

Dear Prof Muhammad Alfatih Suryadilaga
Editor in Chief Esensia Journal

We hope this submission finds you well. We as the research collaboration team are writing the manuscript entitled “The gait and thought of Rahmah El-Yunusiyah; as “Bundo Kanduang” towards women education modernity In the Islamic education perspective (1318 h - 1388 h/1900 m – 1969 m)” for consideration for publication in Esensia Journal. This paper is aimed to explain Women’s gap and injustice in obtaining adequate education become the background of Rahmah El-Yunusiyah to carry out women’s education modernity. This research is a library study that uses a historical approach. The data was obtained from various references through the documentation method, and the collection technique was implemented by accumulating, analyzing, and selecting as the goal. Once the source existed, the descriptive-analytical analysis was carried out using historical reinterpretation; therefore, all data are collected, reduced to present, analyzed, and concluded. Rahmah el-Yunusiyyah is an independent warrior and woman education figure who has built many women education institutions to uphold women’s dignity in each life aspect. The blend of curriculum among religion, Arabic, and general science is known as tripartite education. The teaching system is classical with a boarding system and provides three certificates.

This paper also describes our original work and is not under consideration by any other journal. All authors approved the manuscript and this submission. We three-authors do not have any conflict of interest regarding this manuscript. This document was reported as the result of the research we conducted as one of the requirements of our responsibility as a researcher in our university and funded by them. We do hope that this article can be published in this journal. Thank you for receiving our manuscript and considering it for review. We do really appreciate your time and look forward to seeing your response.

Best Wishes,

Zalik Nuryana

**THE GAIT AND THOUGHT OF RAHMAH EL-YUNUSIYAH; AS
“BUNDO KANDUANG” TOWARDS WOMEN EDUCATION
MODERNITY IN THE ISLAMIC EDUCATION PERSPECTIVE
(1318 H - 1388 H/1900 M – 1969 M)**

Abstract

Women’s gap and injustice in obtaining adequate education become the background of Rahmah El-Yunusiyah to carry out women’s education modernity. This research is a library study that uses a historical approach. The data was obtained from various references through the documentation method, and the collection technique was implemented by accumulating, analyzing, and selecting as the goal. Once the source existed, the descriptive-analytical analysis was carried out using historical reinterpretation; therefore, all data are collected, reduced to present, analyzed, and concluded. Rahmah el-Yunusiyah is an independent warrior and woman education figure who has built many women education institutions to uphold women’s dignity in each life aspect. The blend of curriculum among religion, Arabic, and general science is known as tripartite education. The teaching system is classical with a boarding system and provides three certificates.

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Keywords: Rahmah El-Yunusiyah, *Bundo Kanduang*, Modernity, Islamic Education.

A. Introduction

Ranah Minang is a region which is located in West Sumatera Province. It is famous with their religion because the people who claim to be *Mingankabau* are automatically Moslems. However, they who are from West Sumatra are not always Moslems. It is because Minangkabau people have their own philosophy as Minangkabau people, “*Custom of Basandi Syarak, Syarak basandi Kitabullah*” or what it is known with “ABS-SBK” (Syahputra, 2018), (Yusutria, 2018), (Yusutria, 2020), thus it is understood that the role of an Islamic scholar is very significant in building Minangkabau (Wirman, 2019),(Saharman, 2018)

Minang, West Sumatera is a region that produces local, national or internationals figures and Islamic Scholars. It can be seen from its history on figures who come from Minangkabau, West Sumatera, such as Syeik Muhammad Saa’d al-Khalidi Mungka (1859-1920), Syeikh Khatib Al-

