

## The Impact of Education on Muslim Women's Roles: A Case Study of Child Upbringing and Home Management in Chinade Town, Bauchi State

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**Abstract:** This study investigates the role of educated Muslim women in child upbringing and home management in Chinade Town, Katagum Local Government Area, Bauchi State, Nigeria, specifically examining the influence of core Islamic values, cultural transfer, and the prevalence of educated women within households. Utilizing a survey design, data were collected from a randomly selected sample of over 70 households. Descriptive statistical analysis, including mean and standard deviation calculations, examined the relationships between the aforementioned factors and women's roles. Findings indicate a significant relationship between the adherence to core Islamic values, the influence of external cultural elements, and the educational attainment of Muslim women with their approaches to child-rearing and household management. While this study acknowledges the presence of other potential influencing factors not examined herein, it underscores the importance of these key variables in understanding the dynamics of women's roles within this specific cultural context. Further research is recommended to explore additional factors such as awareness levels and community development initiatives related to positive child upbringing and home management practices. Based on the findings, this study suggests that Islamic scholars and organizations should prioritize and advocate for increased access to both Islamic and Western education for Muslim women, recognizing their pivotal role in shaping family life and societal values.

**Keywords:** Role, Educated Muslim Women, Child Upbringing, Home Management

## 1. Introduction

The role of women in society, particularly in the context of family life, is a subject of ongoing discourse globally (Goswami, 2021) (Sisjord et al., 2022). For Muslim women, navigating this terrain often involves negotiating the intersections of beliefs, cultural norms, and evolving societal expectations. While significant strides have been made in recent decades regarding women's education, data from organizations such as UNESCO reveal persistent gender gaps in educational attainment in many Muslim-majority countries (Jawed & Sikka, 2024). These gaps have profound implications for women's individual life trajectories and the well-being and progress of families and societies.

This study delves into the lives of educated Muslim women in Chinade Town, Nigeria, focusing on how their educational experiences intersect with their childcare and household management roles. Understanding this intersection is crucial in a society where family life is deeply valued and central to Islamic teachings. As primary caregivers and household managers, women are pivotal in shaping the next generation's values, behaviors, and prospects (Chodorow, 2023). Their influence extends beyond the confines of their homes, impacting the broader community and contributing to society's overall social and moral fabric.

In this context, education serves as a tool for empowerment, providing these women with the knowledge and skills necessary to navigate traditional and modern expectations (Anjum, 2006a; Nussbaum, 2000). It informs their



approach to parenting, allowing them to raise children who are not only rooted in Islamic teachings but also equipped to engage with the contemporary world (Abu-Lughod, 2015). Additionally, education enables them to manage their households more effectively, balancing cultural expectations with the demands of a rapidly changing society (Bourdieu, 1986). Given the increasing access to education for women in Chinade Town, this study aims to shed light on how these developments are reshaping family dynamics and the role of women within both their homes and the community at large (Mohanty, 2006).

The existing literature provides a nuanced understanding of the complexities surrounding Muslim women's education and family roles. Scholars such as Kapoor (2019) highlight the challenges women face today, including limited freedoms and societal pressures that prioritize traditional roles over education (Radhika Kapur, 2019). The case of Malala Yousafzai tragically highlights the extreme resistance that some people have to girls' education in certain contexts (Khurshid & Guerrero, 2016). However, it is important to avoid a monolithic depiction, as Saxena (2014) reminds us, by acknowledging the diversity of experiences within Muslim communities and women's abilities to meet these challenges (Saxena, 2014).

Islamic scholars such as Khan, Bibi, and Amin (2020) emphasize the high status accorded to women in Islamic teachings, underlining the importance of honor, dignity, and respect (Khan et al., 2020). As highlighted in Surah Al-Ahzab (33:35), the Quran speaks of women's diverse roles, which include spiritual devotion and active contribution to family life. Furthermore, in Surah At-Tauba (9:71), the Quran emphasizes the importance of knowledge and pious behavior for both men and women.

