



## R.A Kartini's Thoughts on Women's Emancipation Progress

**Nur Hanif Wachidah<sup>1</sup>, Sudarno Shobron<sup>2</sup>, Ishmah Afiyah<sup>3</sup>, Jihan Husna Srifyan<sup>4</sup>**

<sup>1,2</sup>Universitas Muhammadiyah Surakarta, Indonesia

<sup>3</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

<sup>4</sup>Institut Agama Islam Negeri Kudus, Indonesia

<sup>1</sup>[nur.hanif.wachidah@gmail.com](mailto:nur.hanif.wachidah@gmail.com), <sup>2</sup>[ss175@ums.ac.id](mailto:ss175@ums.ac.id), <sup>3</sup>[ishmahafiyah@gmail.com](mailto:ishmahafiyah@gmail.com),

<sup>4</sup>[jihanhusnasrifyan@gmail.com](mailto:jihanhusnasrifyan@gmail.com)

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**Abstract:** This study aims to describe R.A Kartini's thoughts on education and women, as well as analyze the relevance of her thoughts for the progress and development of education in Indonesia. This research method is qualitative with biographical, historical, and content analysis approaches. The results of the study concluded that education in Kartini's eyes was a critical reaction to every problem she faced based on the educational experiences gained to give birth to a practical concept of women's education. Kartini's struggle is not limited to ideas because Kartini has dared to step up, opening a girls' school even though it is contrary to custom. As a result of subsequent developments, Kartini's struggle became a stimulant for the development of education, especially Islamic education which experienced very rapid development with the growth of women's schools (pesantren) and the advancement of Islamic ideas with the growth of various religious organizations after Kartini's death.

**Keywords:** thought, Kartini, women's emancipation, progress, ideal woman.

### INTRODUCTION

The conversation about women is very interesting, there is no end to the conversation. Women may not be able to occupy a "high profile" in all of them, but issues concerning women such as position, role, activities, equality, and independence are still controversial and emotional issues. Before the development of the 20th century, women could not be equal to men in anything, especially education. Women do not have the right to education and social interaction with society. Women only serve in the home, as "good" wives, without any freedom, both in thought and behaviour as a whole person given potential. Seeing the above problems, several female figures were aroused such as Cut Nyak Dien, Raden Dewi Sartika, Rohana Kudus,

Rahmah El-Yunusiyah, and Raden Ajeng (R.A.) Kartini, to change people's mindset about women, and change her position on an equal footing with men, especially in terms of Education [\[1\]–\[4\]](#).

R.A. Kartini, who was later referred to as Kartini, was one of the figures who was different from several other figures because with her success and spirit of struggle, her emancipation was used as a form of heroism and her confirmation as a hero of the Republic of Indonesia (RI) as stated in the Presidential Decree Number 108 on May 2, 1964, and every date of her birth April 21 is commemorated as Kartini Day. The awarding of the title drew a lot of criticism from the public. Kartini's struggle is considered only limited to the local struggle of the Javanese people, especially Jepara Regency. Kartini's struggle is also considered to have Dutch subjective interests in ethical politics. Even Hasja W. Bachtiar thinks that Kartini's struggle is only limited to ideas [\[5\]](#).

In addition, Kartini's religious rumours are widely questioned. Kartini's religious history seemed to be hidden from public view. People assume that Kartini adheres to Westernization in her thoughts without paying attention to religious aspects. However, if examined further than his descendants. Kartini has family descendants who are obedient to her religion, Islam [\[6\], \[7\]](#).

Since childhood, Kartini was educated with Western education by her father and befriended Dutch children. However, that education did not make him embrace the understanding of white people. Kartini's nationalism is a critical social reflection of an Indonesian woman based on religiosity, wisdom, beauty, and humanity that contains universal values such as education, social solidarity, youth unity, and equality [\[8\]](#).

