

Catur Pusat Pendidikan : The Legacy of Siti Walidah in Modern Islamic Gender Discourse

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ABSTRACT

This study explores Siti Walidah's contribution to shaping the education paradigm based on the *Catur Pusat Pendidikan* and its relevance to modern Islamic gender discourse. The topic highlights the critical role of women in achieving gender equality, addressing challenges like unequal education access and entrenched gender stereotypes. Using a library research method with descriptive-qualitative analysis, the study finds that the *Catur Pusat Pendidikan* promotes quality education for women and empowers them to engage actively in social and political spheres. However, challenges such as gender bias and limited infrastructure hinder its implementation. Despite these obstacles, significant prospects for progress exist, particularly through technology and multi-stakeholder collaboration. The study underscores the importance of inclusive, high-quality education for women and advocates for sustained efforts to transform traditional gender paradigms. Recommendations include expanding educational access in remote areas and equipping women with digital skills to enhance their participation in the modern era.

1. INTRODUCTION

The role of women in Islam has become a dynamic and evolving topic of discussion, especially amid modernization and the struggle for gender equality (Hanapi, 2015). This discussion encompasses various aspects, ranging from women's access to education, involvement in socio-political life, to the interpretation of religious texts that often serve as the basis for gender views in Muslim societies. In Indonesia, women still face complex challenges, including disparities in access to education (Agustin et al., 2024), minimal representation in public decision-making, and religious interpretations that often restrict their roles in public spaces (Yoteni et al., 2023).

One frequently highlighted issue is the high rate of child marriage in several regions of Indonesia (Ilmiyah et al., 2022), which is often caused by cultural, economic factors, and misinterpretations of religion (Indanah et al., 2020). Data shows that Indonesia is one of the countries with the highest rates of child marriage in Southeast Asia (Wantu et al., 2022). This

phenomenon not only hinders women's access to education but also impacts their economic well-being and health (Khaerani, 2019). Additionally, another relevant issue is the limitations faced by women in accessing higher education (Isnaini, 2016), particularly in certain communities that still prioritize women's domestic roles over their contributions in public spaces.

In this context, the contributions of female figures such as Siti Walidah, or Nyai Ahmad Dahlan, become very important to study. Siti Walidah was a pioneer in the Islamic women's empowerment movement through the Aisyiyah organization, the women's wing of Muhammadiyah (Mardiah et al., 2022). Siti Walidah not only supported her husband's struggle in establishing Muhammadiyah but also demonstrated visionary leadership by encouraging women to access education, participate in social life, and become agents of change within society. One of her main contributions is the development of the Catur Pusat Pendidikan concept, which positions education as a primary pillar in shaping individuals and communities (Nisa, 2022). This concept integrates the roles of family, community, formal educational institutions, and places of worship as strategic elements for educating a generation that is faithful, knowledgeable, and of good character (Mardiah et al., 2022).

The relevance of Siti Walidah's thoughts is not only rooted in the past but also provides significant contributions to the discourse on Islamic gender issues in the modern era. Her ideas offer a relevant framework for addressing various challenges, including the urgent need to reconstruct understandings of religious texts that are often used to legitimize gender inequality. For example, many women still face structural barriers in employment and politics due to views that prioritize their roles in the domestic sphere (Syahra et al., 2024). Through the Aisyiyah movement, Siti Walidah has proven that Islamic values can be harmonized with a progressive spirit without losing the essence of religious teachings. She created space for women to become active subjects in education and social life (Savira et al., 2023), an effort that is relevant to addressing issues such as disparities in access to education, women's representation, and early marriage.

This article aims to examine Siti Walidah's contributions to building an education paradigm based on the Four Centers of Education, while also exploring the relevance of her ideas in supporting the discourse of modern Islamic gender. This research will also discuss how these ideas can be applied to address real challenges, such as gender inequality in education and the need for women's empowerment to become agents of change in the modern era.

2. METHODS

This research employs library research, analyzing the intellectual legacy of Siti Walidah, particularly the concept of Catur Pusat Pendidikan, within the context of modern Islamic gender

discourse. This approach was chosen because the focus of the study is to explore Siti Walidah's ideas through relevant literature sources, including books, journals, and scholarly articles.

