



## Descriptive Study of The Concept of Islamic Education from a Women's Perspective (Rohana Kudus, Rahmah El-Yunusiyah, Rasuna Said, And Siti Walidah)

Sekar Harum Pratiwi<sup>1</sup>, Martin Kustati<sup>2</sup>, Nana Sepriyanti<sup>3</sup>

<sup>1</sup>Universitas Islam Negeri Imam Bonjol Padang, Universitas Muhammadiyah Sumatera Barat, Indonesia

Email : [sekarharumpratiwi@gmail.com](mailto:sekarharumpratiwi@gmail.com)

<sup>2</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Email : [martinkustati@gmail.com](mailto:martinkustati@gmail.com)

<sup>3</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Email : [nanasepriyanti@gmail.com](mailto:nanasepriyanti@gmail.com)

Corresponding author : [sekarharumpratiwi@gmail.com](mailto:sekarharumpratiwi@gmail.com)

**Abstract—** This research is motivated by the problems that occur among women who are still hindered by the world of education. The researcher discusses how female figures in ancient times fought for the right to education for women. Therefore, the researcher discusses Islamic education during the time of Rohana Kudus, Rahmah El Yunusiyah, Rasuna Said, and Siti Walidah. The aim of this research is for readers to know about the struggles of the figures to raise the status of women in that era. This research uses the SLR (Systematic Literature Review) method. Data collection was carried out by systematically identifying journals and books related to the research topic.

**Keywords:** Education, Perspective, Woman's

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### I. INTRODUCTION

Basically, there are still many people who think that women do not need to pursue higher education. Because, they think that a woman's job is to be a housewife. However, in history there have been several Indonesian female figures who fought and risked everything to raise the status of women through education. female heroes are willing to sacrifice everything to raise the status of women in their era. Thanks to these figures,

women in Indonesia have received equal rights in the world of education to this day.

The world of education should not view genre as an important identity for pursuing education. Everyone has the right to choose what level of education they will pursue. People from all walks of life, whether young or old, rich or less fortunate, healthy or sick, women or men, have the right to take whatever educational path they want. There is no single rule that explains that genre is a determinant in studying.

Regarding education in Indonesia, it is also stated in the law regarding compulsory education and the mandatory right to receive a decent education. This is contained in the 1945 Constitution, Article 31 paragraph (1) and paragraph (2), namely that every citizen has the right to education and every citizen is obliged to attend basic education. Law Number 20 of 2003 concerning the National Education System, Article 6 paragraph (1) which states that every citizen aged seven to fifteen years is obliged to attend basic education; Government Regulation Number 47 of 2008 concerning Compulsory Education, Article 12 confirms that the Regency/City Government is obliged to ensure that every Indonesian citizen of compulsory education age participates in the compulsory education program; Government Regulation Number 17 of 2010 concerning Management and Implementation of Education, as amended by Government Regulation Number 66 of 2010 concerning Amendments to Government Regulation Number 17 of 2010 concerning Management and Implementation of Education.

## II. RESEARCH METHODS

This research uses Systematic Literature Review (SLR), which is a research method that summarizes the results of primary research to present more comprehensive and balanced facts. The SLR method can identify journals systematically, which in each process follows predetermined steps or protocols (Thovawira et al. 2021). SLR aims to comprehensively find and synthesize research that refers to specific questions, using procedures that are organized, transparent, and replicable at every step in the process (Agusantia and Juandi 2022)

The steps in SLR include developing research questions (formulating research questions), developing the search strategy (searching for articles or literature that match the research theme), selection criteria (applying inclusion criteria to select articles), evaluating and

analyzing data (evaluating and analyzing data) and interpreting (reporting research findings). Data were collected from articles found in Google Scholar, Semantic Scholar, Education Resources information Center (ERIC) and Directory Open Access Journal (DOAJ) databases. The articles selected were those that had relevance to the research questions (Nabilah, Pujiastuti, and Syamsuri 2023).

