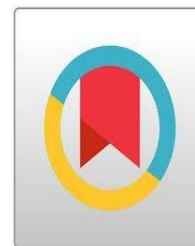


The Relevance of the Thoughts of the Winners of The "Puteri Kartini Jawa Timur" Event With Kartini's Thoughts on Gender Equality and Nationalism

Relevansi Pemikiran Pemenang Ajang "Puteri Kartini Jawa Timur" dengan Pemikiran Kartini tentang Kesetaraan Gender dan Nasionalisme



Aqidatul Izzah^{1*}, Edi Suhartono², A. Rosyid Al Atok³

¹²³ Postgraduate Program in Pancasila Education and Citizenship, State University of Malang

¹²³ Jl. Semarang No.5 Malang, 65145, East Java

aqidatul.izzah.2307128@students.um.ac.id^{1*}, edi.suhartono.fis@um.ac.id², a.rosyid.fis@um.ac.id³

Corresponding Author: aqidatul.izzah.2307128@students.um.ac.id^{1*}

ARTICLE INFORMATION	
<p>Keywords Gender Equality; Nationalism; Kartini; Puteri Kartini East Java</p>	<p>ABSTRACT This research is motivated by the relevance of R.A. Kartini's thoughts on gender equality and nationalism with the thoughts of the winners of the "Puteri Kartini Jawa Timur Event." The objectives of the research include a description of Kartini's thoughts and the winners in 2024 of the event and an analysis of their relevance. The research method uses a qualitative approach with a descriptive type through in-depth interviews and literature studies. The results of the study show the application of gender equality values through emancipation, education, and criticism of traditions such as seclusion and polygamy. Humanist nationalism is also manifested in the preservation of local culture through educational programs and social campaigns. The conclusion of this study reveals that the "Puteri Kartini Jawa Timur Event" is a platform for advocacy of gender equality and nationalism while promoting Kartini's values that are relevant in building a strong and progressive national identity.</p>
<p>Kata Kunci Gender Equality; Nationalism; Kartini; Puteri Kartini East Java</p>	<p>ABSTRAK Penelitian ini dilatarbelakangi oleh relevansi pemikiran R.A. Kartini tentang kesetaraan gender dan nasionalisme dengan pemikiran pemenang "Ajang Puteri Kartini Jawa Timur." Tujuan penelitian meliputi deskripsi pemikiran Kartini dan para pemenang ajang Puteri Kartini Jawa Timur pada tahun 2024 serta analisis relevansinya. Metode penelitian menggunakan pendekatan kualitatif dengan jenis deskriptif melalui wawancara mendalam dan studi pustaka. Hasil penelitian menunjukkan penerapan nilai-nilai kesetaraan gender melalui emansipasi, pendidikan, dan kritik terhadap tradisi seperti pingitan dan poligami. Nasionalisme humanis juga terwujud dalam pelestarian budaya lokal melalui program edukasi dan kampanye sosial. Kesimpulan dari penelitian ini mengungkapkan bahwa "Ajang Puteri Kartini Jawa Timur" menjadi platform untuk advokasi kesetaraan gender dan nasionalisme sekaligus mempromosikan nilai-nilai Kartini yang relevan dalam membangun identitas nasional yang kuat dan progresif.</p>
<p>Article History Send 11th December 2024 Review 3th January 2024 Accepted 2th February 2025</p>	<p>Copyright ©2025 Jurnal Aristo (Social, Politic, Humaniora) This is an open access article under the CC-BY-NC-SA license. Akses artikel terbuka dengan model CC-BY-NC-SA sebagai lisensinya.</p>



Introduction

Puteri Kartini Jawa Timur is one of the beauty pageant contests as a manifestation of women's existence from the figure of Kartini, a female hero who pioneered gender equality. The existence of this event, known internationally as a beauty pageant, began to gain popularity in the 1880s and continues to this day. However, over time, other aspects such as public speaking, character, and advocacy have also begun to be considered in beauty contests (Dewii, 2023). These aspects are also reflected in Indonesian beauty contests, such as Puteri Indonesia, which is still held to this day (Kanzulfikar, 2021). Although each contest has its own vision and mission, their goals are often similar (Januar & Alrianingrum, 2022). As time goes by, beauty contests not only assess physical appearance or artistic ability but also depict women with tall, slim figures, and crowns, complete with their characteristic movements (Winditha, 2019). New concepts and themes in the organization of beauty pageants do not solely rely on beauty or physical aspects but also promote the 3B theme, which stands for Brain, Beauty, and Behavior. This 3B concept is expected to create women who are not only beautiful but also must excel and behave well (Kanzulfikar, 2021). 3B is interpreted as realizing women's self-confidence in various activities. Thus, Puteri Kartini Jawa Timur becomes a figure that represents Kartini in East Java from the thoughts of Kartini in the form of activities and agendas within it.

Kartini, as one of Indonesia's female heroes, was born into a Javanese noble family deeply rooted in patriarchal traditions in the 19th century. Her life was colored by socio-cultural complexities, including polygamy within her family. Her father, R.M. Sosroningrat, had to marry again to a noblewoman due to colonial government demands (Asmarani, 2017), which placed her mother, Mas Ajeng Ngasirah, in a subordinate position as *garwa ampil* (Lestari, 2023).

This tradition, along with the custom of *pingitan* that restricted women's freedom, formed the backdrop that shaped Kartini's critical thinking. Despite being hindered by tradition, Kartini utilized the education she received at the Europeesche Lagere School and her proficiency in Dutch to voice her ideas about gender inequality. Kartini noted that women's roles at that time were limited to domestic tasks, namely the kitchen, well, and bed. She expressed these ideas in her letters to her friends in the Netherlands, as a form of criticism against the patriarchal culture that hindered women's progress.

Kartini was the first indigenous woman to express her thoughts in writing about various socio-cultural phenomena that she believed were shackles to the progress of the indigenous people. At a very young age, Kartini was able to articulate her ideas about what

needed to be done for her nation. She fought in solitude, in seclusion, so that her aspirations for the advancement of her people could only be written in letters to the Dutch, the foreign nation that at that time ruled Indonesia. Observing the condition of Javanese society at that time, R.A. Kartini pondered the issues that became the focus of her attention related to education, culture, social life, and so on.

Kartini's struggle is encapsulated in the letters she sent to her friends in the Netherlands. Her aspirations for women's emancipation amidst poverty and ignorance captured Kartini's attention. The teenage years spent in seclusion did not make Kartini give up; instead, she sought a scholarship to continue her studies in the Netherlands. This was met with opposition from her father. She even sent a letter to the Dutch government. However, after receiving a marriage proposal from Raden Adipati Joyodiningrat, Kartini relinquished the scholarship to Agus Salim. Kartini's ideals about gender equality and nationalism were based on universal values such as divinity, wisdom, and humanity. Nationalism not only serves as a binding tool for external diversity but also becomes a vessel that strengthens Indonesia's diverse identity across various cultural dimensions (Budiono, 2021).

Kartini's attitude has inspired subsequent generations, even though gender discrimination remains a significant challenge today. Stereotypes about women as weak beings only suited for the domestic sphere continue to be obstacles, reinforcing economic disparities, job segregation, and high rates of sexual harassment. As a symbol of women's struggle, Kartini's ideas remain relevant. The daughters of Kartini in East Java are expected to advocate for gender equality, women's empowerment, and nationalism by becoming role models to inspire the spirit of change.

In this writing, previous research or studies become one of the reasons for the author to conduct research so that the author can expand the theories used in examining the research to be conducted. The urgency of this research includes; exploring the thoughts of Kartini and the winners of the Puteri Kartini Jawa Timur competition regarding gender equality and nationalism, promoting gender equality and strengthening nationalism in society, highlighting the role of women in development, increasing awareness of the importance of education, emphasizing traditions or customs that place a burden on women, and strengthening local identity and culture. In addition, the researcher also found several previous titles that were used as references to enhance the author's theoretical insights, including the following:

The first study is from the research by Almisri & Bachtiar & Bachtiar (2022) which focuses on gender equality and women's empowerment through the role of UN Women Goodwill Ambassador, namely Emma Watson, by visiting various countries and advocating to the public about gender equality through her campaign titled HeForShe. The second study by Rahmadini (2020). describes the contribution of Reading Ambassadors in enhancing the image of libraries, especially DISPUSIPDA West Java, with the aim of popularizing the role and function of libraries. The results of this study indicate that the contribution of Reading Ambassadors is quite strong in improving the image of libraries. The third study by Fajari (2019) discusses the commodification of Muslim women's identity in the Duta Hijab Radar Malang event as a platform for self-expression. The results of the study show that the Duta Hijab Radar Malang event is depicted as a place to express one's abilities. The fourth study by Abrahams et al. (2024) examines the Miss Indonesia beauty pageant from a public perspective. The results of this study indicate that the beauty pageant serves as a platform to voice positive aspirations, raise awareness of cultural diversity in Indonesia, and promote Indonesian cultural values. Finally, the fifth study by Sagala (2021) analyzes the representation of beauty in the concept of 3B (Brain, Beauty, Behaviour) through the Miss Universe 2019 broadcast. These three concepts are interconnected. From various descriptions of the background of the problems presented above, the author is interested in conducting research titled "The Relevance of the Thoughts of the Winners of the 'Puteri Kartini Jawa Timur' Event with Kartini's Thoughts on Gender Equality and Nationalism" This research aims to describe Kartini's thoughts on gender equality and nationalism, describe the thoughts of the winner of "Ajang Puteri Kartini Jawa Timur" related to gender equality and nationalism, and analyze the relevance between the thoughts of the winner of "Ajang Puteri Kartini Jawa Timur" and Kartini's thoughts in the context of gender equality and nationalism. The urgency of this research is that Kartini is a female hero who fought for women's rights. Kartini's thoughts on both gender equality and nationalism have an impact on various fields. However, there are still many aspects that need attention from both women and men. Puteri Kartini Jawa Timur as *icon* of a Kartini should be able to advocate for gender equality, women's empowerment, and a sense of nationalism, as well as serve as a role model to foster the spirit of Kartini's thoughts. This theme is interesting to study because it brings two themes or discussions, namely gender equality and nationalism. This study can help explore how gender equality and nationalism interact and contribute in various fields.