Minangkabauwi (1860-1916) (Indrawati, 2016), Syeikh Muhammad Dalil Bayang (1864-1923), Syeikh Muhammad Khatib 'Ali (1863-1936), Syeikh Thahir Djalaluddin al-Falaki (1869-1956), Syeikh Muhammad Djamil Djambek (1862-1947), Syeikh Sulaiman ar-Rasuli Candung (1871-1970) (Saharman, 2017), Syeikh Muhammad Djamil Jaho (1875-1940), Syeikh Mudo Abdul Qadim Belubus (1875-1957), Syeikh Muhammad Zain Simabur (w. 1957), Haji Abdul Karim Amrullah (1879-1949), Syeikh Harun at-Tobohi Pariaman (w. 1959), Haji Abdullah Ahmad (1879-1949), Syeikh Ibrahim Musa Parabek (1882-1963), Syeikh Abdullatif Syakur (1886-1963), Angku Mudo AbdulHamid Hakim (1893-1959), Syeikh Muhammad Thaib Umar, Zainuddin Labai El-Yunussi,(Rahendra Maya, Muhammad Sarbini, 2019) Syeikh Muhammad Yunus, Ruhana Kudus (Nurfarida Deliani, Nazhiratul Khairat, 2019), dan Rahmah el-Yunusiyah (1900-1969).(Abdullah, 2016) (Putra, 2017)

Syeikh Khatib Al-Minangkabauwi is a figure of Islamic education reformation who is famous in Minangkabau, West Sumatera. He is also an Islamic Scholar that had stayed in Mecca for years with his students; Syeikh Muhammad Djamil Jambek, Syeikh Muhammad Thaib Umar, Syeikh Abdullah Ahmad and Syeikh Abdul Karim Amrullah for a long time, known as *Kaum Mudo*, who desired to do reformation of Islamic Education in the Area of Minangkabau, West Sumatera (Arnelis et al., 2017).

The reformation of education is also carried out by women in Minangkabau, West Sumatera. It is pioneered by a female Islamic Scholar, Rahmah el-Yunusiyah. Minangkabau societies show deep respect towards women. They protect and do not treat women arbitrarily(Chaidir, 2012). Women in Pre-Islamic era were always positioned on the second position after men and as objects, because women were created from men's rib (Muhtador, 2020). They were also considered as useless, priceless, and low creature not only in thinking but also behaving in daily life. However, after the advent of Islam, it upheld women's dignity and value so that they got respected and praised(Takunas, 2019). Also, based on Minangkabau custom level, women have central position because they they have

matrilineal custom system, (Davis, 2014) or an individual's lineage comes from mother (Sa'dan, 2016). Women also have dominant position on inheritance, field and land distribution system according to their custom (Lindayanti, 2019), (M, 2008) and women are the pillar of country who will give birth to nation generation. In order to manifest it, they were given opportunity to follow education and teaching based on al-qur'an and Sunnah. It is certainly aimed to make them Allah's people and caliph on earth by always obeying Him according to Rasullulah. Thus, they become "insan kamil" or human beings who have faith to practice all Allah's commands in building Islamic society (Ulandari prilia, 2017).

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Women who have been mature and married will become "Bundo Kanduang" or symbol of honor and exemplary of womankind because it becomes the source of science and wisdom that teaches customs to their next generation. Minangkabau women are expected to maintain and struggle for their land and inheritance. As a result, they are almost prohibited to leave their hometown. If they have to wander about work, the women are allowed to work at the nearest local market (Arsa, 2017). Meanwhile, the societies consider that their places are in kitchen, at well, and on bed (3R). However, the reality make Minangkabau women aware who "bundo kanduang" is. (Hakim, 2011), (Davis, 2014).

According to that matters, Rahmah el-Yunusiyah as "bundo kanduang" of Minangkabau built an Islamic education institution, Diniyyah Putri Padang Panjang College. It is aimed to carry out a reformation of women education, whether it is included in curriculum, material, system and method which are applied in the institution.

B. Research Method

Research method utilized in this research is literature study by using historical approach it critically and deeply analyzes the literature sources that become the guideline in delving new insights for deduction of the existing knowledge. The data are obtained from various references through documentation method. The data collection techniques are accumulating,

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analyzing, and selecting as the purpose and focus of data collection which is adjusted with the issue. The data source are primary and secondary. After the sources exist, descriptive analytical analysis is carried out by using historical reinterpretation, so all data are collected. Data reduction is done to be presented, analyzed, and concluded.(Mukani, 2016)

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C. Profile of Rahmah El-Yunusiyyah

