



**Gender, Non- Violence and Character Education: Contextualising
Raden Adjeng kartini's Thoughts in Reconstructing Islamic Education**

Nur Fajriyah Rohmat
State Institute for Islamic Studies (IAIN) Salatiga, Indonesia
nurfajriyah.rohmat@gmail.com

Asfa Widiyanto
State Institute for Islamic Studies (IAIN) Salatiga, Indonesia
asfa.widiyanto@gmail.com

Abstract

This paper seeks to examine the strategy, creativity and social involvement of Raden Adjeng Kartini (1879-1904) in developing education in Indonesia, especially women's education, and its relevance for Islamic education in present-day Indonesia. This study uses qualitative content analysis and hermeneutics to analyse and contextualise Kartini's ideas in reconstructing Islamic education, most specifically in the context of Indonesia. This paper argues that even though Kartini lived in the late 19th century, her thoughts still found its relevance in the present context. Her thoughts may serve as inspiration and foundation for reconstructing Islamic education in Indonesia. This reconstruction touch upon such issues as gender-conscious education, non-violent education, and character education.

Keywords: *Reconstruction of Islamic education; non-violent education; character education, gender-conscious education; Raden Adjeng Kartini*

Abstrak

Paper ini berupaya mengkaji strategi, kreativitas dan keterlibatan sosial R.A. Kartini (1879-1904) dalam mengembangkan pendidikan di Indonesia, terutama sekali pendidikan perempuan, serta relevansinya dalam pendidikan Islam Indonesia masa kini. Tulisan ini menggunakan metode analisis isi kualitatif dan hermeneutika untuk membedah dan mengkontekstualisasikan pemikiran Kartini dalam merekonstruksi pendidikan Islam, terutama dalam konteks Indonesia. Tulisan ini berargumen bahwa sekalipun Kartini hidup pada akhir abad 19, namun pemikirannya masih menemukan relevansinya dalam konteks sekarang. Pemikiran Kartini bisa dijadikan inspirasi dan landasan untuk menata ulang pendidikan Islam di Indonesia. Hal ini antara lain terkait dengan tema-tema seperti: pendidikan Islam yang sadar gender dan pemberdayaan perempuan, pendidikan Islam nir-kekerasan, pendidikan karakter dan pendidikan karakter bangsa.

Kata kunci: Rekonstruksi pendidikan Islam; pendidikan nir-kekerasan; pendidikan karakter; pendidikan berwawasan gender; R.A. Kartini

A. Introduction

Gender-conscious pedagogy is of importance for the well-being of society since it may contribute to the emergence of actions for the sake of social justice in society (Cuesta and Witt 2014). Non-violent education needs to be built in the context of Islamic education, most specifically in response to misconceptions of the West after the events of 9/11 (Abu-Nimer and Nasser 2017).

On the basis of this theoretical framework, it may be argued that gender-conscious education, non-violent education, and character education are three main notions which can be employed as a foundation in reconstructing Islamic education, most specifically in the Indonesian context. Inspiration from the figures in the archipelago related to thoughts on the three themes becomes relevant, in the context of reconstructing Indonesia's Islamic education in a genuine manner which based on local wisdom and ideas. In this train of thought, the authors find the significance of examining Kartini's (1879-1904) thought, and subsequently assess its relevance in the reconstruction of Islamic education.

Kartini is a figure linked to the history of Indonesia's struggle from colonialism. Her name has been also known beyond Indonesia and grasped "a celebrated place in the history of international feminism" (Cote 2008). She was known as a prominent female proponent of women's and national liberation in Indonesia (Chaudhuri 2013). Kartini was born in Jepara, Central Java, on April 21, 1879, and died in Rembang, Central Java, on September 17, 1904, in

the age of 25 years. Kartini is known as a pioneer in the reform of women's education in Indonesia. In her letters, which was later documented in the form of a book entitled "Door duisternis tot licht" (From the Darkness to the Lightness), we can observe her ideas, most notably regarding Javanese culture, which according to her, could potentially hamper the progress of women. Kartini had a commitment for women's empowerment, especially in accessing education, ideally equal with men.

