

Name of student: Illam Sarima Lubis

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The Relevance of Rahmah El Yunusiah's Insights toward Women's Education in the Modern Era.

Abstract

Rahmah el-Yunusiah is a pioneer in Islamic education for women in Indonesia. In response to the inequality faced by women in obtaining adequate education, she modernized the education system and established specialized schools for women. She made significant contributions to the advancement of women's education by focusing on religious and general lessons, as well as practical skills such as cooking, sewing, and weaving. The purpose of this research is to examine Rahmah El Yunusiah's contributions to Islamic education for women and to explore the relevance of her ideas for education in the 21st century. The research was conducted using library resources and data was gathered from various sources such as scientific journals, theses, encyclopedias, documents, and dictionaries. The study found three key components of Rahmah El Yunusiah's approach to women's education: the right to equal access to education, the role of the family, and lifelong education. These components are still evident in her school system, which continues to be used today. The findings are significant in enhancing women's education in the current women's context.

Keywords; *Education, Equity, Islamic Education, Lifelong Education, Rahmah El Yunusiah, Women Education.*

Introduction

Recently, modern society, rapid global networking, and economic globalization have impacted educational institutions, including Islamic education. The increasing number of Muslims worldwide has added to this issue. To address these challenges, Islamic education must be flexible and capable of adapting to contemporary realities, taking into account domestic factors and connections with global forces (Amrullah & Segaf, 2019). This adaptation requires consideration of new socioeconomic, modern governance, cultural, and international factors. Therefore, Islamic education must strive for global development. Moreover, access to Islamic education should be made available to both men and women. (Islam, 2016; Shahnaz, 2017; Amrullah, 2019; Rodin & Huda, 2020).

Women should have equal opportunities in terms of acquiring knowledge, just as men do. In Indonesia, one of the largest Muslim countries, Islamic education is widely implemented. It is fascinating to note that Rahmah El Yunusiah, a pioneer of Islamic education for women in Indonesia, established an institution for women to gain knowledge. Rahmah El Yunussiah, from West Sumatra, is a well-known figure in non-formal education. She broke down barriers as she observed the limitations placed on women during her time. She noticed that women were only expected to perform household tasks such as cooking, washing, etc., and there was no equality in terms of rights for women and men to acquire knowledge. This cultural norm went against Rahmah El Yunusiah's beliefs. She believed that a woman is the primary teacher for her children in the family and that women should have the ability to acquire knowledge so they can educate future generations. As a mother or future mother, she requires not only knowledge, but also practical skills such as cooking, sewing, weaving, etc. Therefore, Rahmah El Yunusiah developed a curriculum at Diniyah Puteri School, which aims to serve women in gaining both knowledge and practical skills (Sunarti & Solfema, 2021). The school, Diniyah Putri, follows an approach that integrates spirituality, practical skills, and knowledge into the education curriculum. This research aims to study Rahmah el Yunusiah's contribution in establishing Diniyah Putri School and its impact on developing the spirituality and practical skills of women. It seeks to examine how the development of Islamic education for women is trying to bring about change and make a significant contribution to Islam.

The study of female education, both published in books and papers, is not widely disseminated in Indonesia due to several factors, such as the belief that the domestic sphere is a domain exclusively for women (Khariroh, 2011; Rodin & Huda, 2020). Additionally, Indonesia's dominant patriarchal culture results in male domination in various public sectors, including politics, leadership, and decision-making (Rosaldo, 1974; Muttaqin, 2015), which contributes to women's subordinate position in these cultures, including Indonesia. Furthermore, there is a lack of research that effectively presents the biographies of well-known women figures who are experts in women's education and their contributions to enhancing women's knowledge.

Furthermore, during the colonial period, there was a distinction regarding women's right to education. Women were often deprived of the opportunity to receive a full education and faced discrimination from society. This was a source of pressure for the majority of women (Zulmuqim, 2015). In response, Rahmah sought to equalize educational opportunities for both males and females. She recognized the significant disparity in abilities between males and females due to unequal educational opportunities.