Rahmah el-Yunusiyyah was a female independence warrior and education figure, (Febrianto, 2013), (Aliyah et al., 2018) who lived in three eras, such as Dutch and Japan Colonial and Independence. (Abdullah, 2016) Rahmah el-Yunusiyyah was born in Kanagarian Bukit Surungan, specifically at Lubuk mata Kucing Street, Kanagarian Bukit Surungan, Padang City, West Sumatra on Friday, December 29th, 1900 or coincided with Rajab 1318(Isnaini, 2016). Rahmah el-Yunusiyyah was given birth by Rafi'ah from Sikumbang ethnical group, Negeri Bukit Surungam, Padang Panjang or who was known by Ummi and a man who was a great Islamic scholar whose name is Syekh Muhammad Yunus (a *qhadi* in Pandai Sikat who was also an expert in astronomy and education reformer in West Sumatera) (Munirah, 2017). His grandfather is Syeikh Imaduddin, a famous Tarekat Nasyabandiah Islamic scholar in West Sumatera. (Wahyuni, 2017) Rahmah el-Yunusiyyah is the youngest son of five siblings. (Cikka, 2019) Rafiah and Syekh Muhammad Yunus had five (5) sons and daughters, whose name are Zainuddin Labay El-Yunusi (1890-1924), Mariah (1894-1972), Muhammad Rasyad (1895-1956), Rihana (1898-1968), and Rahmah El-Yunusiyyah (1900-1969) (Ajisman, Bernard Meterai Efrianto, Linda Sunarti, Mukhlis PaEni Nuryahman, Rosmaida Sinaga, Undri, 2013).

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The family influenced mindset of Rahmah El-Yunusiyyah because she was a member of an outstanding and religious family that had strong religious background and knowledge. Thus Rahmah El-Yunusiyyah found no obstacle in attaining education. She was different with other common women. Rahmah El-Yunusiyyah got married when she was 16 years old

with a man whose name was Baharuddin Lathif, preacher and young Islamic scholar from Sumpur Padang Panjang.

Rahmah El-Yunusiyyah and Baharuddin Lathif's marriage life only lasted for six (6) years because in 1922 as both parties desire they divorced and decided to be relatives without a child. After her divorce, she did not want to get married and focused on devoting herself in Islamic school she built. Rahmah El-Yunusiyyah passed away when she was 68 year and 2 month-old on Wednesday, 26th February 1960 or coincided with 8 Dzulhijjah 1388 H. Rahmah El-Yunusiyyah was buried in her family cemetery, beside her house in Lubuk Mata Kucing (Isnaini, 2016).

D. Rahmah El-Yunusiyyah's Education

Rahmah El-Yunusiyyah's family had a big role in her mindset and idea who had strong religious knowledge and obtained religion education from her religiously obedient family. So it influences Rahmah El-Yunusiyyah's personality in her devotion to learn religion and her attention towards societies' condition which existed, particularly regarding woman's education in Minangkabau. (Nuril et al., 2020)

When she was young, Rahah El-Yunusiyyah had studied at elementary school for three years, then she learnt al-qur'an with her father's student whose name was Engku Uzair Malim Batuah since she was six years old. When she was eight years old, she was guided by Zainuddin Labay El-Yunusi as her brother and Umu Rafiah as her mother who taught reading, writing and mathematics. Rahmah El-Yunusiyyah's reading intelligence made it her hobby. Thus, she used library of Zainuddin Labay al-Yunuatsi which had three rooms were full of book collections in various languages, among them were Dutch, Arabic, German, and France language. Besides her diligence to join recitation from a *surau* to another in order to improve his religion knowledge.

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On 10th October 1915, Rahmah El-Yunusiyyah's brother built Diniyyah School which was aimed to provide education for male and female students. Young Rahmah El-Yunusiyyah who was 15 years old at that time studied at the school. However, she was not satisfied with the education applied in Diniyyah School (Zein & Salam, 2019) because the teachers did not discuss issues faced by women transparently because the school is aimed for male and female. (Rasyad, 1997). Rahmah El-Yunusiyyah and Zainuddin Labay al-Yunusi (Putra, 2017) were Ahmad Khatib's students who brought reformation in Islamic world. (Rahman, 2017)

