

Analysis of Gender Psychology in Kartini Movie and its Relation to Islamic Education

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Abstract: This research is motivated by the strong patriarchal representation in the culture of society which has an impact on women's limited access to education. This encourages the importance of studying popular media such as the movie Kartini which depicts the struggle of women in obtaining their rights. The purpose of this study is to analyze the representation of gender psychology in Kartini's film and relate it to Islamic education values that support equality. This research uses a literature study method with a qualitative descriptive approach in an interpretative paradigm. Data collection techniques were carried out through documentation and observation of film texts, while data validity was obtained by triangulating sources and theories. Data analysis used the Miles and Huberman model with the stages of data reduction, data presentation, and conclusion drawing. The results showed that Kartini's film highlights the importance of education as a tool for women's empowerment, and Islamic values in the film are in line with the principles of gender justice and the obligation to study for men and women. This research has implications for strengthening gender perspectives in Islamic education, as well as contributing to regional and global policies in mainstreaming gender equality values through educational and cultural approaches.

Keywords: Gender Psychology, Kartini Movie, Islamic Education, Gender Equality, Education Policy.

Abstrak: Penelitian ini dilatarbelakangi oleh masih kuatnya representasi patriarki dalam budaya masyarakat yang berdampak pada terbatasnya akses perempuan terhadap pendidikan. Hal ini mendorong pentingnya kajian terhadap media populer seperti film Kartini yang menggambarkan perjuangan perempuan dalam memperoleh hak-haknya. Tujuan dari penelitian ini adalah untuk menganalisis representasi psikologi gender dalam film Kartini serta mengaitkannya dengan nilai-nilai pendidikan Islam yang mendukung kesetaraan. Penelitian ini menggunakan metode studi pustaka dengan pendekatan deskriptif kualitatif dalam paradigma interpretatif. Teknik pengumpulan data dilakukan melalui

dokumentasi dan observasi teks film, sedangkan keabsahan data diperoleh dengan triangulasi sumber dan teori. Analisis data menggunakan model Miles dan Huberman dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa film Kartini menyoroti pentingnya pendidikan sebagai alat pemberdayaan perempuan, dan nilai-nilai Islam dalam film tersebut selaras dengan prinsip keadilan gender dan kewajiban menuntut ilmu bagi laki-laki dan perempuan. Penelitian ini berimplikasi pada penguatan perspektif gender dalam pendidikan Islam, serta memberikan kontribusi terhadap kebijakan regional maupun global dalam mengarusutamakan nilai-nilai kesetaraan gender melalui pendekatan edukatif dan kultural.

Kata Kunci: Psikologi Gender, Film Kartini, Pendidikan Islam, Kesetaraan Gender, Kebijakan Pendidikan.

Introduction

The issue of gender is a topic that is always relevant in people's lives. The issue of gender has been widely discussed in recent times.^{1,2} Gender includes various aspects, such as behavior, social roles, self-expression, personal identity, preferences, and sexual orientation. In daily life, society faces differences in social roles between women and men, which have an impact on differences in position, role and status in society. This causes, in social construction, men are more often seen as superior to women.^{3,4} And this view creates gender problems that become one of the social issues that can hinder the progress of society.⁵

Gender issues cover various aspects. One of them is women's equal rights. Gender inequality is a problem faced by women almost all over the world covering various aspects, both in the public and private spheres,

¹ Juhdi Amin, "Permasalahan Gender Dalam Perspektif Islam," *BUANA GENDER: Jurnal Studi Gender Dan Anak* 4, no. 1 (2019): 1-15, <https://doi.org/10.22515/bg.v4i1.1857>.

² Akmal Alna et al., "Analisis Makna Gender Dalam Perspektif Al-Qur'an," in *Gunung Djati Conference Series*, vol. 8, 2022, 1-11.

³ Wery Gusmansyah, "Dinamika Kesetaraan Gender Dalam Kehidupan Politik Di Indonesia," *Hawa* 1, no. 1 (2019), <https://doi.org/10.29300/hawapsga.v1i1.2233>.

⁴ M. Rizki Aula, "Isu Gender Mengenai Keterwakilan Perempuan Dalam Kehidupan Politik Di Indonesia," *Jurnal Politikom Indonesiana* 8, no. 2 (2023): 186-201, <https://doi.org/10.35706/jpi.v8i2.9859>.