Systematic Literature Review (SLR) is conducted in three stages: planning, conducting and reporting the literature review. In the first step the requirements for the systematic review were identified. Then, systematic reviews on Islamic banking issues in Indonesia were identified and reviewed. A review protocol is designed to direct the conduct of the review and reduce the possibility of researcher bias. In the second step, it defines the research questions, search strategy, study selection process with inclusion and exclusion criteria, quality assessment, and finally the data extraction and synthesis process. The third step is reporting by writing the results of the study based on the literature that has gone through the first and second step process, then discussing it in the research results and concluding it. (Latifah and Ritonga 2020)

## III. RESULT DISCUSION

### 1. Rohana Kudus

Rohana Kudus was born on December 20 1884 in Koto Gadang, Agam Regency, West Sumatra. Rohana Kudus was born to Muhammad Rasyid (Maharaja Sutan) and Kiam. Rohana Kudus's father works as a journalist while her mother is an ordinary woman who acts as a housewife. Rohana is the half-sister of Soetan Sjahrir and the aunt of a famous poet named Chairil Anwar, and is also the cousin of H. Agus Salim.

Rohana Kudus was born at a time when the conscience of women felt that they were being treated unfairly in every way. With her intelligence, brave nature, choosing to sacrifice

what she had with extraordinary struggle, she broke through and destroyed all unfair treatment towards women. Rohana tries to initiate change in her native village of Koto Gadang in empowering women who are backward and left behind men. He started his movement by providing education, providing education to friends his age. Her unstoppable desire to provide education and change to the women in Koto Gadang who are always isolated every day, lulled to sleep by rules that are not in their favor (Rahmah and Hardi 2022).

Rohana Kudus is a Minangkabau woman who tried to sow the seeds of "liberation" and empower women, because at that time women were in a very marginal realm. This is caused by several factors. First, due to cultural construction. This means that women are mapped or patterned as people who have a centralized domestic work domain which is often anecdoted with wells, kitchens, mattresses." Second, due to the unequal distribution of women's empowerment. This empowerment is closely related to education, because women's backwardness is predominantly caused by the low level of education that these women have. From the perspective of society's "gender construction" education for women has limitations, considering that women's work is clear, as "household servants". In Minangkabau, the women's movement began with women's education and empowerment by the women themselves (Agustini 2019).

With women's education, Rohana Kudus directly or indirectly empowers women, especially in Koto Gadang. At that time, women in Koto Gadang earned their living by going to the fields, farming, selling and sewing. Behind all that, the saddest thing is that women do not have access to proper education, ultimately creating a gap in terms of knowledge with men. At that time, schooling for women was something that was not important, they could only serve in the domestic environment and did not need to be empowered through formal education. Likewise, little Rohana

Kudus, until the end of his life, never received formal education like men of that era. A holy spirit is a person who breaks through unlucky conditions with intelligence, courage, sacrifice and self-taught struggle. Even Ruhana Kuddus and her parents' wealth was spent on this truly noble struggle. As Dasril St. Alamsyah said:

"Jadi Rohana Kudus ko sangaik kayo dulu di Koto Gadang. Tapi, karano ingin mengangkat kaum perempuan, habislah harato urang tuonyo, dijuanyo untuak membiayai kaum Perempuan ko untuak bisa dikenal. Tapi, ternyata sampai sekarang cukup dikenal dengan hasil karyanyo sampai kini, yaitu Salendang Koto Gadang jo perak." (So Rohana Kudus very rich first at Koto Gadang. But, because he wanted to elevate women, he ended up being forced to pay for women to be known. "But, it turns out that until now he is quite well known for his work to date, namely the Koto Gadang Jo Perak Salendang.)

After being good at reading, writing and reciting the Koran, even interpreting the Koran, on February 11 1911 he started the girls' school "Ama Setia Crafts" in Gadang City, West Sumatra. The program is to teach reading and writing, Arabic and Latin letters, making handicrafts and marketing them (Octofrezi 2020). This school was built with the aim of raising the status of Minangkabau women by teaching women through writing, reading, arithmetic, household affairs, religion, morals, manual skills, sewing, scissors, embroidery, lace making, making silver jewelry, and so on. There is no age limit in KAS. This is proven, the women who study at KAS come from various ages, from young people to housewives (Angraini 2021). The extraordinary development of Ama Setia Crafts, namely becoming a base and becoming a center for household crafts in Koto Gadang, aims to avoid women being left behind in terms of education. Not only general education, even religious education.

