

Educational Thoughts of Dewi Sartika : Analysis Study of Islamic education values

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Received:

Accepted:

Abstract

National History has recorded at least some big names behind the Indonesian educational mindset, one of which is Dewi Sartika. Dewi Sartika is a figure who fights for women's education. A distinctive pattern in the thought and practice of Dewi Sartika's education is the integration of general science with religious values. This type of article research is library research. The article is prepared with a descriptive-critical method with more emphasis on the power of analysis of existing sources and data. The results showed that the thought and practice of Dewi Sartika's education contained so many Islamic values. This can be seen from the thoughts, vision and mission, ideals, goals, and educational practices that have been carried out by Dewi Sartika.

Keywords: Educational, Thoughts, Dewi Sartika

Abstrak: Sejarah Nasional telah mencatat setidaknya beberapa nama besar di balik pola pikir pendidikan Indonesia, salah satunya adalah Dewi Sartika. Dewi Sartika adalah sosok yang memperjuangkan pendidikan perempuan. Pola yang khas dalam pemikiran dan praktik pendidikan Dewi Sartika adalah integrasi ilmu umum dengan nilai-nilai agama. Jenis

penelitian artikel ini adalah penelitian kepustakaan. Artikel ini disusun dengan metode deskriptif-kritis dengan lebih menekankan pada kekuatan analisis sumber dan data yang ada. Hasil penelitian menunjukkan bahwa pemikiran dan praktik pendidikan Dewi Sartika mengandung begitu banyak nilai-nilai Islam. Hal ini dapat dilihat dari pemikiran, visi dan misi, cita-cita, tujuan, dan praktik pendidikan yang telah dilakukan oleh Dewi Sartika.

Kata Kunci: Pendidikan, Pemikiran, Dewi Sartika

Introduction

An Ideal education system is a discussion that is always interesting to study. Including the thoughts of the actors of Indonesian education reform. National History has recorded at least some big names behind the Indonesian educational mindset. Among these big names are Ki Hajar Dewantara, K.H. Hasim Asy'ari, K.H. Ahmad Dahlan, R.A. Kartini, to Dewi Sartika. These figures have proven the great contribution that can be felt until now.

Indonesia as a country with a majority Muslim population, certainly has a distinctive pattern in educational thinking and practice. Including the educational thoughts of some of the great figures mentioned earlier. Islamic values that emanate from their thoughts are a very valuable legacy. This valuable heritage must be maintained and utilized optimally and developed by adjusting the situation of Indonesian education in the future without losing the Islamic values contained therein.

Islamic values in education for the Indonesian Islamic community are mandatory. Because education is not based on Islam, it is feared that it will damage the *world view* of a Muslim. The destruction of *the world view* for a Muslim allows for a mistaken mindset in looking at reality. Furthermore, to some degree it can damage the creed and faith of a Muslim. In the practice of life, the basic frame of thought of a person's reality greatly influences his daily nature and attitude. This means that the *world view* will ultimately determine the way of view and human attitudes towards what is contained in the universe, and also the breadth or narrowness of the spectrum of meaning (Muslih & Dkk, 2018), which touches two important aspects of humans (physic and mental).

Although philosophically different thoughts, all figures of Indonesian educational thought mentioned earlier, have points of similarity in their thinking. That is to view education as a motor of developing human potential both zahir and mental. This is in accordance with one of the objectives of Islamic education, namely rectifying *i'tiqad*, forming morals, and controlling behavior in accordance with the value of truth. (Kawakib, 1988) *beri'tiqad* is right, has good morals, and

the application of good deeds and behavior is a representation of Allah's command in verse adz-Dzariat: 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create jin and men but that they might serve Me.

The educational thinking of each character has its own uniqueness, characteristics, and patterns in viewing education according to the background and situation experienced by each. Of all the names of the figures mentioned above, the discussion will focus on the educational thoughts of Dewi Sartika.

Dewi Sartika in thought has a distinctive style of empowering women, striving to raise the status of women to be equal to men, and abolishing the classification of Javanese women in tasing. Furthermore, all of Dewi Sartika's educational thoughts will be analyzed to get an overview of the Islamic values contained therein.

Research Methods

This research uses *library research*. *Library research* is a series of activities related to methods of collecting library data, reading and recording and processing research materials. It is a study that utilizes library sources to obtain research data (Zed, 2004).

In this study, the author uses descriptive-critical research by emphasizing the power of analysis of existing sources and data by relying on scientific theories and concepts to be interpreted based on writings that lead to discussion. These sources are obtained from works written by intellectuals and competent experts about education.

