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The Challenges Faced by Muslim Women in Pursuing Postgraduate Studies

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ABSTRACT

This study investigated the highly influencing challenges which cause reluctance of Muslim women to pursue postgraduate education and their low level of interest in following postgraduate degrees. The study employed a quantitative method, and the data were collected through a questionnaire survey administered to about 200 participants out of the total Muslim female graduates of the South Eastern University of Sri Lanka who graduated from 2015 to 2019. The obtained data were subjected to analysis through the Numerical Outcome Prediction method with the help of SPSS software. The analysed data were interpreted to ascertain how each of the factors influenced the lack of Muslim women in postgraduate studies. Findings of the study show that while the husband's refusal to allow was the most influential challenge in Muslim women's reluctance to pursue postgraduate studies, ignorance about postgraduate studies, lack of some exclusive privileges for women to study, and the inability of women to engage in learning while shouldering family responsibilities, were also deduced as influential challenges. Furthermore, this study on Muslim women in Sri Lanka is significant as it can be a starting point for further research on this topic. Moreover, the findings of this study would be beneficial for policymakers and politicians to enhance future postgraduate education for Muslim women in Sri Lanka.

Keywords: Postgraduate studies; Muslim women; challenges; pursuing; South Eastern University of Sri Lanka

INTRODUCTION

Knowledge is an important tool for individuals to establish the family institution and a society that plays the role of building a civilization (Jamāsari & Talib 2016). Through the observation of the status of women in world history, women have been subjected to various forms of slavery in the name of religion, culture, and ethnicity. After the Renaissance, especially the feminist movements that emerged in the 19th century, there were uprisings against the various oppressions and discrimination. These uprisings were undertaken in favour of the preservation of women's rights across the world. The emergence of feminism has led to a revolutionary argument about gender equality.

Among the majority of rights, education was considered a significant right for women that was gained through these social activist movements. Hence, looking at the algorithmic development of women's higher education, the lowest number of women who obtained higher education degrees during the 17th and 18th centuries. For instance, Juliana Morale from Spain received a doctorate in law in 1608. In 1636, Anna Maria van Surman completed her graduation from the University of Utrecht in the Netherlands. Ursula Agricola and Maria Joanne Pamkren graduated from a college in Sweden in 1644 (Jhon 2019). Such examples are remarkable evidence that women had obtained the opportunity to pursue higher education in the 17th century.

The Bethlehem Women's Conference was held in Pennsylvania in 1742. As a result of this conference, the first higher education institution for women was established. Higher education opportunities for women were expanded in the 1800s. Meanwhile, the Clinton Women's Seminary was established in 1821. Similarly, the Linden Wood School for Girls was founded in 1827 and to date, it has been functioning as a university. This was the first higher education institution for women located west of the Mississippi. The Columbia Women's Institute founded in 1833 is operating as Stephen's College today (Jhon 2019). There are plenty of examples of the expansion of higher education opportunities for women in world history. Furthermore, while the voice for women's rights was raised in European countries, it began to spread to Eastern countries including Sri Lanka as well. As a result of this, Compulsory Education for all including men and women was introduced in Sri Lanka in 1931. In the early days, the women had received the opportunity for education through Buddhist monasticism in their religious palaces led by Ashrams. However, it was a limited education system. In addition, they received the opportunity for education through the Catholic religious education system during the Portuguese colonial period of Sri Lanka. During the period of the British reign, women received the prospect of studying through Christian religious institutions (Hasbullah & Seifuddeen 2000).

The educational status of Sri Lankan Muslim Women in the early days was the Quran Madrasah-based education system. As the result of the effort made by Orabi Pasha and Siddi Lebbe, the traditional education system evolved toward the modern education system. These modern thoughts brought many changes among Muslim women as well. In the middle of the twentieth century, there were 41% of Muslim women out of all Muslim students and about 3 out of 100 Muslim women were able to read and write. Every year from 1956 to 1964, 1 to 9 Muslim women were educated in universities. Nevertheless, in today's education system, women's education has progressed as there is one male student for every four female students studying at higher education institutions (Hasbullah & Seifuddeen 2000).

Thus, they progressed in primary and higher education fields and later began to care about graduation. As the level of education of women varies from region to region, the percentage of students in all disciplines such as Arts, Islamic Studies, Management and Engineering at the South Eastern University of Sri Lanka began to increase

year by year. At the same time, 90% of the students selected for the Arts stream were girls. However, it was widely observed in the community that Muslim women have limited their education only to a basic degree. Although Sri Lanka provides all the facilities to continue their tertiary education to the PhD level, the identified women fail to attain this level of education. Therefore, the main motive of this research is to identify the influences on women deciding to pursue higher education.

