

The Role of 'Aisyiyah Ranting Kemasan In the Development of Religious Education for Women

Jasmine Malya Anastasya^{1*}, Mohammad Zakki Azani¹

¹ Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

This research aims to analyze Islamic science for women and the social construction of women's religious education in Packaging village, examining the implementation of religious education programs organized by 'Aisyiyah Ranting Kemasan, and examine its contribution and impact on increasing women's awareness. This study uses a qualitative approach with an exploratory descriptive design. Data was collected through participatory observation, in-depth interviews with 'Aisyiyah administrators and members and documentation studies, then analyzed using Miles and Huberman's interactive model which included data reduction, data presentation and conclusion drawn, with data validity strengthened through source triangulation. The results of the study show that the limited participation of women in religious education is not caused by low interest in learning, but by social construction, domestic burden, and lack of social support. Community-based religious education managed by 'Aisyiyah through Qur'anic tahsin activities, routine recitation and contextual Islamic studies has been proven to be able to expand access to religious education for village women. The program has an impact on increasing religious understanding, women's confidence, and strengthening women's social solidarity. This study confirms that community-based Islamic religious education managed by women's organizations such as 'Aisyiyah has a strategic role as an instrument for women's empowerment and strengthening Islamic science in the context of rural communities.

Keywords: Islamic religious education, 'Aisyiyah, women, village communities

Introduction Section

Education has a strategic role as a fundamental social means in the process of community development, both in the social and economic dimensions. Through education, individuals are not only equipped with abilities and insights, but also instilled with values that play a role in shaping their way of thinking and behavior in social life. Optimally organized education plays a role in developing early childhood social skills, which is an important foundation for the formation of individuals who are able to establish positive interactions with their social environment. However, educational practices often reflect and reproduce existing social structures, including gender inequality that is still deeply rooted in society (Surya Aprilyanti Dian & Wulansuci Ghina, 2023). In this context, education is not completely neutral, but can function as a mechanism that maintains and even strengthens education that has developed in society (Thionardo jansen & Gerson Ralph Manuel Kho, 2023).

Educational inequality in the curriculum and learning materials is a complex and deeply rooted problem. Not infrequently, textbooks and teaching materials still represent where women are more often portrayed in domestic roles, while men are associated with leadership positions as well as professional workplaces (Jauhari Sitti et al., 2022).

Women's education in Indonesia is an important issue because of women's strategic role in national development. From the colonial period to the modern era, society's paradigm towards women's education has undergone significant changes. During the colonial period, access to education for women was still limited and tended to be directed towards the formation of domestic roles with Western educational patterns. However, after Indonesia's independence, this view began to shift along with the increasing awareness of the importance of education for all citizens. Although the government has made efforts to improve access and quality of education for women, various challenges in achieving this still remain. In addition, the Islamic perspective also influences the way people view women's education, both as an opportunity and a challenge. Today, women's education is seen as an important investment in nation building because women's contributions are highly influential in social, economic, and cultural progress (Jailani Syahrani, 2014).

In the Islamic view, education for women is positioned as a right as well as an obligation that must be fulfilled. Islam affirms that the search for knowledge is a must for every individual regardless of gender. This is reflected in the Prophet Muhammad's attention to the importance of women's education, as affirmed in the hadith which states that "*seeking knowledge is an obligation for every Muslim*" (HR. Ibnu Majah No. 224).

The meaning contained in these teachings shows the existence of the principle of equality and complementarity between men and women in life. Every human being is endowed with different potentials, talents, and abilities in accordance with the provisions of Allah SWT., and has the same opportunity to develop these potentials through

* Corresponding author: g000230014@student.ums.ac.id

education. This opportunity includes mastery of science, its practice in good deeds, and an active role in fighting for the values of Islamic teachings in the midst of community life (Ardiansyah et al., 2024).

In the history of Indonesian education, Muhammadiyah played an important role through the establishment of educational institutions that were inclusive for men and women. The central figure in the development of women's education in Muhammadiyah was Siti Walidah (Nyai Ahmad Dahlan), who became the pioneer of the women's education movement based on Islamic values and believed that women's education contributed greatly to improving the quality of generation and social change. Siti Walidah's struggle was realized through the establishment of 'Aisyiyah in 1917 as a women's organization under Muhammadiyah that focused on women's education and empowerment. Through 'Aisyiyah, women gain access to formal and non-formal education, including religious education, literacy, and life skills, which from the beginning are directed to foster women's confidence, insight, and capacity to be able to actively participate in public spaces (Suwarno, 2019).

