

Islamic Education Based on Gender-Responsive Perspective Siti Walidah

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Abstract: *This study aims to analyze Siti Walidah's contribution in formulating gender-based education that is just through historical approaches and content analysis of various primary and secondary sources. This study uses a qualitative descriptive research approach to visualize social phenomena, events, and contexts. Research data was obtained through various literature sources by identifying relevant literature, grouping of key themes, and interpretive and reflective in-depth analysis. The results of the study in this study show that Islamic education initiated by Siti Walidah is an instrument of social transformation that forms a more just, civilized, and sustainable social order. Through the Aisyiyah organization, Siti Walidah became a pioneer of the gender-responsive Islamic educational movement by providing equal access to education for women by establishing a women's dormitory (internat) that teaches science, religion, and life skills.*

Keywords: *Siti Walidah, Islamic Education, Responsive, Gender*

Introduction

Education means the process of growing and developing children to achieve comprehensive maturity, including spiritual and physical aspects. In addition, education also aims to hone children's abilities, both physically and skills, so that they can be independent in facing various life challenges in the future (Nurlina et al., 2024). Islamic education is an educational system based on Islamic values and teachings that aims to form Muslim individuals who have faith, piety, noble character, and have a broad understanding of Islamic teachings. Not only does it cover spiritual aspects, but Islamic education also

includes the fields of science, technology, art, culture, and ethics. Today, Islamic education has expanded beyond the boundaries of traditional institutions such as Islamic boarding schools or madrasas and has begun to incorporate modern curriculums with Islamic principles.

In the midst of globalization, Islamic education is faced with various challenges, one of which is how to align Islamic values with universal principles such as human rights, pluralism, democracy, and gender equality (Rahmah, 2021). These efforts aim to equip the younger generation to be able to adapt to a dynamic, multicultural and complex global society. Especially on the issue of gender bias which has not been resolved until now. Women are still often victims of the social system developed by patriarchal culture which gives rise to various problems such as discrimination, social inequality, and so on. Likewise, the assumption that women are weak figures and only be complementary in the household is still very common in society. In fact, so far in society, gender has been separated by the culture and customs that apply in a region. Including curbing each potential in differences that are considered natural.

Komnas Perempuan assesses that improving the quality of human resources is still hampered by development approaches that have not integrated the principles of gender equality, especially in terms of participation, access, control, and utilization of development results. Including in the education sector, to realize inclusive development, gender equality values need to be mainstreamed. In this case, education has a strategic role as a formal institution in internalizing these values to students. (Fasawwa & Hanum, 2023).

Islamic education plays such a crucial role in women's lives. Not only is it a right given to everyone, but it is also an important foundation for building a strong and enlightened family and civilization. Islamic teachings emphasize that every Muslim, both women and men, must learn knowledge without distinguishing them. In addition, Islam does not limit women in pursuing knowledge, both in the field of religion and general knowledge, and supports the development of their potential. This shows that Islam upholds equality for men and women not based on gender, but piety and righteous deeds that it does.

Quality Islamic education for women is a very valuable form of long-term strategic investment. Education for women not only aims to form individuals who excel personally but also contributes to the construction of a more advanced and sustainable civilization, starting from the family to society, nation, and state. In this context, the

implementation of a gender-responsive educational approach is crucial to create an equal and inclusive learning environment. Gender-responsive education prioritizes the principle of non-discrimination, by ensuring fair access for men and women in obtaining knowledge, and accommodating their specific needs proportionately (Damayanti & Rismaningtyas, 2021). In other words, the implementation of gender-responsive education must ensure equality in providing access to education for men and women. Because both are seen as having an equal position as servants of God, with the same potential and rights in developing intellectual and spiritual capacities. The learning curriculum must also be designed in an inclusive manner, not reinforce stereotypes of gender roles that place men in the public sphere and women in the domestic sphere.

Education that is oriented towards gender responsiveness does not give privileges to one gender but rather ensures that men and women have equal opportunities to play a role in the public sphere. The main goal of this approach is to realize gender equality, where everyone can understand, live and carry out his or her roles and responsibilities in a proportionate manner. In this context, educational institutions play a strategic role as agents of social transformation that are able to reduce inequality, expand knowledge horizons, shape values, attitudes, and behaviors, and encourage the realization of changes towards a more gender-just social order (Beno et al., 2024).