Data collection was carried out by identifying and gathering literature from libraries, online databases, and related archives, followed by sorting the data based on relevant main themes. The data analysis technique used is descriptive-qualitative analysis, which includes data reduction, categorization, interpretation, and conclusion drawing. This process aims to understand how the concept of Catur Pusat Pendidikan proposed by Siti Walidah can be applied in addressing the challenges of gender equality in education and modern society.

By using this method, this research is expected to provide deeper insights into the relevance of the Catur Pusat Pendidikan concept in the context of modern Islamic gender discourse. Additionally, this study aims to demonstrate how Siti Walidah's progressive thinking can support women's empowerment, particularly in advocating for equal access to education and enhancing women's roles in social change.

3. RESULTS AND DISCUSSION

3.1 Biography of Siti Walidah

Siti Walidah is one of the pioneering female heroes of Indonesia. She was born in Yogyakarta, specifically in the Kauman neighborhood of Yogyakarta, on January 3, 1872 (Alfaien & Vashti, 2022). Siti Walidah, whose full name is Siti Walidah binti Kyai Penghulu Haji Ibrahim, bin Kyai Muhammad Hasan Pengkol, bin Kyai Muhammad Ali Raden Pengkol (Hsb et al., 2023), is the daughter of Kyai Fadil and Nyai Mas. Nyai Siti Walidah was raised in a religious environment (Utami & Afianto, 2022). She grew up to be a brave and articulate woman. She was able to write in Latin by the age of 40-50, under the guidance of Ibu Tjitrosoebono, the wife of Mr. S. Tjitrosoebono (Commissie van Redactie Soera Moehammadijah 1929-1930). The spirit of learning instilled by her father, Kyai Penghulu Muhammad Fadhil, led this fourth child of seven siblings to become a preacher and teacher at Langgar Kyai Fadhil (Alfaien & Vashti, 2022).

Since early childhood, Siti Walidah has shown a deep interest in religious knowledge. Her father, Kyai Penghulu Fadhil, known for his extensive knowledge and progressive thinking in Islam, provided intensive guidance in religious studies and a profound understanding of Islamic teachings (Hsb et al., 2023). As an intelligent and open-minded penghulu, Kyai Fadhil opposed many traditions and customs in the Kauman village long before Siti Walidah expressed her reformist ideas. This critical stance ultimately led to Kyai Fadhil losing his position as penghulu in the Kraton and shifting his focus to the batik business. The education from Kyai Fadhil shaped Siti Walidah into a smart and courageous individual. Even when society opposed her views on education and the role of women, her father continued to support her struggle, demonstrating his

belief in his daughter's progressive vision (Utami & Afianto, 2022). The significant influence of parental education and a supportive family environment played a crucial role in shaping Siti Walidah's character as a capable, skilled, diligent, obedient, disciplined, humble, and hardworking woman (Utami & Afianto, 2022).

At the age of 17, Siti Walidah was arranged to marry a handsome young man named Muhammad Darwis—who later became known as KH. Ahmad Dahlan (Alfaeni & Vashti, 2022). KH. Ahmad Dahlan, born in 1868, was the son of K.H. Abubakar and Siti Aminah (Faizi, 2022). The marriage, which took place in 1889, also strengthened familial ties as KH. Ahmad Dahlan was a cousin of Siti Walidah, a relationship established through Kyai Penghulu Fadhil, the brother of KH. Ahmad Dahlan's mother. In the Kauman village, the tradition of endogamous marriage, or marriage within the kinship circle, is highly valued (Rifqiyati, 2020). This unwritten rule encourages marriages to occur among family members or village residents, as part of efforts to preserve local cultural values in Kauman.

The marriage between Siti Walidah and KH. Ahmad Dahlan was blessed with six children: Johanah (born 1890), Siraj Dahlan (1898), Siti Busyra Islam (1903), Siti Aisyah Hilal (1905), Irfan Dahlan (1907), and Siti Zuharah (1908) (Abdullah, 2017). This marriage had a positive impact on the development of Siti Walidah's thoughts. Coming from a religious family background, along with the intellectual support and network of KH. Ahmad Dahlan, Siti Walidah became increasingly open to new ideas, particularly those related to the enhancement of women's dignity and the importance of education for them. The support from KH. Ahmad Dahlan also strengthened Siti Walidah's commitment to advocating for educational rights and the empowerment of women (Utami & Afianto, 2022).

