

The Purpose of Women's Education according to Tutty Alawiyah

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Abstrak

Tujuan penelitian ini adalah menelusuri corak pemikiran pendidikan perempuan Tutty Alawiyah dan apa saja yang diperlukan untuk mencapainya. Metode penelitian ini menggunakan penelitian kualitatif. Berdasarkan penelitian ditemukan bahwa tujuan pendidikan perempuan menurutnya Tutty Alawiyah adalah memperkuat jati diri muslimah, mempertinggi kapabilitas dan aksesibilitas, bagi kemajuan bangsa dan peradaban dengan basis kekuatan moral dan spiritual sehingga menempatkan perempuan pada posisi terhormat. Sedangkan karakter yang perlu dimiliki untuk mencapai tujuan tersebut di antaranya: keinginan dan cita-cita yang tinggi (vision), keyakinan yang kuat dan kerja keras serta kerja cerdas (the power of JIM), filosofi binti labun, gerakan keberkahan dan penguasaan waktu serta kerja sama.

Kata kunci: Islam; pendidikan; perempuan

Abstract

The purpose of this research is to explore the educational mindset of Tutty Alawiyah women and what is needed to achieve it. This research method uses qualitative research. Based on the research, it was found that the purpose of women's education according to Tutty Alawiyah is to strengthen Muslim identity, enhance capabilities and accessibility, and for the progress of the nation and civilization based on moral and spiritual strength to place women in a respectable position. While the characteristics that need to be possessed to achieve these goals include: high desires and ideals (vision), strong belief and hard work and smart work (the power of JIM), Binti Labun philosophy, movement and blessings, mastery of time, and cooperation.

Keywords: Education, Islam, Women

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I. Introduction

Education is an investment in the future (social investment), including investment to plug social behavior that is full of ethical practices. In line with the universal nature of Islam, the purpose of Islamic education must also produce individuals who are fully competent, master religious and general, material and spiritual sciences, the world and the hereafter, as well as logically, morally skilled, and socially competent. (Tafsir, 2006: 26) This must be pursued through Islamic education, through a coherent process in various aspects. Islamic education through intellectual, physical and spiritual, and takes place in all places of human life, so Islamic education must be directed to foster these elements in a proportional and integrated manner. (Al-Syaibaniy, 2016: 28)

According to Omar Muhammad al-Toumy al-Syaibani, education is the process of changing individual behavior, in personal life, society, and the natural surroundings, by means of teaching as a basic activity and as a profession among basic professions in society. In Islam, the term used for education is tarbiyah (تَرْبِيَّةٌ), ta'lim (تَعْلِيمٌ), ta'dib (تَأْدِيبٌ) and is now developing in general in the Islamic world is tarbiyah although there are still differences of opinion. (Al-Abrasyi 1975: 34) The meaning of tarbiyah in Islamic education is to cultivate talent, maintain nature, and direct it to become better and perfect. Education according to 'Athiyah in the book at-Tarbiyah al-Islamiyah wa Fallatifuha is

مِنْ مِنَ الْحُرِّيَّةِ وَالْمَسَاوَاةِ يَكْفِيُ الْفُرْصِ فِي التَّعْلِيمِ (الَّذِي مُفْرَاطِيَّتُهُ) إِنَّ التَّرْبِيَّةَ الْإِسْلَامِيَّةَ تَشْتَمِلُ فِيهَا الْمَبَادِي
لَا وَسِيلَةَ لِعَرْضِ، وَأَنَّ طَلَبَ الْعِلْمِ كَانَ وَاجِبًا زَوْجِيًّا لِلْمُسْلِمِينَ، غَيْرَ تَفْرِيقَةٍ فِي طَلَبِهِ بَيْنَ الْمُؤَسَّرِينَ وَالْمُعْدِمِينَ
وَكَثِيرًا مِنْهُمْ يَفُوسُونَ بِرِحَالٍ، هُمْ وَيَطْلُبُونَ فِيهِ بِرَغْبَةٍ قَوِيَّةٍ مِنْ تَلَفَاءِ أَنْفُسِهِمْ "وَيَقْلَبُونَ عَلَيْهِ بِقُلُوبِهِمْ وَعُقُولَهُمْ، الْمَادِي
طَوِيلَةً شَاقَّةً فِي سَبِيلِ تَحْقِيقِ مَسَائِلِ دِينِهِ

Indeed, Islamic education consists of (democratic) principles, namely freedom, equality and equal opportunity in learning, and to obtain it there is no difference between the rich and the poor, in fact seeking knowledge for them is an obligation in immaterial form, not for material purposes (wills), and accept that knowledge with all their heart and mind, and accept it with a strong desire from within, and they make many long and difficult journeys in order to solve religious problems. (Al-Abrasyi, 1975: 29-30)

Education has an essential function in preparing Human Resources (HR) who will become actors in carrying out the functions of various fields of life. Education is the most important part of life which at the same time distinguishes humans from other creatures and pays attention to the nature and goals of Islamic education.