Drawing on this rich literature, this study seeks to address the following objectives: (1) To examine the influence of Islamic values on the child-rearing and household management practices of educated Muslim women in Chinade Town. This objective will explore how these women interpret and apply Islamic teachings in their daily lives; (2) Analyse the impact of education on these women's decision-making processes within their families. This will involve investigating their levels of agency and influence in areas such as child health, education, and family planning; (3) Examining the relationship between these women's educational attainment and their economic contribution to their households. This objective will shed light on the potential of education to empower women economically and improve family well-being.

By addressing these objectives, this study aims to provide valuable insights into the evolving role of educated Muslim women, highlighting their agency and how they navigate the complexities of faith, culture, and modernity.

## 2. Literatur Review

### 2.1. Educated Muslim Women and Children Upbringing

The pivotal factors in every family or society are the level of educated nursing mothers, employment of knowledge, and the perfect upbringing of children. According to Baloch *et al.* (2012), *children must be brought into the perfect mode to have a better and more positive society* (Baloch et al., 2012). Islam guides us on the directives to be followed to have a better and positive society. The Holy Quran and the Traditions of the Holy Prophet Muhammad (S.A.W.) give Muslims numerous guidelines regarding the upbringing and grooming of children (Ghazzālī, 1968). Upbringing and grooming children take the effects of nature, environment, situation and observation, education and learning, and following others (Kamali, 2008). However, parental impact on the upbringing and nursing of children is undeniable and the most important (Naṣr, 2002). If good moral conduct and honesty are taught right from childhood, their impact remains and is carried into adolescence and maturity of personality. The Holy Quran and the traditions of the Holy Prophet give many directives and guidance regarding the upbringing of children (Al-Azami, 2008). Allah Almighty has declared children the beauty of worldly life. Holy Quran (18:46) states as:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

*"Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope."* Allah, regarding bestowing the blessing of issues to human beings, says. It is undeniable that children should be trained to be patient in times of calamities and how to come out of calamities in a better way. It is not socially desirable to be irrational while talking with people and boasting every moment and everything. It is necessary to train children to avoid acquiring these bad habits.

It is imperative for elders to take care of children's feelings and emotions, according to Islam. The elders should understand the youth and train them with affectionate and loveable connections (Baloch et al., 2012). A child is with the family since childhood, and a major part of their time is spent with the family. Parents are the lifeblood of preparing a healthy environment for a family (Sulaiman et al., 2014). Their motion cannot control the understanding of a child's progress; rather, a child can grow according to the level of age at a self-determined rate without the compulsion to achieve the growth level. It means that the rate at which a child grows cannot be compelled if his brain, tissues, nerves, and limbs are not ready to comply with certain skills.

Islam is the only single religion in which the first direction of the Holy Scripture was revealed with the direction of education. Allah says in the Quran,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

"Iqra (Read) in the Name of your Lord who has created (all that exists).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

He has created man from a clot (a piece of thick coagulated blood).

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read! and your Lord is the Most Generous.

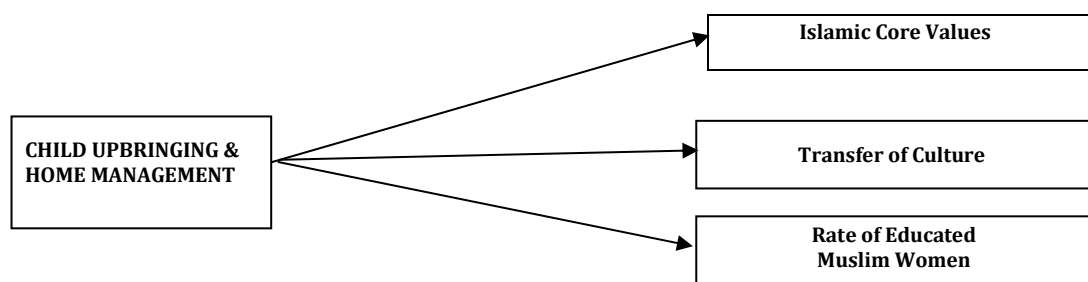
الَّذِي عَلَّمَ بِالْقَلَمِ

Who has taught (the writing) with a pen?

