

Analysis Hilmi Ali Yafie's Opinion on Gender Equality in Islamic Education and Its Relevance to Madurese Society (Literature Review of the Book The Rahima Story)

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Abstract: Gender equality is the equal rights between men and women. Rahima is an organization that fights for this equality through various activities. This study examines the book "The Rahima Story" with two focuses: The concept of gender equality in Islamic education according to Hilmi Ali Yafie. The relevance of the concept to education in Indonesia. The researcher used a qualitative and hermeneutic approach, with content analysis from library sources. The results show that Rahima aims to improve the welfare of women, especially in education equal to men's, through workshops and training. The approach used is andragogy. Rahima believes that men and women have the same rights, creating justice for women through the Human Rights Law and the elimination of domestic violence in Indonesia.

Keywords: Gender, Islamic Education, Hilmi Ali Yafie. Rahima's Story

Abstrak: Kesetaraan gender adalah kesamaan hak antara laki-laki dan perempuan. Rahima adalah organisasi yang memperjuangkan kesetaraan melalui berbagai kegiatan. Penelitian ini mengkaji buku "The Rahima Story" dengan dua fokus: Konsep kesetaraan gender dalam pendidikan Islam menurut Hilmi Ali Yafie. Relevansi konsep tersebut dengan pendidikan di Indonesia. Peneliti menggunakan pendekatan kualitatif dan hermeneutika, dengan analisis isi dari sumber pustaka. Hasilnya menunjukkan bahwa Rahima bertujuan untuk meningkatkan kesejahteraan perempuan, terutama dalam pendidikan yang setara dengan laki-laki, melalui program seperti lokakarya dan pelatihan. Pendekatan yang digunakan adalah andragogi. Rahima percaya bahwa laki-laki dan perempuan memiliki hak yang sama, menciptakan keadilan bagi perempuan sesuai dengan Undang-Undang Hak Asasi Manusia dan penghapusan kekerasan dalam rumah tangga di Indonesia

Kata Kunci: Gender, Pendidikan Islam, Hilmi Ali Yafie. Kisah Rahima

Introduction

God created humans to worship Him. This obligation must be carried out, and every human being must have the right to honor God. Humans have various rights

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that must be fulfilled, including the right to get a good education, job, and finances. To live properly, humans must work hard. With hard work, they can get the rights from the work they do, which ultimately gives results for everyday life. This applies to everyone, both men and women. Women also have the right to get the opportunity to live properly by utilizing their abilities. However, something more important needs to be considered, namely education. Education is the first step to becoming a good servant of God and is also a bridge to success in the world. With education, humans can think creatively and be appreciated by others. Education helps people improve their lives by learning various ways to succeed.

Education from various angles of study is indeed very necessary; this certainly must be given more attention because, in reality, the number of Muslim intellectuals is indeed more dominant than that of Muslim women; this does not mean that women do not have the right to obtain education women must always try to develop their knowledge because after all a woman also has great obligations and responsibilities in living her life every day. In reality, it is not uncommon to find a minimal number of women who are experts in various fields of knowledge such as religious knowledge, politics, science, and economics; this is certainly seen from the image of weak women, which is caused by their inability to pursue achievements like those achieved by men. (Nurhayati, 2012) So with this, a woman needs a higher quality education because, with education, all learning experiences that students go through in all environments and throughout life (Ramayulis, 2002) can be passed by upholding human dignity.

In everyday life, men mostly fill public roles, while women usually focus more on domestic tasks, such as being a wife or homemaker. This is not new because it has happened long in human history. Women who fight for their rights, known as feminists, reject injustice between men and women. They believe that sex and gender are different. Biological and physical differences are sex, while functions, roles, rights, and obligations are part of gender. (yohanar, 2015) Therefore, gender equality must always be upheld.

Education for women must always be improved. This is explained in the book by Hilmi Ali Yafie, which states that the Education of Female Ulama (**PUP**) needs to be developed. With education, women can better understand and discuss their various

rights and obligations because they are the ones who best understand the conditions they experience. Women themselves should manage education for women as female clerics. They are allowed to learn things that are important to their lives. According to Hilmi Ali Yafie, many women have the potential to become clerics, but often, they need access to official forums in recognized religious activities.