During Kartini's time, which was very thick with Javanese culture, women were placed as second-class creatures after men. Women have no power over themselves. Women do not have the freedom to self-actualize. Women's duties are only in the kitchen, well, and mattress, because women are subordinated to men. women are like slaves of their masters, where all women's lives have been arranged in such a way as parents and full of obedience, especially to the Javanese nobility [\[9\]–\[13\]](#).

Equality initiated by Kartini is a form of emancipation, one of which is in the field of education, where women should have the right to learn and social rights of society, so that currently the role of Indonesian women has become very complex, both in the fields of education, economy, culture, and politics. However, the development of globalization is increasingly widespread, providing a false understanding of emancipation related to gender equality. Feminists from the last few decades voiced, fought for, and resisted all forms of oppression of women in various ways, even trying to equate both the position and roles of men and women regardless of gender so that many deviations violate the nature of Women [\[14\]–\[19\]](#).

Based on the above background, this study aims to (1) describe Raden Ajeng Kartini's thoughts on women's education, and (2) analyze the relevance of Raden Ajeng Kartini's women's education thoughts for the development of Islamic education.

This study uses theories of women's education that are considered appropriate to answer the research question. Based on several definitions of education by Ki Hajar Dewantara, Sugarda Purkawatja, Ahmad D. Marimba, and the Sidiknas Law, it can be concluded that education is an effort made to provide understanding and experience so that students are capable and skilled in developing their potential, both for the individual himself, as well as for the wider community, nation, and state.

Education is a system, so in it, there are components that are interrelated with each other. The components consist of educational objectives, educators, educational materials, educational methods, and educational environment. Education is carried out by not discriminating against boys or girls. Based on the 1945 Law Article 31 Paragraph 1 says that every citizen has the right to receive teaching. The principles in educational democracy include three things as follows: (1) the human right of every citizen to obtain education, (2) the right to equal opportunities for

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citizens to obtain education, and (3) rights and opportunities based on their abilities. Educational democracy in teaching without forgetting the cultivation of gender ideology so that each gender knows where its position and position are to reduce gender inequality. The most significant role in shaping gender ideology is the classroom teacher and textbooks [\[20\]-\[24\]](#).

Officially in the sixth five-year development plan (1994-1999), women's development targets were prepared based on the direction of GBHN in 1998, stating that women, as state resources, as well as human resources of development in all fields. Furthermore, it was stated that women's abilities need to be developed as technology, skills, and spiritual mental resilience to take advantage of opportunities to play an active role in all fields including in decision making and face changes both in society and internationally. The role of women in development is a role as stated in the provisions of the People's Consultative Assembly Number IV of 1978. The MPR decree is the foundation of the nation's struggle which states clearly, that the role of women is as a coach of household welfare, a coach of the younger generation, and a participant in every development of society, and the state [\[25\]-\[29\]](#).

Gender theory that provides an understanding of gender differences between men and women in this study uses nature/nurture theory and social theory in society. Nature theory is a theory that bases gender differences on biological functions that cause role differences in society, while nurture theory states that role differentiation between men and women is caused by cultural factors [\[30\]-\[33\]](#).

Social theories that are put forward and considered important are functional structural theory and social conflict theory. The theory is an adoption of social theories that approach gender problems because there is no specific theory about gender, so many theories are developed using sociological theories. The functional structural theory was popularized by Robert K. Merton and Talcott Parson, while the social theory was heavily influenced by Karl Max's thought, giving birth to many feminist theories [\[34\]-\[36\]](#).

Islam views women as special beings created by Allah Almighty. The coming of Islam gave freedom and independence to women, especially in terms of freedom to obtain education. The Islamic view of women can be seen in several ways such as the following: 1) the position of women in Islam, can be seen from history before and after the arrival of Islam, besides that, there are also Quranic verses that explain the position of women, namely Q.S. Al-Hujurat verse 13 and Q.S. An-Nisaa verse 34 which are interpreted from several interpretations, 2) The basis of Women's Education which can be seen in Q.S. Az-Zumar verse 9, 3) The purpose of women's education which points to the purpose of Islamic education, namely making students as human Kamil and Khalifah fil ardhi, 4) The role of women's education is divided into two, namely: roles in the family and roles in society.

