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Research Article

## The Role of Aysha College of Higher Education in cultivating balanced Muslim female personalities in Sri Lanka

**Jaladeen Jemeela**

PhD Candidate, ISTAC International University of Malaysia; [Jameela77@gmail.com](mailto:Jameela77@gmail.com)

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**Abstract.** This research paper sheds light on the noteworthy contribution of Ayesha College of Higher Education (ACHE) in cultivating well-rounded personalities among Muslim women. Using a mixed-methods approach incorporating interviews, questionnaires, and document analysis, this study investigates ACHE's holistic educational method and its profound impact on graduates actively engaged in various societal domains. The primary focus of this research underscores the pivotal role of ACHE's comprehensive curriculum, which seamlessly integrates Islamic Studies, Humanities, and Motherhood Development, alongside its co-curricular activities and nurturing environment. Together, these elements have proven instrumental in shaping the emergence of balanced Muslim women in Sri Lanka who contribute meaningfully to society. This study contributes to the field of

Islamic education by providing an empirical model of holistic Muslim women's education and highlighting the role of integrated educational practices in fostering balanced personality development and social engagement.

**Keywords:** Ayesha College of Higher Education, Balanced Personality, Muslim Female

## **INTRODUCTION**

The Aysha College of Higher Education is a significant institution that plays a vital role in shaping the lives of Muslim women in Sri Lanka. It is essential to study and understand the college's role in cultivating balanced Muslim female personalities within Sri Lankan society. This research is of immense significance for several reasons.

Primarily, the college provides a platform for empowering Muslim women in Sri Lanka by imparting them with the knowledge and skills necessary for their personal and professional development. Historically, Muslim women in Sri Lanka have faced challenges related to gender equality and educational empowerment. Therefore, this research assumes paramount importance in empowering Muslim women in the country (United et al., 2017).

Secondly, Aysha College plays a crucial role in preserving and promoting cultural and religious aspects by providing a space for Muslim women to explore and celebrate their heritage within an educational context. Sri Lanka is a multi-ethnic and multi-religious society, and Aysha College's contribution towards promoting cultural and religious harmony is significant.

Thirdly, this research can shed light on how Aysha College addresses the balance between traditional values and modern aspirations, which is a challenge for many Muslim women in Sri Lanka. By promoting gender equity and encouraging women to pursue higher education and careers while respecting their cultural and religious values, (M.R.F. Afra, M.M.A. Abdullah, 2023) Aysha College has set an excellent example for other educational institutions.

Fourthly, understanding how Aysha College contributes to social harmony is of utmost importance, given Sri Lanka's recent history of ethnic and religious tensions. By cultivating balanced Muslim female personalities, Aysha College can contribute to fostering inter-community understanding and harmony.

Fifthly, this research can help evaluate the effectiveness of Aysha College's educational programs, including curriculum, teaching methodologies, and extracurricular activities in preparing Muslim women for various roles in society. Such an evaluation can help the college improve its programs and make them more effective in the long run.

Finally, successful graduates of Aysha College can serve as role models for other young Muslim women, demonstrating that they can excel academically and professionally while upholding their religious and cultural values.

Conducting interviews, surveys, and observations at Aysha College will form the basis of this research, which aims to gather insights into the institution's approach to education, empowerment, and cultural preservation. The research will also explore the impact of Aysha College on the lives of its students and their contributions to Sri Lankan society. By examining the role of Aysha College in cultivating balanced Muslim female personalities, this research aims to provide valuable insights for educational institutions, policymakers, and society at large in Sri Lanka, as well as in other diverse, multi-religious societies facing similar challenges.

### **Aysha College and the context in Sri Lanka**

ACHE, founded in *Mawanella*, Sri Lanka, in 2001, is a shining example of empowerment, living up to its motto, "A mother is a school; if you prepare her, you prepare a people of good races." This study examines the institution's comprehensive approach to education and its substantial impact on producing graduates who make meaningful contributions to various societal sectors. ACHE's broad curriculum, which is divided into three main departments: Islamic Studies, Humanities, and Motherhood Development, is what makes it unique. The combination of these departments throughout a 4 1/2-year program ensures that students receive a holistic education that encompasses intellectual growth, spiritual development, and transferable life skills. ACHE alums have entered a variety of professions, where their contributions are felt as agents of constructive social change. Many people have chosen careers as university professors, teaching in settings like Arabic and Islamic colleges. Additionally, a sizable proportion have taken on positions as educators, fostering compassion and balance in the next generation. Notably, a sizable percentage of ACHE alumni enroll in government institutions for higher education, demonstrating the institution's capacity to foster a desire for lifelong learning. (Interview)

### **Research Objectives:**

1. Assessing the Impact of Aysha College of Higher Education.

To understand the extent to which Aysha College of Higher Education contributes to the development of balanced Muslim female personalities in Sri Lanka by examining the educational, spiritual, and personal growth opportunities it provides.

2. Exploring the Alignment with Islamic Teachings.

To investigate how closely Aysha College aligns its curriculum and activities with Islamic teachings from the Quran and Hadith, and to what extent this alignment positively influences the students' development.