In 1916, Rohana Kudus founded the Ruhana School in Bukittinggi (Fadhila 2023). Ruhana

School was initiated in order to fight people who did not want Amai Setia Crafts to develop. At Ruhana School, apart from reading, writing and arithmetic, there is also learning about embroidery skills. At Ruhana School it is done in a modern way using Singer machines. Ruhana School students are young women who attend formal school in the morning and in the afternoon increase their female skills. Some of them were found by housewives who wanted to gain sewing skills.

Because having these skills can increase your income. It was also informed that some of Rohana Kudus's students at the Amai Setia Crafts had moved to Ruhana School because Rohana Kudus was no longer teaching at the Amai Kudus Crafts. Meanwhile Rohana Kudus students at Amai Setia Crafts want to learn women's skills as taught at Ruhana School. Rohana Suci is very serious about empowering women through women's education. It is not uncommon for Rohana Kudus's seriousness to be met with resistance from various parties because they do not want women to progress and be independent at that time. So on May 6 1942, Rohana Kudus carried out a resistance movement against the village traditional council with eight Koto Gadang women, where the traditional council's policy narrowed women's space for movement (Deliani 2019).

## 2. Rahmah El-Yunusiyah

Rahmah el Yunusiyah was born on 26 October 1900 (1 Rajab 1318 AH) in Padang Panjang, West Sumatra. She is the youngest daughter of the family of Sheikh M. Yunus and Rafi'ah. He was born into a family with a strong religious educational background. In fact, not only is he educated, his family are educational and community figures. His father, Sheikh M. Yunus, was a cleric and once served as qadi at Pandai Sikat, Padang Panjang.

Rahmah El Yunusiyah's grandfather, Imanuddin, was an expert in astronomy and leader

of the Naqshabandiyah order. Rahmah El-Yunusiah has five siblings. Rahmah's eldest brother is named Zainuddin Labay. For Rahmah, he was a teacher who provided a lot of guidance and encouragement which was very meaningful for Rahmah's intellectual development. He was also a great self-taught cleric, known as an educator and reformer of the surau model Islamic education system with his "Diniyyah School". He also masters several foreign languages such as English, Arabic and Dutch which helps him understand foreign literature. Rahmah really respects and admires her sister. For him, Labay is an inspiration, supporter of his ideals and a teacher for him (Wati and Eliwatis 2021).

Rahmah el Yunusiah is the founder of Padang Panjang Women's Diniyah College, the first women's college in Indonesia which is part of the history of national education. Diniyah Putri was the most decisive stage in the history of the Indonesian women's movement. Rahmah founded her school when the Islamic reformist movement launched by young people was in full swing when women's enthusiasm for modern schooling was hindered by ambivalence about customs and religion.

Because the education system which combines both men and women during the learning process is also a scourge for women in pursuing education. This situation has become a whip for Rahmah El Yunusiyah to look for various ways to explore the world of education while still paying attention to Islamic values in the achievement process (Nasution, Lubis, and Tanjung 2022).

Rahmah founded a modern religious school, madrasah, specifically for young Islamic girls. Rahmah's vision of the role of women is a role with many aspects: educator, social worker for the welfare of society, moral role model, good Muslim, and honest speaker to spread the message of Islam. Emulating the modernist school model,

Diniyah Putri offers educational programs in both general and religious subjects. Students receive general lessons including Mathematics, Biology, Geography, Physics and Indonesian.

