

Rahmah El Yunusiyah: Transformation of Islamic Education and Its Role in Women's Education in Padang Panjang

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ABSTRACT

This article discusses one of the reformers in the field of Islamic Education, namely Rahmah El Yanusiyah. Rahmah el-Yunusiyyah was the first person to build a special school for women through the institution she founded. She aspires for women to be able to stand on their own feet (independence) to become mothers, capable educators, active and responsible for the welfare of the nation and homeland, where religious life has a proper place. The research in this paper uses a descriptive qualitative study approach. The data collection stages were carried out systematically and structured. Where data analysis only focuses on Rahma El Yanusiyah's thoughts in the transformation of Islamic Religious Education in accordance with the nation's goals. To present data, researchers used a descriptive approach. The research results provide a solution that the dichotomy problem of science can be answered with scientific transformation, namely integrating classical religious knowledge with general knowledge) and providing skills without rejecting scientific transformation. What is meant by women's education in Padang Panjang, consists of 1) Establishing Madrasah Lil Banat or the First Women's School in Indonesia (Padang Panjang), 2) Becoming a role model and reporter for women's emancipation, and 3) Providing practical skills for women's. **Keywords: Rahmah El Yanusiyah, Islamic Education, Women's Education.**

A. INTRODUCTION

Education has an important role in human life, especially Islamic Education which is an attempt to transform religious and cultural values in all fields (Arifin 2016). So that behind the progress of a nation, there is an education system that is of sufficient quality and is deeply rooted in society. extraordinarily long life (from family, school, and society) so as to build a brilliant state civilization (Suprayitno and Wahyudi 2020).

Islamic education which broadly eventually develops and narrows into a discipline that is specifically applied in a formal education, namely Islamic Religious Education. Islamic Religious Education (PAI) is a conscious effort made by educators to plan everything in order to make students understand the material about PAI, and be able to apply it in daily practice. Of course this is done in stages according to existing conditions so that the goals of PAI can be achieved to the fullest (AKRIM 2022).

Therefore, PAI plays an important role in the education system in Indonesia. PAI teachers have a great responsibility for the development and growth of their students. So naturally in developments in the 21st century, this role must be continuously improved and harmonized (Bukhori 2010). In learning, PAI is often assumed to be a subject that is useful for making students have morals that are relevant to existing norms, as well as increasing understanding of religion and polite behavior (Rohmayanti 2022).

PAI is also said to be a place to achieve the goals of an education itself. This is because the perspectives and objectives aimed at from PAI are not only on knowledge or cognitive aspects of students into religion or rigid hypotheses, but PAI is a science that can be applied in public activities. This means that PAI does not only cover theory, but is already tangible in daily practice.

Therefore, there should no longer be a scientific dichotomy, especially within the body of Islamic education, or the notion that aspects of PAI are just the afterlife, while general aspects are only world affairs that are less important, this causes delays in the implementation of PAI to achieve its goals. What happens is that Islamic education only focuses on developing aspects of Islamic understanding, or it is too parochial, so it is closed to the outside world and developments outside of Islam (Minarti 2022).

Islamic education is only interpreted as limited to the afterlife. With such a perspective, it is only natural that then Islamic education is trapped in a narrow scope and seems to break away from affairs for the prosperity of the world. Islamic education is trapped in a very severe dichotomy system. Religion is considered to have no connection with various other scientific fields such as law, social, politics, and culture. Madrasah and Islamic boarding schools are also considered to merely review the study of classic books and are less interested in developing technology or anything that has to do with the progress of the times (Purnomo 2020).

Furthermore, the results of Islamic education which should give birth to "Imamul Muttaqien" actually gave birth to a generation that stutters. The great stuttering makes the moral aspects also cannot be taught as a whole and thoroughly. Even though this aspect should be the advantage of Islamic religious education which can be seen in daily behavior. This is a picture of the actions of schools in the country today with various bad consequences caused and felt by the local area. It should be understood, ontologically, that culture exists as a result of human life. This shows that the school is the main driver behind and the formation of society (Sachari 2007).

Therefore, if our schools are still running and do not follow the elements and the improvement of human existence, then after all this nation cannot be separated from bearing the title of being a nation that is left behind

(Adib 2022). In the face of the rapid development of industrialization and globalization, the Islamic school system must be placed in the future, both regarding philosophical premises, techniques, educational programs, and different perspectives to produce quality alumni who can take part in the public eye without compromising the essence of Islamic character.