### 3. Evaluating Empowerment and Community Engagement.

To analyse how Aysha College empowers its female students to actively participate in their communities and society, and to what degree this empowerment fosters a sense of empathy and compassionate engagement in line with Islamic values.

## Research Questions

1. To what extent does Aysha College of Higher Education in Sri Lanka contribute to the spiritual and religious development of Muslim female students?
2. How closely does Aysha College align its curriculum and educational approach with Islamic teachings from the Quran and Hadith?
3. In what manner does Aysha College empower its female students, and how does this empowerment translate into community engagement and empathy?

## LITERATURE REVIEW

The cultivation of balanced Muslim female personalities in Sri Lanka is a multidimensional process that draws upon religious education, moral guidance, cultural negotiation, and community empowerment. Existing literature emphasizes that Muslim women in Sri Lanka navigate multiple influences that shape their identities, balancing between adherence to Islamic principles and engagement with the wider socio-cultural context. This review synthesizes scholarly perspectives that underscore the significance of education, moral development, historical role models, and community initiatives in fostering holistic female development.

## Religious Education and Identity Formation

Religious education plays a pivotal role in shaping Muslim women's identities. (Ali, 2024), through the analysis of Ameena Hussein's novel *The Moon in the Water*, illustrates how Sri Lankan Muslim women negotiate faith and belonging amidst cultural and ideological challenges, such as Wahhabi influences. These negotiations contribute to resilience and the redefinition of identity, underscoring the role of education in cultivating self-assured and balanced female personalities. Similarly, (Evi Febriani, 2025)(Saba, Zamir, 2024) highlight the Qur'anic foundation for women's moral education, particularly Surah An-Nur, which stresses dignity, ethical conduct, and social responsibility. Furthermore, Higher education plays a crucial role in the formation of Muslim women's identities and societal development. In Sri Lanka, married Muslim women value education for self-improvement but face barriers such as traditional attitudes, financial constraints, and mobility concerns. Societal awareness is crucial in supporting women's educational participation (M.R.F.

Afra, M.M.A. Abdullah, 2023). Such teachings are essential for enabling Muslim women to preserve their moral integrity while actively participating in society.

### **Community Engagement and Empowerment**

Beyond formal education, community initiatives and collective forums significantly contribute to the development of women's personalities. (Mila Vedira, 2024) Demonstrate how the Annisa forum in Indonesia provides a model where religious and non-religious activities nurture identity and community belonging. Although not Sri Lanka-specific, similar approaches can be applied to local contexts to strengthen Muslim women's sense of empowerment. (Bajri & Lashkar, 2024) Historical figures also serve as timeless role models discuss figures like Queen Balqis and Nusaybah bint Ka'ab, who embody qualities of strength, moderation, and leadership. These examples reinforce the notion that Islamic tradition offers rich resources for inspiring contemporary Muslim women in Sri Lanka to pursue a balanced and principled life.

### **Education as a Right and Obligation**

The Islamic worldview positions education as both a right and an obligation for women. (Mujahid et al., 2025)(Ahmad et al., 2022) argue that women's access to education is crucial not only for personal growth but also for societal progress, reinforcing the concept of gender equality in Islam. This perspective aligns with (Anggani et al., 2024) , who emphasize the empowering role of Islamic religious education in enhancing women's social, economic, and political participation. Additionally,(Karimullah, 2023) contends that progressive Islamic religious education within the family can cultivate inclusivity and agency, empowering women to become active contributors to social transformation. Collectively, these works highlight that educational institutions are central to shaping female personalities that are intellectually, morally, and spiritually balanced.

### **Gender Equality, Self-Concept, and Cultural Context**

The integration of gender equality into Islamic education further strengthens women's ability to thrive in contemporary contexts.(Muqarramah,Sulaiman Kurdi, 2023) underscores the need to challenge patriarchal norms through critical thinking, leadership inclusion, and equitable access to education. Similarly, Nursi's views on self-concept, as discussed by scholars in *al-'Abqari* (2022), emphasize the moral influence and pedagogical effectiveness of women, suggesting that a strong internal sense of self is vital for cultivating balanced personalities. In the Sri Lankan context, (Mohamed et al., 2022) introduces the framework of *Fiqh al-Aqalliyat* (jurisprudence of minorities), which advocates reconciliation and harmonious coexistence in plural societies, further highlighting the need for culturally aware approaches to women's empowerment.

## Synthesis and Gaps

The literature collectively affirms that balanced Muslim female personalities can be cultivated through an integrated approach combining religious knowledge, moral development, role models, and equitable educational opportunities. However, challenges persist. Stereotypes surrounding Muslim women, diverse interpretations of Islamic teachings, and structural barriers in access to higher education continue to impede progress. While international and regional studies provide valuable insights, there is a gap in research that specifically examines institutional contributions, such as those of Aysha College of Higher Education, in fostering balanced Muslim female identities in Sri Lanka. This study seeks to address that gap by situating Aysha College as a case study for how higher education can integrate Islamic values with academic excellence to empower Muslim women in the local context.

