



## Jurnal Eduscience (JES)

Volume 10, No. 1

April, 2023

Submit : 20 February, 2023

Accepted : 28 April 2023

## A COMPARISON OF THE EDUCATIONAL THOUGHTS OF R.A KARTINI AND MALALA YOUSAFZAI

**Imam Ghozali,**

**State Islamic University Sunan Kalijaga Yogyakarta**

**[ghozalikece@gmail.com](mailto:ghozalikece@gmail.com)**

**Syarif Hidayatullah**

**State Islamic University Sunan Kalijaga Yogyakarta**

**[syarif.gerung@gmail.com](mailto:syarif.gerung@gmail.com)**

**Thriska Afifandasari**

**State Islamic University Sunan Kalijaga Yogyakarta**

**[thriskaafifandasari@gmail.com](mailto:thriskaafifandasari@gmail.com)**

### **Abstract**

*R.A Kartini and Malala Yousafzai are women who are very vocal in fighting for women's rights, including in terms of education. But what's more interesting, they live in very different times and environmental backgrounds but have their own passion and thoughts about education. The purpose of this research is to compare the thoughts of the two figures. This type of research is library research. While the method of analysis is content analysis, reduction and interpretation. This research shows the similarity of Kartini's thoughts with Malala, namely one of them is pro towards educational equality while what distinguishes them is their basis and approach in formulating the concept of the urgency of education for women. R.A Kartini and Malala are two smart and brave girls who have high empathy and social sensitivity. This character is their foundation in fighting for women's education.*

**Keywords:** Comparison, Education, Malala Yousafzai, R.A. Kartini

### **Abstrak**

R.A Kartini dan Malala Yousafzai merupakan perempuan yang sangat vocal dalam memperjuangkan hak-hak perempuan termasuk dalam hal pendidikan. Namun yang lebih menarik, mereka hidup di zaman dan latar belakang lingkungan yang jauh berbeda namun memiliki semangat serta pemikiran masing-masing tentang pendidikan. Tujuan dari penelitian ini untuk mengetahui perbandingan pemikiran kedua tokoh tersebut. Jenis penelitian ini adalah *library research*. Sedangkan metode analisisnya adalah *content analysis*, reduksi dan interpretasi. Penelitian ini menunjukkan kemiripan pemikiran Kartini dengan Malala yakni salah satunya pro terhadap kestaranaan pendidikan sedangkan yang membedakannya dasar dan pendekatan mereka dalam merumuskan konsep urgensi pendidikan untuk perempuan. R.A Kartini dan Malala adalah dua gadis cerdas dan pemberani yang memiliki empati serta kepekaan sosial yang tinggi. Karakter tersebut yang menjadi landasan mereka dalam memperjuangkan pendidikan perempuan.

**Kata Kunci :** Perbandingan, Pendidikan, Malala Yousafzai, R.A. Kartini



## INTRODUCTION

Education is the best way to bring every human being to perfection, both male and female. However, in the history of world civilization, the fact is that the position of women is always after men in various matters, including education (Engineer, 2007). This is a gender injustice (gender equality) which is an interminous contradiction with the nature of education itself.

This patriarchal tradition is felt by most women in the world, including in Indonesia. In Indonesia, the movement for women's emancipation through education began 120 years ago, spearheaded by Raden Adjeng Kartini. R.A Kartini considers education to be the right of everyone, especially women, because for her the goal of education that is able to raise the degree and dignity of the Indonesian nation will be achieved if it does not exclude women. Because a dignified nation is a nation filled with dignified people. Dignified and intelligent people are certainly born from qualified mothers, and qualified mothers are certainly educated women. Therefore, according to R.A. Kartini, education is absolute for women. It was with this premise that made her aspire to build a women's school and made her one of the most influential female education figures in the country.

Kartini's thoughts on education for women, contained in her letters, are very significant to Islamic teachings on education for women and are relevant to the goals of education for women in Indonesia today. As follows :

### 1. Education for Women

Education for women is very important in Kartini's view as stated in her letters. The equality of education that Kartini meant, giving equal opportunities to women to obtain a higher level of education without leaving the nature of women.

