

# The Relevance of Raden Ajeng Kartini and Rahma El Yunusiah's Thoughts on Islamic Education for Women with Islamic Education in Indonesia

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## Abstract

Women in Islam have a high position and dignity. Raden Ajeng Kartini and Rahma El Yunusiah are two generations of female fighters who have inspired and played a role in fighting for Islamic education for women. Therefore the author wants to examine his thoughts from the perspective of Islamic education for women. The research approach used in this study is a descriptive qualitative approach and the type of research used Library research, by method Content Analysis. Based on data analysis, it can be concluded that Islamic education for women according to Kartini and Rahma El Yunusiah is *aqidah* education and moral education. Both of his thoughts also have relevance to Islamic education today, including human beings as the goal of education, the principle of equality as a basic concept and education that is just and without discrimination which has relevance to the current national education system. They have differences in family background, region of origin and nuances of education, but they have the same ideals, namely proper education for women. This explains that her thoughts on Islamic education for women have not been eroded by the times and we still apply them today.

**Keywords:** *Islamic Education, Women, Indonesia*

## Introduction

Education is an ongoing and important process for developing the ability, character and civilization of the nation. Unfortunately, in several villages in Jember Regency there is

still the practice of early child marriage. Although some women managed to continue their education to university, the majority only attained the primary level of education. Awareness of the importance of education for



women is still low, and new problems such as sexual harassment are increasingly worrying. The government has made efforts to overcome this problem through curriculum changes, but the role of parents in providing early education is very important. The family is one of the main educational institutions, and mothers have a central role in shaping the values and character of children. In Islam, women's education is considered important, given the high position and dignity they have. Mother or woman in fostering and educating children has a central role namely *Al-umm Al madrosatul Al Awal lil Waladi*.<sup>1</sup>

The government has made various efforts in the field of education, including curriculum changes, to address educational problems in Indonesia. However, the role of parents is more important than that of a teacher because a child's early education starts at home. Parents need to pay special attention to the environment and social interactions of children. The family is one of the main educational institutions along with the school and society.

Within the family, children learn about norms and values. Mothers, as the main source of education, have a significant role in shaping children's values and character. Even though history records examples of children who grew up without fathers like Isa bin Maryam

and Muhammad bin Abdullah, they remained strong individuals thanks to their mother's care. In Islam, it is important for women to get a good education, given the high position and dignity they have.

If children are metaphorically equated with treasure as jewelery items, of course everyone wants jewelery that is attractive, fun and of high value. So that the jewelry, functionally can provide added value to the owner (both parents).<sup>2</sup>

The high position of women in Islam is considered important by Islamic scholars and is supported by arguments based on religious texts. This understanding is considered as God's decree that cannot be challenged. Traditionally, women were expected to receive an adequate education because they would become educators, at least for their own children. Therefore, providing proportional education for women is considered a must.

However, proper educational opportunities for women in Indonesia are still limited, as in other countries. Even though there were many women who played an active role in the history and struggle for Indonesian independence, there were many emancipation heroes who were not well-known to the public, even though their contributions were just as important in fighting for gender equality. When we hear the word

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<sup>1</sup> Sutrisno. Ahmad, Ushulut Tarbiyah Wat Ta'lim, vol.3 (Ponorogo: Darussalam Press, TI) 20.

<sup>2</sup> Muhammad Yusuf, Jurnal Musawavol. 4 No. 2 Agustus 2006. Hal. 218

"emancipation", the first thing that comes to mind is Kartini's mother. She is considered a mother figure for every woman, and thanks to her struggle, women in Indonesia have the opportunity to get a proper education. Even though Kartini has been dead for 112 years, the positive impact of her hard work is still being felt today. However, it would be unfair to only discuss Kartini as the main figure in women's struggle, because there are other emancipation figures who have an equally important role in fighting for women's rights in Indonesia, even though her name is not as popular as Kartini's.

One character that should not be forgotten is Rahma El Yunusiah, a Muslim woman who is persistent in fighting for women's rights. With full dedication, she devoted her life to provide proper education to women. Rahma also played a role in the struggle for Indonesian independence. Although not on the front lines, she works behind the scenes providing health care to soldiers and protecting women who are often neglected and oppressed. Rahma El Yunusiah and Kartini are real examples of fighters for women's rights who struggled to get proper education during the colonial period.