The purpose of education is to produce good human beings, so education is very important for humans, because education is conscious guidance from adult humans, so

that they become perfect humans (insan kamil) according to the Qur'an and as-Sunnah. As formulated by Naquib al-Attas in his book, *Islam and Secularism*:

The purpose of seeking knowledge in Islam is to inculcate goodness or justice man is a man and individual self. The aim of education in Islam is therefore to produce a goodman... the fundamental element inherent in the Islamic concept of education is the inculcation of adab. (Naquib, www.Insistnet.com)

When viewed from several definitions of education, education, in general, can carry out 3 functions at once. First, preparing the younger generation to play certain roles in society in the future. Second, providing knowledge according to the expected role. Third, giving character values in order to maintain the integrity and unity of society is a prerequisite for survival and civilization.

Conceptually, there are no issues worth debating about the importance of education because humans need to get an education. In the Book of Muqaddimah, Ibn Khaldun gives a broad understanding about education is a process, in which humans consciously capture, absorb, and live natural events throughout the ages. (Ibn Khaldun, 2001: 11) In Islamic world, Rasulullah SAW was the first educator. see Surat al-Jumuah verse 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

"It is He who sent to the illiterate a Messenger among them, who reads His verses to them, purifies them and teaches them the Book and Wisdom (As-Sunnah). And verily they were in clear error before." (Surat al-Jumuah verse 2).

Based on the verse above, there are three main roles of the Prophet Muhammad's existence; 1). Read His verses to the servant of Allah, 2). Purify them, 3). Teach them the Book and Wisdom (As-Sunnah). So, the three roles if summed up in one word are "educating".

Islam based on a foundation of knowledge, and the purpose of sending the Apostles was to point people to the truth and bring them out of ignorance. Prophetic Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَبْعَنِي مُعْتَنًا وَلَا مُتَعَنًّا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُبَسِّرًا

"The Messenger of Allah (SAW) said: Allah did not send me as a person who is rigid and hard, but sent me as an educator and makes it easy." (HR. Muslim no 2703).

Islam came to carry the mission of human equality between men and women by not discriminating based on social class (caste), race, ethnicity, and gender. Islam has gradually restored women's rights as independent human beings. Women have the right to voice their beliefs, have the right to actualize their work, and have the right to own property that allows them to be recognized as citizens of the community, and even get an education. It was a very extraordinary emancipatory movement at that time. According

to Islamic teachings, what distinguishes a person from others is the quality of his piety, his goodness in this world, and the good deeds he left after he died. Allah SWT explains this in the Qur'an Surah Al-Ahzab: 35, namely as follows:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ وَالْقَنِينَ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝ ٣٥

"Indeed, Muslim men and women, believing men and women and women who are obedient, righteous men and women, patient men and women, humble men and women, men and women who give in charity, men and women who fast, men and women who keep their honor, men and women who mention (name) Allah a lot, Allah has provided for them forgiveness and a great reward." (Q.S. Al-Ahzab: 35)

Another verse that explains equality in the Qur'an is Surah al-Hujurat verse 13, as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed we have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most pious of you." (Q. S. Al-Hujurat: 13).

The two verses explain that there is no discrimination between men and women. All have the same rights and obligations, including obtaining an education. Education is an important obligation for every Muslim individual. Many verses of the Qur'an explain the obligation of Muslims to pursue education wherever and whenever. It includes the first verse revealed by Allah SWT to the Prophet Muhammad SAW.

Developing women's education to make society modern, rational, and equal to men is a total transformation effort so that fundamental changes occur in individuals, families, social groups, social institutions, and the composition of all society. These changes must be carried out simultaneously and synergistically in creating a harmonious and mutually influential relationship to the desired changes, towards the realization of potential women's resources.

Women's education for Tutty Alawiyah is very fundamental, so as not to go back to history thousands of years ago before Islam was revealed to this earth. Tutty Alawiyah did not want to see women being seen as not having full humanity; women have no voice, have no right to work, and have no right to own property, and even their existence as human beings is questioned. Tutty Alawiyah wants to restore women's rights as free human beings.

Similar research has also been conducted by several researchers, namely (1) Dian Ardiyani with the research title of Siti Walidah's Concept of Women's Education. Dissertation of the Faculty of Education, University of Muhammadiyah Surakarta, June 2016. This study aims to describe the education concept of Siti Walidah's women. This research is qualitative research that emphasizes the natural character of the data source. The object of the research consisted of the researcher, the biography of Siti Walidah, and several internet sites. While the primary and secondary data were traced using the content analysis method (content analysis). It can be concluded that the concept of women's education according to Siti Walidah's thinking is very relevant to the contemporary concept, where the human mindset is growing and tends to be open to science and technology. The respect for women is also increasing because it has been seen that the education and medical sectors are dominated by women who are qualified in these fields. In this case, women can be said to be partners in the development of society, nation, and state. (2) Yuliati with the research title Concept of Women's Education in Taman Siswa. Dissertation of the Faculty of Social Education, State University of Malang, August 2017. This study aims to describe the concept of women's education in Taman Siswa. This research is descriptive qualitative research designed to obtain information about things that have been researched and aims to provide or explain a situation that was observed at the time the research was carried out. The object of research is left as it is. The results of the study show that Taman Siswa pays special attention to women, this is related to the nature of women, namely as holders (containers) where humans are born. As holders of offspring, women need to pay attention to things from the selection of a quality life partner by not neglecting the seeds, bebet, and their weight. (3) Ilham Firdaus Alviansyah with the research title Concept of Women's Education According to the Hadiths in the Book of *Riyadhus Shalihin* by Imam Nawawi. Dissertation of the Faculty of Postgraduate Ibn Khaldun University, Bogor, December 2016. This study aims to describe the concept of women's education according to the hadiths in the Book of *Riyadhus Shalihin* by Imam Nawawi. This research is a literature study in books and writings, so one way is a literature survey, which is to find and study written materials related to the object of study in question. The results of the study concluded that the concept of women's education based on the hadiths related to women in the book of *Riyadhus Shalihin* includes: returning to the nature of women; internalization of adab values to women; educational curriculum for girls; educational curriculum for married women; methods of education for women; women as educators and educational objects; and the classification of educated and uneducated women.