## RESEARCH METHODOLOGY

This study employs a mixed-method research design to explore the role of *Aysha College of Higher Education* in fostering balanced Muslim female personalities in Sri Lanka. The combination of qualitative and quantitative approaches enables a comprehensive understanding of the college's educational, spiritual, and social impact.

### Research Design and Sampling

A mixed-method approach was adopted, integrating interviews and surveys for triangulation of data. The study population comprised graduates of the college over the past fifteen years, as well as current students, teachers, and administrators. Random sampling was used to select graduates for the quantitative phase, while purposive sampling identified participants for qualitative interviews based on their experience and relevance.

### Data Collection

#### 1. Qualitative Data:

Semi-structured interviews were conducted with teachers and administrators to explore their views on the college's influence on personality and spiritual development. Institutional documents, including college records and publications, were also analyzed to understand the institution's mission, values, and practices.

#### 2. Quantitative Data:

A structured questionnaire with Likert-scale items and open-ended questions was distributed among graduates to assess three main areas:

- The impact of Aysha College on educational, spiritual, and personal development.

- The alignment of the college's curriculum and activities with Qur'anic and Prophetic teachings.
- The role of the college in empowering women for community engagement and fostering compassion.

### **Data Analysis**

Qualitative data were thematically analyzed to identify recurring patterns and perceptions, while quantitative data were processed using descriptive statistics (frequencies, means, and percentages) to measure trends and levels of impact.

### **Aysha College of Higher Education**

The Aisha Siddiqa College is different from other Arab madrassas in several ways. While many Shariah schools were started with the name of Madrasa, Aisha Siddiqa College was established as an educational institution. The institution named Madrasa aimed to impart the basic principles of Islam. Aisha Siddiqa College, however, was different from the outset, with the lofty goal of becoming a university for women. From interviews with Aisha Siddiqa students to the administration, it is clear that the curriculum, the teachers, and the administration all place great emphasis on quality in all aspects.

In the 1930s, the efforts of individuals such as M.C. Sidithilebai, T.B. Jaya, Sir Raziq Pared, and M.C.M. Khalil sparked an interest in education among Muslim men and women. The establishment of schools by Badiuddin Mahmood in the 1950s further enhanced this interest. The series of schools began with the first madrasa for women in 1959 in Kal-Eliya, offering a curriculum of general knowledge and Arabic language. During this period, Maulavi A. L. M. Ibrahim, then 19 years old, conceived the idea of imparting knowledge related to motherhood to women. However, he did not find a suitable opportunity to practice this idea since the existing madrasahs were specialized in imparting basic principles. Jamaat Islami also had the idea to create such an institution. Therefore, after a discussion on this matter, Jamaat-E-Islami decided to establish such a women's institution and appoint its leader, A.L.M. Ibrahim. When this decision was conveyed to the founding president, he accepted it without any objection. The President decided that it would be appropriate to start a separate organization to provide this concept. With the advice and help of Mawanalla Jamaat-e-Islami, a 6-month part-time class for women called SDI was started in Mawanalla town after about 50 years. Anwar started teaching this course at home in 2001. The women were taught Arabic and English language skills, sewing, cooking, and other spiritual things like Tharbiyya. This course, which originally began as a 6-month program, had to be completed in 3 months for some reasons. The need to establish an institution reached the board of governors, headed by the founder, who contributed to the creation of Ayesha Siddiqa. As a result, the Ayesha

Siddhika institution was established in Mawanalla city in 2001.(MASHOOR & IQBAL, 2018)( interview)

### **Objectives Of ACHE**

The purpose of this initiative is to enhance education for women and Shari'ah-related subjects in the Arabic language. Its goal is to cultivate Arabic language proficiency among Muslims, enabling them to recite Al-Qur'an with comprehension and perform Ibaads with heartfelt devotion. This program also seeks to produce skilled educators who are equipped to operate Islamic pre-schools through Arabic instruction, making it easier for children to learn the language and recite the Qur'an. Additionally, it aims to empower future Muslim mothers with the knowledge and abilities necessary to uphold and safeguard the Islamic family system, which is fundamental to religious and cultural welfare.(MASHOOR & IQBAL, 2018) (interview)

### **Goals Of ACHE**

ACHE is a groundbreaking institution aimed at cultivating exemplary Muslim mothers who possess good character, moral values, knowledge of Arabic, religious understanding, virtuous qualities, comprehensive education, and training.

- Empowering female Muslim students by providing them with instruction in Arabic language, Shariah education, and relevant modern skills.
- Instructing students about the importance of family in Islam, as well as their rights and duties within it. - Equipping them to follow Islamic teachings in all aspects of life.
- Fostering their desire to fulfill their homes, families, and community obligations. - Raising their children according to Islamic principles and cultivating their potential.
- Encouraging them to devote themselves to the betterment of the Islamic community, particularly the mother community.
- Instilling in them a sense of responsibility for bearing witness to Allah's intention of creating a just and equitable Muslim society that can coexist peacefully with other communities.(MASHOOR & IQBAL, 2018)

### **ACHE'S Curriculum.**

The teachings were aimed at fulfilling Aisha's vision.