### 2. Women's Education in Islamic Perspective

Islam gives equal opportunities and rights to each of its adherents to reach the highest level of knowledge, with the provisions of nature that are actually more about respect for women themselves. Education for women can be in formal or non-formal institutions.



### 3. Relevance of Kartini's Thought on Islamic Education for women in Indonesia

Kartini's thinking about a curriculum that prioritizes ethics and moral education is very relevant to article 31 paragraph 3 of the 1945 Constitution "the government seeks and organizes a national education system that enhances devotion and noble character". In other words, a superior human being is a full-fledged human being who is able to harmonize the intellectual, emotional aspects optimally and in balance. The word human means male or female. Education is not for making competition between men and women. But how can gender status complement each other and contribute to the progress of national and religious life. (Aminah, 2015)

Education and teaching in women are emphasized to fulfill their maternal duties because mothers are the first and main educational institutions. From smart and loving mothers, there will also be children who are smart and have high character and social sensitivity, this is the core of Islamic education for women.

Speaking of female figures in the field of education, of course the name Malala Yousafzai should not be forgotten. She is one of the contemporary educational figures as well as a female activist from Pakistan who is not only famous in her country, but almost all over the world, including Indonesia. No wonder she was named Nobel laureate in 2014 for her struggle against the oppression of children and youth to get the right to education.

Malala yousafzai is a Muslim female figure whose struggle is generally accepted by both western and Muslim societies. Her social activities in the field of education benefit women and children around the world, whether they are Muslims or non-Muslims. For this reason, western society should give an objective appreciation to women, especially Muslim women. Basically, Islam has noble ideals for mankind, both through special rules for its people and for all mankind in achieving progress together regardless of differences between men and women.

Malala yousafzai's presence in the global sphere provides an opportunity for the West to see Muslim women objectively. In addition, Malala's presence opens space for the Islamic West to conduct a dialog regarding how Islam views and treats women. What Malala has done in fighting for the rights of women and children is proof that Islamic women can be actors in achieving the ideals of humanity, as often campaigned by the west. These ideals are related to freedom of speech, the fulfillment of women's education rights, and



others. But how can gender status complement each other and contribute to the progress of national and religious life. (Aminah, 2015)

Education and teaching in women are emphasized to fulfill their maternal duties because mothers are the first and main educational institutions. From smart and loving mothers, there will also be children who are smart and have high character and social sensitivity, this is the core of Islamic education for women.

Speaking of female figures in the field of education, of course the name Malala Yousafzai should not be forgotten. She is one of the contemporary educational figures as well as a female activist from Pakistan who is not only famous in her country, but almost all over the world, including Indonesia. No wonder she was named Nobel laureate in 2014 for her struggle against the oppression of children and youth to get the right to education.

Malala yousafzai is a Muslim female figure whose struggle is generally accepted by both western and Muslim societies. Her social activities in the field of education benefit women and children around the world, whether they are Muslims or non-Muslims. For this reason, western society should give an objective appreciation to women, especially Muslim women. Basically, Islam has noble ideals for mankind, both through special rules for its people and for all mankind in achieving progress together regardless of differences between men and women.

Malala yousafzai's presence in the global sphere provides an opportunity for the West to see Muslim women objectively. In addition, Malala's presence opens space for the Islamic West to conduct a dialog regarding how Islam views and treats women. What Malala has done in fighting for the rights of women and children is proof that Islamic women can be actors in achieving the ideals of humanity, as often campaigned by the west. These ideals are related to freedom of speech, the fulfillment of women's education rights, and others.

Malala yousafzai has succeeded in opening the eyes of the world in looking at Muslim women. Her awareness to fight for humanity, especially women and children in getting education makes her a Muslim female hero. Although she almost lost her life because of her struggle, in the end the world recognized her through the "Nobel Peace Prize" given to her by the United Nations. The recognition of western society and Islam for its existence makes Islam a religion that is rahmatan lil alamin can be understood and felt by the world community. (zainun wafiqatun niam, 2019)



By looking at her spirit, Malala can be said to be similar to R.A Kartini. They are amazing girls who fight for the right to education for women even though they live in different regions and times. And this is precisely what makes the author interested in trying to compare the two figures by analyzing the similarities and uniqueness of their thoughts.

