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Vevi Sunarti and Solfema

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Rangkayo Syaikhah Rahmah El Yunusiyah: A Non-formal Education Reformer from West Sumatera

Vevi Sunarti*, and Solfema

Department of Nonformal Education Universitas Negeri Padang, Padang, Indonesia

*e-mail: vevisunarti.pls@fip.unp.ac.id

Abstract

Who has not heard of Rahmah El Yunusiyah, a non-formal education figure from West Sumatra? Rahmah El Yunusiyah felt compelled to rise and break through the barriers set during her time as she witnessed what the women underwent. Women were only responsible for cooking, washing, and doing other household chores. If we look at the nature of Rahmah El-Yunusiyah's thoughts on education, it departs from the equality of rights between women and men in obtaining knowledge. In a family, a woman is by nature the first and foremost teacher for her children. What will happen to future generations if a mother's ability to learn is limited? As a mother or a mother-to-be, it is not only knowledge that every mother must have, but also daily skills such as cooking, sewing, weaving, etc. These skills can be observed from the curriculum used in Diniyah Puteri School, the life of Rafi'ah (the mother of Rahmah El Yunusiyah), and Rahmah's life and concepts of thought. As a result, the researcher can extract numerous key elements from Rahmah El Yunusiyah's concept of education thought and movement, including 1) women and education (gender); 2) the role of family education; 3) lifelong education; and 4) autonomy in the management and the curriculum. All these essential points will be explained further in this article.

Keywords

women, non-formal education, family, gender

1 Introduction

1.1 Short Biography

In the eyes of the Minangkabau people, Rangkayo Syaikhah Rahmah El Yunusiyah is a heroine. She is the founder of Diniyah Puteri Boarding School Padang Panjang and is known as Etek Amah, Ncik Rahmah, or Rangkayo. Diniyah Puteri Padang Panjang, Indonesia's first women's school, was founded in 1923 and is approximately 100 years old (Jasmi, 2020).

Rangkayo, in this article referred to as Rahmah, is a woman who grew up in a family with a solid Islamic education. She is a woman who grew up in Minangkabau solid culture and lived by the ideology of "*Adat Basandi Syara', Syara' Basandi Kitabullah*," which implies that all actions and work should be based on customary and religious principles. She was also a woman equipped with various applicable knowledge, a woman whom the Dutch and Japanese colonialists could not buy, and a woman who was strong in her determination to break through rigidity and injustice. Despite adversity, Rahmah was able to gain her right to education and served as an inspiration to the field of education, both domestically and worldwide. Rahmah is also more than a regular woman; she is the first Indonesian woman to be awarded the title of Syaikhah by Al-Azhar University in Cairo, Egypt. She is also a woman who believes that being a mother necessitates having religious knowledge and life skills. She was cautious to protect her school from being engaged with political agendas. The Indonesian government also awarded Rahmah the Mahaputra Star Award after she died. Khairul Jasmi describes her as a woman whose ideas are ahead of her time. Meanwhile, Rahmah was dubbed a crowing hen by Duski Pandoe.

Rahmah El Yunusiyah was born in Padang Panjang on Friday, December 29, 1900, or more precisely on Hijri, 1 Rajab in 1338. She was born into a very religious family. This fact makes little Rahmah alive and forged with solid Islamic values. She is the daughter of Muhammad Yunus Alkhalidiyah, a Khadi from Pandai Sikek. His father is also a descendant of Sheikh Imaduddin, a well-known ulama. Sheikh Imaduddin is an astronomy scholar and a prominent person in Minangkabau's Naqsbandiyyah

congregation. He also has a blood tie with Tuanku Nan Pulang in Rao, one of the leaders of the Islamic reformers during the Padri period.