Based on the main problems above, the researcher wants to do further research and decides to formulate "The Concept of Women's Education According to Tutty Alawiyah". The contribution of women's education thoughts of Tutty Alawiyah will be the focus of the discussion in this research.

Based on the background of the problem above, several problems can be formulated as follows: 1. What is the purpose of women's education according to Tutty Alawiyah? 2. What is the character used by Tutty Alawiyah in implementing it?

II. Research Methodology

The description in this study is to describe the concept of women's education according to Tutty Alawiyah as Indonesian female figures who are engaged in education. This research is a descriptive qualitative research designed to obtain information about things that have been researched and aims to provide or explain a situation that was observed at the time the research was carried out. The approach used in this study is a qualitative approach. Qualitative research is research that can explain and analyze phenomena, events, social activities, attitudes, beliefs, perceptions of a person, or group of things. Qualitative research is scientific research that emphasizes the natural character of data sources. The description in this study is to describe the concept of women's education according to Tutty Alawiyah as Indonesian female figures who are engaged in education. This research is descriptive qualitative research designed to obtain information about things that have been researched and aims to provide or explain a situation that was observed at the time the research was carried out.

The instrument in this research is the researcher himself. Sugiyono said that the researcher as a human instrument function to determine the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and draw conclusions from their findings. (Sugiyono, 2012: 306)

The data sources of this research are books and interviews. Collecting data through book sources means searching for data by reading and selecting sections related to the research topic. The book, entitled *The Inspiring Women; Initiator and Activator of Gender Justice* by Prof. Dr. Hj. Tutty Alawiyah AS, MA. The second technique is interviewing. The following sources have been interviewed and their capacities: (1) Prof. Dr. Achmad Mubarak, MA; one of the founders of the As-Shafi'iyah College and one of the Founders of the As-Shafi'iyah Islamic University. (2) Dr. A. Ilyas Ismail, MA; one of the students and alumni of the As-Syafi'iyah Islamic University. (3) Prof. Dr. Dailami Firdaus, SH., LLM; second son of Mrs. Tutty Alawiyah AS. (4) Dra. Nurfitriah Farhana, MM; The third daughter of Tutty Alawiyah's mother. (5) Lily Kamalia Ichsana, SE, the fourth daughter of Tutty Alawiyah's mother. (6) Syifa Fauziah, M.Art, General Chair of the Majelis Taklim Contact Agency (BKMT).

Data processing and analysis used descriptive analysis which was conducted to identify an understanding of the concept of women's education according to Tutty Alawiyah. After getting the data obtained in the study, the next step is to process the collected data by analyzing, describing the data, and drawing conclusions.

Qualitative data analysis techniques used to analyze the data. The data analysis process begins by examining all available data from various sources, namely observations, interviews, and documentation. Data analysis in qualitative research is carried out at the time of data collection. The primary source of this research is the book of Dr. Hj. Tutty Alawiyah AS entitled *Women In Islam, In the Eyes of Indonesian and World Leaders, Reaching the World Stage, Words and Deeds*.

As for the qualitative data analysis as stated by Milles and Huberman quoted by Rohidi, it consists of three streams of activities that occur simultaneously, namely; data reduction, data presentation, and conclusion drawing/verification. (Matthew B, 2012: 16)

Furthermore, Rohidi stated that data reduction is defined as a process of selecting, focusing on simplifying, abstracting, and transforming "rough" data that emerges from written notes in the field. After the data is reduced, then the data is presented in qualitative research, namely, the data can be presented in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like.

The next step is to draw conclusions or verification (conclusion drawing/verification). Thus, conclusion in qualitative research may be able to answer the problem formulation formulated from the start.

III. Results and Discussion

A. The Purpose of Women's Education according to Tutty Alawiyah

In formulating the goals of Islamic education, similar to other Islamic education experts, was influenced by the understanding that humans were created by Allah SWT. Because the preparation of educational goals according to Islamic teachings must be oriented towards the nature of education which includes four aspects;

First, aspects of the goals and tasks of human life, where humans were created only to serve Allah SWT. As the word of Allah SWT below:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create the jinn and humans except that they may serve Me". (Surah Adz-Dzaariyaat Verse 56).

Second, humans were created to be caliphs on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "Remember when your Lord said to the angels: "Indeed I want to make a

caliph on earth". They said: "Why do you want to make (the caliph) on earth a person who will do mischief on it and shed blood, even though we always glorify you by praising you and purifying you?" God said: "Verily I know what you do not know". (Surat al-Baqarah verse 30).

Third, the demands of society, the preservation of Islamic cultural values, and the fulfillment of their life needs in overcoming the development of the modern world.

