



Relevance of Muhammad Rasyid Ridha's Concept of Women's Education to the Education System at Ma'had Al-Jami'ah

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Abstract

This study analyzes the concept of women's education based on Muhammad Rashid Ridha's perspective and its relevance to the education system at Ma'had Al-Jami'ah IAIN Kudus. Using a descriptive qualitative approach, this study explores Ridha's educational values that emphasize gender equality in Islam, the integration of religious and general knowledge, and the formation of women's character as educators of the next generation. The results show that the education system in Ma'had Al-Jami'ah implements these principles through an inclusive curriculum while maintaining moral and religious values. However, there are adaptations to meet modern needs, such as English language teaching and extracurricular activities. This study confirms the relevance of Ridha's views in empowering women through holistic education by Islamic values.

Keywords: Women's Education, Muhammad Rashid Ridha, Ma'had Al-Jami'ah

A. Introduction

Women's education has long been a central issue in global development, particularly in developing countries where structural and cultural challenges continue to hinder equal access to education (Rana et al., 2024; Taufikin et al., 2025; Thenkovan et al., 2023). Numerous studies have affirmed the transformative impact of female education on both individual well-being and broader societal progress (Qin et al., 2024). According to (UNESCO, 2023), approximately 129 million girls worldwide are currently out of school, including 32 million at the primary level. This disparity stems not only from economic limitations but also from deeply rooted social practices such as early marriage, patriarchal norms, and the lack of gender-inclusive educational policies (Krishna Nair & Mishra, 2023).

International development reports consistently highlight that improving women's access to education significantly correlates with increased national income, family health outcomes, and social stability. For instance, women who complete secondary education are associated with a 49% reduction in child mortality rates (Al., 2008) and can increase household income by up to 20% (OECD, 2020). Additionally, education empowers women with greater decision-making capacity in the household, enhances financial management, and improves childcare practices. Therefore, women's education is not only a fundamental human right but also a strategic tool for achieving the Sustainable Development Goals (SDGs) (Latchem, 2018).

In Indonesia, although women's education has seen encouraging developments, significant disparities persist, particularly in semi-urban and rural areas. According to Statistics Indonesia (Statistik, 2023), the Gross Enrollment Rate (GER) for women at the secondary level reached 81.32%, yet remains lower than that of males. Socioeconomic factors such as poverty, early marriage, and cultural traditions that prioritize domestic roles for women contribute to this inequality (Saraswati, 2023). The COVID-19 pandemic has further exacerbated these challenges, especially among rural girls forced to drop out of school (UNICEF, 2022). Government programs like the Indonesia Smart Program (Program Indonesia Pintar) have been introduced, but their effectiveness remains

limited without a more inclusive and gender-sensitive approach (Kementerian Pendidikan, Kebudayaan, Riset, 2023).

These national trends are also reflected at the local level, such as in Kudus Regency, Central Java, where semi-urban dynamics shape educational patterns. According to the Kudus Education Office (2023), female participation in primary and secondary education reached 85% in 2023. However, disparities emerge at the higher education level, where only 35% of women pursue further studies. Key contributing factors include early marriage and economic pressure to support family businesses, especially in Kudus' dominant home industry sector (Nurhidayah, 2023). A study by (Kudus, 2023) revealed that societal perceptions still narrowly define women's roles as domestic caregivers, reinforced by limited familial support for continued education. These findings underscore the urgent need for community-based intervention programs that integrate educational access with family economic empowerment strategies (Susanti, 2023).

Amidst these challenges, the ideas of early Islamic reformers such as Muhammad Rashid Ridha offer renewed relevance. In the early 20th century, Ridha advocated for the vital importance of women's education within the framework of Islamic values (Erwani & Siregar, 2025). He emphasized that women are not merely recipients of education but crucial agents in shaping future generations and advancing civilization. Ridha's educational philosophy proposed a harmonious balance between Islamic teachings and modern needs—integrating religious and secular knowledge while empowering women through character formation and active social engagement. He viewed women's education as an intrinsic necessity of Islam, not an imitation of Western models (Ridha, 1930).

