

RAUSYAN FIKR

Jurnal Ilmu Studi Ushuluddin dan Filsafat

Volume 20 No. 2 Desember 2024

DOI: <https://doi.org/10.24239/rsy.v20i2.3033>

P-ISSN: 1978-7812, E-ISSN: 2580-7773

RAHMAH EL YUNUSIYAH'S MODERNIZATION OF INDONESIAN WOMEN ULAMA FIGURES IN EDUCATIONAL

Atifah Hirahmah

Padang State University (UNP) West Sumatera

Email: atifahhirahma@gmail.com

Dwi Rika Andriyani

Padang State University (UNP) West Sumatera

Email: dwirikaandryn@gmail.com

Muhammad Aizri Fadillah

Padang State University (UNP) West Sumatera

Email: muhammadaizrifadillah@gmail.com

Fatni Mufit

Padang State University (UNP) West Sumatera

Email: fatnimufit@fmipa.unp.ac.id

Abstrak

Penelitian ini bertujuan untuk mengembangkan pemikiran Rahmah El-Yunusiyah tentang pendidikan dalam kaitannya dengan masa kini, dengan mengangkat topik-topik yang relevan dan sesuai dengan tuntutan abad ke-21. Pendekatan yang digunakan dalam penelitian ini adalah library research. Langkah-langkah yang dilakukan adalah mengidentifikasi, mengkaji, mengevaluasi dan menginterpretasikan penelitian yang telah dilakukan. Cara pengumpulan penelitian ini adalah dengan mengumpulkan artikel-artikel jurnal yang berkaitan dengan laporan penelitian ini. Berdasarkan hasil penelitian, Pendidikan Agama Islam

perspektif Rahmah El Yunusiyah bertujuan untuk mendidik laki-laki dan perempuan mempelajari Islam sejak dini hingga akhir hayat, keteladanan yang positif, dan sesuai dengan zamannya masing-masing. Gagasan transformasi Islam yang dipelopori oleh Rahmah El Yunusiyah dan hubungannya dengan masyarakat kemudian menjadikan gagasannya relevan dengan abad ke-21. Dalam menghadapi globalisasi yang menuntut kemampuan yang luas, terutama dalam hal kemampuan 4C hal ini menjadi sangat penting. Pemikiran Rahmah El Yunusiyah mengenai pendidikan perlu diapresiasi dan diteliti lebih lanjut.

KataKunci: *Rahmah El Yunusiyah, Modernisasi, Perempuan, Pendidikan.*

Abstract

This research aims to develop Rahmah El-Yunusiyah's ideas on education about the present time, by raising relevant topics under the demands of the 21st century. The approach used in this research is Library Research. The approach taken is to identify, review, evaluate, and interpret the research that has been done. This research method is by collecting related journal articles for this research report. Based on the research findings, Rahmah El Yunusiyah's perspective of Islamic Religious Education aims to teach men and women to learn about Islam from an early age until the end of life, a positive example, and under their respective times. The idea of the transformation of Islam pioneered by Rahmah El Yunusiyah and her relationship with society makes her ideas relevant to the 21st century. This becomes very important in the face of globalization which demands broad capabilities, especially in terms of connectivity. Rahmah El Yunusiyah's ideas on education need to be appreciated and researched further.

Keywords: *Rahmah El Yunusiyah, Modernization, Women, Educational.*

INTRODUCTION

Nowadays, a lot of people avoid history because they don't realize that it is merely events from the past that are used to guide

present decisions and serve as a mirror for future ones.¹ As technology and human civilization continue to advance, education is thought to be the primary factor contributing to these developments.² Modern society has evolved as a result of the influence of various religions and cultures.³ This makes sense as more communication is needed to achieve social harmony.⁴

Muslim societies in this era are still considered close to the culture, thought, and progress of the times.⁵ Education is a continuous process that does not stop. Education also means developing abilities and forming character, as well as a dignified national civilization to educate the nation's children, aiming to create the potential of students to become human beings who are faithful and devoted to Allah swt., noble, healthy, knowledgeable, independent creative, and responsible. It is clear to us that education is essential for both men and women.⁶

¹ Nafilah Abdullah, "Rahmah El Yunusiyah Kartini Padang Panjang (1900-1969)," *Jurnal Sosiologi Agama*, Vol. 10, No. 2 (2017): 51-82, <https://doi.org/10.14421/jsa.2016.1002-03>.

