

# Strategic Contributions of Indonesian Women Scholars in Shaping Contemporary Islamic Education

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## Abstract

This study explores the influence of the thoughts of three prominent Indonesian women scholars, Prof. Dr. Zakiah Drajat, Prof. Dr. Tutty Alawiyah, and Prof. Dr. Huzaemah Tahido Yanggo, on the development of Islamic education in Indonesia. Specifically, it investigates how their intellectual contributions and leadership have shaped Islamic educational discourse and practices in response to contemporary societal challenges. Using a qualitative descriptive method and literature-based analysis, this research applies deductive reasoning and historical approaches, including heuristic, verification, interpretation, and historiography. Data were collected through observation, document analysis, and literature review. The results demonstrate that these scholars have played significant roles in advancing Islamic education by their respective fields of expertise, strengthening religious institutions, and promoting inclusive Islamic thought. Their contributions reflect strategic efforts to integrate Islamic values with modern educational needs, highlighting their impact as transformative religious leaders.

## Keywords

Contemporary Islamic Education, Indonesian Women Scholars, Strategic Contributions

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## 1. INTRODUCTION

The independence of Muslim women is a product of piety that inspires their awareness to actualize themselves as authoritative and empowered individuals in religious life. The thoughts and leadership of Indonesian women scholars such as Prof. Dr. Zakiah Drajat, Prof. Dr. Tutty Alawiyah, and Prof. Dr. Huzaemah Tahido Yanggo have significantly shaped the dynamics of Islamic education by offering alternative perspectives that integrate gender justice, educational innovation, and moderate Islamic values. These women not only broke the stigma of gender limitations in religious scholarship but also contributed to the development of inclusive, contextual, and contemporary Islamic education in Indonesia (Bano, 2020). However, their roles and strategic contributions remain underexplored in academic discourse, raising the need to study how their intellectual legacy influences current Islamic educational practices and policies. As recognized figures in the religious landscape, their influence reflects a transformative power in redefining the relationship between women's piety, leadership, and Islam.

Both men and women who have shared their thoughts and expertise with their fellow Muslims have been a source of guidance for Muslims throughout the history of Islam. In addition, Muslim



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women have been active in forming their Muslim organizations and have been important agents in various Islamic movements, ranging from ultra-conservative to moderate and progressive movements. However, studies of religious authority often refer to Muslim women and their movements only as attachments to male religious authorities, although theoretically, women and men have the same responsibility to understand and impart religious knowledge (Nisa, 2021).

According to Azyumardi Azra, the network of ulama in the archipelago and the Islamic world not only in the region now known as the Middle East, but also covers Africa, South Asia, and Central Asia. Therefore that Azyumardi Azra Argue that Indonesian Islam is very cosmopolitan. Means related to the dynamics and development of Islam in other regions of the Muslim world, so Islam in Indonesia does not develop separately. Honey, the complete biography of Nusantara scholars is still very rare. One of the pioneers in writing a biography of Nusantara scholars was Sirajuddin Abbas, who wrote *Tabaqat-ul-Siafi* it, and a kind of biography dictionary of scholars appeared from the 17th century. A genre of literature, *Tarajim* (biography) of the Nusantra scholars, is needed. Necessity that is not just for knowing Biography of the Scholar but also to reconstruct social history, Intellectual property in Islam (Fentika Zahra Qoirunnisa et al., 2023); (Solehuddin & Wahib, 2020); (Haris, 2024); (Azra, 2019).

This article lift the history of the study of the thoughts of three Indonesian women scholars, namely Zakiah Drajat, Tutty Alawiyah and Huzaemah Tahido Yanggo which revealed various Strategy for broadcast the teachings of Islam correctly, its role in developing Islamic Education, through its thinking in building Stories who express ideas Productive deep shape Books as works literacy her knowledge, and her work in fighting for and inviting Indonesian women to be forward-thinking, open living independently, and tolerant of diversity, change and difference. In writing about the three thoughts of Indonesian women scholars in Islamic Education, Related to Islamic education, *Tafsir* expresses the same thing; He said Islamic education must prepare human beings to worship as His servants who obey, so that the aspect of worship is prioritized to achieve human perfection, to achieve world happiness, and afterlife (*Tafsir*, 2014).

Previous studies have emphasized the pivotal role of education in shaping students' character and personality. Mahfudin (2017) highlighted that education is the primary means for developing individuals with noble character and is a benchmark for measuring national progress (Mahfudin, 2017). This perspective is supported by Ningsih (2019), who explored Islamic education in MTsN Banyumas and found that integrating religious values in the learning process fosters morally upright students (Ningsih, 2019).

Other scholars, such as Willa Putri (2024), have discussed the importance of a supportive school environment and active teacher engagement in character education (Putri & Kurniawan, 2024). Nuraini Alkhasanah (2023) extended this by arguing that character education plays a critical role not only in moral development but also in nurturing tolerance and social responsibility, particularly through civic education (Nuraini Alkhasanah et al., 2023). However, despite their contributions, these studies largely center on institutional and pedagogical aspects within formal education settings, with limited attention to Muslim women scholars' intellectual and strategic roles in shaping Islamic education's broader vision and values.