Education that is integralistic or scientific transformation is expected to produce human beings who have high integrity, who can be grateful and unite with God's will, and unite with themselves, society and can unite with nature, so they no longer have a split personality. Then it can also eliminate social disintegration, and most importantly it is expected not to cause environmental damage (Rusniati 2015).

This can be observed in the Diniyah Puteri college which integrates the teaching of religious and general sciences in a classical manner, as well as skills. The curriculum is an effort to answer the challenges of the times. And Rahmah has never rejected what is called scientific amalgamation or transformation. In addition, Rahmah is known for her brilliance in managing Diniyah Puteri which led to her concept being adopted by Al Azhar University at that time.

The researcher also uses several sources from international articles to complement perspectives and material for thought, namely an article entitled "Rahmah El Yunusiah: Pioneer of Islamic Women Education in Indonesia, 1900 –1960's". The article reviews quite a lot about Rahmah El Yunusiyah, starting from profile, scientific background, social conditions, to his works. And finally is an article entitled "Rahmah El-Yunusiyah's Dedication in Islamic Education for Women in Indonesia". From various backgrounds and previous studies, therefore, this article will examine the Transformation of Ideal Islamic Religion and Education in the 21st Century in the Perspective of Rahmah El Yunusiyah.

B. RESEARCH Methods

This research is a qualitative study, namely data collected and searched through observations and interviews according to the theme of the article (Hermawan 2019).²⁴ The data is then strictly selected according to the theme made. Then a philosophical analysis is carried out and draws conclusions and makes relevance to the thoughts of the figures studied with the problems discussed. The data collection stages were carried out systematically and structured, namely through analysis of several literatures that focused on Rahmah El Yunusiyah's thoughts, as well as the transformation of science and women's education that she built in Padang Panjang City. After that, the relevance of the problem under study is sought. Then the considerations for the literature studied are also arranged neatly so as to facilitate the sorting and selection of material that is really relevant and valid, which in the end it is hoped that the research will also have maximum results. terms, and other findings accurately, validly, right on target, and avoid subjectivity.

Then finally, the procedures carried out in this study include the stages of searching, compiling, and analyzing. The first stage was carried out by collecting various studies that examined Rahmah, both in terms of education, biography, track record, and other aspects in her thoughts. Then the second stage is the preparation of the data in a structured and neat manner in order to make it easier for researchers to understand and observe. This stage is also in order to correct some inappropriate or invalid data. And finally data analysis was carried out, in order to find the essence of Rahmah's thoughts in the field of contextual and social education. The analysis will be made explicit and then carefully concluded.

C. RESULT AND DISCUSSION

Rahmah El Yunusiyah's progress in the field of education.

When considering the "female" aspect of Rahmah El Yunusiyah, it can be assumed that Rahmah is the most complete figure, because she not only deserves to be called a scholar, but also has great concern for the advancement of women. Rahmah is not as popular as Kartini, but her work deserves to be studied in depth. In contrast to Kartini, who "simply" conveyed her ideas through personal letters to her friends in the Netherlands, Rahmah was more fortunate because she was able to apply her ideas in a more concrete way. 25 These ideas were embodied in the establishment of Diniyah Putri in 1923 as a formal school. the first woman in Minangkabau. Rahmah hopes that with the presence of Diniyah Putri, women can further develop their abilities in the field of education, especially for women's education.

The main characteristic of this school is the goal it wants to achieve, namely to prepare women to become educators in their own households and to be responsible for the welfare of the people and the homeland. When compared to similar religious institutions, they are generally only aimed at educating preachers and clerics. Junior School (HIS level), and Diniyah School Girls in stages from Ibtidaiyah level (4 years), and Tsanawiyah (3 years). Then in 1937 the Kulliyat al-Muallimat al-Islamiyah program (3 years) was established to educate prospective teachers, and at the tertiary level the Faculty of Tarbiyah and Da'wah was established (1967). Apart from that, she also founded a Weaving School (1936) in the Diniyah Putri complex. Rahmah's efforts were quite successful in Indonesia and also in various countries, such as Malaysia. Many of his students come from Malaysia.

Even Diniyah Putri is also a source of motivation for the establishment of special schools for girls in Malaysia, such as Madrasah Diniyah Putri, Kampung Lalang. Rahmah is not only a good example for her own country, but also for various countries that have made her a source of motivation to advance herself, religion and the country. Rahmah El Yunusiyah is a reformist woman from Padang Panjang who lived in three eras, namely the Dutch colonial era, the Japanese colonial era, and the Independence era. He is a warrior of thoughts and concrete actions such as creating schools, participating in wars, and risking life and death only for religion and country.