² Zulmuqim Zulmuqim, "Renewal of the Islamic Education of Minangkabau: Study of Education Thinking Abdul Karim Amrullah, Abdullah Ahmad And Rahmah El-Yunusiyah," *Al-Ta Lim*, Vol. 22, No. 2 (2015): 155-64, <https://journal.tarbiyahainib.ac.id/index.php/attalim/article/view/139/132>.

³ Muh. Rusli, "Contemporary Islamic Studies in Indonesia: An Insight and Intersection," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, Vol. 19, No. 2 (2023): 343-58, <https://doi.org/10.24239/rsy.v19i2.2410>.

⁴ M Afiquil Adib, "Pendidikan Kontekstual Dan Keterikatan Dengan Masyarakat (Analisis Pemikiran Rahmah El Yunusiyah)," *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan Dan Penelitian*, Vol. 3, No. 2 (2022): 71-81, <https://doi.org/10.56806/jh.v3i2.89>.

⁵ M Afiquil Adib, "Rahmah El Yunusiyah: Konsep Pendidikan Agama Islam Dan Relevansinya Di Abad-21," *Al-Fikra: Jurnal Ilmiah Keislaman*, Vol. 21, No. 2 (2022): 99-112, <https://doi.org/http://dx.doi.org/10.24014/af.v21i2.19407>.

⁶ Weri Aulia et al., "Pendidikan Islam Perempuan Minangkabau (Telaah Pemikiran Rahmah El- Yunusiyah)," *INNOVATIVE: Journal Of Social Science*

From an Islamic perspective, education is the benchmark for one's way of life. Education is an inseparable part of human life because of its close relationship. According to Islamic teachings, education is an obligation that must be fulfilled by men and women and lasts throughout life.⁷ Education in Islam organizes everything so that it is possible to understand the content and apply it in everyday life. Of course, this is done gradually according to the need to achieve the goal of education in Islam as well as possible, namely a generation that has moral values.

In addition to instilling moral values to protect themselves from the negative impact of globalization, Islamic education also has one other objective, namely to produce a better and more competitive generation in the world of work.⁸ In addition, it also has a good personality, which can apply its understanding of religion in everyday life, so that it can glorify the community, family, and itself. In fostering the morals of the nation, Islamic education plays an important role, especially considering that globalization provides challenges for Islamic education in the modern era and has an impact on the socio-cultural life of Muslim communities, especially Indonesia.

Every country is forced by globalization to work towards increasing scientific and technological progress and economic

Research, Vol. 3, No. 2 (2023): 7623–37, <https://j-innovative.org/index.php/Innovative/article/view/1245/944>.

⁷ M Jamhuri, "Efektivitas Metode Memotivasi Studi Murid Dengan Cara Problem Solving Khusus Pembelajaran Materi Ilmu Fiqih Di Madrasah Aliyah 'Miftahul Ulum' Desa Ngembal Kecamatan Tutur Kabupaten Pasuruan Kelas Xi, Tahun Pelajaran 2018-2019," *Al Murabbi*, Vol. 4, No. 2 (2019): 201–16, <https://doi.org/10.35891/amb.v4i2.1442>.

⁸ Sri Minarti, *Ilmu Pendidikan Islam: Fakta Teoritis-Filosofis Dan Aplikatif Normatif.*, ed. Amzah (Jakarta: Amzah., 2013).

growth. This changes the economic structure of society and makes people more proficient and knowledgeable about how to utilize nature and their environment to suit their needs. In addition, globalization also hurts the declining quality of human personality. there is a crisis of human personality evidenced by injustice, violence, and social inequality.⁹

Islamic educational institutions must be founded on Islamic education, which is a platform to humanize people and the environment and become *khalifatullah* with the ideology of social justice and not the ideology of capitalism or hedonism if they are to thrive amid highly competitive globalization. In addition, a balance between the *ukhrawi* and worldly aspects must result from the education process. A religious perspective is essential to Islamic education. Because the purpose of Islamic education is to create human beings who can fulfill their role as servants of Allah and Khalifah Allah.¹⁰

The idea of Islamic education cannot be separated from the ideas of previous thinkers. Some influential Islamic scholars from the classical period are Hasan Albana, Ibn Khaldun, Al-Ghazali, Ibn Sina, and many others. Many important figures in the field of education are also found in Indonesia, such as R.A. Kartini, Ki Hajar Dewantara, K.H. Hasyim Asy'ari, Ahmad Dahlan, Rahmah El Yunusiyah, and others. These figures have contributed to the field of education with their ideas.