Religious subjects include Fiqh, Ushul Fiqh, Tafsir, Tauhid, Hadith, musthalah hadith, akhlak, Islamic history, and Islamic art history. As with contemporary schools in general, the girls' diniyah offers three diplomas: one for itself, one for school education general secondary school, and an Islamic education recognized by the government. With the modernist-oriented movements and activities spearheaded by Rahmah, Minangkabau women emerged as spokespeople for the religion and were encouraged to realize their full potential as Muslims whose model appears to be contained in the Al-Quran and hadith. The feeling of dissatisfaction during her education under her older sister always pushed her to want a more advanced education than what she had experienced, namely that regarding women could not be expressed openly in classes that were mixed between men and women. Students and teachers are not free to express opinions. Girls do not have extensive opportunities to exercise their rights to study and seek knowledge (Karim 2020).

Rahmah's belief in the role of education as one of the right ways to elevate the status of women has been with her since she was a teenager. Therefore, Rahmah wishes to establish a special religious college for women. On Thursday, November 1 1923, the school was inaugurated with the name AL Madrasah Al Diniyyah Li Al Banat. To attract the attention of the public, especially mothers, intellectuals and groups who strongly adhere to old traditions, this newly founded school is also called the Diniyyah School of Poetry. These three different types, said Aminuddin Rasyad, symbolize elements of religion, knowledge and national personality because they are taken from religious terms, Dutch and Indonesian words.

At the beginning of this college, there were

71 registered students and most of them consisted of women who were married. The way to learn is very simple. This school takes place in one of the rooms of the Pasar Usang Mosque, the students sit on the floor while surrounding the teacher facing a small table. The curriculum used is also very simple, namely knowledge of religion and Arabic plus practical general knowledge and sewing. There are four teachers; Rahmah also serves as leader, Darwisah, Nasisah, and Djawena Basyir.

In 1924 the college was moved to a new location, renting a two-story house located at Pasar Usang Padang Panjang. Since then, this college has been equipped with benches, tables and blackboards. Children who are not yet married are required to live in the dormitory provided on the second level. Because public attention was increasing towards this college with the large number of students coming from outside the city of Padang Panjang, in early 1926 a building was built complete with dormitories. However, before the building was one year old, on January 28 1926, an earthquake struck Padang Panjang City so that the new building was also destroyed. After 45 days of the earthquake, he together with a panel of teachers and assisted by thawalib students (100% male) again worked together to build several bamboo houses with thatched roofs and dirt floors. This bamboo house was used as an emergency house to restart college activities.

In 1927 Rahmah went to Sumatra to raise funds to build a new permanent building. This building was completed the following year. In accordance with the level of need, this college is continuously undergoing improvements, both physically, in the type of educational institution and in the curriculum. Educational institutions within the Diniyyah Putri College environment consist of four types, namely:

Diniyyah Putri Intermediate (DMP) part B. Duration of education 4 years. This college accommodates students who have graduated from elementary school (SD) or equivalent.

Diniyyah Girls Middle School (DMP) part C. Duration of education 2 years. And accepts students who have graduated from SLTP (First Level Secondary School) or equivalent c. Kuliyah Al-Muallimat al-Islamiah (KMI). The duration of education is 3 years and accommodates students who have graduated from DMP. Parts B and C or from Intermediate Higher Religious Universities or Tsanawiyah.

Faculty of Dirosah Islamiyah Diniyah Women's College. The duration of education is 3 years to obtain a Bachelor's level diploma at the same level as other Ushuluddin Faculties. Faculty status is recognized by decree. Minister of Religion No.117 of 1969 (Furoidah 2019).

### 3. Rasuna Said

Hajjah Rangkayo Rasuna Said was born on 14 September 1910 in Maninjau, Agam, West Sumatra (Harahap et al. 2022). The full name of this Minang woman is Hajjah Rangkayo Rasuna Said or HR Rasuna Said. In Minang language, "Rangkayo" means "rich man of noble Minang blood". His father Haji Muhammad Said was a businessman and former freedom fighter activist. Since childhood, Rasuna has actively participated in various recitation activities. After graduating from Rasuna Elementary School, Rasuna continued her studies at the Ar-Rasyidiyah Islamic Boarding School. Rasuna is the only female student at the Islamic boarding school. Rasuna is called a smart person because he can digest all the knowledge taught by his teacher.