The Ideal PAI Scientific and Learning Transformation In The 21st Century From The Perspective of Rahmah El Yunusiyah

The elements of improving Islamic teachings that are raised by various Islamic educated circles sometimes cannot be separated from the socio-cultural and religious goals of the Muslims themselves. Especially the question of Islamic educational thought. So, there is nothing wrong if it is said that the elements of Muslim scientific thought are a consequence of reflection on the condition of Muslims in their time. The development of Muslim scholars, from good times to postmodern times, has attempted to re-create an optimal Islamic school system (Lestari 2017).

The concept of modernity includes human rights, freedom of thought and expression, and the establishment of an autonomous educational institution. Modernity is a product of humans, not a product of the west. Therefore, it would be very unwise to avoid this concept because of fear of the west.

Islamization is an attempt to reformulate, as well as evaluate or reassess with the aim of advancing Islamic thought, so that the impact or

benefits can be broader and relevant to the times. Because of this, scientific transformation becomes something vital in the continuation of this thought, especially within the scope of formal schools. Ultimately creating new ideas and methodologies. Contemporary society is formed from a plurality of cultures and religions. The logical consequence of this is bridging dialogue so that peace can be realized in society. In addition to peace, this dialogue will spawn ideas in shaping the concept of Islamic Religious Education according to the times and environment of the 21st century, Religion and class.

Actually, Islam teaches universality which includes affairs outwardly and inwardly or matters of the world and the hereafter. Thus, understanding the dichotomy of knowledge should not need to be continued, because it is not in accordance with Islamic vision and mission, namely *Rahmatan Lil 'Aalamin*. Furthermore, Ali also said that this dichotomy can also be understood as an apologetic attitude and a kind of defense mechanism for Muslims who are helpless in the face of scientific progress and modernization (Saihu 2019).

The scientific dichotomy that has been carried out so far has turned this nation away from the ideals of Islamic education, namely educating the nation's life, and having deep piety that can be applied in social life so as to give birth to noble morals, intact health (physical and mental), and good attitudes. reliable. To create human beings who are faithful and pious, studying religion is a must for every human being in Indonesia (Suryadi 2018).

It is important for all parties to see what Rahmah El Yunusiyah has done in developing Diniyah Princess, because what he has done is in accordance with the current conditions. The thoughts and ideas that Rahmah has poured out are still in accordance with the developments and progress of

the times. Even today there is an unwritten agreement that a good education is to combine general and religious subjects equally.

As mentioned in the previous chapter, learning in the 21st century cannot be separated from 4C, namely critical thinking, collaboration, communication, and creativity. Likewise with PAI learning which is also related to these four things, and added to the moral revolution. In the concept of education at Diniyah Puteri, the first thing that is taught is about religion, which does not only discuss the relationship with God, but also with humans (Hidayati 2022).

In addition, the scientific transformation that is applied to Diniyah Puteri greatly supports the success of their students in achieving a plenary level of creativity. because one's creativity can grow from the construction of new things. Scientific transformation will also indirectly foster digital literacy. Because to be able to transform science, you must first understand some of the scientific foundations (Poerwaningtias et al. 2013).

If students understand that the relationship between what is learned in school and current reality is a significant problem for students, then at that time, their inspiration will develop, thus also their learning. Student encounters at school may be completely different from their lives outside of school. Awareness of these benefits is an important part of successful 21st century learning.

The Role of Rahmah El Yunusiyah in Women's Education in Padang Panjang Established *Madrasah Li Banat* or First Girls School in Indonesia (Padang Panjang)

Women, in Rahmah el-Yunusiyah's view, have an important role in life. Women are children's educators who will control their future life paths. Rahmah described that the household is the pillar of society, and the pillar of

society is the pillar of the State. On that basis, to improve the quality and improve the position of women, special education for women is needed, taught by women themselves. In this case, efforts are needed to improve women's abilities.

In running his school, Rahmah tries not to be tied to any party so that he tries not to depend on any party financially or ideologically. On this basis, he places the school as independent, free from affiliation with any mass organization or political organization. However, this suggestion was not accepted by the Diniyyah Girls' School teachers. Because according to Rahmah, politics for students is their love of their homeland based on strong faith. If faith does not exist, politics can boomerang, which will oppose and destroy religion (Nur, Niswaty, and Aslinda 2020).

