



The Contribution of Muallimah Putih to Islamic Education in Batu Bara Regency

Khairul Huda Imami¹, Azizah Hanum OK², Mohammad Al farabi³

Universitas Islam Negeri Sumatera Utara^{1,2,3}

kh26926712@gmail.com¹, azizahhanum@uinsu.ac.id², mohammadalfarabi@uinsu.ac.id³

Abstract: This study aims to analyze how educational institutions by Muallimah Putih and analyze the role of Muallimah Putih in the field of Islamic education. This type of research is qualitative research with a character study approach. Data collection techniques using interviews and document studies. The results of the research in this study are that the contribution of Mualliamh Putih in religious activities is the establishment of the first Islamic Educational Institution, RA Al-Ikhlas Indrapura Education Foundation, second, the Al-Ikhlas Indrapura TPA Education Foundation, and third, Tahfīz al-Qur'ān educational foundation. Then as a teacher at various Batu Bara councils, as a preacher, and as the author of the manuscript are the Prayers of the Prophet Solomon and his Fadilah, Practices in the Month of Rajab, Practices of Nişfu Sha'bān, Things to Do Before Leaving for Hajj, Manners of Memorizing the Qur'an, Building a Happy Household, and Mustajab Prayers. Furthermore, the impact of the contribution of Muallimah Putih in Batu Bara Regency is that the Batu Bara Community is helped and grateful for the existence of Islamic Educational Institutions, the community and the Batu Bara congregation practice mustajab prayers, household arrangements, nişfu sya'bān practices, and the month of Rajab. Then the Batu Bara community also practices the manners of memorizing the Qur'an and manners before leaving for the Hajj as stated in the Muallimah Putih manuscript. The findings enrich the academic discourse on local Islamic educational leadership, particularly from a gender perspective, and highlight the intersection of institutional, cultural, and intellectual contributions. Practically, the study provides an applicable model for policymakers, educators, and religious organizations seeking to strengthen community-rooted Islamic education through inclusive and value-driven approaches.

Keyword: Community-based Education, Female Islamic Scholars, Islamic Education, Transformational Education

Abstrak: Penelitian ini bertujuan untuk menganalisis bagaimana lembaga Pendidikan oleh Muallimah Putih dan menganalisis peran Muallimah Putih dalam bidang pendidikan Islam. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan studi tokoh. Teknik pengumpulan data dengan menggunakan wawancara dan studi dokumen. Hasil penelitian pada ini adalah kontribusi Mualliamh Putih dalam aktivitas keagamaan adalah mendirikan Lembaga Pendidikan Islam pertama; Yayasan pendidikan RA Al-Ikhlas Indrapura, kedua; Yayasan pendidikan TPA Al-Ikhlas Indrapura, dan ketiga; Yayasan pendidikan Tahfīz al-Qur'ān. Kemudian sebagai pengajar di berbagai majlis Batu Bara, sebagai pendakwah, dan sebagai pengarang naskah naskah tersebut adalah Doa Nabi Sulaiman dan Fadilahnya, Amalan-amalan di Bulan Rajab, Amalan Nişfu Sya'bān, Hal-hal Yang Harus Dilakukan Sebelum Berangkat Haji, Adab-Adab Menghafal Al-Qur'an, Membina Rumah Tangga Bahagia, dan Doa-doa Mustajab. Selanjutnya dampak

kontribusi Muallimah Putih di Kabupaten Batu Bara adalah Masyarakat Batu Bara terbantu dan bersyukur dengan adanya Lembaga Pendidikan Islam, Masyarakat dan jamaah Batu Bara mengamalkan doa-doa mustajab, perukunan rumah tangga, amalan-amalan nisfu sya'ban dan bulan rajab. Kemudian Masyarakat Batu Bara juga mengamalkan adab-adab menghafal Al-Qur'an dan adab-adab sebelum berangkat naik haji yang tertera dari naskah Muallimah Putih. Temuan ini memperkaya wacana akademis tentang kepemimpinan pendidikan Islam lokal, terutama dari perspektif gender, dan menyoroti hubungan antara kontribusi kelembagaan, budaya, dan intelektual. Secara praktis, studi ini menyediakan model yang aplikatif bagi para pembuat kebijakan, pendidik, dan organisasi keagamaan yang berupaya memperkuat pendidikan Islam yang berakar pada komunitas melalui pendekatan inklusif dan berbasis nilai.

