Attitude of Muslim Parents Towards Girls Higher Education in India

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This review paper discusses Muslim parents' attitudes about their daughters' desire to pursue higher education in India. The method used in this study is the use of secondary data gathered from publicly accessible platforms, including reliable articles retrieved using online platforms, including Science Direct, Research Gate, Google Scholar, and Scopus. Initially, 186 papers were screened, and 105 met the requirements to move on to the assessment step. For the 72 papers that made it through the final round of examination, the paper maintains strict standards of accuracy, external validity, citation conventions, and review methods. The results of this review article shed light on the many factors that contribute to the educational crises that Muslim girls in India experience and the crucial role that parental attitudes play in determining their daughters' academic success. The study emphasizes how socioeconomic factors influence Muslim females' access to higher education. The report finishes with suggestions on dealing with these problems and encouraging females in India's Muslim population to pursue higher education.

Keywords: Muslim parents, parental attitudes, educational problems, socio-economic conditions, girls' higher education, Muslim community, higher education opportunities

INTRODUCTION

One of the key tools for giving someone an identity and equipping them with the proficiencies and intelligence they require to tackle the diverse problems they may confront in daily life is education. It encourages someone to be successful in many aspects of life (Rieser, R. 2012). This aids in developing girls' moral awareness, builds their self-confidence, and helps them feel empowered to pursue the human rights that are denied to them. The worldwide objective has been the equal right to education for many years. Educating girls is one of the best investments for growth since it helps both the individual and the larger civilization.

Promoting access to education for girls is a primary strategic goal for development initiatives. Women with higher levels of education exhibit several positive outcomes if they choose to have children. These outcomes include improved health, increased participation in the formal labor market, higher income levels, reduced fertility rates, delayed marriage, and enhanced provision of healthcare and education for their children. Integrating these several components can contribute to eliminating poverty in households, communities, and nations. Around the world, 132 million girls are not in school, and 750 million people lack even the most basic reading abilities.

Additionally, "just 1% of the poorest girls in low-income countries" finish their secondary education (UNESCO, 2019). By leveraging political and financial commitments and leadership for women and girls, UNESCO launched the campaign "her education, our future" campaign in 2019. It is a fresh push to expedite action for girls and women's education. According to the UNESCO Institute for Statistics (UIS), restrictive gender norms, early marriage and childbearing, conflict, poverty, gender-based violence, and early pregnancies are some obstacles that girls face (Ashraf, & Kumar, 2020).

The Vision of Muslims Towards Education

Muslims make up the bulk of India's minority population, although they trail far behind in terms of all tangible benefits, especially employment and education. There are various causes for Muslims' lower literacy rates, but the primary one is their attitude toward contemporary education (Chauhan, 2012). It has been noted that Muslims do not passionately educate their children, particularly their females. Muslim communities' educational underachievement is typically attributed to their strict adherence to their religion and an emphasis on dogmatic schooling, with a tiny struggle to restructure the established educational model and acquire information that is pertinent to the demands of a rapidly changing global environment (Fahimuddin, 2004).

Muslims in India do not see contemporary business education favorably. Education is the most powerful and effective weapon to advance any sector of society; it is a commonly acknowledged fact. Although it's true that socioeconomic status also has a big impact in this area, a good attitude toward education assures the growth of self-esteem and confidence. The improvement of education levels can also organically

increase economic well-being. Employment and educational status are closely related. Muslim students who do not have access to high-quality education typically work in low-paying or less rewarding occupations (Talib, P., 2012).

Muslims are not only poor; they have come to terms with inequity and prejudice as part of their unavoidable lot in life. They also experience ongoing insecurity due to the tragic incident of widespread community violence. Thus, to change their miserable situation, people should give education the first importance. The majority of Muslims have somewhat happy lives. They either do not get the advantages of mainstream schooling or, for various reasons, they have chosen to forego receiving them (Shazli, & Asma, 2015).

Education and the Muslim Girls in India

Since economic reliance plays a fundamental role in Muslim women's low status, education is a crucial tool for assisting them in escaping their financial plight. In India, women's education advanced significantly after independence. There are now more universities and schools for girls. The number of Muslim girls attending schools and universities has likewise slowly but gradually grown. Muslim parents are increasingly eager to educate both their sons and their girls.

