities often limit their ability to do so. She explained:

"As parents, we naturally want the best for our children. We would like our daughters to pursue higher education and earn university degrees, but unstable economic conditions sometimes force us to reconsider. Nevertheless, we continue to do our best to support their education because we firmly believe that education is the most valuable asset they can possess for their future."

The increasing level of collective awareness is also reflected in the views of younger women. Rina Siregar, a university student, stated that modernization and easier access to information have played a crucial role in changing societal perceptions regarding women's education. She remarked:

"Today's era is very different. Information is easily accessible through the internet and digital technologies. We can see many examples of successful women from other regions and even from abroad who have achieved extraordinary accomplishments through education. This motivates us to study harder, and it also encourages parents to become more confident about investing in their daughters' education."

Table 3. Trends in Women's Educational Attainment (2022–2026)

Educational Level	2022	2023	2024	2025	2026	Trend
Elementary School / Equivalent	165	178	187	195	210	Increased
Junior High School / Equivalent	120	135	144	152	165	Increased
Senior High School / Equivalent	62	73	80	87	98	Increased
Higher Education	12	15	18	21	27	Increased
Total	359	401	429	455	500	Increased

The data clearly indicate a steady increase in women's educational participation across all educational levels during the period 2022–2026. The total number of women participating in education rose from 359 in 2022 to 500 in 2026. This trend reflects the growing acceptance of women's education within the community and suggests that collective awareness regarding its importance continues to strengthen over time.

4. RESULTS AND DISCUSSION

Analysis of Supporting and Inhibiting Factors

1. Supporting Factors

Based on field data and in-depth interviews conducted during the study, several dominant factors were identified as playing significant roles in supporting the advancement of women's education in the research area.

The first factor is family support. As emphasized by several informants, parents serve as the primary motivators and first educators of their children. When parents possess a high level of awareness regarding the importance of education and provide strong support, female children are more likely to feel secure, motivated, and confident in pursuing higher levels of education (Srimulyani et al., 2025; Mulyana Sapdi, 2023). Family encouragement creates a supportive environment that fosters educational aspirations and perseverance. Research by Sa'diyah et al. (2024) confirms that parental involvement significantly mediates the relationship between Islamic values and women's educational outcomes in rural communities.

The second factor is the role of religious and community leaders. Through persuasive religious teachings and social engagement, these leaders have successfully transformed public perceptions regarding women's education (Cholil, 2017). They continuously promote the understanding that women have equal rights to educational opportunities and that pursuing education does not contradict Islamic teachings (Houmine, 2024). Their influence has been instrumental in reshaping community attitudes and encouraging broader acceptance of women's educational advancement. Rusydiyah (2020) notes that religious leaders who adopt progressive interpretations of Islamic texts can effectively counter patriarchal narratives that limit women's access to education.

The third factor is the influence of modernization and technological development. Rapid advances in information technology and communication have expanded public access to knowledge and information (Arianingrum & Safitry, 2025). As a result, community members who were previously constrained by traditional perspectives have become more open-minded, critical, and progressive in their thinking. Exposure to successful female role models through digital media has further strengthened positive attitudes toward women's education. Komariah (2024) emphasizes that media narratives play a crucial role in promoting gender equity in Islamic education settings.

The fourth factor is the active role of women's organizations. Organizations such as Aisyiyah and Muslimat Nahdlatul Ulama have contributed significantly to women's empowerment through non-formal education programs, skills training, and advocacy for gender equality in education (Kholisatun et al., 2024; Ulinnuha & Mizani, 2023). These organizations provide practical support, networking opportunities, and platforms for women to voice their aspirations and participate in community development.

2. Inhibiting Factors

Despite increasing awareness and growing support for women's education, several challenges and structural barriers continue to hinder its development.

The most significant obstacle is economic limitation. According to many informants, the rising cost of education remains the primary reason why some girls discontinue their studies or are unable to pursue higher levels of education (Alkanchi et al., 2024; Fuad, 2020). Families with limited financial resources often prioritize basic household needs over educational expenses, making continued schooling difficult. Consequently, economic hardship remains a major determinant of educational attainment among women in the community. Mustakim et al. (2025) similarly found that financial constraints are the most frequently cited barrier to girls' education in rural Indonesian communities.