Kata kunci: Pendidikan Berbasis Komunitas, Pendidikan Islam, Pendidikan Transformatif, Ulama Perempuan dalam Islam

Corresponding Author:

Khairul Huda Imami

Universitas Islam Negeri Sumatera Utara, Indonesia; kh2692671@gmail.com

Introduction

The role of community leaders in the development of Islamic education remains a crucial factor in addressing the spiritual and intellectual needs of the ummah in the modern era (Azhari, 2025; Wang, 2024; Arif et al., 2025). Amid the waves of globalization that continue to erode local and spiritual values, the contributions of religious figures are essential to ensure the continuity of Islamic values within society (Kholil et al., 2024; Soleha, 2023; Hasan & Aziz, 2023). Numerous individuals have dedicated themselves to this cause, ranging from Prophet Muhammad (peace be upon him), his companions, classical scholars such as Al-Ghazali and Ibn Khaldun, to contemporary local figures like Abdullah Ahmad and Haji Abdul Malik Karim Amrullah. Their contributions are not only reflected in their ideas but also in concrete actions, such as founding Islamic schools, leading religious gatherings (pengajian), and producing applicable Islamic texts (Dalimunthe, Syam, et al., 2024; Makruf & Asrori, 2022; Syam et al., 2024). Hence, the contribution of religious leaders to Islamic education should be regarded not merely as a historical legacy, but as an urgent necessity in strengthening the moral character of today's Muslim society (Khan et al., 2021; Rustandi et al., 2024; Sikumbang et al., 2024).

Conceptually, Islamic education is a comprehensive process encompassing value cultivation, character formation, and intellectual development grounded in the teachings of the Qur'an and Hadith (Umam & Hasan, 2025; Sunardi et al., 2025). Both classical and contemporary Islamic scholars agree that education serves as a pathway to forming a civilized and cultured (tamaddun) society. The Qur'an (Surah Al-Maidah: 67) underscores the obligation to convey knowledge, as interpreted by Al-Suyuthi and al-Mahalli in Tafsir Jalalain, and further supported in At-Tafsir al-Wajiz published by the Indonesian Ministry of Religious Affairs, which frames the

delivery of revelation as a form of social responsibility. Additionally, from a Western perspective, John Dewey asserted that education is the key to true social reform (Do, 2022; Ye & Shih, 2021). Therefore, both Islamic normative foundations and scholarly thought emphasize that contributing to education is a moral and social obligation that cannot be neglected (Islamic et al., 2024; Shaukat et al., 2024; Pramita & Nurmawati, 2025).

This study aims to explore the contribution of a local figure, Muallimah Putih, to Islamic education in Batu Bara Regency. To date, many local figures' contributions have not been systematically documented, despite their significant impact on the religious life of the community (Das et al., 2023; Sinthumule, 2023). Muallimah Putih is widely recognized for her dedication in teaching the Qur'an, guiding the community through religious study circles (*pengajian*), compiling Islamic devotional practices (*amalan*), and establishing the Yayasan Perguruan Al-Ikhlas, along with other majelis taklim and tahfiz programs in the Air Putih subdistrict and surrounding areas. She is even known as the first woman in her region to memorize all 30 chapters (*juz*) of the Qur'an, and was actively involved in Islamic development throughout Batu Bara. Thus, this research is significant in documenting her contributions as both an inspiration and a reference point in the study of women's roles in Islamic education.

Conceptually, Islamic education is a comprehensive process encompassing value cultivation, character formation, and intellectual development grounded in the teachings of the Qur'an and Hadith. Both classical and contemporary Islamic scholars agree that education serves as a pathway to forming a civilized and cultured (*tamaddun*) society. This research addresses that gap by examining the life and work of Muallimah Putih, the first woman in her region to memorize all 30 *juz* of the Qur'an, who has dedicated decades to teaching, guiding religious study circles, compiling devotional practices (*amalan*), and establishing the Yayasan Perguruan Al-Ikhlas along with various majelis taklim and tahfiz programs in Air Putih subdistrict and surrounding areas.

The novelty of this research lies in its biographical-educational approach to documenting Muallimah Putih's contribution, integrating gender perspectives into the discourse on Islamic educational leadership. While most existing research treats local female leaders as supporting figures, this study positions Muallimah Putih as a central agent of change whose educational philosophy and institutional initiatives align with Al-Attas' concept of *ta'dib*—the inculcation of *adab* (manners) in individuals (al-Attas, 1999)—and respond directly to Azyumardi Azra's observation about the lack of serious attention toward Islamic education. Her model of leadership offers a replicable framework for empowering community- and gender-based Islamic education.