After searching from various sources, researchers did not find any scientific articles or books that specifically compared Kartini's thoughts with Malala's in the field of education. However, previous research has reviewed R.A Kartini's thoughts on education and some of these articles are references in this study, including research conducted by Karlina and Hudaidah with the title "Thoughts and Struggles of Raden Ayu Kartini for Indonesian Women". The research concluded that Kartini viewed education as something urgent for women (Karlina, 2020).

In addition to the above research, another research that is more relevant to be used as a reference for this research is the research conducted by Dina Nur Azizah with the title "Comparative Study of the Thoughts of R.A. Kartini and Dewi Sartika Regarding the Concept of Education" (YENI SULISTIANI, 2020). The two studies are examples that show a different research focus from this study. This means that the research that aims to find out the comparison of the thoughts of R.A Kartini and Malalal Youafzai is an authentic research.

## RESEARCH METHODS

This research is a type of library research, namely examining literature through library research (Kunconingrat, 1997), which means that in the research several stages are carried out, namely searching, reading, analyzing and describing findings from primary and secondary sources that discuss Kartini and Malala in relation to their biographies and thoughts about education (wajidi, 1991). While the data analysis method uses content analysis which allows researchers to get the content, content, message about the thoughts of the two figures in each feature, rubrication and figure of discussion by putting aside the symbolic meanings contained therein. Then the next stage uses the reduction and interpretation method to give the data meaning that can be understood. The literature used in this research uses 3 types of literature including books, journals and the internet. In general, literature is used to identify the results of previous research, namely various types of findings that have been found or that have not been found related to certain or specific situations or phenomena that will be researched.

## RESULTS AND DISCUSSION

### RESULTS

#### Biography and Educational Thought of R.A Kartini



## 1. Biography

Raden Adjen Kartini was born on April 21, 1879 in Jepara and died on September 17, 1904 (age 25) in Rembang. Kartini's father R.M.A.A Sosroningrat was a regent of Jepara while her mother M.A. Ngasirah, the daughter of Nyai Haji Siti Aminah and Kyai Haji Madirono, a religious teacher in Teluwakur, Jepara. Kartini was an intelligent child, her intelligence was already apparent when she was less than a year old, and she had a high curiosity. Everything that caught her attention when that he studied. Almost all the items or objects he encounters he examines, as if the little boy is like a detective who is solving a mystery. This means that the free spirit and talent for investigating at a very young age has grown (hartutik, 2015).

Kartini was also a child who hardly had time to play like other children. Kartini's time was mostly spent studying. She learned various things at school in the morning, learning to embroider with Mrs. Dutch in the afternoon. She also learned to read the Qur'an and Javanese language.

To instill a sense of love and empathy, Kartini's father often took her to meet small people while looking at the state of the community. From here Kartini was impressed by the condition of the village people she met who were classified as poor. The impression made her aspire to the welfare of the small people.

Although Kartini's father was very concerned about education for his daughter, he still held some of the old noble customs. So at the age of 12.5 Kartini was made a pingitan girl. Her world became very narrow, her life became a daily routine that was suffocating, tense and sadness almost adorned every day. She thought of finding a way to escape from the imprisoning world, but in vain. So in the end Kartini began to realize that her crying and rebellion over the circumstances she experienced were futile.

Having moved on with the situation Kartini began to spend her time minimizing her curiosity about what happened to her. This included the question of what was the ancient custom that antagonized girls and women from the nobility so that at a young age they had to be put in confinement for a long time and exiled from the outside world. She couldn't understand why there should be such wicked rules for women. What



was the point of all this cruelty? Why did the same things women received not happen to boys? (Karlina, 2020).

From here, her feminist spirit and thoughts began to develop, which one day led her to dedicate herself to fighting for equality (Ayu & Mahyuni, n.d.).