Filling this gap, the present study offers a distinctive contribution by examining the strategic roles of three influential Indonesian women scholars, Prof. Dr. Zakiah Drajat, Prof. Dr. Tutty Alawiyah, and Prof. Dr. Huzaemah Tahido Yanggo, in shaping contemporary Islamic education. Focusing on their thoughts, educational strategies, and leadership in religious institutions, this study presents a fresh lens on the intersection of female scholarship, piety, and educational reform. The novelty of this research lies in its attention to the transformative potential of women's religious authority in redefining the landscape of Islamic education in Indonesia today.

## 2. METHODS

Kind research library research, Research Methods, which is used is qualitative descriptive by describing the state of the research object at present, based on the facts that appear or as they are (Sugiono, 2016); (Marendah, 2023). Data collection was done with observation, documentation, and a study book. Also, this study uses historical research methods with stages of heuristic, verification, interpretation, and historiography. To analyze the data collected in a deductive way to obtain views from three female scholars, namely Zakiah Dradjat, Tutty Alawiyah, and Huzaemah Tahido Yanggo, about their thoughts on Islamic Education. Collection techniques: Data obtained from the source data. The source data is the subject of the research in question (Arikunto, 2019).

This study collected data through a literature review examining primary and secondary sources. Primary sources include published works, speeches, and academic writings by the three Indonesian Muslim women scholars, Prof. Dr. Zakiah Dradjat, Prof. Dr. Tutty Alawiyah, and Prof. Dr. Huzaemah Tahido Yanggo. Secondary sources comprise scholarly articles, biographies, institutional documents, and journal publications that analyze their contributions and roles in Islamic education. These sources were selected based on their relevance to the themes of educational reform, Islamic thought, and women's leadership. The literature was gathered using purposive sampling, focusing on materials published between 1980 and 2024 to ensure historical depth and contemporary relevance.

The analytical approach used in this study is deductive analysis, supported by the theoretical lens of transformational leadership theory and gender-inclusive Islamic education theory. Deductive analysis involves examining general patterns and similarities in the ideas of the three scholars, then narrowing them into specific conclusions relevant to their respective educational domains (Moleong, 2007). The process includes abstraction formation by classifying the collected data into thematic categories, such as educational philosophy, curriculum development, and leadership in Islamic institutions, followed by interpretative analysis. This approach enables a deeper understanding of how these scholars' ideas have strategically shaped contemporary Islamic education in Indonesia.

## 3. FINDINGS AND DISCUSSIONS

Ulama are a layer Elite deep Community Structure of Islam. He has a role that is very important in the deep socio-cultural community of Muslims, both Sunni and Shi'ah (Liyakat, 2006). The role of ulama in the community is reinforced by theological texts, which confirm the ulama as the heirs of the Prophet. Thus, Otoritas's religion became one that was not rejected. Through the authority of religion that he holds, a cleric forms a Postulate of Islam in the community. The rise of women scholars in Indonesia is followed by the question of who can be called a female scholar and how to determine whether a person is a female scholar. Women ulama are women who become ulama with their gender identity as the main determinant. In contrast, female ulama have an awareness and perspective of essential justice towards women; she can be a man or women. By having the condition of a person who masters religious knowledge in depth, and has noble morals to humanize others (Rofiah, 2020).

Nature is one that women who give birth to children, raise a generation of nations with whom they naturally have the most emotional connections, near with children. By dignity, dignity and nature, and women have a big and decisive role. They are the ones who form, determine, and color the nation's young generation because it is not excessive when Said that, being a Hands woman quality, the younger generation, the successor, Quote-quote perjuangan it is determined. An Arabic saying goes: "*Al-Mar'ah 'Imad al-Bilad. Idza shaluhat shaluha al-Bilad, wa idza fasadat fasada al-Bilad*" (Women are the pillars of the state, if it is good, then the state will be good, if it is damaged, then the state will be destroyed). In the literal, kata Shaluha or Shalih mean good, healthy, fittingstrong useful, peaceful, appropriate, and so on. (Ibn Manzur, Lisān al-'Arab II (1290) and also Shauqi Dhaif 2011). So, the meaning of shaluha or Piety not only interprets the Extent aspects of individual moral goodness or personal, but more than

social moral goodness, which includes physical health and Mental intelligent in reason, so that they can actualize themselves in the public sphere of all spaces.

The right to have knowledge and education between women and men is the same. Because basically, the texts of the Qur'an have also explained a lot and provided space for women's human rights in the form of educational rights. According to Surah Al-Mujadalah: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: O you who believe! If it is said to you, "Give space in the assemblies," then make it spacious, and Allah will give you space. And if it is said, "Stand up for you," then stand up, surely Allah will raise up those who believe among you and those who are given some degree of knowledge. And Allah is meticulous in what you do

Conceptually, in Islam, there is no question worth debating about the importance of education for human life, both for men and women. Because it is clearly stated that studying knowledge is mandatory for every Muslim man and woman. The importance of education for women is also closely related to their important role in improving the quality of the younger generation (Isnaini, 2016).