- In 2015, modifications were carried out to transform the college into a university.
- During the initial six months of the student's first year, only language coaching was provided, especially speech training, and measures were taken to promote the Arabic language.
- The emphasis was laid on IT subjects.
- Insight Institution provided quality certification, along with early childhood education and physiology courses, to female students.

- The students appeared for the first time in the Allalima examination on 1.12.2007.
- Monthly exams were conducted.
- The introduction of senior sisters teaching lower-class students was implemented.
- Seminars were organized for teachers to enhance the quality of education.
- The library was expanded.
- The teachers were provided with learning and teaching exercises, and it was decided that teaching hours should not be less than 30 hours.
- A committee was appointed to monitor the classrooms.(MASHOOR & IQBAL, 2018)

### **Syllabus of ACHE**

The **(ACHE)** syllabus is structured as a five-year integrated Islamic studies programme progressing from foundational to specialized learning. The first two years (Diploma) focus on core Islamic and language foundations, including Arabic language and literature, *sarf*, *tajweed*, *tafsir*, *hadith*, *fiqh*, *aqidah*, *sirah*, social studies, and trilingual proficiency (English, Sinhala, and Tamil), as well as ICT. The third and fourth years (Higher Diploma) deepen disciplinary knowledge through *ulum al-Qur'an*, *usul al-hadith*, *usul al-fiqh*, Islamic da'wah, sociology, education-related studies, modern Islamic movements, family management, early childhood education training, fieldwork, and vocational training. The fifth year (Sharia Specialization) emphasizes advanced and applied Islamic scholarship, including Qur'anic exegesis and laws, advanced hadith and fiqh (including *fiqh al-aqalliyyat*), contemporary Islamic issues and solutions, Islamic culture, research methodology, family counseling, da'wah principles, Muslim history of Sri Lanka, and research essays, thereby integrating classical Islamic sciences with modern societal and professional competencies(MASHOOR & IQBAL, 2018)

### **Skill development programs:**

- The school organizes various competitions such as Essay Competition, Debating Competition, Qiraat Competitions, and Quran Recitation Competitions.
- Special competitive events are also organized, along with planning weeks under each theme like unity week, awakening week, and reading week.
- Some students were given courses related to library studies.
- Apart from the monthly majlis, special majlis such as Hajj Majlis, Muharram Majlis, and Ramadan Majlis are also organized
- The school provides female students with Quranic Madrassa training to teach in Rawza Aisha. Leadership training was given to class 5 students.
- Courses are offered for skill development in teaching.
- Programs are made for TV and Radio.

Source: Aysha College documents

### **The Concept of Muslim Females' Balanced Personality.**

The concept of a balanced Muslim female personality is grounded in the Islamic principle of *wasatiyyah* (moderation), which emphasizes equilibrium between spiritual, moral, intellectual, emotional, and social dimensions of human life. Islamic personality theory views human development as holistic, integrating faith (*īmān*), practice (*‘ibādah*), ethics (*akhlāq*), and social responsibility (*mu‘āmalāt*) rather than prioritizing any single domain in isolation (Al-Ghazali, 2011). The Qur’an affirms this balanced orientation by directing believers to remain mindful of the Hereafter without neglecting worldly responsibilities (Qur’an 3:185).

From a spiritual perspective, a balanced Muslim personality is anchored in a strong relationship with Allah, cultivated through worship, moral consciousness, and knowledge-seeking. The Prophetic tradition emphasizes that faith must be reflected in ethical conduct and social engagement, establishing balance between inner spirituality and outward action (Al-Bukhārī, 2002). In family life, Islamic personality theory underscores harmony, compassion, and mutual responsibility as essential to personal balance. The Qur’anic model of marriage as a source of tranquility and mercy (Qur’an 30:21) reflects this integrative approach, where emotional stability supports moral and spiritual growth.

