

The Relevance of Gender-Based in RA Kartini's Perspective on the Goals of Islamic Education

Yulita Putri^{1*}, Abid Nurhuda²

¹⁻² Postgraduate Nahdlatul Ulama University of Surakarta
Jl. Dr. Wahidin No.5, Penumping, Kec. Laweyan, Kota Surakarta, Jawa Tengah
57141, INDONESIA

*Corresponding Author Designation

DOI: <https://doi.org/10.30880/ahcs.2023.04.01.017>
Received 20 February 2023; Accepted 25 Mei 2023; Available online 30 June 2023

Abstract: Education is an endless process that becomes the main key in improving the quality of human life. Because a quality human being is not one who only develops on the cognitive side, but also needs the formation of religion and good character. So, it's no wonder that various figures in this country are competing to formulate thoughts on education, one of which is Raden Ajeng Kartini who is known as a fighter for emancipation. And the purpose of this study is to describe the relevance of gender-based education in RA Kartini's perspective on the goals of Islamic education. The method used is descriptive qualitative with a literature study approach, then the data is collected, the content is analyzed and finally concluded according to the theme. The results of the study show that the Relevance of Gender-Based Education in the Perspective of R.A. Kartini's views on Islamic Education Goals include equality education, education without discrimination and character education where these three things are also manifested in the Qur'an QS al-Hujarat verse 13 as the formula for the goals of Islamic education.

Keywords: Gender-Based Education, RA Kartini's Perspective, Goals of Islamic Education

1. Introduction

Educator is a discourse discussion that does not struggle. Because education is a process without end (*never ending process*) which is often expressed as a lifelong education (*long life education*). Education is so important in life, because education is the main key in efforts to improve the quality of human life, so it is not surprising that various figures in this country have formulated many thoughts about education.

Salah one revolutionary figure from many other figures who contributed to the world of education with his ideas was Raden Ajeng Kartini which was manifested through letters and practical actions that he did. RA Kartini is a noblewoman, who has a lineage to the King of the Majapait Kingdom,

namely Brawijaya V. She is the granddaughter of Tjondronegoro IV, a regent of Demak who is so known for having advanced thoughts from his father's side named RM Adipati Ario Sosroningrat and Kyai Modirono a teacher famous religious religion from his mother's side, named Ngasirah [1].

Kartini was born on 12 Rabiul Akhir Javanese year 1808 (21 April 1879) in Mayong, Jepara. When the situation in Java was so unstable because in the 19th century the Dutch were so aggressively developing their colonialism in the archipelago, where all the people huddled under colonial capitalism and imperialism. The colonial rulers succeeded in making the territory and population of Java a center for the production of trade commodities that benefited the Dutch on the world market. As a result, the traditional nobles lost the fertile lands that they originally controlled, because they had been made into large plantations belonging to the colonial government and all regulations regarding government were centered on policies made by the Dutch [1].

Backwards this started for the first time when the Governor General of the Dutch East Indies Johannes Van Den Bosch in 1830 launched the *Cultuurstelsel* system (Cultivation System or forced cultivation) which was applied to the Bumiputera people. This policy of forced cultivation was deliberately carried out to cover up the economic and financial crisis due to Prince Diponegoro's resistance in the Java War (1825-1830) which caused great losses to the Dutch. Through this system, the Netherlands was able to pay off its debts and even grow to become a major power in the European market. But on the contrary, the Bumiputera people really suffer from hunger, poverty, and fall into ignorance. In 1849 it was reported that thousands of residents of Jepara, Demak and Grobogan died from disease, lack of food [2].

Circumstancesn society at that time was so apprehensive, especially women. At that time the patriarchal and feudal culture was still deeply rooted among the people. This culture makes women's freedom and thoughts meaningless. The existence of women drowns among the presence of men. If men as colonized people did not have the right to vote to determine their own destiny, then the fate of women at that time was a thousand times worse than that of men. They were not allowed to leave the house, they had to be locked up between the room and the walls of their house for days, all their time was spent taking care of the household, raising children and serving their husbands.

Women are fully obedient and submissive under the rule of men. This then made Kartini give birth to many ideas about women's emancipation through her letters sent to her friends. He considers that women and men are born as human beings who have the same opportunities and rights before Allah SWT [3]

RA Kartini's ideas are so interesting that it is not surprising that they are variousThere are many good works in the form of books, theses, theses, journals, papers, articles and films that elevate his thoughts, for example one of the well-known literary works is a novel by a great Indonesian writer Pramodya Ananta Toer entitled "Just Call Me Kartini " which was first published in 1962 and a film by the famous director Hanung Bramantyo entitled "Kartini" in 2017.

Variousi Discourse on Kartini's educational thinking is often identified only with the emancipation of women as a result of the gender inequality that occurred at the time, but it turns out that Kartini also spoke further about the issue of education which should not contain discrimination in terms of gender, religion, heredity , social position, and race, education must be directed to the intelligence of the people by covering formal education (school), non-formal education (community) and informal education (family), education should also be directed not only to cognitive development but also to the formation good manners [4].