Based on this understanding, education is a fundamental element in realizing a gender-responsive society. In addition to serving to transmit social norms, knowledge, and skills, education also acts as a medium to convey progressive new ideas and values. In this context, Islamic education has a wide scope of benefits, not only limited to women's empowerment, but also has an impact on strengthening society as a whole, preserving the environment, and building the nation (Salsabila et al., 2022).

Education for women during the time of Siti Walidah was a very taboo thing. Unlike men, women are not allowed to experience high education. Girls in those days were not allowed to attend formal education. It is even forbidden to enter schools or educational institutions owned by the Dutch. Women are only allowed to take care of their families and children (Handayani et al., 2020). The level of education that they can feel is also limited to basic education. In fact, generally only women from noble or noble families can go to school. In this strong patriarchal culture, women are seen only as complements to men, and women are seen as weak.

The view that limits women's roles only to the domestic sphere and considers education unimportant to them is clearly contrary to Siti Walidah's thinking. As an educational figure, Siti Walidah rejects the stereotype of women as 'wingking konco' or just a complement to men. Instead, she emphasized that women have an equal position as male partners in encouraging progress in various aspects of life, including family, religion, and the state. Siti Walidah began her efforts by gathering women around Kauman to be taught religious education, ethics (social), and skills in the form of Sopo Tresno recitation which became the embryo of the Aisyiyah movement. In addition, Siti Walidah strives to assist young people in gaining access to education by establishing special boarding schools (*internaat*) for girls from various regions of Indonesia (Utami & Afiyanto, 2022).

Islamic education in Siti Walidah's view that it can be a reference for the development of women's education in Indonesia in the future. The urgency to understand more deeply Gender Responsive Islamic Education from Siti Walidah's Perspective is very important to be carried out to develop Islamic education theory, especially in the study of gender, women, and Islam so that it continues to be in line and relevant to the social reality in society.

Method

This research applies a descriptive qualitative approach, which is a systematic method that examines an object by emphasizing in-depth analysis of data obtained from various sources. Qualitative descriptive research aims to provide a clearer of social phenomena, events, and contexts through the understanding of individual or group meanings, experiences, and perspectives. This research is included in the type of literature research that focuses on searching, reviewing, and analyzing information related to the research subject from relevant written and electronic sources.

The data in this study was obtained through various references such as scientific journals and writings related to the theme of women's education, the Muhammadiyah-Aisyiyah movement, Siti Walidah, and the implementation of gender-responsive education. These various sources are analyzed with a content analysis approach to identify and understand Siti Walidah's historical contribution to the development of Islamic education.

The next step is to conduct data analysis, which is a structured and systematic process to transform the initial data into relevant and

meaningful information to answer the problems in the research. The data analysis stage in this study was carried out by identifying relevant literature related to women's education, Islamic education, and Siti Walidah. The next stage is to group the main themes discussed, namely related to Islamic education and the concept of gender responsiveness. Analyze in depth the concept and implementation of gender-responsive Islamic education, including its interpretation and critical reflection.

Result and Discussion

Gender-Responsive in Islamic Education

Education is a gradual process of instilling understanding and recognition in humans about the proper position of each element in the order of creation, so as to lead to an awareness of God's power and greatness (paramitha nanu, 2021). In this context, education plays an important role in developing individual potential, improving the quality of life, answering future challenges, and forming a more advanced and harmonious society. Through the teachings of Islam, Allah SWT conveys the guidelines of life to all mankind through His Apostles, ranging from the Prophet Adam AS to the Prophet Muhammad SAW.

The principles of education brought by the Apostles before the Prophet Muhammad PBUH were conveyed in accordance with the specific situations, conditions, and needs of the community at a certain time and place. Meanwhile, the teachings brought by the Prophet Muhammad PBUH are designed to cover the needs of all mankind universally, so that they are relevant and applicable in various contexts of space and time. This confirms that the teachings of Islam are a continuation of the treatises of the previous Prophets and form a complete unity.

