

Rahmah El-Yunusiyah: Women's Leadership through Educational Institutions

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Abstract: Women's leadership in education is an interesting topic of study. Among the figures recorded in educational history is Rahmah El Yunusiyah through educational institutions. In the Minangkabau era, women were viewed as having a very low status; they were treated like objects that could be treated as one pleased, exchanged, and even inherited. In fact, the community at that time considered the birth of a daughter to be something shameful for the family, so they eliminated them by burying them alive. The research method used was field research, involving observation and interviews in the field related to educational concepts. The figures' acknowledgments and explanations of Rahmah's personality were then analyzed using descriptive analytical research. The data was then analyzed using qualitative methods. Rahmah El Yunusiah brought modern thinking to the world of education. The rector of al-Azhar, Sheikh Abdur Rahman Taj, who was very humble, greatly admired Rahmah El Yunusiah because she founded Diniyah Putri in Padang Panjang, which was the first school in the world specifically for girls. This school inspired the Rector of Al-Azhar to establish a faculty at his university specifically for women. The Rector also awarded the first Doctorate degree to Rahmah EL-Yunusiah for her knowledge, achievements, and dedication in fighting for women in the world of education. The results of the research show that: 1) According to Rahmah El-Yunusiah, education must have the same rights as men, women must reflect noble behavior/morals starting from home, love for the country and nation also starts from home. Women have a role in the household that requires four tendencies that they must embody, namely as mothers to their children, as educators, as lovers to their husbands, and as friends to their families. 2) As a leader of women, she desires prosperity for women, participating in community service and da'wah in an effort to promote good deeds and prevent evil. Women are not prohibited from participating in politics as long as their vision and mission are to fight for truth and the welfare of the general public.

Keywords: Rahmah el-Yunusiyah, women's leadership, educational institutions.

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INTRODUCTION

When girls reach adulthood, they have rights over themselves and their future, including the right to choose a life partner. Islam strictly prohibits treating women as objects that can be controlled by their parents or male family members. During the time of the Prophet Muhammad, women's involvement outside the home (in the public sphere) was unquestionable, because at that time access to public spaces was wide open to women. Activities such as seeking knowledge, earning a living, conducting business transactions, and preaching were open to women as well as men, and all activities had to be carried out with honor and dignity.

Minangkabau women only gained independence in making choices and expressing opinions after they attained the position of *bundo kanduang*. This means that until they attained the position of *bundo kanduang*, Minangkabau women had a special position, but they were still under the shadow of patriarchy, in this case, the *mamak*. The Minangkabau

community highly respects these customs (customs that have been adopted), as seen in the Minangkabau proverb, “*adat bersendi syarak, syarak bersendi kitabullah*” (customs are based on religion, religion is based on the Holy Book), which is the determination and spirit that must be carried out by the entire Minangkabau community, supervised by the *Ninik Mamak*.

Madrasah Diniyah Puteri serves not only as a sign of progress in education for women in Minangkabau, but also as a major driving force in the transformation of the Islamic education system in Indonesia. Through this institution, Rahmah El-Yunusiyah implements a curriculum that includes religious and general subjects, as well as instilling strong ethical values and character in her students. Her creative teaching approach and progressive views have made an important contribution to the advancement of women's education in Indonesia.

Rahmah El-Yunusiah, who comes from a wealthy Minangkabau family, has devoted her wealth and energy to fighting for women's rights through education. This shows that women have always supported the teaching and learning process. Her determination to empower women is clearly evident in the results that can be seen today, namely the establishment of the Padangpanjang Islamic school for girls and the advancement of women's rights. The role of women is clearly evident through their involvement as educators in various educational institutions, whether informal, formal, or non-formal. In formal institutions, they serve as teachers or lecturers, while in non-formal institutions, they become mentors, tutors, private teachers, or learning guides, among other roles.