Muallimah Putih's exemplary conduct demonstrates that Islamic education can develop progressively when supported by dedicated individuals who understand the community's needs. In this context, contribution extends beyond verbal instruction to include tangible implementations through educational institutions, written works, study circles, and moral guidance in society (Mifsud et al., 2025; Zamiri & Esmaeili, 2024). Al-Attas's view that Islamic education is a process of ta'dib, the inculcation of adab (manners) in the individual (al-Attas, 1999), is reflected in Muallimah Putih's educational practices, which consistently emphasized ethics, monotheism (tauhid), and social responsibility. Likewise, Azyumardi Azra has noted the lack of serious attention toward Islamic education, and the contributions of figures like Muallimah Putih serve as a concrete response to this neglect. This study, therefore, argues that Muallimah Putih's legacy represents a model of Islamic educational leadership that deserves to be emulated in the development of community- and gender-based Islamic education.

Methods

This study employs a descriptive qualitative approach using the biographical case study method. Qualitative research aims to understand meaning and social phenomena within a natural context, emphasizing a comprehensive and in-depth description of the subject's lived experiences (Miles, M. B., Huberman, A. M., & Saldaña, 2014). This approach was chosen because the researcher seeks to thoroughly explore the life history, thoughts, and contributions of a local figure, Muallimah Putih to the development of Islamic education in Batu Bara Regency. The biographical case study is a research method focused on the biographical exploration of a figure deemed to have had a significant influence in a particular field, either through their ideas or actions (Priya, 2021; Rognoli et al., 2022). This type of study does not merely trace the individual's life journey, but also examines their track record of contributions in shaping collective awareness, especially within the realms of education and religion. According to (Saini et al., 2023), a figure is considered suitable as a research subject when they fulfill at least three indicators: 1). Possession of scholarly integrity and consistency in practice; 2). Production of impactful work, both tangible and intangible; 3. Demonstrable contributions or influence within the community.

In this context, Muallimah Putih meets all three criteria. She is recognized as the first woman in her region to memorize the entire Qur'an (30 juz), is known for her strong religious scholarship, has authored numerous hand-written devotional texts (diktat amalan keagamaan), and established an Islamic educational institution, Yayasan Perguruan Al-Ikhlas, whose presence and impact are still felt today. Therefore, the biographical case study approach is highly relevant to explore her contributions in nurturing community-based Islamic education.

The data collection process was conducted in three stages: preparation, fieldwork, and follow-up verification (Sugiyono, 2019). During the preparation stage, research instruments such as interview guides and observation checklists were developed based on the theoretical framework presented in the literature review. In the fieldwork stage, the researcher conducted interviews and non-participant observations during religious gatherings (pengajian), Qur'an recitation sessions, and daily activities at the Yayasan Perguruan Al-Ikhlas. Field notes were taken systematically to record verbal and non-verbal aspects observed during interactions. In the follow-up stage, data were reviewed and clarified with informants through brief follow-up meetings or phone calls to confirm the accuracy of key information (Tzagkarakis & Kritas, 2023).

To ensure the validity of the data, this study applied triangulation techniques, including source triangulation, technique triangulation, and time triangulation. Source triangulation was implemented by cross-checking information from different categories of informants, such as family members and community leaders. Technique triangulation was achieved by comparing interview data with direct observations and documentary analysis. Time triangulation was applied by conducting repeated interviews with selected informants at different times to verify the consistency of responses. Data analysis followed Miles, Huberman, and Saldaña's (2014) interactive model, which consists of data condensation, data display, and conclusion drawing/verification. For example, thematic coding was applied to categorize recurring patterns in Muallimah Putih's educational practices, which were then compared against theoretical concepts of ta'dib and community-based Islamic educational leadership to generate the final interpretation.

Results And Discussion

Results

This study reveals various forms of Muallimah Putih's contributions to Islamic education in Batu Bara Regency. The findings were derived from in-depth interviews with key informants, including family members, former students, close colleagues, community leaders, and education administrators. The data are categorized into four major areas of contribution: as a founder of Islamic educational institutions, as an educator, as a preacher (da'iyah), and as a writer of religious manuscripts.

Muallimah Putih's Contribution as Founder of an Islamic Educational Institution

Interview data indicate that the establishment of Yayasan Perguruan Al-Ikhlas by Muallimah Putih marked a significant milestone in the advancement of Islamic education in Batu Bara. Hj. Sukarsih, a childhood friend, stated that the institution has served as a center of learning for the children and grandchildren of surrounding communities who seek Islamic-based education.