Rashid Ridha was one of the 19th-century Islamic reformers known for his innovative ideas. His thinking was heavily influenced by his teacher, Muhammad Abduh, especially in matters of religion, education, and politics. One of Ridha's major contributions was in the field of education, where he emphasized the importance of mastering science for the advancement of Muslims. According to him, education is not

only an instrument of learning but also a means to develop oneself and society for the better (Ali, 2010; Dorfman-Furman, 2024; Liu et al., 2024).

According to him, education is a necessity for Muslims, both men and women (Ridha, 1922). He emphasized the importance of building educational institutions that combine religious and general sciences (Brunner, 2024). Education for women was also a major concern for him, with the belief that women have the same right to education (Srimulyani et al., 2025). Ridha encouraged Muslims to allocate their resources for the advancement of education, reflecting a progressive view of the role of education as the cornerstone of ummah revival. Ridha argued that through education, individuals can build social ties, uphold justice, and develop their potential for the progress and unity of the ummah. Education is also a means to understand religion correctly as practiced by the early scholars, while leaving behind the stagnation that can hinder the progress of society. Thus, education for Ridha is the main way to return Muslims to their glory and majesty (Hamim & Abdillah, 2023; Mappanganro, 2008).

Ridha's views on education, however, have certain limitations, especially regarding the mixed education system. He rejected the concept of mixing men and women in one learning space, fearing that it would have negative impacts, such as the potential for moral and ethical violations (Brunner, 2024). According to Ridha, strong biological urges between the two sexes can disrupt the learning process, lower morals, and even damage faith. Therefore, he suggested education that separates men and women, especially during puberty (Al-Tunisiy, 2002).

For Rashid Ridha, women's education should be tailored to their nature and role in the family and society (Abu Muhammad Iqbal, 2015). Religious education became the main foundation, accompanied by teaching skills that supported her role as a wife and mother, such as housekeeping, hygiene, compassion, and other basic knowledge. Ridha's rejection of the co-education system did not mean neglecting women's education but was part of his commitment to maintaining religious and moral values in the education process. His views, although considered conservative, remain relevant in the context of maintaining Islamic norms in the modern era (Nata, 2001).

Several recent studies affirm the applicability of Ridha's educational philosophy in contemporary Islamic educational institutions. He argued that women's education should be holistic, encompassing religious knowledge, life skills, general education, and moral development. In this regard, Ma'had Al-Jami'ah at IAIN Kudus presents a compelling case study. This institution combines a strong foundation in Islamic learning with modern pedagogical elements, such as English language instruction, digital literacy, and extracurricular character-building activities rooted in Islamic values.

Prior research by (Afiah et al., 2024; Mustofa et al., 2023) have demonstrated that incorporating reformist Islamic values into pesantren or ma'had curricula can have a positive impact on women's empowerment within Islamic higher education. However, these studies primarily focus on formal curricular aspects and fall short of exploring the direct connection between classical Islamic reformist thought and its practical application in modern educational institutions. Specifically, few academic works have examined the relevance of Muhammad Rashid Ridha's concept of women's education in the context of contemporary institutions like Ma'had Al-Jami'ah IAIN Kudus.

Given this gap, the present study seeks to analyze the relevance of Muhammad Rashid Ridha's concept of women's education and how its principles are reflected in the educational practices of Ma'had Al-Jami'ah IAIN Kudus. The core research questions guiding this study are: (1) What are the foundational principles in Ridha's concept of women's education? (2) How are these principles manifested in the educational system of Ma'had Al-Jami'ah IAIN Kudus? (3) To what extent are Ridha's ideas relevant to empowering women within the context of contemporary Islamic education? The novelty of this study lies in its systematic exploration of the intersection between classical Islamic reformist thought and modern educational praxis—a theme that remains underdeveloped in existing literature.

This research contributes to the broader academic discourse by bridging classical Islamic educational philosophy with contemporary institutional practices, particularly concerning the education and empowerment of women. It aims to offer both theoretical and empirical insights for the development of Islamic educational curricula that are

responsive to women's needs while remaining firmly rooted in Islamic values. The findings are expected to inform policy makers, educators, and administrators of Islamic institutions in designing inclusive, value-based, and sustainable educational programs for women's holistic development.