Rafi'ah is the name of Rahmah El Yunusiyah's mother. She is the fourth kid in a family of five. She was raised by her older sister, Kudi Urai, who was a midwife. Rafi'ah had been trained from a young age on how living as a Minangkabau girl in a family and community. Rafi'ah's older sister taught her sewing and weaving so that when she had a family, she would not only be competent at cooking and taking care of her husband, but she would also be able to occupy her days with crafts. As a Minangkabau girl growing up in the seven-room of gadang house of Datuak Gindo Marajo, her sister, Kudi Urai, taught her to read the Qur'an and Latin letters in the hopes that Rafi'ah would grow up to be an authoritative woman adored by her family.

Time passed, seasons changed, and Kudi Urai planned to marry her younger sister to Sheikh Muhammad Yunus, a prominent scholar at the time. He was Naqsabandiyah priest who also doubled as a Kadhi and expert in Falaq Science in Nagari Pandai Sikek, Padang Panjang. He had spent four years studying in Mecca. In 1888, Rafi'ah was 16 years old, and Sheikh Muhammad Yunus was 42 years old when they married. Rafi'ah eventually grew into a pious wife and a very extraordinary mother to her five children, Zainuddin Labay (1891-1924), Mariah (1894-1972), Muhammad Rasyad (1895-1956), Rihana (1898-1968), and the youngest Rahmah El Yunusiyah (1900-1969), thanks to being guided by her older sister, Kudi Urai, since childhood.

1.2 A Brief History of Diniyyah Puteri School

At the beginning of the 20th century, the social condition of the people in Minangkabau was changing. At that time, the condition of educational institutions was also slowly changing towards modernization. The change from the traditional surau-based education system had been gradually becoming a classical system. Surau refers to a small mosque in Sumatra. H. Abdullah Ahmad, who started the Adabiyah School in Padang in 1909 Hijriah, Abdul Karim Amrullah, who formed Sumatra Thawalib Padang Panjang in 1919, and H. Muhammad Jamil Jambek are some of the reform's pioneering scholars. This group, dubbed "the youth," claimed to desire to purge Islam of mystical influences (Navis in Putra, 2012).

Rahmah educated her students using two educational models at the same time: traditional surau education and modern madrasa (Islamic school). However, Rahmah was adamant about ridding her people of illiteracy and ensuring that women had equal access to education, particularly in religion. Rahmah El Yunusiyah aspired to build a school where women could receive particular education, using the knowledge she obtained at the Diniyah college, founded by her brother, Zainuddin Labay, in 1915, as well as the knowledge she gained in surau. This concept paved the way for the establishment of Diniyah Puteri College as we know it today. Finally, on November 1, 1923, Rahmah decided to open the Diniyah School for Girls, or Madrasah Diniyah Lil al-Banat, with the help of her three friends and brothers. This effort is a formal step toward giving space for women to receive an education so that they can make a significant contribution to society and the country.

Rahmah created the Menyesal School as a solution for women or moms who are married but unable to read or write. However, due to the earthquake on June 28, 1926, which wreaked havoc on Padang Panjang, including the Diniyyah Puteri School, the Menyesal School was forced to close because the classroom was demolished as well.

Diniyyah Puteri School offered seven years of education, beginning with the Ibtidaiyah or elementary level (4 years) and ending with the Tsanawiyah or lower secondary level (3 years). She also established the Freubel School (Kindergarten) and Junior School (HIS level). The establishment of these schools demonstrates how far her educational ideas and philosophies have progressed. In 1931, she performed benchmarking or visited many schools in Sumatra and Java to develop the curriculum.

In 1937, Rahmah established a higher education program known as Kuliyyatul Mualimat El Islamiyyah at the Madrasah Aliyah or upper secondary level (KMI). This three-year educational program aimed to prepare and produce potential Muslim teachers who would eventually become community educators. In order to provide integrated coaching for female students, this program adopted a boarding school model.

When it comes to the curriculum or education system used by Diniyyah Puteri School since its inception, there is one prominent and consistently maintained aspect. This aspect is the tri-single (tri tunggal) education system, where the cooperation between the school environment, dormitories, and households or the community is very closely intertwined.