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

He has taught man that which he knew not." (Qur'an 96:1-5). Muslim women have generally been rapidly catching up to other groups and have narrowed gender gaps substantially in recent partners. Similarly, these gains have been widespread, with some of the biggest changes occurring in the Muslim world and wealthier countries. It is vital to consider a role in women's educational attainment and provide important context to the debate over Islam and women's encouragement (McClendon et al., 2018).

Education is the prime human right after ensuring the right to life. Saiful Islam (2016) stated that knowledge gaining and application is a fundamental necessity for all Muslim men and women to qualify them to believe according to the ideologies of the religion (Islam, 2016). Islam ordered the acquisition and dissemination of knowledge as obligatory (*fard*) upon its believers, irrespective of gender. This leads to an in-depth understanding of the concept of children that impacts the upbringing and implementation of education to be more communicative to create a pleasant atmosphere for children, and it is expected to improve the quality of educational outcomes. As the limitation of the study, this study will analyze the concept of children from the perspective of the Qur'an (thematic interpretation study) (Nasution, 2020).



Conceptual Model of the Study

## 2.2. Home Management

Home management is the practical application of both scientific principles and artistic approaches to create and maintain a home environment that is healthy, happy, and conducive to the well-being of all its members. It is a multifaceted discipline that scholars and experts have defined in numerous ways. According to Nwosu (1977), home management aims to assist individuals, families, and the community in all aspects of daily living, ensuring that their needs are organized and effectively met (Nwosu, 1977). This definition emphasizes the holistic nature of home management, addressing not just the physical upkeep of the home but also the emotional, psychological, and social well-being of the people who live there. Home management equips individuals with the skills necessary to create a harmonious living environment by providing essential knowledge and tools. It also fosters a sense of responsibility and cooperation within family life, encouraging members to work together for the common good. Ultimately, home management is a foundation for building a self-compatible society where individuals can thrive within the household and the broader community. It is an important field of study that continues to evolve in response to changing societal needs (Ereksun, 1977).

Homemaking is the management and care of the home, including the house, garden, and family. Traditionally, such responsibilities were given to women known as housewives (Coltrane, 2000). Today, due to the changing Western society feminist movement, the term homemaker refers to both housewives and husbands. Those who take up homemaking as a full-time career usually become financially dependent on their partner, family, and friends. Traditionally, it was considered a husband's role to be the breadwinner or soaker of the family and a wife's role to manage domestic issues and carry out household chores. Carpenter (1980) indicates that homemaking is the most important job anyone can do because it has the largest bearing on human health, happiness, and security (Carpenter, 1980).

## 2.3. Role of Educated Muslim Women in Home Management

Men are responsible for the family's total needs and overall condition, and women are responsible for how the house functions (Anjum, 2006b). Although the roles of man and woman are complementary and are very much intertwined, their respective scopes, where each one of them leads the way, are clearly outlined (Joseph & Slyomovics, 2011). A woman's primary role rests within the realm of the house, the role for which she more than anybody else is answerable to Allah (Moghadam, 2004). There is no contribution or service to society that a woman may undertake that can offset the harm a woman's negligence or compromise of her contributions and services to society through the house institution can generate (Abu-Lughod, 1990).

Certainly, both men and women can, and under certain circumstances, be encouraged to expand and diversify their respective contributions and services to society. They are to share the burdens of serving Allah and advancing society. They are to help each other. They are to be partners in discharging their respective dimensions of the Earth's vicegerency (*Khilafah*) project. Once, a man asked A'ishah, one of the Prophet's wives, whether the Prophet (pbuh)

was doing (helping) anything at home. She replied: "Yes, Allah's Messenger used to mend his shoes, sew his clothes, and do all the things you people do in your houses" (Musnad Ahmad).

