

Evaluation of Women Islamic Education in the Fourth Industrial Revolution

Dauda Adesina ADESOPE¹

Aminat Olanike SOLIU²

^{1,2}The General Studies Department, The Oke-Ogun Polytechnic, Saki

¹dauda1977@gmail.com

Abstract

In recent time, women play important roles in virtually all fields of human endeavour such as politics, economy, religion, education, industrial relations and so on. Most specifically, the position of women to harness the fourth industrial revolution to foster the expected growth and development in the societies is sacrosanct. But Islamic religion prescribes a modus operandi which its followers should emulate at every stage of existence. On this premise, this paper evaluates the potential of women in Islamic education vis-à-vis the exigency of the fourth industrial revolution. Eleven fundamental and categorical statements from the holy Quran on women operations were interrogated as data. The principle of functional systemic analysis is applied to the said data. The findings show that women are restricted in a way, notwithstanding the global developmental exponentiality of the 4.0, they are to always take instructions from the men, they are less expected to make use of any kind of the 4.0's technologies, etc. The paper concluded that for industrial revolution to witness more and more unmeasurable progress, teachers of women's Islamic education should be efficiently charged to functions so as to bridge the gap between industrial revolution, 4.0 and the Islamic stand on women's functionality.

Keywords: Politics, Religion, Islamic, Revolution and Development

Introduction

Science is a creation of God which human beings discover and develop. Science upholds a very crucial position in Islamic teachings. This is indicated by many verses of the Quran that view knowledgeable people in high esteem. The word science in the Quran is used many times. Different verses of the Quran, besides placing knowledge and knowledgeable people in a special position, also encourage individuals to always seek for more knowledge by reading. Surah Al-Alaq encourages Muslim faithfuls never to stop but continue to learn. That is why lots of Muslim faithfuls seek for knowledge in the field of science and technology. Education is a continuous process. To shape people to become moral, sound education is a key. From an Islamic perspective, education can be defined as a process of teaching and training the human mind, physically and spiritually based on Islamic values of Quran and the practices of the holy prophet, so that human beings will devote themselves to God (Allah, SWT) (Abdulmalik, 2019). This definition clearly shows that Islamic education is holistic, integrated, and has a balanced paradigm. Apart from emphasizing intellectual and physical elements, Islamic education also offers spiritual components for a prosperous and content life in this world and hereafter (Mujani, 2012). The goal of Islamic education is to develop and shape human beings as servants and caliphs of Allah with knowledge, faith, *taqwa*, good deeds, and traits based on the Quran and Sunnah as well as enabling them to contribute towards developing the nation.

There are numbers of variables that might influence economic growth in Muslim countries and religion or culture is only one of the determinants of economic growth. If Islam cannot explain underperformance of economic growth in Muslim countries by itself, then what are the determinants of economic growth in Islamic states? Several factors

may affect poor economic performance in the Muslim world. These may include poor human capital development, lack of economic freedom, lack of scientific and technological development, unskilled and ill-trained human capital and authoritarian political systems (Akeem, 2016).

Furthermore, political and economic freedom can be considered as other determinants of economic growth. A vast number of studies in literature have attempted to find the relation between political freedom-economic growth and economic freedom-economic growth. In the political science literature, a number of empirical studies have found a positive relation between economic freedom and economic growth (Barro, 1991; Barro, 1995; Scully and Slottje, 1991; De Vanssay and Spindler, 1994). Gwartney et al. (1999) used a simple causality test to support the view that increases in economic freedom led to higher growth rates, but higher growth rates do not lead to increases in economic freedom.

Women Islamic education is imperative because the economy of any nation needs the involvement of women for a better economic development. That makes the presence of women in piloting the development of economy sacrosanct. At the fourth industrial revolution (henceforth, 4IR), the involvement of women is important. This is because the era of 4IR allows an elaborate involvement of everyone for it to be effective.

Nowadays, everybody relates to 4IR. This is a union between physical assets and advanced digital technologies, like Internet of Things (IoT), Artificial Intelligence (AI), robots, drones, autonomous vehicles, 3D printing, cloud computing and others, that are interconnected, having the possibility to communicate, analyse and act. Organizations and societies that adopt 4IR are more flexible, responsive and intelligent. Moreover, they are more prepared for data-driven decisions. 4IR was originated in 2011 from a project in the high-tech strategy of the German government which promotes the computerization of manufacturing. The four-cardinal principle of 4.0 are *Interconnection, Information transparency, Technical assistance and Decentralized decisions*.

The focus of technology companies since 2011 was to include the newest technologies into their products and deliver 4IR principles into real production. This also is possible due to an unprecedented evolution of technologies day in day out. So, the advent of 4IR comes with varied possibility of production efficiency and lots more (Smith, 2014).

To incorporate the presence of women in Islam into the functionality of 4.0 is never out of the aims of 4IR. But it is very necessary that an evaluation of the women Islamic education towards an effective implementation of the operations of 4IR will result into exposition of all-round application of the workability of 4IR. Of course, this is what the paper entails. There are reasons for graduating to 4.0, despite different categories of period before it.