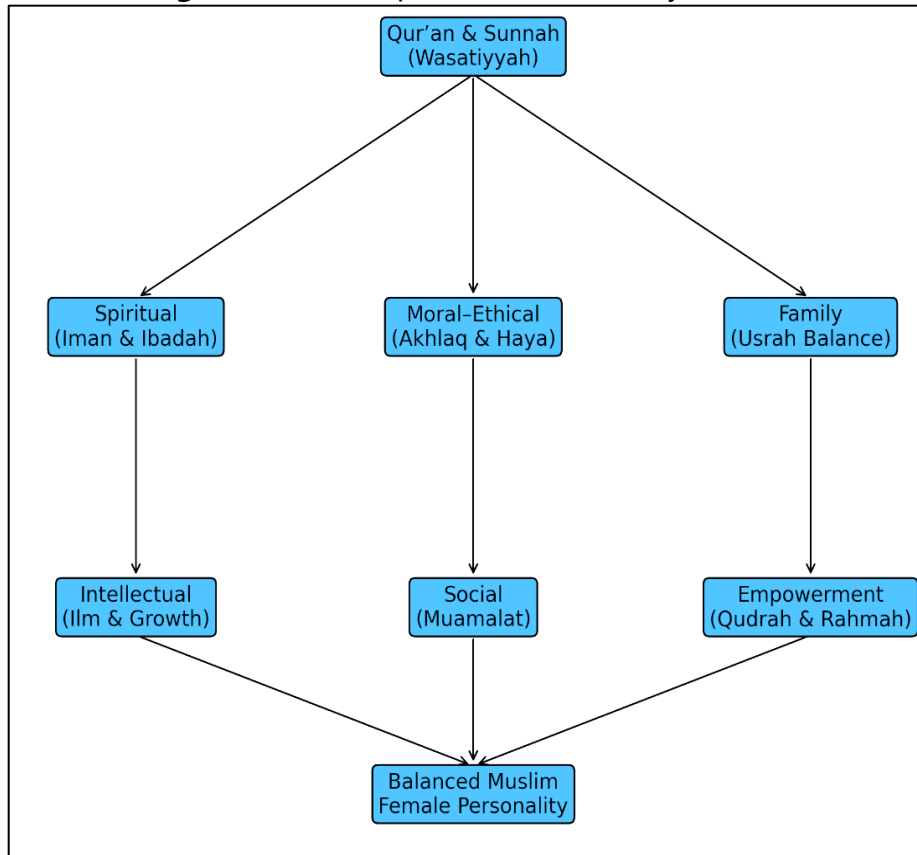
At the societal level, balance is achieved through meaningful participation while adhering to Islamic ethical boundaries. The Qur’an situates women within the broader human community, emphasizing dignity, moral accountability, and social cooperation (Qur’an 49:13). Historical and Hadith evidence demonstrates women’s active roles in education, consultation, and community service, illustrating that public engagement is a component of a balanced Islamic personality rather than a deviation from it (Shamsudin, 2020).

Intellectual growth and personal development are central to this theoretical framework. Islamic scholarship regards the pursuit of knowledge as obligatory for both men and women, as exemplified by figures such as ‘Ā’ishah (RA), whose scholarly contributions embody the integration of intellectual excellence with spiritual depth (Al-Ghazali, 2011). Modesty (*ḥayā’*) further reinforces balance by harmonizing personal dignity with social presence, as articulated in Qur’anic guidance on conduct and appearance (Qur’an 24:31).

Overall, the Balanced Muslim Personality theory conceptualizes Muslim women as spiritually grounded, ethically guided, intellectually active, socially engaged, and emotionally compassionate individuals. Rooted in the Qur’an and Sunnah, this framework presents balance not as restriction but as harmonious integration, enabling Muslim women to fulfill diverse roles while maintaining a coherent Islamic identity.

## Conceptual Framework

**Figure 01:** Conceptual Framework, by Author



### Significance of the study

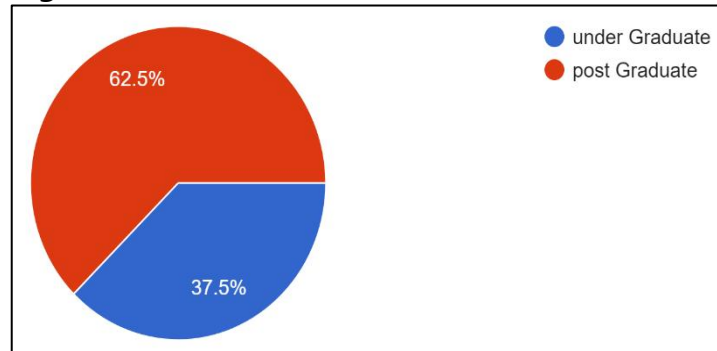
In Sri Lanka, a balanced personality is highly valued among Muslim females, as it fosters cultural and religious harmony, enhances family and social relationships, and supports educational and career aspirations. It enables individuals to manage stress, adapt to life's challenges, and make meaningful contributions to their communities through various initiatives. Furthermore, a balanced personality is crucial for advocating gender equality, promoting mental and emotional well-being, and facilitating peaceful conflict resolution in a multicultural society. Ultimately, while the concept is significant for Muslim women, it applies universally, emphasizing traits like self-awareness, emotional intelligence, and adaptability that help individuals thrive and positively impact society.