## 2. Education Thought

According to Kartini, education is a tool to open people's minds towards modernity. With education civilization can advance, where men and women build a nation together (Suryani, n.d.). In addition to advancing civilization, Kartini believed that education was a source of happiness and prosperity. This belief is in accordance with the content of surah al-Mujadalah verse 11 that Allah will elevate the degrees of those with knowledge. Meanwhile, the result or ultimate goal of the educational process is to make human beings who develop from all aspects, not only in terms of cognitive or pragmatic thinking, only looking for grades and graduating quickly (Asfar & Asfar, 2020).

However, according to Kartini, this educational goal will not be achieved if teachers are not professional. Because for Kartini, teachers play a very important role in achieving educational goals. Even teachers who do not have maximum skills (intellectual, moral, spiritual) for Kartini are a crime (agus widiarto, 2016). Likewise with students, according to Kartini, to be successful in learning requires strong determination and independence, because it is the inner drive that makes people progress, not the environment (Suryani, n.d.). This was Kartini's own direct experience, where she continued to study independently apart from studying with her teachers at that time. Never giving up in learning is an attitude that is inherent in her, even though when she was a girl and was locked up so that she was no longer given the freedom to continue her education did not kill her enthusiasm in learning. Kartini had the principle that "it is better to do something small than nothing at all" (Suryani, n.d.).



Regarding women's education, Kartini argued that educational equality is a form of freedom for women. That is, the freedom to stand alone, and become an independent woman so as not to depend on other people or men. According to Kartini as she conveyed to Mrs. Van Kol, Mrs. Anton and Mrs. Abendanon that women who are not dependent on other people or men should be free from education. Educated women are able to become an important part in working with men to build a more advanced Indonesian civilization (nur moh arif rohman, 2017). This means that it is not enough for men alone to build the civilization of a nation, instead smart and characterful men are born from the womb of quality mothers and quality mothers are educated women.

Regarding the vision of women's education according to Kartini, namely delivering women to become capable, good, and independent individuals who have awareness of their conscience, and carry out what women should do in social life. Being a good mother as well as a wise teacher, also responsible as a wife who is able to manage finances. In addition, mothers are the first educators for their children, so an educated mother will be able to shape a child's intelligence (Sutrisno and Sulastin, 2014).

## **Malala Yousafzai's Biography and Educational Thought**

### **1. Biography**

Malala Yousafzai was born on July 12, 1997 in Mingora, Pakthunkhwa, Pakistan. her father was Ziaudin and her mother Tor Pekai Yousafzai. She is the first of three children (her two younger brothers). It can be said that Malala's childhood was filled with good feelings, because where she lived was a popular tourist destination and known for its summer festivals. But everything changed when the Taliban group controlled the Swat Balley area both politically and socially, and Malala was only 10 years old at the time. Since then, the Taliban began to ban women from attending school and activities that they used to do such as dancing, even just watching television was not allowed. In addition, until the end of 2008, suicide attacks





continued and around 400 educational institutions were destroyed. From this pain and chaos was the beginning of Malala's struggle against the Taliban, until when the girls' school in Swat was bombed she immediately delivered her first speech in September 2008 in Swat. The speech was titled "How dare the Taliban take away her basic right to go to school?" (Yousafzai, n.d.).

In addition to speeches, she also voiced her conscience call for women's education by writing through a blog (under the pseudonym Gul Makai) for the BBC about life under the threat of the Taliban who denied education. At the age of 17 Malala won the Nobel Peace Prize (2014) and was the youngest person to be awarded the prize. At the same age she also founded the Malala Fund charity organization and spread across six countries (veronika yasinta, 2018). As for her personal life, in 2021 Malala married Asser Malik, a man from Pakistan who currently serves as general manager of the Pakistan Cricket Board High Performance Center (Nadhirul, n.d.).

## 2. Education Thought

Similar to R.A. Kartini, we do not find Malala Yousafzai's thoughts systematically contained in volumes of books, but through various tweets she wrote on the BBC under the pseudonym "Gul Makai" and from the speeches she shouted for the Taliban. According to Malala as described by Ani Mardatila in an article in December 2020, one child, one teacher, one book, one pen can change the world. The subconscious is that every human being, every child, both male and female, has the ability to change the world if given the opportunity to get an education. Education is the right of every human being, in Malala's words, it does not matter whether he is Eastern or Western, education is still education (ani mardatila, 2020).