Rahima began to emerge already having two visions, namely upholding women's education and prioritizing the existence of some information related to several women's rights in the Islamic perspective, thus there are several things that are understood in detail and deeply about women's rights and obligations or about the equality between men and women in this case based on the opinion of Hilmi Ali Yafie as the author of the book related to Rahima. The focus of this research is: How is the concept of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story*? How is gender equality relevant to Islamic education from Hilmi Ali Yafie's perspective in *The Rahima Story* to education in Indonesia? The purpose of the research is to describe the concept of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story* and to describe the relevance of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story* to education in Indonesia.

Allah created humans with the aim that humans worship their creator. Humans must serve their creator, and it is also a right for humans to worship and pay respect to their God; humans have several rights that must be fulfilled in living their lives, including demanding an education, work, and finances in living their daily lives, to live properly humans are always required to work hard because by working hard humans can get rights from their work, which in the end will get results that can be used in living their lives, such things are not only specific to men but women also have the right to obtain their rights to live properly by utilizing their abilities, not only limited to financial problems alone, there are more urgent things that must be considered, namely related to education issues. Education is one of the stepping stones to becoming a servant of Allah, who is Ibadillah, like Shalihin. Also, education can be a bridge to achieving success in the world because, scientifically, with education, humans can process their minds to always be creative in acting. With education, a person will be appreciated, so with education, humans can process and make their

lives more worthy because they already know various ways to achieve glory.

Education from various angles of study is indeed very necessary; this certainly must be given more attention because, in reality, the number of Muslim intellectuals is indeed more dominant than that of Muslim women; this does not mean that women do not have the right to obtain education women must always try to develop their knowledge because after all a woman also has great obligations and responsibilities in living her life every day. In reality, it is not uncommon to find a minimal number of women who are experts in various fields of knowledge, such as religious knowledge, politics, science, and economics; this is certainly seen from the image of weak women, which is caused by their inability to pursue achievements like those achieved by men. (Nurhayati, 2012) So with this, a woman needs a higher quality education because, with education, all learning experiences that students go through in all environments and throughout life (Ramayulis, 2002) can be passed by upholding human dignity.

Yafie argues that in the context of Islamic education, there is potential to create an environment that supports gender equality. She criticizes traditional views that often limit women's roles in education and social life. With an inclusive approach, Yafie encourages the understanding that men and women have the same rights to receive quality education.

With its rich culture and traditions, Madurese society faces challenges in achieving gender equality. In this context, Yafie's thoughts are very relevant. She highlights the importance of equal education as a first step to improving the welfare of women in the area. Through programs designed by organizations such as Rahima, women in Madura can gain better access to education and training, improving their societal position.

Yafie also emphasized that equal education can help change society's perception of gender roles. Positive changes in social structures that support equality are hoped to occur by giving women the opportunity to learn and develop. This is in line with efforts to eliminate violence against women and ensure that human rights are respected in the local context.

Thus, the analysis of Hilmi Ali Yafie's opinion on gender equality in Islamic

education provides theoretical insight and offers practical solutions that can be applied in Madurese society to achieve justice and prosperity for women.

Rahima began to emerge with two visions: upholding women's education and prioritizing some information related to several women's rights from the Islamic perspective. Thus, in this case, several things are understood in detail and deeply about women's rights and obligations or the equality between men and women based on Hilmi Ali Yafie's opinion as the book's author related to Rahima. The focus of this research is: How is the concept of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story*? How is gender equality relevant to Islamic education from Hilmi Ali Yafie's perspective in *The Rahima Story* to education in Indonesia? The purpose of the research is to describe the concept of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story* and to describe the relevance of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story* to education in Indonesia.