In this modern era, the problems that are currently occurring in the world of education are discrimination that occurs in social life which is quite sensitive in Indonesia and has the potential to cause racial discrimination conflicts, Indonesia's vast geography, the large population in Indonesia with various ethnicities or ethnicity causes Indonesia to be very vulnerable to conflicts that have racial and ethnic nuances. Therefore, based on this background, the authors are interested in conducting research on the gender-based thinking of Kartini education currently prevailing in society and correlating it with the goals of Islamic education.

2. Materials and Methods

The method used in this study is descriptive qualitative with a literature study approach, which means collecting various references to scientific works, both journals, books, articles and others, to obtain supporting data [5]. The data collection uses documentation and observation. Then after being collected, the contents are analyzed carefully and the last is to conclude.

3. Results and Discussion

The results and discussion section presents data and analysis of the study. This section can be organized based on the stated objectives, the chronological timeline, different case groupings, different experimental configurations, or any logical order as deemed appropriate.

3.1 Gender Based Education

Education is a conscious effort to bring about changes in a person's attitude and behavior through teaching and training. According to Jhon Dewey, education is a process of forming intellectual and emotional fundamental skills towards nature and fellow human beings. The purpose of education in this case is so that the younger generation who will later act as successors can live, understand, and carry out the values and norms of life.

According to Mansor Fakih, gender is a trait that is inherent in both men and women which is socially and culturally constructed. For example, women are known for their gentle nature, beautiful appearance, emotional and motherly nature. While men are considered strong, rational, manly and mighty. The characteristics of the nature itself are the properties that can be exchanged. This means that there are men who are emotional, gentle, motherly while there are also women who are strong, rational, and mighty. Changes in these characteristics and characteristics can occur from time to time and from one place to another [6].

Gender-based education is a basic strategy for empowering women, not to create superior women or increase the status of men, but the importance of increasing women's independence, power and participation so that they do not dominate one another so that a just and harmonious life can be created. [7].

3.2 Gender Bias in Education

Talking about gender issues will usually immediately become the subject of discussion about social inequality such as gender injustice and gender equality. This arises because of the assumption that a society consists of several parts that influence each other, this assumption looks for the fundamental elements that are influential in a society. R. Dahrendorf, one of the proponents of this assumption summarizes the principles of this assumption as follows:

1. A society is a unity of various parts
2. Social systems are always maintained because they have a set of control mechanisms
3. There are parts that don't work but those parts can be maintained by themselves or it is institutionalized for quite a long time
4. Changes occur gradually.
5. Social integration is achieved through the agreement of the majority of community members on a set of values. The value system is a very stable system within a social system [8].

On the basis of the assumptions above, the issues surrounding gender that often occur in society and become serious discussions that often arise are:

1. Gender equality

The term gender equality is a term that is always interpreted as a condition of gender inequality experienced by women. Therefore this term is often associated with discrimination

against women, for example subordination, acts of violence, oppression, and others [9]. However, gender equality can also mean that there are conditions in which the positions of men and women are equal or equal in obtaining opportunities and obtaining their rights as creatures of God, namely humans and are also able to play a role in all aspects of community life. Realizing gender equality is not something that is impossible for a group or a nation to do, even though this culture has been going on for a long time. Realizing gender equality requires a long period of time and cannot be done in a short time. Because changing the culture that begins with a mental change in viewing things will take time. The realization of gender equality can be seen from the absence of discrimination between women and men having access, opportunities to participate [10].

Efforts to achieve equality should not be interpreted as efforts to equalize sporadically between men and women. Tawney recognizes that there is diversity in humans, be it biological, aspirations, needs, abilities, or preferences, according to the inclusive paradigm. He said that the concept recognizes the specific factors of a person who gives his rights according to individual conditions or is called "person-regarding equality". That the equality in question is not giving equal treatment to each individual so that their specific needs can be met, this concept is called equality contextually. This means that equality is not the sameness which often demands mathematical equality, but to fair equality according to the context of each individual.

2. Gender Inequality

Gender differences are actually not a problem as long as they do not cause gender inequalities. But the problem is that the existence of gender differences has given birth to various injustices, both for men and women [11]. This act of gender injustice is caused by certain ideologies, social systems, and structures in society that require gender stereotypes that differentiate the space and roles of the two in various fields of life. Gender injustice is manifested in various forms, namely:

a. Marginalization of Women

Marginalization is a tradition carried out by certain communities to impoverish one or a certain sex. Marginalization is also interpreted as placing women in a marginalized position because they are portrayed as weak, lacking courage and unable to lead [12].