Method

This research uses a qualitative approach to understand social phenomena in depth, with a descriptive type of research. Meanwhile, library research is a method of data collection carried out by studying and understanding theories from various sources relevant to this research topic (Adlini et al. 2022). Meanwhile, Banurea (2023) mentions that library research involves the researcher's efforts in collecting relevant information through scientific books, research reports, scientific essays, theses, dissertations, regulations, and others. In addition, according to Cahyono et al. (2022), literature review can be understood as a series of activities involving the collection of literature data, reading, recording, and processing research materials.

The use of this qualitative approach is due to its effectiveness in describing facts holistically in a natural context, as explained by Moleong Abdussamad & Sik, (2021), that this approach allows researchers to understand the phenomena experienced by subjects comprehensively. Descriptive research is used to present data factually and accurately according to the phenomena being studied (Devi, 2018). Hermeneutics understands the meaning of a text as a social structure that emerges interactively (Hamzah, 2019). This method aims to seek data and information through written documents, photos, images, or electronic documents that support the writing process. The results of the research will be more credible if supported by photos or existing academic and artistic writings (Prayogi, 2018). The documents used in this research include recordings as well as images or photos that document the event (Warahmah & Jailani, 2023).

The study of the thoughts of the figure Kartini is also part of this research, which involves a systematic examination of an individual's thinking while considering internal and external backgrounds, the development of their thoughts, and their contributions to the progress of the times (Dianthiny et al., 2023). The research location is at the basecamp or office of Puteri Kartini East Java. The data sources for the research include interviews with the event organizers Puteri Kartini Jawa Timur, Winner Puteri Kartini Jawa Timur 2024, Runner Up 1 Puteri Kartini Jawa Timur 2024, Runner Up 2 Puteri Kartini Jawa Timur 2024, Runner Up 3 Puteri Kartini Jawa Timur 2024, Runner Up 4 Puteri Kartini Jawa Timur 2024, as well as documents such as Kartini's letters, archives of event activities, and supporting literature or bibliographic studies from various books about Kartini's thoughts, such as Habis Gelap Terbitlah Terang, which contains a collection of Kartini's letters to her pen friends in the Netherlands. In addition, there are other books such as Gelap Terang Hidup Kartini, Sisi

Lain Kartini, and several other supporting references. Documents can serve as relevant written materials to understand certain phenomena.

Data collection was conducted through in-depth interviews and literature studies. Interviews were conducted to extract in-depth information from informants, observations were made to understand the event activities directly, while literature studies were used to analyze Kartini's letters and related literature (Sugiyono in Agustinah, 2019). The collected data was analyzed using descriptive methods to systematically describe facts and objective hermeneutics to interpret the meaning of the text. The data analysis used the analysis according to Miles and Huberman (in Rukajat, 2018). with stages of analysis including collection, reduction, presentation of data, and drawing conclusions. The validity of the data was tested using source and technique triangulation. Moelong (in Cahyanti, 2016). explains that triangulation can test the credibility of data through comparisons of various sources and data collection techniques. The research stages begin with pre-research for preparation, followed by field data collection, and ending with analysis and reporting of research results.

Literatur Review

In this writing, there are several literature studies that serve as one of the reasons for the author to conduct research, allowing the author to expand the theories used in examining the research to be conducted. There are several background reasons for Kartini viewed from various conditions, including: the rigid and patriarchal Javanese cultural conditions, where women are only expected to perform domestic roles such as managing the household, prompting Kartini to criticize gender inequality and advocate for women's rights. In addition, the economic conditions she witnessed, especially the lives of craftsmen in Jepara who were still living in poverty, motivated Kartini to strive to improve their living standards through economic empowerment and the promotion of their handicrafts. In the religious aspect, Kartini showed a critical attitude towards shallow religious understanding, where the community was taught to read the Quran without understanding its meaning, which she believed needed to be changed to support social progress. Finally, the limited access to education for women, which at that time was only intended for men, motivated Kartini to establish a school specifically for women as an effort to enhance their education and independence. These factors shaped Kartini's views in advocating for gender equality and the spirit of nationalism (Kusuma, 2022).

Kartini's thoughts on gender equality and nationalism can be traced through various literature related to R.A. Kartini's ideas about gender equality and nationalism. Some of the

reference books include: *Habis Gelap Terbitlah Terang*, *Tragedi Kartini*, *Gelap Terang Hidup Kartini*, *Emansipasi: Surat-surat kepada Bangsanya 1899-1904*, and *Tuhan dan Agama dalam Pergulatan Batin Kartini*. These various literatures serve as the main references for the author. Some of these literatures can be elaborated as follows:

In *Habis Gelap Terbitlah Terang* (Ari, 2018), her collection of letters emphasizes the importance of education as the key for women to achieve equality and contribute to national development. The book *Tragedi Kartini* (Sastroatmodjo, 2005) portrays Kartini as a figure who faces the paradox of feudal noble life that oppresses while fighting for social justice. Meanwhile, *Gelap Terang Hidup Kartini* (Chudori, 2016) provides a deeper perspective on Kartini's personal struggle against patriarchal social norms, which she fought against for the awakening of women. The book *Emansipasi: Surat-surat kepada Bangsanya 1899-1904* (Sutrisno, 2017) highlights Kartini's ideas about universal education that does not discriminate by gender and the importance of national solidarity. In *Sisi Lain Kartini* (Marihandono, 2016), Kartini's views are explored from a personal side, including her emotional and spiritual relationships that strengthen her spirit to fight against injustice. *Tuhan dan Agama dalam Pergulatan Batin Kartini* (Sumartana, 2013) traces Kartini's spiritual dilemmas that form the basis of her criticism against interpretations of religion that limit women. This literature shows that Kartini is a pioneer of emancipation who fights for gender equality and fosters nationalism, despite facing various cultural and structural obstacles. From the various background issues presented above, the author is interested in conducting research titled "The Relevance of the Thoughts of the Winners of the 'Puteri Kartini Jawa Timur' Event with Kartini's Thoughts on Gender Equality and Nationalism". The reason the author chose this title lies in the focus of the thoughts of the winners of the Puteri Kartini Jawa Timur Contest on gender equality and nationalism and how these winners represent Kartini's ideas about gender equality and nationalism. This event serves as a platform to strengthen gender equality and nationalism in society.

Result and Discussion

1. Kartini's Thoughts on Gender Equality and Nationalism

Thought can be defined as a way or result of thinking about something that produces ideas, concepts, or notions expressed in written form (Department of Education and Culture, 2002). Another perspective states that thought also refers to the process of forming knowledge and understanding that involves mental activities in the human brain (Hashim et al., 2020). Thinking means using reason to consider and decide on something (Syah, 2018).

Meanwhile, critical thinking is a form of reflective thinking, which means thinking deeply and seriously considering something. Essentially, individuals who think critically are able to analyze calmly, weighing the good and bad impacts of a decision to be made (Siregar, 2018). Ashman Conway (in Humaeroh, 2016) explains that the ability to think involves six types of thinking: metacognition, critical thinking, creative thinking, cognitive processes (such as problem-solving and decision-making), critical thinking skills (such as representing and summarizing), and understanding the importance of content knowledge. This thinking process involves mental operations such as induction, deduction, classification, and reasoning. Thinking encompasses the ability to analyze, critique, and reach conclusions based on mature inference or judgment.

Kartini was born to the couple RMAA Sosroningrat and Mas Ajeng Ngasirah (Hartutik, 2015). To ascend to the throne, Kartini's father had to marry again to a noble descendant, R.A. Woerjan (Moerjam). The second wife of Sosroningrat then became the *garwa padmi* (first wife), while Ngasirah became the *garwa ampil*. Furthermore, Kartini's biological mother had to address Kartini with the title “*ndoro ayu*”. Moreover, Kartini's desire to continue her studies was opposed because she had to undergo the custom of *pingitan*. This background caused Kartini to be troubled by the existence of polygamy and Javanese traditions that made it difficult for women. Kartini's thoughts were conveyed to her friends in the Netherlands through letters. Kartini described her situation in Indonesia at that time, especially on the island of Java. As a form of respect for her contributions, President Soekarno issued Presidential Decree of the Republic of Indonesia No. 108 of 1964 on May 2, 1964 (Sopan Adrianto, 2022). Among Kartini's thoughts were gender equality and nationalism.