Research methods

This research is qualitative research with a type of library research, or what is known as library research. This method utilizes sources from documents, both books and journals that are relevant to the research theme. (Tylor, 2014) One of the approaches used in this study is **hermeneutics**, which is text interpretation. In English, this term is expressed by the word "to interpret." In his book "Hermeneutics Studies (Depok: Kencana, 2017), Edi Susanto states that the data obtained from these sources are then analyzed using data collection techniques in the form of documents. The author conducts data analysis by processing the raw materials obtained, as explained by Zed (Zed, 2008); after that, the author analyzes the data using **the** appropriate method, namely **content analysis**. This method allows researchers to understand and interpret the information contained in the text in depth so that they can draw conclusions that are relevant to the research theme.

Results and Discussion

The Concept of Gender Equality in Islamic Education: Hilmi Ali Yafie's Perspective in the Book *The Rahima Story*

Gender equality in Islamic education, as stated by Hilmi Ali Yafie, is as

follows:

Injustice against women has occurred a lot. Many women live in poverty, and poverty is often considered identical to women. In various regions, child marriage occurs, and domestic violence is still often seen. This makes many women forced to look for work in big cities; some are even forced to become prostitutes. Some women also look for work abroad, but often they experience bad treatment (yafi, 2014).

Men and women have the same rights and obligations, especially in matters of education, according to Rahima, as conveyed by Hilmi Ali Yafie, who stated the following:

Rahima fights for justice for women, hoping their rights will be fulfilled and that they will receive appreciation and equal treatment with men. Rahima's desire is expressed in the main theme: "Upholding Women's Rights in a Democratic Society (yafi. 2010)

From Hilmi Ali Yafie's statement, we can understand that Rahima's ideal is to achieve equality between men and women. This equality does not only apply in one field but includes various social, political, cultural, and educational aspects. Women also have rights in these matters. Rahima's ideal is the creation of women's rights in a democratic society. Every woman has the right to participate in various fields, including the domestic and political worlds, especially in education. They can freely express their creative ideas in politics (Nasri, 2015).

In the study of gender equality issues in education, Hilmi Ali Yafie, who is a figure from the Rahima organization, provides important insights. Rahima is an organization that is committed to upholding women's rights and obligations. To achieve its vision and mission, Rahima focuses on four areas: education, research, publication, and libraries. The model developed in Rahima is not formal education but non-formal education. This education is presented in various models with a critical education paradigm approach. (Rohman).

Hilmi Ali Yafie discusses gender equality in Islamic education in his *The Rahima Storybook*. He emphasizes that Rahima aspires to justice for women, where several women's rights must be fulfilled. Women must also receive equal respect and treatment from men. This desire is expressed in the main theme:

"Upholding Women's Rights in a Democratic Society." With this theme, Rahima seeks to respond to various problems of gender injustice, such as the subordination of women, domestic violence, poverty experienced by women, and women's political rights (Yafi, 2010)

One of the efforts made to uphold and pay attention to education for women is that Rahima always tries to organize education through various channels, one of which is by holding workshops or training, as explained by Helmi Alie Yafie as follows:

Rahima organizes education for several of its partners, namely nyai, young kiai, and senior santri, from several Islamic boarding schools in Java, namely by recruiting them to attend workshops or training on gender sensitivity or participating in activities called regular meetings, talking about gender-fair religious interpretations, Rahima has also organized training in designing an Islamic education system that is gender-equitable" in collaboration with PP. Arjawinangun Cirebon involves teachers of Islamic boarding schools in Cirebon or training in "Assessing the Islamic education system that is gender-equitable" in collaboration with PP. Nurul Islam Antirogo Jember East Java, similar activities were also carried out at PP Cipasung Taikmalaya West Java, which representatives of teachers and Islamic boarding school administrators in the Jember area attended. Organizing a halaqah in Jember, "Towards Education that Liberates and is Gender-Equal. (Yafi, 2010)

In the study of gender equality issues in education, Hilmi Ali Yafie, who is a figure from the Rahima organization, provides important insights. Rahima is an organization committed to upholding women's rights and obligations. To achieve its vision and mission, Rahima focuses on four areas: education, research, publication, and libraries. The model developed in Rahima is not formal education but non-formal education. This education is presented in various models with a critical education paradigm approach. Rahima believes this approach can help answer social challenges and provide relevant knowledge for women. (Ratnasari, 2016)