## FINDINGS AND DISCUSSION

### General Data Analysis

1. The education level of ACHE graduates

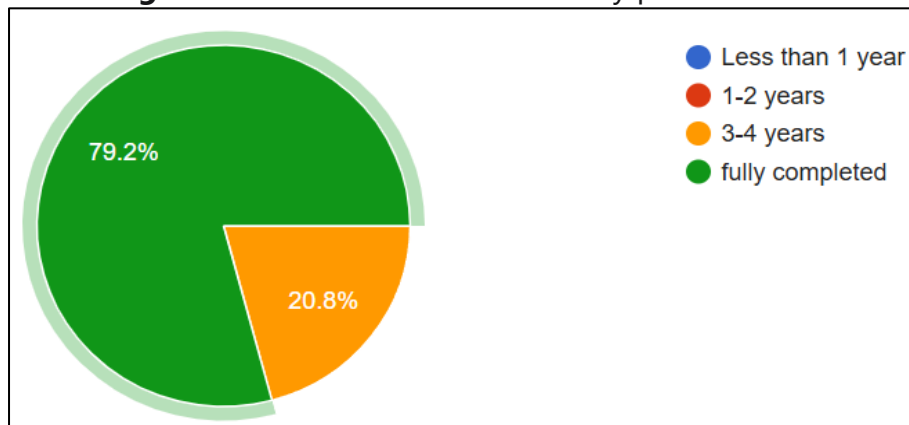
**Figure 02:** The Education Level of ACHE Graduates



According to the analysis conducted, it was found that 62.5% of Aysha graduates are postgraduates, while 37.5% are undergraduates. This indicates that a significant proportion of Aysha's graduates have pursued higher education beyond the undergraduate level. The data suggests that Aysha has a diverse range of graduates with varying levels of academic qualifications.

2. How long have you been a student at Ayesha College of Higher Education

**Figure 03:** The duration of the study period



According to the analysis, a substantial majority of students at Ayesha College of Higher Education, specifically 79.2%, have completed their educational programs. In contrast, 20.8% of the students have finalized their education within an extended timeframe of 3 to 4 years. This data highlights the overall completion rates and the varying durations of educational attainment among the student population at the institution.

3. Occupation of ACHE's graduates.

The occupational distribution of Aysha College of Higher Education (ACHE) graduates reflects a strong orientation toward education-centered and community-

focused professions. As illustrated by the data, a substantial proportion of graduates are employed within the teaching sector, with 34.4% serving as teachers and 17.3% working as lecturers. This indicates that more than half of the graduates are directly engaged in educational roles, highlighting ACHE’s effectiveness in preparing graduates for teaching and academic careers.

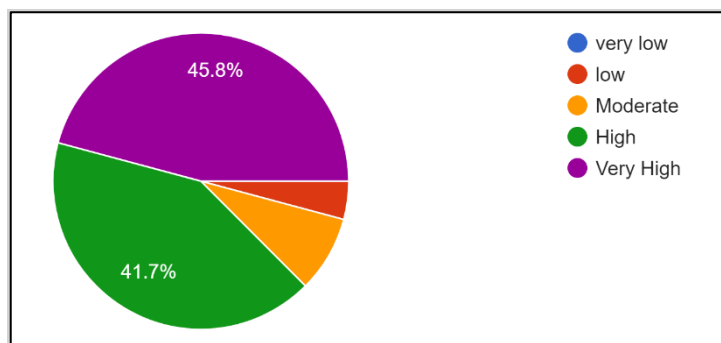
In addition, 12.9% of the graduates are employed as *Muallima*, demonstrating the institution’s contribution to religious education and the transmission of Islamic knowledge within the community. A further 8.7% of graduates work as development officers, suggesting active involvement in social development and community-based initiatives. Notably, 17.3% of graduates have assumed the role of homemaker, reflecting diverse post-graduation pathways shaped by personal, familial, and socio-cultural considerations. Meanwhile, 8.7% of the graduates are currently pursuing further studies, indicating continued academic engagement and professional advancement.

Overall, the employment profile of ACHE graduates underscores the institution’s role in producing graduates who contribute meaningfully to education, religious leadership, and community development, while also supporting lifelong learning and diverse career trajectories.

**Assessing the impact of Aysha College Higher Education.**

1. How would you rate the impact of Aysha College on your spiritual and religious development?

**Figurer 04:** The impact of Aysha College on your spiritual and religious development



According to the pie chart, a substantial proportion of former students (45.8%) rated Aysha College’s impact on their spiritual and religious development as *very high*. This was closely followed by 41.7% of graduates who perceived the impact as *high*. In contrast, a relatively small proportion of respondents rated the impact as *moderate* (8.3%), while only 4.3% perceived it as *low*. Overall, the findings indicate that an overwhelming majority of Aysha College graduates hold a positive perception of the institution’s contribution to their spiritual and religious growth,

highlighting the college's strong role in nurturing faith-based development. Similarly, (Imron et al., 2025) The concept of religious education plays a crucial role in enhancing both spiritual and social dimensions within individuals and communities.

## 2. In what way has Aysha College contributed to your personal growth and development

Aysha College alumni were invited to reflect on how the institution contributed to their personal growth and overall development. Analysis of the responses reveals several recurring and interconnected themes. Foremost among these was the perception that Aysha College provided a strong academic foundation through high-quality education, which graduates viewed as instrumental to their subsequent academic and professional trajectories.

Beyond academic preparation, alumni highlighted the institution's deliberate emphasis on holistic personal development. Respondents reported benefiting from a variety of extracurricular activities, leadership roles, and character-building programmes that contributed to the development of essential life skills such as responsibility, teamwork, and decision-making. In addition, the college's focus on community engagement was frequently cited as influential in cultivating social awareness and a sense of civic responsibility among students.