However, for a woman, the house and her family remain her first and foremost priority. Everything else comes as a second pick. Women's contributions and services to society outside the house domain must not negatively affect their duties and performances at home. The house's performance as a family development center cannot be compromised because so much is at stake. As said earlier, a society's future depends on how its family and house institutions function. Hence, as soon as a woman's involvement outside her house is detrimental to her performance at home, her outside involvement becomes doubtful. In the worst scenario, neglecting the institutions of the house and family could mean a spiritual debacle for the family concerned. It could mean that the people failed to guard themselves and their family members against the chastisement of the Hellfire, but also that they were inducing and shoving each other towards it. Allah thus warns: "O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded" (al-Tahrim, 6).

A man is responsible for the family's total needs and overall condition, and a woman is responsible for how the house functions. Although the roles of man and woman are complementary and very much intertwined, their respective scopes, where each leads the way, are clearly outlined. The holy Prophet (Peace be upon Him) is reported to have said that:

عن ابن عمر -رضي الله عنهما- قال: سمعت رسول الله -صلى الله عليه وسلم- يقول: «كلكم راعٍ، وكلكم مسؤول عن رعيته: والأمير راعٍ، والرجل راعٍ على أهل بيته، والمرأة راعية على بيت زوجها وولده، فكلكم راعٍ، وكلكم مسؤول عن رعيته.»

"All of you are shepherds, and everyone is responsible for his herd. A leader is a shepherd, a man is the shepherd over his family, and a woman is the shepherd over her husband's house and children. So, all of you are shepherds, and everyone is responsible for his herd. (Sahih Muslim)

As far as a woman is concerned, her primary role rests within the realm of the house, the role for which she's more than anybody else is answerable to Allah.

According to a report on Islamic City, an online Islamic website, there is no contribution or service to society that a woman may undertake that can offset the harm a woman's negligence or compromise of her contributions and services to society through the house institution can generate. Certainly, both men and women can, and under certain circumstances, be encouraged to expand and diversify their respective contributions and services to society. They are to share the burdens of serving Allah and advancing society. They are to help each other.

They will be partners in discharging their respective dimensions of the Earth's vicegerency (*Khilafah*) project. Once, a man asked A'ishah, one of the Prophet's wives, whether the Prophet (PBUH) was doing (helping) anything at home.

She replied: "Yes, Allah's Messenger used to mend his shoes, sew his clothes, and do all the things you people do in your houses" (Musnad Ahmad). However, for a woman, the house and her family remain her first and foremost priority. Everything else comes as a second pick.

Women's contributions and services to society outside the house domain must not negatively affect their duties and performances at home. The house's performance as a family development center cannot be compromised because so much is at stake. As said earlier, a society's future depends on how its family and house institutions function. Hence, as soon as a woman's involvement outside her house is detrimental to her performance at home, her outside involvement becomes doubtful.

According to Murtada (2015). The Muslim woman's role and duties as wife and mother have not changed at all in the last fourteen hundred and thirty-six years. Both the Qur'an and hadith are very clear about the sanctity of this role. Islam attaches greater importance to the role of a Muslim woman as a wife and particularly as a mother compared to all her other roles. Indeed, her role as a career woman, even when she is well-educated and qualified, cannot take priority over her role as a mother while her children are young. Careful planning, understanding, and compromise are essential as situations may arise where important decisions and choices must be made when children and careers clash. The golden rule for the Muslim woman here is to follow Islam in the upbringing of her children rather than continue with her career. In many cases, it may be possible for some women to combine part-time work or to work from home. For accountants, lawyers, writers, journalists, computer specialists, home workers, and members of other professions, it may be possible to work from home. It is not an ideal solution but a preferable course for those women who must keep intellectually busy or need to earn some extra money when their children are young. It should be noted that the duty of imparting early religious education to her children and instilling in them Islamic values and pride in being Muslims rests to a large extent on Muslim mothers.