"The establishment of Yayasan Perguruan Al-Ikhlas was more than just opening a school – it became a center for learning where the children and grandchildren of our community could receive an Islamic-based education," said Hj. Sukarsih, a childhood friend of Muallimah Putih. "I have seen how this institution has given hope to parents who previously had no access to formal religious schooling for their children."

Abdul Rahman Untung, a local community leader, shared a similar view: "Students even come from outside Batu Bara – from Medan, from Labuhan Batu – because the school has a clear vision and strong religious orientation. It's not just about academics; it's about character, Qur'anic memorization, and moral guidance." Abdul Rahman Untung added that the institution has even attracted students from outside the region, including Medan and Labuhan Batu, due to its clear educational vision and religious orientation.

The institution's impact, as perceived by the community, includes: 1. Providing access to Islamic education for children who previously lacked formal religious instruction; 2. Increasing interest in Qur'anic memorization among children and youth; 3. Serving as a center for da'wah and moral development through regular Islamic activities; 4. Reducing dropout rates by offering scholarships for underprivileged families; 5. Stimulating the establishment of other Islamic educational institutions as part of an expanding religious education ecosystem. Internal documents of Yayasan Pendidikan Al-Ikhlas outline its goals, including partnering with the government in national education programs, enhancing the quality of devout and knowledgeable human resources, and fostering early character development.

Muallimah Putih's Contribution as an Educator

As an educator, Muallimah Putih was known for her profound religious knowledge and emotionally resonant teaching style. According to her student, Karyadi, she taught powerful supplications (doa mustajab) sourced from the Qur'an, which continue to be practiced today. Arbaiyah added that her lessons especially those related to Islamic family life left a deep impression on the personal lives of her students and followers.

Lukman Yanis reported that her teachings encouraged the community to: 1. Develop a greater interest in reading, memorizing, and understanding the Qur'an; 2. Apply Islamic values in daily life, especially in family relationships and worship; 3. Become more aware of the importance of comprehensive religious education. Her teaching activities extended beyond her institution to include majelis taklim, women's study groups, and other social-religious activities across five key districts: Air Putih, Sei Suka, Medang Deras, Laut Tador, and Lima Puluh.

Muallimah Putih's Contribution as a Preacher (Da'iyah)

Muallimah Putih's contribution to da'wah is reflected in the growing religious awareness within the community. Informants such as Safrida Eko and Sari Pohan affirmed that practices such as nişfu Sya'bān devotions and supplications during

Rajab continue to be observed by many, thanks to her teachings. Her da'wah was carried out regularly in various venues, including Monday evening lectures, weekly study circles, and wirid and yasinan gatherings.

"Even now, long after she passed, we still gather for the nişfu Sya'bān prayers because she taught us its meaning and importance," explained Safrida Eko, a congregation member. "Her da'wah was never just about words – it was about practice, habit, and sincerity."

The impacts of her da'wah efforts include: 1. Increased devotion to sunnah practices and spiritual values within the community; 2. Emergence of a new generation of preachers from among her family and students, including her son, Khairul Huda Imami; 3. Sustained and consistent da'wah activities, which have continued even after her passing. Sari Pohan added: "She led Monday evening lectures, weekly study circles, wirid, and yasinan without fail. And from her teaching, new preachers have emerged, including her own son, Ustadz Khairul Huda Imami, who continues her mission."

Muallimah Putih's Contribution as a Religious Manuscript Author

Muallimah Putih is also well known for her handwritten religious manuscripts, which were shared selectively with her students and congregants. These include: a. Building a Harmonious Household, b. Etiquette of Memorizing the Qur'an, c. What to Do Before Departing for Hajj, d. Guidelines for Eid al-Fitr Prayer, e. Guidelines for Tarawih Bilal, f. Amalan for Nişfu Sya'bān.

Informants such as Sugianti and Ikrima Hasmita revealed that these texts are still read and practiced today and are used as references in study circles, weddings, and religious ceremonies.

The impacts of her written contributions include: a. Serving as a reference for religious knowledge related to worship and family life; b. Being used by educators and their successors as teaching materials; c. Enabling the transmission of Islamic values in a grounded and contextualized manner within Batu Bara; d. Fostering a culture of Islamic religious literacy within the local community.

Discussion

Transformational Approach in Contributions to Islamic Education

The findings of this study indicate that the establishment of Yayasan Perguruan Al-Ikhlās by Muallimah Putih was not merely a response to the educational needs of the region, but also a concrete manifestation of transformational leadership within the realm of Islamic education. From the perspective of Islamic education, as articulated by Al-Attas (1999), education should aim to instill adab (manners), morality, and knowledge within learners to realize the ideal of insan kamil (the perfected human being) (Al Farabi et al., 2023; In'ami & Wekke, 2025). The founding of the institution by Muallimah Putih reflects this effort, especially in expanding access to Qur'anic education and noble character development (akhlak karimah) (Sari et al., 2023).