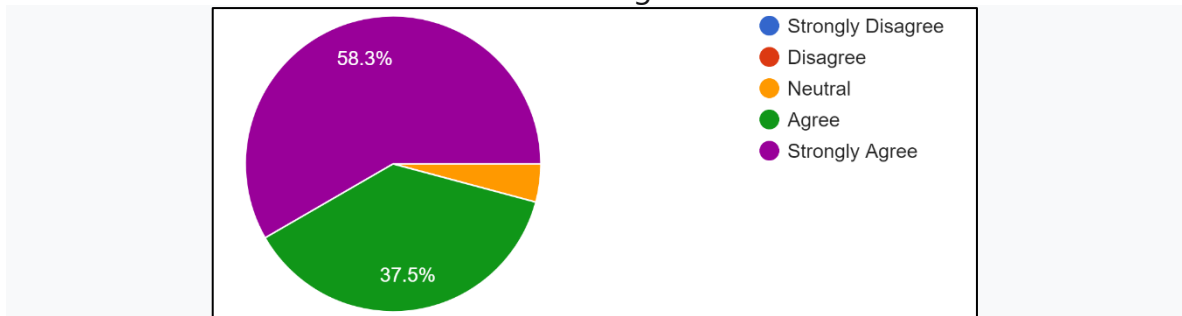
Graduates also reported notable growth in self-confidence, attributing this to the supportive learning environment and the opportunities provided to apply knowledge in practical and leadership contexts. Many alumni indicated that these experiences equipped them with the skills and resilience required to navigate challenges beyond the academic setting. Similarly, this point aligns with (Boltonking, 2022) This study provides strong evidence that mentoring serves as an effective tool for enhancing employability skills among undergraduates, while also significantly boosting mentors' self-confidence and self-efficacy in their interpersonal and communication abilities. Furthermore, respondents underscored the significance of the spiritual guidance offered by Aysha College, which they perceived as integral to their moral and personal development. Finally, alumni emphasized the lasting value of the relationships formed during their time at the institution, including enduring connections with peers and a continued sense of affiliation with the college community.

## 3. Exploring the Alignment with Islamic Teachings.

Evaluating Empowerment and Community Engagement.

1. Do you believe that Aysha College aligns its curriculum and activities with Islamic teaching from the Quran and Hadeeth?

**Figure 05:** Alignment of Aysha College Curriculum and Activities with Islamic Teachings

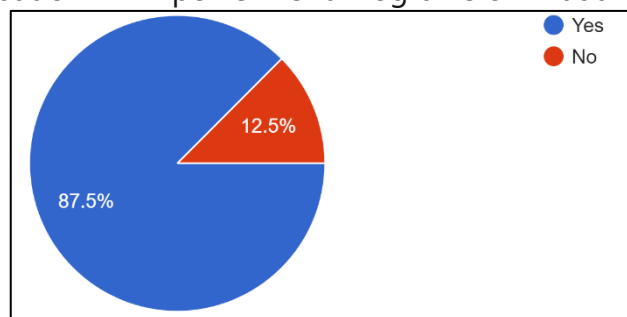


The findings from the survey of Aysha College alumni reveal a strong consensus regarding the alignment of the institution’s curriculum and activities with Islamic teachings derived from the Qur’an and Hadeeth. A substantial majority of respondents expressed affirmative views, with 58.3% *strongly agreeing* that the college’s academic and extracurricular provisions reflect Islamic principles, while a further 37.5% *agreed* with this statement. In contrast, only a small proportion of respondents (4.2%) indicated a neutral position, and no significant levels of disagreement were reported.

These results demonstrate a high level of graduate satisfaction with Aysha College’s commitment to integrating Islamic teachings into its educational framework. The overwhelmingly positive responses suggest that the institution has been effective in embedding Qur’anic and Prophetic values within both curricular content and co-curricular practices. Similarly, (Zahirwan et al., 2017) The madarasa institution has, for generations, played a significant role in fostering intellectual pursuits, disseminating religious teachings, and advancing Islamic knowledge within the broader Islamic community. This alignment appears to contribute to the college’s identity as an institution that not only imparts academic knowledge but also upholds and reinforces Islamic ethical and spiritual principles within its educational environment.

2. Have you participated in empowerment programs or initiatives at Aysha College?

**Figure 05:** Participation in Empowerment Programs or Initiatives at Aysha College



As illustrated in Chart 3.2, the findings reveal a high level of participation among Aysha College graduates in empowerment programs and initiatives offered by the institution. A substantial majority of respondents (87.5%) reported having participated in such programs, whereas a comparatively small proportion (12.5%) indicated no involvement. This overwhelming participation rate reflects the strong emphasis placed by Aysha College on student empowerment and capacity-building initiatives. The results suggest that the college provides accessible and relevant programs that effectively engage students and encourage their active involvement. Furthermore, the high level of participation indicates that empowerment initiatives are well-integrated into the institutional culture, potentially contributing to the personal, academic, and professional development of graduates. Overall, these findings underscore the effectiveness of Aysha College's efforts in fostering an empowering educational environment.