There are three main terms that are commonly used in explaining the concept of Islamic education, namely: (1) *At-Tarbiyyah*, which refers to the process of cultivating knowledge about the Lord or God; (2) *At-Ta'lim*, which includes theoretical mastery of knowledge, development of creativity, commitment to scientific development, and the application of a life attitude that respects scientific values; and (3) *At-Ta'dib*, which contains the meaning of integration between science and its practice in real life (Candra Nugraha Lubis, Novira Aulia, Ghaeijsa Zahira Sopha, 2023).

Islamic education is essentially a process of fostering and developing human potential, so that individuals are able to carry out their role as servants of Allah and caliphs on earth optimally. The potential developed includes both physical and spiritual aspects, such as intellect, emotions, will, and other spiritual dimensions. In its implementation, Islamic education can be in the form of a collective effort of the ummah, the role of social institutions that provide educational services, or even a person's personal initiative (Bakar, 2020). Islamic education also plays a role in instilling noble moral values in children from an early age, through continuous guidance and advice, so that in the future these morals become an inherent character and motivate them to do good and contribute positively to the nation and state (Zulmuqim et al., 2022). In addition, Islamic education is also an integral part of da'wah activities with the aim of forming individuals with noble character, mastering knowledge, and having obedience in worship which ultimately benefits individuals and society at large.

Gender is defined as the difference between men and women that is non-biological and does not originate from God's creation. The differences in behavior between the two are not determined by biological factors but are more formed through social and cultural processes. In social science studies, gender refers to the pattern of social relations between women and men over the roles, functions, and characteristics formed by society (Janah, 2017). Gender also includes cultural expectations of behaviors that are considered appropriate for both men and women. In this context, society's view of masculine and feminine traits becomes an integral part of the concept of gender. Elaine Showalter asserts that gender is not only about the differences between men and women, but also a more complex socio-cultural construct (Audiah et al., 2020).

Regulation of the Minister of Women's Empowerment and Child Protection Number 06 of 2003 concerning Gender Equality Parameters which contains Laws and Regulations and other Legal Instruments states that gender responsiveness is a continuous and systematic effort to address the needs, problems, aspirations, and experiences of both women and men with the aim of realizing gender equality (Durham, 2022). Gender responsiveness refers to a consistent and planned attention to the different roles and conditions of the two in society accompanied by active efforts to remove structural and cultural barriers for the realization of gender equality. Gender responsive attitudes are influenced by two main factors: (1) internal factors, i.e. aspects that come from within the individual, such as character or innate tendencies that may be inherited from parents; and (2) external factors, namely the

influence of the social environment in which individuals are raised, where the process of adaptation and learning to societal norms begins to take shape (Audiah et al., 2020).

Gender-responsive Islamic education is an approach to Islamic education that recognizes, understands, and answers the different learning needs and experiences between men and women. This approach also seeks to eliminate all types of gender-based discrimination and injustice. The implementation of gender-responsive Islamic education can be assessed based on the following: (1) curriculum; ensure that the material taught does not contain gender stereotypes, (2) learning methods; participatory, collaborative, and inclusive, (3) interactive; provide equal attention and opportunities and avoid gender bias, (4) learning environment; safe, comfortable, and free from discrimination and violence, (5) supporting activities; A variety of activity options that are open to children's interests and talents without any gender restrictions.

Aisyiyah And Siti Walidah's Thoughts on Gender - Responsive Education

Receiving formal education was an experience that was not commonly felt by women during Siti Walidah's time. Women at that time were shackled by deep-rooted domestic affairs and made them not understand the importance of education for their people. With the full support of her husband, K.H. Ahmad Dahlan, Siti Walidah was moved to provide education that could elevate women's status and accommodate their needs by providing them with several life skills. Starting from the gathering, a small association of women from the family and environment around Kauman Yogyakarta. Siti Walidah implemented her thinking through the establishment of an organization that specifically provides education for women and children called Aisyiyah.