Rahmah's dissatisfaction in obtaining education at Diniyyah School caused her to tell the story to her female friends, Rasuna Said from Maninjau, Nanisah from Bulaan Gadang Banuhampu and Jawana Basyir (Upik Jepang) from Lubuk Agung. Thus, it made the four women to improve religious knowledge in depth outside the institution. They learnt at *Surau Jembatan Besi* built by Syeikh Haji Abdullah Ahmad which has become Islamic Religion Teachers Association (PGAI) at present. So Rahmah El-Yunusiyyah met buya Hamka's father, Haji Abdoel Karim Amrullah. She asked for his help to teach Arabic, many religious disciplines (*fiqh and ushul fiqh*), and deepen recitation and discussion concerning religion and women issues. (Alfian, 2012) Besides, Rahmah El-Yunusiyyah also learnt from Tuanku Muda Abdul Hamid Hakim, Syeikh Muhammad Jamil Jambek, Syeikh Abdul Latif Rasjidi, and Syeikh Daud Rasjidi. (Ulandari prilia, 2017)

Besides, Rahmah El-Yunusiyyah learnt sport and gymnastics from a teacher at Meisjes whose name was Mej Oliver at Normal School (teachers education school) di Guguk Malintang, then Rahmah El-Yunusiyyah learnt how to sew and weave traditionally by using traditional loom (ATBM) which was used by many Minangkabau societies. The machine was obtained from people's weaving center Pandai Sikek and

Silungkang.(Ajisman, Bernard Meterai Efrianto, Linda Sunarti, Mukhlis PaEni Nuryahman, Rosmaida Sinaga, Undri, 2013)

Rahmah El-Yunusiyyah also deepened cooking skill and learnt many lessons on womanhood, sewing, and swimming with Djusair, Rosminanturi Gaban and Sitti Akmar. Furthermore, she was interested in joining obstetrics course at Public Hospital Kayu Tanam, taught by her mother's sister who was a midwife who assisted her birth and Sultan Syahrir's. She deepened health science and procedures of treating people who got an accident, which were studied by her before Japan colonized Indonesia. She studied it with six doctors, such as Doctor Sofyan and Doctor Tazar in Public Hospital Kayu Tanam, Doctor A.Saleh in Public Hospital Bukit Tinggi, Doctor Arifin Payakumbuh, Doctor Rasjidin and Doctor A.Sani in Padang Panjang. It was learnt pursued by her while doing practice three times a week. (Abdullah, 2016) Rahmah El-Yunusiyyah was permitted to open a practice. It was done by her after seven years of developing *Madrasah lilbanat* school.(Ulandari prilia, 2017)

E. The Background of Women Education Institution

Rahmah El-Yunusiyyah had a passion to build a women education institution based on the background she had experienced during her study at the school built by Zainuddin Labay al-Yunusi. As a brother, he was admired by Rahmah El-Yunusiyyah because he was able to inspire, motivate and support her dreams. Besides, he mastered Arabic, English and Dutch Language to enable her brother to read many book references which were written in foreign language, especially related to reformation of education(O. Satria, 2020).

On 10th October 1915, Zainuddin Labay al-Yunusi built Diniyyah School with classical system which utilized table, chair and blackboard. (R. Satria, 2019), (Zein & Salam, 2019), (Nizah, 2018). It was aimed for male and female with coeducation system, which gathered male and female

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students in one classroom. As a result, only few female students were interested in studying. However, Rahmah El-Yunusiyah was not satisfied with the teaching applied in Diniyah School, (Zein & Salam, 2019) because the teachers did not discuss issues faced by women fairly because it was aimed for male and female students, and the learning was dominated by male students because the teacher was male.(Rasyad, 1997). Women in Dutch colonialization era had terrible fate, whether it was seen from condition, position, lack of education, arbitrariness in marriage, and violence in sexual issue.(Takunas, 2019)

Rahmah El-Yunusiyah's dissatisfaction in obtaining education at Diniyah School made her to tell her three female friends, Rasuna Said from Maninjau, Nanisah from Bulaan Gadang Banuhampu and Jawana Basyir (Upik Jepang) from Lubuk Agung.(Zulmuqim, 2015)

Based on the background of her family that obeyed the religion, was active in reformation movement, and her dissatisfaction in education opportunity perceived by women, she was motivated to do reformation, especially on women. She considered that women are the nation pillar who deserve to get appropriate education as men do because education is each both men and women Islam individual's duty. (Rodin & Huda, 2020) She perceived that if women do not get adequate education, danger may come to societies. She also understood that men are household leaders, but women are their children's leaders in their husband's household. However, wrong education which is taught to a woman will cause a havoc which can occur in the societies' lives. Therefore, education should be given wisely and appropriately to women (Isnaini, 2016).