So far, Kartini has often been identified with secular feminists, who have no roots in the Islamic tradition at all. This study strives to examine the ideas of Kartini, most notably their roots and inspiration from the Islamic tradition. Besides this study also assess the contextualisation of Kartini's ideas in the ventures of reconstructing Islamic education in present-day Indonesia

This paper seeks to examine the strategy, creativity and social involvement of R.A. Kartini (1879-1904) in developing education in Indonesia, especially women's education, and its relevance for Islamic education in present-day Indonesia. This study uses qualitative content analysis and hermeneutics to analyse and contextualise Kartini's ideas in reconstructing Islamic education, most specifically in the context of Indonesia.

B. Discussion

1. R.A. Kartini: Life and Activism

R.A. Kartini was born in Mayong, Jepara, Central Java, on April 21, 1879. She was born to the parents Mr Ario Sosroningrat and Mrs Ngasirah. She was the fifth child of eleven siblings and stepchildren. Of all siblings, Kartini was the oldest daughter. Kartini was described as showing a high level of autonomy and curiosity from an early age (J. G. Taylor 1989).

Kartini's father, Sosroningrat, the regent of Jepara, had two wives. The first wife was married by him in 1872. His first wife, Mas Ajeng Ngasirah, came from the ordinary people, was the daughter of Nyai Haji Siti Aminah and Kiai Haji Madirono, a religious teacher in the village of Telukawur in Jepara. In 1875, Sosroningrat remarried a high-ranking aristocrat, namely Raden Ajeng Wuryam, who happened to be the daughter of R.A. Citrowikromo, the regent of Jepara before Sosroningrat. The second wife was later appointed as 'garwa padmi' (official wife), while Mas Ajeng Ngasirah as 'garwa ampil' (secondary wife). The term 'garwa

padmi' is a term for the main wife who accompanied her husband at official ceremonies. While the other wives, who are legally married are referred to as 'garwa ampil' (Soeroto 2011)

Kartini began her formal education at ELS (*Europeesce Lagere School*, European Elementary School). At this school, Kartini learned Dutch. Only until 12 years old, Kartini was allowed to go to school at ELS, the rest she had to stay at home because she had to be secluded. Her school was located next to the regency office of Jepara (Taylor 1976).

At school, Kartini was known as a critical and intelligent pupil. She could easily adapt and compete with her male and female classmates from the Netherlands. She spoke Dutch fluently. This was proven when a Dutch inspector came to the school and assigned the task to the pupil to create essays in Dutch. The results of this assessment showed that Kartini's essays were the best compared to essays from all schools in Central Java (Arbaningsih 2005).

Kartini was able to write essays well, due to her father's training since childhood. She was accustomed to reading books and newspapers in Dutch accordingly increased her proficiency in this language. Besides, her father always introduced his daughters to Dutch guests who came to the district. This helped Kartini and her younger siblings to learn to communicate in Dutch (Soeroto 2011).

Among the books which were read by R.A Kartini include, *The Goal of the Women's Movement* by Dr. Aletta Jacobs, and *Droomen van het Ghetto* (Dream of the Ghetto) by Zangwill. Marcel Prevost's book *Moderne Maagden* (Modern Women) was appealing to her because it portrayed the women's movement. She was attracted to the article entitled "What is the Task of Modern Women?" which appeared in the journal *Wettenschappelijke Bladen*. She also liked the book *Barthold Meryan* by the Dutch socialist Cornelie Huygens, since it deals with socialism, marriage, and the position of women. His father and her friends presented good books to stimulate her passion for reading. These include the books of Henri Borel, namely *De Laatste Incarnatie* (The Last Incarnation) and *Het Jongetje* (The Little Boy). Borel's works were presented interestingly so that they attract Kartini (Arbaningsih 2005; Soeroto 2011).

Regarding her fondness for reading, Kartini once told this matter to Mrs R.M Abendanon-Mandri (Kartini 2011)

When her heart is sad, she can only find entertainment from her best friend who never moves, namely 'books'. She always loved to read, but now her enjoyment of reading has become part of her life. When she has completed the work assigned to

her, she immediately holds a book or newspaper. She read everything that was before her eyes. There are so many books that she enjoyed, good books that make her forget all the sadness in her life. Good qualities, noble outlook on life, great soul and mind, make her heart blazing with excitement and trembling. She fully understands everything that is read.