From Rafi'ah's life as a mother of Rahmah El Yunusiyah to her life and idea of thought, it is clear that the function of the family, particularly a mother, has a significant impact on the way her children think. Preparing a mother-to-be before entering the marital stage is critical. Rafi'ah grew into a very outstanding Minangkabau girl thanks to the education she received from her sister, Kudi Urai, and the teachers at

surau. From her womb were born extraordinary sons and daughters, such as Zainuuddin Labay and Muhammad Rasyad, who founded Diniyah School, and Rahmah El Yunusiyah as the founder of Diniyah Puteri School.

2 Methods

The research design employed in this study was library research. Research data were obtained from libraries in the form of encyclopedias, theses, dissertations, scientific journals, books, documents, dictionaries, and magazines (Khatibah, 2011). The procedure for the library research carried out in this study was done through several steps: selecting a topic, seeking information related to the topic in the form of related journals, and compiling reports.

The data for this study was gathered from the literature in the form of articles from various relevant publications, each of which had numerous articles with variables relevant to the study's issue. In this study, the data was gathered through documentation, which involved looking for data containing important variables in articles published in various journals.

3 Results and Discussion

When it comes to education, Rahmah El Yunusiah's thoughts departed from equal rights for men and women in obtaining knowledge. In a family, a woman is by nature the first and foremost teacher for her children. What will be the fate of future generations if a mother's access to information is limited? As a mother or a mother-to-be, not only must they have the knowledge, but they must also have daily skills such as cooking, sewing, or weaving, and other related skills. The curriculum established at Diniyah Puteri School demonstrates these skills.

Some things are related explicitly to creed and fiqh that should be explicitly discussed related to women in the education process. However, since the school system at that time was still mixing between boys and girls, a female student would be embarrassed to ask because it was considered taboo by the presence of boys in the classroom environment. As a result, classes or special schools for women are required so that they can study and ask questions without feeling embarrassed or humiliated. This realization was the inspiration for Rahmah's decision to create the Madrasa Diniyyah Li al-Banat. This effort demonstrates her knowledge that being a teacher requires a great deal of preparation and going through a process. The ultimate goal is to produce and prepare generations of Muslims who are firm in their faith and mature in their lives. Initially, the school had only 71 students. However, another issue was women who were late in getting their education and illiterate. As a result, Rahmah established the Menyesal Class, a type of community-based education (Center for Community Learning Activities). Women who were already married but could not read or write would be taught how to do so in this class. Until now, this approach has served as a means for children and the elderly to receive non-formal education, notably through the Center for Community Learning Activities or equality education.

From Rafi'ah's life as Rahmah El Yunusiyah's mother to her life and concept of thought, the researcher can take several essential points in Rahmah El Yunusiyah's concept of thought and movement related to education, including 1) women and education (gender); 2) the role of family education; 3) lifelong education; and 4) autonomy in the management of education and the curriculum.

3.1 Women and Education

The essence of education developed by Rahmah El Yunusiyah is exclusivity and equal rights in getting education for women without forgetting their nature as a mother. This effort will result in the birth of quality generations because they were born from a scientifically qualified mother, especially a mother who has sufficient religious knowledge and daily skills.

It seems that Rahmah El Yunusiyah's thoughts almost a century ago were in line with the opinion of women currently; specifically, building a society without including women is like a bird wanting to fly with only one wing. In other words, educating a woman means educating all human beings.

Rahmah El Yunusiyah has a warrior spirit with strong ideals and integrity, has high aspirations, and her thoughts can surpass her time. Rahmah thought that the position of women in a society is not just as a wife who only gives birth to children, but more than that. Rahmah wanted to elevate women's status

through education and opportunities to obtain them and became part of the nation's solution and participated in community development without forgetting their nature as women, as outlined in Islam.