Of course, many educational figures have various

⁹ Sri Minarti, *Ilmu Pendidikan Islam: Fakta Teoritis-Filosofis Dan Aplikatif-Normatif*.

¹⁰ Sri Minarti, *Ilmu Pendidikan Islam: Fakta Teoritis-Filosofis Dan Aplikatif-Normatif*.

perspectives that form opinions. One of the Indonesian figures is Rahmah El Yunusiyah. She was a female warrior from Minangkabau. Rahmah El Yunusiyah experienced a period of resistance to Dutch colonial colonization. When talking about prominent figures in Indonesian education, Rahmah El Yunusiyah's name still sounds unfamiliar, but her contribution to the advancement of women's education in particular stands in line with R.A. Kartini and Cut Nyak Dien. The first Diniyah school, Madrasah Lil Banat, or Diniyah school for women, was founded by Rahmah El Yunusiyah, who made a significant contribution to education.

Rahmah gained knowledge from her environment, where women did not receive proper education. She was also dissatisfied with the understanding of women's issues that she had gained. Therefore, Madrasah Lil Banat was established by Rahmah El Yunusiyah to equip Muslim women with the knowledge and skills they needed. Rahmah believed that women play an important role in society as they are the ones who educate the children who will become the next generation of the nation. Therefore, women must improve their quality of life by acquiring knowledge and skills, which can be obtained through education.¹¹

The thoughts expressed by Rahmah El Yunusiyah about education should be appreciated and studied more deeply. Through her thoughts that eventually established a special school for women, through the establishment of the school and the development of a curriculum that is relevant to the times, Rahmah El Yunusiyah has helped develop 21st-century education. The ideas and concepts of Islamic religious education put forward by Rahmah El Yunusiyah can still be applied in everyday life today.

¹¹ Prilia Ulandari, "1 | Agenda, Vol. 1 No. 1 Desember 2017," *Agenda* 1, No. 1 (2017): 1-26.

Islamic Religious Education is evolving in the 21st century to include informal learning in the community and formal components in schools or pesantren. Rahmah El Yunusiyah created opportunities for women to actively participate in religious and educational activities using contemporary approaches. Her ideas were new because they addressed contemporary issues and formed a new paradigm that saw women as subjects with great potential for advancement in both science and society.

METHODS

This type of approach is Library Research or library research. Using this approach, researchers identify, review, evaluate, and interpret all available research. Using this technique, researchers search for journal articles with each step of the process predetermined.¹² Researchers searched for journal articles using the keyword Rahmah El Yunusiyah Modernization of Indonesian Women Ulema Figures in the Development of 21st Century Education. The collection method was carried out by documenting each journal article obtained for this research report. The articles used in this study were 26 national journal articles obtained from Google Scholar.

Descriptive analysis is used in this research to get an overall picture that is structured in the definition of terms, and other findings accurately, validly, on target, and avoid subjective bias. Then finally, the procedures carried out in this study include the stages of searching, compiling, and analyzing. The first stage is done by collecting various studies that examine Rahmah El Yunusiyah, in

¹² Evi Triandini et al., "Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia," *Indonesian Journal of Information Systems*, Vol. 1, No. 2 (2019): 63, <https://doi.org/10.24002/ijis.v1i2.1916>.

terms of education, biography, traces of work, and other aspects of her thought. Then the second stage is the preparation of the data in a structured and neat manner so that it is easily understood and observed by researchers.

This stage is also to correct some data that is less appropriate or less valid. And finally, data analysis is carried out, to find the essence of Rahmah's thoughts in the field of Modernization of Indonesian Women Ulema Leaders in the Development of Education in the 21st Century.¹³

DISCUSSION

1. Modernization of Rahmah El-Yunusiyah's Thought in Islamic Education

In the large Indonesian dictionary, (Bahasa, 2002) modernization means the process of shifting attitudes and mentality as citizens of society to be able to live under the demands of the present. Islamic modernization is understood as a paradigm shift in Muslim thinking, not building a new definition of Islam. Judging from the flow of thought, the birth of this paradigm was due to the "unwillingness" of a group of thinkers to the backwardness of Muslims in "designing" their social world, as well as the shortsightedness of Muslim thinking in transferring their literacy into the real world.¹⁴

According to Toto, the modernization of Islamic education can be understood as a change of thought in the field of Islamic education, improving the old education system into a new system

¹³ Afiqu Adib, "Pendidikan Kontekstual Dan Keterikatan Dengan Masyarakat (Analisis Pemikiran Rahmah El Yunusiyah).", *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian*, Vol. 3, No. 2 (2022): 71-81.