## METHODOLOGY

This research is a type of literature research that uses a qualitative paradigm, where the characteristics of qualitative research are descriptive and inductive. Kartini's educational thinking is explained descriptively by revealing and explaining important events that occurred in her life [\[37\]](#).

The approach used is a historical and biographical approach. An approach that retells history and important events that emphasizes a systematic chronology of stories. It is based on the review of historical sources, recording information, evaluating historical sources, and interpreting historical sources [\[38\], \[39\]](#).

The primary data sources used in this study are a collection of Kartini's letters in the book Out of Darkness Rises Light translated by Armijn Pane, and Kartini's letters in the book Emancipation Letters to Her People 1899-1904 translated by Sulastin Sutrisno.

The researchers' secondary data sources used literature that examines Kartini's thoughts and field research at the Kartini Jepara Museum and SD Sarirejo Kartini as the first Kartini school established in 1913 by the Van Deventer Foundation after Kartini's death.

This research uses document review as a method of data collection, which is looking for things about Kartini's thoughts in the form of notes, transcripts, books, newspapers, magazines, inscriptions, and so on. The analysis uses the content analysis method, which is a research technique used to draw replicative and valid conclusions from the data obtained [40], [41].

The steps taken are Topic selection; Collection of data about Kartini's thoughts; A comprehensive study of Kartini's thoughts on women's education; A comprehensive review of thoughts on women's education; Analyzing the relationship between Kartini's thoughts on women's education and Islamic education; Analyzing Kartini's thoughts on the development of Islamic education; Conclusion.

## RESULTS AND DISCUSSION

Previously, various studies on Kartini had been found, but previous studies had different research objects and results from this study. Previous studies took the object and results of research on the meaning of Kartini's letters that have been translated into English such as research conducted by Frances Gouda (1998), Jean Gelman Taylor (1994), Hendrik M.J. Maier (1988), Kathy Robinson (1989) and Anne Lawrence (2015) who tried to compare Kartini's letters with one of the Australian Feminists. Other studies have examined the realization of Kartini's dreams in the later years fought by her four younger siblings, namely Rukmini, Kardinah, Kartinah, and Sumantri so that they became women as Kartini aspired to. Women who have an important role in family and society, such as research conducted by Tineke Hellwig (2008), Doreen Lee (2008), Elsbeth Locher Scholten (2011), and Barbara W.A. (2013) studied women's voices in the Asian region, one of which examined Kartini in the realization of Kartini's ideals that had been carried out by her four younger siblings [42]–[46].

New studies also have different research objects and results from the research conducted by the author, such as Petra Mahy's research (2012) which examines being a Kartini today by looking at the commemorations of Kartini Day and reinterpreting the function of celebration. Another research is Nurmahmudah's research (2015) which examines Kartini's religious experience which is reviewed in the view of religious philosophy. The explanation above provides an understanding that this study has differences from previous studies that emphasized Kartini's women's education both in concept and practice and its relevance to the development of Islamic education [47].

### Kartini's Women's Education Concept

Education for Kartini is a tool used to open people's minds towards modernity. A step towards an advanced civilization, where men and women work together to build nations. Equality of education is a form of freedom for women. The freedom in question is the freedom to stand alone, to be an independent woman, to be a woman who does not depend on others [48].

The purpose of Kartini's women's education is to make women as capable and good women, who are aware of their vocation, and able to carry out their great obligations in society. For society to be a good mother, a wise educator, a household manager who can hold finances, and a good helper for anyone who needs help [49].

A child's first education is to come from a family. Mothers have a very important role in providing education to children from an early age. An educated mother will provide a good education to her child so that intelligence and ethics are formed in children. In addition, a mother should not discriminate between the education of boys and girls.

Educators in schools, called teachers, must position themselves as the mothers of their students. Do not let a teacher who is known only for providing knowledge, but also a teacher who has a loving emotional closeness to his students he can form ethics.