The increasing number of Qur'an memorizers (huffaz), growing interest in Islamic education, and the involvement of communities from various regions demonstrate that Muallimah Putih's contribution has had a structural impact on the development of human resources grounded in Islamic values. This aligns with Tilaar's (2002) view that education based on local and religious values strengthens cultural and moral resilience within society (H. A. R. Tilaar, 2002).

The Role of the Teacher as a Social-Spiritual Transformer

Muallimah Putih's role as an educator can be analyzed through the lens of the teacher as an agent of social and spiritual transformation. In Islamic pedagogy, a teacher is not merely a transmitter of knowledge but also a model of ethical behavior and a shaper of student character (Dalimunthe, Suhendar, et al., 2024; Hapid & Al-Fathoni, 2024). The continued practice of Qur'anic supplications, Islamic household values, and the motivation to study the Qur'an among her students demonstrates the success of her pedagogical and spiritual influence.

Moreover, Muallimah Putih's success in integrating Qur'anic values into instructional practices reflects an integrative-holistic approach, where knowledge is inseparable from values, and learning extends beyond the formal classroom. This is consistent with Al-Attas' vision of Islamic education, which emphasizes ta'dib, the cultivation of adab as the essence of educational development.

Cultural Da'wah as a Pillar of Religious Transformation

Muallimah Putih's da'wah contributions can be analyzed through the framework of cultural da'wah, which is deeply rooted in the life of the community. According to Al-Faruqi (1992), da'wah is a civilizational process that not only conveys Islamic teachings but also revitalizes them within the cultural life of the people (Ibrahim, 2022; Syam et al., 2024). The consistent da'wah efforts of Muallimah Putih through majelis taklim, weekly Qur'anic study circles, and community lectures represent tangible manifestations of this process (Suhendar et al., 2023).

The resulting impacts, including the revival of sunnah practices, the emergence of new preachers from among her family and students, and the community's motivation to continue her teachings, highlight the effectiveness of a community-based da'wah strategy. In this context, da'wah becomes more than verbal preaching; it evolves into a social change process anchored in personal example and emotional connection with the congregation (Sirait, 2024).

Religious Literacy and Value Transmission through Local Manuscripts

Muallimah Putih's authorship of religious manuscripts represents a tradition of local Islamic literacy with educational, normative, and symbolic functions. Noted that in the history of Islam in the archipelago, such manuscripts played a vital role in internalizing Islamic teachings into the everyday life of the community (Tekin, 2024; Wibowo et al., 2024). Manuscripts like *Building a Harmonious Household and Etiquette for Memorizing the Qur'an* serve as living proof of this role (Rafiq, 2021).

The continued use of these texts by her students, congregants, and successors demonstrates that her works carry both social utility and transformative function that endure beyond the author's lifetime. This reinforces the idea that a scholar's legacy is not limited to physical institutions, but also exists through ideas and values preserved in writing and lived through community traditions.

Contribution as a Social Legacy and Multigenerational Islamic Education

The overall findings of this study reveal that Muallimah Putih's contributions constitute a social legacy manifested in structural (institutional), cultural (da'wah and teachings), and intellectual (manuscripts) dimensions. This model of contribution aligns with the concept of multigenerational education, where values, knowledge, and exemplary conduct are passed down across generations (Singh et al., 2021; Suhendar et al., 2024; Suhendar & Rambe, 2023).

The people of Batu Bara are not merely beneficiaries of her contributions but have also become agents of continuation, transforming her teachings and works into new social contexts. Thus, her contributions are not individualistic but collective and regenerative, embodying a critical principle in community-based Islamic education. To provide a clearer and more systematic understanding of Muallimah Putih's multifaceted contributions to Islamic education, the findings of this study are organized into five key dimensions: (1) the transformational approach in Islamic education, (2) the teacher's role as a social-spiritual transformer, (3) cultural da'wah as a pillar of religious transformation, (4) religious literacy and value transmission through local manuscripts, and (5) contribution as a social legacy and multigenerational Islamic education. These dimensions capture the breadth of her influence, encompassing structural, cultural, and intellectual impacts that extend beyond her lifetime. Each dimension is supported by empirical evidence and anchored in relevant theoretical frameworks, as summarized in the table below.