2. Kartini's Thoughts on Gender Equality

a. Emancipation

Kartini's thoughts on emancipation encompass several points, including freedom and independence, which means that Kartini became a pioneer for women to dream and make choices in life as a manifestation of personal freedom. In her view, freedom means that women have the right to determine their lives without depending on others or being constrained by oppressive customs (Chudori, 2016). The meaning of emancipation for Kartini, based on the literature study conducted, is a form of independence and being able to stand on one's own: "I want to be free, to stand on my own, so as not to depend on others." This is expressed in the book “*Gelap Terang Hidup Kartini*” (Chudori, 2016), which states,

"I want to be free so that I can, and may stand on my own, without having to depend on others..." which is stated in the book "Emansipasi Surat-surat kepada Bangsaanya 1899-1904" (Sutrisno, 2017). Kartini believed that emancipation provides opportunities for women to rise, collaborate, and improve the unjust social conditions. Independence for Kartini is the ability to stand on one's own as a manifestation of personal and social freedom. With this spirit, she encourages women to fight for their rights and dignity in order to create a more just and equal society. Emancipation in this point echoes the belief that women can rise and improve the social conditions that are less fair to women. This is supported by Kartini's statement that the role of women at that time was limited to three domestic areas: in the kitchen (cooking), at the well (washing and cleaning), and in bed (serving their husbands) (Amalia, 2019).

Furthermore, emancipation in terms of equality of degree and solidarity means building harmonious and equal relationships. Kartini views equality of degree and solidarity as essential elements in establishing harmonious and equal relationships. Kartini believes that true freedom allows for friendship and sincerity without rigidity, which is reflected in her close interactions with her siblings. Through this idea, Kartini opposes traditions that restrict and encourages the creation of genuine solidarity within society. This equality of degree and solidarity reflects Kartini's concern in the cultural field, where Javanese customs hinder intimacy in social relationships among siblings, such as younger children needing to respect and obey their older siblings through conversation and treatment. For instance, younger siblings must speak in Javanese *kromo inggil* to their older siblings, and before starting a conversation, they must bow. If they are sitting on a chair, they must immediately get down, squat, and lower their heads until their older sibling passes, and so on. The point of the dream about equal rights. Kartini dreams of realizing equal rights for all humans regardless of gender (Ari, 2018), with the hope of reducing the suffering of fellow beings. Kartini believes that change towards equal rights will happen, even though it may not be fully realized during her lifetime. Kartini wants future generations to continue her struggle to achieve freedom and demonstrate the capacity of women as equals to men. This is intended to reduce the suffering of fellow beings, which is also related to the point of gender collaboration, meaning Kartini criticizes the separation between women and men in Indonesian culture.

Kartini criticizes the separation between women and men in Bumiputra culture, which hinders cooperation and collective progress. Kartini believes that such prejudices must be eliminated so that women and men can work together for the advancement of the

nation. Kartini emphasizes that collaboration between the two genders will result in greater and more beneficial efforts for civilization. This is in line with what Kartini expressed through her letters to her friends regarding the conditions in Indonesia, especially concerning gender inequality and the culture of Javanese society (Amalia, 2019).

Based on the presentation above, it can be explained that Kartini's thoughts on emancipation highlight the importance of gender equality as a step towards a just and harmonious society. Kartini emphasizes the freedom and independence of women to make life choices without being bound by oppressive customs. Kartini believes that emancipation is an opportunity for women to rise and rectify social injustices. Independence, according to Kartini, includes the ability of women to stand on their own, both personally and socially. Kartini criticizes traditions that confine women to domestic roles and calls for respect for women's rights and dignity. Kartini also highlights equality and solidarity as important elements in building equal relationships, while opposing customs that hinder intimacy in social relationships. In addition, Kartini aspires to realize equal rights for all humans, hoping that her struggle will be continued by future generations. Kartini emphasizes the importance of gender collaboration, criticizing the separation of roles between women and men in Indonesian culture. For her, cooperation between both genders will bring great benefits for the progress of the nation. Through her letters, Kartini demonstrates her spirit and determination to eliminate gender inequality for a better future.

b. Education

Kartini views education as the formation of character and soul, as well as the key to the advancement of civilization (Ari, 2018), especially the role of women as the first educators of humanity. Kartini emphasizes the importance of education for women so that they can educate a generation with noble character and have a significant influence on life. Kartini also sees education as the beginning of the struggle to free society from ignorance and suffering, as well as the primary means to build a cultured nation. Kartini also sees education as the beginning of the struggle to free society from ignorance and suffering, as well as the primary means to build a cultured nation. Kartini also emphasizes the role of women as the first educators of humanity in her book *Emansipasi Surat-surat kepada Bangsanya 1899-1904*: "From women, humanity first receives education. In the lap of a woman, one begins to learn to feel, think, and speak. The more I understand, the more I realize that this early education holds significant meaning for a person's life. How can the

mothers of Bumiputra educate their children if they themselves do not receive an education?” (Sutrisno, 2017).

The urgency of education for Kartini is that women are an important factor in the development of the nation, which means that women must receive education that encompasses intellectual, moral, and character development to support national development. Kartini emphasizes that the advancement of women is a key factor in building the civilization of the nation, as the intelligence and development of society will not be maximized if women are left behind. Kartini believes that women must receive education that includes intellectual, moral, and character development to support comprehensive national development. Therefore, the establishment of schools for women became one of Kartini's aspirations in advocating for equality and mutual progress. Furthermore, the role of women in civilization is very important. Kartini emphasizes the importance of women's roles in civilization, referring to women as supporters of civilization who must be educated to participate in national development. Kartini realized this idea by establishing a special school for girls, where the students were taught skills such as reading, writing, drawing, and character development, to prepare women as capable mothers and educators (Kusuma, 2022). This is exemplified by Kartini's belief that women must receive education that encompasses intellectual, moral, and character development to support national development. Then, according to Kartini, women's education and local cultural customs state that women who have been educated and have a broad perspective will no longer be able to live within traditional customs that restrict them. This is supported by Kartini's thoughts on wanting to advance indigenous women, where at that time, indigenous women were in a low social status (Hartutik, 2015).

The impact of education for Kartini, especially in managing family finances and creating a better life. Educated and intelligent women can manage household finances wisely, which directly affects the economic progress of society. In addition, Kartini desired an education that not only sharpens the mind but also shapes character, making women responsible mothers and educators for a better future. In her view, although women were forced to remain bound by customs and traditions, Kartini wanted change so that women could attain education and the freedom to develop, even though society was still very much tied to old norms.

Kartini believed that women's education has a significant impact on society, especially in managing family finances and creating a better life. Educated and intelligent women can manage household finances wisely, which directly affects the economic progress

of society. Furthermore, Kartini desired an education that not only sharpens the mind but also shapes character, making women responsible mothers and educators for a better future. This aligns with the educational conditions during Kartini's time, which became a critical focus for her, as there was no equality between men and women. Various efforts were made by Kartini to elevate the status of her people through education, but the results were inversely proportional to the hopes that Kartini had. R.A. Kartini eventually established a school called a special school for women (Sari & Asmendri, 2023).

Based on the presentation above, it can be explained that Kartini views education as the key to the advancement of civilization and the main factor in building a cultured nation. Kartini emphasizes the importance of education for women so that they can become the first educators who shape a noble generation. According to her, educated and intelligent women are capable of managing the family economy wisely, which impacts the progress of society. Kartini believes that women's education must encompass intellectual, moral, and character aspects to support the comprehensive development of the nation. Kartini criticizes customs that limit women and aspires to advance indigenous women who were at that time in a low social status. To realize her ideas, Kartini established a school specifically for women that taught skills such as reading, writing, drawing, and character education. Kartini believes that education not only sharpens the mind but also shapes character, making women responsible mothers and educators. Education, according to Kartini, is a tool to liberate society from ignorance and suffering. Although the challenges of customs and traditions are very strong, Kartini hopes that women will gain the freedom to develop. Through her hard work, Kartini asserts that the advancement of women is the main foundation for the progress of the nation.

c. Customs

Feeling trapped in confinement, alienated from the outside world, and imprisoned by rules that restrict women's freedom. Kartini spent four years isolated at home, unable to see the outside world or experience freedom like men. Kartini questioned why women had to be confined and treated as inferior to men, wondering why women's rights were limited after basic education. Kartini was also strongly opposed to polygamy, which she considered a form of injustice and oppression against women, as it violated women's dignity in marriage. Kartini also criticized customs that allowed forced marriages and inequality in women's rights, such as the right to choose a partner or to divorce. Kartini stated that polygamy only exacerbated social injustice and regarded it as a feudal legacy that must be abolished for the sake of justice and equality. This aligns with the cultural conditions of Kartini's era, which

were wrapped in Javanese customs, becoming Kartini's critique, especially on the tradition of confinement, where girls would be locked up at home (prohibition from leaving the house) once they reached the age of twelve. Kartini was also furious with the prevailing rules. In the book *Gelap Terang Hidup Kartini* (Chudori, 2016) it is explained that, in matters of marriage, Kartini was very angry about the rules that existed at that time. Women had no right to speak and could be married off by their parents just like that. The trouble was, the man was very likely already married. This was further clarified by Kartini's criticism directed at the nobility, namely: "There, in the royal area, women are considered as children's playthings. There, almost no man has only one wife. Among the nobility, especially in the royal environment, men have up to more than 26 wives." *Emancipation Letters to His Nation 1899-1904* (Sutrisno, 2017).