The concept of education developed by Siti Walidah is holistic by combining Islamic teachings and practical guidance in life. In learning practice, women are directed to understand religion critically and relevant to the social context, as well as to apply the knowledge gained to improve the welfare of themselves and their families. Siti Walidah emphasized that Islamic teachings do not limit women in pursuing knowledge, working, or participating in social life. More than that, education is seen as a form of women's jihad in fighting for human values and social justice (Fauzan. R, 2020).

The education movement pioneered by Siti Walidah through 'Aisyiyah has a wide and sustainable influence. This organization not only produces women educators and *mubalighat*, but also fosters female cadres who are actively involved in the fields of health, economy, and community empowerment. In various regions, 'Aisyiyah plays a role as a driver of social transformation through the implementation of education programs, maternal and child health services, and skills training based on community needs (Munir, 2021). This condition shows that the educational approach developed by Siti Walidah is relevant to the demands of the times and makes a real contribution to the progress of women.

In addition, Siti Walidah's role in the field of education has also fostered awareness of studying in Islam which is oriented towards the value of justice. She introduced a new understanding that women in Islam have an equal position to seek knowledge, work, and contribute to the ummah. Through various recitation activities, Siti Walidah emphasized the importance of women's ability to understand the Qur'an and Hadith independently in order to avoid interpretation. This approach is an important foundation for the development of critical Islamic education with a gender justice perspective, as well as encouraging women's emancipation both culturally and structurally (Suryoputro, 2015).

At that time, women were generally seen as having a lower role than men, so their involvement in social life was very limited and dominated by men. This view leads to a low level of education and limited women's skills that are only directed to the domestic realm. In these conditions, the 'Aisyiyah movement emerged through the development of children and adolescent girls as well as women with families through recitation and social education to improve women's dignity. This movement is in line with the view of K.H. Ahmad Dahlan who emphasized that women should not be ignored and need to receive special attention in community development.

Various recent studies have shown the important role of Islamic education in encouraging women's empowerment in various formal and non-formal education contexts. Other studies emphasize the importance of Islamic education and its practice at various levels of schools and curricula (Akip, 2020). However, most of these studies are still general or focus on the formal realm, while empirical studies that specifically examine the practice of religious education by Islamic women's organizations at the rural community level are limited. In addition, although there has been a study on the concept of gender in Islamic education (kartika, 2020) and the role of education in women's empowerment at large, there has not been much research that has captured in depth how religious education organized by 'Aisyiyah in villages affects the social construction, the role of women in a concrete way. This condition shows that there is a research gap that needs to be filled through studies that place 'Aisyiyah Ranting Packaging as an empirical case in the context of religious education and local communities.

Based on this identification, this study aims to analyze the conditions and social construction of women's religious education in Packaging village, describe the form and implementation of religious education programs organized by 'Aisyiyah Ranting Packaging, and examine the contribution and impact of religious education on increasing women's awareness in family life and village communities.

Method

This study uses a qualitative approach with a descriptive-exploratory study type, because the main purpose of this study is to deeply understand the role of the 'Aisyiyah organization in developing religious education for women in Ranting Kemasan. The subject studied was Mrs. Maesaroh as one of the members PRA (Pimpinan Ranting 'Aisyiyah) Regions Kemasan. Mrs. Maesaroh became one of the important figures in developing religious education for the Packaging area.

The data collection was carried out at Mrs. Maesaroh's house. The selection of this location was carried out with the strategic goal of creating a supportive and reflective environment, so that the subject can share the subject's story and experience more openly and deeply. The power gathering technique includes in-depth interviews in a semi-structured format, to obtain information about the educational conditions of women in the Packaging area, management strategies,

and related social and religious dynamics. In addition, observation is carried out in stages twice a week twice a month by following all activities held by PRA (Pimpinan Ranting 'Aisyiyah) Packaging areas to understand the social and cultural context that exists around them. Documentation such as personal archives, photos of each activity, and internal documents of the organization are also collected to reinforce the validity of the narrative data.