3. How has Aysha College empowered you to participate in your community and society?

### **3. Perceived Impact of Aysha College on Graduates' Community and Societal Engagement**

Graduates of Aysha College were asked to reflect on how the institution had empowered them to participate actively in their community and society. An analysis of their responses revealed several recurring themes, namely leadership development, the cultivation of social responsibility, the promotion of lifelong learning, and the strengthening of spiritual resilience and moral courage in facing societal challenges. These themes indicate that the college's educational approach extends beyond academic instruction to encompass holistic personal and social development.

The emphasis on leadership development was frequently associated with graduates' confidence and capacity to take initiative within community and institutional settings. Similarly, the cultivation of social responsibility reflects the college's role in fostering a sense of civic duty and ethical engagement among its graduates. Lifelong learning emerged as another key outcome, suggesting that Aysha College has instilled adaptive skills and a commitment to continuous personal and professional growth. In addition, respondents highlighted the importance of spiritual strength and moral courage gained through their educational experience, which enabled them to navigate complex social contexts with resilience and integrity. Notably, one respondent indicated that the college equipped them with appropriate strategies for working effectively in a Buddhist school, demonstrating the graduates' ability to apply their competencies in diverse and pluralistic environments.

Overall, these findings suggest that Aysha College has successfully empowered its graduates with the values, skills, and dispositions necessary for meaningful participation in community and societal life. The institution’s holistic pedagogical framework appears to prepare students not only for professional roles but also for constructive engagement across varied cultural and religious contexts.

4. Do you believe that your community engagements, fostered by Aysha College, reflect empathy and compassion in line with Islamic values?

**Figure 06:** Perceptions of Empathy and Compassion in Community Engagements Fostered by Aysha College

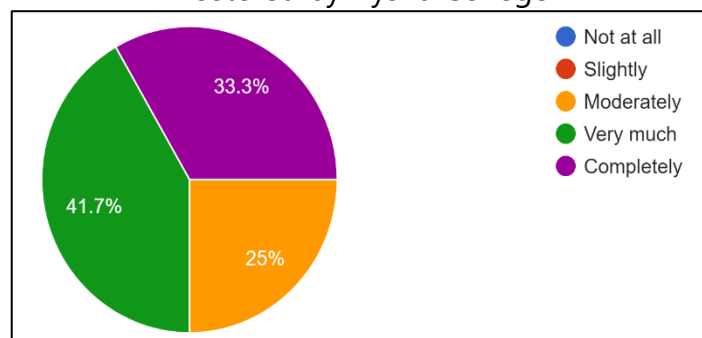


Chart 3.4 presents graduates’ perceptions regarding whether the community engagement activities fostered by Aysha College reflect empathy and compassion in accordance with Islamic values. The findings indicate that a substantial proportion of respondents viewed these engagements positively, with 33.3% strongly agreeing and 41.7% agreeing that their community involvement embodied empathy (*rahmah*) and compassion as emphasized in Islamic teachings. In contrast, 25% of the graduates expressed a moderate level of agreement, suggesting a more reserved perception of the extent to which these values were reflected.

Overall, the results demonstrate that a clear majority of Aysha College graduates perceive the institution’s community engagement initiatives as aligned with core Islamic ethical principles. The strong endorsement by a significant segment of respondents suggests that the college’s pedagogical and co-curricular practices effectively translate Islamic values into practical social action. At the same time, the presence of moderate responses indicates scope for further strengthening and explicit integration of empathy and compassion within community-based programs to ensure a more uniformly perceived impact among all graduates.

## CONCLUSION

This study analyzes institutional documents of Aysha College of Higher Education (ACHE), interviews with members of the administration, and survey data collected from former ACHE graduates. The curriculum of ACHE is uniquely

structured into three main departments: Islamic Studies, Humanities, and Motherhood Development, distinguishing it from many comparable institutions. This integrated structure, delivered over a four-and-a-half-year program, is designed to provide students with a holistic education that promotes intellectual growth, spiritual development, and the acquisition of transferable life skills.

Findings from the study indicate that Aysha College has a highly positive impact on the spiritual and religious development of its graduates. Alumni consistently reported the significance of the spiritual guidance they received during their studies, as well as the enduring relationships they formed with the institution and fellow graduates. The study further reveals that ACHE demonstrates a strong commitment to Islamic principles in both its academic curriculum and extracurricular activities, a feature that is highly valued by its graduates.

Moreover, the majority of alumni are actively engaged in the opportunities and initiatives offered by the institution, reflecting a positive culture of participation. Graduates also benefited from ACHE's emphasis on leadership development, social responsibility, continuous learning, and spiritual growth. These values and competencies have enabled them to contribute more effectively to their communities and to society at large. Overall, the findings highlight the significant role of Aysha College of Higher Education in nurturing well-rounded personalities among Muslim women through an educational approach firmly grounded in Islamic values.

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