B. Methods

This study adopts a qualitative research design with a descriptive-analytic approach (Bogdan, 1998; Mahy et al., 2024) to explore the concept of women's education according to Muhammad Rashid Ridha and assess its relevance to the educational system at Ma'had Al-Jami'ah IAIN Kudus. This design was selected to allow an in-depth understanding of values, practices, and interpretations embedded in the institutional and individual experiences within the ma'had environment.

The research procedures began with the identification of twenty key informants, followed by data collection through multiple qualitative instruments. Participants in this study include the head of Ma'had Al-Jami'ah, several musyrifah (female student mentors), mahasantri (female students), and alumni. These individuals were selected purposively based on their knowledge and direct involvement in the educational activities and policy implementations at the institution.

The research instruments consist of semi-structured interview guides, field observation sheets, and document analysis protocols. Interviews were conducted in-depth to capture nuanced perspectives on women's education, while observations focused on learning environments, daily activities, and gender-based educational interactions. Relevant documents such as institutional curriculum, internal policies, and related literature were also reviewed to provide contextual data.

Data collection techniques included in-depth interviews, participant observation, and document analysis. These methods were triangulated to ensure the credibility and validity of the findings. Interviews were recorded and transcribed, while observations were documented through field notes.

Data analysis was conducted through three stages, as proposed by (Matthew B. Miles et al., 2014): data reduction, data display, and conclusion drawing/verification.

Data reduction involved selecting and simplifying raw information based on the research focus. The data were then organized and displayed in thematic categories to identify patterns and relationships. Finally, conclusions were drawn and continuously verified throughout the research process by referring to the theoretical framework of women's education from an Islamic perspective (J. W. Creswell, 2014).

This methodological approach is expected to produce a rich, contextualized description of how Muhammad Rasyid Ridha's concept of women's education is interpreted and implemented in Ma'had Al-Jami'ah, and how it contributes to female empowerment in the Islamic higher education setting.

C. Results and Discussion

Muhammad Rasyid Ridha's Concept of Women's Education and Its Relevance to the Education System at Ma'had Al-Jami'ah IAIN Kudus

The concept of women's education according to Muhammad Rashid Ridha is based on the importance of giving women the same rights to obtain education, both at formal and informal levels, but still within a framework that is by Islamic values. Ridha emphasized that women's education must pay attention to their natural role as educators of the next generation and guardians of the household, with a curriculum that combines religious and general sciences (Billeke & De Celis, 2021; Rida, 1922; Susanthi et al., 2023; Taufikin, 2021). This education includes practical skills such as household management, child education, and a deep understanding of religion so that women can contribute to the progress of the family and society. Based on Informan 3 AA and Informan 1 CA said:

"The students of Ma'had Al-Jami'ah IAIN Kudus realize the importance of education for women, especially not only formal education but also non-formal education. Because at Ma'had Al-Jami'ah IAIN Kudus is equipped with both religious and general education. Especially in the field of religion, Ma'had teaches a variety of knowledge that is sometimes not found in lectures such as reciting books, memorizing juz 30, reciting the Qur'an, and others (Informant 3).

The students of Ma'had Al-Jami'ah IAIN Kudus view that educational equality between men and women is very important and no one is positioned higher or lower. Education at Ma'had Al-Jami'ah IAIN Kudus is tailored to the abilities of its students. Students who are considered qualified will be distinguished from those who are just beginning to learn. For example, in English education, students who have mastered enough will be given higher learning such as TOEFL and IELTS. In Arabic language learning, they will be taught mufrodhat, material about isim, nahwu Sharaf such as tasrifan, bina material, and others (Informant 1)."