All data collected were analyzed using qualitative analysis methods according to the Miles and Huberman model, through the steps of data reduction, data presentation, and conclusion drawn. The findings of this analysis aim to identify the pattern of involvement of figures, how to survive in limited conditions, and the social and religious influence of the presence of 'Aisyiyah in the field of education. To ensure the validity of the data, triangulation of sources is carried out by confirming information from various parties, including administrators and local communities, as well as validating members PRA (Pimpinan Ranting 'Aisyiyah) Packaging area to interview transcripts. Through this approach, it is hoped that this research can present an authentic historical reconstruction of the role of 'Aisyiyah women in developing religious education for women in the Packaging area.

Conditions and Social Construction of Women's Religious Education in Society

The social condition of the people of Packaging village shows the characteristics of a relatively developed rural area in terms of infrastructure, with adequate access to public facilities. However, the social life patterns of the community still maintain traditional values. In this context, women are generally positioned in the domestic sphere, while men are more dominant in the public sphere. This pattern is in line with patriarchal social constructions that affect people's perceptions of women's roles and positions, including in the field of education (Fakih, 2013).

The social construction of women's education in Packaging village is still influenced by the assumption that adult women, especially housewives and the elderly, no longer need education. Education is often understood narrowly as a formal activity that is only relevant to children and adolescents. This view has an impact on women's limited opportunities to develop intellectual capacity and skills, even though they have high potential and motivation to learn. According to Berger and Luckmann, this kind of social reality is formed through the process of internalizing values and norms that are inherited from generation to generation, so that it is considered something natural and unquestionable (Berger Peter. L & Luckmann Thomas, 1966).

Islam actually guarantees equality of educational rights as stated in Qs. An-Nahl:97 and Adz-Dzariyat:56 with the dialogical method of the prophet's era that equalizes access to knowledge for women through stories and habits, as emphasized by M. Quraish Shihab that rabbani education is lifelong and holistic including the body, soul, and intellect for emancipation (Abdullah Pakarti Muhammad Husni et al., 2023). 'Aisyiyah as the women's wing of Muhammadiyah spearheaded by Siti Walidah, reconstructs this norm through an inclusive approach that integrates religious da'wah with socio-economic empowerment, in line with Paulo Freire's theory of education as critical liberation.

'Aisyiyah serves as a means of encouraging women's active involvement in education and social life, by affirming that Islamic teachings do not limit women's independence or their role in community development. The establishment of 'Aisyiyah is not intended to separate or exclude Muhammadiyah members based on gender, but to open up wider opportunities for Muhammadiyah women to be able to organize and participate in various activities that suit their needs and potentials (Candra & Azani, 2025).

The results of observations and interviews show that the low participation of women in education is not solely due to a lack of interest in learning, but also limited time, domestic burden, and lack of social support. However, the social construction began to shift. The presence of community-based and religious-based non-formal education opens up new spaces for women to learn without having to abandon their domestic roles. The social environment of Packaging village that upholds the value of togetherness and friendship is an important social capital in encouraging a change in the perspective of women's education. This is in line with Freire's view that contextual and dialogical education is able to awaken the critical awareness of groups that have been marginalized (Freire Paulo, 2005).

Thus, the condition and social construction of women's education in Packaging village are in a transition phase, from a traditional understanding to a more inclusive view. Education is no longer understood solely as a formal process, but as a means of empowerment that is relevant to the needs and realities of village women's lives. This change became an important foundation for the development of the women's education movement at the local level.

'Aisyiyah Organization's Religious Education Work Program for Women

Religious education work program implemented by PRA (Pimpinan Ranting Kemasan) Packaging is a form of community-based non-formal education that is oriented towards improving religious quality and empowering women, especially housewives and elderly women. Based on the results of observations and interviews with one of the members of PRA Packaging, Mrs. Maesaroh. Religious education activities are designed regularly and contextually to be easily accessible to village women who have limited time due to domestic responsibilities. This program shows that religious education is not only positioned as a worship activity, but also as a means of self-development and strengthening of women's social roles.

From the results of the interview with Mrs. Maesaroh that one of the main religious education programs run by PRA Packaging is the Qur'an tahsin activity for mothers, which is carried out regularly in the afternoon. This activity aims to

improve the ability to read the Qur'an according to the rules of tajwid, as well as being a space for friendship and sharing experiences between village women. The high enthusiasm of the participants shows that women have a strong motivation to learn when education is organized with a flexible approach and according to their needs. These findings are in line with the andragogy theory that adult learning is effective when it is relevant to the life experiences and practical needs of participants (Knowles Malcolm. S et al., 2015).