Surah An-Nisa: 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا ۗ وَاللِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا ۗ وَسْئَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Meaning: And do not be jealous of the bounty that Allah has bestowed on some of you over others. (Because) for men there is a part of what they are striving for, and for women (also) there is a part of what they are striving for. Ask God for a portion of His bounty. Indeed, Allah is All-Knowing (Isnaini, 2016).

Headist Shahi Muslim

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرَتِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Meaning: From Abu Hurairah he said; The Prophet PBUH said: Indeed, Allah does not look at your appearance and wealth, but Allah looks at your heart and deeds (An-Nisabury & Al-Qusyairi, 1992).

Indeed, the nobility and superiority of human beings are based on their parents' kindness. And so Islamic teachings put attention that very big to his people that pursue knowledge without distinguishing whether the man or the woman. There are indeed objections that refuse to admit women, and try to enforce activity restrictions and achievement of women under the guise of religion (Boubakeur, 2016).

## History of the Third Thought of Women Scholars in Islamic Education

### Biography of Zakiah Daradjat

Anonymous Daradjat is a Muslim psychologist born in Kampung Tanah Merapak, District Ampek Angkek, Bukittinggi, Sumatra, West. Son of Hajj Daradjat Ibn Husayn, who was titled Raja Ameh (King of Gold), was born on November 6, 1926. His mother was Hj. Rofi'ah Binti Abdul Karim. He is the first child of 11 brothers. Zakiah Daradjat wafat. When treated at home, sick, UIN Syarif Hidayatullah

Jakarta, and was buried in the UIN Syarif Hidayatullah Jakarta cemetery complex. She experienced critical opportunities and underwent therapy at Hermina Hospital, South Jakarta, in mid-December 2012 until she finally passed away on January 15, 2013, at 09.00 WIB (Martyrdom 2016).

H. Daradjat Husain (Zakiah Dradjat's father) married the first two women, Hj. Rofi'ah binti Abdul Karimin and Hj. Rasunah, from the first marriage, they were blessed with six children. Meanwhile, from his second wife, he was blessed with five children. Zakiah is the daughter of his first wife (Martyrdom 2016). In his biography, Zakiah's father was a Muhammadiyah activist in Bukittinggi then. Meanwhile, his mother is an activist from the Party Company of Indonesian Islam in Padang. These two organizations are quite respected organizations among the community at that time because of their work in fighting for Indonesian independence and education (Daradjat, 1999). The condition above makes Zakiah a woman with social and religious insight and achievement, especially in academics.

The Islamic values embedded in him were formed from the state of the community where he lived at that time, that very religious. His initial education level was Travel at Standard Muhammadiyah School (SD), born on the soil. After that, she continued her education to the junior high school level. At year In 1947, he completed his education at the school Kuliyyatul Mubalihgat Muhammadiyah in Padang Panjang, then he continued to one of the secondary schools above (SMA) B TDR (Water Knowledge Nature) youth Bukittinggi, and he completed his Education in the school above at year 1951 (Nunzairina, 2018).

a. Scientific Studies

Anonymous Daradjat is a Muslim psychologist from Indonesia who has successfully brought great changes in Indonesia's psychology and Islamic education field. Things from its role both in the field of education and in other scientific fields through scientific activities and its works (Fitri, 2016).

b. Ideas of Reform in Islamic Education

Islamic Education not only suffices in the process Transmission science knowledge but a system organized based on belief in Allah and piety. In Islamic education, a person's personality is visible, which makes it "*insān kāmil*", that is, people who are healthy spiritually and physically, able to develop their life, and Balanced. Islamic education aims to produce useful human beings for themselves and the community. Those interested in applying and developing Islamic teachings about relationships between human beings can take advantage of the God in the form of nature Time universe, which will come and make the world a means to Achieving Happiness afterlife (Ismail, Hapzi Ali, 2022). And it must also cover all human dimensions, meaning education that is implemented must be able to develop all dimensions in humans, that is, *fisik, akal, akhlak, iman, kejiwaan, esteika, and social campAsyarakatan*.

### ***Tutty Alawiyah Biography***

Tutty Alawiyah was born in Jakarta, March 30, 1942. During her lifetime, Tuty served as Minister of State for Women's Empowerment from 1998 to 1999 in the VII Development Cabinet and the Development Reform Cabinet.