METHOD

The research method used was field research, involving observation and interviews in the field related to educational concepts. The collected data was then analysed qualitatively through the acknowledgements and explanations of the figures regarding Rahmah El-Yunusiah's personality and struggles, which were further analysed through descriptive analytical research. To obtain data, the author used deductive and inductive methods, referring to Rahmah El-Yunusiah's leadership theory in the world of education.

RESULT AND DISCUSSION

Rahmah el-Yunusiyah, an educator and female Islamic activist from West Sumatra, was born in Padang Panjang on Friday, 1 Rajab 1318 AH or December 29, 1900. She passed away on Wednesday, 9 Zulhijjah 1388 AH or February 26, 1969, at 7:30 p.m. Western Indonesian Time at her residence in Padang Panjang. Rahmah was the daughter of Sheikh Muhammad Yunus and Rafi'ah. Her father was known as a great scholar who had served as Qadli in Kenagarian Pandai Sikat and was an expert in astronomy and arithmetic. Meanwhile, her grandfather, Sheikh Imaduddin, was a scholar and leader of the Naqsyabandiyah order in Minangkabau.

Rahmah el-Yunusiyah had four siblings, namely: (1) Zainuddin Labai El-Yunusy (1890-1924 AD); (2) Mariah (1893-1972 AD); (3) Muhammad Rasyad (1895-1956 AD); and (4) Rahmah El-Yunusiyah. Zainuddin was regarded as a talented young scholar. He was the founder of Diniyah School (1915), which was established using a modern learning system and was intended for both men and women. He was one of the first people to make Rahmah el-Yunusiyah aware of the importance of the education movement, especially for women.

In her educational history, Rahmah el-Yunusiyah did not have much opportunity to learn from her father because he passed away when Rahmah was still young. She was then raised by her mother and her older siblings who were already married. When she was 6 (six) years old, Rahmah learned how to read the Qur'an from Engku Uzair, one of Sheikh Haji Muhammad Yunus' students. When she was eight years old, Rahmah's two older brothers, Zainuddin and Rasyad, taught her to write and read Latin letters. Her mother also taught her to count using Arabic numerals. Her ability and love of reading and writing greatly helped Rahmah expand her knowledge for her future development. At the age of 10, Rahmah actively attended religious lectures held in her neighborhood. When she was 15 years old, she continued her education at Diniyah School, which was founded by her brother, Zainuddin, to deepen her knowledge. However, she felt that the education there was not satisfactory, so she and her friends studied at the Jembatan Besi mosque under the guidance of Sheikh Abdul Karim Amrullah. There, she studied religious subjects such as fiqh, tasawuf, Arabic, nahwu, sharaf, Islamic history, and tauhid. Through this education, Rahmah began to take an interest in researching issues and problems related to women.

In addition to studying religious sciences, Rahmah also expanded her knowledge by studying midwifery, which she then continued by deepening her knowledge of health sciences with six doctors. She studied with Dr. Sofyan and Dr. Tazar at Kayu Tanam General Hospital (obtaining a license to practice and a diploma from both of them); Dr. A. Saleh at Bukittinggi General Hospital; Dr. Arifin in Payakumbuh; and Dr. Rasyidin and Dr. A. Sani in Padang Panjang. Rahmah el-Yunusiyah also took private gymnastics lessons with Miss Oliver, a Dutch teacher at the Normaal School. In addition, she studied traditional weaving (without machines), cooking, women's skills, sewing, and swimming privately. She also studied various general subjects such as biology, natural sciences, and geography. She then taught all the knowledge she had acquired to her students at Diniyah Puteri, a school she founded specifically for the education of women.

At the age of 23, Rahmah el-Yunusiyah founded Madrasah lil-Banat, which later became the forerunner of Diniyyah Putri School. She fought for women by establishing educational institutions specifically for women, from elementary school to university level. The establishment of Diniyyah Putri was based on her concern for the social and cultural conditions at that time, which did not support the advancement of women.