In Ma'had Al Jami'ah align with education system according to Muhammad Rashid Ridha emphasizes the integration of religious and worldly sciences, to form individuals who have a deep understanding of Islam and practical skills that are useful for the progress of society. Informan 1 CA and Informan 2 FA said:

"Ma'had Al-Jami'ah IAIN Kudus not only teaches religious science education such as Qur'anic ta'lim but also general English ta'lim. In learning English, Ma'had Al-Jami'ah IAIN Kudus students are taught about vocabulary and procedures for speaking English. Meanwhile, religious learning is carried out in the morning, in the form of recitation, tartan, classes, and Qur'an memorization deposits. The students of Ma'had Al-Jami'ah IAIN Kudus think that the formal and non-formal education taught has an impact on their potential and personality which can make them better in terms of religion and social life. There are several activities in Maha'had Al-Jami'ah IAIN Kudus, ranging from annual, per semester, weekly, to daily. The annual activity of Ma'had Al-Jami'ah IAIN Kudus is haflatul wada or muwadda'ah. Per semester Ma'had Al-Jami'ah IAIN Kudus holds an exam to find out the learning achievements of its students. Every Saturday Ma'had Al-Jami'ah IAIN Kudus holds gymnastics then continues with breakfast together and roan. Every Monday through Thursday there are recitation activities by both Abah and Mudir Ma'had. In the morning there is a deres Al-Qur'an activity that is divided in rotation from one room to another, memorization deposits, and tasrifan (Informant 1)."

“Students are also required to attend dawn, maghrib, and isha prayers in congregation at the mosque. After the dawn prayer, there is a practice of reading asmaul husna and surah Ar-Rahman. After the maghrib prayer, there is a practice of reading surah Al-Waqiah and Ya Sin. After the 'isha' prayer, they recite surah AlMulk. Every Friday night there is also the recitation of surah Ya Sin, tahlil, and Maulid Diba” (Informant 2).

Ridha emphasized the importance of providing education that combines religious sciences (fiqh, tafsir, hadith) with general sciences such as mathematics, science, and languages so that Muslims can develop their full potential. The development of educational institutions that could facilitate education for all levels of Muslim society, while taking into account the principles of justice and equality, as well as the importance of teaching that could improve the morals and ethics of society (Baiza, 2022; Nasser et al., 2019; Ridha, 1930; Taufikin, 2025b, 2025a). He Also argued that the education system should be able to produce a generation that is not only intellectually skilled but also strong in faith and morals, to be able to face the challenges of the times (Esposito, 1998). Ultimately, Ridha viewed education as a means to liberate Muslim societies from backwardness and underdevelopment caused by ignorance and misguidance (Akhtar, 2022; Khosrokhavar, 2005).

However, Ridha rejected the coeducation system, where men and women are mixed in the same study room, because it is considered to disturb the morals and ethics of students, especially during adolescence (Rida, 1922). Based on Informan 2 FA said:

“Ma'had Al-Jami'ah students at IAIN Kudus are students who have received the Indonesia Smart Card (KIP) scholarship. They are required to live in a boarding school, so they consist of both men and women. Female students are placed in Ma'had Al-Jami'ah IAIN Kudus, while male students are placed in partner boarding schools such as Al-Hidayah and An-Najah. The men and women study in separate places. They are guided by musyrifs and musyrifahs.”

Research on the concept of women's education according to Muhammad Rasyid Ridha, which is based on Islamic values, shows its relevance to the education system at Ma'had. Ridha emphasized the importance of giving women equal rights in accessing education, both formal and informal, but still by the nature and social role of women as educators of generations and managers of households. This is reflected in the curriculum of Ma'had Al-Jami'ah IAIN Kudus which combines religious education such as memorizing the Qur'an, tasrifan, and others, with general knowledge such as English to TOEFL and IELTS preparation. Just like Ridha's principle of rejecting the coeducation system, this Ma'had also applies restrictions on learning places between men and women, to maintain morals and manners according to Islamic values.

However, there are significant differences in management and implementation between Ridha's concept and the practice at Ma'had Al-Jami'ah. Ridha focuses on adapting women's education to their traditional roles in the family, while Ma'had Al-Jami'ah also encourages the development of individual potential to compete on a global level, such as English language skills. This shows that while Ridha's concept remains relevant in maintaining moral and religious values, Ma'had Al-Jami'ah has successfully developed it with a more inclusive and modern approach, creating a generation that is not only religious but also adaptive to social and professional needs. This system is in line with Ridha's view of education that can empower Muslim society from backwardness, albeit actualized in a more progressive context.