A book that touched the nationalist spirit of Kartini was *Max Havelaar*, the great work of Ernest Douwes Dekker which was known by the pseudonym Multatuli. He was a genius writer in Dutch literature. *Max Havelaar* contains the autobiographical romance of Multatuli, which embodies social protest that shocked people in Europe and the Dutch East Indies (Indonesia). Thanks to his book, Multatuli's name was recorded in Indonesian history as a defender of the Indonesian people. It was only in 1972 that the book was translated into Indonesian by HB. Jassin, with an introduction by G. Termoshuizen. Before that, the book *Max Havelaar* had been translated into some languages (Soeroto 2011).

If we examine further, Kartini's fondness for reading has led her to extensive knowledge about various problems affecting the Indonesian people at that time. Not merely reading, she was able to understand and reflect the author's thoughts into her everyday life. Through these readings, she was able to produce reflections that she wrote in his letters addressed to friends from Indonesia and Europe. Self-taught learning conducted by Kartini made her fluent in Dutch as well as in writing skills.

Kartini paid attention to the phenomenon of women in Java who did not have access to education. This can be observed from her correspondence with Mrs N. van Kol (Kartini 2011):

Many miseries have been encountered by Javanese women. These various sufferings which I witnessed in my childhood, has driven my consciousness to oppose the customs that seemed to justify the situation. Our efforts have two goals, namely striving to advance our nation and to pave the way for our sisters to a better condition, which is equal to their male counterparts in terms of human dignity. We submit a request: help us to realise our ideals which aim to bring happiness to our nation and people, namely women. Educate Javanese women, enlighten our feelings and thoughts. In this way you will have an agile and capable work partner in carrying out your noble and giant work, that is to make a civilised, intelligent and developed nation.

In a similar tone, Kartini wrote a letter to Dr. Anton about the need for educating women, most specifically in Java (Kartini 2011).

We plead for education and education for women here, in Java. Not because we want to make women become the rivals of women, but because we are convinced of the great influence that might come from women. We want to make women more capable in carrying out the big tasks put by nature into her hands so that mothers become educators of their children.

Kartini's attention to education was reflected in the letters to her friends. She dreamed for an education system that prioritises character building for all disciplines, especially those which benefit for the wider society, such as health, medicine, nursery, pharmacy, civil service, law and religion. Taylor (Taylor 1976) underlines Kartini's big dream for the advancement of Javanese women, especially in terms of education, traditional arts, public health, and economic welfare.

Mrs R.M Abendanon-Mandri published Kartini's letters as the highest appreciation to Kartini. The book *Door duisternis tot licht* (From the darkness to the lightness) was first published in April 1911, about 6.5 years after the death of Kartini. The inaugural publication of this book coincided with her birthday celebration on 21 April 1911. The book was highly appreciated by the people in the Netherlands. They were amazed to read Kartini's thoughts which were written in eloquent Dutch. For a long time, this book became the subject of discussion in the newspapers and magazines (Soeroto 2011; Toer 2013).

The closeness of Kartini to Islam began with her meeting with Kiai Saleh Darat (1820-1903) from Semarang. At that time, Kartini was present at the religious gathering of Kiai Saleh Darat which was held at the hall of Demak regency. In the time being, Kartini visited the residence of her uncle, Ario Hadiningrat, the regent of Demak. Kiai Saleh Darat explained the Qur'anic chapter of al-Fatihah. Kartini was interested in the way Kiai Saleh Darat explained the meaning of the verses of the chapter, and subsequently requested the translation of the Qur'an into Javanese. Kartini stated, "Before, the Qur'anic chapter of al-Fatihah was unclear to me. I did not understand its meanings at all. But from this day on, it becomes clear until its implicit meaning, because Kiai Saleh Darat has explained it in Javanese" (Ulum 2015).

Because of her further curiosity of the meaning of the Qur'anic verses, Kartini asked her uncle, Ario Hadiningrat, to arrange another meeting with Kiai Saleh Darat. When the two met, a dialogue on the meaning of the Qur'an occurred. The dialogue proceeded as follows:

“Kiai, may I ask, what is the Islamic stipulation about someone who has knowledge but he hides this knowledge?”, Kartini asked.