Result and Discussion

1. Biography, thoughts and socio-political circumstances.

Dewi Sartika was born on December 4, 1884. She was a woman of priyayi blood. His mother was Raden Ayu Rajapermas, while his father was Raden Ranga Somanagara. His father was a patih who at the end of his career had to be exiled to Ternate because of charges of attempted murder. After Raden Ranga Somanagara was exiled, Dewi Sartika lived with her uncle who was also a patih named Raden Demang Suria Kartahadiningrat. Growing up as a good woman, Dewi Sartika at her peak was known as a reformer in the field of education and women's empowerment until now. For his services, he was awarded the title of national hero by the Indonesian government in 1966. (Faujiah, 2020)

Dewi Sartika, a teenager, studied at *Hollandsch Inlandshe School* (HIS) by her father. At that time going to school for girls was something unusual, not least for the priyayi (nobles). At the school he received Dutch and English lessons, as well as several other general lessons. The exile that occurred to

her father, caused Dewi Sartika to quit HIS, and then received teachings about cooking, sewing, embroidery, and manners when living with her uncle (Faujjah, 2020).

The education that Dewi Sartika underwent has led her to realize that education is important for a woman. This was motivated by the social conditions of his time. Where at that time the phenomenon of *The Feminine Mystique* still occurred among the community. This phenomenon is a situation where society views that gender status between men and women is different in social life including education. The assumption of society at that time, men were considered stronger, worked outside the home, and must be educated, while women were weak, only took care of housework and did not need education. While Dewi Sartika's view shows that women and men are creatures who must get social equality including education. According to him, women must be more valuable, not equal to furniture in the house (Sulistiani & Lutfatulatifah, 2020). He compared women to furniture, because women at that time did not have the opportunity to go out and enjoy the wider world, take part in various activities and build careers and compete equally with men. (Idris, 2010)

Dewi Sartika's anxiety about other social conditions of society is the existence of a class in the form of Javanese female castes. There were at least 4 classes of Javanese women at that time. The 4 classes are poor women, middle class, santri, and priyayi. The four classes have their own life difficulties. Poor women have to live hard, mostly doing activities outside the home such as gardening and working in the fields. However, poor women are freer in living their lives than women from the priyayi class (Wiriaatmadja, 2009). Women in the middle class, are those who are slightly more fortunate in economic terms. However, women in this class also have their own concerns. Their difficulty is to be willing to be married at the age of 12-15 years. This distress also applies to all classes of Javanese women except poor Javanese women. Next is the female student class. This class has advantages, because women in the student class are more respected. The religious knowledge they possessed was the cause of this class becoming respectable. The latter was the noble female class (priyayi). Priyayi class women are a class where a small number of women get the opportunity to attend education provided by the Dutch colonial government. Herein lies the difference between the noble class and the previous three classes (Wiriaatmadja, 2009).

As a woman who came from the priyayi class, Dewi Sartika received her education. Since childhood, Dewi Sartika often played with children her age. While playing, Dewi Sartika often practices the teaching and learning process she experienced during her time at HIS. From this it is clear that the spirit of education and educators is already visible. This also shows that children from other Javanese women's classes have a desire to get teaching.

This awareness then became the forerunner of Dewi Sartika's educational thinking towards women in the future.

The next realization came when Dewi Sartika was faced with the aftermath of the problem of her father's exile to Ternate. Upon the return of Dewi Sartika's biological mother to Bandung, she was unable to unite her family anymore. This happens due to several factors, including economic factors. Dewi Sartika's biological mother, who was only educated as an official's wife, did not have an independent mentality, was unable to roll up her sleeves to work to support her family. Realizing this incident, Dewi Sartika became more convinced with her thoughts, that minimum skills must be possessed by every woman. From here emerged the most famous slogan of Dewi Sartika, namely "*Ari so awene kudu everything can, ambeh can breathe!*" (Being a woman must have many skills in order to be able to live) (Wiriaatmadja, 2009).