In 1912, KH. Ahmad Dahlan founded the first Islamic reform organization in Yogyakarta, namely the Muhammadiyah Association, with the primary aim of improving access to education for the indigenous people (Hamsah et al., 2024). Siti Walidah, as the wife of the founder of Muhammadiyah, had a significant opportunity to advocate for women's education, in line with her husband's progressive vision that paid special attention to women's rights and empowerment. Siti Walidah recognized that KH. Ahmad Dahlan was a modernist reformist figure who encouraged society to purify Islamic beliefs, calling for a full devotion to Allah SWT as the core of Islamic teachings. This devotion, according to their teachings, must be manifested through obedience, submission, and adherence to the commands and prohibitions of Allah SWT.

As a wife, Siti Walidah supported and accompanied KH. Ahmad Dahlan in carrying out and spreading the teachings of Islam (Mahardhika & Setiawati, 2024), not only within Muhammadiyah but also by actively participating in the establishment of the Aisyiyah organization, which focuses on women. Her experiences and observations of societal dynamics led to the idea known as the "Catur Pusat" theory. This theory integrates four important components in women's education: (1) education in the family environment, (2) education in the school environment, (3) education in the

community environment, and (4) education in the worship environment (Mardiah et al., 2022). The Catur Pusat concept introduced to Siti Walidah's students in Aisyiyah remains relevant and influential to this day. According to her, women's rights to seek knowledge are equal to men's, as women play a crucial role in shaping children's character within the family, which is the foundation of the four components of the Catur Pusat.

Siti Walidah's communication skills and intelligence expanded her network across various segments of society, engaging with both prominent figures and the relationships established by KH. Ahmad Dahlan. Her social adeptness allowed her to be accepted and warmly welcomed in diverse environments. This extensive network greatly supported her efforts in spreading the teachings of Muhammadiyah and Aisyiyah. Moreover, her connections with important figures such as General Soedirman, Bung Tomo, and others remained strong, even after the passing of KH. Ahmad Dahlan (Utami & Afiyanto, 2022).

In 1939, Siti Walidah was unable to attend the congress held in Medan due to her deteriorating health. A year later, in 1940, she successfully attended the 'Aisyiyah congress, which became her last congress. Shortly thereafter, Siti Walidah passed away on May 31, 1946, leaving a testament to her successors and the management of 'Aisyiyah to continue fighting for the education and advancement of the nation's generation. In recognition of Siti Walidah's dedication and significant attention to moral education and women's empowerment, the government of the Republic of Indonesia officially awarded her the title of National Hero through Decree No. 042/TK/Tahun 1972, honoring Siti Walidah or Nyai Ahmad Dahlan (Alfaien & Vashti, 2022).

3.2 The Concept of Catur Pusat Siti Walidah's

The concept of the Education Center Chess proposed by Siti Walidah encompasses four main elements: family, school, community, and places of worship (Savira et al., 2023). This approach integrates various aspects of life that mutually support women's education. In this context, Siti Walidah emphasizes the importance of women's roles as primary educators at home. The family, especially mothers, is the first and foremost place for character formation in children (Santika et al., 2019). Women, as mothers, play a very strategic role in instilling religious, moral, and social values in the next generation. Through education conducted at home, women not only educate their children to become intellectually capable individuals but also shape their character and morals in accordance with religious teachings. Thus, the role of women within the family becomes key in nurturing a generation that excels not only in knowledge but also in noble character and faith (Hizriyani, 2019).

Furthermore, Siti Walidah was very aware that access to formal education for women at that time was extremely limited (Savira et al., 2023). Education for women was still considered less important compared to that for men (Achmad, 2019), especially among traditional communities. Therefore, one important step taken by Siti Walidah was to establish women's schools through the

Aisyiyah organization (Ardiyani, 2017). These schools aimed to provide access to formal education for women, which was very rare at that time (Astuti, 2020). The education offered at Aisyiyah schools not only included practical skills, such as sewing and household management, but also religious education and broader general knowledge. With this education, women could not only develop personally but also be equipped to play an active role in social, economic, and political life. Through these schools, Aisyiyah successfully opened doors of opportunity for women to gain knowledge equivalent to that of men, a revolutionary step amidst the limitations of that era (Kholisatun et al., 2024).

In addition to formal education, Siti Walidah also sees the importance of empowering women through their involvement in various social activities in the community. (Utami & Afiyanto, 2022). Women are not only trained to be educators at home, but they are also taught to be active agents of change in society. They are encouraged to participate in various social activities that benefit the community, such as providing assistance to those in need and managing social institutions. (Sofia, 2021) This shows that women's education is not only limited to academic aspects but also includes the development of practical skills that can help them contribute to social life. In this regard, Siti Walidah emphasizes the importance of women having economic and social independence so that they can play an active role in community development. (Khairunnisa et al., 2024).