Contribution Dimension	Research Findings Description	Empirical Evidence/Indicators	Theoretical Relevance
1. Transformational Approach in Islamic Education	The establishment of <i>Yayasan Perguruan Al-Ikhlâs</i> as a manifestation of transformational leadership in Islamic education, expanding access to Qur'anic education and noble character (<i>akhlak karimah</i>) development.	- Increase in the number of Qur'an memorizers (<i>huffaz</i>)- Growing community interest in Islamic education- Participation from communities across different regions	Aligns with Al-Attas' (1999) view that Islamic education aims to form <i>insan kamil</i> and Tilaar's (2002) concept of strengthening local and religious values in education.
2. The Teacher's Role as a Social-	The teacher functions not only as	- Students' continuous practice of Qur'anic	Consistent with Islamic pedagogy

Contribution Dimension	Research Findings Description	Empirical Evidence/Indicators	Theoretical Relevance
Spiritual Transformer	a transmitter of knowledge but also as a role model for ethical conduct and a shaper of student character.	supplications and Islamic household values- Students' motivation to study the Qur'an	perspectives (Dalimunthe et al., 2024; Hapid & Al-Fathoni, 2024) and Al-Attas' vision of <i>ta'dib</i> .
3. Cultural Da'wah as a Pillar of Religious Transformation	Community-based cultural da'wah that is deeply rooted in people's daily lives and participatory in nature.	- Regular <i>majelis taklim</i> , weekly Qur'anic study circles, and public lectures- Emergence of new preachers from among her family and students- Revival of sunnah practices in the community	Resonates with Al-Faruqi's (1992) concept of da'wah as a civilizational process and community change through personal example (Sirait, 2024).
4. Religious Literacy and Value Transmission through Local Manuscripts	Authorship of local Islamic manuscripts with educational, normative, and symbolic functions.	- <i>Building a Harmonious Household</i> manuscript- <i>Etiquette for Memorizing the Qur'an</i> manuscript- Continuous use by students, congregants, and successors	Strengthens the tradition of Islamic literacy in the archipelago (Rafiq, 2021; Tekin, 2024) and supports the internalization of Islamic values in daily life.
5. Contribution as a Social Legacy and Multigenerational Islamic Education	Legacy manifested in structural (institutional), cultural (da'wah and teachings), and intellectual (manuscripts) dimensions.	- Regeneration of teachings through students and community- Adaptation of teachings to new social contexts in Batu Bara	Consistent with the concept of multigenerational education (Singh et al., 2021) and principles of community-based Islamic education.

Table 1. Matrix of Muallimah Putih’s Contributions to Islamic Education

Conclusion

This study reveals the significant contributions of Muallimah Putih in developing community-based Islamic education in Batu Bara Regency through four strategic roles. As a founder of Islamic educational institutions, she successfully pioneered Yayasan Perguruan Al-Ikhlas, providing inclusive access to religious education for the community and inspiring the emergence of other Islamic educational institutions in the region. As an educator, she effectively fostered the internalization of Islamic values through both formal school learning and informal religious study circles, with her teachings on adab, Islamic household ethics, and

supplications still being practiced by students and the community today, reflecting successful spiritual guidance across generations.

In her role as a preacher, Muallimah Putih developed a community-based cultural da'wah approach through regular religious gatherings and direct engagement in social-religious life, cultivating a living Islamic consciousness responsive to people's needs. Her da'wah legacy continues through her children and followers, serving as a value-based transmission of religious knowledge and practice. As a writer, she demonstrated commitment to preserving local religious literacy traditions through manuscripts that functioned not only as teaching resources but also as references for religious life, including marriage, worship, and children's education, exemplifying the continuity of beneficial knowledge and her intellectual contributions to the community.

The study acknowledges several limitations, including reliance on qualitative interviews and document analysis that may be influenced by subjective perceptions, an exclusive focus on one case in Batu Bara Regency limiting generalizability, and limited archival sources resulting in dependence on oral histories. Recommendations include expanding research scope to comparative analyses of female Islamic educational leaders across different Indonesian regions, conducting longitudinal studies to assess the sustainability of Muallimah Putih's educational model, prioritizing documentation and preservation of local religious leaders' contributions through digital archiving and curriculum integration, and strengthening collaboration between academic institutions, local communities, and religious organizations to support knowledge-sharing and the development of inclusive Islamic educational leadership models.