In this case the injustice felt by women caused by gender can actually originate from certain government policies, beliefs, contextual religious interpretations, traditions, or even based on scientific assumptions. The marginalization of women does not only occur in the economic sector or in work, but in various aspects such as the household, society, culture, and even the country. An example of the marginalization of women in the world of work and knowledge is the implementation of agricultural training, which is only aimed at men, because many female farmers have been evicted from paddy fields and agriculture. Outside of agriculture, there are many jobs that are considered appropriate for women, such as housemaids.

b. Stereotypes (views)

Stereotypes are generally negative labels that always give birth to injustice. This results in acts of discrimination and various injustices that harm women. For example, society's view of women whose duties and functions are to do work related to the domestic or household, even if there is work in the public domain, is only an extension of their domestic role.

c. Violence

Violence is a form of attack or invasion of a person's physical or mental/psychological integrity. Violence that occurs in humans has several causes, but violence that occurs due to gender bias is called gender-related violence. Forms of violence that can be categorized as violence caused by gender include sexual violence (rape), physical violence in the household, including violence against children, forms

of torture related to genital organs, violence in the form of pornography, violence in the form of harassment, and etc.

d. Double Load

Double burden is a burden that is generally borne by women excessively. There are various studies that say almost 90% of household work is done by women. So for women who work outside besides working at their workplace, women still have to do their household chores. Such an assumption about the role of women will foster women's feelings of guilt if they don't do their household chores. Meanwhile, men not only feel irresponsible for their homework, but also some traditions prohibit men from doing domestic work.

e. Subordination

Subordination is an assumption or belief that one gender is more important or dominates over the other sex. It has become a cultural assumption that the position of men is higher than women. There are many cases in certain traditions, religious interpretations or a bureaucratic rule that places women in a subordinate state. Subordination considers women to have high emotional so that they cannot act as leaders. In the life of the household community, even state policies are issued without the importance of women being considered so that they are always numbered second, for example in terms of getting an education, in a family, for example, prioritizing male education over women.

The existence of gender discrimination makes the position of women in a state of almost no value. Even though the issue of gender differences between men and women occurs through a very long process, these differences are heavily influenced by several factors that develop in society such as traditions, customs, cultural patterns, religious teachings, even policies in a country. As a result, it can give birth to different social roles in society so that it will be difficult to change roles between men and women.

3. Gender Based Education Goals

Law of the Republic of Indonesia No. 34 of 1999 concerning Human Rights in Article 48 of the Law it says that women have the right to obtain education and teaching in accordance with the requirements determined by article 60 paragraph (10) which states that every child has the right to receive education and teaching in the framework of personal development according to their interests, talents and level of intelligence. In the field of education, Law of the Republic of Indonesia No. 23 of 2004 concerning the elimination of violence in the household, namely Article 3 of this law states the principles and objectives of respecting human rights, justice and gender equality, non-discrimination and protection of victims. Presidential Instruction No. 2000 concerning Gender Mainstreaming in National Development,

Gender mainstreaming is carried out, among others, through gender analysis and communication, information, information and education efforts from government institutions at the central and regional levels. The position of women in society, in this case women, is still under the power of men. This is because the role of men in social life subordinates' women under their authority. Seeing the strategic position and role of a mother in the educational process, it is only natural that the role of women in the educational process in social life gets a proper place. Where gender equality is one of human rights [13].

Freedom with justice demands equality between men and women. Such freedom is a just freedom, meaning that there is a fair distribution of power between men and women, partly due to biological differences between the two. Fair justice means equality in opportunity and use of resources in living together, there may be justice in living together in society in various fields such as the economic field, the socio-cultural field, the political field. For example, in elections, the equal rights of women and men are guaranteed in the law, but in the appointment of representatives, it turns out that many people's representatives are dominated by men. This means that in political life there is no guarantee of fair justice between men and women, there

are still differences in rights. There is no visible gender equality in public policies in terms of obtaining opportunities and rights as human beings to be able to play a role and participate in political activities. The objectives of gender-based education include [12]:

- a. Having equal access to education, for example boys and girls have the same right to be able to attend education up to a certain level of formal education, of course it is not fair, if in the current global era education is subordinated to women especially if girls have the ability. The idea that women are workers in the domestic sector (household work) so they don't need to be given higher formal education is a wrong idea.
- b. The same obligation, for example, a man and a woman both have the obligation to seek knowledge. In line with the hadith of the Prophet "Seeking knowledge is an obligation for every Muslim man and Muslim woman
- c. Equality of position and role, for example, both men and women have the same position as subjects or agents of development. The position of men and women both as the subject of development has the same role in planning, implementing, monitoring and enjoying the results of development. Finally, it relates to equality of opportunity.
- d. The position of a man and a woman is the same, for example, there are two teachers, namely a male teacher and a female teacher who both meet the requirements to become school principals, both of whom have the same opportunity to fill the vacancy for school principals. Women cannot be numbered solely because of a woman's worth. The view in ancient times that a leader must be a man was an erroneous view and needed to be abandoned.

In Law No. 20 of 2003 concerning the National Education System Article 4 explains how the essence, process and form of education implementation are the ideals of the Indonesian people, namely: (1) education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights human, religious values, cultural values, and national pluralism, (2) education is organized as a systematic unit with an open system with multiple meanings, (3) education is organized as a process of cultivating and empowering students that lasts a lifetime, (4) education is carried out by providing exemplary, building will and developing the creativity of students in the learning process, (5) education is organized by developing a reading culture, writing and arithmetic for every member of the community, (6) education is carried out by empowering all components of society through participation in the implementation and quality control of educational services.