RESEARCH PROBLEM

Islam is a religion that encourages all men and women to seek knowledge. Similarly, even though the best learning environment and opportunities are available in Sri Lanka, there is a reluctance to pursue postgraduate studies among Muslim women who would make good use of it in some areas. This circumstance has led to many issues such as a lack of specialists among women, the limitation in women's skills and efficiency, negligence of their opportunities, the misunderstanding of non-Muslims about Muslim women that they are reactionary thinkers, losing the best guidance of Muslim women to the next generation, and the decline among Muslim women in knowledge related to research. Although some studies were conducted in Sri Lanka on women's education and higher education, there is a lack of studies carried out on the postgraduate studies of Muslim women graduates in the Sri Lankan context.

OBJECTIVE

To identify the factors influencing Muslim women's reluctance to pursue postgraduate studies after a basic degree.

SIGNIFICANCE OF THE STUDY

Although many studies on women's higher education are conducted worldwide as well as in Sri Lanka, studies on Muslim women's postgraduate studies are very rarely conducted in the Sri Lankan context. Therefore, the present study is aimed to address the shortcomings found in previous studies that we received. In addition, this survey will help women identify the challenges faced in pursuing higher education and move beyond these barriers. Furthermore, this study is pivotal because this is a remarkable survey conducted in connection with

the postgraduate studies of Muslim women in Sri Lanka, especially among South Eastern University Graduates.

RESEARCH METHODOLOGY AND DATA COLLECTION

This research employed a quantitative method. To achieve the objectives of this study, the study samples were randomly selected from Muslim female graduates of the South Eastern University of Sri Lanka through the primary data collection method. In the first phase of data collection, details of students who graduated from the university in the relevant study area between 2015 and 2019 were obtained and verified by the Examination Division of South Eastern University of Sri Lanka.

| No | Year | Distributed Questionnaires | Collected Questionnaires |
|-------|------|----------------------------|--------------------------|
| 1 | 2015 | 45 | 41 |
| 2 | 2016 | 40 | 36 |
| 3 | 2017 | 40 | 35 |
| 4 | 2018 | 45 | 40 |
| 5 | 2019 | 50 | 48 |
| Total | | 220 | 200 |

Source: Number of Samples who graduated from South Eastern University of Sri Lanka from 2015 to 2019

With regard to the above table, 200 research samples were selected from the faculties. In five years, there were 2550 students from the six faculties. 200 students were chosen to participate in the study. Graduates from the Arts and Culture encountered more difficulties in pursuing higher education than graduates from other faculties in the university, such as the Faculty of Management and Commerce, the Faculty of Engineering, and the Faculty of Technology.

DATA ANALYSIS METHOD

The data were analysed with the help of the Statistical Package for Social Science (SPSS). It adopted the regression analysis technique. Through this technique, the correlation between the dependent variable and independent variables could be ascertained to identify the influencing factors.

This study entitled ‘The Challenges Faced by Muslim Women in Pursuing Postgraduate Studies’ is based on data collected from 200 selected graduates

during the 5-year period from 2015 to 2019. In this study, the backwardness of Muslim women from pursuing higher studies after their graduation is deemed a dependent variable while the lack of assistance, the unawareness of postgraduate studies, the lack of language proficiency, the inability to engage in learning in conjunction with family commitments, the refutation of permission by husbands, the lack of some exclusive privileges for women, the fears of sexual harassment were taken by the authors as independent variables. Results were obtained by analysing the correlation between the dependent and the independent variables by using SPSS software. Although there were plenty of challenges faced by Muslim women in pursuing their postgraduate studies, the most relevant challenges were identified as variables for this study from previous literature.

$$Y = \beta_0 + \beta_1(B) + \beta_2(C) + \beta_3(D) + \beta_4(E) + \beta_5(F) + \beta_6(G) + \beta_7(H) + U$$

As such, the model to identify the correlation between variables as follows:

- Y: Reluctance of Muslim women to pursue postgraduate studies (A)
- B: Lack of financial assistance
- C: Unawares of postgraduate studies
- D: Lack of language proficiency
- E: Unable to engage in learning in conjunction with family commitments
- F: Denial of permission by the husband
- G: Lack of some exclusive privileges for women
- H: Fear of sexual harassment
- U: U test

$$B_0, \beta_1, \beta_2, \beta_3, \beta_4, \beta_5, \beta_6, \beta_7, \beta_8: \text{Dimensions}$$

SELECTING THE APPROPRIATE MODEL

Multinomial regression analysis methods such as Linear - Linear, Linear – Logistics, Logistic – Linear and Logistic - Logistic were utilized for finding the correlations between selected dependent variables of the reluctance of Muslim women to pursue their postgraduate studies and the other independent variables using SPSS statistical software and for measuring the impact they had.