F. The Gait and Thought of Rahmah El-Yunusiyyah; as “*Bundo Kandung*” of Minang area towards Women Education Reformation in the Perspective of Islamic Education.

Gait and Thought of Rahmah El-Yunusiyyah; as “Bundo Kandung” of Minang area towards Women Education Reformation in the Perspective of Islamic Education can be seen in various education institutions which had been built by her. It was caused by her dissatisfaction towards the education in Diniyyah School, the background of family that was religiously obedient and active in reformation movement, and her dissatisfaction towards education opportunity perceived by women that became her motivation to do education reformation, especially on women.

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When Rahmah El-Yunusiyyah was 23 years old, he got a support from Zainudin Labay (her brother) and her female PMDS friends (Diniyyah School Students Association) to build *Madrasah lil-banat* that became the pioneer of Diniyyah Putri School located at Pasar Usang Mosque. Certainly, it's expected to give opportunity for women to obtain their rights of education (Isnaini, 2016)

Diniyyah Putri Education Institution was built on 1st November 1923(Lubis, 2018), (Nizah, 2018). It is the first female Islamic boarding school in Indonesia that provided an opportunity to get education. (Ulandari prilia, 2017),(Masykur, 2018). The education institution was built when Islamic reformation movement was launched by young people who were enthusiastic to bring reformation and change in education when there was an obstacle for women to study at modern school because of custom and religion ambivalence attitude.

Furthermore, during the periode of 1925-1932, Rahmah El-Yunusiyyah built an education institution which was aimed to eradicate illiteracy, teach housewives to read and write and provide young women with a space for tables, chairs, and blackboard. The school was known as Menyesal School.(Ajisman, Bernard Meterai Efrianto, Linda Sunarti,

Mukhlis PaEni Nuryahman, Rosmaida Sinaga, Undri, 2013). Rahmah El-Yunusiyyah also built an institution to cadre women to become religion teachers for female students with three-year education program. The institution was known as *Kulliyatul Muallimat el-Islamiyah* the 1st February 1937 (Jackson, 2013).

Rahmah El-Yunusiyyah as a woman who has brought a reformation in women education also built Yuniar Institute Putri, a public school which was equal to People's school during Dutch colonialism, Vervolgs School and Islamitisch Hollandse School (HIS) which was equal to Hwollandsch Inlandes Scholl (HIS) were primary schools that utilized Dutch language as instruction language. It was built by Rahmah El-Yunusiyyah in 1938.

In 1940, Rahmah El-Yunusiyyah built an institution which was aimed to cadre men so they were able to become male students' religious teachers with three-year education period. The institution was called as *Kulliyatul Muallimin el-Islamiyah*. In 1947 she built four religion education institutions which were aimed for female students in other forms, such as : (Furoidah, 2019)

1. Education institution of Diniyyah Rendah Putri (SDR), with seven-year education program. It is equal with Primary School built by the government with six-year education program.
2. Building Junior High School of Diniyyah Putri Section A (DMP Section A), with three-year education program.
3. Building Junior High School of Diniyyah Putri Section B (DMP Section B), with five-year education program.
4. Building Junior High School of Diniyyah Putri Section C (DMP Section C), with two-year education program.

Junior High Schools of Diniyyah Section A, B and C are equal to Junior High School (SMP) with religion and Arabic which became its main subjects. In 1950, she built Diniyyah Putri School in Jatinegara and

Rawasari, Jakarta. She also built Diniyyah Putri Academy with three-year education program.

Diniyyah Putri Academy had status change to be Faculty of Islamiyah and became faculty of Diniyyah Putri Academy in 1967. The faculty had “recognized” status, which had equal level to Faculty of Ushuluddin of State Islamic Religion Institute (IAIN) for Bachelor Degree based on Decree of Minister of Religious Affair No.117 Year 1967.