Through the establishment of Diniyyah Putri in 1923, Rahmah el-Yunusiyah expanded her mission to prepare women to become good Muslim women through education. Rahmah el-Yunusiyah emerged as a pioneer of change in Minangkabau and laid the foundation for a new tradition in women's education in Indonesia. Diniyyah Putri became the first religious educational institution specifically for women in Indonesia. Rahmah wanted women to have independence, skills, and competence in the field of education through the mastery of knowledge, as well as the ability to respond to various current issues related to women and society in general. According to her, education was a very important means for women because they would one day become mothers and educators for the nation's future generations.

Rahmah el-Yunusiyah received an honorary doctorate from Al-Azhar University in Cairo. She believes that women need to have equal access to education as men, because in principle, the right to knowledge and education is the same for both women and men. Based on this, in order to improve the quality and status of women, special education taught by women themselves is needed. Therefore, efforts must be made to develop

women's potential in intellectual, personality, and skill aspects so that they can be more productive in carrying out their roles in life.

In addition to Diniyyah Putri, there were several educational institutions established through the efforts of Rahmah el-Yunusiyah, including: 1) Menyesal School (1925) was an educational program to eradicate illiteracy among housewives, which ran for seven years; 2) Yuniior Institut Putri (1938) was a public school equivalent to the Dutch colonial-era Vervolg School and Islamitch Hollandse School or HIS, which were elementary schools that used Dutch as the language of instruction; 3) Sekolah Dasar Masyarakat Indonesia (DAMAI) and Kulliyatul Mu'allimin el-Islamiyah (KMI) (1940) were educational institutions for male religious teachers to meet the community's need for male educators in the field of religion; 4) Dinya Putri Bawah (1947) was a school equivalent to elementary school established by the government, which lasted for 7 years; 5) SMP Diniya Part A 3 years, SMP Diniya Part B 5 years, and SMP Diniya Part C 2 years (1947) were schools with religion and Arabic as their main subjects; 7) The Diniya Girls' Academy (1964), which was later renamed the Faculty of Islamic Studies (1967), lasted for 3 years. This department is recognized at the undergraduate level as equivalent to the Ushuluddin Department of the National Islamic Institute.

Rahmah el-Yunisiyah's main goal was to elevate the status of women in society through modern education based on Islamic values. She believed that efforts to improve the status of women in society should not be left to others, but should be pursued by women themselves.

The Essence of Leadership

According to the Big Indonesian Dictionary, leadership is related to matters concerning leaders or ways of leading. In principle, leadership is the process of mobilizing, influencing, motivating, and directing people in an organization to achieve predetermined goals. To carry out this task, a leader needs to be able to work together with the people they lead. This means that a leader needs to have a sense of belonging (membership) with their group. They should not distance themselves or create fear among members. Instead, by understanding and feeling what the members of their group think and feel, a leader will gain acceptance, respect, and appreciation from them.

Leadership is a dynamic process influenced by various internal and external factors. In order for a leader to maintain their position, various efforts are needed to strengthen their leadership. The quality of an organization depends on leadership factors. A leader is someone who uses their power, actions, conscience, and character to create conditions that encourage their followers to work together to achieve common goals. A leader needs to have a good personality and diverse character, so that they are able to understand the different traits of their members or subordinates, making it easier to guide, direct, and give orders.

Robert Tannenbaum states that there are three forces that a leader must pay attention to, namely: (1) the power that lies within the leader himself; (2) the power that lies within the subordinates as a whole, and; (3) the power that lies within the situation. A leader must be able to choose the appropriate leadership behaviour according to the time and specific needs. In addition, a leader needs to consider situational factors, such as the organizational atmosphere, task characteristics, time pressure, members' views on authority, and the organizational environment.

In line with this, when linked to the theory of leadership in Islam, it is always associated with verses from the Qur'an that are relevant to leadership. The Prophet Muhammad (peace be upon him) became a leader and role model worthy of emulation, as mentioned in QS. Al-Ahzab/33: 21 Allah SWT says: Meaning: Indeed, in the Messenger of Allah there is a good example for you, (that is) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah often.