While many females from towns pursue higher education, the girls from the villages attend school. As a result of living a life of submission and seclusion for a very long time, Muslim women are still changing slowly and often excruciatingly slowly. As a result, the majority of Muslim women are resistant to the concept of transformation. In their study, Hassan and Menon (2004) examined the extent of Muslim female involvement in scholastic pursuits and observed a dearth of Muslim women occupying prominent positions in India. The survey shows fewer than 15% of Muslim women report having a job. Muslim women typically work for themselves or perform domestic work. Due to this, many Muslim females drop out of education.

The Sachar Committee Report from 2006 echoes parents' perceptions that girls' education is not crucial. Even if females join, they are removed at a young age to marry them off. Muslim girls drop out at a greater rate as a result of this. Muslim women fall three times behind their Hindu counterparts on a national scale. In metropolitan regions, it is quite uncommon for girls to complete higher education. According to research on Muslim women, the low level of educational achievement among Muslim women is said to be caused by several fundamental reasons, including an absence of high-quality colleges and amenities for female students and deprived teaching excellence. It is important to note that Muslim women have a great desire and excitement for schooling, but barriers such as poor living conditions, lack of access to schools, financial restraints, and institutionalized prejudice keep them from pursuing their education (Shazli, & Asma, 2015).

Problems of Muslim Education in India

The distinctive character of Indian culture allows for the freedom of each ethnic group to preserve its religious identity. The caste system's effect on Muslim society in India has resulted in a very diverse society; Muslims are among India's most underprivileged groups. By taking advantage of constitutional provisions, they do not care about further educational growth. Being behind is an issue that takes time to solve. Regarding economics, social life, education, and politics, Muslims trail substantially behind the other communities. Muslims' poor educational performance is caused by several factors, including:

- The community's socioeconomic situation has been severely impacted by the British government's anti-Muslim stance, which was used to limit educational and job prospects for the population before independence. The same issue still affects Muslims today. Muslims have been further driven behind by this attitude against them.
- Riots, intergroup conflict, and general instability have sadly become the norm in contemporary India. Muslims make up the vast bulk of riot victims in India. Their social and economic conditions are being impacted by this predicament.
- Muslims have historically experienced social and economic suffering. Because the vast majority of Muslim parents are illiterate and ignorant of the merit of contemporary schooling, their viewpoint on schooling is becoming increasingly hazy. They have huge relatives and place

more emphasis on young marriages. To enhance their ability to develop via schooling, there is no vocational education.

- Muslims often have an unfavorable view of girls' education. Due to obstacles from the family, they lose the motivation to pursue an education and as a result, they lack academic curiosity. Even if they are lucky enough to attend a reputable school, they are frequently dissuaded from continuing their education, especially abroad. The "purity" of girls who have attended universities or have been abroad is frequently misunderstood. The main justification is that, if a female attains a high level of education, it becomes difficult to locate an educated spouse.
- Muslim arrangements are typically consistently refused entrance to structures and every one amenities incorporating power, piped water supply, and sewerage, as noted by the Sachar Committee. Prevalent within the Muslim population are living conditions characterized by low income, inadequate hygiene, and unsatisfactory quality.
- Muslims' schools lack enough infrastructure and sufficient instruction is also lacking. The majority of schools are conventional and struggle with the medium. Also, there is no connection between education and employment prospects.
- Madrasa and Maktabs continue to operate according to the conventional schedule. Their curriculum has no current educational influences. The degree of business, computer, and other expertise among Madrasa students is minimal.
- Both before and after India gained its independence, there was a lack of devoted and sincere Muslim leadership (both social and political).

REVIEW OF LITERATURE

Educational Backwardness of Muslims

According to the previously outlined educational growth scenario, significant efforts are required to educate the Muslim minority. Several projects have been started for their educational growth, although they have not been fully implemented. Even if the number of establishments, students, instructors, and physical amenities in the colleges has grown, the group continues to fall behind in all academic metrics, including literacy, enrollment, females' enrollment, retention, completion, performance, etc. Comparatively speaking to all other minorities, "the Muslim minority" has the lowest rate of literacy, which is the first step toward obtaining an education.

Similarly, the percentage of enrollment is low, and the number of children not in school is higher among Muslims. Their representation declines as they climb the educational ladder from primary to intermediate and higher secondary. Despite a general increase in the educational condition of the Muslim minority, analysis of temporal trends shows that the rate of advancement is extremely sluggish. At both the elementary and higher primary levels, there is a gender gap in attendance at government, local government, and privately aided schools (Narula 2014).