3.3 RA Kartini's perspective

Perspective is a point of view. 3 Meanwhile, according to Pius and Dahlan Perspective is hope, review, review. 4 Perspective is a way of looking at a problem that occurs or a particular point of view used in seeing a phenomenon. Raden Ajeng Kartini or who is more often called RA Kartini is the first feminist figure in Indonesia to be confirmed as a national hero by Ir. Sukarno. She is a fighter for women's emancipation who was born on April 21, 1879 in Mayong, Jepara. He lived when the Bumiputera were still under Dutch colonial rule and were bound by feudal customs. Through his letters, Raden Ajeng Kartini has put forward various constructive thoughts which noraben lead to gender justice which at that time was so unequal [14]. In this research, the thought of gender-based education is reviewed from the perspective of RA Kartini which is contained in a collection of her letters entitled "After Darkness Comes Light".

3.4 RA Kartini's biography

During her life, there were so many things that RA Kartini went through, from birth she was destined to accept all feudalism culture until the end of her life. RA Kartini's life journey is divided into 3 periods, namely during childhood, adolescence, adulthood until then she closed her eyes at such a young age, namely 25 years. The following is a period of RA Kartini's life journey [15]:

1. RA Kartini's childhood

Kartini was born on 12 Rabiul end of Javanese year 1808 (21 April 1879) in Mayong, Jepara. As a child, Kartini was cared for not only by her biological mother Ngasirah and also Raden Ayu Woerjan, her stepmother, but she was also raised by a nurse named Mbok Lawijah. Even though she was not always with her biological mother, little Kartini remained a happy and very agile little girl. until he has the nickname "Trinil". Trinil is the name of a small bird that is agile, attractive, flies to and fro. Because his behavior is often adorable. It's only natural that Sosroningrat's affection for Kartini exceeds other children because Kartini is indeed more active than other siblings [16].

Kartini also grew into a little girl who was very conscientious about the various customs that existed in society, since she was young she began to have high critical power and gave a lot of rejection of Javanese traditions which she considered inappropriate to do. Like children in general, Kartini also has a hobby. Of course, Kartini's hobbies had strict boundaries because she lived in a duchy and aristocratic environment which was always overshadowed by feudalistic customs, such as bathing on the beach, listening to music (such as Javanese music and gamelan), painting, dancing and reading books. Especially for this hobby of reading, Kartini pursued it with great enthusiasm, especially when she had to go through the process of pingitian.

Apart from that, Kartini also made batik and enjoyed watching horse races specifically for women's bendi competitions. Kartini studied batik art since she was 12 years old when she had to be secluded with a native named Mbok Dullah. From the results of her studies with Mbok Dullah, Kartini has made studies, made notes, and photographed various dimensions and batik in the duchy and the people in it. The results of Kartini's study were used as material for writing essays on batik. Kartini's work is entitled "Handschrift Jepara". This work can attract the attention of the Government of the Netherlands when there is a national exhibition for women's work [17].

Apart from these various hobbies, one thing Kartini's strong desire is to get an education, which is very contrary to the rules and customs that existed at that time. Moreover, seeing his brother Sosrokartono who can freely get an education. However, seeing the persistence of the 6-year-old girl, Kartini's father finally gave in to grant Kartini's request. Kartini's father's conscience justifies Kartini's enthusiasm to advance the nation, a passion that emerged from her own flesh and blood with her hard work so that finally Kartini was able to study at Europesehe Lagere School (ELS).

ELS is a Dutch elementary school which was first established in 1817 in Batavia. The curriculum is primarily aimed at making students good citizens. The competencies aimed at are primarily the ability to read, write, speak Dutch, history, geography, natural sciences, the basics of French, English, German, and mathematics. ELS uses an introduction to Dutch, this is what then allows Kartini to speak Dutch fluently because she learns to write and read in Dutch. Apart from that, she also learned Javanese at home and even learned to sew, embroider and knit from a Dutch mistress. He also learned to read the Koran from Pak Danu, a student of their grandfather, kyai Modirono [1].

Little Kartini grew up in an environment full of discrimination. Since childhood, he witnessed the discriminatory treatment experienced by his mother. His mother, Mas Ajeng Ngasirah, although as the first wife, Ngasirah was only a concubine (Garwa Ampil). And this made him not live in the regent's house but in a room that was quite far from the main building of the regent's house. Ngasirah is also not allowed to call her child as a mother calls her child, she must call her "Ndoro" or Tuan. Ngasirah must be willing to be called "Yu" from the word "Mbakyu" by her own children. Because, the title "Mother" is only for Woerjan who occupies the position of guardian of the padmi [2].