Another reason that Rahmah is concerned about women's education is the responsibility of women in families. She recognizes that women are future mothers and the first educators of their children. Thus, Rahmah believes that women should receive an education that encompasses religion, science, and practical skills. Women's education serves as a foundation for a child's development. Rahmah believes that when women are educated, they are better equipped to properly care for their children, leading to their healthy growth and development. She has stated

that the household is a crucial pillar of the community and a fundamental aspect of a country's society (Sunarti and Solfema, 2021; Muttaqin, 2015).

Based on the statement above, it is clear that women need to acquire education in order to enhance their quality of life. Therefore, the researcher aims to examine the impact of Rahmah El Yunusiyah, a pioneering figure in women's education in Indonesia, from an Islamic perspective, with a focus on the relevance of women's education in the 21st century.

1. Literature

1.1. The Concept of Islamic Education

Islam (and its derivatives, aslama-yuslima-islam) is an Arabic term that means submission, surrender, worship, and obedience to Allah (s.w.t.). Islam is a religion that was revealed to Prophet Muhammad (peace be upon him) by Allah (s.w.t.). Islam encompasses the religious laws and moral codes. Education is highly valued in Islam. It plays a significant role in promoting and encouraging students to lead dynamic and meaningful lives through the acquisition of high values and noble principles (Rodin & Huda, 2020). Education is a process that helps to develop the abilities and skills of individuals. It is necessary to meet the educational needs of each student in an equitable manner, regardless of their socioeconomic background, culture, language, or gender (Masyitoh et al., 2020; Rodin & Huda, 2020). Therefore, education in Islam strives to guide, direct, and foster students to become individuals with strong personalities based on Islamic values and to find happiness in this world and the hereafter. As Allah (s.w.t.) mentions in the Qur'an, education is one of the keys to attaining glory and elevating one's status, as stated in Surah Al-Mujadalah verse 11, which reads as follows;

“O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.” (QS Al-Mujadalah verse 11).

The verse above underscores the importance of education in human life and highlights the obligation of every Muslim to seek knowledge. This is further emphasized in the hadith of Prophet Muhammad (Peace be upon him), which states that

“From Anas Bin Malik r.a, he said, Rasullallah (peace be upon him) said: Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines..” (HR. Ibn Majah).

The hadith above clearly emphasizes the importance of acquiring knowledge for Muslims throughout their lives. The goal of Islamic education in acquiring knowledge is to

cultivate the intellectual and moral character of the individual. This education enables individuals to distinguish between truth and error and progress from ignorance to knowledge and competence, as stated in the Quran by Allah (s.w.t).

“And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption].” (Quran 91: 7-10).

These verses illustrate that those who memorize the Qur'an must put the knowledge into practice in order to comprehend the significance of life. Without putting the revelation into practice, a person feels devoid of meaning, both in terms of individual and societal benefit in this life and the afterlife (Saiful, 2016). In practical terms, when learners gain knowledge, they must uphold their faith and religion. The acquisition of knowledge is not only for happiness in this life, but also for the eternal world beyond (Nasr, 1984; Saiful, 2016).

In addition, as per the first revelation that Allah (s.w.t) sent to the Prophet Muhammad (s.a.w), which is Surah Al-Alaq, Allah (s.w.t) says "Iqra," which means "read." This is a command to engage in "learning," "exploring," and "seeking education." From Surah Al-Alaq, Allah (s.w.t) encourages human beings to pursue education (Shahnaz, 2017). This is because education is the starting point of all human activities. Through education, Allah (s.w.t) increases the level of human beings' knowledge and wisdom.

1.2. Women in the Islamic Perspective

Islam emphasizes the concept of equality between men and women. In Islam, Muslims are obligated to respect women and elevate their status, as stated in the words of Allah (s.w.t) as explained in the Qur'an, in Surah An-Nisa verse 124.

“And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.” (Qs. An-Nisa verse 124).