Rahmah's opinions on women's emancipation differ from those of modern feminists. Gender equality or emancipation, according to Rahmah, is defined as equal chances or opportunities in the pursuit of knowledge and nothing more. According to Rahmah, a woman must access education in the same way that males do. The right to knowledge and education is the same for men and women. According to Rahmah, combining men and women in the same class or location (coeducation) limits women's ability to explore or study science more extensively, particularly science directly relevant to women, such as matters of worship or fiqh.

When examining and studying Rahmah El Yunusiah's position on women's emancipation, it can be ascertained that she relied on and based everything on Islamic teachings. Meanwhile, the social facts that occurred in the community, such as oppression or exploitation, were primarily caused by practices or traditions that had been adopted by the community. This concept differs from gender equality as understood or adopted by certain secular feminists, who believe that Islamic beliefs are one root of patriarchal culture. As a result, secular feminists concluded that Islamic teachings are incorrect since they produce gender bias and must be corrected. Furthermore, women in Minangkabau are neither enslaved nor exploited by men. They are even respected and given special treatment. Of course, this situation differs from what feminism believes. For Rahmah, the only thing that matters is that women get their position, as dictated by Islamic principles.

Women, according to Rahmah, have a vital role in life, both inside the home and in society. As a result, women must get an education to better their quality of life, increase their position, or optimize their function. A woman's rights and opportunities should be equal to those of males. The school system and cultural environment were still quite powerful at the time, which created a dichotomy and taboos against women, particularly their opportunity to get an education. On the other hand, there was a renewal (modernist) movement in Minangkabau at the time, which was led by the "young people." As a result, Rahmah indirectly contributed to the Renewal Movement, particularly for women, by offering educational facilities or forums to prepare a generation of productive women and as a good Muslim woman to uphold Islamic law. It can be seen here that Rahmah El Yunusiyah established a new discourse in Minangkabau and Indonesia through the "emancipation" of women by establishing a new tradition in the field of women's education while remaining guided by Islamic teachings.

Although the emancipation and gender equality movements in the Western world were still occurring at the time and had become a hot topic, Rahmah's attitudes and thoughts were unaffected because she remained true to her nature as a woman. Rahmah was founded on the Qur'an's principles or was directed by them. According to Surah An-Nahl verse 97, whoever acts good in a state of faith, including men and women, will be given a good life. It denotes that there is nothing left to debate about. Rahmah considers that there is no longer "women's emancipation" because Islam has given a portion regarding this (Fauziah Fauzan in Mantovani, 2012).

Although Rahmah strongly opposed restrictions on seeking knowledge for women, this does not make her a feminist. This fact was proven when she attended the Women's Congress in Batavia in 1935; as a representative of women from Central Sumatra, she fought for the use of Indonesian women's clothing, which should wear a headscarf or hijab. She also attempted to incorporate aspects of Islamic culture with Indonesian culture during the congress (Mantovani, 2012).

From the description above, the concept of gender equality in Islamic education promoted by Rahmah El-Yunusiah is not an attempt to "liberate" as in the concept of Western Emancipation. However, Rahmah only wanted women to get their position as Islamic teachings place women (Rasyad, Salim, & Saleh, 1991).

3.2 The Role of Family Education

Family is the closest environment to a child, even since the child was born. In the family, children will get much experience to grow and develop for their future. In the family, parents can set an example of behavior that their children will imitate. The family is an effective place to teach moral values to children (Sunarti, 2013).

Rahmah El Yunusiah's religious style was formed by her close engagement with the culture in which she lived. Rahmah's family and Minangkabau nature, in general, had laid the groundwork for her to become a religious person and use religion as a guide in her life (Susiyo, 2014).

According to Ki Hajar Dewantara, a family is a collection of individuals who have a sense of selfless devotion to benefit all individuals who take shelter in it. Family is essential in human life, both for individuals and groups of people (Ki Hajar Dewantara in Al-Nashr, 2016).

Family is one of the main determining factors in the development of a child's personality. According to Lazarus Freud, the influence of the family environment on a child's development is the starting point for developing a child's ability or social adjustment impairment. Thus, this period is very decisive and cannot be ignored.