TABLE 1. Selection of Correct Model

| | |
|---------------------------------|---|
| A Linear | $\beta_0 + \beta_1(B) + \beta_2(C) + \beta_3(D) + \beta_4(E) + \beta_5(F) + \beta_6(G) + \beta_7(H) + U$ |
| A Linear- Logistic | $\beta_0 + \beta_1 \log(B) + \beta_2 \log(C) + \beta_3 \log(D) + \beta_4 \log(E) + \beta_5 \log(F) + \beta_6 \log(G) + \beta_7 \log(H) + U$ |
| Log A Logistic - Linear | $\beta_0 + \beta_1(B) + \beta_2(C) + \beta_3(D) + \beta_4(E) + \beta_5(F) + \beta_6(G) + \beta_7(H) + U$ |
| Log A Logistic - Logistic | $\beta_0 + \beta_1 \log(B) + \beta_2 \log(C) + \beta_3 \log(D) + \beta_4 \log(E) + \beta_5 \log(F) + \beta_6 \log(G) + \beta_7 \log(H) + U$ |

TABLE 2. Selecting the Model

| Model | (R2) % | Adj. (R2) % | 'F' Value | Value 'P' | DW | VIF |
|---------------------|--------|-------------|-----------|-----------|------|----------|
| Linear | 65.70% | 64.60% | 52.46 | 0 | 1.72 | 1 – 3.38 |
| Linear-Logistic | 67.40% | 66.30% | 56.82 | 0 | 1.83 | 1 – 3.1 |
| Logistic Linear | 58.80% | 57.30% | 39.12 | 0 | 1.63 | 1 – 3.38 |
| Logistic - Logistic | 77.60% | 60.30% | 41.73 | 0 | 1.72 | 1 – 3.1 |

Various statistics were used to choose the best model for this study, and the appropriate model has been selected.

Therefore, the model was rejected, assuming it was inappropriate. Meanwhile, in the Linear-Linear, Linear - Logistic and Logistic - Logistic models, the value of the coefficient is more than 60%. Even though the value of the coefficient is the highest in Logistic - Logistic model when considering rest of the mathematical factors and based on the value of the coefficient in Linear – Logistic model of 67.4%, it can be said that the variables taken to explore the challenges faced by Muslim women in post-graduate studies are significant. Similarly, the value of the adjustment coefficient was found to be higher in the linear logistic model than in the 4 models mentioned above. Further, the value of F in the Linear - Logistic model is 56.82, and the variance inflation factor (VIF) value was found in between 1-3.

Thus, there were no single- or multidimensional nature problems between the variables. According to Durbin Watsons (DW) statistics, as it was found ($DL = 1.686 < D.W > DU = 1.852$) is within the parameter where it is impossible to conclude at 5% significance level, there exists no possibility to establish whether there is autocorrelation in residuals. Thus, according to the Durbin Watson (DW) Statistic, it was concluded that no autocorrelation was present in the residuals.

Based on the above results, since the hypothesis regarding the full-scale test P ($F \geq 56.82$) 0.000 of the Linear - Logistic model was rejected in relation to the “challenges faced by Muslim women in the pursuit of postgraduate studies”, the Linear - Logistic model was sufficient for this study. Therefore, the Linear - Logistic model itself was taken here for this study. Accordingly, the following Table 3 shows the outcomes of the variables identified as “challenges faced by Muslim women in pursuing postgraduate studies”.