Tutty Alawiyah. She is a female figure and scholar whose full name is Dra. Hj. Tutty Alawiyah Abdullah Syafi'ie. He was born in Jakarta on March 30, 1942, and died in Jakarta on May 4, 2016, at 74. She is the eldest daughter of nine children from the KH couple. Abdullah Syafi'ie who is a Ulama of Banten and Hj. Togayah. He completed his elementary education as well as MI (1956), Junior High School, MTS (1959), and High School and MAN (1962), all in Jakarta. (Tutty Alawiyah, 2002) Then continued to IAIN Syarif Hidayatullah and completed in 1976. His religious education was not only at school, but he was taught directly by his father every night, so that he was able to master religious knowledge as well as general knowledge. With enthusiasm and tirelessness, he pursued several fields at once, namely, the field of da'wah, social work, and education, which is his main focus. He completed his elementary education at once (Alawia 2002),

Tutty was a Council People's Consultative Assembly member from 1992 to 2004, from the Messenger Group. Apart from being a reliable female Dai, wife of Ahmad Chalib, she is also known to call for women's empowerment. Building cannot leave women. Tutty Alawiyah oversaw the Ramadan edition of the da'wah program on the Republic of Indonesia Television (TVRI) from 1968 to 1985. The devotion of this mother of five children is also shown by establishing the Taklim Council Contact Agency (BMKT) in 1981 (Da'wah 2022).

a. Scientific Studies

Since the age of 9, Tutty has been preaching and broadcasting Islam. Under the auspices of the As-Syafi'iyah Higher Education Foundation, which was founded in 1933 by his father, Tutty built the Sons and Daughters and Orphans, Darul Agama Higher Islamic Boarding School, Entrepreneurial College, and Shafi'iyah Islamic University, active in the fields of da'wah, social work, and education. In addition to her contributions to the government, she is involved in various Islamic organizations and focuses on women's empowerment.

b. Ideas of Reform in Islamic Education

Educational curriculum formulated by Tutty Alawiyah is an Islamic Education Holistic. Religious sciences (*ulum ad-din*) and general sciences (*ulum-al-ammah*) should be balance and harmoniously in educational institutions. In Islam, there is no term for Dichotomy or separation of education because all sciences are good and religious science and general science are sourced from 1) the Qur'an, 2) Sunnah, 3) Nature entire 4) human beings, 5) history People human. According to him, the law studies religious sciences/sciences afterlife is *fardlu'ain*, while studying world sciences that are not directly sourced from the Qur'an is the *Sunnah* or *fardlu kifayah*. According to him, the purpose of education has several aspects. First, human beings' main task is serving Allah (Q.S: 51/56). Second, human beings were created by Allah in the world to become caliphs on earth, which means to be leaders (Q.S. 2/30). Third, being able to adapt to the current development of society and still preserve the existing Islamic cultural values. Fourth, being able to become an ideal Muslim human being so that they can contribute to being useful in improving the welfare of other human beings, and achieve a good life in this world and the hereafter (Firdaus, n.d.).

**Biography of Huzaemah Tahido Yanggo**

Huzaemah Tahido Yanggo, was born on December 30, 1945 in Kampung Kaleke, Donggala, Palu, Central Sulawesi. His father was named Tauhid bin Yanggo, a farmer who cultivated rice fields and herded buffalo in Donggala. His mother, Indo Jengki Ladjura, was the second wife of Tawhid bin Yanggo. The couple has six children: Huzaemah Tahido Yanggo, Muhammad Djabir, Taswir, Taswin, Husna, and Takrim. Huzaemah has Minangkabau blood from the mother's lineage. Huzaemah is a descendant of Datuk Karama or Syeikh Abdullah al-Raqie,10 a Minangkabau scholar who spread Islam in the Land of Kaili Donggala in the 17th century, during the reign of King Kabonena Palu at that time (Ampana, 2025). Huzaemah spent her childhood and adolescence in Palu.

He was educated at the Madrasah or Al-khairat Islamic Boarding School from the Ibtidaiyah level to the university. In Palu, her hometown, Huzaemah also married Abdul Wahab Muhaimin, from Ampana, Central Sulawesi. Huzaemah is known as a lover of knowledge, an educator, a comparative fiqh expert of the madhhab, and an Indonesian female scholar. Huzaemah spent her childhood and adolescence in Palu, Central Sulawesi. He was educated in Madrasah/Islamic Boarding School Al-khairaat from Level Ibtidaiyah to college. After earning a baccalaureate (BA) degree from the Faculty of Sharia Alkhairaat University in 1975, Huzaemah then left for Egypt.

He obtained his degree magister in the Science of Fiqh Comparative Schools of Universitas Al-Azhar Cairo in 1981 with a predicate cumlaude. Three days afterwards, in 1984, this woman of Central Sulawesi blood succeeded in earning a Doctoral Degree in universitas the same university. This is an extraordinary achievement. The reason is, Huzaemah is the first Indonesian woman to achieve a

doctoral degree from Universitas Al-Azhar. After getting married, Huzaemah settled in Palu and worked as a teacher at Al-khairat College, then decided to move and settle in Jakarta, until Huzaemah breathed his last on Friday, July 23, 2021, at the Banten Hospital after previously battling Covid-19. The deceased was buried at the UIN Syarif Hidayatullah cemetery complex, Ciputat, South Tangerang (Al., 2022).

a. Scientific Studies

This comparative jurisprudence expert actively conducts individual and collective research related to education and Islamic law. He often attends seminars or symposiums both as a speaker and a participant, both domestically and abroad. Huzaemah is also very supportive of increasing the role of women. In February 2020, Huzaemah visited Afghanistan with Amani Lubis and Indonesian Foreign Minister Retno Marsudi to dialogue with women leaders to increase women's role and spread peace in Afghanistan.

b. Ideas of Reform in Islamic Education

As an educator, Huzaemah also has inner sensitivity and guiding instincts. This instinct leads him to guide and motivate his students to strive to continue their studies to the highest level. For Huzaemah, the renewal and modernization of Islamic education and law does not mean he should suppress tradition, let alone go against the values taught by the Quran and Hadith. Because if modernization is carried out by denying and abandoning the values of the Quran and hadith, then it is not modernization, but decadence that is equivalent to degradation.