Kiai Saleh Darat replied with a question, “Why did you ask that?”

“Kiai, for the first time in my life I have an opportunity to understand the meaning of Al-Fatihah, the first chapter of the Qur’an. The contents are so beautiful, they thrill my heart”, said Kartini.

Kiai Saleh Darat was stunned by the answer of Kartini. He seemed to have no words to interrupt. Kartini then continued her conversation with the Kiai.

“This is my real gratitude to God. However, I wonder why up to now the Muslim scholars have strictly prohibited the translation and interpretation of the Qur’an into Javanese. Is not the Qur’an a guidance for a happy and prosperous life for humans?”, said Kartini (Ulum 2015).

From this meeting, Kiai Saleh Darat came with the idea of producing the translation of the Qur’an into Javanese. This idea was welcomed by Kartini. Kiai Saleh Darat realised that this translation could drive him into prison. This was because at that time the Dutch East Indies government banned all forms of Qur’anic translation. Kiai Saleh Darat began working on the Javanese translation of the Qur’an. In order not to be suspected by the Dutch colonialist, Kiai Saleh Darat employed *pegon* (Arabic script which was deployed to write local Southeast Asian language, in this case, Javanese). This Javanese translation of the Qur’an was titled *Fayd al-Rahman*, which means the grace of God. In the introduction to this translation, one may read that the reason for writing this work is that many people, most notably in Java, do not understand the meaning of the Qur’an (Ulum 2015).

2. The Need for Reconstructing Islamic Education in Indonesia

Islamic education designates education which trains students’ sensibility so that life conducts, steps, decisions, and approaches to all knowledge. are governed by Islamic ethical values that are deeply felt (Ashraf 1996). In defining Islamic education, Ashraf emphasised more on the aspect of sensibility. This understanding contains practical elements which are carried out by schools as educational institutions. If students can have a sensibility governed by Islamic ethical values, it means that educational efforts are said to have succeeded. Because Islamic education is in direct contact with moral education (Suharto 2006).

This in line with what being underlined in the first ‘World Conference on Muslim Education’ which was held from March 31 to April 1977 in Mecca. “Education should aim to bring about the growth of the total human personality in a balanced manner through spiritual, intellectual, self-rational practice, feelings and sensitivity of the human body. Therefore, education should provide a way for human growth in all its aspects: spiritual, intellectual, imaginative, physical, scientific, and linguistic both individually and collectively and motivate all these aspects to achieve goodness and perfection. The ultimate goal of Islamic education lies in the realisation of absolute surrender to God at the individual, community and humanity level in general (Langgulung 1988).

Islamic education certainly pays attention to specific aspects of the community in question. In the Indonesian context, Islamic education certainly pays attention to the socio-cultural aspects of Indonesian society. Within this framework, Islamic education in Indonesia, of course, pays attention to both Indonesian-ness and Islam. Thus, education is intended for the process of preparing young people to run their lives and fulfil their life goals more effectively and efficiently. Education is more than just teaching, with a transfer process but rather the formation of personality with all aspects that it covers (Azra 1999). This is in line with what Kartini’s statement regarding character education. “Education must pay attention to the development of morals. Without character, even the best teaching will not produce something desirable” (Kartini 2011).

Indonesian Islam is an understanding and a practice of Islam in the archipelago which constitutes a result of the dialectics between the Islamic texts and the realities of local culture (Sahal, 2015: 17). Thus, the understanding of Indonesian Islamic education implies that education has been acculturated and has been adapted to the circumstances of Indonesian culture. Whereas Islamic Education in Indonesia implies a pattern of Islamic education originating from Islamic values as in the Qur’an and Hadith and then applied and taught in Indonesia. Islamic education is a process of preparing young people to fill roles, transfer Islamic knowledge and values that are aligned with the human function to do good deeds in the world and reap the rewards in the afterlife (Azra 1999; Widiyanto 2015).