Fourth, pay attention to the ideal life of Islam that contains values to improve the welfare of human life to strive more optimally to achieve a happy life in this world and the hereafter. (Azrai'ie Zakaria, 2012: 49) The verses and hadiths regarding the four aspects were often echoed by Tutty Alawiyah on various occasions.

Of the four formulated in his educational goals, Tutty Alawiyah specifically formulated the goals of women's education in Indonesia namely strengthening the identity of Muslim women, enhancing capabilities, and/or accessibility for the progress of the nation and civilization. Islam views and places women in an honorable position. Unfair treatment, discrimination, and various acts of violence against women that have occurred so far are not caused by religious teachings (Islam), but by other factors, especially culture and customs.

In the context of formulating the goals of women's education, Tutty Alawiyah made stages in formulating them. The stages are; first, to design the direction of development of the physical and mental abilities of Indonesian people in the future they want. Second, the necessity to empower and improve one's position, role and ability, independence, mental and spiritual resilience. Third, prepare the ability and support for family welfare with conducive social development. (Tutty Alawiyah, 2018: 53-54)

The purpose of Islamic education according to Ali asy Syaukani in Ahmad Sastra (2014: 107), the Philosophy of Islamic Education is to build a tradition of knowledge in addition to forming an Islamic personality. Because Islamic education is one of the factors and processes for the revival of the ummah. Furthermore, Ahmad Sastra cites that the purpose of Islamic education according to Syed M Naquib Al Attas (2014: 108) is to give birth to civilized human beings. According to Al Attas, the essence of Islamic education is an effort to develop human beings who can understand their position, both before God, society, and themselves. In essence, the purpose of Islamic education is to educate the mind and form an Islamic soul, so that a true Muslim personality will be realized, armed with knowledge, in all aspects of life.

From the views of several education experts above, it can be said that the purpose of women's education according to Tutty Alawiyah, at the operational stage already has the same substance as the various definitions that have been put forward by experts.

If you look at the educational goals formulated by Tutty Alawiyah, it is very clear that they have far-reaching and quite complete. First, its educational goals are very responsive

to the developments and changes of the times, while still not abandoning the essence of traditional education to bring humans, especially women, to be servants of Allah SWT. Second, education aims to lead to the formation of women who have strong and deep religious knowledge, also have broad knowledge and have the skills or specialization to become preachers or preachers, become educators, and even other skills that should be possessed by women so that they do not depend on others in their lives.

The basis of modern civilization is science and technology (IPTEK). Science and technology are the basis and foundation that supports the building of modern Western civilization today. (Tutty Alawiyah, 2012: 247) The future of a nation will be largely determined by the level of mastery of science and technology. The community or nation does not have superiority and high competitive ability, so it will not be able to compete with other communities or nations. In the educational objectives that were formulated, Tutty Alawiyah had thought very far ahead of thinking about it, because she did not want her ummah (women) to be left behind or far behind from other communities. For Tutty Alawiyah the concept of link and match has been applied before other organizations or institutions have implemented it.

Tutty Alawiyah, in the formulation of his educational goals, there is a strong desire to form humans in a position of total self-servitude to Allah SWT. but do not forget the development of science and technology which is the mainstay of the modern era. Because Tutty Alawiyah realizes that women are not only equipped with religious knowledge but also other knowledge that must be mastered to answer the challenges of the times.

From another perspective, Tutty Alawiyah's educational goals depart from the essence of human creation. Western education experts in formulating educational goals only see the needs of the physical aspects of humans alone, while the spiritual aspects that also exist and are inherent in humans are neglected. For Tutty Alawiyah, both aspects or potentials were developed. Thus, how important it is to formulate educational goals to be achieved because the success of the education program is determined by the formulation of objectives. The purpose of education is a central problem in the philosophy of education. If it is correct in formulating it, then all educational processes will find a way to succeed, but if it is wrong in formulating educational goals, then all educational processes will almost certainly fail. (Ahmad Alim, 2014: 38)

The purpose of education for Tutty Alawiyah women is to respond to and stimulate the potentials that exist in humans, as well as to respond to the dynamics that occur in society. Community life is very complex with various problems it faces. The very basic needs of the community include the need for clothing, food, housing, and other secondary needs. Besides these needs, humans require the right to assemble or associate, so that they can communicate with one another, the right to speak, and even the right to religion.

All these needs cannot be met individually but must be through social interaction with fellow citizens. To meet the needs above, humans must interact with the environment, so that they understand the environment, to survive as humans who have culture and civilization.

From the explanation and description above, it can be said that the purpose of Tutty Alawiyah's education is to expect women to have qualified religious knowledge, and high knowledge. Even Tutty Alawiyah reminded that about the need to build the power of thought and remembrance, it is also expected that women have skills or skills, including mastering science and technology (IPTEK) so that they can live independently in the midst of society. (Tutty Alawiyah, 2009)

Women must be freed from situations of violence in any name to be able to develop their potential. Public policies must be formulated to enable women to become experts in carrying out social, political, and cultural roles alongside and with men. (Husen, www.ejournal.uinsuka.ac.id/tarbiyah/JPI/article/view/1167)

For a Muslim and a Muslim woman as mentioned by Allah in the Qur'an Surah Ali Imran, as follows

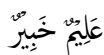
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ { الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ
النَّارِ

Meaning: "Indeed, in the creation of the heavens and the earth, and the alternation of day and night, there are signs for people of understanding, (i.e.) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain, Glory be to You, so protect us from the torment of Hell". (Surat Ali Imran: 190-191).