Education is an activity that is essential in human life to form people who can solve problems in their lives. William J. Goode in Helmawati (2018) argues that the success or achievement achieved by students in their education reflects the quality of educational institutions and shows the success of families in providing their children with good preparation for the education they will get. As a result, the family emerges as the most powerful institution in human society, as it is through the family that a person attains humanity.

The family acts as the first and foremost environment for a child. In the family environment, children first get various values and norms. Therefore, the family is the oldest informal educational institution. A father and a mother in a family have a role as educators. Besides, siblings or other family members also have a role in educating a child.

According to Ngalim Purwanto in Helmawati (2018) stated that the role of a mother in the family includes: 1) a source and giver of affection; 2) caregivers and caretakers; 3) a place to confide in; 4) regulator of life in the household; 5) personal relations mentor; and 6) educators in terms of emotional education.

From the brief historical description above, it can be concluded that preparing a prospective mother before entering the marriage stage is very important. Rafi'ah grew into a very outstanding Minangkabau girl thanks to the education she received from her sister, Kudi Urai, and the teachers at surau. From her womb were born extraordinary sons and daughters, such as Zainuuddin Labay and Muhammad Rasyad as the founder of Dinniyah School and Rahmah El Yunusiyah as the founder of Diniyyah Puteri School.

As the first and foremost educator in the family education environment, the mother and other family members play an essential role. Although Rahmah had been orphaned since childhood, she had not been left behind because she received the best education from her family and her father's students and learned a lot from her surroundings.

Rafi'ah had been prepared by her parents and brother, Kudi Urai, since childhood. She grew up in a family environment that upholds Islamic values, wrapped in Minangkabau customs that could not be separated from Islam. Becoming a mother can not be instant, but one must be prepared. The preparation includes religious education and skills that will be useful for the future mother-to-be and generations to come. Kudi Urai teaches us that Rafi'ah was indeed equipped with knowledge because from her womb would be born generations who would be inspiration and reformers for the world.

The same thing happened when Rafi'ah raised her children. Teaching Arabic-Malay literacy to Rahmah and her other children had become her routine. Rafi'ah also encouraged her sons, Zainuddin Labay and Muhammad Rasyad, to become "private" tutors for their younger sibling, teaching her to read, write, and speak other languages. Rahmah's quest for knowledge grew due to this treatment, and she became more interested in reading as a result. These things happened because Rafi'ah was fully aware of the importance of education for her children, despite being raised without their beloved father, Sheikh Muhammad Yunus.

The role of family education is essential. All family members play a significant part in shaping the futures of other family members, ensuring that future generations are progressive and visionary by staying rooted in religion and harmonious with customs, in this case, Minangkabau customs.

Family is the smallest element in the social life of our society. The progress of civilization is primarily determined by how strong and intense the family is in preparing family members to advance that civilization. Preparing prospective fathers and mothers-to-be by equipping them with knowledge will give birth to generations that will one day change the world.

3.3 Lifelong Education

Lifelong education is a notion that states that learning can take place anywhere, at any time, and without regard to age. Education seeks to maximize all human potential and harmonize compulsory education through human personality development.

Lifelong education can be carried out starting from the household environment, school environment, or community. By going through a lifelong education process, it is hoped that humans can improve the quality of their survival, acquire knowledge, and continue to follow the advancement of science and technology. Furthermore, education allows humans to monitor and be prepared for problems and changes in the socio-cultural community, allowing these obstacles to be turned into opportunities simultaneously.

The educational process experienced by Rahmah El Yunusiyyah illustrates how she gained knowledge—learning in a family environment as the first and foremost educational center sourced from Rafi'ah, Kudi Urai, Zainuddin Labay, and Muhammad Rasyad. It did not stop there; after learning from her family, Rahmah went on to study at several surau (mosque), studied with famous scholars at the time, and even went directly to the ulama's house, including H. Abdul Karim Amrullah's (HAMKA's father) home in Gantangan.