ANALYSIS STUDY

TABLE 3. The outcomes of regression

| Variables | Regression coefficient | 't' | Probability Value(P-Value) | Variance Inflation Factor (VIF) |
|-----------|------------------------|---------|----------------------------|---------------------------------|
| Stable | 3.152 | 19.335 | 0.000* | |
| Log B | -0.814 | -10.672 | 0.000* | 1.614 |
| Log C | 1.423 | 9.059 | 0.000* | 1.779 |
| Log D | -1.960 | -6.593 | 0.000* | 2.050 |
| Log E | 0.180 | 0.672 | 0.000* | 3.109 |
| Log F | 2.093 | 13.885 | 0.000* | 1.660 |
| Log G | 0.663 | 5.256 | 0.000* | 1.385 |
| Log H | 0.54 | 0.886 | 0.337ns | 1.048 |

R – Sq. = 67.4%, Prob. (F – Statistic) = 0.000

*5% significant level ns non-significant

Source: Predicted 2020

On the basis of the above yield, the value of the regression coefficient is 67.4%. Accordingly, the inductive variable (dependent variable) and explanatory variables in changes in the reluctance of women in postgraduate studies (independent variable) all describe 67.4% of the impact. Also, the probability value (P-value) for F is less than 0.05 in variables B to G. The F test shows that the model is significantly sufficient for this. Meanwhile, the probability value for F in the H variable is discarded. Greater than 0.05 and it is clear that the particular variable is non-significant. Therefore, it can be concluded that the “fear of sexual harassment” (H) has not in any way influenced the post-graduation of Muslim women. Consequently, the variable is discarded.

As per Table 3, the authors checked the challenges faced by Muslim women in Pursuing postgraduate studies based on the above result and in order to achieve the objective of the study, it would be described as above.

Furthermore, according to the above table, it is possible to explain the independent variable taken for this study. Among the identified challenges influencing the reluctance of Muslim women to pursue postgraduate studies, the lack of financial assistance, unawareness of higher education, lack of language proficiency, inability to engage in

learning in conjunction with family responsibilities, the husband’s disallowance, and the lack of some exclusive privileges for the women are considered as the most prominent challenges at 95% confidence level. Consequently, the fears related to sexual harassment are seen as non-significant at a 95% confidence level. Therefore, it is considered that the fears related to sexual harassment do not influence the reluctance of Muslim women to pursue postgraduate studies.

$$A = 3.15 - 0.81 \log B + 1.42 \log C - 1.96 \log D + 0.18 \log E + 2.09 \log F + 0.66 \log G + U$$

According to the above outcomes, the form of the regression equation in order to identify challenges influencing the reluctance of Muslim women to pursue postgraduate studies is as follow:

Lack of Financial Assistance

It was found that in the correlation between the reluctance of Muslim women to pursue postgraduate studies and the economic challenges, the probability value is 0.000 and the Regression Coefficient of the economic problem is -0.814. Thus, the economic problem is significantly influential at the level of 5% in the reluctance of Muslim women to pursue

postgraduate studies while showing a negative correlation. Based on this, while the economic problem increases by 1%, the reluctance of Muslim women to pursue postgraduate studies decreases by 0.814%.

Unawareness of Postgraduate Studies

As it was found that the probability of the 't' value of the correlation between the reluctance of Muslim women to pursue postgraduate studies and the lack of knowledge of postgraduate studies is 0.000, the relationship between the two is significantly influential at the level of 5%. Also, the regression coefficient of the lack of knowledge of postgraduate studies was found to be 1.423. It can be said that there was a positive correlation between the reluctance of Muslim women to pursue postgraduate studies and the lack of knowledge about higher education. When the lack of knowledge about postgraduate studies increases by 1%, the reluctance of Muslim women to pursue postgraduate studies increases by 1.42%.

Lack of Language Proficiency

When we look at the correlation between the language barrier that was taken as one of the variables for this study and the reluctance of Muslim women to pursue postgraduate studies as well as the probability of this variable being 0.000, it influences at the level of 5%. Furthermore, the regression coefficient of the language barrier was found to be -1.96%. Therefore, there is a negative correlation between the reluctance of Muslim women to pursue postgraduate studies and the language barrier. Hence, while the language barrier increases by 1%, the reluctance of Muslim women to pursue postgraduate studies decreases by 1.96%.

Unable to Engage in Learning in Conjunction with Family Burdens

When looking at the correlation between being unable to engage in learning in conjunction with family burdens and the reluctance of Muslim women to pursue postgraduate studies, and the probability of this variable being 0.000, it influences significantly at the level of 5%. Additionally, the regression coefficient of the inability to engage in learning in conjunction with family burdens was found to be -0.18. Therefore, there is a positive correlation between the reluctance of Muslim women to pursue postgraduate studies and the inability to engage

in learning in conjunction with family burdens. While the particular variable (challenge) increases by 1%, the reluctance of Muslim women to pursue postgraduate studies increases by 0.18%.