Another important barrier is the persistence of traditional cultural values and social perceptions. Although attitudes toward women's education have improved considerably, a segment of the population still adheres to conservative views regarding gender roles (Zaimina et al., 2025). This issue was candidly expressed by Dewi Harahap, a teenage informant, who stated:

"To be honest, there are still people who believe that women do not need to pursue higher education or become highly educated because, in the end, they will return to domestic responsibilities, taking care of their husbands and children. Some also think that highly educated women become difficult to manage or have difficulty finding marriage partners. Such views sometimes make us feel insecure or less motivated, especially when they come from parents or close neighbors. It becomes a psychological burden for us."

This statement demonstrates that traditional stereotypes continue to function as both psychological and social barriers. Ismani et al. (2023) argue that patriarchal gender norms are deeply embedded in local cultures and require systematic educational interventions to overcome. Mukminin et al. (2024) found that even within pesantren (Islamic boarding schools), curriculum and pedagogical practices often perpetuate gender-based differentiation that limits women's academic aspirations.

The third inhibiting factor is the limited availability of educational infrastructure and facilities at higher levels. While elementary and junior high schools are relatively accessible in Pasar Gunung Tua Village, secondary and tertiary educational institutions are often located in distant urban centers, requiring additional costs for transportation, accommodation, and living expenses. This geographical barrier disproportionately affects female students due to concerns about safety, mobility, and family supervision (Maulida & Siahaan, 2025).

The fourth inhibiting factor is the lack of comprehensive gender-sensitive policies and programs at the local government level. Although national policies promote gender equality in education, implementation at the village and district levels remains inconsistent. Limited budgets, inadequate training for educators, and insufficient monitoring mechanisms hinder the effective delivery of gender-responsive educational services (S. et al., 2025).

Therefore, continuous educational campaigns, socialization programs, and efforts to cultivate more progressive mindsets remain essential for overcoming these obstacles. Collaboration among families, religious institutions, community organizations, and government agencies is crucial to sustain the momentum of positive change and address remaining barriers comprehensively.

Implications of Women's Education for Social Change

The findings indicate that women's education has profound, far-reaching, and fundamental implications for the structure and dynamics of social change within the community (Wekke et al., 2025). Increasing educational attainment among women has generated significant positive transformations across multiple aspects of social life.

One of the most evident impacts is the improvement of family quality and human capital development. Educated women possess broader perspectives, more open-minded attitudes, and greater knowledge. Consequently, they are better equipped to educate their children, adopt more effective and scientifically informed parenting practices, and manage household finances more efficiently (Pakuna et al., 2024). These capabilities contribute directly to improved family welfare and long-term social development. The well-known saying that "educating a woman is equivalent to educating a nation" is strongly reflected in the findings of this study. Mulyana Sapdi (2023) emphasizes that mothers with higher education levels are more likely to provide quality early childhood education and religious instruction to their children, creating a positive intergenerational cycle of educational attainment.

Another important implication is the expansion of women's participation in social and public spheres. Women are no longer confined exclusively to domestic responsibilities but increasingly engage in community organizations, social activities, public health programs, youth associations, and local development initiatives (Nurfah et al., 2025). Many have also entered the workforce and actively contributed to regional development. As a result, their roles and contributions have become increasingly recognized, valued, and appreciated by society. Komalasari and Chaldun (2024) found that educated Muslim women in Indonesian higher education institutions demonstrate strong leadership capabilities and actively negotiate their roles in public spaces, challenging traditional gender hierarchies.

Women's education has also contributed to enhancing social status, dignity, and bargaining power. Educational attainment empowers women with greater self-confidence and enables them to express opinions, articulate aspirations, and participate actively in decision-making processes (Fatima, 2025). Their strengthened social position allows them to contribute more effectively to community development and family welfare. Consequently, traditional attitudes that previously marginalized or underestimated women are gradually being replaced by more egalitarian perspectives that recognize the equal value and potential of both men and women. Alfarizi (2025) provides a comparative analysis of progressive educational thought, demonstrating that Islamic educational reformists have long advocated for gender equality in education, providing a strong theological and philosophical foundation for contemporary social change.