Referensi

- Al Farabi, M., Hasibuan, F. H., Maulana, A., & As-Sya'i, A. R. (2023). An Examination of the Values of Islamic Education and Western Secular Education: A Comparative Analysis. *AL-ISHLAH: Jurnal Pendidikan*, 15(2), 1789–1800.
- Arif, M., Hassan, H. B., Sakdiyah, N. H., & Umah, F. (2025). Implementation of Islamic Religious Education for Children with Special Needs: A Systematic Literature Review 2020-2025. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(2), 540–566. <https://doi.org/10.54437/urwatulwutsqo.v14i2.2060>
- Azhari, M. R. (2025). The Role of Islamic Education in Enhancing Social Integration of the Ummah: A Theoretical Review. *Indonesian Journal of Education and Science*, 1(2), 57–63.
- Dalimunthe, M. A., Suhendar, A., Ritonga, A. R., Nasution, F. A., Nasution, L. N., & Batubara, P. E. O. (2024). Effectiveness of waste management site reduce, reuse, recycle program in improving ecological citizenship. *IOP Conference Series: Earth and Environmental Science*, 1352(1), 12040.

- Dalimunthe, M. A., Syam, A. M., Suhendar, A., & Al-Mujtahid, N. M. (2024). Deconstructing Islamic Cyberculture: Mitigating Inferiority and Cancel Culture in Virtual Space. *OPINI: Journal of Communication and Social Science*, 1(2), 12–26.
- Das, A., Gujre, N., Devi, R. J., & Mitra, S. (2023). A review on traditional ecological knowledge and its role in natural resources management: North East India, a cultural paradise. *Environmental Management*, 72(1), 113–134.
- Do, T. (2022). Progressive Education: Views From John Dewey“ S Education Philosophy. *Wisdom*, 3S (4), 22–31.
- H. A. R. Tilaar. (2002). *Perubahan Sosial dan Pendidikan* (S. Darwin, Ed.; Pengantar). PT. Grasindo.
- Hapid, H., & Al-Fathoni, B. Z. (2024). The Contribution of Islamic Education to Character Formation in the Age of Digitalization. *AIM: Journal of Islamic Education Management*, 2(3), 162–175.
- Hasan, M. S., & Aziz, A. (2023). Kontribusi Pendidikan Islam dalam Pengembangan Sosial Emosional Peserta Didik di MTs Salafiyah Syafiiyah Tebuireng Jombang. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 3(2), Article 2. <https://doi.org/10.54437/irsyaduna.v3i2.1124>
- Ibrahim, H. (2022). Hamka's Da'wah Reform: Islamisation Of Self, Education And Institution. *Al-Itqan: Journal Of Islamic Sciences And Comparative Studies*, 6(4), 25–46.
- In'ami, M., & Wekke, I. S. (2025). Contextualising Adab in Islamic Education from the Perspective of Al-Attas. *Journal of Al-Tamaddun*, 20(1), 145–158.
- Islamic, G., Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42.
- Khan, H. M., Khan, W., Farooq, S., Aleem, A., Mann, M., & Akhtar, S. (2021). The Role of Islamic Education in Moral Character Building of Pakistani Youth: An Analytic Study. *Multicultural Education*, 7(9), 174–181.
- Kholil, S., Ismail, I., Dalimunthe, M. A., Suhendar, A., & Rambe, R. F. A. K. (2024). Strengthening Religious Moderation through PTKIN and SIT Collaboration to Build Social Harmony. *JlPI (Jurnal Ilmu Perpustakaan Dan Informasi)*, 9(2), 228–236.
- Makruf, J., & Asrori, S. (2022). In the making of Salafi-based Islamic schools in Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 60(1), 227–264.
- Mifsud, C. L., Bonello, C., & Kucirkova, N. I. (2025). Exploring the Multifaceted Roles of Social Robots in Early Childhood Literacy Lessons: Insights from a Maltese Classroom. *International Journal of Social Robotics*, 1–15.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Pramita, A. W., & Nurmawati, N. (2025). Teacher Assessment in Increasing Students' Learning Independence in PAI Subjects. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(2), 658–671. <https://doi.org/10.54437/urwatulwutsqo.v14i2.2369>