Aisyiyah is an Islamic women's organization formed in 1917 as part of the Islamic reform movement initiated by Muhammadiyah. Ten years after its establishment, in 1927 Aisyiyah was officially recognized as an autonomous organization under the auspices of the Muhammadiyah Organization (Syamsiyatun, 2020). The determination of this status is proof of recognition of the strategic role of women in the social, religious, and national spheres, and opens up wider opportunities for them to actively participate in the process of community development.

Since its inception, Aisiyiah has shown a strong dedication to fighting for women's rights, especially in the education, health, and social welfare sectors. This organization is a pioneer in empowering Muslim women to have high insights, skills, and social concerns, so that they can play a strategic role in community life. Through its various programs and activities, Aisiyiah not only dwells on domestic issues, but also actively reaches the wider public sphere.

More than a century since its establishment, Aisiyiah continues to show its existence as a progressive women's movement that is responsive to the dynamics of the times. This organization has designed and implemented various innovative and far-reaching empowerment programs, ranging from economic training, health advocacy, early childhood education, to strengthening the role of women in the field of da'wah and social leadership. Aisiyiah's success in carrying out its mission can be seen from the wide network of institutions it currently manages.

Until now, it is recorded that Aisiyiah manages 475 women's cooperatives that help members, and the surrounding community become more economically independent. As part of its efforts to improve the quality of public health services, Aisiyiah operates 20 hospitals and 50 clinics throughout Indonesia. (Kholisatun et al., 2024). In the field of education, Aisiyiah has established and managed as many as 5,865 kindergartens, 51 elementary and secondary schools, and 14 universities. All of these institutions are oriented towards the development of human resources with noble character and knowledge, with the aim of improving the quality of education, preserving culture, and encouraging the advancement of science and technology (Aisyatul Munawaroh et al., 2024).

Aisiyiah, as the oldest and largest women's organization in Indonesia, has not only carved out a long history in the socio-religious dynamics of the nation, but has also transformed into a strategic transformational force in encouraging the progress of society through real work based on Islamic values, justice, and humanity. Its existence goes beyond just a symbol of female representation; Aisiyiah is concrete proof that women, through systematic organizing and based on a clear ideological vision, can create sustainable social change. Aisiyiah's work is inseparable from the early awareness of the importance of education as the main instrument in freeing women from structural and cultural confinement.

During the challenges of the times and a strong patriarchy, Aisiyiah has from the beginning designed an education system that is

not only responsive to women's intellectual needs, but also to the spiritual, moral, and life skills dimensions of the whole. In education, the progressive approach presented by Aisiyiah combines Islamic principles with the spirit of modernity, resulting in an emancipatory educational model that sees women not only as objects of development, but instead they become active subjects who are empowered, think critically, and have the power to influence the path of social change. The educational institutions built by Aisiyiah become a space for social transformation that reaches the grassroots, instilling the values of justice and empowerment in every learning process. This is where the significance of Aisiyiah lies: not only as a social institution, but as a catalyst for civilization that places women at the center of an inclusive, value-based, and well-behaved humanitarian movement.

One concrete example of the spirit of women's education reform carried out by Siti Walidah with the Aisiyiah movement is the birth of *the Sopo Tresno* recitation, which later developed into *the recitation of Wal Ashri* and *the Maghribi School* (Ardiyani, 2017). This initiative is the first step in the formation of an educational curriculum specifically designed for women, with an emphasis on three main aspects: first, the teaching of religious science to form a strong understanding of Islamic teachings; second, the cultivation of ethics or noble morals as a moral foundation; and third, the provision of practical skills as a provision for women in carrying out domestic and social roles independently.

Through this educational model, Aisiyiah has visionarily practiced the principles of gender equality in education long before the term was popularly used. The schools established by Aisiyiah since the beginning of the 20th century have provided space for women to develop their full potential, without having to give up their religious identity. They are taught to think critically, understand their social roles, and have skills that can improve the quality of their personal and family lives.

In a broader context, Aisiyiah's steps in building gender-responsive education are the forerunner of a modern Islamic education system in Indonesia that is inclusive and on the side of empowering marginalized groups, especially women. Not only creating a generation of intelligent and moral women but also forming female cadres who are able to become leaders, educators, and drivers of social change in various lines of people's lives.