The above verse indicates that the Prophet Muhammad (peace be upon him) is a figure worthy of emulation, a leader worthy of being a role model for all of humanity. In fact, he is the only prophet who was able to meet Allah SWT directly when he performed the *Isra' Mi'raj* in order to receive the Sharia law of performing the five daily prayers. This proves that a person's leadership must reflect a unique and extraordinary personality so that it can be used as an example in all forms of life activities.

The leadership qualities of the Prophet Muhammad (peace be upon him) in the view of Ahmad Ratib 'Armush, analysed through his leadership in the military field, include: (1) being able to make the right decisions at the right time; (2) having a courageous personality; (3) having a strong will; (4) being responsible without hesitation; (5) knowing and mastering the principles of war; (6) having a steadfast and strong spirit; (7) being progressive and able to predict accurately; (8) understanding the psychological condition and capabilities of the troops; (9) mutual trust between leaders and troops; (10) mutual love between leaders and troops; (11) a strong and authoritative personality; (12) a strong physique; (13) sharp, clear, and noble.

Islam and Feminism

In the early days of Islam, the struggle for gender equality was inspired by the roles played by Khadijah, Aisha, and other female companions. In the early days of Islam, it was quite clear that the role of women in the public sphere was an extraordinary breakthrough that was comparable to the mission of feminism. The meeting point between Islam and feminism is rather difficult to find, but this does not mean that they cannot inspire each other at all.

Gender justice for women emerged in Islam with a new approach in feminism towards a perspective that applies the women's movement to support and advance the struggle in various fields. This approach differs from the approach of feminism that developed in the Western world, where theory is the foundation for the feminist movement itself. For example, Marxist theory focuses on the issue of class division, which was then criticized and developed by feminist thinkers into Marxist (material) feminism, which emphasizes the importance of paying attention to the relationship between gender and class, a new idea that Marx himself had certainly never thought of before.

Equality between men and women, as seen from the Islamic concept, is that they are equal partners. If there is an assumption that men are always superior and always at a higher level or degree than women, then this concept is wrong in Islam, because the Qur'an clearly states: Meaning: The believers, men and women, are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is Almighty and Wise. (Q.S. at-Taubah/9:71).

Women and men are equal because they are required to participate in carrying out social duties and missionary work, especially the duties of *amar ma'ruf* and *nahi munkar*. Muhammad al-Ghazali assessed that in his time in Egypt, women were often treated

unfairly by many of their fathers, who married off their daughters without their consent or permission, and did not give them their inheritance rights as determined by Allah SWT. Husbands also often acted unjustly by forbidding their wives from going to the mosque, and even preventing them from visiting their parents. Society also treated women arbitrarily, viewing them only as objects to satisfy men's desires. Al-Ghazali sought to remedy this situation, to reform the condition of Muslim women that had been damaged by time and tradition, so that women could be free from male tyranny and the application of incorrect laws. Al-Ghazali's exposition shows that Islam upholds women's rights in life; women are not in a lower position than men. Ability and knowledge, coupled with faith, are what distinguish us before Allah SWT.

The Concept of Islamic Education Women's Emancipation in Islamic Education

Rahmah El-Yunusiyah's emergence in the world of education is an interesting phenomenon. This is because at that time Indonesia was under colonial rule, so opportunities for education were very limited, especially for women. In addition, restrictions were also caused by Minangkabau customs, which were very strict in giving women freedom to carry out activities outside the home. Women who sought knowledge outside the home were considered taboo, especially women who joined organizations that included men.