Rahima also developed a program involving male and female religious figures; these religious figures could be because they lead Islamic boarding schools

or Islamic study groups or are active in certain organizations; in the education process, young religious figures are inserted who are considered to have the potential to become religious scholars (male or female) and are expected to have the potential to create female and male religious scholars who have the principles of equality and justice. (Yafi, 2014)

According to Hilmi Ali Yafie, Rahima's hope is related to gathering several male or male and female scholars to create gender equality or equal men and women, considering that women also have intelligence or skills capable of becoming scholars who can issue fatwas. Allah has created women's minds to be the same as men's; a person can think, have opinions, and understand various things like men. (Al-Zuhaili, 2000) In addition, intelligence is a gift from the creator of nature that is given to anyone who wants, including men or women, and women may be more intelligent than men with intelligence; a country will develop because the main factor in developing a country is the intelligence human resources so that intelligence is used to manage the natural resources around which in the end is beneficial to the country itself, in Islam, there is never a difference between male or female gender, all are equal, especially in the field of education as stated above, and to hone this intelligence, Islam commands humans, both men and women, to seek knowledge or be educated.

Thus, a woman may have more intelligence or ability than a man; based on these skills, men and women are equal in several things, especially in education, as Rahima aspires to create quality female clerics.

To realize gender-based education, the role of parents is very important because parents have the power and can direct their children to be better. Gender bias can occur when they are still small because if there is a gender bias in a family, this has a dominant impact on a child's mindset and will even be experienced until adulthood. Gender bias or gender injustice in a family has a very bad impact; the form of gender bias can be through the process of differentiating between male and female education, special attention for one of the families, and giving excessive roles to boys. So on, underestimating girls and so on, gender injustice in this family often occurs, even violence against girls also often occurs, even the workload for women is much greater than for men. Gender bias is not

only a woman's task, but men also have an important task so that inequality between women and men can be overcome and can provide space for women to reflect some of their abilities in several frames of educational and social needs and others. However, it should also be noted that some of these things are very dependent on several social institution forces in society; in this case, women, in the sense of institutions, are elements of society; it can also be said that the struggle for the liberation of oppressed women is not only the task of women alone but a shared responsibility. Thus, women's emancipation is needed (Rusydiyah, 2016).

According to Hilmi Ali Yafie, women play a very important role in the world of education. According to him, those who have the right to talk about education for women are women themselves. This can help women to explore various ideas they have in the world of education. All the needs that women need to make education for women a success are women themselves.

The hope of Rahima Ulama is not only to become an Ulama who can issue fatwas internally but it is also hoped externally, meaning that the fatwas from women can be recognized and even become the main actors in life, as stated by Hilmi Ali Yafie as follows:

The educational process for female scholars is expected to be recognized. Also, some of their fatwas (legitimate), and women are expected to be able to appear as the main actors, namely in efforts to spread several discoveries or ideas regarding the appreciation of justice and balance between women, must, of course, be based on an Islamic perspective (Rusydiyah, 2016).

Rahima hopes that women are not just names but that their abilities are recognized by society. This means that women must have recognized skills, and their opinions or fatwas must also be respected. Rahima wants women to be the main actors in creating breakthroughs in disseminating knowledge. These breakthroughs are hoped to increase equality and justice between men and women, especially in education. In this context, Islam has emphasized that men and women are equal in terms of spiritual and religious obligations, and there is no difference in terms of knowledge and education. (Athiyah, 2017). Women are also creatures created by Allah to accompany a man during his life, and women were created originally from a man so that women can accompany men to live a

life full of mawaddah wa rahmah. (Rozazaq, 2018)

The approach taken by Rahima to realize gender equality, as conveyed by Hilmi Ali Yafie, is as follows:

Rahima's educational approach is based on the Andragogy approach (adult education) or a critical educational approach, which is already commonly known in NGO circles (Safi H. a.).