### **The Work of the Three Women Scholars in Their Works**

#### ***Zakiah Drajat Thoughts***

The concept of Islamic education and health mentally, according to Zakiah Daradjat, it is enough to be a target to describe the problem of the role of Islamic education in mental health, Because of the discussion aforementioned in Zakiah's view Daradjat not only based on the Qur'an and hadith, but also based on opinion experts and modern thinking About Health Mental. Deep-term Education and Psychology theme. This can mean the formation of Muslim personalities and national personalities. For Zakiah Daradjat, Islamic education has a clear and resolute purpose. According to Zakiah, Islam has a clear and definite purpose: to nurture man to become a godly servant of Allah with all aspects of his life, including actions, thoughts, and feelings (Dradjat, 1995). Nature, Islamic education must include the whole human life. True Islamic Education not only pays attention to one aspect, such as the aspects of *akidah*, worship, and morals only, but must cover the whole and even wider than that. However, it does not rarely happen in the field. Found that national education and Islamic education only focus on one aspect, such as the aspect of *akidah* or the moral aspect. Islamic education must include all human dimensions, ultimately reaching out to life in the world and the afterlife (Dradjat, 2018). Therefore, this is where religion and Islamic education play an important role, namely, to overcome these mental disorders. According to Zakiah, religion has a fundamental role in understanding the essence of human psychology. A person believes that the influence of religious beliefs has implications for their behavior. Therefore, religion can be used as the basis of psychology. Then, through the Islamic education pathway, it will be discussed related to guidance, direction, teaching, and coaching, for students starting from the family environment. And in this case, religion has a very urgent role that functions as a therapy for the restless and disturbed soul, as a deterrent against the possibility of mental disorders. Religion provides guidelines and instructions for peace of mind and life guidance in all fields. Islamic education is a path taken to guide, direct, educate, and nurture students, especially for students who experience mental disorders (Kurniawan, 2012).

a. Intellectual Works

His works in the form of his books are "*Musykilat al- Murahaqah fi Indonesia*", "*Dirasat Tajribiyat Li*

*al-Taghayyurati Allati Tatra' u 'ala Al-Atfall in Syakhsiyat al-Musykilin Infi' alin Fatrat al-'Iaj al-Nafsi Ghair al-Muwajjah 'an Thariq al- La'bi''*, Health Mental, the Role of Religion in Health Mental, Religious Psychiatry, Religious Education in Mental Development, Islam and Health Mental, Fostering Moral Values in Indonesia, Therapy Soul for Children, Soul/Mental Development, Responsible Marriage, Youth Development, Building Indonesian People Who Are Devoted to God Almighty, Islam and Its Role Woman Teacher Personality, and the Inauguration of IAIN in the Implementation of P4. While Zakiah's work is in the form of a book The translation is: Trees Health Mental, (by Prof. Dr. Abdul Aziz El-Quusy), Jiiva Science Principles and Its Implementation in Education, (by Prof. Dr. Abdul Aziz al-Quusy, Cairo), Mental Health in Family, School and Community (Prof. Dr. Mustafa Fahmi, Cairo), Education and Employment Guidance, (essay: Prof. Dr. Attia Mahmoud Hana), You and Your Abilities, (by Virginia Bailard), Developing Children's Learning Skills, (by Harry N. Rivlin), Children's Revenge, (by The Bille Escalona), Self-Adjustment, Understanding and Its Role in Health Mental, (essay Prof. Dr. Mustafa Fahmi, Cairo), Searching Talent Children, (by G.F.Kuder/ B.B.Paulson), and the book Marilah We Understand the Problems of Youth (translated by H. Rammers and C.G. Hackett) (Pratiwi, 2020).

b. State Recognition

Zakiah received an award certificate year 1964 in Cairo (Star of Science Knowledge) from Egyptian president Gamal Abdul Nasir, the charter and *star (fourth class of the order of merit)*, by the government of the Arab Republic of Egypt on year 1977 in Cairo, Order of Kuw charter and stars *Ait Fourth Class* from the Royal government Kuwait at year 1977. Award Charter from President Suharto for participation and service work in bringing and developing Indonesian children's welfare and life on July 23, 1988. Zakiah also received Star Service Main. It happens because he is a W character Anita/professor at the Faculty Tarbiyah IAIN Syarif Hidayatullah Jakarta by President Soeharto year 1995 (Bainar, 1997).