¹⁴ Rini Rahman, "Modernisasi Pendidikan Islam Awal Abad 20," *Humanus*, Vol. 15, No. 2 (2015): 174-83.

to improve the quality of Islamic education.¹⁵ The term modernization in Islamic education has the same meaning as renewal in Islamic education. Samsul Bahri believes that Islamic education ought to be able to liberate pupils and get them ready to enter society. If Islamic education is reoriented, with a clear goal, mission, and strategic orientation, education will be achieved correctly. can adapt to changing times and has significant social, intellectual, and moral legitimacy in society. managed with the help of contemporary management that is humanist, professional, logical, transparent, and accountable. It also has access to international collaboration and partnerships.¹⁶

At the beginning of the 20th century, Islamic education in Indonesia began to enter renewal. This renewal movement was motivated by two factors, namely internal and external factors.¹⁷ Internal factors are: (a) The urge to increase resistance to Dutch colonialism; (b) Dissatisfaction with the Dutch colonial education system; (c) Dissatisfaction with the experience of Islam and the application of customs in society; (d) The desire among young people to purify Islamic teachings.

External factors are; the influence of the thoughts of Middle Eastern reformers that occurred at the end of the 19th century, especially Jamal al-Din al-Afghani and Muhammad Abduh. Although their political stance explicitly shows anti-West because of the colonization practices carried out against Islamic countries, Jamaluddin al-Afghani and Muhammad Abduh provide support

¹⁵ Toto Suharto, *Filsafat Pendidikan* (yogyakarta: Ar Ruzz media, 2006).

¹⁶ Samsul Bahri and Samsul Bahri, "FILSAFAT PENDIDIKAN YANG MEMBEBAKANKAN DALAM PERSPEKTIF PENDIDIKAN ISLAM," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, Vol. 13, No. 2 (2018), <https://doi.org/10.24239/rsy.v13i2.268>.

¹⁷ Ramayulis, *Sejarah Pendidikan Islam* (Jakarta: Kalam Mulia., 2012).

for Muslims to study broader science as has also been experienced first by some Western countries. In this regard, they called for the structuring of social, political, economic, and educational institutional systems, which were more feasible for Muslims.

The Minangkabau region is considered one of the starting points for the entry of modernist ideas into the archipelago. This can be concluded from Deliar Noer's discussion in his book *Modern Islamic Movement in Indonesia 1900-1942*. In the book, Deliar Noer begins the discussion of the origin and growth of the modern Islamic movement by first discussing the Minangkabau region. According to him, the Minangkabau region has an important role in spreading the ideals of renewal to other regions.¹⁸

Contact between Minangkabau and the Arab world was established primarily through the medium of the hajj, but later expanded into more permanent intellectual contacts. This was made possible, among other things, by economic improvements in the region as a direct result of the internationalization of the trade in coffee and other crops. In short, the region's prominent dynamism allowed it to experience modernization first in many ways.¹⁹

2. Social and Educational Biography of Rahmah El-Yunusiyah

Sheikh Hajjah Rankayo Rahmah el-Yunusiyah was born in the Rumah Gadang Bukit Surungan, Padang Panjang City, one of the cities in West Sumatra, Padang Panjang, a city which has the nickname Veranda of Mecca, also known by its Egyptian name, van

¹⁸ Aulia et al., "Pendidikan Islam Perempuan Minangkabau (Telaah Pemikiran Rahmah El- Yunusiyah)." *INNOVATIVE: Journal Of Social Science Research*, , Vol. 3, No 2, (2023): 7623-7637

¹⁹ Irma Nur'aeni, Fajrudin, and Dina Marlina, "Peran Rahmah El-Yunusiyah Dalam Pendidikan Islam Modern Di Indonesia 1923-1969," *Historia Madania*, Vol. 6, No. 1 (2022): 131-46.