Islam upholds the principle of equity between men and women. Quranic verses, such as Surah An-Nisa verse 124 and Surah Al-Imran verse 195, emphasize the obligation to respect women and raise their status. It is described in the hadith of the Prophet Muhammad (peace be upon him), as narrated by Abdullah bin 'Amr bin Al-'as (may Allah be pleased with him), that he reported:

“Messenger of Allah (ﷺ) said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman". (H.R. Muslim)”

From the verses of Allah (s.w.t) and the hadith of the Prophet Muhammad (peace be upon him), it is clear that Islam views women with high status. There is no distinction between men and women in fulfilling their religious obligations. Both genders receive rewards from Allah (s.w.t) for their virtuous actions. In the hadith of the Prophet Muhammad (peace be upon him), the status of women is likened to that of precious jewels. In other words, pious women hold immense value in Islam, just like the valuable gems of the world.

In addition, the hadith also explains that women are the guardians of their husband's households. This signifies that Islam assigns women an important role in caring for their families and educating their children. Consequently, women should maintain their chastity and uphold their dignity by adhering to the Islamic laws and provisions in their daily lives. These provisions do not hinder women's mobility, but rather prevent actions that could lead to negative consequences.

1.3. Gender Equity in Islam

Islam teaches justice in all aspects of life. There are many Hadiths that clearly and explicitly state that women have equal rights to men in attaining various positions. However, there are also Hadiths that express that women have different rights from men in certain areas. Islam emphasizes equity, providing equal opportunities for both women and men to achieve equal positions (Arifin, 2018). The acceptance of an equitable position is contingent upon the strength of each party's efforts. The Prophet (peace be upon him) emphasized equity and fairness between women and men. The first Hadith relates to equity in humanity between the sexes. The Prophet said:

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" (Sahih Bukhari, 1385).

This hadith explains that the statement “every new-born child is born in a state of *fitrah* (innate disposition)” means that both male and female are in an equal position of *fitrah* (innate disposition) as a gift from God Almighty. In other words, upon birth, individuals are equal as human beings, regardless of their gender. Hence, it is not permissible in Islam to view women as less human than men, which is a pre-Islamic (*Jahiliyyah*) notion.

Moreover, gender equity in Islam extends to the realm of education. It is encouraged for both men and women to acquire proper education. When both genders have balanced knowledge, they can complement each other in various aspects of life and fulfill their respective responsibilities. This is why education is deemed crucial for women as well. Additionally, through education, both men and women can develop their full potential and intellect, thereby

leading to a better life. Therefore, Islam ensures the rights of girls in all sectors, and guarantees their honor and dignity, without any discrimination based on gender.

Islam emphasizes equal treatment of girls without any gender discrimination. Parents are instructed to show love and affection, as well as provide financial support, to their daughters (Islam, 2016). Prophet Muhammad (peace be upon him) strongly emphasized the importance of educating girls, as stated in the Hadith.

“It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said:

“Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines.” (Sunan Ibn Majah 224).

This hadith clearly describes that man and women have the obligation to acquire knowledge. He also said in other Hadith

“Abu Sa'eed Al-Khudri narrated that:

The Messenger of Allah said: “Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him.” (At-Tirmidhi, 1980, Hadith-1916).

The above Hadith indicates that Islam places emphasis on taking care of and educating daughters to be good Muslims. Furthermore, when both men and women have balanced knowledge, they can work together in various aspects of life and fulfill their daily responsibilities. This is why education is crucial for women as well. Additionally, both men and women can develop their full potential and intellect through education to achieve a better life.

In addition, women play a central role in family life by educating children. As mothers, they have the responsibility to raise and care for their children in a proper manner, beginning from an early age. To effectively educate their children, women must have a good education themselves, so they can impart good morals and raise intellectually sound individuals. This further underscores the importance of education for women.

Furthermore, Allah has honored the first human with knowledge above all other creations, and the first revelation in Islam was to "read" (*Iqra*) (Islam, 2016; Shahnaz, 2017). The Qur'an, in surah *Al-Alaq*, uses the word "*Iqra*" which means "read." This is further supported by the Hadith of Prophet Muhammad, who stated that "seeking knowledge is mandatory for all Muslims." The teachings of Allah and the Hadith of Prophet Muhammad clearly indicate that there is a direct command for both men and women in Islam to seek knowledge. This means that women in Islam are also strongly encouraged to prioritize education in order to fulfill this obligation placed upon them by the Prophet.