In the current era, efforts to build women's education and empowerment, including strengthening the identity of Muslim women, are gaining momentum. It is partly because women have now become a global issue and because many world thinkers, such as Capra, have begun to shift the understanding of patriarchal or masculine culture. In fact, according to Naisbitt, this understanding is moving towards women's leadership. This action is an effort to strengthen the identity of Muslim women as an educational and da'wah agenda that is very important in this century. (John Naisbitt, 2000: 2)

The Koran does not adhere to the second sex understanding which gives priority to certain genders, or the first ethnic understanding which privileges certain tribes. Everyone, regardless of gender and ethnicity, has the same potential to become abid and caliph. There are many verses of the Qur'an, including Q. S. Al-Hujurat 49:13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ



"O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Aware." (Q. S. Al-Hujurat 49:13).

The verse above confirms that from the nature of creation, there is no difference between one human being and another, including between women and men. Therefore, there is no need for the superiority of one class, ethnicity, nation, or race over another. This similarity of biological origins indicates that there are similarities between human beings, including the equality of women and men. Aisyah R. A. stated that women are equal to men. (H.R. Imam Ahmad, Abu Daud, and At-Tirmizi from Aisyah)

During the time of the Prophet Muhammad, Muslim women appeared in the form of women who were dynamic, polite, and whose morals were maintained. In the holy book Al-Quran, the ideal figure of a Muslim woman is symbolized as a person who has political independence (*al-istiqlal al-siyasah*). (Surat al-Mumtahanah, 60: 12) For example, Queen Balqis who has a superpower kingdom (*arsyun azhim*), has economic independence.

Women who manage livestock in the story of Prophet Musa in Madya, are independent in making personal choices that are believed to be true, even when dealing with married women's husbands or opposing public opinion for unmarried women. The Koran allows women to carry out oppositional movements against various depravity to uphold the truth.

Herein lies the urgency of education, to change culture, values such as visionary leadership, personality integrity, emotional intelligence, and moral judgment must be instilled in society. (Gumilar, 2012: 153) These values already exist in the teachings of Islam. Islam gives a sense of purpose to adherents of its religion who are obedient to the meaning and purpose of life.

Entering the 21st century, there is a global power shift from the west (Europe) to the east (Asia), especially in the economic sector. The nations of Asia are entering a new era, namely the era of revival known as the march to modernity. Modernization or renewal can mean anything that has not been understood, accepted or implemented by the recipients of the update, even though it is not new to others. Thus, modernization is a process of change to improve the situation, both in terms of ways, concepts and a series of methods that can be applied in order to deliver a better situation. (Ainul Mahbubah, www.gunungembun.blogspot.com) The 21st century is the century of the rise of Asia, including the Malays and Islamic nations.

Modernism and global civilization based on science and technology (science and technology) will elevate the degree of humanity, society, and civilization so that human

positions become equal even though they differ in gender, ideology, and religiosity. Some of these differences become meaningless in the process of human competence. Through the mastery of science and technology, humans have added values such as excellence and greatness. The last two things are a very urgent agenda as well as an appreciation for global equality. That way, humans have entered a new area which is a culture-free area or an area without cultural boundaries, where there are no ideological and gender barriers that become obstacles in cultural and social-cultural interactions.

In this empowerment, one very important thing is strengthening and accelerating the improvement of the quality of women's human resources through increasing the mastery of science and technology. As is known, knowledge is power (knowledge is power). In the Qur'an, it is explained that faith and knowledge are forces that lead humans to glory. So, science promotes equality and justice, not only between men and women, but also global justice.

From the explanation above, it is clear that the purpose of women's education carried out by Tutty Alawiyah AS is to place more emphasis on women's empowerment. Technically, empowerment can be interpreted as strengthening and development. In another sense, empowerment or development, or more precisely the development of human resources (HR) is an effort to expand the horizon (insight) of the community. This means that people are empowered to see and choose something beneficial for themselves. (Nanih Mahendrawati, 2001: 42) It can also be interpreted that empowered people are those who can choose and have the opportunity to make choices.

The process of education and empowerment and development will ultimately provide a space or place for the community to make choices. Individuals or even groups who can choose correctly are people who have quality or people who have been empowered. According to Tutty Alawiyah, women's education needs to develop advantages related to three things (Nanih Mahendrawati, 2001: 64); first, Superiority in quality, competitive advantage due to better quality and design compared to competitors. Second, superiority in customer responsiveness, and competitive advantage because it can respond to the needs and desires of the community. third, superiority in innovation, competitive advantage due to continuous innovation.

In the view of Islam education and empowerment must be a continuous movement without stopping. This is in line with the paradigm of Islam itself as a religion of movement or change. Allah SWT says in the letter ar-Ra'ad verse 11, which means:

"For humans, there are angels who always follow him in turns, in front and behind him, they guard him by Allah's command. Verily, Allah will not change the condition of a people until they change what is in themselves. And if Allah wills evil for a people, then no one can reject it; and there is no protector for them but Him." (Surah Ar-Ra'ad: 11).

Thus, Tutty's education of women is an empirical model of developing individual and collective behavior in the dimensions of virtuous charity (the best work), with an emphasis on solving problems faced by society in general. The individual target is every individual Muslim, with a human resource orientation (HR). Communal targets are Muslim groups or communities, with the orientation of developing a community system. And institutional targets are Islamic organizations and social institutions of life, with the orientation of developing the quality of Islamic institutions.