In a phrase, Malala also said "with weapons you can eliminate terrorists, with education you can also eliminate terrorists". This sentence is a very genius and philosophical sentence for a teenage girl like Malala. From this expression, it can be understood that humans have two opposite potentials, namely to be good or bad. So what determines which of the two potentials is more dominant to be uploaded from him is very



dependent on his education. An uneducated human being will become very cruel by slaughtering fellow humans but if he is educated, he will certainly become a good person because education is able to make people know what is appropriate and inappropriate to do. From this we can interpret that one of the functions of education according to Malala is the best resolution to every problem (Malala, 2016). Education experts call education the achievement of a better/advanced standard of living with a conscious and systematic effort (Koerniantono, 1945).

Regarding women's education, for Malala it is an absolute. According to Malala, women should be free, but by free she does not mean disobeying their fathers, brothers or husbands, but rather being independent and free to go to school and work. Malala says in her book *I Am Malala* that "the Qur'an teaches us patience, but we often feel we have forgotten ourselves and think Islam means women sitting at home in purdah or wearing burqas while men do jihad" (Malala, 2016). This is a misconception because for Malala, an educated woman is far greater than a man and the pen of a woman is far more powerful than a man.

## DISCUSSION

### Comparison of R.A. Kartini and Malala Yousafzai's Thoughts on Education

R.A. Kartini and Malala Yousafzai are two girls who lived in different times but have the same thoughts and spirit of struggle for education. They have similar ideas about educational equality, that women should not be excluded from education. Education should be equal for everyone. Both of them also think that educated women can be much more powerful and impactful towards the future, because great women give birth to quality generations.

When talking about women, it is very interesting and endless, because women cannot occupy the position of being "high quality", but in relation to all issues affecting women, such as position, role and equality with men, the problem is that it is very controversial. Before the development of the 20th century,



women could not and should not be compared to men in any respect, especially in terms of education.

Women were denied educational and social rights

Without any freedom, women are only allowed to work at home as good mothers and wives. They were also not given the right to free thought or expression. By looking at the problems or issues mentioned above, the hearts of several female figures, including Raden Ajeng Kartini, inspired people to change the way society views women and place them on an equal footing with men, especially in view of R.A. Kartini's struggles and ideas about women's education in Indonesia. Therefore, R.A. Kartini's initiative for equal status is a form of women's independence. One of them is in the realm of education, where women must also have the opportunity to get an education and exercise their right to freedom of speech.

R.A. Kartini stands out among other figures because her persistence, success, and spirit of independence struggle were elevated to the level of heroism. Presidential Decree of the Republic of Indonesia Number 108 issued on May 2, 1964, officially recognized her as a national hero. Kartini Day is now commemorated on April 21 every year, which is also her birthday. The public was quite critical of her decision to confer the title. Kartini's struggle is believed to be only relevant to the local struggles of the Javanese community, particularly in Jepara Regency. However, in terms of educational, economic, cultural and political equality, the role of Indonesian women today is increasingly complex.

Education is something that can be said to be very important because it has the power to improve the dignity of Indonesian human beings. Education is also not gender specific; both men and women have the right to it. Without educated women, a country cannot progress. Women are not role models who will compete with men; instead, they are supporters who will join them to establish a great nation. R.A. Kartini asserted that education is the means to improve Indonesian civilization. She shared a lot with her penpals about her opinion on women's education in Indonesia through her letters.



According to Kartini, education is one of the tools that lead humans towards modernity. Education is the first step towards an advanced civilization where men and women work together to build the nation. Equality in education is a form of women's freedom. Freedom to be a single and independent woman, freedom to be a woman who is independent of others and men.

R.A. Kartini's goal is to prepare women to be capable, independent, aware of their profession and fulfill their responsibilities in society. Be a good mother, a wise educator, a responsible financial manager, and a good financial manager. A child's first education comes from the family, especially the mother. Mothers have a very important role in a child's education. An educated mother gives her child a good education. That's where the child's intelligence is formed.