Ethics education is not only given to children but also to adults. The methods used can be in the form of captivating readings, songs, fairy tales, and toys that can provide education to students. The material taught is in the form of general science of reading and writing, vocational

education for women such as sewing, and crochet, health education, household education, and also given ethics education.

### Women's Education Practices at Kartini School Semarang

Kartini School was first opened by Kartini and Rukmini in 1903. At first, there were only 9 students, little by little the students increased. The material taught is in the form of reading, writing, sewing, crocheting, and so on like the educational concept initiated by Kartini without involving the government curriculum because Kartini's goal is not only to provide general education but also ethical education. Kartini's school was also opened in Rembang after Kartini married and followed her husband. However, in the end, Kartini's school had to be disbanded due to a lack of financial funds [50].

After Kartini's death, Kartini's fundraiser was held which was used to build Kartini's school as she aspired to. So in 1913, the first Kartini school was established in Semarang and Jakarta, then followed by Kartini schools in several other regions. Until now, Kartini schools still exist, one of which is the first Kartini school in Semarang which is now renamed SD Sarirejo Kartini Semarang. Below are the results of a comparative analysis of the concept of Kartini women's education and women's education practices in Kartini schools [51].

**Table 1. Comparison of Kartini's Education Concepts and Kartini School Practice Now**

Subject	Kartini's Educational Concept	Kartini School Practices	Conforming/Not Compliant
<b>Possession</b>	Schools should be privately owned to have their system of authority	The school has merged into government property where all provisions must follow the procedures of the national government	Not Compliant
<b>Purpose</b>	Making women intelligent and virtuous women, who not only play a role in the family but also in society as carriers of civilization	The school's vision is the realization of a school that cares and has an environmental culture, excels in achievement, is noble in ethics, and has a global perspective for the realization of national education goals	Appropriate
<b>Educators</b>	Educators are not only teachers but also educators who position themselves like mothers for their students	As a motivator, a motivator, who not only teaches but provides skills and instills ethics	Appropriate
<b>Method</b>	Readings, fairy tales, songs, educational games, and the permissibility of non-physical punishment	Active learning that is creative, characteristic, and fun by utilizing environmental resources, reading, and technology	Fit (better)
<b>Material</b>	The science of health and disease, art, cooking, sewing, reading and writing, crocheting and housekeeping	The material is adapted to the national education curriculum. Additional materials in extracurricular activities are karawitan, choir, dance, and note-taking. And other skills in certain activities such as competitions	Appropriate (skills in different development)
<b>Language</b>	Taught mastery of Dutch in every learning activity both reading and writing	There are English learning materials intended for grades 5 and 6	Compliant (degraded quality)

<b>Milieu</b>	The most basic educational environment is the family, and then the family environment forms the community environment so that civilization is created	A harmonious and interactive relationship pattern between schools, students, and parents to provide a sense of trust in each other	Appropriate
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Kartini's idea of women's education is a manifestation of her sensitivity to social problems that have become viral and lodged in the body of Bumi Putra society in the form of feudalism in the form of feudalism. Kartini's struggle to elevate women's education in line with men's education has conformity with Islamic education. More details can be read in the table below [52].

**Table 2. Comparison between Kartini Education and Women's Education in Islamic Review**

Kind	Kartini's thoughts	Islamic Education	Conforming/Not Compliant
<b>Female Position</b>	Kartini fought for emancipation to equal the position of women with men so that women could become partners with men to build a better national civilization	Based on QS. Al-Hujurat: 13 Then the position between woman and man is equal in the eyes of Allah except for his piety. Based on QS. An-Nisa: 34 Each gender is favoured by Allah over others, according to their role and function.	Appropriate
<b>Women's education goals</b>	Making as a capable, good woman, who is able and skilled in carrying out her obligations in the family and society towards an advanced civilization, namely morals and majesty of the soul to Allah SWT	Making mankind human beings who can carry out their duties as whole people, who are aware of their essence as servants of Allah SWT. Women's education aims to make women as whole women who have obligations as caliphs	Appropriate
<b>The Role of Women's Education</b>	Women have 2 roles, namely in the family, which does not forget its nature as a wife and mother, and in society as a carrier of civilization. And only the most defeated women can perform both roles well.	In the family educated women can create a strong generation of muslim and form a sakinah family. And in society, educated women will create a healthy environment based on the Quran and the Sunnah	Appropriate