***Tutty Alawiyah's Thoughts***

Tuty Alawiyah pursues the fields of da'wah, social work, and education, which is his main business. From Kindergarten to College, LTU was realized through Islamic boarding schools, madrasas, and public schools. All of them are under the banner of the As-Syafi'iyah College Foundation. Developed thinking skips Islamic da'wah and education to make Islam a solution to the problem of the modern community, and is practically understood and implemented. He managed and developed the legacy of his late father (K.H. Abdullah Syafi'e) *madrasah/pesantren* from Year to year with Objectives for educating the nation's life. The Goal of Well-Developed Education that to make male and female students cadres who will later become Ustad or U.S.Tazah. This can be seen in his slogan and is always conveyed to his students, namely, excelling in "IMTAQ & Science and Technology". IMTAQ means Faith and Taqwa, while IPTEQ means science and technology. So every student must excel in the field of religion and general science, so that in the future, participants can become religious and superior educators and manage the wealth of natural resources in Indonesia (Nasrullah, 2025). Realizing the educational challenges faced, the output of Islamic education needs to consider aspects of relevance, quality, and functional issues. So that educational output can meet the standards needed by a creative and productive generation of Islam (Lawang, 2025); (Sulfia, 2018).

a. Intellectual Works

She has published many works, including 30 books such as Women in the Nuances of Civilization, Da 'wah Strategies in the Taklim Council, Women and the Learning Community, Orphans and Their Problems, Building Religious Awareness, Hajj Manasik Guidance, Woman in Islam, and others.

b. State Recognition

In addition to Islamic da'wah, Tutty Alawiyah AS has carried out a mandate as Minister of State for Women, which was successfully lived during two periods of leadership. The department was carried out during the President's administration of Suharto and continued even after a change of government

or the presidency of President BJ Habibie. Former Minister of Country Role Woman (Empowerment Female) in two periods of government, i.e., Cabinet Development VII (President Suharto's Era) and Cabinet Development Reform (Presidential Period B.J. Habibie). Active Tutty as member MPR (1992-1997), (1999-2004), and member of the MPR RI Ad Hoc II Working Body (1997/1998). Received the Satya Badge of Social Service from the Government of the Republic of Indonesia in 1995, Bintang Maha Putra Adi Pradana II from the Government of Indonesia in 1999 (Alawiyah, 2009). Tutty is also the founder of various organizations and institutions of Islam in Indonesia. Joined ICMI (Bonding Indonesian Muslim Scholars), MUI (Indonesian Ulema Council), CIDES (*Centre of Information and Development Studies*), and other Islamic organizations. 2007 he was appointed president *International Muslim Women's Union* (IMWU) (Hoesain, Zainal Arifin, 2012).

### ***Huzaemah Tahigo Yanggao's Thoughts***

Huzaemah Tahido Yanggo is a scholar and one of the female thinkers who has given birth to many Islamic thoughts and several Islamic policies in Indonesia. Huzaemah is a comparative jurist of the school born in Donggala, Central Sulawesi 1946. The Qur'an gives women the right to play a role in the public sphere, just like the rights given to men. Men monopolize the role in the public sphere, and women can also occupy and hold it. Even if a woman can and meets the specified criteria, she can become a judge and *top leader* (prime minister or head of State) (Yanggo, 2018). The factor in allowing women to play a role in the public sphere is more about their ability and fulfillment of the criteria to become leaders, not gender issues. A woman must be intelligent to carry out her mandate according to her skills and knowledge. Because with women choosing to enter the public sphere, many things and problems will arise indirectly. Therefore, proper handling is needed; there are several solutions so that their role does not hurt the continuity of marriage and family, but can contribute positively to all parties (Very Wahyudi, 2018).

#### **a. Intellectual Works**

Huzaemah has laid several thoughts in several books that he wrote such as *Introduction to Comparative Schools* (2003), *Masail Fiqhiyah: A Study of Contemporary Islamic Law* (2005), *Contemporary Women's Fiqh* (2010), *The Young Generation and the Destruction of the Nation* (2018), *Women's Leadership in the Perspective of Islamic Law* (Article of the Institute of Quranic Sciences, 2018), *Islamic Moderation in Sharia* (2018), *Law of Protecting Heredity and Honor According to Islam* (2019), and *Sexual Deviance (LGBT) in the View of Islamic Law* (2019) (Memoriam, 2022). The wrong one frequent thought-about thought famous is about the role of women in the public sector. Huzaemah is famous as a two-legged, modernist thinker who does not leave traditionalists. She believes that women filling public spaces must be balanced with not leaving their domestic roles. Huzaemah Call Islam gives women space to follow and contribute to the welfare of the family, with an appropriate nature of femininity, not leaving a job, domestic, and remain in the Hold rule of religion.