The spirit of emancipation began to emerge in him when he received a question from one of his friends who is of Dutch descent, "Where are you going after you receive your graduation

letter?" Kartini didn't know the answer to her friend's question, but the question was constantly on Kartini's mind. Arriving at home, Kartini's father asked this question, but immediately Kartini's brother answered, "Especially if you don't become Raden Ayu." Hearing this answer, Kartini's heart rejoiced, but actually Kartini did not know what the title "Raden Ayu" meant. Then Kartini found out about the title "Raden Ayu" which turned out to be a title with many restrictive rules and arrangements. So Kartini didn't like the title and was determined not to get married.

This question kept bothering Kartini's mind until she graduated from school. In her heart, Kartini was determined to get the widest possible education even though she is a woman. He conveyed this intention to Sosroningrat with full hope, but even though Kartini's father's thoughts were enlightened, what power did he have to violate the customs and rules that have been passed down for generations that girls should not demand the highest education possible. With a very heavy heart, Kartini's request was rejected because of these very strong customary regulations. What's more, Kartini's father holds the responsibility as a traditional leader, of course this is a very difficult thing because on the other hand, he doesn't want customary deviation to occur in the family.

2. RA Kartini's Adolescence

At the age of 12, Kartini's seclusion began. The seclusion tradition is a tradition in the form of restrictions on a girl's activities outside the home. Halite continued until someone came to propose. Generally, the pingitan tradition applied to daughters of the Javanese nobility at that time. It was during this period that Kartini did not let everything go for nothing around her. With the deprivation of an independent child's life as a punishment with restrictive regulations, and forcing her to become an adult before her time, Kartini keeps getting up and doesn't give up on circumstances [18].

During such a humiliating period of seclusion, he still feels very lucky, because during this period of seclusion his father allowed him to read magazines and books in Dutch as well as correspond with friends from Europe. Kartini was strongly supported by Sosrokartono, her biological brother who often gave reading books such as Max Havelaar, *De Stille Kraacht* by Louis Coperus, *Van Eedan*, *Augusta De Witt*, feminism romance by Goekoop de Jong Van Beek, and an anti-war romance written by Berta Van Stuttner, *Sie Wafften Nieser*. Kartini also read a lot of the Semarang newspaper *De Locomotief* which was under the supervision of Pieter Broos Hooft. In fact, he received *Leestrommel* (package of magazines distributed by bookstores to customers), including quite heavy cultural and scientific magazines, there is also the Dutch women's magazine *De Hollandsche Lelie*. One thing that entertained him was by exchanging letters with Mrs. Ovienk Soe and other friends. Even though she felt her body was confined, Kartini never let her mind be confined [19].

3. RA Kartini's Adulthood

The more mature Kartini's age, the more mature her thoughts and also wider. Kartini's sister always gave her reading, not only in the form of books in Dutch but also books in German and French. So that Kartini's views on Human Rights (HAM), world views and justice for all were more open. Kartini's views were even brighter when she met one of the Kyai Saleh Darat, a major Ulama on the North Coast. In 1902 he also became acquainted with Mr. Van Kol and Mrs. Nellie, who fully agreed with Kartini's aspiration to go to study in the Netherlands. On November 26, 1902, Van Kol received a promise from the Minister of Colonies that Kartini and Rukmini would receive scholarships to study in the Netherlands. But on January 25, 1903 Mr.

Kartini felt in a dilemma, because the opportunity to realize her dream of studying in the Netherlands was right in front of her eyes, but she again thought about the condition of her father, who she loved so much, as well as Mr. Abendanon's advice, until finally she decided to discourage herself and give a scholarship to a smart native young man, Agus Sali. Even though her wish had to be undone, Kartini did not give up. Kartini's idea emerged to establish a girls' school, and this intention was strongly supported by Kartini's father. But when this dream was about to be realized, Kartini's father was seriously ill and the proposal to establish a girls' school

was rejected by other regents. However, even though the establishment of a girls' school was rejected, Kartini continued to establish a girls' school with her own business, assisted by Kartini's younger siblings. Kartini's persistence did not stop there, Kartini was determined to become a doctor. This goal was approved by Kartini's mother and also Sosroningrat gave her permission to study in Betawi. However, it was very unfortunate that financial constraints again hindered Kartini's aspirations. In the end, a scholarship application was made to the Dutch government. Even though in the end the scholarship was approved by the Dutch government, Kartini refused because at that time she had to return to submitting to the strong customs that bound her, she had to accept a proposal from a Rembang Regent. finally the scholarship application to the Dutch government was carried out. Even though in the end the scholarship was approved by the Dutch government, Kartini refused because at that time she had to return to submitting to the strong customs that bound her, she had to accept a proposal from a Rembang Regent. finally the scholarship application to the Dutch government was carried out. Even though in the end the scholarship was approved by the Dutch government, Kartini refused because at that time she had to return to submitting to the strong customs that bound her, she had to accept a proposal from a Rembang Regent. [20].