The implementation of the Tutty Alawiyah education concept, of course, is not only applied to society in general but also the family. Especially the son and daughter. Because they realize the importance of education itself, which will change human beings in the future, as conveyed by the second son, Prof. Dr. Dailami Firdaus (2012: 10) My mother is a person who has a forward mind and thinks very far ahead. Furthermore, Dailami said (2012: 11) Mother gave the widest opportunity for the school to wherever!. Mothers are looking for money and effort so that their children can go to school. This is evidence of the education concept carried out by Tutty Alawiyah, who has succeeded in delivering the education of her sons and daughters as well as the wider community following the concept and implementation that she does.

Furthermore, according to the fourth daughter, Lily Kamalia Ichsana (2012: 15) my mother, is a mother figure who is very concerned about the education of her children. A mother who made me whom I am today, living since childhood in an environment that is thick with an Islamic environment, an environment that educates and teaches me the noble values of Islamic teachings. Regarding education, Mamku never made it difficult or restricted for her son or daughter to go to any school as long as it was our choice. The success of Tutty Alawiyah's education cannot be separated from the placement of functions, which are not only as a mother but also as a friend to her sons and daughters, as expressed by her youngest daughter Syifa Fauzia, M.Art (2012: 18), a "mama" who is not only a mother, friend, supporter but also a motivator and source of inspiration for me in running life. Another success in the education of her children, is conveyed by her eldest daughter, Nurfitria Farhana (2012, 14) Mama is a wise mother, and fair to all her children and she thinks about all of us.

The picture above shows how Tutty Alawiyah attaches great importance to education and the improvement of human resources, to answer the challenges of the times because quality human resources enable the Indonesian people to gain a competitive advantage over other nations in the world.

B. Character in achieving educational goals

Seels and Richey in Mesiono, Islamic Epistemology, define strategy as strategic Instructional are specifications for selecting and sequencing events and activities within a lesson. In line with this opinion, David said a plan, method, or series of activities

designed to achieve a particular educational goal. (Messiono & Wahyudinnur, 2014: 84) Based on the above formulation, strategy is defined as an action plan, method, or series of activities designed to achieve certain educational goals. Based on the above definition, Tutty Alawiyah includes those who design or determine strategies to achieve the expected goals.

As is well known, Tutty Alawiyah is one of the few people who have been gifted by Allah SWT with talents and abilities (multi-talents), so she is active and plays a role in many areas of life. There is almost no area of life that he does not work on, namely religion, da'wah, education, social, economics, politics, and arts and culture. With Allah's permission, he is always successful in every field he pursues. (Tutty Alawiyah, 2018: 2) There are seven factors of the ideal Muslim character, which can be described as follows:

1. High Desire and Ideals (Vision)

As is known, Tutty Alawiyah is a character who has many desires and wills. He is the type of person who is always passionate, works hard without getting tired. As is often said, he sleeps only 2 to 3 hours and even then, is still thinking. She has high dreams and aspirations (vision) regarding Islam, women, and Islamic higher education. His vision is the driving force of activity and dynamics. He moves and works with the sharpness of his vision. His big vision has given him the passion and energy that makes him able to work with a high ethic and tireless.

After returning from heart surgery in Singapore, he did not rest, but immediately chaired the meeting. Many friends are worried about his health condition. However, he himself doesn't seem to care, continues to work hard with high ethos and enthusiasm. Thus, his passion and visionary ambition has overcome his illness. (Tutty Alawiyah, 2018: 5)

2. Strong Faith

Strong belief is the secret to his second success. If he has planned and set a big program, he will do it as well as possible. He prepared all the equipment and infrastructure that became his success. Therefore, he never works half-heartedly, but works with passion. After that, he left everything to Allah with high confidence and optimism. Then, he often recites the words of Allah SWT as follows:

تَزَلَّ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝ ٣

Meaning: "... Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him." (Q. S. Ali-Imran: 3).

In English, belief is called belief or conviction. The word belief, as expressed by many dictionaries, refers to the condition of a person's soul who realizes that the opinion and or action he has taken is right. Confidence can be understood as mental assurance that

something is true. As a mental attitude based on what he thinks is right, belief becomes something very strong, not easy to change, and not easy to change.

Belief according to Tracy is different or distinguished from the choice of words of preference (preference). Preferences can be negotiated (negotiable), while beliefs (conviction) are not. (2002: 7) Hume states that people often doubt what he sees, but he can see what he believes. The statement underscores the importance of belief as to the basis of success.

Many experts explain that people who have high faith cannot be easily resisted and defeated. Because of his belief, he will advance even though many people doubt him. On the other hand, one who is unsure, he cannot stand up straight; his steps faltered, although many people considered him competent. Tutty Alawiyah demonstrates this fact. In big events, many people sneer and doubt its success. However, because of his belief, he never backed down and still hoped for help from Allah SWT. As a fighter and like most scholars, he truly believes in Allah's help, when all endeavors and conditions have been fulfilled, as Allah promised in the following verse:

وَلَيَنْصُرَنَّ اللَّهُ مَن يَبْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ٤٠

“... Verily Allah will help those who help (his religion). Verily, Allah is All-Powerful, All-Mighty.” (Q. S. Al-Hajj: 40).