In addition to tahsin, PRA Packaging also encourages women's participation in cross-religious studies Ranting and Cabang, such as the study of the book *of Riyadhus Shalihin* which was held at the Cabang Sawit. This activity broadens the religious horizons of women, especially the elderly, and emphasizes that the learning process is not limited by age. PRA Packaging's religious education work program also includes special Ramadan activities for elderly women, which are designed with religious materials, reflective activities, and *ice breaking* to maintain participants' learning spirit. This program not only aims to increase religious understanding, but also to fill free time productively so that elderly women remain socially and mentally active. This kind of religious education has a psychosocial function, namely preventing social isolation and increasing the sense of meaning in the lives of elderly women. This is in line with Freire's view that education should be a humanization process that liberates and empowers students (Freire Paulo, 2005).

Furthermore, the Pakesan PRA religious education program indirectly contributes to building a more equitable gender awareness in society. Through Islamic recitation and studies, women are encouraged to understand Islamic teachings more deeply and contextually, so that it is not easy to accept religious views that degrade the role of women. Thus, the religious education work program run by PRA Packaging not only serves as a means of increasing religious understanding, but also as a community-based women's empowerment strategy. Through a routine, participatory, and in accordance with the context of village women's lives, religious education is an important medium in building women who are religious, confident, and celebrated in social life. This program shows how faith-based women's organizations can become agents of social change at the local level.

'Aisyiyah's Contribution to Strengthening Religious Education in Packaging Villages

'Aisyiyah Ranting kemas has a significant contribution in building and strengthening religious education in Paket village, especially for women. This contribution is not only realized through the implementation of religious activities, but also through the formation of a collective awareness of the community on the importance of religious education as part of social life. The presence of 'Aisyiyah is an alternative space for religious education that reaches groups of women who were previously less actively seen in formal religious activities in rural communities.

One of the important contributions of 'Aisyiyah is to democratize access to religious education for women. In the social context of the village which is still influenced by the view that the role of women is only for domestic purposes, women are often positioned as objects of education, not subjects who actively learn and think critically. Through a persuasive and sustainable approach, 'Aisyiyah opens up space for women to be directly involved in the religious learning process, discuss and express their views. This shows that the religious education developed by 'Aisyiyah contributed to a shift in social construction about the role of women in religious spaces. In her research, Fakhri emphasized that changes in relationships in society can start from expanding the role of women in the educational and religious space (Fakhri M, 2013).

The contribution of 'Aisyiyah is also seen in improving the quality of women's religious understanding. Religious education attended by women in Packaging village is not only oriented to memorization or rituals, but encourages a more conscious and applicable understanding. Women are equipped with the ability to understand Islamic teachings in the context of daily life, both in the family and society. This better understanding of religion has an impact on increasing women's confidence in carrying out worship and in conveying religious values to children and the surrounding environment.

Furthermore, 'Aisyiyah's contribution to religious education in packaging villages is also seen in strengthening the function of women as educational agents in the family. Women who have a better understanding of religion play a big role in instilling Islamic values in children and other family members. Thus, religious education facilitated by 'Aisyiyah has a chain effect that extends from the individual to the family and then to the community. Religious education does not stop at the study room, but continues in the practice of daily life.

Another contribution that is no less important is the role of 'Aisyiyah in building moderate religious awareness. Through a dialogical and non-dogmatic approach to religious education, women are encouraged to understand Islam contextually and rationally. This helps women not to take for granted religious interpretations that tend to harm or limit their role. Freire calls this process a critical awareness education, which is an education that encourages individuals to understand their social reality and dare to take a role in change (Freire Paulo, 2005).

In addition, the contribution of 'Aisyiyah is also institutional and sustainable. As an organization that has a structure from the central level to the branches, 'Aisyiyah is able to maintain the continuity of religious education in Packaging village consistently. Religious education does not depend on a specific figure, but rather becomes part of a planned organizational system. This contribution strengthens religious education at the grassroots level and makes it part of the social development of the village (Durkheim Emile, 1995).

'Aisyiyah's contribution to religious education in Packaging village lies not only in the operational aspects of the activities, but also in its impact in shaping awareness, expanding the role of women, and strengthening religious education

as the foundation of the social life of the village community. This contribution shows that Islamic women's organizations have a strategic role in the development of inclusive and equitable religious education.