Andalas. Rahmah was born on October 26, 1900, or coincided with 1 Rajab 1318 in the Hijri Year. Rahmah is the last child of the couple Sheikh Muhammad Yunus al-Khalidiyah with his wife Rafi'ah. Rahmah has two older brothers and two older sisters. Zainuddin Labai el-Yunusi (1890-1924), Mariah (1893-1972), Muhammad Rashad (1895-1956), Rihanah (1898-1968). Zainuddin Labai, Rahmah's first brother, was the founder of Diniyyah School, the first Islamic religious school that combined religious education and a modern curriculum in 1915.²⁰

Rahmah was born into a religious family, her mother was a descendant of Haji Miskin, the leader of the Padri War in the early 19th century, while her father was a scholar who had studied in the Middle East for four years, and had served as qadi in the Pandai Sikek region. Before she reached puberty, her sixty-year-old father died, while Rahmah was still six years old. Therefore Rahmah did not get an education from his old father like his older siblings, Rahmah was educated by his mother and older siblings, Rahmah learned to read Arabic and Latin. With her reading skills, Rahmah read books owned and written by her brother, Zainuddin Labai. Therefore, Rahmah grew up to be a hard-hearted and strong-willed person.

The development of Islamic educational institutions, especially madrasah, in Indonesia cannot be separated from the role of Rahmah El-Yunusiyah, as an Islamic education thinker from Minangkabau.²¹ To realize ideal education, Rahmah believes that

²⁰ Irma Nur'aeni, Fajrudin, and Dina Marlina, "Peran Rahmah El-Yunusiyah Dalam Pendidikan Islam Modern Di Indonesia 1923-1969," *Historia Madania*, Vol. 6, No. 1 (2022): 131-46.

²¹ Roni Rodhin and Miftahul Huda, "Rahmah El-Yunusiyah's Dedication in Islamic Education For Women in Indonesia," *International Journal on Advanced Science, Education, and Religion*, Vol. 3, No. 3 (2020): 452.

the first step is to ensure the quality of teachers. A teacher must study religious sciences and other sciences that are useful in the future. A teacher must also first master the knowledge and then teach it to others.²² It can be said that everyone who chooses to become a teacher must have the belief that he or she can be a role model, meaning that not only speech is taught, but also daily practice. Therefore, realizing that the task of a teacher is not only to be a teacher but also to be an educator.²³ Her students also range from children, and teenagers, to elderly mothers.²⁴ As Rahmah wanted to say, if you still have breath, then it is still advisable to continue studying.

One form of Rahmah's concern for education was the establishment of a school called Diniyah Putri. This school was built in 1923 as the first formal women's school in Minangkabau. Rahmah hoped that with the presence of Diniyah Putri, women could further develop their abilities in the field of education, especially for women's education. This is an educational institution that Rahmah deliberately designed to improve the status of women in her homeland, Minangkabau. In Rahmah's view, women have an important role in life. Women are the educators of children who will control their next life path. In this case, there needs to be an effort to

²² Ajisman, A., *Tokoh Inspirasi Bangsa* (Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan., 2017).

²³ Hamid Darmadi, "Tugas, Peran, Kompetensi, Dan Tanggung Jawab Menjadi Guru Profesional," *Jurnal Edukasi*, Vol. 13, No. 2 (2015): 161–74.

²⁴ Rohmatun Lukluk Isnaini, "ULAMA PEREMPUAN DAN DEDIKASINYA DALAM PENDIDIKAN ISLAM (Telaah Pemikiran Rahmah El-Yunusiyah)," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* , Vol. 4, No. 1 (2016): 1, <https://doi.org/10.15642/jpai.2016.4.1.1-19>.

improve women's abilities, both in the intellectual, personality and skills fields.²⁵

The madrasah built by Rahmah El Yunusiyah is progressing in a positive direction. This was shown by the construction of a complete building accompanied by a dormitory in early 1926 AD. However, not even a year after the building was built, an earthquake hit the city of Padang Panjang and destroyed the building. This event did not dampen Rahmah's desire to continue her struggle. After 45 days of the earthquake, he and the teachers at the madrasa were assisted by Thawalib students who worked together to build several bamboo houses with thatched roofs and dirt floors which were then used as emergency houses to continue the learning process. The rapid progress and great attention devoted by Rahmah and the surrounding community to this madrasah made Rahmah's determination even stronger to continue developing her madrasa. This was proven by trying to find funds for Sumatra to build the madrasa. Her efforts did not disappoint. In 1928, a new building was successfully constructed and continued to be developed for the better.