### **3. Methods**

The study seeks to unravel the complex relationship between education and the role of Muslim women by focusing on the life experiences of women living in Chinade City, Bauchi State. Recognizing the richness and complexity inherent in these social phenomena, a case study approach has been chosen, which allows for an in-depth exploration of this particular community as a microcosm of a similar context.

A mixed-method approach will be used to capture the breadth and depth of the problem. Initially, the survey will be conducted on a diverse sample of Muslim women in Chinade City. This survey, which combines closed-ended and open-ended questions, will provide valuable quantitative data on demographics, attitudes, and practices related to childcare and household management.

Simultaneously, the study will delve deeper into the individual narratives of a select group of women through semi-structured interviews. These interviews, conducted with cultural sensitivity and in the local language, will uncover the personal journeys, beliefs, and challenges faced by these women, offering nuanced insights into the impact education has on their roles.

The collected data will then be carefully analyzed. Quantitative data will be subjected to descriptive and inferential statistical analysis to identify trends and potential correlations. Qualitative data, in the form of interview transcripts, will be carefully examined through thematic analysis, coding, categorizing, and interpreting patterns to uncover recurring themes and different perspectives.

Ultimately, by bringing together the threads of quantitative and qualitative findings, the research aspires to create a rich web of understanding, which uncovers the complex ways in which education shapes the lives and roles of Muslim women in Chinade Town and, potentially, beyond that.

### **4. Result**

The data collected were analyzed, and the results were presented and discussed below:

#### **4.1. Research Question One**

What are the Core Islamic values in child-bringing and Home Management?

**Table 1:** Mean and Standard Deviation of Research Question One

	N	Mean	Std. Dev	Remarks
Core Values of Islam are found to be impacted by child upbringing	70	1.8286	.68040	Accepted
Households always think that Core Islamic Values influence good home management.	70	1.6857	.73313	Accepted
The manner of Educated Muslim Women influences good child upbringing	70	1.8571	.82155	Accepted
Educated Muslim women positively influence Excellent home management	70	1.8571	.76681	Accepted
Poor child upbringing negatively influences home management	70	1.6857	.62654	Accepted

In the above table 1, some factors were put in place to the role of educated Muslims Women in Child upbringing and Home Management in Chinade Town of Katagum Local Government Area: Core Islamic Values (CIV1) has mean of 1.83 and standard deviation of 6.80 which is above the stated confidence level 2.50, it implies that majority of the students accepted that Core Islamic Values lead to better a successful child upbringing and home management, which indicated that the idea which stated that Core Values of Islam are found to be impacted on child upbringing was accepted. Core Islamic Values (CIV2) has mean of 1.69 and standard deviation of 7.33 which is above the stated Confidence level of 2.50, it reveals also that majority of the respondents accepted that students feel bored about forms of energy because the terms are too abstract. Core Islamic Values (CIV3) has mean of 1.86 and standard deviation of 8.22 which is above the stated confidence level of 2.50, it implies that majority of the students accepted that manner of educated Muslim Women influence good child upbringing. Core Islamic Values (CIV4) has mean of 1.86 and standard deviation of 7.67 which is above the stated confidence level 2.50 and it states also that majority of the students accepted that educated Muslims women positively influence excellent home management. Core Islamic Values (CIV5) has mean of 1.69 and standard deviation of 6.27 which is below the stated confidence level of 2.50, it implies also that majority of the students accepted that poor child upbringing negatively influence home management.

#### 4.2. Research Question Two

What is the level of transfer of culture among Muslims women in home management?