The Impact of the 'Aisyiyah Organization's Religious Education on Packaging Village Women

Religious education organized by 'Aisyiyah Ranting kemasan has a real impact on increasing interest in studying for women in Packaging village. Through recitation activities, tahsin Al-Qur'an and continuous Islamic studies, women not only gain religious understanding but also experience a change in perspective on their roles and positions in the family and society. Religious education in this context serves as a means of empowerment that encourages women to realize their rights and potential more equitably. Islamic education plays a very important role in encouraging women's empowerment (Karimullah, 2023).

One of the important impacts of 'Aisyiyah religious education is in increasing women's awareness of women's rights and roles in Islam. Islam provides a wide space for women to pursue knowledge, express opinions and contribute in the social sphere. This understanding shows a shift in social construction that previously limited the role of women. The impact of religious education from the 'Aisyiyah Organization is also seen in increasing women's confidence in religious and social spaces. Based on the results of observations, women are no longer passive in recitation activities, but actively ask questions, discuss and are involved in the management of religious activities. According to Karim, Islamic religious education contributes to the improvement of the culture of Islamic religious knowledge on women's education, participation and confidence (Karim & Rochmawati, 2024).

In addition, religious education facilitated by 'Aisyiyah has an impact on changing relationships in the family. Women who have a better understanding of religion tend to be more open in dialogue with their spouses and family members about the division of domestic roles, childcare and family decision-making. Islamic values that are understood more fairly encourage the creation of family relationships that respect each other. This is the same as the results of the research of Histimuna Aisyah and Junaedi who stated that gender-responsive Islamic religious education contributes to the formation of family relationships based on Islamic science with empowerment in the social realm to provide harmony (Histimuna Aisyah & Junaedi, 2025).

Through dialogical religious studies, women in Packaging village are encouraged to understand the Quran and hadith contextually. As emphasized by Fitria et al., the integration of gender equality perspectives in Islamic education is able to increase students' critical awareness of gender bias in religious practice (Fitria et al., 2025).

Furthermore, religious education held by 'Aisyiyah has an impact on strengthening women's solidarity and collective awareness. Through regular meetings and religious activities, women build social networks that support each other and strengthen their position in rural communities. Education grows not only individually but also collectively within women's communities. Prajnan Vashti and Alfaein's research shows that education based on the values of "Aisyiyah" is able to strengthen women's solidarity while encouraging social and moral empowerment (Prajna Vashti & Alfaein, 2025).

Therefore, religious education run by 'Aisyiyah Ranting Packaging has a comprehensive impact on increasing the awareness of studying for knowledge of women in Packaging village, religious education not only strengthens religiosity but also encourages women to understand their rights, roles and responsibilities more equitably. Community-based Islamic religious education managed by women's organizations such as 'Aisyiyah is a strategic instrument in encouraging social transformation at the Packaging village level itself.

Conclusion

Based on the results of the analysis of social conditions, work programs, contributions and impacts of religious education carried out by 'Aisyiyah Ranting Kemasan, It can be concluded that women's religious education in Packaging village is an important arena for the social transformation process. At first, the social construction of rural communities was still strongly influenced by patriarchal values that placed women especially in the domestic sphere and viewed education, especially for adult and elderly women, as something that was no longer relevant. This construction is formed through the process of internalizing values and norms that are inherited from generation to generation, so that they are accepted as a natural social reality. However, the findings of the study show that the low participation of women in religious education is not caused by a lack of interest in learning, but by time constraints, domestic burdens and lack of social and cultural support. It is in this context that the presence of community-based non-formal religious education managed by 'Aisyiyah becomes very significant. Through flexible, contextual and participatory religious education programs such as tahsin Al-Qur'an, routine recitation, cross-study ranting and cabang as well as religious activities specifically for elderly women, 'Aisyiyah has succeeded in opening access to religious education that is more inclusive and in accordance with the reality of the lives of village women. The contribution of 'Aisyiyah lies not only in the implementation of religious activities, but also in its ability to democratize religious education, strengthen the position of women as subjects of learning, and build a moderate understanding of Islam. The impact of religious education can be seen in increasing women's awareness of their rights and roles in Islam, growing confidence in religious and social spaces, more equal changes in the family, and developing critical awareness of religious interpretation. In addition, religious education carried out by 'Aisyiyah also strengthens women's solidarity and collective awareness as a mutually supportive community, so that religious education

does not stop at the individual level, but extends to the family and society. Thus, community-based religious education managed by women's organizations such as 'Aisyiyah has proven to function not only as a means of increasing religiosity, but also as a strategic instrument of women's empowerment and sustainable social development. These findings confirm that dialogical and contextual religious education has an important role in driving social transformation at the local level, especially in the context of rural communities such as Packaging villages.