Many research studies have been undertaken to elucidate the factors contributing to the educational disadvantage experienced by Muslim minority populations. According to a 2006 study conducted by the Government of India (GOI), one of the primary factors contributing to the educational underachievement within this group was the insufficient provision of schools and infrastructure facilities in areas with a significant Muslim population. Despite the constitutional safeguards in place for almost six decades, there continue to be several areas that lack government-operated schools and the resources outlined in educational initiatives (Narula, 2012).

Numerous research (Nambissan 2009; Ramachandran2004a; 2004b; 2009; Muralidharan and Kremer 2006; Kingdon 2009; Batra 2005; 2009; Vasavi et al. 2012; Ramachandran, et al. 2009; PROBE reports 1999; 2010; Majumdar and Mooij 2011) have shown that the deprived involvement of Muslim youngsters is due to the teaching-learning processes and general education environment (teacher-pupil interaction, pupil-pupil connection, etc.). The result data does not always provide insight into why some students fail

to graduate from high school or why certain students learn so little while enrolled in classes and even advanced from one grade to another (GOI, 2012).

One notable concern about Muslim education is the limited participation of female students in educational institutions. Schools do not provide the necessary physical facilities for girls as mandated by government legislation and policies. Parents exhibit a certain degree of reluctance in enrolling their daughters in a school located at a considerable distance, mainly when there are no viable alternatives within walking distance that are closer to their place of residence. This hesitancy stems from a prevailing sense of apprehension. Multiple studies conducted by Jha (2005), Husain (2010), and Abidi and Abbas (2011), among others, have indicated that the educational underachievement of Muslim girls can be attributed to the government's insufficient dedication to ensuring the provision of appropriate infrastructure. This includes lacking essential facilities such as buildings with boundary walls, basic amenities, libraries, hostels, and other necessary resources.

In addition, a high teacher-to-student ratio and a lack of female teachers in the classroom prevented the girls from continuing their education. According to a study conducted by Jha and Jingaran in 2005, Muslim women are enrolling in Madrasah because of the perceived ineffectiveness of government schools. This perception is attributed to inadequate facilities, uneven teaching practices, disengaged educators, and frequent closures. Consequently, parents opt to enroll their female offspring in religious educational establishments. In particular, during and after the decades of the 1990s, "the enrolment rates of Muslim girls have steeply fallen relative to the all-India average" (Shariff & Razzack, 2006).

Various Factors Affecting Muslim Girl's Education

Unplanned families, a lack of value placed on girls' education, parents who are unaware of the value of higher education, inadequate transportation options in rural areas, and other factors are some of the influencing factors that have been linked to problems among girls pursuing higher education in rural areas (Selvan, 2017). Since the time of India's independence, Muslim women in the country have had significant challenges in the realm of education, resulting in comparatively lower progress across several domains compared to the general population. Women from other communities, such as Christians, Hindus, Sikhs, Parsis, Buddhists, and Jains, have higher education levels than Muslim women (Jalil, 2011).

The state disregarded Muslim education, which contributed to the educational backwardness of Muslims. Few Muslims could afford or aspire to further education due to their structural position in the economy and the sense of prejudice (Hasan, 2003). Muslim females fall behind their male counterparts and members of other cultures in terms of education. Samsujjaman and Parvin (2017) state that the biggest obstacles to educating Muslim females are poverty, parental illiteracy, a disdain for their education, and a lack of curriculum advancement in madrassas and khatabs. In comparison to Hindus, Jains, Christians, Sikhs, Buddhists, and Muslim women, Muslim men and members of other devout groups in India have minimal literacy rates. Compared to women in neighboring communities and males, women are behind (Bano, 2017).

Muslim females' educational situations are pretty deplorable. The Muslims are academically behind the curve in literacy, enrollment across all educational levels, educational quality, poor socioeconomic position, Madrasa education, women's education, etc. Their low socioeconomic position, lack of contemporary education, absence of "only for girls schools," the school's remoteness from the community, inadequate management, and a lack of public awareness are some factors of their educational backwardness (Jahan & Ahmad, 2016). Multiple factors contribute to the socio-economic underdevelopment of the Muslim population in Murshidabad. These factors include but are not limited to poverty, limited awareness regarding the importance of education, inadequate educational infrastructure, insufficient resources in schools catering to Muslim girls, limited employment prospects due to low industrialization, perceived bias from the government, inadequate availability of educational institutions, the prevalence of child marriage, and societal attitudes that discourage girls' education (Hoque, 2016).