3. Work Hard and Work Smart (The Power of JIM)

The third strength contained in Tutty Alawiyah is hard work and smart work. He is the type of hard worker and is far from relaxed, let alone just sitting around without activity. For him, the saying goes there is no day without work and struggle. To his students, he always taught the power of jihad, ijihad, and mujahadah (JIM).

Jihad is to mobilize all the capabilities and strengths that are owned without remaining (badly al-wus'aw al-thaqah) to achieve goals or ideals. As is known in Arabic, every word that is formed from j-h-d means hard work, earnestly, and labor like the word jihad, ijihad, and mujahadah. These three words, of them, contain the above meaning.

Ijihad means thinking hard to solve a problem. This ijihat is intellectual. In Islamic treasures, ijihad is used in Islamic law (fiqh). In modern language, ijihad can be understood as intelligent thinking to achieve goals. Ijihad is based on the power of thought (intelligent quotient).

Ijihad can also be understood as creative and innovative thinking to gain added value. Through ijihad, innovative and distinctive new thinking is required in the context of problem-solving (problem solver) as well as to create new opportunities and opportunities (opportunity maker) that will bring progress and success.

Mujahadah means working hard, being active, and going to great lengths to achieve goals and ideals. The meaning of hard work here is not physical and intellectual, but spiritual, such as multiplying remembrance, prayer, tahajjud prayer, dhuha prayer, sunnah fasting, and other honors that ordinary people cannot do. As it is known that mujahadah is a spiritual force, it is important to support success in the struggle. Al-Qardhawi said that this spiritual power is the base (al-asas) of success and success.

Mujahadah also means an effort to achieve a meaningful life (searching for a meaningful life), namely the spirit of life to gain success and victory, so that with it a person can do good. Humans are provided by Allah SWT with many strengths, both physically, mentally, and spiritually. The concept of struggle in Islam requires the optimal use of these three forces so that the goals and ideals can be achieved. Thus, this is the term for the power of JIM which has been conveyed by him on many occasions.

4. *Bint Labun's Philosophy*

This philosophy is often conveyed by Tutty Alawiyah in difficult times. *Binti Labun* means a young and agile camel or calf. This philosophy comes from the statement of Ali bin Abi Talib which reads: in difficult situations (slander) be like a young calf, it cannot be ridden because its back is not strong, nor can it be milked because there is no milk.

This philosophy teaches us that in difficult situations, we must be good at fighting to be successful and not give up easily. *Siti Hajar* is a reflection of a woman who is strong and does not give up easily even though difficulties often crush her. *Siti Hajar* is tireless in giving attention, tenderness, patience, values of truth, and piety to little *Ismail*. Such upbringing resulted in a noble and pious figure of *Ismail*.

The spirit of *Siti Hajar* is apparently still alive in the spirit of women today, especially in today's modern times. We can see firsthand how great women are in carrying out multiple roles. They can divide roles at once; be a mother for the children, a teacher (together with her husband) for children who study from home, a wife for her husband, and professional workers for her office.

So, this philosophy has at least 4 traits in struggle or living life, namely: a) keep yourself healthy, so you can work quickly like that young calf, b) be alert and careful so that we don't give up easily, c) as a Muslim, do not want to be used or enslaved by others, and d) a fighter must have a strategy in dealing with difficulties, so that he stays alive, competitive, and becomes a winner in the competition.

In the scientific view of psychology, there is a theory called resilience. (Henderson and Milstein, 2003: 72) The theory describes an individual's ability to adapt and remain steadfast in difficult situations. Women have advantages in problem-solving and better empathy.

From the stories of women like *Siti Hajar* and Tutty Alawiyah and other women who are successful and can serve as examples, we learn one basic thing; women are not as

weak as many have alleged. They have extraordinary powers that will make us widen if we examine deeper.

5. Motivational Leadership

Motivation in an organization is one of the leaders. Whether the organization will succeed or fail is determined by the leader himself. There is a saying that the leader is responsible for the failure of a job, which is an expression that places the leader in an organization in a very important position. Motivation can provide energy that moves all existing potential, creates high and very noble desires, and increases excitement and togetherness.

There are two things in leadership, namely movement, and influence. These two things are found in a Tutty Alawiyah. He not only initiated (mufakkirah) but also mobilized (muhakkirah) the wider community. Such leadership is referred to as motivational leadership, which is a leadership model that inspires and encourages people to move and change towards progress and glory. (Tutty Alawiyah, 2018: 9) As is known, he always invites everyone, especially those close to him, to move and not to be silent. (Nurma Nugraha, Interview 27 Nov 2020) Tutty Alawiyah is recognized as having played a major role in encouraging, initiating, and mobilizing women.

Djamas said "Tutty has mainly played her role in educating the people, especially Muslim women through her religious educational institution as Syafi'iyah, including Majelis Taklim, schools, Madrasah, and universities. The members of her Majelis Ta'lim include thousands of Moslemah that spread out not only in Jakarta but also in the areas around the city. She was always invited to give her speech and religious teaching during several religious celebrations and teaching all over the country. Tutty had initiated establishing an organization for Majelis Ta,lim connection namely Badan Kontak Majleis Taklim included more than a thousand majlis Ta'lim all over Jakarta and the areas around the city, and Tutty has become the leader of this organization. (Nurhayati Dajamas, 2017: 218)

The strength of Tutty Alawiyah's leadership became very clear because it has been able to deliver various organizations, both religious and educational and even socio-political. This motivational leadership principle results in success because it produces quality performance.