References

- Abdullah Pakarti Muhammad Husni, Hendriana, Farid Diana, Ulpah Ghina, & Afifah Nurul. (2023). Pendidikan Agama dan Konstruksi Gender dalam Masyarakat Islam. *Al-Usroh*, 01, 14.
- Akip, M. (2020). Kesetaraan Gender Dalam Pendidikan Islam. *Edification Journal: Pendidikan Agama Islam*, 3, 73–83.
- Ardiansyah, Jailani Syahrani, & Isma As'ad. (2024). Pendidikan Telaah Kritis Paradigma dan Problematika Perempuan di Indonesia. *Edukatif: Jurnal Ilmu Pendidikan*, 6, 4345–4355.
- Berger Peter. L, & Luckmann Thomas. (1966). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Anchor Books). The Penguin Group.
- Candra, E. N. A., & Azani, M. Z. (2025). Gender equality in Mary Wollstonecraft's thought: Aisyiyah's perspective as a women's movement for advancement. *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial*, 9(1), 169–179. <https://doi.org/10.22219/satwika.v9i1.39680>
- Durkheim Emile. (1995). *The Elementary Forms of Religious Life*. The Free Press.
- Fakih, M. (2013). *Analisis Gender dan Transformasi Sosial* (Vol. 13). INSIST Press.
- Fauzan. R. (2020). Peran Siti Walidah dalam Gerakan Pendidikan Perempuan Muhammadiyah. *Jurnal Pemikiran Islam Dan Pendidikan*, 15, 117–130.
- Fitria, N., Arif, M., & Muhid, A. (2025). Integration of Gender Equality in Islamic Education Curriculum. *Scaffolding: Jurnal Pendidikan Islam*, 7, 1–15.
- Freire Paulo. (2005). *Pedagogy of the oppressed (30TH Anniversary Edition)*. Continuum.
- histimuna Aisyah, & Junaedi, M. (2025). Philosophical Foundation and Urgency of Gender-equal Islamic Religious Education in Indonesia. *Jurnal Studi Gender Dan Anak*, 8, 23–38.
- Jailani Syahrani. (2014). Guru Profesional dan Tantangan Dunia Pendidikan. *Jurnal Al-Ta'lim*, 21, 1–9.
- Jauhari Sitti, Sulfasyah, & Haslinda. (2022). Analisis Buku Tematik Siswa Sekolah Dasar Kurikulum 2013 dalam Perspektif Gender. *PiJIES*, 5, 279–298.
- Karim, A., & Rochmawati, P. (2024). Gender Quality in Islamic Religious Education. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 19, 77–92.
- Karimullah, S. (2023). The Role of Islamic Education in Promoting Women's Empowerment. *Tarbiyatuna: Jurnal Pendidikan Islam*, 4, 201–215.
- kartika, N. (2020). Konsep Kesetaraan gender dalam pendidikan Islam. *Tsamratul Fikri*, 14, 31–42.
- Knowles Malcolm. S, Holton Elwood. F, & Swanson Richard. A. (2015). *The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development (8th ed.)*. Routledge.
- Munir, M. (2021). Aisyiyah Sebagai Gerakan Perempuan Islam Progresif. *Jurnal Al-Maiyyah*, 9, 55–68.
- Prajna Vashti, & Alfaein, N. (2025). Pengembangan Pendidikan Akhlak Perempuan Berdasarkan Nilai-nilai 'Aisyiyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 13, 89–104.
- Surya Aprilyanti Dian, & Wulansuci Ghina. (2023). Cabang Ilmu Pengetahuan sosial yang Diberikan pada Pendidikan Anak usia Dini. *Murhum*, 4, 620–629.
- Suryoputro, M. (2015). Pendidikan dan Pemberdayaan Perempuan: Perspektif Islam. *Jurnal Studi Gender*, 8, 33–45.
- Suwarno, W. (2019). Siti Walidah dan Pendidikan Islam untuk Perempuan. *Jurnal Pendidikan Dan Perempuan*, 6, 95–110.
- Thionardo jansen, & Gerson Ralph Manuel Kho. (2023). Di Batas Dinding Asa dan Harga Diri: Studi Kasus Implementasi dan Hegemoni Bahasa Inggris Dalam Kacamata Pedagogi Kritis. *Nuris*, 3, 127–138.