This Andragogy approach is a term that was announced by a German named Alexander Kapp, and then Malcolm Knowles popularized it. When viewed from the epistemology of the origin of the word andragogy, namely from Greek with the root word Aner, which means adults, and agogus, which means to lead, another term that is often used to compare andragogy is pedagogy, which comes from the word paid or paed and punye means child, and also the word agogus which means a person who leads. From this description, it is concluded that in terms of meaning, the word pedagogy means art and knowledge in teaching a child, so if you use the andragogy approach, it will not be suitable because it has a conflicting meaning. (Budiwan, 2018) Thus, Rahima's use of andragogy must be corrected, and other approaches are still necessary.

Then Hilmi Ali Yafie said the following:

A critical approach is a system built with participants to work on a reality or a reality so that methodologically, education is based on several actions and reflections, both of which are principles or become references in acting in order to change a reality and at the same time gradually and can produce an awareness of that reality and a desire to change it. (Yafi Ha, 2010).

The Relevance of Gender Equality in Islamic Education from Hilmi Ali Yafie's Perspective in the Book *The Rahima Story with Education in Indonesia*

Men and women must have the same rights, which is known as **gender equality**. In this context, Rahima fights for women's justice, an ideal Hilmi Ali Yafie expressed. Rahima wants women's rights to be fulfilled, including equal respect and treatment with men. (yafi ha, 2014)

Through this statement, it can be understood that the concept of equality between men and women needs to be fought for; this requires education fighters to be active again in realizing this dream; in Rahim's efforts to realize educational

equality between men and women, namely by synchronizing with various parties, this is solely to realize gender equality, including what Rahima does by organizing education for several of her partners, both men and women themselves, this is as stated by Hilmi Ali Yafie as follows:

Rahima organizes education for some of her partners, nyai, young Kiai, and senior santri, from several Islamic boarding schools in Java, namely by recruiting them to attend workshops or training on gender sensitivity or participating in activities called regular meetings, talking about gender-fair religious interpretations, Rahima has also organized training on designing an Islamic education system that is gender-equitable” in collaboration with PP. Arjawinangun Cirebon, which involves teachers of Islamic boarding schools in Cirebon, or training on “Assessing the Islamic education system that is gender-equitable” in collaboration with PP. Nurul Islam Antirogo Jember East Java, similar activities were also carried out at PP Cipasung Taikmalaya West Java, which representatives of teachers and Islamic boarding school administrators in the Jember area attended. Organizing a halaqah in Jember, “Towards Liberating and Gender-Equal Education. (yafi H. a., 2014)

According to Hilmi Ali Yafie Rahima, in order to realize gender equality using several programs such as holding workshops where the participants are kiai, their mothers, and ustad/ustadza in the meeting to study several things related to equality in the world of education, in the world of politics and so on, Rahima always aspires and tries to maximize gender equality, in her studies she also studies how gender equality education can be realized, even designing an education model so that her ideals can be achieved.

From several efforts made by Rahima, it is clear that Rahima is enthusiastic about realizing gender equality and equality between women and men, especially in education matters. This certainly needs to be supported by various elements. The support of the Indonesian government in fighting for women's rights, which are the same as men's, in this case, the education issue, proves this.

The government has launched various programs to ensure that all children, both boys and girls, have equal opportunities for quality education. This can be seen from the increasing community school participation and literacy rates. (Sumer,

2015)

Rahima's fight for gender equality is in line with the education system in Indonesia, which focuses on women's rights to receive education equal to men. This has begun to be seen in society, where many women now have equal access to education.

The Constitution defines education as a conscious and planned effort to create a conducive learning atmosphere. This process is designed so that students can actively develop their various potentials.