#### **b. State Recognition**

Huzaemah Recorded has held several prestigious positions on campus and outside the campus. On campus, Huzaemah once served as Assistant Dean I at Faculty Sharia and Law, Universitas Islam Indonesia (UIN) Syarif Hidayatullah Jakarta, Director of Postgraduate Programs Institute Quran Science (IIQ), and at the same time Rector Institute Qur'an Science 2014-2018 and the 2018-2022 period (Memoriam, 2022). Apart from being on campus, Huzaemah's career is also recorded as a member Commission Fatwa MUI since 1987, a member of the MUI National Sharia Council since 1997, and since 2000 has been a member of the head MUI Navel Field of Studies and Social Development. In addition, Huzaemah was also a member of the Sharia Supervisory Board at Bank Niaga Syariah in 2004 and Chairman of the Sharia Supervisory Board *di Insurans Takaful Great Eastern*. Huzaemah is also known to be active in several women's organizations including the Chairman of the Executive Board of the Central Islamic Women's Association of Alkhairat in Palu, Central Sulawesi since 1996, the Chairperson of the IAIN Jakarta Women's Learning Center from 1994 to 1998, a member of the Menupw Working Group

from 1992 to 1996 and delivered lectures in various seminars related to women (Alniezer, 2018). In 2007, he received the Satyalancana Wira Karya from the President of the Republic of Indonesia for his services as a member of the Tafsir al-Qur'an Improvement Team of the Ministry of Religion of the Republic of Indonesia. 2016 he received the Satyalancana Karya Satya 30 Years (Memoriam, 2022).

### **The Authority of Three Women Scholars in Islamic Education**

#### ***Zakiah Daradjat's Contributions to Islamic Education***

Zakiah Daradjat's ideas on Islamic education are deeply rooted in integrating religious and psychological principles. Her foundational concept defines Islamic education as forming individuals into devoted servants of Allah, aligning their thoughts, actions, and feelings with Islamic teachings. As a scholar in religious psychology, she emphasized the critical role of understanding students' psychological development to achieve effective learning outcomes. Accordingly, she advocated for diverse teaching methods tailored to the developmental stages of children, promoting active and participatory learning.

Regarding educational policy, Daradjat proposed a holistic approach grounded in the Qur'an, Sunnah, Ijtihad, and the surrounding socio-cultural environment. She highlighted the family, particularly the roles of the mother and father, as the first and most essential institution for shaping a child's Islamic character (Ofiah, 2023). For her, Islamic education encompasses the entire spectrum of human life, not limited to creed, worship, or morality, but harmonizing all dimensions of existence. This integrative and comprehensive framework envisions education as an ongoing process across various domains: at home, school, community, and society (et al. 2022). Her perspective combines theoretical and practical elements, viewing Islamic education as a vehicle for mental refinement and behavioral change, aligned with individual and social needs.

#### ***Tutty Alawiyah's Vision of Modern and Holistic Islamic Education***

Meanwhile, Tutty Alawiyah advanced the modernization of Islamic education while preserving its core religious values. She supported the integration of modern technology and pedagogical strategies to ensure that Islamic educational institutions remain responsive to the evolving needs of society. She asserted that education's goals must align with governmental curricula and Islamic ideals, intellectually, physically, emotionally, and spiritually developing students. Her emphasis on student-centered learning aims to cultivate critical thinking and active engagement in the learning process. In this vision, the curriculum must integrate religious and secular sciences to equip students with a balanced mastery of both fields. She also stressed the importance of teacher competence in the millennial era, calling for educators who are insightful, creative, and capable of inspiring students (et al. 2020).

Tutty also championed continuous educational evaluation and institutional adaptability. She underscored the importance of innovation, openness, and global collaboration for the sustainability of Islamic educational institutions. A key aspect of her contribution lies in the elevation of *Majelis Taklim* as a non-formal but significant educational forum. She emphasized holistic education and encouraged the active participation of women across social domains, including politics, economics, law, and education. For her, Islamic education is inseparable from *da'wah* (proselytizing), and she called for modern, context-sensitive approaches to *da'wah* through education.

#### ***Thematic Synthesis and Systematic Categorization of Core Ideas***

Synthesizing the views of Zakiah Daradjat and Tutty Alawiyah reveals three core themes in the discourse of Islamic education led by female scholars: (1) the psychological and spiritual development of learners, (2) integration of religious and secular knowledge, and (3) empowerment and inclusion of women in all aspects of Islamic education. Both scholars emphasize the importance of contextual relevance in education, yet differ in focus. Zakiah concentrates more on learners' internal development and psychology. In contrast, Tutty focuses on institutional reform, community responsiveness, and

modernity. This systematic categorization enhances the clarity of their contributions and highlights the richness of female scholarly thought in advancing Islamic educational theory and practice.

The implications of Yanggo’s ideas are highly significant in both social and educational contexts. Her scholarship encourages greater participation of women in Islamic intellectual discourse and leadership, paving the way for gender-equitable practices in Islamic educational institutions. Future research should explore the long-term impact of female scholars’ leadership on institutional policies and curriculum development in pesantren, madrasah, and Islamic higher education. In terms of practical implementation, best practices may include the development of gender-sensitive curricula, increased representation of women in decision-making bodies, and continuous support for scholarly works by women in Islamic education.