⁵ Ali Roziqin et al., "Pendidikan Berbasis Kesetaraan Gender Di Provinsi Jawa Tengah," *SOCIA: Jurnal Ilmu-Ilmu Sosial* 16, no. 2 (2019): 202-10, <https://doi.org/https://doi.org/10.21831/socia.v16i2.30213>.

ranging from domestic affairs to issues related to reproductive rights and health.^{6,7} Differences between men and women in time allocation at home, education and skill levels, socio-cultural restrictions, segregation of sectors and types of work, male migration, and access to productive resources all contribute to gender inequality in participation for decent work.^{8,9}

In everyday life, views on gender are strongly influenced by culture, family environment, and media. Movies, as a form of media, have a great influence in shaping people's understanding and perception of gender roles. One movie that can have a major influence in shaping these understandings and perceptions is the movie *Kartini*, which depicts the struggle of a woman in fighting for gender rights and equality during the colonial era.

The movie *Kartini* tells the story of young *Kartini* who had dreams and aspirations to provide equal education for women. She struggled so that women at that time had the opportunity to get a proper education, just like men received.^{10,11} The movie illustrates *Kartini*'s efforts in fighting for significant changes in society, especially in terms of gender equality and access to education.¹²

Islam as a religion of *rahmatan lil alamin* teaches compassion and peace for all nature, and upholds human values. One form of this respect is to elevate the position of women. The Qur'an stipulates that women must be

⁶ Heri Setiawan, Steven Ouddy, and Mutiara Girindra Pratiwi, "Isu Kesetaraan Gender Dalam Optik Feminist Jurisprudence Dan Implementasinya Di Indonesia," *Jurisprudentie : Jurusan Ilmu Hukum Fakultas Syariah Dan Hukum* 5, no. 2 (2018): 121, <https://doi.org/10.24252/jurisprudentie.v5i2.6285>.

⁷ Dhea Januastasya Audina, "Kesetaraan Gender Dalam Perspektif Hak Asasi Manusia," *Nomos : Jurnal Penelitian Ilmu Hukum* 2, no. 4 (2022): 148–54, <https://doi.org/10.56393/nomos.v1i6.602>.

⁸ Santosh Mehrota and Sharmistha Sinha, "Explaining Falling Female Employment during a High Growth Period," *Economic and Political Weekly* 2, no. 39 (2017): 54–62.

⁹ Yeni Nuraeni and Ivan Lilin Suryono, "Analisis Kesetaraan Gender Dalam Bidang Ketenagakerjaan Di Indonesia," *Nakhoda: Jurnal Ilmu Pemerintahan* 20, no. 1 (2021): 68–79, <https://doi.org/10.35967/njip.v20i1.134>.

¹⁰ Nuraeni and Suryono. *Ibid*.

¹¹ Revinta Santiarra Siringo-ringo, Aliffia Harsa Wicaksana, and Helni Ernawati, "Perjuangan Kartini Dari Belenggu Budaya Jawa Pingitan Dalam Film *Kartini Karya Hanung Bramantyo*," *Tabasa: Jurnal Bahasa Sastra Indonesia Dan Pengajarannya* 4, no. 1 (2023): 26–37, <https://doi.org/https://doi.org/10.22515/tabasa.v4i01.7338>.

¹² Amelia Rosyadi, "Representasi Stereotype Perempuan Dalam Film *Kartini* (2017)," *Indonesian Journal of Humanities and Social Sciences* 5, no. 2 (2024): 847–58, <https://doi.org/https://doi.org/10.33367/ijhass.v5i2.4562>.

protected and given equal rights with men, as a manifestation of Islam that nurtures and protects all creatures.¹³ In Islam, gender equality or emancipation of women is allowed as long as it does not reduce the rights and obligations that have been determined by Allah according to their nature as women.¹⁴