Allah SWT does not differentiate between men and women, but what differentiates them is piety and faith, as Allah SWT emphasizes in QS. Al-Ahzab/33: 35 Allah SWT says: Meaning: Indeed, Muslim men and women, believing men and women, obedient men and women, truthful men and women, men and women who are patient, men and women who are humble, men and women who give charity, men and women who fast, men and women who guard their chastity, men and women who frequently mention Allah's name—for them, Allah has prepared forgiveness and a great reward. The above verse reveals the equality between men and women, because in essence, men and women need each other. The Prophet Muhammad also stated this equality, which can be seen in his words: “Women are the sisters of men” (HR. Abu Dawud and At-Turmudzi).

Rahmah El-Yunusiyah's efforts to advance women's education are based on her ideals, namely to provide Indonesian women with the widest possible opportunities to pursue knowledge in accordance with their nature, so that they can apply it in their families and daily lives. Women are expected to be independent as skilled, active, and responsible mothers for the advancement and welfare of their families, communities, nation, and country. These ideals and goals are outlined in the educational vision of Diniyah Putri. In addition, she sees and feels that there are issues faced by women in particular that cannot be resolved at that time in Minangkabau, women were viewed as having a very low status, considered as objects that could be treated as they pleased, exchanged, and even inherited. In fact, society considered the birth of a daughter to be a disgrace to the family, so much so that they were willing to get rid of her by burying her alive. This is recorded and can be seen in the Qur'an, Surah An-Nahl/16: 58-59, where Allah SWT says: Meaning: (In fact,) when one of them is given news of (the birth of) a daughter, his face turns black (red with anger) and he is very angry (sad and ashamed). He hides from the people because of the bad news that has been conveyed to him. Will he keep her and bear the disgrace, or will he bury her alive in the ground? Remember, how evil is the decision they have made. ed by men; only women can provide the solutions.

On November 1, 1923, Rahmah El-Yunusiyah founded Madrasah Diniyah specifically for girls with the support of the Diniyah School student association founded by her brother, Labai. At the time of its establishment, Diniyah Putri had 71 students, most of whom were young housewives. Classes were held every day for three hours at the Pasar Usang Mosque in Padang Panjang, with subjects including religion and science. In 1924, Diniyah Putri was moved to a house near the mosque and began using facilities such as benches, tables, and blackboards for classes. The upper floor of the house was used as a dormitory, which in 1925 was occupied by 60 students.

Rahmah El-Yunusiah had very strong determination, perseverance, strength, and tenacity in fighting for women's education. To realize her unstoppable determination, she started a school with 71 students, most of whom were women (mothers). The mothers attended classes; they did not criticize them, and their husbands did not forbid them from studying. Concerns about not receiving support from their families and husbands arose because Minangkabau customs at that time were very strict in restricting women from activities outside the home, so that concern for women's education was ignored and considered taboo.

Eradicating illiteracy among women, especially older mothers, was initially a top priority. This activity was attended by around 125 mothers, but had to be stopped because the school founded by Rahmah El-Yunusiyah was destroyed by an earthquake in 1926. To overcome this, a temporary building made of bamboo was constructed on land donated by Rahmah El-Yunusiyah. Then, in 1927, Rahmah went to North Sumatra to raise funds to build a new permanent building, which was finally completed the following year.

Rahmah offered women's emancipation in education by focusing on the importance of education for mothers in teaching their children at home in moral education (role models). Women must rise up and improve themselves to become educated and respected in society. Women must have a strong spirit and not be inferior to men, without neglecting their nature as women.

The author's analysis, according to Rahmah El-Yunusiyah, is that a housewife must be able to play the role of a mother to her children, a daughter to her parents, a wife to her husband, and a woman who is useful and beneficial to her family, community, nation, and country. Rahmah's resilience and persistence in facing various educational issues have earned the admiration of Prof. Dr. Mukti Ali, who once said: "Every time I come to Diniyah Putri, I always regret why, as an admirer of Rahmah El-Yunusiyah, the founder of Diniyah Putri, I did not have the opportunity to meet her while she was still alive. That is what I often regret when I come here".