As a female scholar, Huzaemah Tahido Yanggo consistently advocated for greater inclusion of women within Islamic educational and religious leadership structures. She emphasized the need to address gender discrimination by promoting equal access to educational opportunities and authority in Islamic scholarship (Yanggo, 2010). Her approach highlighted the significance of interpreting Islamic law within its socio-cultural context, particularly in the realm of education (Yanggo, 2013). Furthermore, her efforts in promoting inter-sectarian dialogue encouraged an inclusive learning environment by familiarizing students with diverse schools of *Fikih*. She also underlined the necessity of aligning Islamic education with contemporary society’s evolving needs and challenges.

Despite this study’s insights, it is important to acknowledge its limitations. The research primarily relies on textual analysis of secondary literature, which may not fully capture the nuanced impact of Huzaemah’s work in grassroots educational settings. Additionally, the focus on only three prominent scholars may limit the broader generalizability of the findings. Future research could benefit from empirical fieldwork, such as interviews with students, educators, or institutions directly influenced by these scholars. Such approaches would deepen understanding of the practical implications of women’s leadership in Islamic education and help formulate context-specific strategies for advancing gender equity.

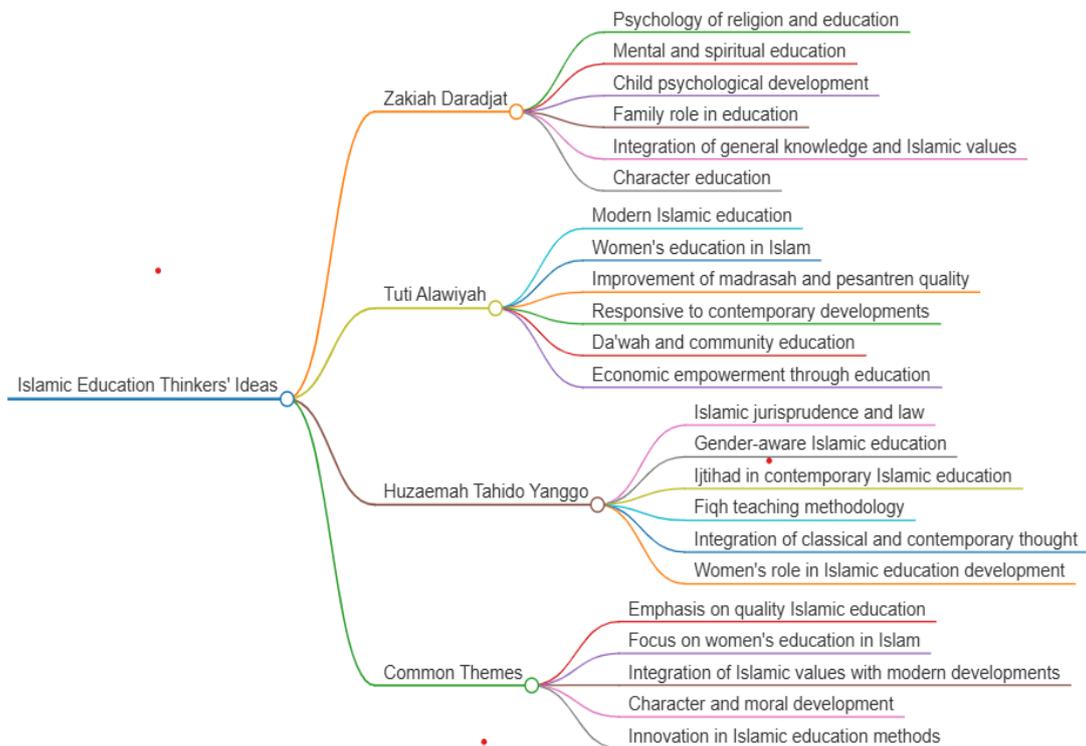


Figure 1. Mind Map Images of the Thoughts of Three Indonesian Women Scholars

#### 4. CONCLUSION

The conception of education in Islam goes beyond the mere transmission of knowledge to students; it is deeply rooted in the Islamic understanding of human nature and the purpose of human existence. Islamic education is about academic instruction and nurturing individuals who embody the values and responsibilities outlined in the Qur'an and the *Sunnah*. As a nation with a Muslim-majority population, Indonesia must continue to prioritize the development of Islamic education that remains faithful to these foundational sources, while being responsive to contemporary societal needs. The thoughts of the three Indonesian female scholars examined in this study, Zakiah Daradjat, Huzaemah Tahido Yanggo, and Tutty Alawiyah, demonstrate a shared foundational vision: to contribute to the intellectual and moral development of the younger generation through Islamic education. Although each scholar brings a unique perspective, ranging from psychological and pedagogical insights, gender inclusivity, legal authority, to educational institutional reform, they collectively reflect the dynamic role of Muslim women scholars in shaping the direction of Islamic education in Indonesia. This study affirms the significance of ulama and religious leaders, particularly female scholars, in society's cultural, educational, and spiritual development. Their contributions have fostered religious da'wah, the transmission of Islamic knowledge, and the emergence of transformative educational institutions. Future research should explore the practical implementation of these scholars' ideas in educational settings, especially in promoting inclusive and contextually grounded Islamic education models. By doing so, the transformative vision of Islamic education can be realized more fully in shaping a just, enlightened, and balanced society.

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