Additionally, there are no verses in the Qur'an that prioritize the education of men over women. Despite this, some Muslim intellectuals may still argue against educating women, claiming that it goes against the principles of chastity and modesty (Shahnaz, 2017). However, the Qur'an instructs both men and women to observe modesty (Qur'an 24: 30-31). This shows that Islam considers education to be a right for both genders without any discrimination or prioritization.

As Fazlur Rahman stated, the goal of acquiring knowledge for both men and women is not only to understand God and His attributes, but also to learn His teachings as outlined in the Qur'an (Rahman, 1980; Saiful, 2016). In doing so, individuals can discover the right and proper way of life. The obligation to acquire knowledge is equally binding on both men and women, who will be held accountable for their actions on the Day of Judgment.

Regarding this matter, Rahmah El Yunusiah also highlights the importance of women's education. Rahmah is a prominent figure in the advancement of women's education in Indonesia, having contributed to the establishment of a school specifically for women (Zulmuqim, 2015). According to Rahmah El Yunusiah, the role of women encompasses more than just pregnancy, childbirth, and breastfeeding, as was commonly perceived in the past (Sunarti & Solfema, 2021). The duties of women also include being a wife, mother, and household manager. Previously, education was only prioritized for men, and girls were expected to stay in the kitchen, with formal education being unnecessary for them, except for religious education, which was deemed essential for Malay women to prepare them for marriage (Rodin & Huda, 2020; Anidara & Sriwahyunia, 2021; Sunarti & Solfema, 2021). Rahmah argues that in order to educate the population, it is necessary to educate women, as they serve as the first teachers of their children.

On the other hand, globalization has had an impact on Indonesian culture, including its people's values and beliefs. Western culture has led some women to prioritize a luxurious and individualistic lifestyle, characterized by hedonistic tendencies and selfishness. Moreover, many women have lost sight of their role and position in the family and society, deviating from the Islamic ideal.

As women constitute a significant portion of every society, it is imperative to pay attention to their education in order to sustain Muslim communities. Despite the adverse and misguided propaganda against Islam, a deeper understanding of Islam's stance on women's education is crucial to guide Muslims back to their faith as a source of knowledge.

Therefore, it is important to study the life and contributions of Rahmah El-Yunusiah to women's education. Despite her significance, Rahmah is not widely recognized in Indonesian society or in academic research. This study aims to acknowledge Rahmah's innovative ideas and contributions to Islamic education for women, analyze the curriculum of her schools, the Diniyah School Putri and Diniyah College, and relate it to the current era.

2. Method of Research

The method employed in this study was the library research method. The data for this research was obtained from a variety of sources, including academic journals, theses, encyclopedias, official documents, and dictionaries. After obtaining the relevant data from library sources, relevant topics were also selected from articles published in various journals and other sources.

3. Result and Discussion

3.1. Biography of Rahmah El Yunusiah

Rahmah El-Yunusiah was a reformer and an important figure in the field of Islamic education for women in Indonesia. She was born in Padang Panjang, West Sumatra, on December 29, 1900. She passed away on February 29, 1969, in Padang Panjang, West Sumatra. She was the youngest daughter of Shaykh Muhammad Yunus and Rafi'ah. Her father, Shaykh Muhammad, was a scholar and an expert in astronomy. Rahma's grandfather, Shaykh Imaduddin, was a well-known scholar in Minangkabau and a leader of the Naqashabandiyah Tarekat. Rahmah El-Yunusiah founded the first female Diniyah school (madrasah diniyah) in Indonesia, located in Padang Panjang, West Sumatra. She was also the first woman to establish a college for women in Indonesia.

To begin with Rahmah's education journey, she started learning from her father. However, she received education from her father for only a few years, as he passed away when she was still a child. Afterwards, she continued her education by reading and writing with her older siblings, Zainudin Labai el-Yunusy and M. Rasyad. Zainudin Labai was also a reformer and an important figure in Islamic education in West Sumatra. He founded the Diniyah school. Rahmah studied at the school until the third grade, but later preferred to continue acquiring knowledge from various scholars. She was known for asking many questions and learning from different scholars.