Supporting and Hindering Factors for Women's Education at IAIN Kudus's Ma'had Al-Jami'ah

According to Muhammad Rashid Ridha, various factors support and hinder women's education in Islamic society. The main supporting factor, according to Ridha, is the awareness of the importance of education for the advancement of Muslims as a whole, including women, who must have equal opportunities in accessing knowledge (Ridha, 1922). Support from the family, especially parents, is considered to be an important factor that allows women to access proper education. As informant 3 said: "The parents of Ma'had Al-Jami'ah IAIN Kudus Mahasantri also fully support their children in obtaining education by continuing to support them in following the program

of staying at the boarding school for at least one year". Ridha also emphasized the importance of educational institutions that provide facilities and curricula that suit the needs of women, allowing them to develop both in terms of religion and practical skills (Ridha, 1922). Informan 3 said: "The curriculum at Ma'had Al-Jami'ah IAIN Kudus emphasizes balanced learning between religious and general sciences such as ta'lim afkar, ta'lim Qur'an, ta'lim Arabic, and ta'lim English".

Female education for Ma'had Al-Jami'ah IAIN Kudus students is very important. Ma'had Al-Jami'ah IAIN Kudus trains its students to be able to live socially with many people. The Ma'had environment trains their personalities to be unselfish and can understand each other, especially the character of each individual. The students of Ma'had Al-Jami'ah IAIN Kudus feel that their role as women in the public sphere is not limited at all. They consider women also have the right to realize a glorious future. Today's society has begun to realize the importance of education for women. Women are no longer underestimated and considered just a homemakers, but also someone who is great and can achieve a future. In line with Ridha's opinion, changes in people's views towards women's education are needed so that women can play an active role in community development (Moten, 2016).

In addition to supporting factors, some obstacles need to be considered, such as some mahasantri who want Ma'had Al-Jami'ah IAIN Kudus to be able to accommodate not only women but also men. Because fellow students who receive KIP scholarships, certainly want to get the same facilities. This was criticized by Ridha because the joint education system that combines men and women in one class, can damage morals and ethics, and cause temptation for both parties, especially among teenagers (Purwaningsih & Ridha, 2024; Ridha, 1922). Therefore, according to him, women's education should be excluded and adjusted to their nature and social roles, to achieve educational goals that are by Islamic values (Mernissi, 1993).

The supporting and inhibiting factors for women's education according to Muhammad Rashid Ridha show strong relevance to the educational practices at Ma'had Al-Jami'ah IAIN Kudus. Ridha emphasized the importance of community awareness and

family support as the main elements in encouraging women's education, a view that is in line with the experience of students in Ma'had. Students' parents, for example, play an active role in supporting their children to undergo educational programs at the boarding school. The curriculum at Ma'had also reflects Ridha's views on the need for a balance between religious and general education, with learning such as studying books, memorizing the Qur'an, and foreign language skills. This shows that Ridha's views remain relevant in encouraging women to not only understand religion deeply but also contribute to the public sphere.

However, there are different views on the implementation of the coeducation system, which becomes an inhibiting factor. Students who receive KIP scholarships feel that they need to be given the facility to live in the same Ma'had Al Jami'ah IAIN Kudus to get equal rights, something that Ridha does not support because it includes a coeducation system. Ridha argues that mixing genders in education can corrupt morals, while Ma'had Al-Jami'ah has separated men and women according to Islamic principles. This difference reflects the challenge of actualizing classical views such as Ridha's in a modern educational context that demands more equal facilities. Thus, the practice in Ma'had still refers to Ridha's principles but also faces more complex dynamics and expectations from the mahasantri.

The Values of Women's Education According to Muhammad Rashid Ridha in Curriculum and Learning at Ma'had Al-Jami'ah IAIN Kudus

The values of women's education according to Muhammad Rashid Ridha are rooted in the principle of gender equality in Islam, which gives equal rights to men and women in acquiring knowledge (Ridha, 1930). Informan 4 Said "Students of Ma'had Al-Jami'ah IAIN Kudus argue that education is not only for men but women also deserve it. Ma'had Al-Jami'ah IAIN Kudus strongly supports the role of women as educators of the next generation because they are also taught various religious and general sciences."