### Kartini's Contribution to the Development of Islamic Education

Kartini's criticality is not only in social issues but also in the area of religion. The threat of Christianization from the occupiers who invite Muslims to convert to their religion accompanied

by guarantees of social services, health, and education, sometimes even through coercion can divide Muslims and damage Islamic education. Kartini complained a lot about this action through letters to her friends, but this did not get a serious response, so Kartini did not emphasize the threat of Christianization more deeply. In addition, during Kartini's time, not many people had thoughts about the dangers of Christianization, but Kartini had thought first. It was only in the period after Kartini's death that the threat of Christianization received a serious response from various Islamic factions and the conflict between Christians and Muslims became a serious problem for the development of Islamic education [53].

Kartini's view of religion is very universal. Kartini sees it not from the point of view of Islam itself, but from a lens outside Islam that sees religion as a common belief held by all mankind. Kartini's limited knowledge of Islam made her act freely toward religion, resulting in many interpretations among the community. Kartini once said that she no longer wanted to do fasting, and did not want to read the Quran because she did not understand its meaning, and other worships. Kartini did not understand why someone would commit such an act. Kartini thinks that every action done must have a clear foundation and source so that it can be known whether it is right and wrong, good and bad of action, and not based on taklid to the beliefs of the ancestors [54].

The Islamic community at the time of Kartini was an Islamic society that had a superficial understanding of Islam itself because not many had a deep understanding of Islamic teachings. Even the Quran which is the guide to human life should not be translated and few people know the meaning contained in it. Based on Kartini's critical reflection on Islam, provides an understanding of the layers of society to interpret Islamic teachings comprehensively. Islam began to be interpreted more deeply, the Quran was not only taught how to read which often caused boredom to its adherents, but the Quran began to be understood and the meaning contained in it.

Although Kartini has a limited understanding of religion, Kartini believes that religion has a great role in society and human civilization. Kartini did not explicitly state clearly the importance of religion in education in her letters, but Kartini's deepening understanding of religion gave a view that the basis of a child's education is good religion, which is first given by a mother to a child in the product of temperament and ethics [55].

Kartini's school also did not forget religious material. Religion is used as a basic material for understanding other sciences. Kartini emphasized that religious mastery is very important. The Quran is not only to be read but also understood in its meaning to answer every problem of the times [56].

Kartini schools achieved significant development to provide an understanding of the importance of education for women so that after her death, many girls' schools were established similar to Kartini schools in various regions such as Ambon, Makassar, Aceh, Medan, and others. Even in Padang, modern Islamic schools have been established that provide education to both men and women.

The thoughts and practices of women's education in the bumiputra community are a stimulant for the growth of better understanding and knowledge, especially in Islamic education. As stated above, Islamic education during Kartini's time and the previous period has not been deeply understood. Kartini's criticism of Islam gave awareness to scholars to increase the understanding of Islam to the public with a clear concept of education, so that the period after Kartini was less than ten years, Islamic education experienced a very rapid development.

After Kartini's death, many Islamic schools were established, not only open to boys but also to girls. In addition, many girls' schools were also established, especially pesantren for girls in some regions. There also began to grow groups of Islamic movements that had thoughts and orientations to develop progressive and progressive Islamic education. Until now, Islamic education continues to experience very rapid developments in education that can answer the challenges of the times [57].