The above quote shows that Mukti Ali is an admirer of Rahmah El-Yunusiyah. This is evident from his comment expressing regret at not having met Rahmah while she was still alive at Diniyah Putri, the founder of Diniyah Putri Padangpanjang. Mukti Ali further stated: Perhaps if I had had the opportunity to meet Mrs. Rahmah El-Yunusiyah back then, my situation would be better than it is now, because she would have given me different ideas. She was a remarkable person. In 1923, 1924, and 1928, Mrs. Rahmah established the Diniyah Putri school, even though at that time people still considered it forbidden for women to attend school. However, Rahmah dared to establish this school. At that time, no other "Islamic" countries had opened special schools for women.

In the author's view, Rahmah El-Yunusiyah's courage in establishing Diniyah Putri shows that she was a woman with a strong mentality, in the sense that she was very persistent, tough, and brave in facing various obstacles that shackled women at that time,

so that the Diniyah Putri school for women could be realized. She faced verbal abuse and ostracism from many people as a consequence of opening the Diniyah Putri school. Education for women at that time was illegal and did not have much support, so it was only natural that Madrasah Diniyah Putri in Padang Panjang became the first school exclusively for women in Indonesia. This was the greatest contribution to the Indonesian nation in terms of improving education for women to accelerate the achievement of the nation's goal of independence. It also opened the eyes of the outside world to the fact that women are an asset to the nation that must be treated equally with men. Thus, Diniyah Putri became a model for Al-Azhar University to open a similar women's college in Egypt.

Rahmah El-Yunusiyah believes that noble character begins within the family, namely in the household, and that love for one's country and nation also begins at home. The responsibility of a mother in the household in educating her children is enormous. Therefore, as a mother, one should prepare oneself before entering into marriage, including: 1) as a mother to her children; 2) as an educator to her children; 3) as a lover to her husband; 4) as a friend to her family

A mother who has achieved a high and respected position in society is one who is able to carry out her duties with the awareness that she is a mother. This is what distinguishes the women's movement in the West from the women's movement in the East. The women's movement in the West tends to move away from household responsibilities and obligations, a movement they call the Women's Liberation Movement. This movement causes women to be uprooted from their nature as women in the household and society. Women in the East or Indonesia are engaged in a movement to synthesize household and social obligations. Diniyah Putri, founded by Rahmah El-Yunusiyah, has carried out its duties and functions of educating girls who will one day become capable and competent housewives in educating their children, their students, and leading in society.

In the view of Rahmah El-Yunusiyah, society can become good through the household, because the household is the pillar of society, while society is the pillar of the state. Women are the backbone of the household; apart from the Prophet Adam, all humans are born from women. Therefore, Rahmah El-Yunusiyah wanted every woman to become a good mother in the family, community, and school through education. This goal can only be achieved if women receive special education. She sees that religious law is closely related to women's issues. According to her, the education system as implemented by her brother or government schools during the Dutch colonial period was unable to provide in-depth knowledge and only discussed the surface without touching on the core issues. From this, she concluded that there was a need for special educational institutions for girls. Rahmah aspires to improve the position of women through modern education based on religious principles. According to her, the advancement of women should not be left to others, but must be pursued by women themselves, because only they truly understand and feel their needs and issues.

The Leadership of Rahmah El-Yunusiyah

Rahmah El-Yunusiyah is aware of the role and function of education graduates in the political arena. She does not involve Diniyah Putri students in political activities, as this would interfere with their studies. Rahmah El-Yunusiyah realizes and understands that the involvement of students in political activities at a young age (adolescence) has a negative impact on their psychological development. This could trap them on a path that they

should not yet be taking. Students in their teenage years should be equipped with religious knowledge, because with a solid foundation in religion, it is hoped that after graduating from Diniyah Putri, they will have established knowledge and be ready to face challenges in society. In QS. An-Nahl/16: 97, Allah SWT says: Meaning: Whoever does good, whether male or female, while being a believer, we will surely give them a good life and We will reward them with a reward better than what they always do.