As part of Rahmah's education history, she studied Islamic education under several well-known teachers in Minangkabau, such as H. Abdul Karim Amrullah (Mr. Buya Hamka), Tuanku Mudo Abdul Hamid Hakim, Shaykh Muhammad Jamil Jambek, Syaikh Abdul Latif Rasyidi, and Shaykh Daud Rasyidi (Abuddin Nata, 2005; Pratama & Zuhijra, 2019). Additionally, Rahmah was also eager to learn other practical skills, such as midwifery and housekeeping. These skills included cooking, sewing, and weaving, and she later taught these to her students at the Diniyah school for girls.

3.2. Rahmah El Yunusiah's insight Components toward Women's Education

Rahmah believed that education was the key to improving the quality of women's lives globally. In her view, the household was the foundation of the community and the cornerstone of a country's society (Sunarti & Solfema, 2021). This meant that when mothers received proper education, they were better equipped to raise their children and promote their proper development. This was considered a basic step towards building a strong community and society.

Through education, Rahmah dedicated herself to establishing Islamic education for women and founded the Diniyah school for girls, which was named "Puteri" (Zulmuqim, 2015). She believed that religious education (Islam) was an essential aspect of becoming a better person with good character.

Rahmah became concerned about women's education during her childhood when she witnessed the distinction between men and women in all sectors of life due to inequality in education (Farid Muttaqin, 2015). In response to this issue, Rahmah established an educational institution for women, believing that women play a crucial role in society as educators of their children and future leaders of the nation and religion (Sunarti & Solfema, 2021). According to Rahmah, women must possess a high level of intelligence, have good personalities, and be skilled in various areas in order to fulfill their responsibilities effectively.

Rahmah's insight on Islamic education specifically for women is based on three components:

First is gender. She emphasized the importance of education for equal rights, acknowledging the role of women as mothers (Zulmuqim, 2015). Through education, women can give birth to quality generations with scientific and religious knowledge and daily skills (Sunarti & Solfema, 2021). According to Rahmah, educating a woman means educating all human beings, and gender equity is defined as equal opportunities in the pursuit of knowledge (Farid Muttaqin, 2015). She believes that women should have the same access to education as men, but also acknowledges the need for specialized education for women to explore their abilities and study subjects relevant to their lives, such as matters of worship or fiqh (Sunarti & Solfema, 2021). Education facilitated by female teachers knowledgeable in Islamic teaching offers women students the opportunity to expand their knowledge and prepare a generation of productive and pious Muslim women who uphold Islamic law. This is Rahmah's concept of gender equity. Based on Surah An-Nahl verse 97, "whoever acts good in a state of faith, including men and women, will be given a good life", Rahmah brings women to their rightful place in Islamic teachings. Despite her focus on women's education, Rahmah always advised her students and teachers to "educate without emancipation", recognizing that women are central figures in the household as mothers and wives. Women can do what men do, but should not forget their feminine nature.

Second is the role of family education. Rahmah aimed to educate women due to their crucial role in the family. She believed that women, as the first teachers in their homes, play a vital role in imparting education to their children. Mothers who are knowledgeable about various educational methods are more effective in their teaching than those who are not. These methods allow mothers to be more flexible in their approach to education and establish good relationships with their children, thereby facilitating the absorption of values and norms.

The family, being the oldest informal education institution, provides fathers and mothers as role models and educators to children (Sunarti & Solfema, 2021; Farid Muttaqin, 2015). It is

imperative for women to prepare themselves as mothers, including gaining religious education, acquiring scientific knowledge, and developing practical skills that would benefit both themselves and future generations. The family plays a critical role in shaping the future of society by fostering progressive and visionary individuals rooted in religion and harmony (Zulmuqim, 2015).

The family is the smallest unit of society and has a significant impact on the development of civilization. As such, the family has a responsibility to prepare its members to advance society. In conclusion, the role of women in the family and society as a whole cannot be underestimated. Building a society without the contribution of women is akin to a bird flying with one wing, which is deemed impossible (Saiful Falah, 2014).

Third, is a lifelong education. Rahmah believed in the concept of lifelong education, which allows individuals to learn at any time and place, regardless of age (Sunarti & Solfema, 2021). She believed that women should have the opportunity to gain knowledge and maximize their potential through personal development and education. According to Rahmah, lifelong education can take place in the household, school, or community setting.