As explained above, gender equality has been implemented in the government of the Republic of Indonesia. It can also be seen from several government implementations in several of its programs, namely equal education for all Indonesian people and many generations of the nation's successors who are candidates for the development of this country have received an equal opportunity without discrimination to get an education. By looking at the parents of the past who did not give their children the opportunity to get an education, it has changed drastically; at present, many women are getting an education or going to school to a higher level. In addition to the right to get an education in Indonesia, several gender equality has been implemented in organizational structures from small organizations to government levels, with evidence that women now have the same role and function, in this case, occupying certain positions in an institution, including starting from the highest level of the President of the Republic of Indonesia, even the President in Indonesia was once a woman, namely Megawati Soekarnoputri and it is also not uncommon to find women in various organizations who hold high positions. Then, in the 1945 Constitution, Chapter X explains citizens, Article 27 paragraph (1) states: "Every citizen has the same status before the Law and government and is obliged to uphold the Law and government without exception (Tune)

Through the Law above, it can be understood that women must always uphold the Law and government, so in this case, it is not only men who must uphold the Law and government, but women must also take part in it; the Law means that a woman also has the same rights as men in matters of Law and government, women also have the right to carve out their abilities in the social

world, women also have the right in the world of education to hone their abilities in various fields, with high and quality education women can apply their abilities in various fields.

In the Republic of Indonesia Law No. 34 of 1999 concerning Human Rights in Article 48 of the Law it is also stated that women have the right to receive an education and teaching, namely by the requirements determined by Article 60 paragraph (10), which states that every child has the right to receive an education and teaching in the context of developing their personality according to their interests, talents, and level of intelligence. (UUD, 2014)

In addition to the Republic of Indonesia Law No. 34 of 1999, which discusses Human Rights, it is also mentioned in the Republic of Indonesia Law No. 23 of 2004, which discusses the elimination of domestic violence; this is intended in Article 3 of the Law regarding the principles and objectives of respecting human rights related to justice and gender equality, there is no discrimination, and there must also be protection for victims. Through the Law, it is clear that violence committed against women has been eliminated; this is supported by the Republic of Indonesia Law No. 23 of 2004, which states that the elimination of domestic violence against women is very helpful in creating gender equality, which has indeed been explained and studied and must also be followed as in Islam, this is because, in reality, a woman has the same rights and obligations as men, especially in realizing higher education in supporting a prosperous life in social life.

Gender equality does not mean that men and women conflict but is interpreted as an effort to build a relationship or a relationship for a balanced or equal opportunity for men and women so that a curriculum will be realized if there is support and policies that can be applied in a practical form so that students can study and understand in depth and detail about the urgency of gender equality. (Efendi, 2016)

In Indonesia, several female clerics have concentrated and have a very important concern for education. This can be seen in the city of Aceh, where the government has political power and is also an expert in Islamic religious knowledge. There is great attention paid to the Islamic religion, which can be seen in several Islamic education and preaching paths. In the 20th century, there have

been several Islamic activists such as Mrs. Nyai Ahmad Dahlan, and also several other Mrs. Nyai, namely female clerics who have played a role and contributed to several traditional Islamic boarding schools, even if you look at the history of a figure of women's emancipation in Indonesia, namely RA. Mrs. Kartini also had no less struggle in this case; a study review shows that she was also a student at a famous Islamic boarding school in Central Java and became an inspiration in always fighting for education for women. In this case, Mrs. Kartini also received an education at a boarding school. She was a noble figure who was Muslim and was considered to be deeply rooted in upholding her personality in her efforts to elevate women's education status. Related to the role of Mrs. Kartini; it can also be seen on various research sites where RA. Kartini also studied at a pesantren, precisely studying with Kyai Soleh Darat, but this news was never published and written in history because Orientalists deliberately obscured it; this is because, among other things, through the interaction of RA. Kartini, with her teacher, Kyai Soleh Darat, was interested in translating the Qur'an into Javanese. (Abidin, 2015)