At the time of World War II, Japan occupied several parts of Indonesia including Bandung. At that time Dewi Sertika became one of the refugees in the village of Bentang Ciamis. Displaced, Dewi Sartika's health declined. After receiving medical treatment at Cineam Tasikmalaya, he finally breathed his last, dying at the age of 63 years. He was buried in Rahayu Village, Cineam District, Tasikmalaya. After 3 years, the tomb of Dewi Sartika was moved to Jalan Karang Anyar, Bandung Regent Cemetery. (Tatang Ibrahim, 2020)

2. School History Wife's Virtues

Dewi Sartika's great intention to improve the lives of women was then applied with deeds. Several times Dewi Sartika visited R.A.A. Martanegara Regent who served at that time. Several times Dewi Sartika also received rejections. The regent argued that the special school for women run by Dewi Sartika, who incidentally is a priyayi circle, was something that challenged the code of ethics and customs of the nobles. The Regent of Martanegara argued that women do not need education, as long as they can cook, sew, and serve their husbands is more than enough, let alone want to learn a foreign language (Dutch), it is not needed. (Wiriaatmadja, 2009)

Nevertheless, Dewi Sartika never gave up. He continued to struggle to convince the head of government. Until January 16, 1904, Dewi Sartika obtained permission to hold her school at Pendopo Bandung. This is to ensure that unwanted things do not happen. Once you feel safe. In the early days, the school consisted of two classes with twenty students with three educators, namely Dewi Sartika, Ibu Purma, and Ibu Uwit (Wiriaatmadja, 2009).

Despite receiving ridicule from priyayi and Dutch circles, the school pioneered by Dewi Sartika continued to carry out the teaching and learning process. The more days the public interest in education is getting bigger.

Especially from the middle class society down. In 1905 finally the school was moved to Ciguriang street and then developed in several places including Tasikmalaya, Sumedang, Cianjur, Ciamis, Kuningan, Sukabumi to Padang Panjang West Sumatra.

The school founded by Dewi Sartika was known as Sakola Istri, which later changed its name to Sakola Kaoetamaan Istri, and now becomes Dewi Sartika School. (Sulistiani & Lutfatulatifah, 2020) The school is a reflection of his thoughts which are applied in the form of deeds. According to Dewi Sartika "*kaoetamaan*" in Sundanese means good, great, and ideal. In her book, Dewi Sartika writes that the primacy of women means that she must be an intelligent and educated figure, in order to educate the next generation. (Tatang Ibrahim, 2020)

3. Vision, Mission, Ideals and Goals of the School Wife's Virtues

The school founded by Dewi Sartika with her rationale on women's education. Similar to today's public schools, the Wife Virtue school also has a vision and mission, ideals and educational goals. The vision of the Virtue of the Wife school is the most famous sentence from Dewi Sartika which reads: "*Ari so awewe kudu everything can, ambeh can breathe!*" (Being a woman must have many skills in order to be able to live.) (Wiriaatmadja, 2009)

The mission of the Wife Virtue school is to create an education system that makes a woman progress. That is advanced in thinking (cognition), advanced in expertise (affection), and advanced in behavior (psychomotor). The mission is in accordance with the ideals of education in the thought of Dewi Sartika (Faiz, 2020).

The educational ideals of Dewi Sartika are that women must advance in terms of thinking, expertise, and behavior. For this reason, women must get an education. In Dewi Sartika's view, women are the first school for their children. To promote the thinking, expertise and improvement of community behavior, both men and women, the role of women as mothers is the most central position and the most likely to do so. Therefore, women should not leave education to men only (Faiz, 2020).

Dewi Sartika also emphasized that women must be able to live on their own feet, not depend on family, let alone be a burden on their fathers and mothers, husbands, children and brothers and sisters in the sense of depending on everything to humans. To realize the ideals in her thinking, Dewi Sartika formulated the qualifications that must be achieved in education. The formulation is formulated in the educational objectives of the School of Virtue of the Wife.

The educational objectives of the Wife's Virtue School include several things, including: *cageur, bageur, bener, pinter, wantar, brave, not easily discouraged,*

and move forward and not easily complain in every situation. The details of the terms above are as follows.

- a. *Cageur* means physically and spiritually healthy.
- b. *Bageur* means being hearted and well-behaved.
- c. *True* means holding fast to the truth.
- d. *Pinter* means clever or capable.
- e. *Wanter* means confident and sociable.
- f. *Brave* that means fighting for the truth.
- g. *Not easily discouraged* means having a high fighting spirit.
- h. *Step forward and don't complain in every circumstance.* It means having a visionary and optimistic outlook, and having patience in every step of the struggle (Faiz, 2020).

4. School Teaching Planning The Virtues of the Wife

In general, the state of education in the time of Dewi Sartika was only devoted to Dutch children. Meanwhile, the education of the natives was not considered at all until the period of ethical politics took place. The details of the learning carried out in Dutch schools are as follows.

1. Dutch: Reading, writing and singing.
2. English and French.
3. History.
4. Ilmu Earth.
5. Tells.
6. Handicraft.
7. Sports in the park.