Rahmah was educated by reformist academics including Tuanku Mudo Abdul Hamid Hakim, Sheikh Abdul Latif Rasyidi, Sheikh Muhammad Djamil Djambek, Haji Karim Amrullah (Haji Rasul), and Sheikh Daud Rasyidi. Rahmah investigated the expertise and pedagogy of these instructors. She also gained a variety of health, housekeeping, and gymnastics knowledge.

²⁵ M Afiqul Adib, "Transformasi Keilmuan Dan Pendidikan Agama Islam Yang Ideal Di Abad-21 Perspektif Rahmah El Yunusiyah," *Risâlah, Jurnal Pendidikan Dan Studi Islam*, Vol. 8, No. 2 (2022): 562–76, <https://doi.org/10.31943/jurnalrisalah.v8i2.276>.

Rahmah voiced her opposition to the two laws that the Dutch published, the "Recorded Marriage Ordinance" and the "Wild School Ordinance." Rahmah even rose to the position of chairman of Padang Panjang's Committee for the Rejection of Wild Schools. She was once fined 100 guilders by the Dutch for allegedly talking politics during a Padang Panjang general meeting of mothers. Rahmah was also involved in the opposition to the oppressive actions and policies of the Dutch colonialists. Some of his notable contributions to this movement were the founding of *the Islamic Poetri Teachers Association* in Bukittinggi, his appointment as chairman of the committee to reject Kawin Bercatat, and his leadership of the organization to reject the Wild School Organization. Rahmah is identified as one of the Minangkabau Masyumi party's founders.

Rahmah actively fought to drive the colonists out of Indonesia in addition to concentrating on issues of equality and educational advancement. Rahmah joined the Indonesian Regional Members (ADI) group during the Japanese occupation and voiced her opposition to the practice of using Central Sumatran women as comfort women for Japanese soldiers.

3. Characteristics of Education in the 21st Century

The adjustment of learning examples perceived today is one of the characteristics of the globalization era or what is known as the transparency period. This is evidenced by advances in science and innovation. This period is often referred to as the 21st century. Education in the 21st century is centered on the basic abilities of students who dominate as preparation to face the difficulties of the world in the future. Therefore, formal education has a huge responsibility to make students have applicable skills. Some of the skills to face the challenges of 21st-century development are known

as the 4Cs, namely critical thinking, collaboration, communication, and creativity. These skills must be mastered by learners to survive the wave of the 21st century.

In order to develop critical thinking and problem-solving abilities, students must thoroughly examine situations, pinpoint the main issues, and come up with workable solutions. Students are urged to exercise critical thinking in Rahmah Yunus' character education in order to comprehend moral and ethical principles and apply them to the difficulties of daily life.

Innovation and creativity demand that students come up with fresh concepts and have the guts to try new things and come up with original solutions. Rahmah Yunus's educational approach places a strong emphasis on the value of creativity in character education, enabling students to express themselves, reach their full potential, and positively impact society.

Communication and collaboration skills help students to convey ideas, cooperate with others, and build positive relationships. In Rahmah Yunus' character education, students are trained to communicate effectively, respect differences, and collaborate in solving problems together.

CONCLUSION

Rahmah El-Yunusiyah's thinking on education for women is a thought that tries to break the tradition in the middle of the perception of Minangkabau society. She aspired for women to be able to stand on their own feet (*berdikari*) to become mothers, capable educators, and active and responsible for the welfare of the nation and homeland, where religious life gets a proper place. These ideals were formulated to establish *Diniyyah Puteri*. Rahmah el-Yunusiah was very strong in her stance on instilling the spirit of

religion in the educational institutions she built. She was also noted as the first person to aspire to establish a college and hospital specifically for women.