Although various efforts have been made to realize gender equality, in Indonesia there are still gender inequalities in several fields. In Indonesia, various efforts have been made to improve access to education for women, including through scholarship programs and improving the quality of educational facilities. However, disparities are still evident between urban and rural areas, both in terms of access and the quality of education obtained by women.¹⁵ Amid the economic and social challenges faced by residents in urban slums, women are often the more vulnerable group. They face inequalities in access to education, training and employment, contributing to high unemployment rates. Moreover, the traditional roles expected of women in the family can be an additional barrier to their participation in economic activities.^{16,17} Kartini is a role model who not only illustrates a woman's struggle against patriarchal norms in culture, but also symbolizes broader social change by championing the issue of women's emancipation.¹⁸

In Djilzaran Nurul Suhada's research states that the emergence of women's movements in Europe and America also influenced the situation and political conditions of the women's movement in Indonesia, which was

¹³ Rina Nurul Kharismawati, "PERLINDUNGAN KAUM PEREMPUAN DALAM PERSPEKTIF KEISLAMAN DAN KEINDONESIAAN," *Syariat: Jurnal Jurnal Studi Al-Qur'an Dan Hukum* 7, no. 2 (2021): 6, <https://doi.org/https://doi.org/10.32699/syariat.v7i2.2106>.

¹⁴ Zainal Abidin, "Kesetaraan Gender Dan Emansipasi Perempuan Dalam Pendidikan Islam," *Tarbiyah* 12, no. 01 (2015): 2-3.

¹⁵ Nida Natania Rahma et al., "Evaluasi Dampak Kebijakan Pro-Kesetaraan Gender Terhadap Partisipasi Perempuan Dalam Pembangunan," *Jurnal Pengabdian Masyarakat Indonesia* 1, no. 6 (2024): 21-27, <https://doi.org/https://doi.org/10.62017/jpmi>.

¹⁶ Arifah Anisyaturrobiah, "Dampak Urbanisasi Terhadap Penyediaan Pemukiman," *Jurnal Ekonomi Bisnis Dan Akuntansi* 1, no. 2 (2021): 43-54, <https://doi.org/https://doi.org/10.55606/jebaku.v1i2.136>.

¹⁷ Muhamad Teguh Setiadi et al., "Pemberdayaan Wirausaha Wanita Di Permukiman Kumuh Urban: Pendekatan Penelitian Aksi," *Jurnal Abdimas Peradaban: Jurnal Pengabdian Masyarakat* 4, no. 2 (2023): 1-11, <https://doi.org/10.54783/ap.v4i2.23>.

¹⁸ Rakhma Ayudia Putri, Turnomo Rahardjo, and Triyono Lukmantoro, "REPRESENTASI EMANSIPASI WANITA DALAM BUDAYA JAWA PADA FILM KARTINI (2017)," *Interaksi Online* 11, no. 1 (2017): 92-105.

spearheaded by figures from the upper class such as Kartini, Dewi Sartika, and Cut Nyak Dien, as well as many other figures.¹⁹ The women's movement in Indonesia was largely triggered by conditions that required them to fight alongside men in defending and protecting the homeland, despite their differences in terms of sex and gender roles. There is also research from Bimo Abimanyu stating that this struggle cannot be separated from the role of educational figures and pioneers of women's struggles, including Raden Ajeng Kartini. R.A.²⁰ Kartini is one example of a female figure who is widely recognized by the public. Many people at that time thought that the struggle could only be carried out by taking up arms, but for some women, the struggle could be carried out through their writings and thoughts.

Although there have been many studies on Kartini's struggle and gender issues, very few relate it to the perspective of Islamic education. This gap shows the need for further studies that not only focus on Kartini's character, but also on Islamic values of equality in education. In addition, the lack of research on the influence of gender representation in the media on the understanding of religious values among the public suggests that this study can make an important contribution.

This study is important because it can provide new insights into how Islamic education can strengthen a balanced understanding of gender among students. This study is also expected to be a material for the development of an Islamic education curriculum that is responsive to gender issues. Through this research, it is hoped that the community can have a more critical view of gender representation in the media, and understand messages that are in accordance with Islamic values.

Method

The method used in this research is literature study. According to Sugiyono,²¹ literature research is a theoretical study that involves various references and scientific literature related to the culture, values, and norms

¹⁹ Djilzaran Nurul Suhada, "Feminisme Dalam Dinamika Perjuangan Gender Di Indonesia," *Indonesian Journal of Sociology, Education, and Development* 3, no. 1 (2021): 15–27, <https://doi.org/10.52483/ijsed.v3i1.42>.