Rahmah El-Yunusiyyah as the founder of Diniyyah Putri School in Padang Panjang obtained an Academic title from University of al-Azhar Kairo, which was Honorary Causa Doctorate with title of “Syaikhah Hajjah Rangkayo Rahmah El-Yunusiyyah” because of fighting for women to get access of education as what men do based on Al-Quran and hadiths of Rasulullah. She dedicated herself to fight women’s opportunity in attaining the equality of education, participating in public, environment and social sectors. Based on the condition which occurred by not providing equal opportunity for women to obtain traditional-patterned education, lack of access to work.(Ulandari prilia, 2017).

G. The Objectives of Founding The Institution

Rahmah El-Yunusiyyah built the institution so Minangkabau women were able in various aspects, such as to become educators, social workers, mothers for their kids, spokeswomen who had good moral and character. She offered both various general and religious education programs. The objectives of education reformation which was carried out motivated and built a woman who had a good character by comprehending Islam religion. Women were educated for three years so they were able to:

1. Primary, they became educator mothers in household.
2. Secondary, they became educator mothers for their students at school.
3. As a missionary in organization or social institution in the societies (Takunas, 2019)

The main point is to build Islamic women, become competent and wise educators who have full responsibility towards societies and nation

welfare for the sake of devotion to Allah.(Hakim, 2011) Because a mother is the first educator for her kids..(Rodin & Huda, 2020). Basically, Rahmah El-Yunusiyah has a vision to uphold the roles of women seen from various aspects, such as in education and social employment aspects so they are able to raise their life welfare in the societies, have good moral and obedience in performing religious services, become preachers who would deliver the messages of religious knowledge to next women generation.(Takunas, 2019)

Based on the background, the institution of Rahmah El-Yunusiyah has been built to:

1. Uphold the degree and dignity of women through a great, good, and modern education who have been obtained based on Islamic principles.
2. As women, they are able to find her personality as a whole and independently in carrying out mandates and duties which are relevant with Islamic religion instructions.
3. As women, they are able to expand their missions as modern women so they are motivated to provide education facilities as required.
4. Prepare a women to be productive, innovative and *Muslimah*.
5. Position and create idea and new thinking to create tough women generation, teach them religion, and religious role is very strategic in building citizenship for women (Muhtador, 2020), and see the future (visionary)(Atmojo, 2014), especially in religion education in archipelago region.

Gait and thought of Rahmah El-Yunusiyah as “*bundo kanduang*” in Minangkabau towards women education reformation in Islam education perspective is understood on; 1) Motivation within Rahmah El-Yunusiyah’s self to eradicate social gap concerning women’s opportunity to get appropriate education which occurs in the societies, 2) Rahmah El-Yunusiyah makes education world as a medium to do change as the basis of dignified Moslem societies building for women, 3). Rahmah El-Yunusiyah combined religion education and modern education to improve women’s life

qualities and intellectuality. Therefore they find their personality completely and independently in performing their duties following religious guidance. It is proven with the founding of *Diniyyah li al-Banat* (Diniyyah Scool Putri). Education institution of Diniyyah lil al-Banat (Diniyyah Putri School) which initially utilized *halawah* system. However, as the time goes by, it has changed into modern education system by combining religion education with general education. So, it can be said that the school is a modern education institution which utilizes classical teaching system , tiered, blackboard, table and books for students(R. Satria, 2019) and there is an assumption that *Diniyyah li al-Banat* (Diniyyah Putri School) is a half vocational school (*takhasus*) even it is not completely. (O. Satria, 2020), (Rahman, 2017), (Muttaqin, 2015).

H. Curriculum and Institution System

Rahmah El-Yunusiyah's intelligence of reading books in various languages; understanding religious teachings and knowledge, general knowledge, and traditional sewing and weaving skills are included in the curriculum by blending them with curriculum of religion, Arabic language, and and general knowledge(Ulandari prilia, 2017),(Masykur, 2018).