Islamic education in Indonesia is in need of continuous reconstruction so that it is in harmony with the progress of the times and the demands of society. In line with this, Toto Suharto states (Suharto 2006):

The purpose of the contextual approach here is an approach that tries to understand the Philosophy of Islamic Education in the social, political, cultural context and so on where Islamic education is located. It intends to explain situations and the

development of an educational process that arises from these contexts. So, the contextual approach is more directed to the socio-anthropological situations and conditions. The sociological and anthropological aspects of education are investigated in such a way in the philosophy of education so that its relevance and acceptability are known to an established educational goal. This approach will essentially question whether the educational process carried out in a sociological-anthropological manner is in line with the educational goals that have been formulated philosophically or not? Or conversely, whether the educational goals which have been formulated meet the demands of the community in a sociological-anthropological manner in the field or not.

Islamic education in Indonesia needs to be constantly reconstructed because times have evolved and so are the demands of society's needs. Islamic education in Indonesia also needs to be reconstructed, due to the limitations and weaknesses of Islamic education products in Indonesia. One of the weaknesses of Islamic education in Indonesia is the birth of individuals with split personalities, for example worshiping diligently but on the other hand committing acts of theft, worshiping diligently but committing violence against others, worshiping diligently but disrespecting religious diversity. Ideally, Islamic education can produce people with an integrated personality, not only religiously pious but also socially and professionally.

3. Contextualising R.A. Kartini's ideas on character education

Etymologically, the word character comes from the Greek, *charassein*, which means carving. The main characteristic of carving is strongly attached to the carved object, not easily worn out when swallowed or worn by friction (Munir 2010).

Kartini stressed the importance of moral education as the core of the nation's civilisation. In her writings, she stated (Kartini 2011):

If people want to truly advance civilisation, then the intelligence of the mind and growth of the mind must be equally promoted. Who has done the most for the latter, which has helped to increase the level of the human mind? The answer would be a woman. This is because humans first receive education from a woman. It is from the hands of a woman, children begin to learn to feel, think, and speak. That first education was not without meaning for all livelihoods. One of the bad traits of Javanese people, and if need be eradicated, is fondness to flattery. If it gets eradicated successfully, of course, it will help to prosper the society and we can only achieve it through moral education.

Kartini underlined the importance of character education which begins from the family. In this case, women play an important role in educating children, so that when they grow up they are equipped with good morality, so they can be humble, not easily satisfied with what is achieved. Because the key to success is not just mere brain intelligence but emotional intelligence also plays a role in determining success.

Kartini's ideas on character education find its relevance in the 2013 Indonesian curriculum which strongly emphasised character education. Suyata (Suyata 2011) points out that we witness the existence and development of life fragmentation, the strengthening of personal and collective egoism, the rise and spread of various conflicts, the destruction of the moral community, and the widening of various gaps that fill public media coverage. The identity of the nation's character is increasingly unclear, almost losing identity. Respect for 'position' is more important than respect for the person as a 'person'. Understanding and respect for humans and their humanity is forgotten.

Character education is intended, among others, to provide solutions and prevent these cases, besides of course instilling positive values that play an important role in fostering superior personality and character. The progress of a nation is believed to depend very much on the strength of the character of the nation's next generation.

Kartini was very concerned about the nation's character. This can be seen, among others, from her following statement: "We learn positive things from other nations, and now we are eager to give to our nation. Not to eradicate good original qualities and replace them with foreign ones, but to glorify them" (Kartini 2011). Kartini's thoughts find its relevance and can be contextualised it in the present context, namely the need for developing the nation's character

Before we discuss further Kartini and the nation's character, it is necessary to underline what is meant by the nation's character. The nation's character is understood as cultural values and beliefs that manifest in culture and society and radiate outward characteristics so that outsiders can respond to them as personalities (Armando 2008).

The nation's character is of concern to the government, especially the Ministry of Education and Culture. This can be seen from article 3 of the Act number 20 on the National Education System, which was issued in 2003.

National Education serves to develop and help the dignified character and civilisation of the nation in the context of educating the nation. Aiming at developing potential, students become human believers who are devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

The nation's character is formed from a society which is an important part of the culture of the community itself. Indonesian people from the past, present, and future continue to be diverse, pluralistic, diverse but are expected to live side by side, with mutual tolerance. It is hoped that Indonesia can become a whole, democratic, just, and prosperous country without discrimination, which is based on piety to God Almighty (Suyata 2011).