## **Method**

This study uses a descriptive qualitative approach to collect data in the form of words,

pictures, and not numbers. The data was obtained through photographs, recordings, interviews, field notes, videos, personal documents, notes, memos and official documents. The method used is descriptive qualitative with the type of library research, by applying the content analysis method.

The books used as data sources are books such as, *Emancipation, Indonesian Female Ulama, Women's Education, Kartini Nyantri* as well as books on Islamic education for women. The data collection technique used was documentation, and to ensure data validity, source triangulation was carried out.

## **Discussion**

This article reviews various aspects of the life history of Kartini and Rahma El Yunusiah, including their views on Islamic education for women.

**Islamic Education for Women According to Raden Ajeng Kartini and Its Relevance to Islamic Education in Indonesia.** Kartini witnessed discrimination against Javanese women during the feudal period, when they did not receive and have equal or equal freedom with men to go in and out as they pleased. Kartini deeply regretted the oppressive conditions she and her fellow women had, and blamed ancient customs passed down from generation to generation

for hindering their progress by refusing to provide education.<sup>3</sup>

Feminism is a women's movement to gain autonomy or freedom to determine themselves. This also means that feminism emphasizes the recognition of equality and ways of behaving between men and women. Women, in the view of feminism, have their own activities and initiatives to fight for these rights and interests in various movements.<sup>4</sup>

When participating in public, women face many challenges and limitations. Generally, they find it difficult to enter the political realm. Apart from financial matters, he also considers his social base weak. This condition then creates social prejudice about gender inequality in the public sphere.<sup>5</sup>

Looking back at the pre-Islamic era, the most obvious deviant practice was the oppression of women's dignity. But that doesn't mean that there wasn't anyone in the society of that era who had lofty views and a wise attitude towards women. The tradition of planting babies alive is only practiced by a few tribal groups: Bani Tamim, Kandah, Rabi'ah and Mudlar in Makkah. And this tradition is not seen as wisdom except for the prestige of being male by the tribes that adhere to it. Even for the other tribes, this practice was a target of ridicule.<sup>6</sup>

In an effort to realize the dream of fighting for education for women, raden ajeng Kartini sought help from the Dutch who were not familiar with feudal practices.

For Raden Ajeng Kartini, it seems that Europeans are those who support and are in line with her desire for women's freedom in obtaining education. He experienced firsthand their support when he was released from his period of confinement, as well as in his unsuccessful attempts to study in the Netherlands and Batavia (now Jakarta) with European assistance. School establishments by Kartini in Jepara and the village of Rembang also depended heavily on European support.

Although Islam was Kartini's religion, it had less influence on her views on the issue. He believes that Islam protects feudal practices, especially with the existence of polygamy, which according to him is very oppressive to women. Kartini speculated that if the native Muslim kingdoms such as Demak, Pajang, Mataram, and Banten had full autonomy and were free from interference by the Dutch and other colonialists, the natives would have greater freedom to teach Islam in depth. Islamic boarding schools and religious centers will be transformed into Islamic campuses or universities, like those in Islamic

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<sup>3</sup> ulum Amirul. Kartini Nyantri (Yogyakarta: Pustaka Ulama 2015)152-153.

<sup>4</sup> Ririn Setiawati, Zulkipli Lessy, Jurnal Inada Vol. 5 No. 2. 2022 Hal. 104

<sup>5</sup> Nurcahyo, Jurnal Agatsya Vol. 6, No. 1, Januari 2016. Hal. 32

<sup>6</sup> Muhammad Guntur Romli, Jurnal Perempuan No 57. 2008

countries such as Egypt, Saudi Arabia and Syria.

The dominant European influence in the Dutch East Indies greatly influenced Ajeng Kartini. If given the opportunity to explore Islam more deeply, she will find that Islam is very supportive of women's education. Islam elevates the status of women compared to Europe and abhors the ignorance that hinders its followers, regardless of gender. Therefore, recognizing the importance of knowledge, both religious and general, the Prophet Muhammad encouraged his followers to seek knowledge, even if they had to reach China.

Kartini remained true to herself as an innocent girl from the north coast of Jepara. Although he gained a lot of knowledge from Europe, he only accepted the positive aspects. Throughout her life, Kartini never had the desire to change her beliefs; he remained faithful to his religion. If there is criticism or contempt for Islam, it is due to limited knowledge about the religion, due to limited access to in-depth Islamic education. Meanwhile, the enemies of Islam roam around him.