In addition, Siti Walidah utilized the mosque as a center for religious and social education. At that time, the mosque not only functioned as a place of worship but also as a place to deepen religious knowledge and discuss various life issues. (F. Wijayanti et al., 2024). Siti Walidah encouraged women to come to the mosque to study Islamic teachings more deeply, as well as to discuss the religious and social issues they faced. Here, women can broaden their horizons, deepen their understanding of religion, and increase their participation in religious discourse. Thus, the mosque becomes a space that supports both spiritual and social education for women, where they are not only taught religious teachings but also engaged in discussions relevant to their daily lives.

The implementation of the Education Center Chess by Siti Walidah demonstrates a forward-looking vision regarding the role of education in empowering women. Through this approach, Siti Walidah successfully united various aspects of life into a cohesive whole that mutually supports the educational process. (Khairunnisa et al., 2024). Women's education is not only viewed from the academic side, but also as a process that involves social, family, and religious dimensions. By utilizing families, schools, communities, and mosques as centers of education, Siti Walidah built a holistic and sustainable educational ecosystem. This approach enables women to not only acquire knowledge but also deep social and spiritual skills, allowing them to play an active and effective role in various aspects of life. The implementation of the Four Pillars of Education by Siti Walidah has made a significant contribution to the struggle for gender equality, particularly in terms of access to education, which in turn promotes the empowerment of women in Indonesia.

3.3 The Relevance of Catur Pusat Theory in Educational Centers within the Discourse of Modern Islamic Gender

Siti Walidah, through the concept of Catur Pusat Pendidikan, became a pioneer in integrating Islamic teachings with the spirit of women's emancipation. In her time, amidst the patriarchal dominance that limited women's roles, she introduced an approach that not only provided women access to education but also positioned them as agents of change in society. (Savira et al., 2023). In the context of modern Islamic gender discourse, this concept is highly relevant, especially in addressing various issues related to gender inequality that are still frequently encountered to this day. One of the important contributions of this concept is the effort to eliminate the gender dichotomy in education. Siti Walidah emphasizes that education is a universal right that should not be differentiated based on gender. (Aldira et al., 2024). By placing education as the same foundation for both women and men, this concept aims to eliminate the discriminatory separation between the two genders, and emphasizes that women have the right to equal opportunities to learn and develop.

Moreover, the concept of Catur Pusat Pendidikan is also relevant in efforts to balance gender roles in society. Through the education provided to women in various family spaces, schools, communities, and places of worship, Siti Walidah empowers women to take an active role in various sectors of life. (Utami & Afiyanto, 2022). This approach supports gender role equality by eliminating the traditional view that considers women merely as supporters of men in domestic roles. Inclusive and comprehensive education enables women to access public and professional spaces (Hajar, 2024), allowing them to contribute more broadly to social, economic, and political development. Thus, this concept not only advocates for women's right to education but also fights for the recognition of women's roles on par with men in various aspects of life.

Furthermore, the implementation of the Education Center Chess also aims to address negative stereotypes against women that often limit their mobility and roles in society. Stereotypes that consider women only suitable for domestic roles or certain jobs, such as being housewives or informal sector workers, can be broken through education that provides women with opportunities to explore various fields of knowledge and skills. With the empowerment of education involving women, this concept paves the way for women to take on strategic roles in society, whether in the social, economic, or political fields. Women are not only seen as consumers of knowledge but also as creators and disseminators of knowledge, who can influence policies and social change at both the community and national levels.

Siti Walidah's perspective on prioritizing women's education aligns with Islamic principles that place men and women as equal partners in building civilization. In Islam, both genders hold equal positions in terms of the obligation to seek knowledge (Basid & Miskiyah, 2022) and contribute to the welfare of society. The concept of Catur Pusat Pendidikan not only emphasizes the importance of education for women but also positions them within a social structure that is

more equitable with men. Therefore, this concept is not only relevant in the historical context of women's struggle in Indonesia but also highly applicable in addressing gender equality challenges in the discourse of modern Islam today. By understanding and applying the principles taught by Siti Walidah, education can become a powerful tool to empower women, eliminate gender discrimination, and promote the creation of a more just and equitable society.