Furthermore, women's education contributes to the creation of a more rational and progressive society. When collective awareness regarding the importance of women's education becomes deeply embedded within the community, it fosters the emergence of a generation that is knowledgeable, healthy, and morally responsible (Karim et al., 2024). Such communities become more receptive to positive innovations, more adaptable to social change, and more capable of addressing contemporary challenges. Houmine (2024) argues that educational empowerment of women is essential for achieving social justice and sustainable development in Muslim societies, as educated women are more likely to advocate for equitable policies and community welfare initiatives.

Additionally, women's education has significant implications for economic development and poverty reduction. Educated women are more likely to participate in income-generating activities, access formal employment opportunities, and contribute to household economic resilience (Alkanchi et al., 2024). This economic empowerment not only improves family living standards but also stimulates local economic growth and reduces dependency on external assistance.

Ultimately, the strengthening of women's education serves as a catalyst for broader social transformation and sustainable community development. The synergy between individual empowerment, institutional support, and collective awareness creates a virtuous cycle that reinforces positive social change across generations (Srimulyani et al., 2025; Arianingrum & Safitry, 2025).

5. CONCLUSION AND SUGGESTIONS

5.1. Conclusions

Based on the findings and analysis presented in this study, it can be concluded that the collective awareness of the Muslim community regarding women's education in Pasar Gunung Tua Village has experienced significant and sustained improvement. This development is reflected in the steady increase in the number of women participating in education, which rose from 359 individuals in 2022 to 500 individuals in 2026. The consistent growth across all educational levels demonstrates a growing recognition among community members of the importance of women's education as a crucial component of individual empowerment, family development, and social progress. The study also reveals that several traditional barriers that historically constrained women's educational opportunities, including limited religious understanding, patriarchal cultural norms, and economic challenges, have gradually become less influential. Although these factors continue to exist to some extent, they no longer constitute major obstacles for many families. The changing mindset of the community, supported by increased awareness of the social and economic benefits of education, has contributed significantly to overcoming these challenges.

Furthermore, the findings highlight the importance of collaborative support from multiple social actors in promoting women's education. Families play a fundamental role as the primary source of encouragement and educational motivation. Religious leaders contribute by promoting Islamic teachings that emphasize the obligation of seeking knowledge for both men and women. In addition, broader societal changes, including modernization and increased access to information, have fostered more positive attitudes toward women's educational attainment. The synergy among these factors has become a key driver of the increasing educational participation of women within the community. The study further confirms that education holds profound value for women, extending beyond individual achievement to broader social transformation. Women's education should be regarded not merely as a supplementary aspect of development but as a fundamental right and an essential necessity. Educated women are more likely to possess broader perspectives, stronger moral values, greater self-confidence, and enhanced capabilities to contribute to family welfare and community development. They are better equipped to educate

future generations, participate actively in social life, and support sustainable societal advancement.

Therefore, continuous efforts to improve both the quality and accessibility of women's education remain essential. Educational opportunities for women should be consistently promoted through supportive family environments, inclusive community attitudes, effective educational policies, and sustained engagement from religious and social institutions. By investing in women's education, society invests in the development of future generations, social equality, and long-term community prosperity. Ultimately, strengthening women's educational opportunities represents a strategic pathway toward building a more knowledgeable, equitable, prosperous, and dignified society.

5.2. Suggestions

This study successfully maps the dynamics of Muslim community awareness in North Padang Lawas, it is not without limitations; primarily, its geographic focus is confined to a specific region with deeply rooted Mandailing or Batak Angkola cultural traits, meaning the findings regarding social change cannot be easily generalized to Muslim communities in different cultural landscapes. Furthermore, this research captures community perspectives within a cross-sectional timeframe, which may not fully reflect the long-term, longitudinal evolution of structural social transformation. To address these gaps, future researchers are encouraged to expand the scope by conducting comparative studies across different regions in North Sumatra and to integrate a mixed-methods approach, thereby reinforcing qualitative insights with broader quantitative data on the tangible impacts of women's education."

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