Importance of 4IR

Due to limited scope and time of this paper, three crucial benefits of 4IR will be discussed.

- **Improved Efficiency and Productivity**
When one takes human nature out of the loop, one has already removed inefficiencies and inaccuracies. Giving better resources allocation that is based on numbers, fewer resources are required to maintain optimal level of production. When data and machine learning come together for predictive and prescriptive maintenance, downtime becomes less frequent. This keeps machine in top shape without sacrificing warehouse space for an oversupply of unnecessary spare parts.

- **Agility Improvement**
Manufacturers gets the rewards of massive boost in agility, when decisions are based on numbers which can be changed at will to view other scenarios. With the numbers of people to back decisions, it is a bit possible to pivot as series of opportunities arise.
- **More Money**
This comes as a result of different factors. This is because to improve efficiency and productivity translates into maximal outputs.

The State of Women in Islam

Islam presented to the world a comprehensive model of life that brought the woman out of the abyss of humiliation and placed them at the pinnacle of greatness and sanctity and also moderated the natural limits of humanity. As a result, the Islamic system of chastity, today undoubtedly carries with it immense wealth, eternal mercy and infinite blessings. And the woman, with whom it was considered a disgrace to be brought to the level of humanity in the age of ignorance before the advent of Islam, was given pride and dignity by Islam. It was the bounty of Islam, which not only gave woman a high position and status but also, set them the highest stages of development under the banner of Islam. Islam wisely eradicated all kinds of social and obscene evils and laid the foundation of a virtuous and pure Islamic society.

The status of a woman in Islam is the same as that of a man, but the Qur'an has declared the two to be *hominal* (Q3: 195); both are equal in dignity and reward in the Hereafter. However, according to Islam, men are men, and women are equally involved in the advancement of women in the system of life. However, this principle is based on division, and not on equality; and Islam does not like one of the two genders to be inferior to the other and to try to imitate each other. Thus, in another Hadith, the Prophet (SAW) said, "Only the one who gives honor to women is gentle and the one who dishonors women is the one who is disgraced." (Bukhari). The Prophet (SAW) provided such moral and legal protections to women that made them extremely respected in the society and gave them a high status in the Islamic society. It is difficult to find a precedent in any other society or organization.

Methodology

As the paper is purely on the examination of women Islamic education in the 4IR period, it needs systematic procedure for its actualization. On that note, a qualitative work of this nature relies on secondary source for data collection. Few Quran verses / statements are used as data. The Quran serves as the source of the data because it is the only Book Muslims feel determine Islamic guidance in totality. After the data collection, the functional systemic analysis is applied to the data. Systemic-Functional Linguistics (SFL) is a theory of language that revolves around the notion of language function. It accounts for the syntactic structure of language and places the functionality of language as central phenomenon. It talks about what language does, and how it does it, in preference to more structural approaches, which place the elements of language and their combinations as being central. It starts at social context, and looks at how language acts upon and is constrained by the social context as well. Its tenets make the theory very appropriate for the analysis of the research, for the 4IR primarily actualizes its principles in the human/social context that represents the domain of operation for the period. Below is the presentation and analysis of the said data.

Data Presentation and Explanation

Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous

women are therefore obedient, guarding the secret for God's guarding. And those you fear may be rebellious admonish; banish them to their couches, and beat them. If they then obey you, look not for any way against them; God is All-high, All-great (Quran 4:34).

O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed. And Allah is All-Forgiving, Most Merciful (Quran 33:60).

Looking at the above verses from the glorious Quran, one can easily conclude that indeed women are restricted in a way by Islamic injunctions. The verses are quoted just because the paper relies on Quran alone for data collection. The verses show that men are the managers of women and they should always obey them. The first verse spells out the consequence of not obeying the manager to the letter.

Also, the use of 'Prophet' in the second verse represents a symbolic use of an object to represent the whole, i.e, others. This is because in Islam, whatever Prophet Muhammed (SWA) does or is directed to do is bound on all Muslim faithfuls. So, there is the use of imperative words and expressions in the second verse to represent the use of command by the God Almighty for the use of purdah by all Muslim women.

Analysis

As functional systemic linguistics gives ample preference to context when it comes to structural analysis, the tools of Field, Tenor and Mode are employed to expose the real message of the above verses (data).

- **Field**

In the contextual analysis according to the functional grammarian, field represents the subject matter by which the message of the speech or text revolves around. It is crystal clear even from the source of the data (i.e, Quran) that the field is religious in nature. This has to do with beliefs, obedience, faith, control, direction and mind that negate totally the idea of graduation from one industrial period to another. The use of the words like '*God, guarding, Allah, obey*', etc., from the verses shows this. And as it is often the case, anything refers to as faith is generally known to be psychological, submissive and wholehearted to the fullest. The era of 4IR which also serves as a field on its own does not at all go in line with the statements quoted from the Quran. Both are uses of words but by different instructors. By the power of context, the field of study is very material. This has been decoded from the extracts from the Quran.