3.4 The Impact of the Aisyiyah Movement on Women's Education in Indonesia

The Aisyiyah movement, spearheaded by Siti Walidah, has had a profound and lasting impact on women's education in Indonesia. This movement not only influenced access to education but also changed the role of women in Indonesian society. Through various initiatives, Aisyiyah provides tangible contributions that are felt in various aspects of community life. (Mardiah et al., 2022). One of the greatest achievements of the Aisyiyah movement is the improvement of access to education for women, especially in rural areas where education for women at that time was often considered less important. At that time, education for women was generally limited to religious studies and household skills, with few opportunities for broader academic learning or intellectual development. However, Aisyiyah addressed this issue by establishing schools specifically for women, paving the way for the inclusion of women in formal education. These schools, especially in regions like Yogyakarta in the early 20th century, became pioneers of inclusive education and provided educational opportunities for women from various social backgrounds. (Sofia, 2021)

Through these schools, Aisyiyah not only equips women with practical skills but also provides education in religious knowledge, general science, and leadership abilities. This broader access to education enables women to develop their potential and actively contribute to society in various ways. (Roziqin, 2019). Women are starting to take on roles, not only within the family but also in the public and professional spheres. They began to participate more actively in community activities, contributing to social, economic, and political development.

In addition, the Aisyiyah movement has also succeeded in strengthening the social role of women in Indonesian society. Women educated through Aisyiyah not only become knowledgeable individuals but also capable of becoming leaders in their communities. (Kholisatun et al., 2024). Aisyiyah, through various educational programs and social activities, involves women in the management of orphanages, skills training, and preaching. In major cities such as Jakarta, Surabaya, and Yogyakarta, women educated by Aisyiyah have established various social institutions focused on the empowerment of women and children. (Aji et al., 2022). One example is the establishment of the Aisyiyah Orphanage in Yogyakarta in 1918 (Rohani, 2021), which provided shelter and education for abandoned children, while also giving women the opportunity to take an active role in social activities. In addition, the women who are part of Aisyiyah also become the driving force behind various other social organizations aimed at empowering women and children, as well as reducing poverty and social injustice. (Nisa, 2022). This shows that the

education provided by Aisyiyah not only produces educated women but also social leaders who care about the welfare of the surrounding community.

The change in societal mindset towards women's education is also an important impact of the Aisyiyah movement. Before the existence of this movement, many in society believed that women's education was only relevant for domestic affairs, such as managing the household and educating children. However, Aisyiyah succeeded in changing that perspective by emphasizing the importance of education for women as a first step towards social empowerment. (Aulia, 2018). One concrete example of this change in mindset can be seen in society's acceptance of women becoming teachers or lecturers. At the beginning of the 20th century, women who taught in schools established by Aisyiyah were considered positive examples of women playing a role in the public sphere. The women educated by Aisyiyah not only became household caretakers but also played a role in improving the quality of education and social life in the community. Aisyiyah has successfully proven that women's education is not only important for their personal needs but also for the advancement of society as a whole. (Kholisatun et al., 2024)

In addition, the impact of the Aisyiyah movement can also be seen in the transformation of more inclusive formal education. For example, Aisyiyah not only established schools for women but also involved women in various educational programs aimed at raising social and religious awareness. Aisyiyah established madrasahs that combine religious studies and general knowledge, providing women with the opportunity to learn both. (Mardiah et al., 2022). This provides a strong foundation for women to not only be skilled in household matters but also to possess adequate intellectual skills to play a role in society. Through this broader education, women are expected to participate in the development of the country and lead with the integrity and knowledge they have gained.

Overall, the Aisyiyah movement initiated by Siti Walidah has had a profound impact on women's education in Indonesia. (M.Rasyid et al., 2024). Aisyiyah not only increased access to education for women but also successfully strengthened their social roles in society and changed the conservative mindset about women's roles. By establishing schools, orphanages, and involving women in various social and da'wah activities, Aisyiyah has created an inclusive education model, empowered women, and paved the way for gender equality in education in Indonesia. The positive impact of this movement can still be felt today, especially in the ongoing efforts to empower women and the contributions of women in various social, economic, and political fields in Indonesia.