The practice of teaching and learning, the Virtue of the Wife school is carried out almost the same as Dutch schools in general, it's just that there are some differences. The Wife Virtue School emphasizes the study and practice of women's skills, such as :

1. Sew
2. Patching
3. Embroider
4. Crochet
5. Cook
6. Serving food
7. P.P.P.K.

8. Raising babies
9. Religious Lessons

If we look carefully, the learning model in public schools and Virtue Schools will show that the education carried out in the Wife Virtue School emphasizes skills education and instills women's basic skills. In addition, the students of the Wife Virtue School are taught ethics and civility. Furthermore, it can be seen that in the School of Virtue of Wives there has also been an integration of general science with religion. Unlike the secular Dutch schools, Sekolah Keutamaan Istri has presented religious lessons in it.

5. Analysis of Islamic Values in Dewi Sartika's Educational Thought

The character of Dewi Sartika departs from the issue of educational equality between women and men born from the phenomenon of *The Feminine Mystique*, as well as educational problems in the Javanese women's class. His struggle is actually very much in accordance with Islamic values. In the Islamic view, the position of women is equal to that of men. While what distinguishes it is the good deeds done. In the Qur'an Allah says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever does righteous deeds, both male and female in a state of faith, We will indeed give him a good life, and indeed We will reward them with a better reward than what they have done". (QS an-Nahl [16]: 97).

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّنْ نَّفْسٍ وَّجَدَةٍ ...

"O people, fear your Lord who created you from one self,..." (QS an-Nisa' [4]: 1).

The above two verses of the Qur'an are postulated, where the position of men and women is equal in the eyes of Allah. What distinguishes the two is about good or bad deeds and both *zahir*. To do good deeds, of course, one must receive instruction in the form of education. The next position between man and woman is that of the one soul. Of course, this is a strong signal that states mentally, even men and women have the same potential.

Dewi Sartika's struggle to change the fate of women is a great effort to improve human life. Because women are the initial madrasah for humans, both men and women. This is very possible to achieve the improvement of human life. The struggle of Dewi Sartika is in accordance with the qura'an's texts:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنفُسِهِمْ

"Indeed, Allah does not change the condition of a people until they change their own condition." (QS ar-Ra'd [13]: 11).

Education is the most effective tool for women to become independent, in the sense of not depending on humans or even being a burden to other humans. With science, one should know that depending on beings (humans) is something that will hinder the potential that exists in humans themselves. Therefore, Dewi Sartika established the Wife Virtue School. One of the differentiators of Sekolah Istri from other schools is the religious teaching in it. This implies that Dewi Sartika's educational thinking wants all students of the Wife Virtue School, after gaining knowledge, skills, and skills, to stop depending on creatures, and replace their dependence only on God. In Islam, it has been mentioned in surah al-Ikhlâs : اللَّهُ الصَّمَدُ "Allah is the Lord of all things."

The vision of the Wife's Virtue School which reads "*Ari so awene kudu everything can, ambeh can breathe!*" is a picture of the restlessness of the heart of a Goddess Sartika. Furthermore, the anxiety must be eliminated by an action. This action is achieved with a mission achievement target. The mission of the Wife Virtue School is to advance in thinking, advance in expertise, and advance in behavior, the three advances mentioned are a reflection of the term alim or ulama in the lens of Islam. Because an alim (knowledgeable person) will be able to solve all problems in his life with his knowledge. It has become a sunnatullah that knowledgeable people will be more likely to survive in life. Being a knowledgeable person is a necessity, while learning (studying) is an obligation. The Prophet said *طلب العلم فريضة* "seeking knowledge is obligatory for every Muslim man or woman".

The purpose of education in the view of Dewi Sartika is something that must be achieved. The formulation of educational objectives in the view of Dewi Sartika includes:

- a. *Cageur* means physically and spiritually healthy.

Health in the Islamic view is something very valuable. The Holy Prophet(sa) recommended that Muslims pray for two health outcomes, namely religious health and world health. He said: "*Ask Allah for confidence and health, for nothing (favor) given by Allah to*

a person is better than health after faith" (HR. Ahmad).(Moh.Mashadi, 1997)

- b. *Bageur* means being hearted and well-behaved.

Being well-behaved and well-behaved is part of good ethics. In the Islamic view, these two behaviors have a very strategic position because they are directly related to one's faith. The Apostle said, *"The most perfect believer of faith is perfect in his character."* (HR. Tirmidhi).(Putriana & Ps, 2021)

- c. *True* means holding fast to the truth.

Holding fast to the truth is the most fundamental thing in Islam because Allah says:

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَلَيْ تَصْرَفُونَ

"So that is the true God of your Lord; then there is nothing after the truth, but error. How are you turned away." (QS. Yunus [10]: 32).