By continuing to adapt to the times, Aisiyiah shows that women's education is not only about access, but also about quality and equality. The curriculum developed and the educational practices carried out are

examples of how Islamic values can be harmoniously combined with the spirit of progress, resulting in a comprehensive, fair, and future-oriented education system.

Internaat (Girl's Dormitory): An Implementation of Gender-Responsive in Islamic Education

Efforts to implement gender-responsive Islamic education cannot be separated from the central role of Siti Walidah or Nyai Ahmad Dahlan, the founder of Aisyiyah, who has visionarily formulated a learning approach that touches all important aspects of the development of students, especially women. He realized that education is not enough to only educate the intellect, but also to touch the affective side and practical skills as a provision for life. Thus, in designing an education system for women, Siti Walidah consistently pays attention to three main domains in learning: cognitive, affective, and psychomotor.

In the cognitive aspect, Siti Walidah increased awareness among women in her time that Islam is a religion that so upholds the position of women. She rejected old-fashioned views that demean women and limited their access to knowledge. She instilled an understanding that women are not only entitled but also obliged to seek knowledge as men. In Siti Walidah's view, women have a strategic role as the first madrasah of the first school for children and families, so it is appropriate for them to receive proper religious and general education. Through this approach, Siti Walidah creates an intellectual awareness that women have great potential to shape civilization, starting from the smallest sphere in the family to the wider community.

Meanwhile, on the affective aspect, he emphasized the importance of character education as the main foundation of learning. According to him, good education is not enough to only transfer knowledge, but must form noble morals, ethics, and personality. Therefore, in the educational process that she designed, female students are taught the values of ethics, good manners, a sense of responsibility, and discipline in daily life. This is a strong moral provision for women to be able to carry out their roles in the family and society with high integrity and social sensitivity.

Then in the psychomotor aspect, Siti Walidah presented a learning approach that equips students with practical skills. In the women's madrasah or *internaat* that she fostered, the students not only studied science and religion, but were also given life skills training such as reading and writing, sewing, cooking, embroidery, and various other

household skills. This skill is an integral part of the education that she initiated, because it is believed to be able to increase women's independence and strengthen their role as productive household managers and as active and empowered members of society.

What Siti Walidah is doing is a tangible form of holistic and inclusive Islamic education, which not only humanizes women spiritually and intellectually, but also empowers them socially and economically. This approach is not only relevant in the past, but also an inspiration for the development of women's education in the modern era, which prioritizes equality, justice, and empowerment based on Islamic values.

A Learning Environment That Supports Gender-Responsive in Islamic Education

Siti Walidah, better known as Nyai Ahmad Dahlan, uses education as the main instrument in her struggle to realize justice and women's empowerment in Muhammadiyah. She believes that true social transformation can only be realized through a holistic educational process, covering the intellectual, emotional, and practical skills aspects of women. The approach she applied is personal and reflective, rooted in life experiences formed through the upbringing of her parents and the assistance of her husband, KH Ahmad Dahlan. From this experience, he formulated big ideas through a simple method but full of meaning and value.

In realizing her vision to advance women, Siti Walidah began her struggle by gathering women from her immediate environment, including family members and the surrounding community. This approach developed gradually until it formed a wider network and became the embryo of the birth of the Aisyiyah women's movement. The role she carried out was not limited to being an educator, but also as a companion, inspiration, and role model for Muslim women in her time. Her struggle covers a comprehensive dimension, including intellectual strengthening, emotional nurturing, and spiritual coaching, all of which are directed at building women's awareness and empowerment.

One of Siti Walidah's fundamental contributions in the realm of education lies in her support for the concept of *central chess-based* education, which is a strategic formulation that emphasizes the importance of integrating education in four main environments: family, school institutions, communities or communities, and worship environments. This approach reflects a holistic view of the process of

character and value formation, which takes place not only in formal spaces, but also through social and spiritual interactions in everyday life (Savira et al., 2023). This idea shows a holistic view of education, where the learning process takes place not only formally in the classroom, but also through example at home, social interaction in society, and spiritual strengthening in places of worship. Education, in Siti Walidah's view, is a life process that is integrated with everyday life.