Due to their shortage of schooling or poor learning standing, married women relied on their husbands to make all family-related choices. Poor educational attainment among Muslim women also impacted their knowledge of issues about their life, such as domestic abuse legislation, the Right to Information Act, and

family planning (Dutta, 2015). Whether in elementary, "secondary, or higher education," an attitude toward the system must be considered to succeed. Most students chose to pursue further education based on their personal and employment attitudes (Maheswari, & Haridas, 2013). To obtain freedom regarding education, most Muslim women in Pakistan and India had to overcome narrow-minded viewpoints and live under constant fear and oppression (Saxena, 2014).

The number of females enrolling in "higher education" and engaging in higher education is rising in practically every state (Ghara, 2016). To increase the involvement of Muslim females in elementary, secondary, and "higher education", particularly in professional and technical education, a study (Nayar, 2007) was carried out as a first step in the creation of "a National Plan of Action for Advancement of Muslim Women's Education in India." The findings recommended that girls should be required to pursue higher education since it reduces social inequality (Saikia, 2022).

Parental Attitude Towards Girls' Education

The study by Mohanasundaram and Kannan (2001) examined the relationship between motherhood and socioeconomic status concerning women's educational attainment. The parents had a positive disposition toward the pursuit of women's education. Nevertheless, a significant discrepancy existed in the parental perspective on education between women residing in urban and rural areas. No significant difference was observed in the attitudes toward women's education among parents from various socioeconomic status (SES) backgrounds.

According to Lakshmi (2007), there was a good inclination among rural parents, regardless of gender, toward girls' education. There was a lack of discernible disparity in the level of support for girls' education between rural parents who possessed literacy skills and those who did not. According to Miller's (2007) findings, the perception of Muslim parents on the academic success of girls in rural India was favorable. There was no significant impact of the factors related to parental education on the attitude toward the education of females. In a study done by Gupta (2010), an examination was undertaken to explore the perspectives of Indigenous parents and instructors concerning schooling. Based on the research findings, it can be observed that both mothers and dads residing in both rural and urban areas have favorable views toward population education.

In their study, Buzdar and Ali (2011) examined the attitudes of parents belonging to Muslim communities regarding "the education of their children in the Dera Ghazi Khan tribal region of Pakistan." The findings indicated no significant differences between the opinions of Muslim parents and rural families towards "the education of their daughters and their urban family." In a study conducted by Shamal (2012), the investigation focused on "the attitudes of Muslim parents towards the education" of females. The study outcomes indicated that there was not a statistically substantial disparity in educational attainment between parents from Muslim and non-Muslim backgrounds.

The study conducted by Patnaik et al. (2013) aimed to examine the parental views towards children's education among Muslim individuals to identify potential differences in parenting attitudes between Muslim and non-Muslim populations. Parents hailing from both Muslim and non-Muslim populations had a favorable disposition toward educating their offspring. There was a lack of significant disparity observed in the perspectives about the education of girls, both among dads and mothers, and between parents from Muslim and non-Muslim backgrounds.

According to Thallapally (2013), there exists a similarity in "the attitudes of both mothers and dads regarding their children's education." The paternal figures of both urban and rural communities exhibited similar patterns of conduct regarding the education of their male offspring. However, they had contrasting views regarding the education of their female offspring. The attitudes of moms residing in urban, rural, and Muslim areas were similar, while urban mothers had a higher inclination toward democratic values. The level of protectiveness exhibited by Muslim mothers towards their daughters was comparatively lower, whereas urban moms tended to display a higher degree of protectiveness.

In a study conducted by Bordhan (2014), an investigation was undertaken to examine the perspective of Muslim parents on the education of females. The findings revealed that a significant proportion of participants held a favorable perspective about the education of their offspring as well as education in a

broader context. The parental attitudes exhibited by both Muslim and non-Muslim individuals were found to be comparable. There was a lack of significant disparity in the attitudes both moms and fathers exhibited. According to Mohammed et al. (2014), the primary factor contributing to the attrition of Muslim students was unfavorable parental attitudes and challenging socioeconomic circumstances. Due to the often limited educational opportunities available to Indigenous parents, there is a prevailing belief among them that children should engage in household chores from an early stage of development.