In the beginning of Dinniyyah lil al-Banat (Diniyyah Putri School), it had 71 students who were mostly housewives. They studied in a room of Pasar Usang Padang Panjang mosque (students sat while encircling the teacher). This activity had lasted for 2 years. Then they moved to a two-floor house in Pasar Usang Padang Panjang area by adding chairs, tables and blackboard with rent system because they didn't have cost for it. *Holaqoh* was replaced with classical system(Febrianto, 2013). Rahmah El-Yunusiyah **estaished** an education institution system which combined education obtained at households and in the society which had been accepted by a school. So, it is known as a trinity education taught by female teachers. *Holaqoh* teaching system was replaced with classical system that

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utilized facilities such as tables, chairs, blackboard, and dormitory system (Furoidah, 2019)

Rahmah El-Yunusiyah graduated and provided proof of completion for the alumni of education institution that had been found by dividing three kinds of certificates; first, certificate which was issued by the institution; second, it which was issued by public or general education, third; Islamic education certificate which was recognized by the government. Therefore, students who studied at her institution could continue their education at public or Islamic college.

I. Closing

Rahmah el-Yunusiyah was a female independence warrior and education figure. She built a female education institution based on background of desire to make a reformation in the world of women education :

1. It is an experience which was experienced when studying at school found by Zainudin Labay al-Yunusi. It was aimed for male and female by using coeducation system which gathered men and women in a classroom.
2. Only few women who were interested in studying because they were not satisfied with teaching which was applied because the teachers were male and they did not fairly discuss issues faced by women.
3. Priority-scale school was aimed to men and women, and it affected learning which was dominated by men.
4. On Dutch colonialism, women had terrible fate seen from condition, position, lack of education, arbitration in marriage, and sexual violence.

Gait and thought of Rahmah El-Yunusiyah as “*bundo kanduang*” of Minangkabau Area towards women education reformation in Islamic education perspective, such as:

1. On 1st November 1923, Diniyyah Putri was the first female Islamic boarding school in Indonesia who provided big opportunity for women to obtain education.
2. The founding of *Menyesal School* in 1925-1932 was aimed to eradicate illiteracy and teach housewives and girls to read and write by providing them with room, tables, chairs and blackboard.
3. The founding of *Kulliyatul Muallimat el-Islamiyah* on 1st February 1937 was aimed to cadre women to become religion teachers for females with three-year education period.
4. *Yunior Institute Putri* which was built in 1938 was a public school equal to People's schools on the period of Dutch colonialism such as Vervolgs School and Islamitisch Hollandse School (HIS) which was equal to Hollandsch Inlandes Scholl (HIS) or primary school by using Dutch Language as the language of instruction.
5. The founding of *Kulliyatul Muallimin el-Islamiyah* in 1940 was aimed to cadre men so they were able to be male religion teachers with three-year education period.
6. Founding four religion education institution which were aimed to other female education in 1947, such as 1). Education Institution of Diniyyah Rendah Putri (SDR) with seven year-education program, 2) Building Dinniyah Putri Junior High School Section A (DMP Section A), with three-year education program. 3) Building Diniyyah Putri Junior High School Section B (DMP Section B), with five-year education program. 4) Building Dinniyah Putri Junior High School Section C (DMP Section C), with two-year education program.
7. Building Dinniyah School Putri in Jatinegara and Rawasari Jakarta in 1950.
8. Academy of Diniyyah Putri was built in 1964, then it had status change in 1967 and became faculty of Dirasat Islamiyah based on Decree of Religious Affair of RI No.117 year 1967.

The objective of women education reformation was to uphold dignity through education until they find complete and independent personality in carrying out mandate and ability to expand mission as modern women by preparing a woman who is able to be productive, innovative, and create new idea and thinking that produces tough women generation, teaching their community with religion, and religious roles are very strategical in building civilization.

The curriculum combines religion, Arabic subject, and general knowledge or what is usually known as trinity education. Those subjects are taught by female teachers. The utilized teaching system was initially *holaqoh* but it was replaced with classical system that utilized facilities such as tables, chairs, and blackboard and dormitory system. The school also provides the education institution alumni with proof of completion in three forms of certificates, which is certificate issued by the institution, public education, and Islamic education certificate acknowledged by the government.

GENERAL COMMENTS

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Commented [ASL12]: 1. Generally, this article can be published subjects to the suggested corrections.
2. Some sentences should be corrected. Make them more sound English rather than a straight translation.
3. Grammar and spelling should be observed.
4. The article should be written according to Essensia format of writing.

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