By embracing a lifelong learning approach, women can enhance the quality of their lives, acquire new knowledge, and keep up with advancements in science and technology (Zulmuqim, 2015). The education process also enables women to address and prepare for challenges and changes within their socio-cultural community, turning obstacles into opportunities.

In line with her belief in lifelong education, Rahmah made significant contributions to the establishment of educational institutions for women. She founded a Freubel School (Early Childhood Education/Kindergarten), Ibtidaiyah (elementary school), Tsanawiyah (junior high school), and a teacher training program (Kulliyat al Mu'alimat al-Islamiyah or Aliyah level) for prospective teachers (equivalent to high school). She also established a university for women, consisting of only one faculty, the Faculty of Dirasah Islamiyah.

Rahmah also established the "Menyesal School" for mothers who had not received formal education and could not read or write. Additionally, she founded the Weaving School, a vocational school, to provide women with practical skills and knowledge.

Due to her contributions and success in managing the Islamic school for women, Rahmah received a great award from the Rector of Al-Azhar University, Dr. Syaikh Abdurrahman Taj, in 1961 (Zulmuqim, 2015). The Rector of Al-Azhar University also awarded Rahmah the title of Syaikhah (Doctor of Religious Studies). Furthermore, the rector adopted the system that was implemented in the Diniyah School for the school program for women at Al-Azhar University. In Indonesia, Rahmah is also considered a pioneering figure, similar to Kartini and Dewi Sartika, who fought for women's rights and public spaces through education (Muttaqin, 2015).

3.3. Roles of Diniyah Putri School towards Women's Education

Rahmah El Yunusiyah implemented the idea of special education for women by establishing Diniyah Putri in 1923. She recognized the inequity in education for women and realized that education was a crucial factor in improving women's positions in society. Rahmah aimed to empower women to participate in the public and social sectors and secure equal educational opportunities with men. This was motivated by her observation that women did not have equal access to knowledge. She was determined to address this issue and established an Islamic school for women, Madrasah Diniyah Puteri, in Minangkabau, Indonesia on November 1st, 1923.

Rahmah El Yunusiyah established the Diniyah Putri School in 1923 with the aim of providing special education for women. She recognized that education played a crucial role in improving the status of women in society and providing them with equal opportunities to acquire knowledge. In the beginning, the school had 71 middle-aged women students and was known as Diniyah Putri School or Madrasah Diniyah Li al Banat.

Rahmah taught the girls using the Halaqah method, focusing on religious education and Arabic grammar. However, as the school developed, she began to incorporate a modern educational system that included both religious education and general classical science. She also worked to improve the student's skills and abilities (Sunarti & Solfema, 2021).

The Diniyah Putri School was a significant accomplishment due to Rahmah's determination and perseverance. In 1926, she established the Menyesal School, which was dedicated to providing education to women who were unable to read or write. Unfortunately, the school was forced to close in the same year due to an earthquake that destroyed the classroom in Padang Panjang (Sunarti & Solfema, 2021).

Moreover, Rahmah aimed to create the Diniyah Putri School as a movement to raise public awareness, especially among women, about the importance of education. Her focus on education was evident in the development of the Diniyah Putri School. In 1934, Rahmah improved the Diniyyah Puteri School by offering seven years of education, including the establishment of the Ibtidaiyah or elementary level (4 years) and ending with the Tsanawiyah or lower secondary level (3 years). She also established Freubel School (Kindergarten) and Junior School (HIS level) for children. The establishment and progression of these schools illustrate her educational ideas and philosophies (Muttaqin, 2015). Additionally, Rahmah continued to develop a higher education program known as Kuliyyatul Mualimat El Islamiyyah in 1937. This school level was also known as Madrasah Aliyah or upper secondary level (KMI) and had a three-year educational program aimed at preparing and producing potential Muslim teachers who would become community educators (Zulmuqim, 2015). Furthermore, Rahmah aimed to integrate knowledge by providing integrated training for female students in the education system through the adoption of a boarding school model. After Rahmah El Yunusiyah passed away in

1969, Diniyah Putri continued to thrive and is recognized as a symbol of success in Islamic education, especially for women in the modern era.