In their study, Joy and Srihari (2014) conducted a case study examining the phenomenon of school dropout among indigenous girls. The objective of the study was to ascertain the primary variables contributing to the dropout rates among Muslim students. The researcher did a qualitative study of case studies and discovered positive correlations between parents' educational attainment and their children's academic outcomes. The study discovered a correlation between parental education levels and dropout rates among children, indicating that "children of parents with higher levels of education exhibit lower rates of dropping out compared to children of parents with lower levels of education" Sahu (2014).

Muslim communities often exhibit high illiteracy rates and a limited understanding of the need for education. The individuals in question lack enthusiasm for pursuing formal education due to their perception that it does not provide immediate financial benefits. The parents strongly desire to involve their children in any employment opportunity that contributes to their household's financial well-being. While several parents may have a positive attitude toward education, their ability to pay for it is hindered by unfavorable financial circumstances. In a study done by Reshma (2014), the objective was to assess parental attitudes toward the education of females and their awareness of educational initiatives and scholarships specifically targeted toward girls. The results of the study revealed that the parents had a highly positive disposition towards their daughters' education, with moms displaying greater levels of enthusiasm compared to men. Parents who possess a higher degree of education and occupy a more favorable socioeconomic situation have a positive attitude and provide greater support towards the educational pursuits of their female offspring.

In a study by Dinesh and Chandrashekar (2015), research was carried out in Muslim and non-Muslim households. The results indicated that parents exhibited a positive and generally favorable disposition towards their children's education. Furthermore, a notable absence of discernible disparity was seen in the attitudes and behaviors of non-Muslim and Muslim parents concerning schooling. The research findings indicated that there was a lack of significant disparity in the perspectives held by mothers and dads toward their children's educational pursuits. The research conducted by Chaudhari (2015) examined the perspectives held by parents on schooling at the medium level. The study's results revealed a notable discrepancy between parents who spoke English and those who spoke Gujarati. A notable gap exists across genders, as dads tend to hold a more favorable perception of schooling than mothers. Urban parents exhibit a heightened level of anxiety over the linguistic methods employed in educational instruction.

Deb and Ghosh (2015) did a study examining the influence of parental responsibility on their children's education, alongside parental attitudes and school dropout rates. In a study conducted by Mor and Sethia (2015), an investigation was carried out to analyze the perspectives of parents on the education of girls in the region of Haryana. The outcomes suggested that parents positively viewed their children's educational experiences. There existed a lack of significant disparity in the perspectives of parents residing in rural and urban areas concerning their children's education. No statistically significant disparity was observed in the attitudes of moms and dads toward their children's schooling.

In a study by Hilal (2016), a distinction was noted in the perspectives of parents with varying levels of education about their children's educational pursuits. The findings indicated that the parental views towards their children's education were comparable across mothers and dads. Nevertheless, notable disparities were observed when comparing parents "from low socioeconomic status (SES) backgrounds with those from high SES backgrounds, as well as between parents with higher levels of education" and those with lower levels of education (Mete 2023).

RESEARCH QUESTIONS

Q1 What are the various reasons for the educational crisis of Muslim girls?

Q2 What is the role of Muslim teachers on the Muslim parental attitude in different educational problems of Muslim girls' education?

*Q3 What is the attitude of Muslim parents towards the education of Muslim girls higher education in India?*

Q4 What is the impact of socioeconomic and psychological factors on the parental attitude of Muslim girls toward their higher education?

Q5 Does the attitude of parents affect their daughter's performance?

METHODOLOGY

The research employed secondary data sourced from many publicly accessible repositories. The analysis employed materials obtained from several scholarly sources. The publications mentioned above were obtained from several internet sources, including Science Direct, Research Gate, Google Scholar, and Scopus. Moreover, a comprehensive total of 186 papers were subjected to an initial screening process, resulting in the identification and selection of 105 articles for the future screening phase. The criteria employed for the second screening encompassed the assessment of publication titles, keywords, abstracts, and other relevant information. The current study used the same metrics for accuracy, external applicability, citation conventions, and review procedures as the 72 papers that satisfactorily completed the final round of assessment. The graphic representation of the screening process illustrates the experimental methods utilized in this investigation (see Figure 1).