To quench her scientific desire, Rahmah consumed life skills in addition to science and religion. Armed with the knowledge taught by Kudi Urai, Rahmah opted to continue studying midwifery at Kayu Tanam General Hospital to obtain a license to practice midwifery from two doctors at the time. She did not stop there. She also learned to weave by going directly to weaving centers, including Silungkang and Pandai Sikek. Again, Rahmah did not stop there; she also studied sports with a Dutch gym teacher.

The educational process and journeys to gain knowledge and life skills that Rahmah underwent greatly influenced the concept of education or curriculum used at Diniyyah Puteri School. When looking at the activities she did, it could be seen that Rahmah El Yunusiah had implemented "lifelong education" through the concept of education she founded. In the educational model she applied, we can see that she established a Freubel School (Early Childhood Education/Kindergarten) for children, then continued by establishing a Junior School (equivalent to Holland Inlandsche School-HIS or Junior High School). At the same time, for Diniyyah Puteri School, it included Ibtidaiyah (equivalent to elementary school) and Tsanawiyah (equivalent to junior high school), and a program for prospective teachers Kulliyat al Mu'alimat al-Islamiyah or Aliyah level (equivalent to high school) at that time. Furthermore, along with the times, Rahmah also initiated establishing a university for women even though it only consisted of one faculty, namely the Faculty of Dirasah Islamiyah. Meanwhile, for mothers who had not enrolled in formal education and could not read or write, Rahmah once founded the Menyesal School (Meijes School). She had also initiated a kind of vocational school, namely the Weaving School.

From all the abovementioned points, it is clear that Rahmah El Yunusiyyah had prepared a wide field or vehicle for education for women who wanted to practice Islamic teachings. In addition, seeking knowledge is an "obligation for Moslems" and "a long process carried out from the cradle to the grave." In other words, education is lifelong learning.

3.4 Autonomy in Education Management and the Curriculum

The goals on how to realize education have been outlined by the government in a curriculum. All levels of education units have implemented this curriculum. This effort is carried out to achieve the goal of education itself, which is to educate the nation by improving the quality of Indonesians as a whole.

The efforts mentioned above had also been carried out by Rahmah El Yunusiyyah long before Indonesia's independence. The purpose of the concept of her thought is related to education, in this case, to create women who have religious knowledge and other knowledge with the goal of preparing them to become ideal mothers for their future children. Therefore, Rahmah created a straightforward process to achieve this goal (Lasminingrat, Rapeg, & Yunusiyah, 2017). To achieve these goals, Rahmah instilled the following principles: (a) teacher must study religion and other disciplines that are useful for the student's future. It can be seen from the variety of disciplines that Rahmah studied and then translated them into a curriculum used in the educational institution she founded. Studying midwifery, health, sports, cooking, and weaving are examples of the skills Rahmah possessed, which were then taught to her students. Therefore, before teaching something to his/her students, a teacher must master the knowledge to teach first; (b) In the process of education or learning applied to her students, Rahmah took various approaches, such as a) educate by example; b) do not teach only, but also educate and c) educate without emancipation (Mantovani, 2012).

3.4.1 Educate by Example

Before or after becoming a teacher, Rahmah El Yunusiyah gave many examples in everyday life, both for her students and the surrounding community. This evidence can be seen from her idealism and patriotism in fighting against the colonials. One of the values that she always emphasized to all her students was discipline. Rahmah always gave an example to her students on how discipline must be enforced and obeyed, either in the school environment or in the dormitory, from getting up in the morning until going back to sleep.

Regarding her good character and persistence, Mohammad Natsir also gave recognition to Rahmah. He said that Rahma El Yunusiyyah did not have a bad attitude towards other people. She does not have ananiyah or selfishness. In addition, Rahmah has a simple, gentle, and humble personality (Lasminingrat et al., 2017).