The concept of the nation's character lately is increasingly strengthened in the discourse of Indonesian education. This is mainly intended to strengthen the national identity, to realise the next generation who are aware of their identity as the Indonesian people, which in turn will foster a willingness to sacrifice and serve for the progress of the nation.

The concept of national character is closely related to Islam and therefore also very feasible to be developed in Islamic education. The nation's character in Indonesian discourse is the result of acculturation of various cultures and religions in Indonesia, which of course Islam is the largest religion in Indonesia cannot be ruled out, even has an important role in the process of character building.

Ki Hajar Dewantara, as a nation's educator, explains that the realisation of culture has three types namely: (1) recognising a sense of spirituality or morality, (2) recognising the progress of wishful thinking, and (3) recognising intelligence. Included in the spiritual culture are religion, customs, state administration, and sociality. Culture of imagination comprises teaching, linguistics, science. Culture of intelligence includes agriculture, industry, shipping, arts and others. Culture is the fruit of human action, which emerge from the maturity of the mind, the subtlety of feeling, the intelligence of the mind, and the power of the will. In the context of culture, Indonesian society is based on kinship, cooperation, socialism, communalism. Dewantara stressed the importance of choosing and developing a distinct national culture (Suyata 2011).

In this vein, we may see that Islamic education is closely related to the education of the nation's character. By building the nation's character which is based on Islamic education it is hoped that it will produce a future generation who are aware of the universal values of Islam but are also aware of their responsibilities as Indonesian Muslims and the Indonesian nation.

They do not contradict 'Indonesian-ness' and 'Islam', but instead they see that the two values are interrelated and merged.

4. Non-violent Islamic Education: Contextualising Kartini's thoughts

Kartini lived at the end of the 19th century, but she was very critical in seeing the phenomena of religion and society. She can distinguish clearly between what is included in the realm of 'ideal teachings of religion' and which belongs to the realm of 'the practices and behaviours of religion's adherents. The behaviour of religion's adherents does not necessarily reflect the ideal teachings contained in their religion.

This can be observed from Kartini's statement (Kartini 2011):

We get a lot of attention from friends of the common people. And the reason why we ignore religion a little bit is that we see a lot of inhumane incidents committed by people in the guise of religion. It was only later that we knew, it was not religion that had no affection, but human beings that change everything that was originally good and holy.

From that framework, Kartini then looked at aspects of violence in religion. She saw that religion taught compassion and love for others. However, these noble values are sometimes obscured by adherents of religion, by committing acts of violence on others. What criticised by Kartini here are people who justify religion to commit acts of violence on others.

Kartini's ideas on non-violence religiosity can be contextualised in the realm of Islamic education in Indonesia. Currently, education in Indonesia (including Islamic education) there are still practices of violence: both in the form of brawls between students, sexual harassment, or intimidation of people of different religions.

Islamic education in Indonesia should properly respond to the rampant violence issues by designing and implementing non-violence education. Non-violence education, among others, rests on Islamic values which constitute as *rahma lil 'alamin* (blessing for all nature). Within that framework, theologically, God's grace is believed to encompass everything, all beings, including those which are different from us. In line with this framework, values such as compassion, respect for others, and refraining from violence need to be developed. The values are then elaborated through the curriculum and especially aimed at being internalised and practiced by students, so that they become living values. Teachers, as educators in schools, also give examples by not doing violence both verbally and physically both to students and other groups.

5. Gender-conscious education and women's empowerment: The relevance of R.A. Kartini's thoughts

Kartini's ideas and struggles for women's education have now come into fruition. Currently, women in Indonesia can enjoy and get access to education, which allows them to progress and be equal to men. Her thoughts at that time were based more on the real conditions of Javanese society which lacked freedom for women to pursue education. In this case, she considered that women were oppressed therefore she tried to free women from the oppression.

Kartini's struggles for education and women's empowerment are needed to be continued. Women still have to struggle together to improve the quality of themselves (including education) and increase their access to the same rights in their careers, certainly as long as it does not violate their biological nature.