The enforcement of this custom is strictly applied among the *priyayi*, as in their society, they are more free. The attitude towards daughters then branched into habits of polygamy, forced marriage, and child marriage (Pane, 2011). Of course, Kartini strongly criticized these customs, especially regarding the rampant polygamy that she observed in her surroundings. Based on the above explanation, it can be explained that Kartini firmly criticized customs that restrict women's freedom, such as the tradition of seclusion that isolates women from the outside world from the age of 12. Kartini questioned why women must be secluded and treated as inferior compared to men, especially after completing basic education. Kartini viewed seclusion as a prison that limits women's freedom to develop and contribute to society. In addition, Kartini opposed polygamy, which she considered a form of oppression and humiliation of women's dignity. According to Kartini, polygamy is a legacy of feudalism that only exacerbates social injustice and must be abolished for the sake of equality. Kartini also criticized the custom of forced marriage and the limited rights of women, such as the right to choose a partner or to divorce. Kartini believed that customs that oppress women hinder the progress of civilization and must be changed. The cultural conditions during Kartini's era, especially among the *priyayi*, emphasized this injustice through the tradition of seclusion and the habit of polygamy. Kartini saw these customs as a form of discrimination that perpetuates injustice against women. With the spirit of emancipation, Kartini called for the liberation of women from binding customs so that women could achieve freedom and equality.

R.A. Kartini's thoughts on gender equality, education, and customs reflect a profound social vision and a struggle for women's freedom, although they also have some weaknesses. In terms of emancipation, Kartini emphasized the importance of women's freedom and

independence, as well as the rejection of social restrictions that confine them to domestic roles. She wanted women to rise from social injustice and fight for equal rights and solidarity among genders. Her belief in equality and the importance of collaboration between women and men demonstrates her desire to create a more just and balanced society. The strength of Kartini's thinking lies in her vision that advances the independence and rights of women to determine their own life paths. However, there is a weakness in the limitations of her perspective on the changes that could be realized in that era, because although she aspired for significant change, the social and cultural realities of the time were very difficult to alter in a short period.

Kartini also saw education as the key to the advancement of civilization and fought for women to have equal access to education as men. According to Kartini, education must encompass intellectual, moral, and character development, because she believed that educated women have the ability to build the nation through their roles as the first educators in the home. Education for women is a tool to free them from ignorance and backwardness, which in turn will bring positive change to society. The strength in this thought is that Kartini did not only view education as a means to enlighten women, but also as a foundation to improve the social and economic conditions of families. However, the weakness of her thinking lies in the fact that the education system in her time did not fully support the changes she desired, and although Kartini established schools for women, many social and cultural challenges hindered the widespread success of her ideas.

Kartini also criticized customs that limit women's freedom, such as the tradition of seclusion and polygamy. She strongly opposed practices that oppressed women, feeling trapped in customs that treated women as subordinates. Kartini's critique of polygamy, forced marriage, and customs that hinder women's development reflects her struggle for women's emancipation. However, on the other hand, the weakness of Kartini's thinking may lie in her limitations in exploring more concrete or structured solutions to confront the deeply rooted customs and culture in Javanese society at that time. Nevertheless, the spirit of change and determination to alter the oppressive social structure for women remains a significant legacy of Kartini's thoughts.

3. Kartini's Thoughts on Nationalism

Kartini's thoughts on nationalism are focused on humanist nationalism that prioritizes respect for the dignity and worth of the nation, as well as advocating for the advancement of the Bumiputera people. For Kartini, "The goal is the people," and in this regard, any means

that may benefit her people is "blessed" (Toer, 2003). The character of Kartini's humanist nationalism can be understood from her thoughts that uphold the dignity and worth of her nation. The ideological concept of nation and nation-state (national state) is implicitly expressed in her letters, indicating that Kartini has an ideology of "Love for the Nation and Homeland," "Upholding Human Dignity," and "Advocating for the Advancement of the Bumiputera People" (Yuliati, 2017). In her letters, Kartini demonstrates an ideology that emphasizes love for the homeland, the elevation of women's dignity, and the expansion of education as important steps for the advancement of the nation. Kartini stresses that the nationalism she advocates is not narrow nationalism, but rather an effort to build broader and more just humanitarian ideals. Some of the topics discussed include:

a. Tolerant

Tolerance in nationalism is reflected in its teachings that prioritize an understanding of religion that emphasizes humanity and unity. Kartini emphasizes that religion is a wisdom that can be accepted by anyone, regardless of religious differences, and that every individual should be free to choose their beliefs after undergoing education and deep understanding. This is clarified by Kartini's statements about religion and divinity, which clearly show that the progress of a nation (whatever the boundaries of 'nation' that Kartini might envision) (Sumartana, 2013). Kartini's views on religion are also explained in the book 'The Tragedy of Kartini' as follows: 'According to my understanding, all religions are wisdom, which makes every religion beautiful and good.' (Sastroatmodjo, 2005). Kartini was very interested in Kyai Sholeh's explanations because previously she had only read Al-Fatihah without understanding its meaning deeply (Said, 2016). This relates to the religious conditions during the colonial era, which were associated with Islamophobia due to the rampant resistance of the people that was always centered around the Muslim community (Kusuma, 2022). Kartini advocated for interfaith cooperation as a moral strength to build a just and prosperous society, which underlies the principles of pluralism and tolerance in Indonesia.

Based on the presentation above, Kartini views tolerance as an important foundation of nationalism, emphasizing a religious understanding that prioritizes humanity and unity. Kartini believes that religion should be a wisdom that can be accepted by everyone regardless of their differences in belief. According to Kartini, every individual has the right to choose their belief after undergoing education and deep understanding. Kartini also associates the progress of the nation with religious values that inspire unity, without divisions that cause fragmentation. In the context of a colonial era marked by Islamophobia, Kartini advocates

for interfaith cooperation to create harmony and build a just society. The principles of pluralism and tolerance that Kartini advocates reflect a spirit to overcome divisions and strengthen solidarity. For Kartini, tolerance is a moral strength that can unite a diverse nation. Her thoughts reflect an inclusive nationalism vision oriented towards humanity.

b. Nation building

Kartini views nation building as a very important priority, even ready to face difficulties for the happiness and progress of the nation. Kartini hopes that the struggles and sacrifices made today can bring safety and progress to the nation in the future. Kartini's ideals are a sincere effort to improve the fate and strengthen the nation. This is reinforced by Kartini's criticism in the social field that the colonial government of the Dutch East Indies allows the abuse of opium for the economic interests of the state, without considering the negative impacts on the people. The government does not want to stop the circulation of opium because of the large profits obtained from taxes and sales (Wahid, 2021). Kartini states that opium is more dangerous than the plague, due to its continuously developing and never-ending impacts, while the government actually profits from opium taxes. For Kartini, what is most important to the government is financial gain, not the welfare of the people (Kusuma 2022). Kartini is very concerned about the welfare of the community, especially in improving the living standards of craftsmen in Jepara. Kartini strives to promote Jepara's carving crafts to Semarang, Batavia, and even the Netherlands, to increase their income, as well as to pay attention to the fate of carvers, goldsmiths, and weavers. This is clarified in Kartini's statement in the book *Emansipasi Surat-surat kepada Bangsaanya 1899-1904* as follows: "...That our intentions are good for them, and their welfare is our goal. I am grateful that they will understand this." (Sutrisno, 2017). In addition, Kartini also expresses her concern about natural disasters that often cause famine and crop failures in several areas, such as Demak, which affect the welfare of the local community.

Based on the presentation above, Kartini views national development as a top priority and is willing to struggle against difficulties for the progress and happiness of society. Kartini hopes that the sacrifices made today can bring safety to the nation in the future. Kartini is very concerned about the welfare of the people, as seen from her criticism of the colonial government of the Dutch East Indies, which prioritizes financial gain over the welfare of society, for example through the opium tax policy. Kartini considers opium to be a significant threat to the people due to its destructive and lasting effects. Kartini also pays attention to the improvement of the living standards of craftsmen in Jepara by promoting their

handicrafts abroad. Kartini strives to help carvers, goldsmiths, and weavers to achieve a better livelihood. In addition, Kartini expresses her concern about the impact of natural disasters such as famine and crop failures that hinder the welfare of society. For her, national development must focus on improving social, economic, and overall welfare conditions for the people.

c. Cultural Arts

Kartini highly values arts and culture as a means to introduce the skills and spirit of the Javanese people, as well as playing a role in national education. Kartini felt proud when the artistic works and crafts of the people of Jepara were appreciated and exhibited in Europe by the Oost en West management (Marihandono, 2016), which shows recognition of the skills of the Bumiputra people. This aligns with Kartini's thoughts in the economic field, determined to uplift the living standards of local craftsmen through empowerment (Kusuma, 2022). This is reinforced by Kartini's statement as follows: "How lovely it feels in the heart that the enthusiasm of the European public towards our people's art and crafts is very affectionate. We are proud of our people..." *The Tragedy of Kartini* (Sastroatmodjo, 2005).