According to Ibn Kathir, this verse is a promise from Allah Ta'ala to anyone who does righteous deeds, namely deeds that are in accordance with the book of Allah (the Qur'an) and the sunnah of the Prophet Muhammad, both men and women who believe in Allah and His Messenger. The deeds commanded are those prescribed by Allah. He will grant a good life in this world and reward them in the hereafter with a reward better than the deeds they have done. A good life includes all forms of tranquillity in its various forms.

From his interpretation, the author can see that all good deeds done sincerely will not escape Allah's supervision and judgment, as will bad deeds. Allah and His Messenger do not distinguish between men and women; all will receive rewards according to their deeds, both in this world and in the hereafter. We will reap what we sow.

Rahmah El-Yunusiyah's activities in the political and religious-social world since the proclamation of Indonesian independence until 1958 included the following: 1) Becoming a member of the Indonesian National Committee for Central Sumatra; 2) Chair of the Central Sumatra War Victims' Family Assistance Agency; 3) Pioneered the formation of the Padang Panjang City Indonesian National Committee; 4) In addition to pioneering the formation of the People's Security Army (TKR), Rahmah also served as chair of the *Bunda Kandung* for the Sabilillah and Sabil Muslimat groups in Padang Panjang. During the struggle of 1945, a private armed force was formed in Padang Panjang to strengthen the resistance against the Dutch, which was initiated by security organizations. In this context, Islamic social organizations established the Sabilillah Brigade for men and the Sabil Muslimat Brigade for women. The majority of Sabil Muslimat members came from religious educational institutions such as Muhammadiyah schools, Perguruan Diniyah Putri, and Irsyadun Nas (Adam Balai-Balai) schools; 5) Members of the Board of Directors of the Pancasila College of Law in Padang, which later became the embryo of Andalas University (UNAND) in Padang. At that time, the lecture hall was located on the coast of Muaro Padang. Many of the students went on to become leaders in society. At that time, most of the lecturers were visiting lecturers brought in from Jakarta, such as Prof. Hazairin; 6) Member of the board of Darul Hikmah College in Bukittinggi; 7) Chairwoman of Muslimat in the Masyumi Party of Central Sumatra; 8) Member of the People's Representative Council (Parliament).

From Rahmah El-Yunusiyah's work above, she was directly involved in the political arena. She was a very persistent, courageous, responsible, and risk-taking leader of women. She has always been at the forefront of fighting for women's rights without neglecting the students of Diniyah Putri in equipping them with religious knowledge. This means that in her mind, the duty of students is to study diligently so that they can be equipped with educational materials that can inspire and embody the principles of science in achieving educational goals. Educating means consciously and deliberately helping children (who are not yet adults) to grow towards maturity, namely to be independent and responsible for their own choices, so that they mature both in religious knowledge and in behavior.

The ideas and leadership concepts of Rahmah El-Yunusiyah are still relevant and worth following for modern women today. The author hopes that women can cultivate

themselves to instill a spirit of leadership in the world of politics and education. Women today are freer to choose and determine their choices in education and politics compared to women in the past. The struggle of women in the past was more about improving themselves in fighting for women's emancipation in the political and educational arenas so that they could provide ideas and suggestions for the progress of the nation and state.

Rahmah firmly believed that education for women was a good way to improve the quality of life for women. Islamic teachings form the basis for the implementation of special education for women. Rahmah El-Yunusiah, as a teacher, set a good example during her lifetime. She realized that in order to produce female students who are intelligent, pious, noble, and skilled Muslim individuals, they must be taught by professional teachers.

Rahmah El-Yunusiah is considered to be on par with other female figures such as RA Kartini, Dewi Sartika, and Nyi Ahmad Dahlan. Rahmah El-Yunusiah is a hero who deserves to be named a National Hero for her struggle for women's education. She was the pioneer who established the first women's college in Indonesia, and this women's college even became the inspiration for Al-Azhar University to open the first women's college in Egypt (Cairo).