In the perspective of sociology, sex is a biological nature, while gender is the formation of society about the roles which are ideally played by men and women. Gender, therefore is a social construction, and accordingly not permanent. Gender as a social construction is built and inspired by cultural values and religious understandings that exist in a country, or place (Fakih 2008).

Gender construction in Indonesia is thus closely related to religious understanding developing in Indonesia. One of the characteristics of "Indonesian Islam" is that women have a prominent role in the public sphere (Azra 2013; Widiyanto 2016). This can be observed, for instance, from the fact that in Indonesia, a woman can become a member of Parliament, a judge and even a president. The phenomenon of female judges (even in Islamic courts) is something interesting, and certainly unique if we compare it with other Islamic countries. Likewise, if we compare it with classical Islamic jurisprudence, which states the testimony of a woman is half of that of man. Women face difficulties in becoming witnesses, let alone becoming judges.

It should be noted, however, that Indonesian Islam here is not a new genre, but is an expression of the typical religion that developed in Indonesia, as a result of a dialogue between Islamic teachings and local culture. In terms of teachings, Indonesian Islam emphasises moderation, both related to theological aspects, Islamic law, and Sufism. With the provision of moderation in terms of teachings, Indonesian Islam becomes very easy to dialogue with cultures in Indonesia.

One of the challenges of the women's empowerment movement today, when viewed from the perspective of Islamic education, is the existence of a handful of women activists who 'go beyond' Kartini's thoughts. Some of these activists are very concerned and follow in the footsteps of contemporary feminists in the West so that sometimes do not see their nature as women, which certainly affects the conception and harmony of the family (which is built by women and men, and of course on the social construct of the role of husband and wife in the family).

This is somewhat different from the idea championed by Kartini. She saw that empowerment did not have to rely solely on Western ideas and conceptions, but also had to be based on inspiration from the East, especially Islam. Within that framework, we can see that Kartini learned and appreciated the teachings of Kyai Saleh Darat, which certainly influenced her perspectives on Islam.

Here is an old man, where I ask for flowers that flourish in the heart. Much has been given to me, so much more is its flowers. And I want more, always want more.

And in earnest his voice was heard saying:

Fast one day one night and do not sleep for that long, also isolate in a quiet place.

After the night comes the light,

After the typhoon comes quietness

After mourning, comes happiness,

Huddle in my ears as a statement.

I don't want to study anymore, learn to read the Qur'an, learn to memorize proverbs in foreign languages, which I don't know its meaning. Tell me the meaning and I will want to learn everything. I sinned, that glorious holy book is too sacred to reveal its meaning to us (Kartini 2011).

Religion is often conceived as a problem, even considered a scapegoat for the perpetuation of gender injustice. It is very disturbing, for example, about the depiction that God seems to be a man, this kind of depiction happens in almost all religions. To what extent is this view influenced by or influenced the culture known as patriarchy? What spirit did Islam bring at the beginning of its birth, which is to compare the position and condition of women in the era before and after Islam (Fakih 2008)?

Many historians reveal that in pre-Islamic societies or known as the era of ignorance (*'asr al-jahiliyya*), the position of women in society is very low and depraved, and is considered no more valuable than a commodity. From various descriptions of the description of the position of women, what is prominent among them is that if a husband dies, another brother inherits to have his widow. Even the custom of burying a baby girl alive is a practice of degrading women who spread widely in the Arab world in pre-Islamic times. The low dignity of women can also be seen from the nature of possessive marriages. One of them is the practice of polygamy, which allows a husband to have many wives (Fakih 2008).

The Qur'an as a reference for Muslim community essentially recognises that the position of men and women are equal. As explained in the Qur'an, "And whoever does good deeds, both men and women he is believing, they will go to heaven and they will not be wronged in the least" (QS. Al-Nisa': 124)

In the perspective of the Qur'an, men and women are created from one *nafs* (living entity), where one does not have an advantage over another. Even the Qur'an makes it clear that Eve was created from the ribs of the Prophet Adam so that his position and status were lower. On that basis, the principles of the Qur'an against men and women.

Conclusion

Kartini's ideas on education deserve appreciation among educators and all elements of the nation. She has contributed greatly to the advancement of education in Indonesia, especially in empowering women.