Education has the power to ennoble and glorify the Indonesian nation, and the education in question is education that can be accepted by all groups, both men and women. R.A. Kartini aimed to establish schools and training that not only prioritized character education, but also included elements of religious education. RA Kartini fought to give people the freedom to go to school, study and of course take care of various social problems, not just at home. The battle was not easy. When R.A Kartini had to deal with a group of people who already thought that women and men performed differently, she continued to fight. But RA Kartini's struggle turned out to be successful, even though it took a long time and faced many challenges. From today's point of view, women are obviously very free. There is no difference between the rights of women and men. A woman can be an RT, RW, ruler, district chairman, regent, mayor, governor, etc.

From the content of the letter, it is clear that women have many abilities to influence life. Women carry the world's culture on their backs in addition to being mothers. R.A. Kartini expressed her belief and interest in the movement happening outside Indonesia, namely in Europe, in her letter. This inspired her to advocate for women's equality as well. R.A. Kartini was very concerned about her people who were continuously oppressed and obliged to submit to men at all times. She emphasized that if there is still a



disparity in educational attainment between men and women, Indonesia will not progress. To advance the country, men and women must work together and work side by side.

In terms of learning motivation, both of them are of the view that it is the inner drive that has the most influence on the learning process, meaning that it can be said that the color of their thoughts tends to be humanist, which is a school that does not believe in stimulus and response outside the self. Kartini has a principle, even though physically imprisoned, the mind still wanders and cannot be stopped by anything. This was proven by her hunger in eating various kinds of literature to satisfy her curiosity about the secrets around her and gave birth to many sentences that are still very relevant today. As Malala Yousafzai said about her motivation, "The Taliban can take away our pens and books, but they cannot stop our minds from thinking." (ani mardatila, 2020).

However, what distinguishes them is their basis or approach in formulating the concept of the importance of education for women. Of course they have a rationale for the importance of equality. However, the basis and approach referred to by the author here is a reflection on the reality and historicity of their lives that gave rise to thoughts on the importance of education for women.

R.A Kartini expressed her thoughts on the basis that women at that time were not allowed to continue their education to a higher level and instead were kept in seclusion waiting to be matched. While on the other hand Kartini's position as a native at that time was during the Dutch colonial period, which was something that aroused her soul to fight for independence so that it influenced her educational thinking which was more on the idea of educational equality for women with a big vision of fighting for an independent and dignified nation.

Meanwhile, Malala Yousafzai's educational thinking is more about fighting for educational equality for everyone. Because education is a right. So she does not look more vocal in the struggle for education for women, but for everyone, because for Malala education is a right. Indeed, on several occasions Malala



"shouted" the urgency of education for women, but this was not on the basis that she felt women were more discriminated against, but because at that time her school (a girls' school) happened to be one of the victims of a suicide bombing.

In addition to this, Malala's style of educational thinking leads to the fact that the success of education is not only a matter of who runs it (teachers and students) but learning media is also a very important thing to note. This is reflected in her phrase "one child, one teacher, one book, one pen, can change the world". Looking at women, Western countries sometimes see them as oppressed, uneducated, and often involved in violent behavior. Firstly, Western media often distorts the news about Muslim women. Secondly, there is a misunderstanding of the Islamic gender clause that Western countries use to discriminate against Islam. Malala Yousafzai's presence on the global scene provides an opportunity for the West to view Muslim women objectively. What Malala has done in fighting for the rights of women and children is that Muslim women, as Western countries often claim, are human beings. It proves that you can be the subject that realizes your ideals. These ideals relate to freedom of expression, the realization of women's right to education, and more. Malala Yousafzai's presence on the global stage offers an opportunity for the West to look at Muslim women objectively. What Malala has done in fighting for the rights of women and children is that Muslim women are human beings, as the West often claims. improve. These ideals relate to freedom of expression, the realization of women's right to education, and more. Malala Yousafzai's work is now mostly spent at the Malala Foundation, in addition to her higher education at the University of Oxford, UK. The foundation focuses on the education and empowerment of women so that they can reach their full potential and become strong, confident leaders in their respective countries. The Malala Fund Foundation also works with world leaders to fund education projects in six countries. Malala Fund works with local partners to invest in innovative solutions and encourage young women around the world to reach at least secondary school. Everything Malala did in her 20s.