Islamic feminism directs its movement towards transformation towards the realization of just and democratic social

systems and institutions by prioritizing the principles of justice and gender equality based on Islamic teachings and traditions. Islamic feminism refers to thoughts and movements that are always historical and contextual in line with the growing awareness of Islamic society in responding to various social inequalities.<sup>7</sup>

If Ajeng Kartini knew from the start about the evil hidden behind the Dutch colonialism, surely she would not have wanted to continue her studies in the Netherlands or even praised her. He would change his aim to promote education among natives from Europe to other countries. Or maybe he will be satisfied studying in his own homeland. Kartini's dream as an educator was not limited to physical education alone, but also paid great attention to spiritual education. Kartini suggested that children be given modern education and moral values, because a nation that does not have good morals will definitely experience setbacks.<sup>8</sup>

“Educators must also pay attention to character building, even though there is no law that definitely requires it. Morally, it is an obligation. However, have I, as an educator, carried out this task? I also still need to educate this? Often I hear people say that good character will automatically form over time. But from my observations, I think that this is

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<sup>7</sup> Musdah Mulia, *Jurnal Perempuan untuk pencerahan dan kesetaraan* Vol 27 No 2. Hal 168. 2022

<sup>8</sup> Farhan. R.A. Kartini. (Yogyakarta: Bintang Cemerlang 2010) 18

not always true. Civilization and intelligence do not necessarily guarantee decency. And we should not blame those who have high intelligence but bad character. Most of them are not wrong, but the fault lies in the education they received. Indeed, many are trying to improve the intelligence of thinking, but what have they done to form a good character? Nothing to do.”<sup>9</sup>

Kartini firmly stated that the role of women as educators is important in shaping civilization. Women, especially mothers, have a major role in educating children from an early age, when they are still in their lap. Kartini aspired to want education without colonial interference, which was clean and free from the interference and influence of the Dutch government. He has a strong desire to establish an independent private school, similar to *surau*, *langgar* and *salaf* Islamic boarding schools, not only teaching religious knowledge but also emphasizing the internalization of moral values. The main purpose of education is to perfect human morals, as sent by Rasulullah SAW. Kartini believed that if human morals were good and noble, affection would be created between fellow beings without neglecting religion.

In her letters to pen pals in the Netherlands, Kartini conveyed her noble determination to elevate her underdeveloped

people. The educational vision that Kartini wants to strive for and establish is not just an ordinary school. He envisions an educational institution that creates an atmosphere full of togetherness and kinship, where the teacher's role is not just a title, but as a true mother figure who guides and educates children both physically and spiritually. Even though during Kartini's time, Islamic education was still limited and few, through her letters, Kartini transmitted the teachings and values of Islamic education to native women at that time. In an effort to achieve these goals through the school she founded with her husband, Kartini combined all the essential elements of Islamic education to be taught to women, who would become mothers in the future.

Below we will discuss more about Islamic education for women according to Kartini:

### **1. Education of Character / Morals**

In several of her letters, Kartini often stated that the purpose of her education was to provide moral education. He even stated in his letter to Mr. Abendanon Mandri that he focused more on moral education than on modern education, and that was why he wanted to establish a private school. In the context of Islamic education, character education is often referred to as moral

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<sup>9</sup> Sutrisno, Sulastin. *Emansipasi: Surat-surat kepada bangsanya 1899-1904*. (Yogyakarta: Jalasutra.2014).121

education. Moral education involves the process of forming children's values and character so that they have good and noble character (*akhlakul karimah*). Moral education must be taught to women because they are future mothers. Children are a mirror of their parents, and they will imitate or adopt the behavior of their parents, especially mothers.

Kartini also emphasized the importance of good moral development. For him, a nation that does not have good morality and ethics will experience decline. In one of her letters to Mr. Abendanon Mandri, Kartini explained that through education, her goal is to form the next generation who love their homeland and nation. Kartini believes that although Indonesia has beauty, it also faces challenges that need to be protected and cared for together. The education taught by Kartini leads to moral values and responsibilities as a human being, namely caring for and maintaining every process so that every process of natural growth takes place in accordance with the intent of creation.

## **2. Aqidah Education**

Although not seen directly, Kartini actually taught the importance of *aqidah* education. In the contents of the letter shown to Abendanon Mandri on January 27 1903, Kartini conveyed her goal of establishing a school with a family atmosphere. The teacher at the school is not just a title, but a true

mother figure who educates children both physically and spiritually.