**Table 2:** Mean and Standard Deviation of Research Question Two

	N	Mean	Std. Dev.	Remarks
Precautionary measures of Transfer of Culture is found to be good in Child upbringing	70	1.6571	.63442	Accepted
Households always perceive that the Transfer of Culture influences poor Home Management.	70	1.8429	.92683	Accepted
Educated Muslim Women have been helpful in Child upbringing in the family.	70	2.0429	.92365	Accepted

Educated Muslim Women have been helpful in Home Management in the family.	70	1.8000	.79126	Accepted
Educated Muslim Women have been helpful in Child upbringing and Home Management in the family	70	1.6429	.70720	Accepted

In Table 2, some factors were put in place to measure the role of educated Muslims women in child upbringing and home management in Chinade town of Katagum Local Government Area of Bauchi State. Transfer of Culture (ToC) has a mean of 1.66 and a standard deviation of 6.34, which implies that Precautionary measures of Transfer of Culture are found to be good in Child upbringing and were found to impact the role educated Islamic Women play in perfect child upbringing. Transfer of Culture (ToC2) has a mean of 1.84 and a standard deviation of 9.27, implying that most households accepted that Households always perceive that Transfer of Culture influences poor Home Management. Households always perceive that Transfer of Culture influences poor Home Management (ToC3) with a mean of 2.04 and a standard deviation of 9.24, which reveals that the majority of the households accepted that Educated Muslim Women have been helpful in Child upbringing in the family. Transfer of Culture (ToC4) has a mean of 1.80 and standard deviation of 7.91, which implies that majority of the households accepted that None Educated Muslim Women have been helpful in Home Management in the family and Transfer of Culture (ToC5) has a mean of 1.64 and standard deviation of 7.07 which implies that majority of the households accepted that Educated Muslim Women have been helpful in Child upbringing and Home Management in the family.

### 4.3. Research Question Three

What are the Rate of Educated Muslim women in family home management in Chinade Town?

**Table 3:** Mean and Standard Deviation of Research Question Three

	N	Mean	Std. Dev.	Remarks
Educated Muslim Women are found to promote perfect Child upbringing in the family	70	1.6857	.75264	Accepted
Households perceive Educated Muslim Women as a cause of excellent Child upbringing.	70	1.9571	.85864	Accepted
Educated Muslim Women used to promote Child upbringing in the Family	70	2.000	.85811	Accepted
Educated Muslim women positively influence Excellent home management	70	1.9286	.82218	Accepted
None Educated Muslim Women negatively influence home management in the family	70	1.8571	.72803	Accepted

In Table 3, some factors were implemented to see the role of educated Muslim Women in Child upbringing and Home Management. The rate of educated women (RoEMW1) has a mean of 1.69 and a standard deviation of 7.53, which implies that the majority of households accept that educated Muslim women are found to promote perfect child upbringing in the family. The rate of Educated Muslim Women (RoEMW2) has a mean of 1.96 and a standard deviation of 8.59. It implies that the majority of the households accepted that Households perceive Educated Muslim Women as a cause of excellent Child upbringing. The rate of Educated Women (RoEMW3) has a mean of 2.00 and a standard deviation of 8.58, which implies that the majority of the households accepted that Educated Muslim Women used to promote Child upbringing in the Family. The rate of Educated Muslim Women (RoEW4) has a mean of 1.93. A standard deviation of 8.22, which implies that the majority of the households accepted that Educated Muslim



women positively influence Excellent home management, and the Rate of Educated Muslim Women (RoEMW5) has a mean of 1.86 and a standard deviation of 7.28, which implies that majority of the households accepted that None Educated Muslim Women negatively influence home management in the family.