On November 12, 1903, Kartini officially became the fourth wife of the Rembang Regent named R. Adipati Djojo Adiningrat. But before getting married, Kartini put forward four conditions to Djojo Adiningrat. First, the marriage must be carried out in a simple way without any parties, secondly Kartini refuses to *sungkem* and wash her husband's feet at the wedding ceremony, when Kartini does not want to use Javanese which shows inequality with her husband and replaces it with Dutch, and fourth there should be no more concubines after the wedding took place. This marriage was actually very difficult, even so she was very grateful because her husband RM Joyohadiningrat had studied in the Netherlands and was very supportive of Kartini's dream of establishing a school for girls. So after marriage, he founded a girls' school in Rembang like Kartini had founded in Jepara. The women's school in Jepara Kartini is handed over to younger siblings. On September 13, 1904 Kartini gave birth to her first and last child, a baby boy who was named Raden Mas Soesalit. However, four days later, on September 17, 1904, Kartini died at the age of 25, due to complications she felt in her stomach after giving birth. Kartini was buried in Bulu Village, Bulu District, Rembang precisely on September 17, 1904 Kartini died at the age of 25 years, due to complications she felt in her stomach after giving birth. Kartini was buried in Bulu Village, Bulu District, Rembang precisely on September 17, 1904 Kartini died at the age of 25 years, due to complications she felt in her stomach after giving birth. Kartini was buried in Bulu Village, Bulu District, Rembang [2].

The various experiences and events that he went through during his life, have formed him into an independent and strong person. His attention is so great regarding various problems that exist around him both the problem of people's poverty, education, teaching, culture and others. He is very serious in analyzing, criticizing, as well as providing solutions to problems faced by society, he does everything with patience and a sense of justice.

3.5 Islamic Education Goals

Abd Ar-Rahman Saleh stated, the goals of Islamic education lead to 4 dimensions which should be realized as much as possible, including physical goals (*ahdaf al-jismiyyah*), spiritual goals (*ahdaf al-ruhaniyyah*), rational goals (*ahdaf al-aqliyyah*), and social goals (*ahdaf al-ijtima'iyyah*), among others [21]:

1. Physical Purpose (*Ahdaf al-Jisimiyyah*)

The purpose of education needs to be related to human duties as caliphs on earth who must have strong physical abilities as well as firm spiritual ones. This is based on the opinion of Imam Nawawi who interprets "al-qawi" as the strength of faith which is supported by physical strength as contained in QS Al-Baqarah (2): 247 and Qs. Al-Anfal (8) : 60.

Physical perfection is indeed not the main goal and everything, but this is very influential and plays a very important role for humans as caliphs on earth who will interact with

their environment so that physical or physical and becomes one of the targets to be achieved in formulating educational goals Islam

2. Spiritual Goals (*Ahdaf al-Ruhaniyyah*)

In addition to being physically strong, the goals of Islamic education also include spiritual goals, by directing them to the formation of noble character, which according to Western terminology is categorized as a goal of religious education. Muhammad Qutb said that the purpose of education that is oriented towards spiritual goals implies the direction of "spirit" which is the main link that connects humans and Allah, and Islamic education must aim to guide humans in such a way that they always remain in a different relationship with Him.

This goal is also related to human ability to accept the Islamic religion whose core teachings are faith and obedience to Allah SWT, God Almighty by submitting and obeying the moral values that He taught by following the example of Rasulullah SAW. Akhlak is the most important thing in Islam, many of the previous scholars spent more time studying adab in order to improve attitudes than studying knowledge, as the great Ulama Ibn al-Mubarak once said "we need more adab than knowledge that many" this indicates how important morals are in Islam.

The formation of noble character is the main goal that must be conveyed by educators to students so that the output of these educational results can produce people who are moral, have clean souls, have true ideals, know their obligations and their implementation, respect human rights, can distinguish between bad and good, avoid disgraceful actions and remember God in every job. In general, moral education aims to carry out the formation of noble morals because from the past until now Muslims have agreed that moral education is the core of Islamic education, and that achieving perfect morals is the real goal of education.

3. Purpose of Reason (*Ahdaf al-Aqliyyah*)

In addition to physical goals and spiritual goals, Islamic education also pays attention to aspects of reason goals. The objective aspect is based on the development of intelligence (intelligence) in the brain that enables a person to analyze and think critically about the phenomena created by Allah in this universe. The entire mini-sphere is analogous to a large ball that must be made the object of observation and contemplation by the human mind so that from it he can obtain science and technology that is increasingly developed and deep. Allah's words that encourage intellectual education are found in the Al-Quran no less than 300 times.

4. Social Goals (*Ahdaf al-Ijtima'iyah*)

Social goals are the fruit of the formation of a complete personality between spirit, body and mind. Where the individual here is reflected as a human being who lives in a plural society. The purpose of this social education is so important because humans as God's caliphs on earth should have a main and balanced personality, because it is impossible for humans to distance themselves from community life, because humans are truly social beings.

Individuals are an integral part of group members in society or family, in realizing harmony in a group as well as a family in which there are various individual characters, brotherhood is considered one of the key social concepts in Islam which requires each individual to respect and respect other individuals. . Social goals in Islam include aspects for fellow beings in this world, by aligning myself and them, encouraging every human being to do a lot of good for others, not only concerned with their own needs.