Spiritual education here refers to education that gives calm and peace to the soul. Regarding the context of Islamic education, this can be related to *aqidah* education. *Aqidah* has a meaning that is believed by the heart and gives calm and peace to the soul.

In her letter to Mrs. Van Kol, Kartini revealed how understanding Islam gave her a pure and peaceful life. He felt calm because of the presence of God protecting him, and there was no longer any doubt in his heart. For her, this was the true meaning of *aqidah*, namely a sincere and unquestioning belief in God's power. Although her understanding of religion was obtained through discussions with her Dutch friends, Kartini remained firm on the teachings of the Catholic religion.

Thus, Kartini actually taught the values of *aqidah* through spiritual education which was given in a family atmosphere at her school. He emphasized the importance of deep faith in the heart and peace of mind that is obtained through understanding religion.

It can be concluded that Raden AjengKartini has a very noble intention in providing adequate education to women. She wanted to create a woman who had good morality and remained true to her religion. Although it does not directly mention the

concept of *insan kamil*, the views depicted in Kartini's thoughts are in line with this concept. One of the characteristics of human beings is intelligence, and Kartini's efforts to eradicate ignorance among women are in line with that. Its educational goals also involve strong spiritual development, which is one of the characteristics of human beings.

Kartini's thoughts are not only relevant to current educational goals, but also the materials given and taught are in accordance with current Islamic education materials. Education regarding *aqidah* and morals is part of the curriculum in various types of schools at all levels of education. Therefore, the education championed by Kartini is not obsolete, but may need adjustments to make it better in accordance with the times.

*Aqidah* and morals material is taught to students in public and private schools at various levels of education. Therefore, the education that Kartini fought for was not out of date, but perhaps needed some adjustments to make it better according to current developments.

Kartini's thinking also has compatibility with the national education system, as stipulated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, specifically Article 3.

In the current Indonesian context, we can see the truth of what is described by Kartini. In the past, our nation was

characterized by a high spirit of nationalism which allowed us to achieve independence even with limited resources. However, with today's rapid technological advances, we face different challenges. Negative news often involves corruption, violence, brawls, sexual violence, and various problems in the education system. This is a serious concern for the sustainability of our country. The main cause can be traced to the moral decline that has taken place in our country.

Raden Ajeng Kartini or commonly known as Kartini has always fought for equality in education for women and justice in women's access to knowledge. This is in accordance with Article 4 paragraph 1 of the National Education System Law which states that education must be provided equally for all citizens without discrimination.

The law emphasizes the importance of upholding cultural values and national pluralism. Kartini also has the same goal in educating Javanese women, namely maintaining cultural values and strengthening love for the motherland and nation. Even though Kartini had close relations with the Dutch, she still wanted to ensure that her students would remain Javanese who loved their homeland and nation, as she conveyed in her letter to Mr. Abendanon Mandri.

From the data that has been provided, it appears that Kartini's thoughts regarding Islamic education for women remain relevant in the current context of Islamic education.



The main difference is the different educational focus or goals. Kartini focused more on education for women, while Islamic education is currently aimed at all individuals regardless of gender.

**Islamic Education for Women According to Rahma El Yunusiah and Its Relevance to Islamic Education in Indonesia.** Rahma el Yunusiah, the daughter of Shaykh Muhammad Yunus, experienced a short education of only three years in elementary school. However, he then studied with several scholars and studied more independently. At a time when Minangkabau women were still lagging behind, Rahma had aspirations to improve the position of women through modern education based on religious principles.<sup>10</sup>

One of the gender issues in education that is often the target of criticism is the choice of education for women which is intertwined with gender (cultural) perception factors. The growing assumption is that the type of education chosen or selected for women is one that supports or is close to domestic roles, such as teachers, secretaries, doctors, midwives, nurses, social workers, arts and so

on. Is it true that the choice of education is related to the gender factor? <sup>11</sup>

Rahma realized that the inequality in intelligence between women and men was caused by injustice in the educational opportunities they received. She experienced this while studying at Diniyah School, which implements a co-education system,<sup>12</sup> where female students lack an in-depth understanding of religion on issues related to women. Teachers (males) do not clearly explain religion lessons, while female students are reluctant to ask questions even though they have complex and complicated issues. Rahma believes that women have an important role in life.