3.4. Curriculum Offerings of the Diniyah Putri School

Rahmah el-Yunusiyyah was an independent and visionary woman educator who established several institutions dedicated to elevating the status of women in all aspects of life. Her commitment to providing education to women was driven by her desire to see them participate fully in society. She implemented an educational system with a blended curriculum that combined religious studies, Arabic, general science, and practical skills, known as tripartite education. To better equip women to manage their household responsibilities and care for their families, Rahmah El-Yunusiyyah also taught her students at Diniyah Putri various life skills, such as cooking, needlework, home industries, sports, and health, in addition to religious and Arabic studies.

Rahmah established a teaching system based on the boarding system. The aim of the boarding system was to enable students to learn the theory and apply it in their daily lives. This curriculum, also known as the tri-single (*tri-tunggal*) education system, emphasizes close cooperation between the school, dormitories, and households or community (Sunarti & Solfema, 2021). The curriculum is integrated, incorporating education from the household, school, and community. This concept is implemented through dormitory education, integrating the theories of science and religion and allowing students to practice what they learn under the supervision of dormitory supervisors.

Rahmah El Yunusiah aimed to help women gain both religious knowledge and other forms of knowledge with the goal of preparing them to become ideal mothers for their future children through an integrated curriculum. She managed the school system with strong leadership and independence, uninfluenced by political parties, social organizations, government, or colonialism. Her idea of a teacher as a role model, known as "educating by example," was also implemented. Teachers were expected to not only teach, but to also serve as educators, studying varied disciplines and incorporating the knowledge into the curriculum of the Diniyah Putri schools. Before teaching her students life skills, Rahmah herself learned about midwifery, health, sports, cooking, and weaving, which she then imparted to her students.

The last essential value Rahmah consistently emphasized to all her students was discipline. She constantly provided examples to her students of how discipline should be upheld and observed. Discipline is imperative for both teachers and students in the school environment and in the dormitory, as evidenced by the students' daily activities, from waking up in the morning to retiring for the evening.

3.5. Relevance of Rahmah El Yunusiah's Insight toward Women's Education in the Modern Era.

In order to address the question of the significance of Rahmah El Yunusiah's ideas in Islamic education for women, the analysis revealed the following findings: Rahmah emphasized that the essence of educating women is due to their right to receive equal education opportunities. However, women must also acknowledge their role as mothers (Sunarti & Solfema, 2021). Rahmah believed that women's responsibilities both at home and in society necessitate knowledge to assist them in fulfilling these roles. Islamic education addresses women's cognitive, emotional, spiritual, and social dimensions. Furthermore, Muslims are encouraged to seek knowledge in this life, and there should be equality in the acquisition of intellectual and spiritual knowledge among men and women (El-Mubarak & Isyaku Hassan, 2021). Through the principles of Islamic education, women, as members of society, will possess strong faith and a positive relationship with Allah, being knowledgeable, virtuous, and balanced individuals (Rosnani, 2005; El-Mubarak & Isyaku Hassan, 2021). Education also helps guide and shape women's minds, souls, and bodies by following Islamic teachings and principles, promoting good character and intellectual and behavioral development, and enriching human life through love, service, and sacrifice. Moreover, the cultivation of individual talents is crucial among Muslim professionals (Ali & Kasim, 2019). It is important to take into account the practical and detailed aspects of transforming actions, emotions, and thought processes. Islamic education should prioritize concerns such as employment opportunities, human development, intellectual growth, and economic contributions. Islam places great importance on knowledge, learning, and education, as indicated by the first Quranic verse, "Read: In the name of thy Lord who created, created man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which he knew not" (*al 'Alaq*: 1). This surah emphasizes the obligation for Muslims to receive an education. It is mandatory for all Muslims to read, learn, and understand knowledge to enhance their personal development and become exemplary Muslims (Md. Sawari & Awang Mat, 2019).