3.6 The Relevance of Gender-Based Education in RA Kartini's Perspective on the Goals of Islamic Education

There are several things that can be relevant regarding gender-based education in RA Kartini's perspective on the goals of Islamic education, including:

1. Equality Education

Education according to Kartini is the most important thing in human life which is used as a medium to open people's minds in the direction of modernity, namely a period leading to a more advanced civilization, where men and women work together to build the nation, not to outperform one another, especially equal opportunity to obtain education because equality in education is a form of freedom for women. The freedom in question is the freedom to stand alone, to be an independent woman and to be a woman who does not depend on other people.

She wrote many of Kartini's thoughts on equality education in her letter, which was a form of her response to gender inequality that occurred between women and men in her time. Among other things dated October 4, 1902 to Prof. Anton, a professor of state science in Yena (Germany) and his wife who was a Dutch woman who had visited Jepara,:

"We are here asking for the teaching and education of girls not once in a while because we want girls to become rivals for men in the struggle for life. But because we are convinced of its immense influence on women so that women are more capable of carrying out their duties, duties which nature itself has placed in its hands, to be mothers, first human educators."

The writings in the letter show that Kartini's penance emphasizes the importance of equality education by providing equal opportunities for women to receive education, not to outperform men or compete with them but for Kartini women have a very important role in advancing the nation and civilization because human educators are first of all is a mother who is none other than a woman. Equality of access and opportunity in obtaining education in Kartini's view is the right of every human being because in the principle of creation, men and women are born as equal beings and have the same opportunities to achieve achievements. This is also in accordance with the Al-Qur'an letter al-Hujarat verse 13 which one of the meanings is "O people, verily We have created you from a male and a female..." (QS AL-Hujarat [49]: 13). The Word of Allah shows equality where men and women are referred to simultaneously accompanied by the letter wauw atof which means that there is no such thing as being higher than the others so that they are equal or equal.

2. Education Without Discrimination

In her letters, Kartini also wrote down her anxiety about the discrimination that occurred during the colonial period which was mostly caused by differences in sex, social position, heredity, and race which she partially wrote down in fragments of her letter. When he was forbidden by his family to have contact with Chinese people who were considered bad by society at that time, he put Kartini's views and criticism on this matter in his letter dated December 14, 1902 which he sent to Mrs. Abendanon:

"We are very happy to be friends with various nations. Only with China, we were not allowed to have any contact, that was my father's will and I was very sad because I also wanted to know that nation from a pure perspective. What we do know of those poor insulted people is mostly bad. We cannot and do not want to accept that there is nothing good, noble, and noble to be found among that people. I suddenly thought of China, which helped the government with a ton to reduce the danger among the people when our country was hit by many water shortages. No, we do not agree with the general insult of Chinese people. There are truly noble hearts and noble souls among them."

Apart from that, there are also examples of other racially based discrimination letters where he showed the letter to Estella Zehandelar on January 12, 1900, among others:

"The Dutch people laughed and mocked our stupidity, but we tried to move forward, then they took a stand against us. Ouch! No matter how much we suffered when we were children at school, our teachers and many of our school friends adopted an attitude of hostility towards us. But indeed not all teachers and students hate us. Many also know us and love us, just like the other students. Most teachers are not willing to give the highest grades to Javanese children, even though the student deserves it."

This is also in accordance with the objectives of Islamic education as stated in QS al-Hujarat verse 13, one of which means "O people ..., then We made you peoples and tribes so that you would know each other ..." (QS AL-Hujurat [49] : 13). God's word shows that the purpose of creating human beings in various forms, ranging from skin color, character, nation to their place of residence, is a plurality which is a gift so that it must be grateful and there should be no discrimination. Because with all the different and varied forms, we as human beings should know each other and be ta'aruf so that we can learn from each other in complementing both their weaknesses and strengths.

3. Character Education

In KBBI, character is defined as behavior, temperament, or morals. In terms of the language of character, it is taken from the words mind and character, mind is something that exists in humans that is related to awareness that is driven by rational thinking and one's character in a simple way or can also be interpreted as a guide to reason and feelings to do something, while character is what is seen in humans because it is driven by the heart or as an action that has become a habit so that it is often also referred to as behavior.

Manners are two words that have an attachment, Budi is In Kartini's letters which contain the issue of character education there are quite a lot of them that we can find in them, Kartini wrote about the importance of character education for everyone because if there is a loss of character, it will give birth to actions - bad action. Kartini's thoughts in this matter are very much in line with the views of Prof. Al-Attas, an academic who focuses on educational issues especially Muslims who state that when humans do not have good attitudes and actions towards themselves and their environment as well as towards knowledge and order of being, humans have lost manners or good manners, this is the most basic crisis in the world of education,

Kartini believes that character is the most important thing, she once wrote thoughts on the importance of character in her letters to Mrs. Ovink-Soer, early 1900 and Mrs. Abendanon, dated January 3, 1902 namely "Isn't it now, if you want to appoint someone from that So amtenar, that person's intelligence has been taken seriously! But it is enough if there is only intelligence! if you really want to advance civilization, then intelligence and intelligence must both be advanced." "Thinking about it all, my prayer screamed like a scream from my heart, educate the Javanese! and in education, don't just sharpen your mind, but also increase your mind."