²⁰ Bimo Abimayyu and Reka Seprina, "Kisah Perjalanan R.a. Kartini Terhadap Pendidikan Untuk Kaum Wanita Di Pulau Jawa," *Krinok: Jurnal Pendidikan Sejarah Dan Sejarah* 2, no. 1 (2023): 85–93, <https://doi.org/10.22437/krinok.v2i1.23669>.

²¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan Kombinasi* (Bandung: Alfabeta, 2016).

that apply in the social context under study.²² Data from these various sources were analyzed to understand the gender psychology depicted in Kartini's film and explore how the film displays the roles, views, and challenges faced by women at that time. In addition, this research also examines how the values depicted in Kartini's movie can be connected to the principles of Islamic education. This research is a descriptive qualitative research. The descriptive qualitative approach is used to describe in depth the aspects of gender psychology that appear in the movie Kartini, as well as identify relevant Islamic education values. Through this descriptive analysis, the research aims to provide a clear picture of how the film represents the role and struggle of women in the social and cultural context of its time, and how these messages can be interpreted in the perspective of Islamic education.

Result and Discussion

Kartini's Rejection of Gender Restrictions



Figure 1. Kartini in Pingitan:
Sorrow and Awakening Struggle

At the beginning of the movie at minute 09.27, it shows that Kartini felt very sad during her confinement because she felt confined and not free to pursue her dreams. Isolated from the outside world, she felt pressure because she could not continue her education and was not allowed to interact with anyone outside her family. These feelings of sadness and isolation made Kartini more aware of the injustices experienced by women in her era, so she began to plan steps to fight for women's rights to have equal opportunities in education and social life.

²² Milya Sari and Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6, no. 1 (2020): 41-53, <https://doi.org/https://doi.org/10.15548/nsc.v6i1.1555>.



Figure 2. Kartini and the Pingitan Tradition:
Between Custom and Freedom

At minute 10.35, Kartini is seen being taught how to kneel as part of the customs that she must learn during the pingitan period. Then, at the 12.08 minute mark, Kartini firmly states that she does not want to be a Raden Ayu. She felt that the title would only limit her, making her have to follow restrictive rules and hinder her desire to be free and fight for women's rights. Kartini wanted to live in a more meaningful and independent way, without having to submit to rules that limited her dreams and potential as a woman.

Kartini's situation during her pingitan period can be seen in the roles and expectations of women in her era being a limitation to their personal development and education. Often, women's traditional roles are considered less important than those of men.^{23,24} This is evidenced by research from Nurhabibah Harahap Women who work in Padang Baruas village still face various challenges, both in terms of structure and culture. They often experience discrimination, such as difficulty getting a job, wage differences, and lack of opportunities to develop in their careers. In addition, they also have to deal with strong social expectations regarding women's traditional roles.²⁵ Many of them have to undergo the double burden of working outside the home while remaining fully responsible for domestic duties. It should be recognized that gender inequality does not only affect women. While women are often in a lower position than

²³ Mansour Fakhri, "Analisis Gender Dalam Memahami Persoalan Perempuan," *Jurnal Analisis Sosial* 4 (1996): 1-91, <https://media.neliti.com/media/publications/563-ID-analisis-gender-dalam-memahami-persoalan-perempuan.pdf>.

²⁴ Endang Lestari Hastuti, "HAMBATAN SOSIAL BUDAYA DALAM PENGARUSUTAMAAN GENDER DI INDONESIA (Socio-Cultural Constraints on Gender Mainstreaming in Indonesia)," *SOCA: Socioeconomics of Agriculture and Agribusiness* 5, no. 2 (2015): 1-14, <https://doi.org/https://ojs.unud.ac.id/index.php/soca/article/view/408>.