As part of her commitment to expanding access to education for women, she established a *women's dormitory* or *boarding school* in 1919. This dormitory was established in her own house and is intended for female students who attend Muhammadiyah educational institutions such as Madrasah Ibtidaiyah Diniyah Islamiyah or Volk School Muhammadiyah. This is a tangible form of non-formal education that accompanies the formal education system, in order to complement the aspects of learning that are not obtained in school (Savira et al., 2023). The women's dormitory is a space for developing character, morals, and comprehensive princess skills.

In educating these girls, Siti Walidah strongly emphasized the importance of discipline as the main foundation for educational success. For him, discipline is the main capital to form a person who is responsible, resilient, and able to use time wisely. Some forms of discipline applied in madrasas and girls' dormitories include discipline when returning from school, performing congregational prayers on time, the obligation to wake up early, and the consistent implementation of daily tasks. This discipline is not only interpreted as the regularity of routines, but also as a means of character formation and the ability to determine the scale of priorities in life. Siti Walidah teaches that the main problem is not just how to manage time, but how a person can place important things proportionately in his life.

To form a person with noble character and high ethics, Siti Walidah also instills spiritual values and character through various habituation approaches. He instills a consistent attitude in doing good, humility in attitude, tawakal, or complete dependence on Allah in every effort, as well as sincerity and totality in carrying out the mandate of life. These values were not only taught in theory but were exemplified directly in her daily life as an educator, mother, and leader of the women's movement.

More than that, Siti Walidah's thinking strongly reflects the concept of gender-responsive Islamic education. It not only opens access to education for women, but also creates a safe learning environment, respects women's nature, and builds their confidence as the main

subject in the education process. In the learning environment she fostered, women were not positioned as second-class citizens, but as individuals who had great potential to become educators, family leaders, and agents of change in society.

The education model designed by Siti Walidah features an approach that does not dichotomize women's domestic and social roles but rather embraces the two harmoniously as an integral part of women's empowerment. The education he built not only focused on the intellectual aspect, but also included character building, emotional strengthening, and spiritual development of students. This is evident in the education system implemented in the girls' dormitory (*internaat*), where the learning atmosphere is instilled through the values of affection, social solidarity (*gotong royong*), and the spirit of *ukhuwah Islamiyah* as the basis of relationships between individuals.

As a concrete example, female students in the dormitory not only participate in formal recitation or lessons, but are also actively involved in religious discussions, domestic and social skills training, and collective decision-making in their daily activities. This practice provides space for them to develop critical thinking, confidence, and leadership skills that at that time were very rarely associated with women in the world of education. Thus, Siti Walidah has visionarily formulated a prototype of Islamic education that is free from gender bias, based on progressive Islamic values. She succeeded in synthesizing religious teachings, local wisdom, and the spirit of modernity into a humanistic, inclusive, and transformative women's education system, far beyond her time.

Conclusion

Gender-responsive Islamic education is a pedagogical approach based on the principles of justice and equality, by recognizing differences in students' experiences, needs, and potentials based on gender. This educational model rejects all forms of structural discrimination that limit women's participation in educational spaces, and instead, provides equal access, opportunity, and treatment for all. From an Islamic perspective, education not only functions as a means of intellectual achievement, but also as a medium for the formation of a complete personality that includes spiritual dimensions (*tarbiyyah*), science (*ta'lim*), and morality-ethics (*ta'dib*), thus creating people who are knowledgeable and moral.

Siti Walidah emerged as a pioneer of gender-responsive Islamic education movement by providing equal access to education for women

by establishing a girl's dormitory (*internaat*) that not only taught science and religion, but also provided life skills training for her students. She formulated a holistic educational model, empowering women spiritually, intellectually, and socially, in an environment that supports equality and active participation. Her contribution not only stopped at the level of praxis, but also gave birth to a legacy of visionary thinking about the importance of women's role in shaping civilization. Now Aisyiyah, which is now growing as the largest women's organization, Siti Walidah's ideals prove that education based on gender equality is not only possible, but also capable of inclusive and sustainable social transformation.

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