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## Vocational Education as a Reorientation of Women's Education Kartini

The concept of education initiated by Kartini has been realized today. Women can access education wherever and whenever they are. Women have the freedom to determine their own lives and can step up to do what they want. Access to education for women has been open so that Indonesian women today can improve their education levels at university. Currently, there are many women with professors, doctorates, and so on. At this level, women have achieved equality with men in terms of education. However, Kartini's talks did not end here, even though the equality that Kartini aspired to has been realized., the next generation of the nation still must make progress and struggle towards a progressive Indonesia [\[58\]](#).

Kartini's figure and ideas must be reinterpreted, especially Kartini's idea of education. Education is a tool used by Kartini to advance the Indonesian nation. Education gives women freedom, that is, the freedom to stand alone, be independent, and not depend on others as explained in chapter III page 64. Kartini wants women to gain both physical and spiritual independence so that women can develop their abilities and potential in their lives. Kartini's struggle regarding education emphasized vocational education as seen in chapter III page 116, where Kartini asked Abendanon as Director of the Dutch Ministry of Education, Religion, and Crafts to establish vocational education for the Bumiputra Community. Kartini hopes that the provision of vocational education can make a person become an independent person, able to carry out everything without making himself a burden to others. In her educational practice, Kartini imparted several skills to her students, such as sewing, crocheting, cooking, and so on as provisions for women in family and society [\[59\]](#).

At present, vocational education is better known as vocational education. Vocational education is an education that hones one's skills and abilities, to improve personal, social, intellectual, attitude, and vocational skills that allow learners to live independently and not depend on others. In addition, vocational education also aims to meet the competition of a quality job market. So that someone, is willing and courageous in facing various life problems and able to overcome them with creative solutions [\[60\]](#), [\[61\]](#).

Kartini's vocational education to improve personal skills needs to be pursued in the formation of ethics. Kartini stated that an advanced civilization is not only determined by the height of science but also the height of ethics as explained in chapter III page 134. Kartini wanted to state that morality plays a very important role in human life. Morals cannot arise by themselves but need continuous and repeated practice until they grow in one's psyche. This can be seen in Kartini's polite, polite, gentle, respectful, wise, passionate, compassionate, brave, tolerant, and so on. Kartini was a nobleman who had an obligation to set a good example for her people. Kartini's true qualities as a woman must be exemplified by today's society, that science must be followed by noble morals and ethics. In terms of intellectuals, Kartini is a true learner. Kartini is very fond of reading. Not only read, but also understood, studied, and rewrote what she had read thoroughly into her ideas. Kartini took the essence of starch from a good culture and then assimilated it with Indonesian culture. Education today has fast access with the current globalization. Rapid and advanced development must be accompanied by a high level of intelligence, so as not to be left behind by other countries. Intellectuality also has an important role in creating a nation civilization that advances in the digital era [\[62\]](#).

In addition to personal and intellectual skills, vocational education also develops vocational skills. Kartini emphasizes skills education for women by pressing, sewing, crocheting, and other skills that can support women's independence. Women must be free, and this freedom is in the form of their independence as women. Women are not bound up in cultures that restrict their lives. With that skill, women can be independent and not be a burden to others. Currently, vocational education is the practice of applied skills including vocational skills in various fields to have certain skills and expertise in their respective fields, so that women can compete with men in the world of work, produce skilled labour, and have good qualifications with the readiness of knowledge possessed and a set of encouragements to excel [\[63\]](#).

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## CONCLUSION

Kartini's thoughts are in the form of practical and applicable educational concepts about women's education. The concept of Kartini's education is not just wishful thinking but an idea that is realized in life with the opening of the Kartini School for Women. As a result, Kartini's heroic struggle in Javanese society which still upholds the customs of feudalism provided a stimulant for the development of education in the future, especially Islamic education, so not long after Kartini's death, there was a lot of growth of progressive Islamic thinkers in developing Islamic education with the birth of various religious organization movements engaged in politics, social, and education. Based on the above conclusions, everyone especially women should be able to position themselves well in the family and society to form an advanced civilization by giving birth to a strong generation of Muslims in Faith, Science, and Technology.

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## Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

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