In addition, Kartini also reminds us of the importance of preserving Javanese art and hopes that future generations, who already love the nation's art, can maintain and develop it as part of the national identity. Kartini hopes that the children of the nation who love Javanese art can preserve its sustainability without needing to be taught, as a form of love for the Bumiputra culture. Kartini is determined to work hard for the progress and elevation of her nation, with the goal of living a life rich in services and ideals. Kartini's interest in art, especially sculpture and Javanese culture, reflects her spirit to advance the nation through appreciation of traditional cultural wealth. This is in line with Kartini's thoughts on humanist nationalism, among others as a tool for cultural diplomacy (Yuliati, 2017).

RA Kartini's thoughts on nationalism contain strengths and weaknesses that need to be analyzed in the context of her time. One of the main strengths of her thinking is the emphasis on humanist nationalism that prioritizes respect for the dignity and honor of the nation, focusing on the advancement of the Bumiputera people. Kartini advocates for tolerance in nationalism, emphasizing a religious understanding that values humanity and unity. She asserts that religion should be a wisdom accepted regardless of differences, reflecting the principles of pluralism and tolerance, which are relevant in the context of Indonesia's diversity. Kartini also demonstrates a deep concern for national development,

fighting against colonial policies that harm the people, such as the circulation of opium, and advocating for the social-economic welfare of the people, including promoting local crafts.

On the other hand, Kartini's thoughts also have several weaknesses, particularly related to the limitations of her perspective on nationalism, which could be more open and inclusive. Kartini, although she emphasized humanity, focused more on the progress of the Bumiputera people without delving into how the Indonesian nation as a whole, including other minority groups, would play a role in the struggle for nationalism. Furthermore, although Kartini fought for women's advancement, the deep social inequalities during the colonial era were not fully reflected in her views on more radical or revolutionary structural changes. Kartini's thoughts, while inspiring, are also limited by the social and economic framework she faced in her time, and do not fully encompass the challenges faced by post-colonial Indonesian society. Overall, Kartini's thoughts provide an important foundation for nationalism oriented towards humanity, but they need to be viewed in the context and limitations of the era and struggles that existed at that time.

4. The Thoughts of the Winner of the 'Puteri Kartini Jawa Timur' Contest on Gender Equality and Nationalism

The Thoughts of the Winner of the 'Puteri Kartini Jawa Timur' Contest on Gender Equality

a. Emancipation

The meaning of emancipation for the Puteri Kartini Jawa Timur is broad in its connections. One aspect is about freedom and equal rights, especially for women's rights. The meaning of freedom for the winner of the Puteri Kartini Jawa Timur contest includes the opportunity to stand on their own, express themselves, and be independent. The urgency in this matter is how Kartini's thoughts and ideas about women and women's liberation (Liestyasari, 2019) are realized. The existence of Puteri Kartini Jawa Timur becomes the actualization of Kartini's figure in opening the door where freedom can be granted to both men and women and provides a connection to equality and brotherhood in Indonesia. Rigid customs often create boundaries and distances in social relationships, thus hindering communication among siblings. Rigid customs can also cause relationships among siblings to become stiff. As Kartini criticized in the cultural field, where younger children must respect and obey their older siblings, especially girls must obey their older brothers (Kusuma, 2022).

According to the interview with Cinta, the First Runner-Up of Puteri Kartini Jawa Timur, freedom is broader than emancipation as follows: "The meaning of emancipation is the equality of rights for women, broadly speaking, like that." (Interview, September 28, 2024). In line with Cinta, the results of the interview with Ghina, the Second Runner-Up of Puteri Kartini Jawa Timur, regarding freedom being broader than emancipation are as follows: "In my personal opinion, emancipation in the context of freedom is somewhat not just limited to the liberation of rights but is like the essence of human life itself. Where humans are sometimes boxed in between men or women can only be this and can obtain this. Emancipation actually exists to liberate and determine that essence so that every human being, both men and women, has rights and is in accordance with their essence beyond like women having to breastfeed and so on." (Interview, September 30, 2024)

The meaning of equal rights between men and women is similar to opportunities in various fields, but still according to their respective proportions. The implementation of equal rights between men and women today is evident in various aspects, one of which is education. This is supported by the stereotype of patriarchal life, which holds the societal belief that women should primarily manage household affairs, a stereotype that suggests if women work outside the home, it will disrupt the harmony of the household (Sarina et al., 2021). This stereotype also portrays women as weak beings, making them vulnerable to sexual harassment. Furthermore, discrimination is still prevalent today, especially against women.

The separation of roles between men and women must consider appropriate proportions and gender collaboration. Customs that enforce separation should be updated inclusively and fairly to support equal roles without disregarding cultural values. The misinterpretation of rights between men and women still exists today, where one party dominates the other. On the other hand, in the domestic realm, women seem to be pressured in various ways. Collaboration and gender equality in rights between men and women in all fields should be according to their respective proportions.

b. Education

Education for women, as advocated by Kartini from East Java, is about the process of changing a person's attitude. Education serves as the foundation and determinant of a nation's progress. Women today have been liberated in the realm of education. The urgency: the advancement of women can be an important factor in the civilization of a nation. Women are the first school for their children. Educated and intelligent women are the beginning of a bright future for the nation's civilization. The role of women in supporting civilization. Educated women can give birth to superior and quality future generations. Critical women

are an important asset because they can see problems in depth and are able to voice solutions (Ari, 2018). Kartini's joy was evident when her struggle attracted the attention of the highest circles of government. Kartini's dream of education was not just a mere hope.

For Kartini, the advancement of women has always been a key factor in the progress of a nation's civilization, as stated in the book *Habis Gelap Terbitlah Terang* (Ari, 2018). This view is reinforced in the book *Emansipasi Surat-surat kepada Bangsaanya 1899-1904* (Sumartana, 2013), where it is stated that over time, the advancement of women plays an important role in advancing the nation. Kartini emphasizes that the intelligence of the Bumiputra society will not develop rapidly if women are left behind in this effort. For her, the progress of women is the key to the nation's civilization. Therefore, she encourages the establishment of schools for women's education, which not only focuses on intellectual education but also on character and moral development, as written in the book *Tragedi Kartini* (Chudori, 2022).

Kartini emphasizes the important role of women in civilization. This is expressed in the book *Habis Gelap Terbitlah Terang* (Ari, 2018), where she states, "Women are the supporters of civilization, including in the land of the sun!" Kartini stresses that Javanese women must receive education, be taught, and be involved in the great effort of "educating a nation of millions!" This statement is reinforced in the book *Emansipasi Surat-surat kepada Bangsaanya 1899-1904* (Sutrisno, 2017), which mentions that the advancement of Javanese women is a crucial factor in the civilization of the nation. Therefore, the government has a primary obligation to enhance awareness and education for Javanese women, so that they can become capable and intelligent mothers and educators. "Oh, how touched we are to support the joyful news; among the highest ranks of the Government, there is attention to the issue of 'Education for Bumiputra girls!' everyone is rejoicing within us. Our hearts overflow with happiness and gratitude! So it is not because we are insane, if we have harbored dreams within ourselves for years and have fought hard for it?" in the book *Emansipasi Surat-surat kepada Bangsaanya 1899-1904* (Sutrisno, 2017)

Kartini expressed that women whose minds are open and enlightened will no longer be able to live according to the customs that bind them, because women have been taught to soar but are then confined again. Just like in the context of the event, the value of 4b, *brain, beauty, behaviour, and brave*. This must be applied that women should not only be beautiful but also intelligent to enhance their *value*. The role of Puteri Kartini of East Java in the field of education serves as a platform to inspire the urgency of education through educational tips. In addition, there is a *podcast* program that is beneficial in educating about history. This

aligns with Kartini's role in elevating the status of her people through education by establishing a school called a special school for women (Sari & Asmendri, 2023). The impact of education on society from the perspective of the winner of the Puteri Kartini of East Java event can provide access to a deeper understanding of the outside world about the vast world that helps develop and broaden perspectives on all aspects of life. An educated society can facilitate its own life (independent) and even ease or assist the lives of others.

c. Customs

Pingitan according to the winner of the Puteri Kartini Jawa Timur pageant is a tradition that can limit women's freedom. Kartini questions why women cannot experience freedom (obtain their rights) like men do, as follows: "Why must men be privileged, and their female children must remain in pingitan after finishing elementary school? And Kartini is like someone dreaming." The tragedy of Kartini (Sastroatmodjo, 2005). This is further clarified in the book *God and Religion in Kartini's Inner Struggle* (Sumartana, 2013) that Kartini raises the issue of polygamy as a rebellion. She realizes that such customs, if tolerated, will give rise to other forms of injustice, such as forced marriages, extremely painful restrictions regarding divorce rights, marriages of underage girls, and the respect for the dignity of a woman within the family and society. In essence, both women and men have the same rights, which is freedom. With globalization, such customs are less relevant to be practiced in this era. Considering that women can now express themselves and enhance their capacities. However, there are still many gender discriminations and patriarchy that bind women both in the workplace and education. The winners of the Puteri Kartini Jawa Timur pageant agree that the pingitan tradition can hinder women from pursuing education. Additionally, the next criticized custom is polygamy. This tradition, according to the winners of the Puteri Kartini Jawa Timur pageant, is capable of stripping women's rights. Polygamy is prone to bring injustice, especially to women. This aligns with Kartini's criticism of the pingitan tradition for girls, which then branches out into the customs of polygamy, forced marriages, and child marriages (Pane, 2011).