Denial of Permission by Husbands

When looking at the correlation between the denial of permission by husbands and the reluctance of Muslim women to pursue postgraduate studies with the probability value of correlation between these two variables being 0.000, it influences significantly at the level of 5%. Also, the regression coefficient of refusal of permission by the husband was found to be 2.09. Therefore, there is a positive correlation between the reluctance of Muslim women to pursue postgraduate studies and the denial of permission by husbands as the denial of permission by husbands increases by 1%, and the reluctance of Muslim women to pursue postgraduate studies increases by 2.09%.

Lack of Exclusive Privileges for Women

When looking at the correlation between the reluctance of Muslim women to pursue postgraduate studies and the lack of exclusive privileges for the women, the probability value of correlation between these two is 0.000 and it influences significantly at the level of 5%. In addition, the regression coefficient of the lack of exclusive privileges for the women was found to be 0.66. Therefore, there is a positive correlation between the two variables. While the lack of exclusive privileges for the women increased by 1%, the reluctance of Muslim women to pursue postgraduate studies increased by 0.66%. Based on the above analysis, while the economic challenges and the language barrier have a negative correlation value, the ignorance about particular studies, inability to engage in learning in conjunction with family burdens, denial of permission by husband, lack of some exclusive privileges for the women have a positive correlation. Thus, the challenges of economic issues and language barrier, which are the variables that show the negative correlation value in the reluctance of Muslim women in postgraduate studies, were considered the least influential challenges. Furthermore, the regression analysis method further describes that independent variable that shows positive values were seen to influence the reluctance of Muslim women in postgraduate studies at an increasing level.

DISCUSSION

In all aspects of the economy, politics, and education, women are treated equally to men (Salleh 2003). Various programs are being implemented across the world to prevent gender-based violence and discrimination, especially against women. Gender discrimination is treating an individual differently based upon his or her gender in terms of academia or extracurricular activities, programme enrolment, physical education, grading, athletics and etc. Denial of education opportunities is also a form of gender discrimination. This study is aimed to identify the challenges faced by Muslim women at the South Eastern University of Sri Lanka in pursuing higher education after their graduation. According to the results, the refusal of women's husbands to pursue higher education is one of the most influential variables in the study area. Globally, Muslims are lagging behind compared to other people who adhere to other religions in pursuing higher education. In a 2018 study carried out by McClendon et al. it was mentioned that the reason for this backwardness of Muslim women in pursuing higher education is the unfair treatment and extreme religiosity of Muslim men (McClendon et al. 2018).

Other influential factors are the lack of knowledge about higher education, non-provision of special privileges for women, and difficulty in carrying out family responsibilities while engaging in learning. A number of studies conducted to find the situation of women in higher education across the world and those studies are adding value to the finding of the present study. A study was conducted by Anamika Chauhan & Sushil Kumar (2022) had the aim of identifying the factors that prevent women from pursuing higher education and found that some of the factors were discrimination in curriculum and subject, poverty, caring for siblings and household chores. This study was conducted based on the Uttarakhand area in India. It has reinforced some of the problems that women experience in continuing their education in Sri Lanka and India in general.

Furthermore, Gunawardena (2014) focused on the status of women in Sri Lanka generally and found that the dominant tendency of men prevents women from achieving certain levels. Obedience to the husband is seen as a social status. He points out that this is an obstacle to acquiring knowledge and skills by women and for the development of the Nation.

In short, the stipulated denials are seen as the main factor that hinders the higher education of women in Sri Lanka and it is one of the major factors that are driving Muslim women's education downwards globally.

CONCLUSIONS

It was recognized that the denial of permission by the husband is the major influencing challenge in the reluctance of Muslim women in postgraduate studies. It was determined by the fact that the reluctance of Muslim women in postgraduate studies increases by 2.09 while denial of permission by husbands increases by 1%. When it was seen on the basis of obtained outcome, the denial of permission by the husband seemed to be the most impactful reason on the reluctance of Muslim women to pursue postgraduate studies today. This is one of the conclusions that could be drawn from the analysis methodology.

It was found that the no knowledge about postgraduate studies is the next most influential challenge in the reluctance of Muslim women in pursuing postgraduate studies. This conclusion is drawn as the reluctance of Muslim women in postgraduate studies increases by 1.42% while the ignorance about postgraduate studies increases by 1%.

Furthermore, the challenge of not having some exclusive privileges for women is creating a reluctance of Muslim women to take up postgraduate studies. The results were based on the findings that the resistance of Muslim women to postgraduate studies increased by 0.66%, while the challenge increased by 1%.