Rahma believes that women have a significant role in educating children who will shape their future. For him, the family is the foundation of society, and society is the foundation of the state. Rahma believes that in order to improve the status and role of women, special education is needed which is taught by the women themselves. This motivation encouraged her to continue studying and eventually founded the Sekolah Diniyah Putri. This thought was expressed in

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<sup>10</sup> Sukri, *Ensiklopedi Islam dan Perempuan*, 333.

<sup>11</sup> Anin Nurhayati, *Jurnal Al-Adalah* volume 10 nomor 3. 2007.

<sup>12</sup> Ko-edukasi adalah sistem dimana dalam pembelajarannya menempatkan laki-laki dan

perempuan dalam satu tempat. Kaum muslim banyak yang memperdebatkan akan hal ini. Maria Ulfah Subadio, *Peranan Kedudukan Wanita Indonesia* (Yogyakarta: Gadjah Mada University Press, 1994), 273.

his speech in commemoration of the 15th anniversary of Diniyah School Putri.

Since its establishment in 1915, Diniyah Putri has focused on educating young girls. Initially, this institution only provided Madrasah Tsanawiyah (MTs) level education, known as the Junior Middle School. However, after running for fifteen years, Rahma expanded the education program by opening an Aliyah level called Kulliyat al-Muallimat al-Islamiyah (KMI). The KMI education program is implemented in the form of a hostel and aims to produce Muslim women cadres who can become strong educators and mothers in society.

In her journey, Diniyah Putri experienced significant growth. In 1925, Rahma El Yunusiah founded the "School of Regret" which aims to overcome illiteracy among mothers and teach skills to women. Subsequently, in 1937, Rahma opened an Islamic Girls Teacher School known as "Kulliyat al-mu'allimat al-Islamiyyah" (KMI) as a secondary school for the education of female teachers. Diniyah Putri continues to grow over time and establishes a higher level of education to meet the educational needs of women.

The main mission of establishing Diniyah Putri is to shape women who have Islamic awareness, to become mothers who

are competent, active and responsible in advancing the welfare of their families, communities and the country, by prioritizing devotion to Allah SWT. Rahma implements education based on the principles of the Al-Quran and Hadith which emphasize the equality of all humans. Even though Rahma faced challenges from traditional leaders and the women themselves, Diniyah Putri continued to develop and accept students from various regions in Indonesia, Malaysia and the Philippines. Rahma consistently strives to improve its education system. <sup>13</sup>

The main role of women in the household environment is as a leader who is responsible for managing all aspects so that the family functions properly. They have great responsibility and a central role in family dynamics. Therefore, adequate education is very important for women. Rahma explained that the main task of women in the family is as educators for their children. Athiyah also believes that education should provide more focus on the role of mothers.

If women have received a good education, then the goal of equality in education can be achieved. Islamic education for women is based on an analysis of Rahma El Yunusiah's thoughts:

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<sup>13</sup> Burhanuddin, *Ulama Perempuan Indonesia*, 20-24.

## **1. Aqidah Education**

Diniyah Putri was established with the aim of forming daughters who have faith and develop Islamic spirituality, as well as becoming founding mothers who are competent, active and responsible for the welfare of their families, communities and the country, based on devotion to Allah SWT. Rahma El Yunusiah adopts the principle of devotion to Allah as the basis for achieving all of these goals. In his view, every action taken in this world must be done with intention as a form of worship and devotion to Allah. Rahma taught that the main purpose of human life on earth is to worship Allah, and studying, educating children, and caring for others are forms of worship directed to Him. Rahma stressed that piety to Allah is the most important thing, and seeking knowledge is one of the concrete forms of our piety to Him.

## **2. Moral Education**

After aqidah education which has the same level of importance, it is also important to teach moral education to women. Good morals are a real manifestation of a Muslim's devotion to Allah. Moral education has an important role in women's education because a woman's behavior always attracts the attention of those around her. Rahma provides many examples of good moral values that are taught to us. Rahma is a tough and fortitude person. In her struggle to establish

Diniyah Putri, she faced a lot of criticism and resistance from those around her. However, in facing all these tests, he always relied on Allah, prayed, and asked for help only from Him. This is a real example of Rahma's character which shows devotion to God Almighty.