The Winning Thoughts of the "Puteri Kartini Jawa Timur" Contest on Nationalism

Humanist nationalism means placing human values above all else, prioritizing justice, equality, and unity. Kartini emphasized an inclusive perspective that prioritizes national identity while also paying attention to human values and social justice. This nationalism is relevant in a modern context that promotes pluralism and diversity.

Based on an interview with Elisa, the Winner of Puteri Kartini Jawa Timur, the following was stated: "For me, nationalism is a sense of attachment to our homeland, Indonesia, which encourages the distribution and progress of the Indonesian nation. Humanist nationalism, in my opinion, emphasizes the importance of education and emancipation, especially for women, as the foundation for the progress of this nation." Kartini herself believed in equality and human rights. Regarding the response to this view, where Kartini emphasized an inclusive perspective that prioritizes national identity while also paying attention to human values and social justice. This nationalism is relevant in a modern context that promotes pluralism and diversity." (Interview, September 30, 2024). Additionally, the results of the interview with Cinta, the Runner Up 1 of Puteri Kartini Jawa Timur, are as follows: "Humanist nationalism for me is nationalism that places human values above all else, prioritizing justice, equality, and unity." (Interview, September 28, 2024)

In addition, the results of the interview with Ghina, who is the Runner Up 2 of Puteri Kartini East Java, are as follows: "In my opinion, humanist nationalism is when one strives to fight for their love for their nation. It is not feminism that only fights for women. It aims for the advancement of the nation, thus wanting equality and gender equity for every individual in the nation." (Interview, September 30, 2024). Furthermore, the results of the interview with Ardina, who is the Runner Up 3 of Puteri Kartini East Java, are: "As a form of nationalism, it is necessary to apply Pancasila in daily life. For instance, the second principle reflects openness to humanity, togetherness, and equality." (Interview, September 30, 2024). The results of the interview with Siva, who is the Runner Up 4 of Puteri Kartini East Java, are: "For me, humanist nationalism is about fighting for women's rights to be equal or on par with men." (Interview, September 28, 2024)

Based on the results of the interview above, the researcher concludes that humanist nationalism means placing human values above all else, prioritizing justice, equality, and unity. Kartini emphasizes an inclusive opinion that prioritizes national identity, but she also pays attention to humanitarian values and social justice. This nationalism becomes relevant in a modern context that emphasizes pluralism and diversity.

a. Tolerant

Tolerance is the attitude of respecting and accepting differences in beliefs, cultures, and opinions, which is essential for creating peace in society. This tolerance is the key to coexisting in a diverse society, encompassing an understanding of differences that allows us to delve deeper into various perspectives and build harmonious relationships. For the winners of the Puteri Kartini Jawa Timur, all religions teach good things and aim for togetherness and tolerance among religious communities. Additionally, it is also relevant to the tolerance according to Kartini in today's social life. This aligns with Kartini's critical reflection on religieusiteit, wijsheid en schoonheid\ (divinity, wisdom, and beauty) combined with humanitarianism and nationalism (Santoso et al. 2023).

Based on the interview results with Elisa, the Winner of Puteri Kartini East Java, as follows: "When talking about tolerance, it is the key to coexistence in a diverse society, which includes understanding differences that allow us to dive deeper into various perspectives and build harmonious relationships." (Interview, September 30, 2024). Furthermore, the interview results with Cinta, the Runner Up 1 of Puteri Kartini East Java, state: "Tolerance is the attitude of respecting and accepting differences in beliefs, culture, and opinions, which is important for creating peace in society." (Interview, September 28, 2024)

In addition, the interview results with Ghina, the Runner Up 2 of Puteri Kartini East Java, state: "An experience to appreciate each ethnicity, religion, taste, culture, and others." (Interview, September 30, 2024). The interview results with Siva, the Runner Up 4 of Puteri Kartini East Java, state: "Tolerance means appreciating the existence of differences." (Interview, September 28, 2024)

Based on the results of the interview above, the researcher concludes that tolerance is an attitude of mutual respect and acceptance of differences, whether in terms of beliefs, culture, or opinions, which is essential for creating peace in society. This tolerance is the key to coexisting in a diverse society that encompasses an understanding of differences, allowing us to delve deeper into various perspectives and build harmonious relationships.

b. Nation Building

The priority of nation building must emphasize the welfare of the people, equitable education, inclusive economic development, and environmental sustainability. For the winners of the Puteri Kartini of East Java, the abuse of power is a form of injustice that must be eradicated. Leaders must use their power for the benefit of the people, not for personal or certain group interests.

Based on the interview results with Elisa, the Winner of Puteri Kartini East Java, as follows: "The priorities for the development of this nation should include improving the quality of education, health, and infrastructure, as well as strengthening sustainable economic growth. It is important to advocate for social justice in a way that ensures this development benefits not only a portion of the population but also the entire community." (Interview, September 30, 2024). Furthermore, the interview results with Cinta, the Runner Up 1 of Puteri Kartini East Java, state: "The priorities for national development must prioritize the welfare of the people, equitable education, inclusive economic development, and environmental sustainability." (Interview, September 28, 2024). In addition, the interview results with Ardina, the Runner Up 3 of Puteri Kartini East Java, indicate: "National development in terms of women is very important because the initial goal of Kartini was to open the gates of education for both women and men for the advancement or priorities of how the nation should progress through education." (Interview, September 30, 2024)

Based on the results of the interview above, the researcher concludes that the priority of national development must prioritize the welfare of the people, equitable education,

inclusive economic development, and environmental sustainability. This is in line with the welfare of society, which is an important aspect because it has a significant impact on the quality of life, social stability, and collective progress. A prosperous society creates an environment that supports education and development in various sectors. Welfare also enables the achievement of the vision and mission of development for the advancement of society. In addition, this increases awareness of being good and responsible citizens. This is clarified in Kartini's statement that Kartini's intention for the community is that the welfare of the community is the goal (Sutrisno, 2017). This is because the lack of welfare in society can lead to poverty, social injustice, and limited access to education, which triggers social tensions and hinders economic progress. This condition can also provoke conflict, criminality, and moral decline that restrict development opportunities. The low awareness of the importance of education exacerbates the situation, slowing down efforts for improvement and social stability. The role in enhancing community welfare can be through many means, such as conducting socialization or education for the community regarding community welfare, as well as utilizing media because in today's era, media can be the main tool for communicating with the community at large.

c. Cultural Arts

The art or culture showcased as a manifestation of love for the nation is a positive thing that needs to be continuously carried out by the winners of the Puteri Kartini of East Java.

Based on an interview with Elisa, the Winner of Puteri Kartini of East Java, the following was stated: "Art and culture are a reflection of the nation's identity. They also represent love for the heritage that is highly valued. In my opinion, through art, we can communicate traditions and diversity that can enrich the lives of society. Additionally, it also enhances the sense of pride and love for Indonesia." (Interview, September 30, 2024). Furthermore, the results of the interview with Cinta, the Runner Up 1 of Puteri Kartini of East Java, are as follows: "The art that is showcased is a form of appreciation for the nation's identity and can introduce the uniqueness and diversity of the nation to the world." (Interview, September 28, 2024). In addition, the results of the interview with Ghina, the Runner Up 2 of Puteri Kartini of East Java, state: "In my opinion, that is a good thing. Art cannot become culture if it is not showcased or introduced. The process of cultural introduction, when showcased, is a manifestation of love for the nation." (Interview, September 30, 2024)

Based on the results of the interview above, the researcher concludes that the art or culture showcased as a manifestation of national love is a positive thing and should continue to be done. This is because such good habits can make Indonesian art and culture known to

a wider audience and globally, and this is also one of the forms of preservation of art or culture. Such good habits can make Indonesian art and culture known to a wider audience and globally, and this is also one of the forms of preservation of art or culture. The exhibition of Indonesian art or culture is one form of preserving art or culture. With the existence of exhibitions, it can make art or culture known to both local and international communities. The role of the winner of the Puteri Kartini Jawa Timur event in preserving or introducing Indonesian art and culture starts from oneself by studying and teaching Indonesian art and culture, as well as utilizing media in preserving Indonesian art and culture. In addition, the use of kebaya or cultural elements present in the assignment of the Puteri Kartini Jawa Timur event. This is in line with what Kartini did, namely promoting and introducing the beauty of the carvings. Kartini's efforts are not only to advance Jepara's carving art into a craft industry but also to develop various existing carving motifs in Jepara, including the lunglungan flower motif, which is now identified as the characteristic motif of Jepara carvings (Kusuma, 2022).

5. The Relevance of the Thinking of the 'Ajang Puteri Kartini Jawa Timur' with Kartini's Thoughts on Gender Equality and Nationalism

Relevance in the Field of Gender Equality

a. Advocacy for Gender Equality

The relevance of the thoughts of the winner of the 'Ajang Puteri Kartini Jawa Timur' with Kartini's thoughts on gender equality is evident in the efforts to facilitate women's aspirations to develop through education, skills, and cultural preservation. The struggle for gender equality is manifested through advocacy, social campaigns, and active roles in community empowerment, in line with Kartini's vision of advancing women's status. Commitment to education and women's emancipation is implemented through various activities that foster independence and positive contributions to the progress of the nation. This spirit reflects the values pioneered by Kartini in creating equality and social improvement. This is in line with the concept of beauty contests on an international scale, which have also begun to emerge, such as *Miss World*, *Miss Universe*, *Miss International*, and *Miss Earth*, which uphold physical values. However, as time has progressed, other aspects have been evaluated in beauty contests, including public speaking, character, and advocacy (Yulianti, 2023). In other words, the aspects highlighted are not only beauty but also broad knowledge (especially related to Kartini herself) and behavior or mannerisms in accordance with Kartini's thoughts (Kanzulfikar, 2021).