REFERENCES

- Abdullah, Nafilah. "Rahmah El Yunusiyah Kartini Padang Panjang (1900-1969)." *Jurnal Sosiologi Agama* 10, no. 2 (2017): 51–82. <https://doi.org/10.14421/jsa.2016.1002-03>.
- Adib, M Afiquil. "Rahmah El Yunusiyah: Konsep Pendidikan Agama Islam Dan Relevansinya Di Abad-21." *Al-Fikra: Jurnal Ilmiah Keislaman* 21, no. 2 (2022): 99–112. <https://doi.org/http://dx.doi.org/10.24014/af.v21i2.19407>.
- _____. "Transformasi Keilmuan Dan Pendidikan Agama Islam Yang Ideal Di Abad-21 Perspektif Rahmah El Yunusiyah." *Risâlah, Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 562–76. <https://doi.org/10.31943/jurnalrisalah.v8i2.276>.
- Afiquil Adib, M. "Pendidikan Kontekstual Dan Keterikatan Dengan Masyarakat (Analisis Pemikiran Rahmah El Yunusiyah)." *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan Dan Penelitian* 3, no. 2 (2022): 71–81. <https://doi.org/10.56806/jh.v3i2.89>.
- Ajisman, A., et al. *Tokoh Inspirasi Bangsa*. Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan., 2017.
- Aulia, Weri, Junaidi, Iswantir, and Yelfi Dewi. "Pendidikan Islam Perempuan Minangkabau (Telaah Pemikiran Rahmah El-Yunusiyah)." *INNOVATIVE: Journal Of Social Science Research* 3, no. 2 (2023): 7623–37. <https://j-innovative.org/index.php/Innovative/article/view/1245/944>.
- Bahri, Samsul, and Samsul Bahri. "FILSAFAT PENDIDIKAN YANG MEMBEBAHKAN DALAM PERSPEKTIF PENDIDIKAN ISLAM." *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*

- 13, no. 2 (2018). <https://doi.org/10.24239/rsy.v13i2.268>.
- Darmadi, Hamid. "Tugas, Peran, Kompetensi, Dan Tanggung Jawab Menjadi Guru Profesional." *Jurnal Edukasi* 13, no. 2 (2015): 161–74.
- Isnaini, Rohmatun Lukluk. "ULAMA PEREMPUAN DAN DEDIKASINYA DALAM PENDIDIKAN ISLAM (Telaah Pemikiran Rahmah El-Yunusiyah)." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 4, no. 1 (2016): 1. <https://doi.org/10.15642/jpai.2016.4.1.1-19>.
- Jamhuri, M. "Efektivitas Metode Memotivasi Studi Murid Dengan Cara Problem Solving Khusus Pembelajaran Materi Ilmu Fiqih Di Madrasah Aliyah 'Miftahul Ulum' Desa Ngembal Kecamatan Tukur Kabupaten Pasuruan Kelas Xi, Tahun Pelajaran 2018-2019." *Al Murabbi* 4, no. 2 (2019): 201–16. <https://doi.org/10.35891/amb.v4i2.1442>.
- Minarti, Sri. *Ilmu Pendidikan Islam: Fakta Teoritis-Filosofis Dan Aplikatif-Normatif*. Edited by Amzah. Jakarta: Amzah., 2013.
- Muh. Rusli. "Contemporary Islamic Studies in Indonesia: An Insight and Intersection." *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 19, no. 2 (2023): 343–58. <https://doi.org/10.24239/rsy.v19i2.2410>.
- Nur'aeni, Irma, Fajrudin, and Dina Marlina. "Peran Rahmah El-Yunusiyah Dalam Pendidikan Islam Modern Di Indonesia 1923-1969." *Historia Madania* 6, no. 1 (2022): 131–46.
- Rahman, Rini. "Modernisasi Pendidikan Islam Awal Abad 20." *Humanus* 15, no. 2 (2015): 174–83.
- Ramayulis. *Sejarah Pendidikan Islam*. Jakarta: Kalam Mulia., 2012.
- Roni Rodhin, and Miftahul Huda. "Rahmah El-Yunusiyah's Dedication in Islamic Education For Women in Indonesia." *International Journal on Advanced Science, Education, and Religion* 3,

no. 3 (2020): 452.

Suharto, Toto. *Filsafat Pendidikan*. Yogyakarta: Ar Ruzz media, 2006.

Triandini, Evi, Sadu Jayanatha, Arie Indrawan, Ganda Werla Putra, and Bayu Iswara. "Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia." *Indonesian Journal of Information Systems* 1, no. 2 (2019): 63. <https://doi.org/10.24002/ijis.v1i2.1916>.

Ulandari, Prilia. "1 | Agenda, Vol 1 No. 1 Desember 2017." *Agenda* 1, no. 1 (2017): 1–26.

Zulmuqim, Zulmuqim. "Renewal of the Islamic Education of Minangkabau: Study of Education Thinking Abdul Karim Amrullah, Abdullah Ahmad And Rahmah El-Yunusiyah." *Al-Ta Lim* 22, no. 2 (2015): 155–64. <https://journal.tarbiyahainib.ac.id/index.php/attalim/article/view/139/132>.