²⁵ Nurhabibah Harahap and Muhammad Jailani, "Eksistensi Perempuan Dalam Budaya Patriarki Pada Masyarakat Muslim," *Education and Social Sciences Review* 5, no. 2 (2024): 80-88, <https://doi.org/https://doi.org/10.29210/07essr474300>.

men, especially in the context of the household, this inequality also affects other dynamics in society.²⁶

According to Islamic teachings, humans are God's most perfect creatures, consisting of men and women. There should be no different, demeaning views between men and women. However, social and cultural factors still often make women seen as inferior to men.²⁷ Islam never puts women in a lower position than men, both in terms of creation, duties, rights, obligations, and achievements. Through the Quran and Sunnah, Islam emphasizes that women's position is equal and balanced with men. Thus, Islam displays the principle of gender equality and opposes all forms of gender inequality.²⁸

Kartini and Her Understanding of Women's Educational Rights



Figure 3. Kartini and Hilda van Suylenberg:
Inspiration for Women's Freedom

At minute 16.09, Kartini saw a female lawyer named Hildan Van Suylenberg who was defending an oppressed woman. Kartini was fascinated to see Hildan because she was very smart and clever in defending women's rights. What made Kartini even more surprised was the fact that Hildan already had a husband and children, but could still work and fight for other women. This opened Kartini's mind that a woman can fulfill her role as a wife and mother, but also have the opportunity to have a career and contribute to society.

Kartini was very grateful to her sister for introducing her to

²⁶ Novayanti Sopia Rukmana and Febrianto Syam, "Dinamika Gender Di Area Urban Indonesia : Sebuah Eksplorasi Tentang Peran Profesional Dan Domestik Di Tamalanrea, Makasar," *Sosioireligius* 9, no. 1 (2024): 144-62, <https://doi.org/https://doi.org/10.24252/sosioireligius.v9i1.47415>.

²⁷ Ayu Nurhafizah, Siti Faridah, and Imadduddin Imadduddin, "Gambaran Psikologis Cinderella Complex Syndrome Pada Perempuan Suku Banjar (Studi Deskriptif Pada KAMMI Kota Banjarmasin)," *Jurnal Al-Husna* 1, no. 1 (2021): 25, <https://doi.org/10.18592/jah.v1i1.3514>.

²⁸ Evi Fatimatur Rusydiyah, "Pendidikan Islam Dan Kesetaraan Gender (Konsepsi Sosial Tentang Keadilan Berpendidikan Dalam Keluarga)," *Jurnal Pendidikan Agama Islam* 4, no. 1 (2016): 21-43, <https://doi.org/10.28918/muwazah.v2i1.15>.

Hildan. Women like Hildan gave Kartini great inspiration to continue fighting for women's education and freedom. She realized that women could achieve a lot if given equal opportunities, and this strengthened her resolve to fight for women's rights in Indonesia.

Kartini's experience when witnessing Hildan Van Suylenberg defending oppressed women was an important moment that changed Kartini's view of the role and potential of women in society. Nazarudin Umar asserts that the concept of gender refers to the division of roles between men and women that are not based on biological categories or normative understanding, but on the qualities and skills recognized by society through social conventions. As a concept related to socio-culture, the conversation about gender is very dynamic because it involves psycho-social variables that continue to develop in society.²⁹

Education for women is very important. Educating women is very important and fundamental, so that they can play their role well as useful, productive, and positively contributing members of society.³⁰ For Muslim women, an education that integrates the Islamic worldview is essential. This education focuses not only on knowledge, but also on the formation of emotions and awareness of Islamic values, so that they can be guided by spiritual principles in their every action, decision and approach to life. Thus, Islamic education becomes the optimal approach to developing and enhancing women's potential, as it directs individuals towards behavior that is in harmony with Allah's divine laws. Islamic education is more than just "knowledge transfer" or "training"; it encompasses a structured system based on piety and faith, directly connected to God.³¹

Through the character of Hildan, Kartini saw a representation of an ideal woman who was able to carry out domestic obligations while playing an active role in society. This strengthened Kartini's realization that the struggle for women's education and freedom needed to be aligned with Islamic values that also valued education for women. Thus, Kartini was increasingly driven to break social boundaries to open wider access to women's education in Indonesia, while remaining grounded in the principles of ethics and spirituality that she believed in.

²⁹ Danik Fujiati, "Relasi Gender Dalam Institusi Keluarga," *Muwazah* 6, no. 2 (2014): 32–54.

³⁰ Moh Afif, "Peran Perempuan Dalam Pendidikan Perspektif M. Quraish Shihab," *Tadris : Jurnal Penelitian Dan Pemikiran Pendidikan Islam* 13, no. 2 (2020): 1–10, <https://doi.org/10.51675/jt.v13i2.60>.