She often quoted the hadith: *wa idzastunfirtum fanfiru* which means if you are deployed, you must be prepared to go to the battlefield. Like the hadith, he called the people to come and move. Everyone acknowledged that he deserved to be called a mover. This is the definition of motivational leadership, leadership that emphasizes example and influence. This leadership model is also known as prophetic leadership. The second essence of leadership is influence. Without influence, a person is not called a leader even though he formally owns and holds important positions in a government, organization,

or corporation (company). Kubicek views the absence of this influence as leadership. (Jeremie Kubicek, 2011: 10) Tutty Alawiyah has a strong influence on leadership.

6. *Movement and Blessing*

Another strength found in Tutty Alawiyah is movement and blessing. Because by following this philosophy, he always moves and continues to reach his goals. Motion means changing or shifting from its original place to a new, better place or condition. A person is called changing or moving if he has moved from his original position to a new, better (ideal) position. He, like K. H. Abullah Syafi'i, often conveys the phrase: al-harakah fiha al-barakah which means that in movement there is always blessing. (Ahmad Mubarok, Interview 5 Dec 2020)

The philosophy of movement and blessing is also found in the Koran. The Prophet SAW and the Muslims were ordered by Allah SWT to get up and move, to increase spiritual strength, to increase moral and spiritual strength through da'wah, admonition of good and evil, and Islamic education for the sake of upholding a just and civilized moral community. Allah (swt) has also given a higher degree of priority to those who move and struggle in His path than those who are silent and sit at home.

This can be seen in the words of Allah SWT as follows:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
أَجْرًا عَظِيمًا ٩٥

"It is not the same between the believers who sit (who do not join the war) who have no age and those who strive in the cause of Allah with their wealth and their souls. Allah has exalted those who strive with their wealth and their souls over those who sit down one degree. To each of them Allah has promised a good reward (heaven) and Allah has exalted those who strive over those who sit down with a great reward." (Q. S. An-Nisa: 95).

7. *Time Mastery*

Time is recognized as one of the key factors for a person's success. In the treasures of Islam, Ali bin Abi Talib's expression states al-waqt kassayf, in lam taqtha which means time is like a sword, if you don't use it, it will cut you. As for the Qur'an, Surah Al-Asr states that humans will lose and suffer if they are not able to use their time as well as possible. The interpretation of Surah Al-Asr is very important because it guides that humans can live noble and successful lives. Tutty Alawiyah and her father often asked students to read this letter. This is so that they understand the concept of time taught in the Qur'an.

In this concept, time is not money, but time is worship. Until what is negligent of the true time can not be replaced. People who come to the mosque early are not the same as those who come later. The person who sits first in the front row (al-shaff al-awwal) is not the same reward as the person who sits and comes in the back or the back row.

In her life, Tutty Alawiyah not only uses time but also controls and controls time. Characteristically, he always makes time for various busy activities. Amazingly, Tutty Alawiyah is not like most people. Because he has a different opinion (paradigm) about time. He uses his time as an object to be controlled and not a controlling time. Not only manage and make a schedule (time management), but he also controls and masters it.

8. Forming Cooperation in Implementing the Program

Efforts to implement the program that has been designed by Tutty Alawiyah are to carry out management functions following the Articles of Association (AD) and Bylaws (ART) which are managerially carried out by all elements in the organization under the leadership of Tutty Alawiyah. The implementation of each line is carried out in a way that all personnel contained in the organizational structure must carry out their main tasks, functions, and roles under management functions in general.

In addition, in managerial implementation, organizations and institutions always prioritize the principles of deliberation, accountability, and the functioning of the consultation line from subordinates to superiors in a hierarchical manner and carry out coordination lines between personnel following their respective positions, main tasks, functions, and roles. The main tasks, functions, and roles of each person following the applicable management structure in full can be seen in the program which is formulated as follows: Education programs, education can be interpreted as imitation and habituation. The education program will be successful if the whole process is controlled continuously. Every educational program that he cares for or that is programmed is controlled and evaluated in total, so that it is per what has been programmed.

IV. Conclusion

Based on the discussion above, it can be concluded as an answer to the problems discussed in this paper. First, the purpose of women's education in Indonesia, according to Tutty Alawiyah, is to strengthen Muslim identity and enhance the capability, and accessibility for the advancement of the nation and civilization. According to Tutty Alawiyah, women must be educated, so the concept of education Tutty Alawiyah is that it must be responsive to developments and changes in the times, while still not abandoning the essence of traditional education to bring women to become servants of Allah SWT. Have deep religious knowledge as well as broad knowledge, and have the skills not to depend on others. And second, the strategy in implementing women's education is first, high desires and ideals (vision). second, strong belief is important for Tutty to achieve success. Third, hard work and smart work (the power of JIM), Fourth, Binti Labun's philosophy, must be agile in any situation including in difficult situations, not easily give up even though the situation is crushing on him. . Sixth, the mastery of time is recognized as a key factor for one's success. Forming cooperation in implementing the program,

Tutty Alawiyah believes that it is impossible to do a job alone, so form an organization, so that all the programs that have been formulated are achieved.

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