The second important aspect is the role of family education. According to Rahmah, women's education is crucial due to their responsibility in the family. She believed that women are the primary educators in the family education environment and that women with a good education are capable of imparting various values and norms to their children (Sunarti & Solfema, 2021). In reference to the role of women, Rahmah emphasized that educating women is a crucial issue because they become the primary educators in their future families. The priority of responsibility lies with the parents, especially the mother, in terms of educating their children. Numerous studies have demonstrated a strong relationship between parental involvement and student achievement (Abouchaar & Desforges, 2003; Patrikakou, 2008). In 2010, the Center for Real-World Learning at the University of Winchester conducted a study on the impact of parental engagement on learner success and found that "Parents play a significant role in their child's success in life. The most effective way for parents to help their child is by having regular

and meaningful conversations with them, setting high expectations, and demonstrating their own interest in and support of learning both at home and at school" (Md. Sawari, Mustaffa & Awang Mat, 2019).

Last but not least is the concept of lifelong education. Rahmah emphasized the importance of lifelong education in her education system (Sunarti & Solfema, 2021). She believed that women have the ability to learn at any time and any place to gain knowledge and improve their skills and quality of life, and stay on par with advancements in science and technology (Zulmuqim, 2015). This can be seen in the schools she established, starting from kindergarten, *Ibtidaiyah* (equivalent to elementary school), *Tsanawiyah* (equivalent to junior high school), a program for prospective teachers (*Kulliyat al Mu'alimat al-Islamiyah or Aliyah* level, equivalent to high school), and a university for women.

In accordance with Rahmah's idea of lifelong education, Langgulung (1990) also agreed that lifelong education helps to develop the potential of the soul, mind, and body to fulfill religious duties and serve Allah (El-Mubarak & Isyaku Hassan, 2021). Lifelong education requires a continuous learning process to establish a culture of education across Muslim countries. This means that lifelong education helps Muslims to become scholars and scientists, making contributions in fields such as geometry, astronomy, geography, medicine, optics, physics, theosophy, philosophy, and encyclopedic compilations (Hilgendorf, 2003; El-Mubarak & Isyaku Hassan, 2021).

Furthermore, the most essential thing is training and producing individuals who act in accordance with religious commandments. Muslims who are always involved in learning aim to gain knowledge through instruction and teaching, foster spiritual and ethical principles, and refine people's social behavior (Al-Attas, 1979; El-Mubarak & Isyaku Hassan, 2021). In addition, lifelong education that is harmonized with Islamic values from Islamic teachings creates students who master the development of science and technology as the embodiment of modernity. This can be achieved through a set of curricula and educational methodologies. The curriculum combines secular subjects in the form of natural, religious, and social sciences and languages (Suyatno et al, 2022).

Besides that, the curriculum of Islamic boarding schools today places emphasis on religious studies and science (Azis & Anwar, 2016; Muhammad, 2017; Janah, 2022). The curriculum integrates science and general knowledge within an Islamic worldview, allowing students to master both Islamic-related knowledge and sciences. This curriculum system prepares students for lifelong learning and integration. Thus, schools are perceived as places where students can acquire learning skills, particularly in the areas of science, technology, and economic development, to tackle modern life challenges (Akib et al., 2020; Janah, 2022). Hence, the education system's emphasis on lifelong learning helps students not only become pious, Muslim intellectuals with noble characters, but also become scientists and technocrats who are at the forefront of Islamic community development.

4. Conclusion

The first human being has been honored for his knowledge above all creations, and the maiden direction of the last religion of Islam is "Read" (Iqra). Education is an organized method through which a child or adult can obtain knowledge, skills, and experiences, and develop sound attitudes. It creates an individual who is civilized, cultured, refined, and educated. In Islam, the concept of education must take into consideration all dimensions, including *tarbiyyah*, *ta'līm*, and *ta'dīb*. The education of girls not only advances their socioeconomic status as individuals, but also increases the general standard of living in society. Islam emphasizes the acquisition of knowledge without gender discrimination between boys and girls, for a harmonious development of the body, mind, and soul.

As a result, this paper discovers three main components of Rahmah El Yunusiah's insight on women's education: the right to an equitable education, the role of the family, and lifelong learning. These ideas are evident in her educational system and are still implemented today. The components presented in this paper have significant potential to enhance women's education and are highly relevant to the current global context. In addition, it is necessary to further study and employ a range of research designs and analyses to generalize the findings.

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