³¹ Aulia Maharani Lusiana, "Peran Pendidikan Islam Dalam Pemberdayaan Perempuan," *Jurnal Ilmiah Multidisiplin* 2, no. 2 (2024): 105, <https://doi.org/https://ejournal.lumbungpare.org/index.php/jim/index>.

Kartini Teaches Children and Women



Figure 4. Kartini and the Struggle for Equality:
Javanese Women at the Crossroads of Destiny

At minute 58.14, Kartini introduces the children and women from her village to Mr. Abandanon. Kartini explains that for Javanese women, the most common way to survive was to get married, even though they might be the second, third, or even fourth wife. For them, marriage was the only option to get protection and a more stable life, as they did not have access to work or proper education. Kartini was concerned to see this reality, where women do not have the freedom to determine their own future and are only considered as complements in the household.



Figure 5. Kartini and the Struggle for Women's Education

At minute 59.21, Kartini is seen teaching children in her village, especially girls who usually do not have the opportunity to go to school or get an education. She teaches them about Dutch characters. Kartini believed that education is not only a man's right, but also a woman's right, so that they can be independent and have better opportunities in the future. By teaching these girls, Kartini was trying to pave the way for them to change their fate and not just depend on marriage as the only life option. Kartini hopes that with the knowledge, these women can play a more active role in society, and be able to determine the direction of their own lives with more confidence.

Kartini's situation shows how women's roles and opportunities have traditionally been limited by prevailing social and cultural norms. The still-strong view in society that women are more suited to domestic

work than men, or the assumption that women rely more on feelings than rationality, so they are considered unsuitable for hard and rational work, including in politics, illustrates the existence of classic discrimination against women.³² Marriage is considered a very important event in the life of Javanese society, even more important than birth and death.³³ And because of this, during Kartini's time they were rarely given the opportunity to develop personally through education and employment.

Islamic education emphasizes that studying is an obligation for every Muslim, both men and women.³⁴ Giving women access to education allows them to contribute tremendously to the nation. If women get a good education, they can have a significant positive impact.³⁵ Through education, Kartini wanted to empower women so that they would not solely depend on marriage as a source of livelihood, but could become independent individuals and have the opportunity to develop their full potential.

Kartini Gets Support to Open School



Figure 6. Kartini and Conditions Before Marriage:
The Struggle for Women's Education

At minute 101.46, before getting married, Kartini proposed a condition to her future husband. The condition was that he would support and help her in establishing a school for women and children from poor families. Kartini wanted women to have equal opportunities to learn and

³² Abdul Rahim, "Peran Kepemimpinan Perempuan Dalam Perspektif Gender," *Jurnal Al-Maiyyah* 9, no. 2 (2016): 268–69.

³³ Fatichatus Sa'diyah, "UPACARA PERNIKAHAN ADAT JAWA (Kajian Akulturasi Nilai-Nilai Islam Dalam Pernikahan Adat Jawa Di Desa Jatirembe Kecamatan Benjeng Kabupaten Gresik)," *AL-THIQAHA: Jurnal Ilmu Keislaman* 3, no. 02 (2015): 175, <https://doi.org/https://ejurnal.stiuda.ac.id/index.php/althiqah/article/view/38>.

³⁴ Sa'diyah. *Ibid*.

³⁵ Lailatuzz Zuhriyah, "Perempuan, Pendidikan Dan Arsitek Peradaban Bangsa," *Martabat: Jurnal Perempuan Dan Anak* 2, no. 2 (2018), <https://doi.org/10.21274/martabat.2018.2.2.249-268>.

change their fate. In the last scene of the movie, it is evident that Kartini's husband, who was a regent in Rembang, supported her wishes. He assisted Kartini in setting up a girls' school in the pavilion, as a tangible form of support for her struggle to provide education for disadvantaged women and children. This shows that despite many obstacles, with the right support, Kartini's dream of empowering women through education could finally be realized.

Kartini's husband's support shows that changes in women's roles and rights also require participation and support from men. In this case, Kartini's husband not only gave permission, but also actively participated in Kartini's struggle, showing that gender equality does not have to create a distance between men and women, but instead opens up opportunities for mutually supportive cooperation.