The next challenge that influences the reluctance of Muslim women in pursuing postgraduate studies is the inability to engage in learning in conjunction with family burdens. This conclusion is drawn based on the results obtained, which shows that while the above challenge increased by 1%, the level of Muslim women who retreat from postgraduate studies increased by 0.18%.

Economic and language issues are less influential in the reluctance of Muslim women in postgraduate studies. Thus, in the perspective of the above outcomes, it could be concluded that the most influential challenge for Muslim women in retreating from postgraduate studies is the denial of permission by husbands, while no knowledge about postgraduate studies, the lack of certain privileges

for women, and the inability to engage in learning in conjunction with family burden are the challenges influencing this pursuit respectively.

RECOMMENDATION

In the analysis of the challenges that influence the reluctance of Muslim women in pursuing postgraduate studies, the denial of permission by husbands is considered as the most influential challenge for the retreat of Muslim women. How many women today have lost all their future dreams and are living their lives by shrinking all their dreams into small cages as husband and family? Therefore, if the husbands are aware of their wives' preference for postgraduate studies and encourage them accordingly in the interest of the Muslim community and in order to reduce the gaps between women and men, it would be a great support to form the women whom the community require.

One of the next challenges faced by Muslim women is the lack of knowledge about postgraduate studies. It is mandatory to make many efforts to mitigate this challenge. University education is multidisciplinary and accessible to students. Women need to focus on areas other than subjects, not just bookworms. Today, there are many things that can be learned through the Internet. Those who are interested in pursuing postgraduate studies can also gain information related to it.

In addition to that, the university should make plans to conduct seminars and workshops for undergraduates with resource persons who have a thorough understanding of postgraduate studies in a way that is comprehensible to all students. This will enable even young graduates who are not interested in pursuing postgraduate studies to pay attention to it.

Furthermore, the inability to engage in learning in conjunction with family responsibilities is also emphasized as one of the challenges faced by Muslim women. The three categories can be mentioned as the most important category of assisting women interested in pursuing postgraduate studies to overcome this challenge.

1. The woman's family
2. The husband
3. The husband's family

It is imperative that all the above three parties be concerned about Muslim women who are unable to engage in learning in conjunction with

family responsibilities. Sharing the woman's responsibilities with the above three parties as much as possible will help her to get some relief from family responsibilities and it will strongly encourage her to pursue her postgraduate studies.

The challenge of not having certain privileges for women is also creating a situation where women are reluctant to pursue postgraduate studies. The government should allow postgraduate universities to offer certain privileges to women, as women are more prone to some discomfort than men. Women are less likely than men to pursue postgraduate studies in the country. This should be highlighted not only to Sri Lanka but all the universities that offer postgraduate studies globally.

Eventually, when looking at the language issue, it is obligatory to pay a little attention to it, even though the challenge is less impactful. Therefore, there is a need to take steps to further mitigate this challenge and to pay some sort of attention to this. Although English is taught in schools, students who learn other subjects with their mother tongue are not as proficient in English. At the same time, there are more opportunities in the Arts stream at the universities to learn in one's mother tongue compared to other disciplines. Therefore, graduates who study so may find it very difficult to pursue postgraduate studies in another language (especially in English), even if they have a high preference for postgraduate studies. This situation is an issue faced not only by Muslim women but also by graduates in general. Therefore, to develop the English language, it is necessary to bring curricular to provide the English language to students from the school days. When the weakness of a language prevents it from pursuing a field, efforts should be made to develop that language at any cost.

Last but not least, the final challenge considered in this study is the economic issue. Although this is still a low-impact challenge, steps must be taken to reduce it further. Not everyone will live with economic prosperity. There are many wealthy families and rich people in the Muslim community. Wealthy people should realize that as the aspect of creating a better educator is included in '*Fardu Kifaya*', it is likely that in the creation of a better female expert, one receives the rewards of the task that the whole community did. Similarly, it will be included in the list of sustained charities. Consequently, it is necessary to identify female graduates who are interested in pursuing their postgraduate studies and to provide them with scholarships.

AUTHORS' CONTRIBUTIONS

Conceptualization, Ahamed Sarjoon Razik; methodology, Ahamed Sarjoon Razik; software, Iqbal Saujan; validation, Iqbal Saujan, and Ahamed Sarjoon Razik; formal analysis, Nasrin Muhammadu Ibrahim; resources, Mohamed Sultan Ismiya Begum; writing—original draft preparation, Nasrin Muhammadu Ibrahim; writing—review and editing, Iqbal Saujan & Ahamed Sarjoon Razik. All authors have read and agreed to the Published version of the manuscript.

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