Several contemporary Muslim thinkers have paid special and serious attention to the importance of equality; this can also be in accordance and in line with the UN program, which in this case initiated a Millennium Goal Developments (MGD), namely in 2000 this case Gender equality became an important and most important topic. Like figures Abdullah Saeed, Khaled Aboe El Fadl, Omit Safi, Muhammad Sahrur, and Jasser Auda, these experts certainly cannot be fully accepted by the older generation because such things were not accessible by the older generation during their college days. One of the characteristics of contemporary Muslim thinkers that is very prominent is that in addition to mastering several classical sciences (Ulum al-Din) they also master various analyses of modern sciences such as several social sciences, for example history, sociology, anthropology, psychology and several other sciences, among which of course there has been a very intense discussion related to their knowledge of a humanity or educational humanism about the insight of humanity, It's just that a combination that is in accordance with its strong duties between the two traditions of thought, science and social practice is why the understanding and articulation of Justice and Gender Equality can be studied and realized as much as possible,

because if there is no integration between these scientific traditions, it can be said that it is almost unreasonable to talk about justice or gender equality, especially if it has to be raised to the level of legislation involving verse by verse, article by article, chapter by chapter and so on. Several scientific traditions, especially the Islamic religion, have some barriers that always block them. (Abdullah)

In Indonesia, efforts have been made to protect women since about 60 years ago; this coincides with a struggle to uphold human rights as a follow-up to the World Declaration on Human Rights issued on December 10, 1948. The Indonesian government's efforts to follow up on the results of the convention have been carried out internationally by making regulations as a legal umbrella and taking several actions to fulfill human rights, including women's rights, and constitute Gender Equality. As for some women's rights, this is as regulated and stipulated at the UN World Conference International Year Of Women In 1975 in Mexico City; this has resulted in a declaration of equality between women and men, namely in several cases, including: "1) Education and Employment. 2). Prioritizing development for women. 3). Expanding women's participation in development. 4). Available data and information on women's participation. 5). Implementation of analysis of differences in roles based on gender.

In the context of gender equality, the results of the World Conference International Year of Women organized by the UN emphasized the importance of equal rights between men and women. This meeting resulted in an agreement to provide both genders a balanced and equal position. By prioritizing these principles, it is hoped that an environment that supports gender equality will be created where women can enjoy their rights fully and equally with men. Protecting women's human rights is not only an individual responsibility but also an obligation of the state and society as a whole to create justice and equality in everyday life (Kasmawati, 2017)

From the descriptions above, it can be understood that gender perspective education must be fought for because society needs high-quality education to continue the lives of both men and women. The existence of education in this gender perspective will facilitate the occurrence of equality between men and women, so with this, it can be said that gender-based education will bring a new

mindset, namely that men and women have the same roles and functions in social and political life, especially in education.

Thus, it can be concluded that women, especially in Indonesia, have the same rights as men, as explained by Hilmi Ali Yafie with a statement that this is by the system of laws in Indonesia, namely the Republic of Indonesia Law No. 34 of 1999 concerning Human Rights in Article 48 of the Law states that women have the right to obtain education and teaching by the requirements that have been determined in Article 60 paragraph (10) stating that every child or student has the right to obtain education and teaching in order to develop the potential possessed by his/her personality according to the desires and talents and level of intelligence of a person. With this, the concept offered by Rahima, as explained by Hilmi Ali Yafie, is very much in sync with the laws in Indonesia.

Conclusion

The concept of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story* is that many inequalities occur in a society that is detrimental to women, so this must be addressed early by equalizing the level of education. This is Rahima's aspiration, namely to improve the welfare of women by obtaining their rights, especially by achieving an education that is equal to men's. This is done by holding various activity programs such as workshops and training carried out in coordination with several young male and female religious figures. The educational approach used by Rahima in the educational process is the Andragogy approach or adult education approach because this approach is by existing conditions, and this approach has been proven to produce satisfactory results because, with this approach, participants directly see reality from experience and others. The relevance of gender equality in Islamic education from Hilmi Ali Yafie's perspective in the book *The Rahima Story* with education in Indonesia, namely that men and women have the same rights. Rahima considers and aspires to justice for women; this is by Law of the Republic of Indonesia No. 34 of 1999 concerning Human Rights and also by Law of the Republic of Indonesia No. 23 of 2004 concerning the elimination of domestic violence, namely Article 3 of this Law states the principles and objectives for respecting human rights, justice and gender equality, non-discrimination and protection of victims.

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