## CONCLUSIONS

R.A Kartini and Malala are two smart and brave girls who have high empathy and social sensitivity. They sincerely sacrificed to fight for educational equality, namely fighting for the right of women to go to school to a higher level, freeing humans from racial discrimination. Although both of them seem to echo women's rights, it is in fact equality that they are fighting for. Their dedication is not to make independent



women who turn beyond or even discriminate against men as they experienced, but with the noble goal of human authenticity. Because only true human beings are able to change the world towards a better and dignified direction.

## ACKNOWLEDGMENTS

I would like to thank the parties concerned who have helped complete this journal. And thank you to the readers who have made this journal as a reference material, a reference to add insight. We are very receptive to suggestions and constructive criticism and input for further writing.

## REFERENCES

- Agus Widiarto. (2016). Kartini's Education Thought. *Republika*.  
<https://www.republika.co.id/news/05va0621/educational-thought-kartini>
- Ani Mardatila. (2020). *20 Wise Words of Malala Yousafzai About Education and Women, Full of Meaning*. Merdeka.Com. <https://www.merdeka.com/sumut/20-wise-words-malala-yousafzai-about-education-and-women-who-are-full-of-meaning-klm.html>
- Asfar, A. M. I. T., & Asfar, A. M. I. A. (2020). *Foundation of Education: The Nature and Purpose of Education (Foundation Of Education: Essence And Educational Objectives) (Implications Of Philosophical Views Of People In Education)*. January. <https://doi.org/10.13140/Rg.2.2.22158.10566>
- Ayu, I., & Mahyuni, P. (N.D.). *From the Perspective of Today's Gender Equality Struggle (A Literature Study)*. 53–60
- Engineer, A.A. (2007). *Women's Liberation*. Yogyakarta: Lkis Yogyakarta.
- Hartutik. (2015). *R.A. Kartini: Indonesia's Early Century Emancipator* 20. 2(1), 53-54.
- Karlina, H. (2020). *Raden Ayu Kartini's Educational Thought and Struggle for Indonesian Women*. 7(1), 35-44.
- Koerniantono, M. E. K. (1945). *Education as a System*. 59-70.
- Kunconingrat. (1997). *Community Research Methods*. Jakarta: Gramedia.
- Malala, I. A. M. (2016). *Malala Yousafzai 'S Liberal Feminist Idea Against Gender Discrimination In Pakistan As Reflected In Her Work I Am Malala English Letters Study Programme Department Of English Letters Faculty Of Letters*.



- Nadhirul. (N.D.). *4 facts about Asser Malik, Malala's husband who is not just any man*. Real Tabloid.
- Nur Moh Arif Rohman. (2017). *Women in Java 1891-1904 Thesis Proposal R. A Kartini's Thoughts on Women's Education in Java 1891-1904*.
- Suryani, N. A. (N.D.). *R.A. Kartini's Thought for the Relevance of Education Especially for Women in Indonesia*. 119-122.
- Sutrisno Dan Sulastin. (2014). *Emancipation: Letters to the Nation 1899-1904*. Jalasutra.
- Veronika Yasinta. (2018). *World Figure Biography: Malala Yousafzai, Standing Up for Children's Education*. Kompas.Com. <https://Internasional.Kompas.Com/Read/2018/07/12/17332191/Biography-of-World-Luminary-Malala-Yousafzai-Devoted-to-Child-Education?Page=All>
- Wajidi, F. (1991). *Introduction to Theory and Methodology*. Jakarta: Rajawali.
- Yousafzai, M. (N.D.). *I Am Malala*. Young Readers.
- Yeni Sulistiani, L. (2020, December ). *The Concept of Education for Women According to Dewi Sartika*. *Qualita*, 2(2), 119-129.