Based on the interview results with Elisa as the Winner of Puteri Kartini Jawa Timur as follows: "It is enough because remembering the vision of Puteri Kartini Jawa Timur itself is to be the successor of her in accommodating women's aspirations to be themselves and to excel." (Interview, September 30, 2024). Furthermore, the interview results with Cinta as the Runner Up 1 of Puteri Kartini Jawa Timur are: "As the Puteri Kartini of East Java, I play a role in continuing Kartini's struggle for gender equality. I become an example for the younger generation to excel and play an important role in society, as well as provide a positive impact for the progress of the nation." (Interview, September 28, 2024) In addition, the interview results with Ghina as the Runner Up 2 of Puteri Kartini Jawa Timur are: "I see with the same linearity and ideals as Ibu Kartini. We are present in society not just as beauty pageants, but we strive to voice the unheard voices in society, even through podcasts or social media. We also preserve our culture. So before sharing, we learn first about what Ibu Kartini did." (Interview, September 30, 2024). Furthermore, the interview results with Ardina as the Runner Up 3 of Puteri Kartini Jawa Timur are: "Puteri Kartini of East Java is able to represent starting from advocacy that supports gender equality and emancipation, continuing and being the successor agent of Kartini who is obliged to voice these issues." (Interview, September 30, 2024). The interview results with Siva as the Runner Up 4 of Puteri Kartini Jawa Timur are: "It is already good because Kartini has fought for freedom and now I, as the Puteri Kartini of East Java, contribute to the struggle for equality." (Interview, September 28, 2024).

This is in line with Kartini's role in the field of education as an advocate for gender equality through education. Kartini participated in taking a role in education. Kusuma (2022) explains that various efforts were made by Kartini to elevate the status of her people through education, but the results were inversely proportional to the hopes that Kartini had. R.A. Although the education championed by Kartini was focused on women, Kartini ultimately established a school called the girls' school that could provide good education at that time. This school was opened in 1903, and educational activities were conducted around the county's pendopo. The management of the school was informal and independent of government influence. The students of the school generally came from the children of priyayi in the city of Jepara. The learning materials taught at the girls' school included reading, writing, drawing, character education, and also handicrafts.

This is clarified in the book *Gelap Terang Hidup Kartini* (Chudori, 2022) that Kartini established the first school for Javanese girls in the Dutch East Indies... When looking at the age of her students, the school was equivalent to elementary school. The students were taught reading, writing, drawing, cooking, knitting, sewing, and other handicrafts. They were also taught good manners. In other words, the relevance of the thinking of "Ajang Puteri Kartini Jawa Timur" with Kartini's gender equality in terms of gender advocacy is evident in the efforts to encourage women to develop through education, skills, and cultural preservation. This contest not only assesses physical beauty but also public speaking abilities, broad

knowledge, and character that reflects Kartini's spirit. Active roles in community empowerment through advocacy and social campaigns reflect Kartini's vision to elevate the status of women. This activity fosters independence and the contribution of women to national development, in line with Kartini's ideals. The values of equality and emancipation pioneered by Kartini are applied in various aspects of the contest, making it a means to voice the importance of women's rights. Additionally, this event shows how the concept of modern beauty now involves assessments of insight and behavior, in line with Kartini's thinking. Thus, this event revives Kartini's spirit in advocating for women's roles as agents of change. This proves that Kartini's thoughts remain relevant in a modern context.

b. The synergy of men and women

The winning mindset of the "Puteri Kartini Jawa Timur" event regarding the synergy of men and women reflects Kartini's spirit in advocating for gender equality while respecting the different roles of each. Collaboration between men and women is deemed essential for the advancement of the nation, emphasizing equal treatment, respect, and the elimination of prejudices that limit women's mobility. This equality is realized through fair rights and obligations in education, social life, and contributions to society.

Kartini's spirit in prioritizing cooperation regardless of gender serves as an inspiration to create a generation that values diverse roles for collective development. This aligns with the concept or theme brought by the Puteri Kartini Jawa Timur event, namely "*Empowering women, honoring Kartini's legacy*" as a form of women's empowerment through the Puteri Kartini Jawa Timur event in the field of gender equality. Similar to the research conducted by Almisri & Bachtiar (2022), it is stated that women's empowerment needs to be carried out as a form of gender equality between women and men.

Based on the interview results with Elisa, the Winner of Puteri Kartini Jawa Timur, as follows: "In my opinion, this is where the rights of women and men are equal, but still according to their respective roles. As the Puteri Kartini of East Java, this becomes an important point to influence people about the importance of gender equality so that it does not harm one another. And the importance of being aware of our rights and respecting the rights of others." (Interview, September 30, 2024). Furthermore, the results of the interview with Cinta, the Runner Up 1 of Puteri Kartini Jawa Timur, are as follows: "Kartini fought for gender equality by demanding educational rights for women and opening greater access where women play a role in social and political life. Kartini opposed injustices that limited the space for movement in community life. After I became the Puteri Kartini of East Java, I became more sensitive and understanding regarding gender equality." (Interview, September 28, 2024)

In addition, the results of the interview with Ghina, who is the 2nd Runner Up of Puteri Kartini East Java, are as follows: "What Kartini actually wanted was not for women to wear the same clothes as men, but for women to be respected just like men. So, every human being can be respected in the same way, not just in terms of rights but also in terms of treatment and respect that is equal." (Interview, September 30, 2024). Furthermore, the results of the interview with Ardina, who is the 3rd Runner Up of Puteri Kartini East Java, are: "Kartini aimed to fight for the rights and responsibilities of each gender and for equal education for both women and men." (Interview, September 30, 2024). The results of the interview with Siva, who is the 4th Runner Up of Puteri Kartini East Java, are: "Gender equality according to Kartini is when women and men have the same rights and are free from one another." (Interview, September 28, 2024).

This is in line with Kartini's critique of the separation of roles between men and women. For her, there needs to be gender collaboration in the book *Habis Gelap Terbitlah Terang* (Ari, 2018) as follows: "Thus, although my spirit of freedom is strong, I cannot escape the influence of Bumiputra education, which harshly separates girls from men they do not know... This must not be allowed to continue. Prejudice must disappear. If this is the case, how can we work together with men? This is our lofty ideal." (May 17, 1902, Miss E.H. Zehandelaar; *Habis Gelap Terbitlah Terang*). This is clarified in the book *Tragedi Kartini* (Sastroatmodjo, 2005) stating: "The youth of today, regardless of gender, must relate to each other. Each can indeed do something to realize the progress of our nation, but if we gather together, uniting our strength, working together, certainly this effort will yield greater results. United, we are strong!"

In other words, the thoughts of the winners of the Puteri Kartini Jawa Timur event regarding the synergy between men and women reflect Kartini's spirit in advocating for gender equality while respecting the differences in roles. Collaboration between men and women is considered the key to achieving national progress, emphasizing equal treatment and the elimination of prejudices that limit women. This equality is realized through a fair distribution of rights and obligations in education, social life, and community contributions. This event carries a theme that emphasizes the empowerment of women as part of a collaboration that is equal to that of men. This concept aligns with Kartini's spirit, which prioritizes cooperation regardless of gender for mutual development. Through this synergy, the event aims to produce a generation that appreciates the diversity of roles and contributes positively to the nation. This is also supported by research showing the importance of empowering women as a manifestation of gender equality. Thus, this event becomes a tangible representation of Kartini's thoughts on cross-gender collaboration to achieve mutual progress.

Relevance in the Field of Nationalism

a. Humanistic Nation Building

The relevance of the thoughts of the winner of the Puteri Kartini Jawa Timur pageant with Kartini's ideas about humanistic nation building, which are reflected in her vision and mission. Of course, Kartini's nationalism thinking is tied to the concept of humanistic nationalism. However, on the other hand, Kartini was also part of the nobility, so further reinforcement is needed on how nationalism can become universal.

This is supported by the results of an interview with Elisa, the Winner of Puteri Kartini Jawa Timur, as follows: "It has already been and continues to run, because we inherit Kartini's example and voice women's rights and humanity, also inheriting women to dream and actively and positively participate in various sectors such as education, creative economy, and culture." (Interview, September 30, 2024). The results of the interview with Ardina, the 3rd Runner Up of Puteri Kartini Jawa Timur, are as follows: "It is very relevant and the advocacy that is formed and channeled to the community serves as an example for society. For example, regarding norms in Indonesia, such as wearing kebaya, it can provide lessons, speaking well, and prioritizing the trigatra of nation building, prioritizing the Indonesian language, preserving regional languages, and mastering foreign languages is a form of nationalism that has been continuously applied through Puteri Kartini Jawa Timur." (Interview, September 30, 2024)

The results of the interview with Cinta, the First Runner Up of Puteri Kartini Jawa Timur, are as follows: "As the First Runner Up of Puteri Kartini Jawa Timur, I play a role in upholding the spirit of nationalism instilled by Kartini, which is to fight for the rights of the people and encourage the younger generation to contribute to the progress of Indonesia." (Interview, September 28, 2024). Additionally, the results of the interview with Ghina, the Second Runner Up of Puteri Kartini Jawa Timur, are: "I can say that we have realized our love for our homeland. Puteri Kartini Jawa Timur also implements a vision and mission that is in line with that of Ibu Kartini." (Interview, September 30, 2024).