## 5. Discussion

The following major issues emerged from the study's findings regarding research question one (1). Core Islamic Values (CIV1), Core Islamic Values (CIV2), Core Islamic Values (CIV3), Core Islamic Values (CIV4) and Core Islamic Values (CIV5). All five factors were accepted and were found to influence the role of educated Muslim women in child upbringing and home management in society. These findings were supported by the literature of Ikhwan, Biantoro, and Rohmad (2019), which stated that the steps of family involvement in internalizing ethical values in early childhood are carried out through the stages of value transformation, value transactions, value internalization, and value transcending with the development of aspects of knowing, doing and being (Ikhwan et al., 2019). The element of knowledge is also taught to children about religious values, and the point of doing so is made by guiding children. Similarly, Children in Islam are Allah's gift and parents' responsibility at once. Therefore, parents are responsible for educating their children, including inculcating Islamic values. Before going to elementary schools, children from 0 to 6 years old receive preschool education.

The determining factors employed in research question two (2 Transfer of Culture (ToC1), Transfer of Culture (ToC2), Transfer of Culture (ToC3), Transfer of Culture (ToC4), and Transfer of Culture (ToC5). All five determining factors were accepted to significantly impact the role of educated Muslim women in child upbringing and home management in society. These research findings were proved by Palmer & Gallab (2001), who revealed that more than two decades ago, western values dominated the Arab and Islamic worlds by a curious twist of global consumerism: Arabs exchanged their oil in the open world marketplace for a foreign and antagonistic Western culture. It was also mentioned by Sinaga (2016) that Islam shows his point of view when revealing revelation to confirm his attitude on whether the culture is decent or not to be accepted by Islam till the appearance of Cultural Islam.

Finally, the determining factors used in research question three (3). Rate of Educated Muslim Women (RoEMW1), Rate of Educated Muslim Women (RoEMW12), Rate of Educated Muslim Women (RoEMW13), Rate of Educated Muslim Women (RoEMW14), and Rate of Educated Muslim Women (RoEMW15), all the five factors were accepted to have significant impact on the role of educated Muslim women in child upbringing and home management in the society. This was supported by literature by Giraldo (2014), who said that the way to obtain faith in God is through knowledge that leads to purifying the heart (Hussain-Abubakar, 2021). It is essential that the Muslim woman become educated and aware of Allah, His attributes, and everything that is relevant to the transmission of Islamic knowledge to her children. Islamic education does not begin when our children attend school; it begins earlier with their parents. It is the right of Muslim children that the environment in which they are raised is in line with the principles and values that are Islamically ordained. It is equally mentioned in Fatima (2021) that educated women are more likely to encourage a good education and inspire compassionate values in their children in addition to their wider families. This will help empower entire generations of families rather than simply boosting the individual. Not only sharing her knowledge, but an educated woman also better understands maintaining a healthy family and how to ensure the emotional and mental well-being of her children and extended family.

## 6. Conclusion

The conclusion of this study highlights several important findings related to the lives of educated Muslim women in Chinade City. First, we found that the core values of Islam not only serve as abstract principles but also become a tangible guide to everyday life. These values play a key role in how Muslim women educate their children and manage households, with faith and wisdom as the main cornerstones. The research also reveals that external challenges,

especially the influence of foreign cultures, create new dynamics that women in Chinade City need to face. They are faced with a choice between preserving traditions they cherish and absorbing beneficial outside influences. This process reflects the complexity that requires further study in Nigeria and among the global Muslim community.

The main contribution of this research is the emphasis on the transformative power of education. Greater access to quality education has significantly increased the capacity of Muslim women in Chinade City to shape their personal lives and make greater contributions to their communities. Education provides them with the knowledge and skills needed to face the challenges of modern life while still maintaining traditional values. This is evident in how they educate children with a more informed and thoughtful approach, combining Islamic values with a modern understanding of child development. In addition, their role in the economy is also becoming more prominent, with educated women able to participate more actively in economic activities, both inside and outside the home. Furthermore, education has allowed them to play an increasingly important role in society, both as informal leaders in their communities and as decision-makers more involved in social affairs.

Further research is urgently needed to understand better how Muslim women in various communities face modern-day challenges without losing their cultural and religious identities. In addition, further research should also focus on strategies to expand access to education sensitive to cultural and religious contexts, as well as women's economic empowerment efforts that can strengthen their position in the family and society.

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