The independent nature of this school was demonstrated when Rahmah rejected the merger of Islamic schools in Minangkabau by Mahmud Yunus. However, Rahmah remained firm in her school's independence, so she strongly rejected the idea. According to him, it is better to keep just one but well-maintained, rather than joining one but falling apart (HAYATI 2020).

Rahmah chose a non-cooperative attitude in fighting for the continuity of the school he led. Based on this attitude, he refused to cooperate with the Netherlands, including in terms of providing subsidies which were repeatedly offered. The colonial government's subsidies would bind him, and result in the Dutch colonial government's freedom to influence the management of the Diniyyah School Girls education program. It seems that Rahmah's attitude in refusing interference from other parties, whether in funding or curriculum preparation, etc. (Nizah, 2016).

In the education process at Diniyyah Puteri School, Rahmah implements an integrated education system, namely: combining education

obtained from the household, education received at school and education obtained from the community in boarding school education. The curriculum consists of a group of religious studies, Arabic language, science and this group of study fields is oriented towards the formation of the Muslim woman's personality and self-quality.

Become an Example and Pioneer of Women's Emancipation

Apart from being an educator, Rahmah is also known as a fighter. He was the first person to fly the red and white flag at his school after hearing the news of the proclamation of Indonesian independence. His spirit of nationalism and patriotism is deeply embedded in him. Because of this, he really yearned for the independence of the Republic of Indonesia. Therefore, during the independence revolution, he was imprisoned by the Dutch and only released in 1949 after recognizing sovereignty. Until 1958 he was active in politics. In this regard, he was, among other things, a member of the Central Sumatra Regional Indonesian National Committee (KNID), when the Sabilillah and Sabil Muslimin Front were in Padang, and a member of the Constituent Assembly representing Masyumi. His most prominent role was his pioneering role in the formation of the People's Security Army on October 2 1945 (Nata, 2005).

From the movement initiated by Rahmah el-Yunusiyyah, the differences between the women's movement in the West and the women's movement in the East can be seen. The women's movement in the West tends to free themselves from household responsibilities and obligations, namely a movement they call the Women's Liberation Movement. Meanwhile, the women's movement in the East or in Indonesia is looking for a synthesis between household and community obligations (Khotimussalam, 2019; Syarif, 2019).

From his life journey, it can be concluded that Rahmah was a figure who had a heart of steel and never gave up in difficulties. High knowledge and awareness have shaped her vision of struggle in empowering and upholding the dignity of women through education, and opposing arbitrariness for the sake of realizing freedom.

Developing Practical Skills for Women

In its educational process activities, this can be seen in its efforts to provide practical skills education for women. These practical skills include: cooking, weaving, home industry, sports and first aid skills for students. Comprehensively, Rahmah El-Yunusiyah's thoughts are clearly visible in the Triune concept of women's education, namely: education in schools, education in dormitories, education in the community.

When the map of Indonesian Islamic education directed its orientation towards political missions, it resulted in the colonial government enacting Illegal School Ordinance regulations. This regulation aims to limit the scope for implementing Bumi Putera education in all respects (Yusri 2021).

This condition did not make Rahmah el-Yunusiyah colored by the conditions that developed in education at that time. He consistently refers to his goals, without wanting to get involved in including political lessons in the curriculum of his educational institution. This attitude received criticism from Rasuna Said. According to Rasuna Said, politics is very necessary for someone who wants change and renewal in a movement.

D. CONCLUSION

One solution to the scientific dichotomy is scientific transformation. In relation to the development of the times, Rahmah often said that education should adapt to what is needed by the times. Rahmah has never rejected what is called scientific amalgamation or transformation. This can be observed in the Diniyah Puteri college which integrates the teaching of religious sciences and general sciences in a classical manner, as well as providing skills lessons. The curriculum is an effort to answer the challenges of the times. Rahmah El Yunusiyah applies this to the Diniyah Puteri school which integrates the teaching of religious and general sciences in a classical manner, as well as skills. Rahmah El Yunusiyah through Diniyah Putri has proven that the combination of religious and general education has succeeded in producing strong women who know rights and obligations to live in the world. The approach developed by Rahmah El Yunusiyah through the subject matter at Diniyah Putri which makes religious studies an important component coupled with general lessons and special lessons for women is something that can be emulated in dealing with various problems that are currently plaguing the nation.

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