FIGURE 1
SCREENING PROCESS OF THE STUDY
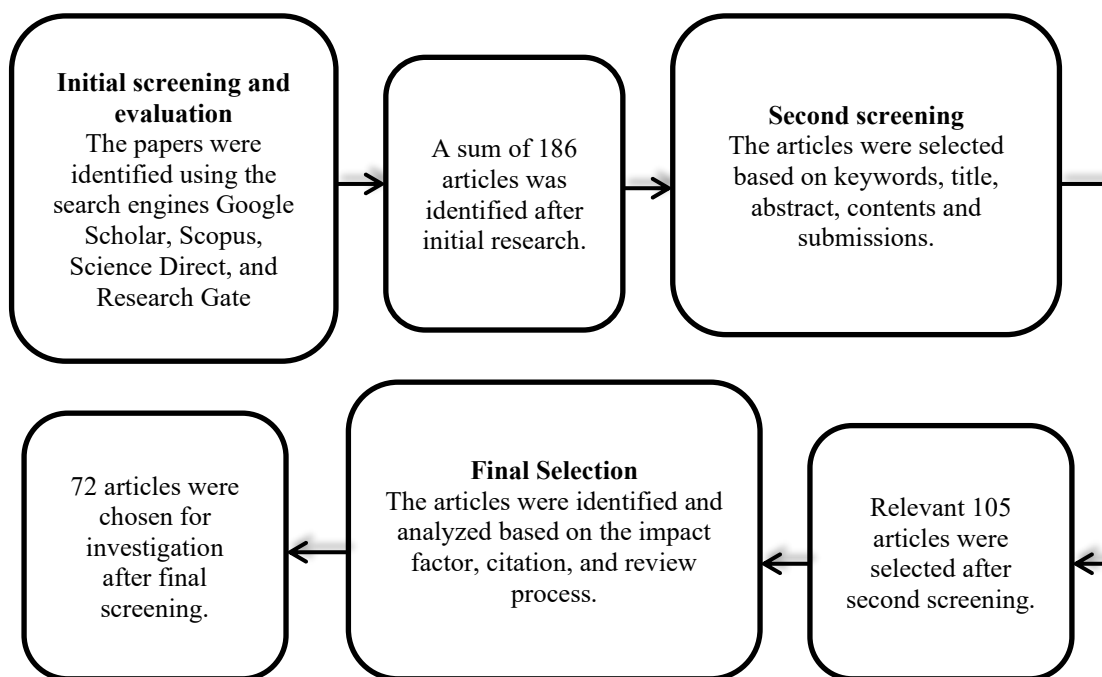
DISCUSSION

The level of family participation is the most significant indicator of educational results for children. This particular dimension strongly correlates with children's drive to acquire knowledge, ability to focus, determination to complete tasks, receptive vocabulary proficiency, and reduced occurrence of behavioral issues. The positive impact of family engagement in education on the learning outcomes of early children has been recognized by authoritative sources such as "the National Research Council (NRC, 2001) and the U.S. Department of Education (2000)." Hence, it is a fundamental element of "national educational strategies and early childhood initiatives." In the context of children's outcomes, a considerable portion of the scholarly literature about parent engagement has placed significant emphasis on examining the association between distinct parent involvement practices and children's academic performance.

The academic literature suggests that there is a positive correlation between parental engagement in school-related activities, such as participating in school events and engaging in direct communication with teachers and administration, and improved academic performance in the subjects of mathematics and reading (Griffith, 1996; Reynolds, 1992; Sui-Chu & Willms, 1996). Previous research has found a positive correlation between increased levels of parental engagement in their children's educational activities at home, such as supervising and monitoring their progress and engaging in daily discussions about school-related matters. This increased parental concern has been associated with improved academic performance in reading and writing and higher grades on report cards (Epstein, 1991; Griffith, 1996; Sui-Chu & Willms, 1996; Keith, et al., 1998).

Previous studies have indicated a significant correlation between parental attitudes and expectations regarding their children's learning and their perceptions about their abilities and academic performance (Galper, et al., 1997). Corresponding to Parker et al. (1997), parents who showed elevated levels of engagement with the school environment, such as helping in classrooms, engaging in educational seminars, and attending Policy Council meetings, were found to have children who exhibited higher levels of social competency compared to children whose parents had lower levels of school involvement.