This study uses the book *Door duisternis tot licht* (From the Darkness to the Lightness) as its primary source. It would be better if there is another research which makes use of Kartini's letters and other historical archives which are available at the museums and libraries.

The correspondence between Kartini and Kyai Saleh Darat has not been thoroughly investigated in this study. If there is another study which discusses this issue, by referring to the works of Kyai Saleh Darat, it will contribute a specific discourse, most specifically Kartini's knowledge of Islam.

Policy holders in Indonesia, most specifically the Ministry of Religious Affairs and the Ministry of Education and Culture, need to pay more attention to and develop more carefully about gender-conscious education and non-violence education.

REFERENCES

- Abu-Nimer, Mohammed, and Ilham Nasser. 2017. "Building Peace Education in the Islamic Educational Context." *International Review of Education* 63(2): 153–67.
- Arbaningsih, Dwi. 2005. *R.A Kartini Dari Sisi Lain: Menelaah Pemikiran R.A Kartini Tentang Emansipasi Bangsa*. Jakarta: Kompas.
- Armando, Ade. 2008. *Refleksi Karakter Bangsa*. Jakarta: Forum Kajian Antropologi Indonesia.
- Ashraf, Ali. 1996. *Horison Baru Pendidikan Islam*. Jakarta.
- Azra, Azyumardi. 1999. *Pendidikan Islam Tradisi Dan Modernisasi Menuju Millenium Baru*. Jakarta: Logos Wacana Ilmu.
- . 2013. "Distinguishing Indonesia Islam: Some Lessons to Learn." In *Islam in Indonesia: Contrasting Images and Interpretations*, Amsterdam: Amsterdam University Press.
- Chaudhuri, Nupur. 2013. "Clash of Cultures: Gender and Colonialism in South and Southeast Asia." In *A Companion to Gender History*, Oxford: Blacwell Publishing, 430–43.
- Cote, Joos J. 2008. *Realizing the Dream of R.A Kartini: Her Sister's Letters from Colonial Java*. Athens: Ohio University Press.
- Cuesta, Marta, and Ann Katrin Witt. 2014. "How Gender Conscious Pedagogy in Higher Education Can Stimulate Actions for Social Justice in Society." *Social Inclusion* 2(1): 12–23.
- Fakih, Mansour. 2008. *Analisis Gender Dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Kartini, R.A. 2011. *Habis Gelap Terbitlah Terang (Door Duisternis Tot Licht) Kumpulan Surat R.A Kartini Yang Menginspirasi Wanita-Wanita Di Indonesia Sepanjang Masa*. Yogyakarta: Penerbit Narasi.
- Langgulong, Hasan. 1988. *Asas-Asas Pendidikan Islam*. Jakarta: Pustaka Al-Husna.
- Soeroto, Sitisomandari. 2011. *R.A Kartini, Sebuah Biografi, Rujukan Figur Pemimpin Teladan*. Jakarta: Balai Pustaka.
- Suharto, Toto. 2006. *Filsafat Pendidikan Islam*. Yogyakarta: Ar-Ruz.
- Suyata. 2011. *Pendidikan Karakter Dalam Prespektif Teori Dan Praktik*. Yogyakarta: UNY Press.
- Taylor, Jan Gelman. 1989. "Kartini in Her Historical Context." 145(2): 295–307.
- Taylor, Jean. 1976. "Raden Ajeng Kartini." *Signs: Journal of Women in Culture and Society* 1(3): 639–61.
- Toer, Pramoedya Ananta. 2013. *Panggil Aku Kartini Saja*. Jakarta: Lentera Dipantara.
- Ulum, Amirul. 2015. *Kartini Nyantri*. Yogyakarta: Pustaka Ulama.
- Widiyanto, Asfa. 2015. *Konstruksi Ilmu Pengetahuan Dan Signifikansinya Dalam Upaya Restorasi Pendidikan Islam*. Salatiga: LP2M IAIN Salatiga.
- . 2016. "Constitution, Civil Society and the Fight Against Radicalism." *Analisa: Journal of Social Science and Religion* 1 (2)(DOI: 10.18784/analisa.vli2.362): 139–59.