This is also in accordance with the objectives of Islamic education as stated in QS al-Hujarat verse 13 where one of the verses reads "O people,... Indeed, the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Aware" (QS AL-Hujurat [49]: 13). God's word shows that the most noble and high-ranking human being is not the one with the most wealth, nor is it the one with the most positions, nor is it the most male. However, according to Allah, the most noble is the person who is pious and that applies to both men and women. As for the way to become a pious human being, one of them is by being virtuous which means that one must behave and have good morals towards Allah and towards others.

4. Conclusion

Based on the explanation above, it can be said that the Relevance of Gender-Based Education in RA Kartini's Perspective on the Goals of Islamic Education includes the existence of equality education in his letter which is also manifested in verses related to the creation of men and women which are referred to together, then there is also education without discrimination which is also in accordance with the verse regarding the creation of diverse nations and tribes and finally the existence of character education which is also contained in the verse regarding the noblest human being. It is hoped that by knowing this, readers can reflect on the values that RA Kartini fought for, especially women in their daily lives.

Acknowledgement

The author would like to thank the Centre of General Studies and Co-curricular, Universiti Tun Hussein Onn Malaysia for helping and supporting the publication of this article, and it hope becomes a charity and gets a multiplied reward from Allah, Amin.

References

- [1] A. W. Wicaksana, *Raden Ajeng Kartini Perempuan Pembawa Cahaya Untuk Bangsa*, Yogyakarta: C-Klik Media, 2018.
- [2] W. Djaja, *Seri Pahlawan Nasional Raden Ajeng Kartini*, Klaten: Cempaka Putih, 2018.
- [3] W. Naro, "Artikulasi Kesetaraan Jender dalam Pendidikan (Perspektif Islam)," *Jurnal Diskursus Islam*. 3 (2), pp. 310-320, 2015.
- [4] A. Barizi, *Pendidikan Integritas Akar Tradisi dan Integritas Keilmuan Pendidikan Islam*, Malang: UIN-Maliki Press, 2011.
- [5] S. Suryabrata, *Metodologi Penelitian*, Depok: Raja Grafindo, 2012.
- [6] M. Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, Jakarta: Bumi Aksara, 2013.
- [7] F. "PENDIDIKAN BERBASIS ADIL GENDER (Solusi dan Pemecahannya)," *FITRA*, 2(2), pp. 89-101, 2018.
- [8] U. Nasaruddin, *Argumen Kesetaraan Jender Perspektif Al-Qur'an.*, 2010.
- [9] R. Alfian, *Pengantar gender dan feminisme: Pemahaman awal kritik sastra feminisme*, Garudhawaca., 2016.
- [10] N. H. Susanto, "Tantangan Mewujudkan Kesetaraan Gender Dalam Patriarki," *Jurnal Pendidikan Social*, pp. 116-126, 2015.
- [11] R. Megawangi, *Membiarkan Berbeda? Sudut Pandang Baru tentang Relasi Gender*, Bandung: Mizan, 1999.
- [12] W. T. Sumar, "Implementasi Kesetaraan Gender dalam Bidang Pendidikan," *Musawa*, 7 (1), pp. 158-182, 2015.
- [13] I. Syafe'i, "Subordinasi Perempuan Implikasi Terhadap Rumah Tangga," *Jurnal Al-Tadzkiyah Fakultas Tarbiyah dan Keguruan UIN Raden Intan Lampung* 15, (1), pp. 143-166, 2015.
- [14] H. W. Bachtiar, *Satu Abad Kartini*, Jakarta: Sinar Harapan, 1979.
- [15] N. Isnawati, *Gelap Terang Kartini Sisi lain Hidup dan Karya sang Perempuan Perkasa*, Yogyakarta: Araska, 2019.

- [16] C. Mustikawati, "Pemahaman Emansipasi Wanita," *Jurnal Kajian Komunikasi*, 3 (1), pp. 65-70, 2015.
- [17] S. Getar-Getar Jiwa Si Trinit Dari Mayong-Jepara, Yogyakarta: Uwais Inspirasi Indonesia, 2019.
- [18] B. A. Tualeka, *25 Pemimpin Hebat: Pemimpin yang Memerdekakan Bangsaanya dalam berbagai bidang*, Jakarta: PT Elex Media Komputindo, 2012.
- [19] S. A'Isyah and R. , "Dari Seorang Pemikir Pemberontak Menjadi Muslimah Pejuang: Membaca Transformasi Kartini," *Jurnal Pusaka*, 7 (1), pp. 1-19, 2019.
- [20] D. Yuliati, "Kartini: Sang Penyibak Fajar Nasionalisme Indonesia," *Sabda: Jurnal Kajian Kebudayaan*, 12(1), pp. 17-27, 2017.
- [21] R. Filsafat Pendidikan Islam Analisis Filosofis Sistem Pendidikan Islam, Jakarta: Kalam Mulia, 2015.