Creating Clothing Designs for Female Students

During her educational missionary work to collect donations for the establishment of educational institutions for women in Sumatra, Malaysia, and Egypt, Rahmah El-Yunusiah always wore clothes that she designed herself, which were new and unique at the time. The clothing she designed was adopted as the uniform for female students with an Islamic theme. The hair was covered with a mudawarah, the body wore a long kurung dress with batik on the lower part, with only the face, hands, and feet visible. The clothing models she created were in accordance with Islamic teachings. At that time, these clothing models were quite unique and distinctive to Islam, so that everyone who saw them knew that such clothing models were characteristic of the students of the Diniyah Putri educational institution. These models became a trend at that time, so that they were widely imitated and loved by Minangkabau women.

Rahmah El-Yunusiah's kurung dress design has received both positive and negative responses. Some people asked Rahmah El-Yunusiah why she created clothing in the form of burial shrouds for female students, questioning whether this would not demean women, who should be able to highlight or show off the beauty and curves of their bodies to the general public. Rahmah El-Yunusiah replied that this clothing design ensures that women are always respected and revered by the general public, especially by men. The majesty of women lies in the beauty of their faces, the beauty of their bodies, and the neatness of their hair. In other words, the entire female body is a precious crown, so it must be cared for as best as possible.

The author analyzes that Rahmah El-Yunusiah always wore her own designs when conducting missionary trips in Sumatra and Malaysia. These clothes attracted the attention of Muslim women in Sumatra and Malaysia and became the hallmark of the Diniyah Putri Padang Panjang schoolgirls' uniforms. The baju kurung currently worn by women in Sumatra and Malaysia is the same as the baju kurung worn by Rahmah El-Yunusiah at that time. Therefore, the baju kurung worn by women in Sumatra and Malaysia today is the result of Rahmah El-Yunusiah's design.

CONCLUSION

Rahmah El-Yunusiah believed that in exercising leadership, women must have a broad mindset and be quick in making decisions. Additionally, we must have a generous spirit in helping those in need. Rahmah once decided to convert the Diniyyah Putri Higher Education Building into a general hospital, as a result of a train accident that caused injuries and even claimed the lives of hundreds of people. Her efforts always yielded results, ensuring that her contributions are remembered for generations to come. Similarly, in the field of education, Rahmah El-Yunusiah's efforts for women in education were based on her vision, which is that Indonesian women should have full opportunities to pursue knowledge in accordance with their nature as women, to be applied within the family and in daily life. Women are expected to be independent, capable, active, and responsible for the progress and well-being of the family, society, nation, and state. These aspirations and goals are articulated in the educational objectives of Diniyyah Putri. Rahmah El-Yunusiah's primary objective is to elevate the status of women in society through modern education rooted in Islamic values. She believes that efforts to improve women's status in society should not be delegated to others but must be undertaken and pursued by women themselves. Leadership and education for women, from Rahmah El-Yunusiah's perspective, refer to noble character that begins at home. Love for the homeland, nation, and state, as well as religious life, also begins at home. The responsibility and role of mothers in household education begin with prospective mothers preparing themselves as mothers for their children, as educators for their children, as lovers for their husbands, and as companions for their families. Women must achieve a respectable position in society by improving their quality of life and having equal rights with men in accessing education. Women's education must be taught by women, not by men, especially for education about family life, caring for children at home, cooking, sewing, and other domestic tasks. In addition to ensuring that education within the family runs smoothly, women also play an important role in politics. Women can also influence organizations and actively provide criticism and suggestions to organizations. Women are not merely confined to the home, labeled as domestic workers confined to the kitchen, well, and bed. This image must be eradicated and completely eliminated from Islamic customs and culture. However, Rahmah El-Yunusiah does not want female students currently in school to enter the political arena; instead, female students should focus on studying diligently in school to acquire Islamic religious knowledge and vocational skills.

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