- **Tenor**

Tenor always stands for the relationship that exists between the speaker and the listener or audience. The extract depicts the discussion between that of the owner and the owed, head and subject, boss and subordinate, ruler and the ruled, king and servant. The choices of words such as '*banish, admonish, obey, forgiving, more merciful*' and a full sentence like '*o Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies*', simply bring to mind a direction, dictation, instruction, obedience and a level of decree from the superior to the subordinate. All these instructions or directions are enacted, having authenticated a unique level of submissiveness and undoubted acceptance from the servant to the Almighty. And for the Muslim women to take to all these orders / instructions from their lord, we cannot ensure effectiveness in the operation of 4IR principles. This is because these women should be, as well, integral parts of the revolution.

- **Mode**

Part of the tools factored while engaging in contextual exploration in the Systemic functional analysis is the mode. In a simpler way, this represents the channel of transmission of the discourse. This is so, for a particular mechanism has to be made use of for messages to get to the expected destination. The God Almighty channeled the verses quoted to His Prophet, Muhammed (SWA) via oral medium, historically and religiously too. The use oral representation at that time symbolizes unseeing and seeing, supernatural and artificial, superiority and subjectivity, uniqueness and generality, exceptional and commonality, etc. A later representation of the verses made them to be orthographized and codified to this level of writing. That means the mode of the message is that of oral, and writing at a later development. The idea of codification of the verses was even instructed by Almighty in the first place. But this was developed later to give adequate room for their sustainability, maintenance, perpetual relevance and undistorted originality. The relevance of the mode, employed in the quoted statements from the Quran, to the 4IR is that language skill(s) used in both narrations is/are similar. Importantly, writing instructions are channeled, but for varied objectives and purposes. All balls down on the relevance of the social context in the continuous operation of human society at large.

Findings in Relation to 4IR

There has never been two heads, directors or kings at the same time; and the whole system would continue to function expectedly. This goes to the idea 4IR in determining the position of women in Islam. A careful examination of the analysis above speaks in support of the fact that religion dictates *modus operandi* for the Muslims, women are not an exemption. The quoted verses substantiate a degree of restriction of women to not only in industrialization of 4IR, but to all faceted areas of women involvements. To allow women to handle industrial machines, computing and other gadgets to easy effective outputs, promote efficiency, and translate into wealth creation is never a practice in Islam according the finding, for women are decreed to remain indoor, in *purdah* (complete closure of the body), having relation to the husband alone and take any instruction given to them by their husbands. How can the idea of 4IR be effective when only men carry on the principles of new industrialization? So, the evaluation of women in Islamic education in respect of 4IR agenda may not be positive as expected. This hangs on the notion of the Islamic women that whatever God says, to them, is supreme, no matter any modern revolution. The findings expose the kind of authoritative statements or orders from the Supreme that warrant the level of obedience from the women in question. The role of Islamic education holistically is to only cement the dictate of The Supreme and not to design a new way of operation. This shows from the findings as women in Islam find it extremely difficult to abide by any other thing except sayings from the Quran. Women in Islam are, in a way, restricted, but men can never do it alone because both are significant when it comes to industrialization.

Conclusion

The 4IR principles and model of industrial revolution are, in fact, worthwhile as developmental stages of economic and industrial advancements are instrumental to expected industrialization. The teachers and guidance of women Islamic education such as Akeem (2016), Abdulmalik (2019), etc. have been performing serious roles in devising effective mechanism to bridge the gap between women Islamic restriction and the operation and workability of 4IR in promoting the effectiveness and efficiency outputs. But it seems the assignment is yet to hit the target; total orientation and reorientation of Islamic women

to effectively mingle with and operationalize the principles of 4IR for meaningful transformation in the society. Efforts should still continue in that direction if a total and unprecedented achievement can be experienced via the advent and application of the 4IR.

Recommendations

The following recommendations can resolve the issue of restriction of women in Islam so as to ensure expected result of 4IR agenda:

- i. Islamic education should be more targeted to women for proper orientation and reorientation on 4IR goals and operation.
- ii. Muslim women should be continuously encouraged to learn and internalize 4IR principle for proper actualization.
- iii. The machines and other industrial gadgets should be design in a way to accommodate the Islamic practices of the Muslim women.

References

- Abdulmalik, A.A. (2019) *Modern Nature of Islamic Education*. Mali: People's Press.
- Akeem, M.T. (2016) *Islamic Teachings and Practice*. Zaria: Sunnah Book Printers.
- Mujani, W. K. (2012) Observatories in Islamic History. *Advances Unnatural and Applied Sciences* 6(8): 1370-1373.
- Smith, W.C. (2014) *People and Modern Technology*. Turkey: Technical Publishings.
- The Qur'an* (M.A.S Abdel Haleem, Trans.). (2004). Turkey Library.