- Priya, A. (2021). Case study methodology of qualitative research: Key attributes and navigating the conundrums in its application. *Sociological Bulletin*, 70(1), 94–110.
- Rafiq, A. (2021). The Living Qur'an: Its Text and Practice in the Function of the Scripture. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 22(2), 469–484.
- Rognoli, V., Petreca, B., Pollini, B., & Saito, C. (2022). Materials biography as a tool for designers' exploration of bio-based and bio-fabricated materials for the sustainable fashion industry. *Sustainability: Science, Practice and Policy*, 18(1), 749–772.
- Rustandi, A. M., Suhendar, A., & Dalimunthe, M. A. (2024). Polygamy in the Lens of Generation Z: A Communication Psychology Perspective. *KomunikA*, 20(01), 18–25.
- Saini, M., Sengupta, E., Singh, M., Singh, H., & Singh, J. (2023). Sustainable Development Goal for Quality Education (SDG 4): A study on SDG 4 to extract the pattern of association among the indicators of SDG 4 employing a genetic algorithm. *Education and Information Technologies*, 28(2), 2031–2069.
- Sari, N. I., Mufidah, L. I., & Sari, G. K. (2023). The Role of Quranic Education Centers in the Formation of Noble Character (Akhlaqul Karimah) Among Students. *IERA, Islamic Education and Research Academy*, 4(3), 163–172.
- Shaukat, M. A., Samra, U., Hassan, J., Saadi, C., & Hayat, I. (2024). Morality from classical civilizations to post-modern era: A historical account through Islamic lens. *Journal of Islamic Thought and Civilization*, 14(2), 321–335.
- Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2024). Digital Da'wah Indonesia Ulema in the Discourse of Theology. *Pharos Journal of Theology*, 105(1), 1–14.
- Singh, V., Verma, S., & Chaurasia, S. (2021). Intellectual structure of multigenerational workforce and contextualizing work values across generations: A multistage analysis. *International Journal of Manpower*, 42(3), 470–487.
- Sinthumule, N. I. (2023). Traditional ecological knowledge and its role in biodiversity conservation: A systematic review. *Frontiers in Environmental Science*, 11, 1164900.
- Sirait, R. (2024). *Making Islam great again: The rise of digital preachers in Indonesia*.
- Soleha, M. (2023). Islamic Education in The Era of Globalization. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 2032–2040.
- Sugiyono, S. (2019). *Metodologi Penelitian Kualitatif Kuantitatif Dan R&D*. Bandung: Cv. Alfabeta.
- Suhendar, A., Halimi, M., Taufika, R., Batubara, T., & Rawanoko, E. S. (2024). Fostering environmental responsibility among students: Collaborative strategies between village heads and school principals. *Education, Environmental and Society Research*, 1(1), 33–45.
- Suhendar, A., & Rambe, R. F. A. K. (2023). Group Discussion Effectiveness in Increasing Student Learning Interest in Pancasila and Citizenship Education Subjects. *Pancasila and Civics Education Journal (PCEJ)*, 2(2), 9–12.

- Suhendar, A., Syam, A. M., & Ritonga, A. R. (2023). Efektivitas Instagram Sebagai Ruang Motivasi Hijrah Mahasiswa IAIN Lhokseumawe. *KomunikA*, 19(02), 12–20.
- Sunardi, S., Hasan, M. S., Arif, M., Kartiko, A., & Nurulloh, A. (2025). Combining Tradition and Modernity in the Pesantren-Based Madrasah Curriculum. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), Article 1. <https://doi.org/10.54437/urwatulwutsqo.v14i1.1724>
- Syam, A. M., Dalimunthe, M. A., Suhendar, A., & Rambe, R. F. A. K. (2024). Islamic Philosophy: A Comparative Perspective Between Ibnu Khaldun And Karl Marx. *SYAHADAT: Journal of Islamic Studies*, 1(2), 55–72.
- Tekin, A. (2024). The Islamization of the Malay Archipelago in Ottoman Manuscripts. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)*, 29(1), 193–206.
- Tzagkarakis, S. I., & Kritas, D. (2023). Mixed research methods in political science and governance: Approaches and applications. *Quality & Quantity*, 57(Suppl 1), 39–53.
- Umam, K., & Hasan, M. S. (2025). Increasing Student Resilience Through Integration of Islamic Values in PAI Learning. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(2), Article 2. <https://doi.org/10.31538/tijie.v6i2.1673>
- Wang, Y. (2024). The Essence of The Ummah Principle: Islam and The Foundation of Inclusive Social Systems. *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 26(2), 159–200.
- Wibowo, S. F., Alfida, Fuad, K., Ma'rifat, D. F., Zuhrah, F., & Warnis. (2024). Preservation as a shared responsibility: Collaboration for the sustainable preservation of Ambon manuscripts. *Preservation, Digital Technology & Culture*, 53(2), 91–106.
- Ye, Y., & Shih, Y.-H. (2021). Development of John Dewey's educational philosophy and its implications for children's education. *Policy Futures in Education*, 19(8), 877–890.
- Zamiri, M., & Esmaeili, A. (2024). Methods and technologies for supporting knowledge sharing within learning communities: A systematic literature review. *Administrative Sciences*, 14(1), 17.