Then Rasuna continued her studies at the Diniah Putri Padang Panjang Islamic Boarding School. After completing his formal education, he became a teacher at the Diniyah Putri Padang Panjang Islamic Boarding School. As a teacher, Rasuna instilled many foundations for the advancement of women in Minang and also foundations for political understanding. Actually, Rasuna wanted to include political lessons in the curriculum. However, his friend and teaching partner, Rahmah, refused. Rahmah has an

understanding that a person's love for their homeland and their political beliefs will not collapse if they are based on strong faith. A person's political intelligence can be used to do something that is contrary to religion if it is not based on strong faith.

At the age of 19, Rasuna married a man named Duski Samad. Even at that time, Rasuna and Dusky Samad's marriage was widely opposed because of their very different family backgrounds. Duski Samad comes from an ordinary family, and Rasuna is a nobleman. However, their marriage would not last long because Rasuna chose to divorce due to her busy schedule and lack of communication between the two.

Rasuna is strongly against polygamy in her life. Rasuna prefers divorce to polygamy. According to him, polygamy is an act of harassment against women. Polygamy also caused an increase in the number of 55 divorces. Rasuna learned a lot about religion from Dr. Dr. Haji Abdul Karim Amrullah or people call him Haji Rasul. Haji Rasul is a famous cleric in West Sumatra and one of the founders of Sumatra Thawalib. Haji Rasul talked a lot about Rasuna Said, which included renewal of Islamic thought and awareness.

This understanding later became the basis for Rasuna's steps in the political movement. Rasuna also studied and deepened Islam through the Thawalib movement. Sumatran Thawalib students have to take part in speech and debate practice once a week. Rasuna Said, who is known for his talent, is recognized by his friends as an excellent speaker. The reformist Islamic movement in West Sumatra was heavily influenced by the Turkish Islamic nationalist movement (Sari, Wahyuni, and Purnomo 2021).

His role in the struggle for Indonesian independence was as follows:

- a) Established the Indonesian Muslim Association (PERMI) in Bukittinggi in 1930

- b) Established the Thawalib school in Padang with the aim of advancing women's social and political awareness in 1923
- c) Published a weekly magazine called *Menara Poetri* in 1937
- d) Often wrote criticism of the Dutch East Indies government through the magazine she published, so she was the first woman in Indonesia to express hate speech (Syakur and Yusuf 2020).

#### 4. Siti Walidah

Siti Walidah was born in Yogyakarta in 1872 AD. Her first name was Siti Walidah Binti Kiai Penghulu Haji Ibrahim bin Kiai Muhammad Hasan Pengkol bin Kiai Muhammad Ali Ngraden Pengkol, her father was usually called Kiai Fadhil. His mother was known as Nyai Mas. Siti Walidah grew up in a traditional religious environment. Women at that time were not allowed to receive formal education, and were only allowed to study religion. Even though among the Ulama, Siti Walidah was only educated by her parents, she was taught various aspects of Islam including Arabic and the Koran. Since childhood, his preaching skills have begun to be honed, so that he is trusted by his father to help teach Kiai Fadhil (Ardiyani 2018).

Apart from that, in Kauman society and generally on the island of Java, there is an opinion that women cannot leave the house. Siti Walidah's childhood was filled with learning to read and write in Latin script, as well as education about Islam including reciting the Koran and religious books in Arabic-Javanese script. Despite this, Siti Walidah does not feel embarrassed studying with female study participants or neighbors her age who are also learning to read and write Latin. Since childhood, Siti Walidah has shown extraordinary abilities compared to her peers. His preaching abilities began to be honed from a young age by his father, Kiai Fadhil, so that he

was trusted to help teach at his father's langgar known as Langgar Kiai Fadhil. Siti Walidah began her informal education in a family environment guided directly by her parents and Kauman clerics in langgar-langgar (Muthrofin and Muchtar 2023).