On the other hand, based on the results of the literature study, several statements by Kartini are relevant to various aspects of humanistic nation-building, including: "The youth of today, regardless of gender, must connect. Each can indeed do something to realize the progress of our nation, but if we gather together, uniting our efforts, working together, certainly this endeavor will yield greater results." From the book *Tragedy of Kartini* (Chudori, 2022:85) "Not a narrow nationalism, not a petty feeling in facing foreign matters, but rather an effort to build a strong foundation towards a common humanitarian ideal." From the book *God and Religion in Kartini's Inner Struggle* (Sumartana, 2013).

This strengthens the spirit to advance women's rights and humanity in various sectors, such as education, culture, and the creative economy, while considering the

principles of tolerance. The winners demonstrate a commitment to inclusive nationalism and preserving cultural norms such as wearing kebaya as a symbol of national identity. In line with Kartini's views, the humanistic development of the nation is realized through education, respect for human rights, and a greater humanitarian ideal for collective progress. Collaboration and synergy across genders become an important foundation in inspiring the younger generation to contribute to national development. This is in line with research conducted by Almisri & Bachtiar (2022) which discusses the role of ambassador, in this case, Emma Watson as a UN Women Goodwill Ambassador by advocating to the wider community about gender equality by delivering speeches on gender equality at every opportunity and conducting the He For She campaign.

The development of a humane nation in Kartini's view is based on the ideology of love for the nation and homeland, with a focus on the advancement of the Bumiputera people. Kartini sees nationalism not as a narrow concept that merely highlights national identity, but as a struggle to create social justice, humanity, and equality for all members of society. In her letters, Kartini emphasizes the importance of respecting human dignity and the responsibility to advance the Bumiputera community, which at that time faced various forms of oppression and backwardness. Furthermore, Kartini also believes that education is the primary tool to liberate the people from ignorance and poverty, as well as to build an independent and competitive nation. She views women as the spearhead of change, not only as educators within the family but also as agents of social development. The humanist nationalism proposed by Kartini emphasizes the need for cross-gender collaboration and the active role of all elements of society to advance the Bumiputera people.

In other words, the relevance of the thoughts of the winners of the Puteri Kartini Jawa Timur event to Kartini's ideas about humanistic nation-building is reflected in the spirit of advancing women's rights and humanity in various sectors such as education, culture, and the creative economy. The winners of this event demonstrate a commitment to inclusive nationalism through the preservation of cultural identity, such as wearing kebaya, as a symbol of love for the homeland. In line with Kartini's thinking, humanistic nation-building is realized through respect for human rights, education, and efforts to achieve social justice. Gender collaboration, both men and women, also serves as an important foundation in inspiring the younger generation to contribute to collective progress. On the other hand, Kartini also viewed nationalism not merely as a national identity, but as a struggle to create justice and equality for the Bumiputera people or the Indonesian people, emphasizing education as a tool for liberation and recognizing how women can be agents of social change.

This event continues the ideas or legacy of Kartini's thoughts by advocating for gender equality and social responsibility for community advancement. Thus, this event becomes a reflection of humanistic nationalism that prioritizes humanity and justice as the main focus.

b. Cultural Preservation

The relevance of the thoughts of the winner of the Puteri Kartini Jawa Timur pageant with Kartini's views on cultural preservation is reflected through efforts to preserve local cultural heritage such as kebaya, traditional arts, and regional languages through assignments leading up to the grand final and at certain events that require the use of culturally themed attributes. Although in the context of cultural preservation, Kartini is only related to Javanese cultural constructs, this culture actually strengthens how the concept of nationalism in cultural aspects is brought by the figure of Kartini.

The results of the interview with Cinta, the First Runner Up of Puteri Kartini Jawa Timur, are as follows: "As the First Runner Up of Puteri Kartini Jawa Timur, I play a role in upholding the spirit of nationalism instilled by Kartini, which is to fight for the rights of the people and encourage the younger generation to contribute to the progress of Indonesia." (Interview, September 28, 2024). Additionally, the results of the interview with Ghina, the Second Runner Up of Puteri Kartini Jawa Timur, are: "I can say that we have realized our love for our homeland. Puteri Kartini Jawa Timur also implements a vision and mission that is in line with that of Ibu Kartini." (Interview, September 30, 2024).

The results of the interview with Ardina, who is the 3rd Runner Up of Puteri Kartini Jawa Timur, are as follows: "There are many events such as national holiday celebrations, as well as podcasts to showcase the spirit of the movement among the younger generation, the existence of posts that support nationalism and Indonesian culture, and love for Indonesian tourism as a dedication to East Java and the Indonesian people." (Interview, September 30, 2024). The results of the interview with Siva, who is the 4th Runner Up of Puteri Kartini Jawa Timur, are as follows: "A manifestation of love is wearing kebaya and preserving traditional arts and so on. There is also a podcast about history that serves as a manifestation of nationalism." (Interview, September 28, 2024).

Other programs such as social media campaigns, celebrations of significant days, and history podcasts serve as educational tools as well as appreciation for Indonesian culture. Kartini's hope for the importance of national awareness among the youth regarding Javanese culture and classical arts is realized in this dedication. This effort is not only to showcase the beauty of Indonesian culture but also as a means to improve the welfare of local artisans and advocate for the economic rights of the Bumiputera people.

Kartini sees that the empowerment of local culture can be a driving force for the progress of society in various aspects of life. This initiative reflects Kartini's vision to

advance the nation through the preservation and development of culture as a national identity. For her, love for the homeland is not only manifested through symbols of nationalism but also through concrete efforts to preserve and develop local culture that forms the identity of the nation. In Kartini's vision, cultural preservation is a way to unite the Bumiputera people, strengthen economic independence, and solidify Indonesia's position in the eyes of the world, so that the progress of the people can be achieved without losing the noble cultural identity. This is in line with Abrahams et al.(2024) which explains that beauty contests serve as a platform to voice positive aspirations, raise awareness of cultural diversity, and promote the values of Indonesian culture.

In other words, the relevance of the thoughts of the winners of the Puteri Kartini Jawa Timur pageant with Kartini's views on cultural preservation is reflected in their efforts to preserve local cultural heritage, such as kebaya, traditional arts, and regional languages. Programs such as social media campaigns, commemorations of significant days, and historical podcasts serve as educational and appreciation tools for Indonesian culture. Kartini emphasized the importance of national awareness of Javanese culture and classical arts, and this is manifested in activities that support cultural preservation. These efforts not only showcase the beauty of culture but also function to improve the welfare of local artisans and advocate for the economic rights of the Bumiputera people. Kartini believed that the empowerment of local culture could be a driving force for community progress. This initiative reflects her vision to advance the nation through culture as a national identity. Love for the homeland, for Kartini, is not only manifested through symbols of nationalism but also through concrete efforts to preserve and develop local culture. According to Kartini, cultural preservation is a way to strengthen economic independence and solidify Indonesia's position in the world, as well as to maintain the noble identity of its culture.

Conclusion

The conclusion of this research shows that the thoughts of the winners of the Puteri Kartini Jawa Timur pageant have a strong relevance to R.A. Kartini's ideas regarding gender equality and nationalism. In terms of gender equality, the winners of this event express views on women's emancipation through education, freedom of expression, and active roles in society, in line with Kartini's ideals of achieving equal rights and cross-gender collaboration. Criticism of patriarchal customs such as seclusion and polygamy is also reflected in their views, which desire cultural change towards inclusivity and gender justice. These efforts are realized through social advocacy, educational programs via podcast, and gender equality

campaigns, reflecting Kartini's spirit in advocating for women's rights to education and freedom. In terms of nationalism, the winners adopt a humanistic approach that prioritizes equality, unity, and respect for diversity. They also play an active role in preserving local arts and culture, such as promoting kebaya and carving arts, in line with Kartini's ideas of maintaining national identity through culture. Additionally, their inclusive views on interfaith tolerance and efforts to advance community welfare demonstrate the relevance of their thoughts to Kartini's vision of a humanistic nation-building. These findings affirm that the "Puteri Kartini Jawa Timur" event is not only an aesthetic representation but also a strategic platform to revive Kartini's thoughts in a modern context, inspiring the younger generation to continue the struggle for equality and nationalism. To ensure that this study continues and remains sustainable, it is recommended that future research expands its scope by involving the community regarding the impact of this event on gender equality and nationalism in both individual and citizen contexts. Furthermore, longitudinal studies could be conducted to observe changes in the views of the Puteri Kartini Jawa Timur over time regarding gender equality and nationalism. The integration of digital technology such as social media in promoting the values and thoughts of Kartini could also be an interesting topic for further research, to evaluate the impact of media in the dissemination and preservation of Kartini's thoughts in the modern era.

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