Knowledge in Islam does not favor one particular gender. Both men and women have equal rights to seek, demand and practice knowledge. The importance of knowledge for every Muslim, both men and women, is emphasized in the Qur'an and Hadith. This starts from the first revelation that Allah revealed to the Prophet Muhammad SAW., who ordered to "read" as an initial form of seeking knowledge.³⁶

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Meaning:

"Recite in the name of your Lord who created! He created man from a clot of blood. Read; your Lord is the Glorious One, who teaches with a pen. He taught man what he did not know."(Q.S. Al-Alaq: 1-5)

In Islam, the husband's responsibility is not only about material welfare, but the husband and wife must support each other to achieve the goal of living together, both in terms of material needs and spiritual growth.³⁷ By supporting the establishment of a school for women, Kartini's husband showed how Islamic values could be implemented in the household role, namely by providing space and support for women to contribute in the public sphere.

Through this co-founded school, Kartini and her husband showed that education can be a means of empowering women with far-reaching impacts. Education not only equips women with the skills to live

³⁶ Dimas Yoga Pratama, Dhekis Baskoro Aji, and Ahmad Yusam Thoboroni, "Memberdayakan Perempuan Melalui Pendidikan Islam: Perspektif Dan Tantangan Kontemporer," *TARLIM Jurnal Pendidikan Agama Islam* 7, no. 2 (2024): 167–78, <https://doi.org/10.32528/tarlim.v7i2.1865>.

³⁷ Zulkifli Reza Fahmi, "Pembagian Peran Suami Dan Istri Dalam Membangun Rumah Tangga Sakinah Menurut Syekh Nawawi Al-Bantani," *Qanun: Jurnal Hukum Keluarga Islam* 1, no. 1 (2023): 1–20, <https://doi.org/10.51825/qanun.v1i1.16>.

independently, but also provides them with the knowledge to be an active part of social change. Ultimately, Kartini's husband's support in establishing a girls' school is proof that gender equality and women's education can be realized with a harmonious approach, in accordance with Islamic values, in order to create a more just and prosperous society.

Kartini's film consistently displays various forms of resistance to patriarchal norms that restrain women, especially in access to education. For example, in the *pingitan* scene, Kartini is depicted as feeling constrained and not free in determining her future. This condition reflects the social reality that some women still experience, especially in areas that hold strong traditional values. This shows that women's inequality can be reshaped through movies or other popular media.

Through the character of Hildan Van Suylenberg, the movie also illustrates that women can perform dual roles as mothers, wives, and professionals who fight for women's rights. This character changed Kartini's life and showed that women can be agents of change. From the perspective of Islamic education, these highlighted values are in line with the principle that studying is an obligation for all Muslims regardless of gender.

Based on the above findings, it is not surprising that the movie *Kartini* can be used as an effective educational media to convey the values of gender equality that are in line with Islamic teachings. This film not only functions as entertainment, but also has pedagogical value that can be utilized in the development of an Islamic education curriculum that is responsive to gender issues.

This research has several limitations. First, because it only uses literature study, the analysis of the movie relies heavily on the researcher's view without the support of other data such as interviews or observations. Secondly, the focus on one film makes the results difficult to generalize. In addition, there has been no analysis of how audiences respond to gender representation in films, even though this could enrich understanding of its impact in society.

Through improvements that will be made by researchers in the future, such as expanding the object of study to other films with similar themes, as well as adding methods with interviews, it is hoped that it will be able to provide more complex meaning in revealing the veil of meaning contextually and comprehensively. Future research can also examine how gender values in Islamic films influence young people's attitudes towards gender equality in everyday life.

Conclusion

The film highlights Kartini's efforts to challenge patriarchal norms that restricted women in her time, such as restrictions on education and social roles. An Islamic educational approach that emphasizes equal rights in studying is discussed as a framework for understanding Kartini's struggle. This article also highlights the relevance of Islamic values that support

women's empowerment through education, in line with Kartini's vision. The results show that education has an important role in empowering women, reducing gender inequality, and opening up opportunities for women's contribution to society. The article underscores the importance of synergy between Islamic values and gender equality efforts to build a more inclusive and just society.

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