In 1889 or around the age of 17, Siti Walidah was married to Mohammad Darwis or better known as Kyai Ahmad Dahlan. Darwis for Siti Walidah is considered close family, because he is her own cousin. Dervish in his lineage is a descendant of Kyai. H. Abu Bakar, khatib Amin, Yogyakarta Palace Grand Mosque. Siti Aminah, wife of Kyai H. Abu Bakar, was related to her father Siti Walidah, prince Muhammad Fadhil. They are both children of Kyai H. Ibrahim who once served as Penghulu of the Yogyakarta Palace (Riady 2019).

A study group for educated girls around Kauman, Yogyakarta. This study not only teaches about religion but also teaches about the importance of education for society. then in 1923 the Sopo Tresno study was renamed 'Aisyiyah, a special institution for women. In the 'Aisyiyah institution, Nyai Ahmad Dahlan tries to introduce her idea that women have the same right to seek the highest level of knowledge. Apart from that, he also opposed the practice of forced marriage.

Pressure on women has opened up Nyai Ahmad Dahlan's discourse in fighting for women. From her strong determination and husband's encouragement, in 1914 she created a study group whose members were mothers and young women. His leadership can be marked by the women's movement through Sapa Tresna, Wal 'Ashri, and Maghribi School which has become the basis of recitation in 'Aisyiyah. There were other women's organizations such as the Amai Setia Crafts Association (1911), Poetri Mardika (1912), Pawiatan Wanito (1915), Wanito Hadi (1915), and Wanita Susilo (1918) (Alfaen and Vashti 2022).

He began to educate the nation's young

cadres through internal media (cottages), especially for girls. Nyai Ahmad Dahlan's thinking was initially challenged by the community, but then little by little the community was able to accept it. Muhammadiyah is known as a reform organization in Islam that is starting to take root in society, and Muhammadiyah supports Nyai Ahmad Dahlan's movement in its struggle to elevate the dignity of women. Nyai Ahmad Dahlan (Siti Walidah) was a pioneer in awakening and mobilizing Indonesian women. His goal is to build an Indonesian nation that is imbued with religion (based on the belief in One Almighty God).

Nyai Ahmad Dahlan (Siti Walidah) is one of those people who has succeeded in her efforts in the field of education, not just in theory, but proven by reality. Among Nyai Ahmad Dahlan's (Siti Walidah) business successes:

- a) Hosting a dormitory for girls from various regions in Indonesia to receive a good education. Their parents wholeheartedly gave their children guidance from Nyai Ahmad Dahlan (Siti Walidah).
- b) Nyai Ahmad Dahlan (Siti Walidah) is actively involved in helping the smooth running of girls' schools.
- c) Women's education through courses and holding Islamic religious studies.
- d) Actively participate in pioneering the eradication of illiteracy for elderly people.
- e) Nyai Ahmad Dahlan (Siti Walidah) also organizes a home for poor children.
- f) Nyai Ahmad Dahlan (Siti Walidah) pays great attention to the care of orphaned children (Mardiah et al. 2022).

Muhammadiyah began to play a role in advancing women's education and took part in responding to women's issues while empowering

them through education and social services. From Nyai Ahmad Dahlan's thoughts, she wanted the Indonesian people, especially women, to be more advanced in education so that they could escape colonialism. This proves that the spirit of Islam is able to encourage the progress of women. This is what ultimately made women aware of the meaning of education and Nyai Ahmad Dahlan's work in educating people to fight against colonialism. Therefore, the government awarded a posthumous star to Nyai Ahmad Dahlan. And according to President's letter no. 042/TK/TH 1971 dated 22 September 1971, the government classified him as a National Hero.

#### IV. CONCLUSIONS

Nowadays, education is something that must be respected. Because the times are developing, the demands in life are getting higher. Currently, there are still many people who think that women do not have to be highly educated. Because basically women will only be housewives. So there are still people who think less of women than men.

Because of this, the author wants to explain that women also have the right to have higher education. Women's education figures such as Rohana Kudus, Rahmah El Yunusiyah, Rasuna Said, and Siti Walidah have been trying to raise the status of women through education since their time. However, nowadays education is starting to be considered trivial for young women. So teenagers prefer to work rather than continue their higher education.

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