- d. *Pinter* means clever or capable.

Smart or capable is the nature and attitude of a knowledgeable person. In Islam, those who have intelligence and proficiency (knowledge) get love from Allah Almighty. even Allah affirms that they have a position several degrees higher than other human beings. God said:

اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah will undoubtedly exalt the believers among you and those who are given some degree of knowledge" (QS. Al-Mujadila [58]: 11).

- e. *Wanter* means confident and sociable.

Self-confidence and sociability are problems for most people. Even though in Islam this is the capital in preaching Islam. Therefore, self-confidence is one aspect that a person must have. Because self-confidence is the result of the faith of someone who is truly tawhid, that is, someone who only takes attention from Allah. Therefore God said:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"Do not be weak, and do not grieve, but you are the highest believers, if you are believers." (QS. Ali Imron [3]: 139).

- f. *Brave* that means fighting for the truth.

In the view of a Muslim, the religion of Islam is an absolute truth and it requires a struggle in preaching and practice. Fighting for the truth is the way a Muslim must take. For in the struggle a person

who defends the truth has its own value in the sight of God. This virtue is illustrated by God's Word which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"O believers, if you help Allah, He will help you and strengthen your position." (QS. Muhammad [47]: 7).

g. *Not easily discouraged* means having a high fighting spirit.

As opposed to being upside down with courage that means fighting for the truth. A Muslim is not allowed to be desperate. For a person who gives up is the attitude of a person who doubts the power of God. To some extent, those who give up God's help for his cause are likened to the unbelievers. It is reflected in God's word :

يُبَيِّنِي أَذْهَبُوا فَتَحَسَّبُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنَ رَّوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنَ رَّوْحِ اللَّهِ إِلَّا الْكٰفِرُونَ

"O my children, go ye, then seek the news of Joseph and his brother, and do not despair of the mercy of Allah. Indeed, there is no despair from Allah's mercy except the unbelievers." (QS. Joseph [12]: 87).

b. *Step forward and don't complain in every circumstance.*

It means having a visionary and optimistic outlook, and having patience in every step of the struggle. A Muslim must believe that moving forward and not complaining is the best way even in the most difficult conditions. For in the Qur'an Allah has guaranteed that every time there is one difficulty Allah presents two conveniences as the word of Allah sounds:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

"For verily after hardship there is ease., verily after hardship there is ease." (QS. al-Inshirah [94]: 5-6).

Conclusion

The education system in Indonesia is a legacy of ideas that must be preserved. Because the thoughts of these figures are the result of empirical experiences experienced and felt in the midst of Indonesian society. The thoughts of native Indonesian figures will be relevant thoughts used. This is because these figures have a basic understanding of the social behavior of Indonesian society.

The hallmark of the Indonesian education system is its scientific integration. Scientific integration here is interpreted as the elimination of the scientific dichotomy between general science and religious science such as the

secular Dutch education system when colonizing Indonesia. This secular education is very contrary to the condition of Indonesian society which has long embraced religion.

The presence of the Wife Virtue School founded by Dewi Sartika in the midst of the community during the Dutch occupation turned out to be able to arouse great interest in the midst of her community. In addition to teaching knowledge, skills and ethics, this school also includes religious lessons in it. Of course, the Wife's Virtue school is the institution closest to cultural culture and religious values that are held as the identity of Indonesian society.

Dewi Sartika's educational thinking is aimed at changing people's thinking about equality. And convincing women, by reinforcing the assumption that women (mothers) are the first school for human beings both men and women is in accordance with the teachings of Islam. For Dewi Sartika, women must be independent in living life without depending on their father or husband (man).

The mission of the Wife Virtue School is to advance women, advanced means advanced in thinking (cognition), advanced in expertise (affection), and advanced in behavior (psychomotor). Without realizing it, the mission of the Wife Virtue School carried by Dewi Sartika is the big agenda of Indonesian education today. Unfortunately the big agenda is better known as Bloom's Taxonomy, not the mission of Dewi Sartika.

In the curriculum of Sekolah Keutamaan Istri, Dewi Sartika includes Religion subjects. This shows that Dewi Sartika in her educational practice considers that scientific integration is important. Understanding of general science and religious science is a must in education.

The thought and practice of Dewi Sartika's education contains so many Islamic values. This can be seen from the thoughts, vision and mission, ideals, goals, and educational practices that have been carried out by Dewi Sartika. Therefore, Dewi Sartika's educational thoughts are still very relevant to be used in Indonesia until now.

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