Due to several issues, Muslim females continued to lag in higher education. However, higher education may benefit society and the country as a whole. Therefore, it is important to research the issues Muslim female students in higher education confront to develop appropriate solutions. A study (Selvan, 2017) identified some challenges in providing higher "education to rural girl students," including sexism at home, sexism at schools regarding textbooks, curricula, and subject allocation, as well as sexism at schools regarding participation in some extracurricular activities and sexism in society. To prevent poverty and social deprivation from impeding Muslim girls from continuing their education, the government offers a variety of scholarship opportunities. Finding out the difficulties the sampled ladies had in obtaining scholarships for higher study is therefore crucial. The current study aimed to examine the challenges Muslim females face in acquiring higher education scholarships in urban and rural areas.

People from urban and rural regions started to understand the value of education. As a result, the number of girls enrolled in schools and higher education institutions has increased. However, early marriage is the main factor in the high dropout rate. According to research by Sahzli and Asma (2015), Muslim girls are leaving schools in greater numbers because their parents believe in marrying them off at a young age. The enrollment of Muslim girls in the district of Barpeta's provincialized degree colleges is encouraging. However, it is important to emphasize that Muslim girls drop out at a far greater rate in these higher education institutions. As a result, the issue of their dropout must also be considered for the relevant authorities to identify appropriate corrective actions and find a solution after the problems have been identified. In this study, the researcher aims to investigate Muslim girls' dropout issues in both urban and rural areas. According to the report, there is no discernible difference between Muslim girls from rural and urban areas who drop out of higher education. The investigation discovered that the same issue was to blame for their dropout.

CONCLUSION

Muslim women have a low rate of educational achievement. The reason why "Muslim women have lower levels of education than other women" is due to a variety of circumstances. These parents believe that daughters should be married off at a young age and that education is not for them. There are not enough schools in Muslim areas, and girls are not transferred to far-off locations for safety concerns. Muslim girls and women typically stay at home and take care of all the domestic duties; as a result, they do not value education. Girls are discouraged from enrolling in educational institutions for various reasons, including their difficulty comprehending educational concepts, feelings of vulnerability and apprehension in the classroom, and their failure to build good communication skills. Families struggle financially and do not give their girls education with desire or excitement.

The Muslim communities must understand the value of education to promote it among Muslim women. Madrasas should be transformed into contemporary educational institutions where religious and practical training may be given. The Muslims must shift from a traditional to a contemporary conception of education. It is the responsibility of anthropologists and sociologists to ascertain the level of education held by Muslim women, to analyze that level of education, to identify any barriers, and to develop solutions to those barriers. Finally, it should be noted that access to education and work opportunities are key drivers of advancement for women from all origins and classifications, not only Muslims.

When the debate above about Muslims and education is taken into account, it is clear that Muslims lag behind other populations. Their outlook on schooling remains conventional. They suffer socially, economically, and politically because they refuse to adopt contemporary education. Due to various factors, they don't want to send their girls to college. However, they are now trying to pursue higher education, have been getting better every day for the past 20 years, and are learning to stand on their own two feet. Muslims comprise a smaller percentage of professionals, particularly in management.

Even in the age of globalization and digital technology, Madrasa still uses an outdated and conventional curriculum. Their curriculum is very disconnected from scientific and business expertise. Madrasas should be transformed into contemporary educational institutions where both religious and practical training may be given. Therefore, shifting Muslims' perspectives from traditional to contemporary education is necessary. The educational status of Muslims in different regions of the country has received scant attention; it is the responsibility of social anthropologists and sociologists to assess this situation to identify any barriers to Muslim educational advancement. The government must act now and promote the advancement of Muslims.

It is crucial that everyone is treated equally and that there is no discrimination in any area of life. Muslim females should get the same treatment, be given the same chances, and be permitted the same engagement in all aspects of their lives, including their families and educational institutions. They shouldn't feel abandoned and alone inside their family. Therefore, importance should be placed on shared values like respect and tolerance. However, in the real world, prejudice is rampant, especially within families.

Therefore, the researcher also tries to determine the prevalence of harassment and discrimination of Muslim females in higher education in rural and urban areas in the current study. The outcomes revealed a noticeable difference in the occurrence of biases and harassment of Muslim females in higher education in rural and urban areas through parental attitude. Muslim females from rural areas report experiencing greater discrimination than Muslim girls from metropolitan areas. Therefore, the government should make careful plans and underline the need to take affirmative action to end prejudice against girls. Every person should be attentive and aware of this situation. To find a solution to this major problem, it is thus necessary to boost Muslim females' involvement in education.

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