Ridha asserts that women's education should be directed at strengthening their role as mothers and educators of the next generation, as well as individuals who have contributed to the development of society. Education for women should include in-

depth religious knowledge, practical skills, and general knowledge that can help them play their role in the family and society effectively (Ridha, 1930).

In addition, Ridha emphasized the importance of education for women to build morals, noble character, and piety so that they can become role models for their families and communities (Rahman, 1965). He also viewed that education for women is not only beneficial for individuals, but also plays an important role in building a generation of faithful, intelligent, and noble characters, which is the foundation for the progress of Muslims as a whole (Ahmed, 1992).

Various activities and learning that exist in Ma'had Al-Jami'ah IAIN Kudus such as studying the book *Ta'lim al-Muta'allim* which discusses the ethics of learning and teaching in Islam by emphasizing morals, *ta'lim Al-Qur'an*, *ta'lim Arabic*, and English can support the benefits to be achieved. Curriculum and learning according to Muhammad Rasyid Ridha emphasizes the integration of religious and worldly sciences as the basis of holistic and progressive education. Ridha argued that the curriculum should include religious sciences, such as *tafsir*, *hadith*, *fiqh*, and morals, as well as general sciences, such as science, mathematics, history, and languages so that the Muslim generation can understand religious teachings and master skills relevant to the times (Ridha, 1930). According to him, learning must also be tailored to the needs of individuals and the social conditions of society, and emphasize methods that encourage critical and applicative understanding of knowledge (Rahman, 1965).

Ridha emphasized the importance of a supportive educational environment, where religious education is the main foundation for shaping morals and moral learners. So he criticized the coeducation system (combining men and women in one study room), as it was considered to disrupt the teaching and learning process. Therefore, she proposed a more cautious approach by separating education by gender to maintain ethics and religious values (Mernissi, 1987).

"Activities at Ma'had Al Jami'ah IAIN Kudus are tailored to the interests and talents of the mahasantri. For example, students are allowed to choose activities outside of compulsory learning according to their interests and talents such as tambourine,

calligraphy, recitation, and others (Informant 4). The learning of these activities is also reserved for female students only so that there is no mixing between men and women (Informant 2)."

The values of women's education according to Muhammad Rashid Ridha, which are rooted in the principle of gender equality in Islam, have many similarities with the education system at Ma'had Al-Jami'ah IAIN Kudus. Ridha emphasized the importance of education that includes religious knowledge, practical skills, and general knowledge to support women's roles in the family and society. This is in line with the Ma'had curriculum which emphasizes the integration of religious knowledge such as studying Ta'lim al-Muta'allim and memorizing the Qur'an, as well as general knowledge such as English and additional skills such as calligraphy and recitation. In addition, both Ridha and the Ma'had system emphasize the formation of noble morals, character, and piety of women as the main capital in educating generations and building society.

Ridha offers gender-based educational incentives as a form of protection of moral values, which are strictly implemented in Ma'had through special learning for female students. However, Ma'had Al Jami'ah IAIN Kudus provides flexibility in the development of students' interests and talents through extracurricular activities, such as tambourine and calligraphy, which are tailored to their individual needs, while Ridha emphasizes more on the natural role of women as family educators. What is new in Ma'had's practice is the desire to combine Islamic educational traditions with the demands of modernity, such as learning English to support learners' global competence, something Ridha does not explicitly discuss but is relevant to his vision of holistic and progressive education.

The Impact of Muhammad Rashid Ridha's Perspective Education Implementation on Women's Empowerment at Ma'had Al-Jami'ah IAIN Kudus

The impact of Muhammad Rashid Ridha's educational perspective can be seen in his efforts to build a generation of Muslims with noble character, firm faith, and qualified intellectual abilities. Ridha believed that education based on the integration of religious and general sciences can produce individuals who are not only intellectually intelligent but also have the moral firmness to become good leaders in the family and society (Ridha, 1930; Taufikin et al., 2024). This perspective also has a significant impact on women's empowerment, where educated women can play a strategic role as educators of the next generation and contributors to the development of Muslim societies (Ahmed, 1992). Informan 5 said:

“Alumni of Ma'had Al-Jami'ah IAIN Kudus said that the education she received so far turned out to be able to be a provision in her life after marriage. According to her, educated women have good personality qualities. This is because she has experiences that can shape her personality to be wiser. Women as the first madrasa so that can be achieved with the provision (Informant 5).”