3.5 Challenges and Prospects of Catur Pusat in Educational in the Modern Era

Although the concept of Catur Pusat Pendidikan initiated by Siti Walidah is highly relevant to the current times, its implementation faces several significant challenges. One of the main challenges is the gap in access to education, especially in remote areas and rural regions. (Maula et al., 2023). Although women's education in Indonesia has made significant progress, there are still

areas that are hard to reach and lack adequate educational facilities. In many areas, especially in rural and remote regions, women are often hindered from accessing quality education due to factors such as distance, lack of facilities and infrastructure, and family economic limitations. (A. Wijayanti et al., 2024). In fact, in some places, education for girls is still considered less important compared to education for boys. (Achmad, 2019). This certainly poses a significant obstacle in implementing the principles of the Four Pillars of Education, which require education for women to be conducted not only in schools but also within families, communities, and places of worship.

Moreover, the development of technology and digitalization also presents its own challenges in implementing the Four Education Centers concept in the modern era. With the rapid advancement of technology, the world of education faces the demand to adapt to the digital era. (Pare & Sihotang, 2023). On one hand, technology opens up many opportunities to expand access to education for women (Gustina, 2023), such as online learning that allows them to access educational materials from home or their place of residence. However, on the other hand, many areas are not yet ready to transition to a digital education system (Purnasari & Sadewo, 2021), both in terms of infrastructure and the digital skills required. This further complicates the situation for women in remote areas who may not have stable internet access or adequate technological devices. In addition, the use of technology for education must be balanced with training and equipping teachers so that they can effectively utilize technology. (Fitriyah et al., 2021) Therefore, adapting to technology and digitalization in the education system for women has become urgent, but it still faces many obstacles.

Another ongoing challenge is the persistent gender bias in society. (Ashgarie et al., 2022). Although women's education has advanced rapidly, there are still traditional beliefs that limit women's roles in the public sphere. (Budiati, 2010). Many still believe that women should focus on domestic roles, such as being mothers and homemakers. This view limits women's opportunities to access higher education or pursue careers in sectors that have long been dominated by men, such as politics, economics, and technology. As a result, women are often hindered from occupying strategic positions in society, despite having adequate qualifications. This gender bias is also reflected in the field of education (Mad Sa'i, 2015), where there is still a perception that higher education for women is not very important because in the end, they will prioritize family matters.

To achieve equality in the Four Pillars of Education, there needs to be a collective effort to change the mindset of society that is still trapped in these gender stereotypes. However, despite these real challenges, there are also very significant prospects in implementing the concept of Chess Education Centers in the modern era. One of the main prospects is the use of technology to create a more inclusive education system. With the implementation of technology and digitalization training programs for women, they can be equipped with skills relevant to the job market's increasing reliance on technology. These digital skills will also open up opportunities for

women to play a larger role in the workforce, reduce existing gender disparities, and enable them to compete in sectors that were previously inaccessible. (Mardiyati Sri et al., 2023).

On the other hand, although there is still gender bias that hinders women's roles in public spaces, the prospects for changing this mindset through education are very promising. Education based on the values of equality, as advocated in the Four Pillars of Education, can help change the more conservative views of society. (Akeyla & Fadhillah, 2023). With the increasing number of women involved in various professional and political sectors, as well as the growing awareness of the importance of gender equality in education, it is hoped that this gender bias will gradually diminish. In this regard, women's movements spearheaded by organizations such as Aisyiyah can continue to play an important role in promoting women's empowerment (Nur R et al., 2020), motivating them to participate more in public life, and providing concrete examples of the importance of education in opening opportunities for women to take on greater roles in society. Overall, although there are various challenges in the implementation of the Four Pillars of Education in the modern era, the prospects are very promising. By addressing the gaps in access to education, maximizing the use of technology, and continuously striving for changes in gender paradigms, this concept remains relevant and has great potential to create significant social change in the effort to empower women. Moving forward, this effort requires collaboration between the government, society, and various educational institutions, to ensure that every woman, wherever they are, can benefit from inclusive, quality, and equitable education.

4. CONCLUSION

This article concludes that the implementation of the Four Centers of Education initiated by Siti Walidah has great potential in empowering women and addressing gender gaps in education in Indonesia through a holistic approach that integrates spiritual, social, and educational aspects. The strength of this article lies in the relevance of its topic and the literature-based analysis that demonstrates the positive impact of the Aisyiyah movement on women's education. However, there are limitations, such as the lack of empirical data, minimal discussion of implementation challenges, and a limited focus on the local context. For further development, cross-sector collaboration is needed to ensure access to quality education for women and to promote a paradigm shift towards broader gender equality.

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