3.4.2 Do Not Teach Only, but also Educate

Rahmah believed that the teacher does not only have roles as a teacher but also as an educator. This statement was made by Fauziah Fauzan, who stated that Rahmah El Yunusiyah once said that teachers are teachers and educators. Therefore, teachers should carry out both functions in a balanced and optimal manner in preparing future generations. As an educator, Rahmah wanted to show that educating is not only about teaching theory, but more than that. An educator must educate his/her students to become faithful and pious individuals (Lasminingrat et al., 2017).

As a principled person with high ideals, Rahmah El Yunusiyah was never able to be influenced by the colonialists, even by social organizations and political parties. Although the 1926 earthquake destroyed the school she had founded, she politely refused the help that came. The persuasion and promise of financial assistance from the Dutch and Japanese colonialists did not change her stance. She preferred to go on a safari to raise funds by traveling to the neighboring country, Malaysia, rather than receiving funds that might be disguised as an intervention to her educational institution.

When Muhammadiyah offered to make Diniyah School part of a wing organization such as the Fatimiyah School, she rejected the offer wisely. Rahmah wanted Diniyah Puteri School to be free from any organizational affiliation, let alone from the influence of political parties. Although she opted to become the people's representative in the parliament in the early days of independence, this action was done after careful consideration. Furthermore, Rahmah did this to show that women can raise funds. Moreover, the most important thing is that they can be independent in managing their educational institutions. Managing educational institutions was also carried out by implementing a self-designed curriculum without any intervention from any party, including the government.

When looking at the education process at Diniyah Putri School, Rahmah implemented an integrated education system between education obtained from the household, education received at school, and education obtained in the community. This educational concept is incorporated in the concept of dormitory education. Through this integration system, the theory of science and religion and the experience gained will be brought by each female student to be applied and supervised by supervisory teachers or supervisors in the dormitory.

As for formal classical education, Diniyah Puteri School has integrated religious sciences with general sciences. In addition, each female student is also equipped with life skills such as cooking, weaving, sewing, or other skills that are tailored to their interests. Besides, as a school that grows and develops in the Minangkabau realm, the integration between customs always follows Islamic law. In short, social and customary orders form a moral order that Islam legitimizes.

3.4.3 Educate without Emancipation

Rahmah is well aware that women are central figures in the household. A woman's role very much determines an ideal household with her status as a mother or as a wife. Rahmah El Yunusiyah educated women to be great women. However, it is not the great woman that feminists always look up to. According to Rahmah, women can do whatever men do, but they must not forget their nature as women. This advice was always given to her students to become great women who never forget their nature.

Conclusions

From the previous brief description related to the concept of education initiated by Rahmah El Yunusiyah, starting from the life of her mother, Rafi'ah, to her life and her concept of thought, the researcher can draw several conclusions as follows: (a) The nature of education developed by Rahmah El Yunusiyah is exclusivity and equal rights in obtaining education for women without forgetting their nature as a mother. Women whom this effort in the future has forged will give birth to quality generations because their children will be born from a scientifically qualified mother, especially with religious knowledge and daily skills; (b) The concept of gender equality in Islamic education promoted by Rahmah El-Yunusiyah is not an attempt to "liberate" as in the concept of Western Emancipation. However, Rahmah only wanted women to get their position as Islamic teachings place women; (c) Becoming a mother must be prepared. As the first and foremost educator in the family education environment, a mother and other family members play an essential role; (d) Lifelong education is carried out starting from the household environment, school environment, to the community environment. The educational process experienced by Rahmah El Yunusiyah illustrates how she got knowledge from various sources. This process reflects the importance of lifelong education, which later inspired Rahmah to develop her

educational institution; (e) Being principled and independent in managing educational institutions and curricula without intervention and affiliation with various interests except for educational interests is the result of the integrity and idealism of Rahmah El Yunusiyah. Rahmah also applied the same values in the educational institutions she founded. In addition, these values are also instilled in their students through educating by example. Teachers are also supposed not only to act as teachers but also as educators.

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