The implementation of Ridha's argued, especially regarding gender inequality in education, faces challenges in the modern era, such as the difficulty of adapting to the development of the global education system. Nevertheless, the principles promoted by Ridha remain relevant as an effort to maintain the morality and ethics of students amid the challenges of modernization (Rahman, 1982). Women's empowerment in Muhammad Rashid Ridha's perspective is based on gender equality taught by Islam, where in principle women have the same rights to obtain education and contribute to society. Ridha emphasizes the importance of education for women so that they can play a strategic role as educators of the next generation, as well as being productive members of society (Ridha, 1930).

Ridha believes that through education, women can be empowered to understand and practice religious teachings, master science, and play an active role in improving social conditions. Ridha also emphasized that women's empowerment must

remain in line with Islamic values, where women's main duties in the family are not neglected, and maintain morality and integrity in carrying out their public roles (Mernissi, 1987). This view provides a foundation for Muslim women to be actively involved in the development of society, without forgetting their religious and family obligations (Rahman, 1982).

“Alumni of Ma'had Al-Jami'ah IAIN Kudus said that the knowledge she has gained so far is very useful in family life both in terms of the economy and the education of the next generation. He can also play an active role in the public sphere with time management according to his experience while living in Ma'had first. In addition, they also became accustomed to being involved in social community organizations in their place of residence (Informant 5)”

Muhammad Rasyid Ridha's view on education that combines religious and general sciences has a significant impact on building a generation of Muslims who are noble and intelligent. Ridha's view is relevant to the experience of Ma'had Al Jami'ah IAIN Kudus alumni who feel that the education they receive is a valuable provision in carrying out their role as housewives and contributors to society. In line with Ridha's view, education not only serves to improve intellect but also builds the morality and character of women as the first madrasah for their children. This shows that Ridha's principle of holistic education remains applicable in the modern context, especially in preparing women for strategic roles in the family and society.

However, there are challenges in adapting Ridha's views to the increasingly inclusive development of global education. Ma'had alumni, for example, have successfully applied the time management and social skills they acquired to actively participate in community organizations, an aspect that Ridha did not explicitly address. What is new is how Ma'had education not only equips women for traditional roles but also prepares them to contribute to the public sphere professionally. This shows that the application of Ridha's educational values in a modern environment such as Ma'had Al-Jami'ah can respond to the needs of the times without neglecting the Islamic values that are its main foundation.

D. Conclusion

The conclusion of the research on women's education in Ma'had Al-Jami'ah IAIN Kudus based on Muhammad Rasyid Ridha's perspective is as follows: Muhammad Rashid Ridha emphasized the importance of women's education with the integration of religious and general sciences, which are adapted to Islamic values. This education aims to form women who are noble and competent both in their domestic role as mothers and educators of generations, as well as in their public role as contributors to society. This system is reflected in IAIN Kudus's Ma'had Al-Jami'ah which teaches religious sciences such as memorizing the Qur'an, as well as general sciences such as English.

Supporting factors include student awareness, family support, and a balanced curriculum between religious and general sciences. Constraints include gender perceptions that limit women in education and infrastructure challenges. Ridha rejects the combined education system because it is considered to corrupt morals, but Ma'had still separates education based on gender by Islamic principles. Ridha's values of women's education include gender equality in Islam, character building, and holistic education. The Ma'had implements these values by providing a curriculum that supports students' personality development and practical skills, such as extracurricular activities that are tailored to their interests and talents.

Education in Ma'had has a significant impact on women's empowerment, both in the family and society. Alumni feel the benefits of the education they receive as provisions in domestic and public roles, as well as the ability to play an active role in community organizations. This is in line with Ridha's vision of education that produces a smart and noble generation. Overall, Ridha's concept of education is still relevant in the education system of Ma'had Al-Jami'ah IAIN Kudus, although there are adjustments to meet modern needs while maintaining Islamic values.

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