The thoughts of Nyai Rahma, who is also known as Rahma, regarding Islamic education for women carry the concept of inclusive education. This approach is based on the principles of the Koran and hadith which emphasize equality between humans. At that time, Islamic education was still concentrated in Islamic boarding schools and had not received the full attention of the government. Rahma has a deep understanding of the importance of the Koran and hadith as a guide in Islamic education.

Rahma comes from a family of scholars and respects the role played by the Koran and hadith in human life. Al-Quran and hadith become the basis for life and also in the context of education. The educational goals adopted by Rahma also emphasize the importance of morals and aqidah, which are in line with Kartini's thinking and are still relevant to the goals of Islamic education today.

At Diniyah Putri, educational materials such as aqidah and morals that are taught are also relevant to current Islamic education. Rahma stated that Diniyah Putri would

practice religion and educate women to serve and serve God. This thinking has relevance to Law Number 20 of 2003 which also emphasizes the importance of aqidah education for students, especially in Islamic education which makes aqeedah the basis of religion. By having a strong aqeedah, a person will have awareness of religious obligations and carry them out with full responsibility.

In establishing the Diniyah School for Girls, Nyai Rahma had the goal of forming educators who would teach their children to be reverent and devoted to God and fulfill their obligations to the nation and homeland. This goal is in line with Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which guarantees the right to education for all individuals regardless of gender. Rahma adheres to the concept of education for all, where there is no view that women's education is not important. Women have great potential in contributing to the progress of the nation if given equal opportunities. In addition, the role of the community is also recognized as a source, implementer, and user of educational outcomes in accordance with current educational regulations. The suitability of Rahma's thoughts with educational regulations shows the important role of the community in supporting the achievement of educational goals.

Therefore, Kartini and Rahma's thoughts are still relevant to the current

context of Islamic education. Although the focus of the educational object is slightly different, namely female education for Kartini and Rahma, and male and female education in Islamic education today, it is important to note that current education regulations have taken into account the educational needs of women and there is no discrimination in Islamic education in Indonesia. In respecting the struggles of our predecessors, we must also respect the opportunities that have been fought for to get an education and contribute to society.

**Comparison of the thoughts of Raden Ajeng Kartini and Rahma El Yunusiah regarding Islamic education for women.** Two Indonesian female figures, namely Kartini and Rahma, were extraordinary in their struggle to fight for women's rights. Even though they come from different eras, regions and backgrounds, they have the same ideals. Some of the differences between Kartini and Rahma are as follows:

1. Kartini is the daughter of a Jepara aristocrat (regent), while Rahma is the daughter of a Minangkabau cleric. These different family backgrounds influence their experiences and perspectives in fighting for women's rights.
2. During Kartini's time, the development of Islamic education was very slow and was hindered by the Dutch. However, in Minangkabau, Islamic education is growing

rapidly and is considered the most advanced in Indonesia.

3. Kartini's educational ideals are stronger in shades of nationalism, emphasizing the importance of education in shaping the nation's future. Meanwhile, Rahma places more emphasis on Islam in her educational approach, emphasizing the importance of religious values and principles.

Nonetheless, both Kartini and Rahma share the same goal of fighting for women's rights and empowering women through education. They both made significant contributions to the advancement of women's rights in Indonesia, each in the context of their own times, regions and backgrounds. Their efforts continue to inspire and shape discussions about gender equality in the country.

Kartini and Rahma have the same goal, which is to provide a better education and life for women. They are famous warriors and their services will always be remembered as Kartini's mother and Rahma's mother. They share the same noble goal, which is to provide proper education for women. Both of them fought against the marginalization experienced by women in society at that time. Therefore, we must not waste the opportunity they have given us. The freedom we enjoy today must be paid for with a lifetime of dedication and struggle as a substitute for their

efforts. Therefore, it is not surprising that Kartini's collection of letters is entitled "After Darkness Comes Light", because they have guided us out of the darkness of ignorance.

## Conclusion

Based on the discussion above, several conclusions can be drawn as follows:

*First*, Kartini and Rahma El Yunusiah believe that Islamic education for women must include *aqidah* (belief) and moral (ethical) education. In moral education, they emphasize the importance of good morals towards God, fellow human beings, and the environment.

*The second*, Kartini's and Rahma's thoughts are still relevant to Islamic education today. They emphasize the goal of education to achieve human beings (perfect individuals) as well as the principles of equality and justice without discrimination, which are also in line with the concept of Islamic education applied in the current national education system.

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