

## ROSLAINI JADIN (1938–2021) AND WOMEN'S LITERACY EMPOWERMENT IN RIAU: A LOCAL CONTRIBUTION TO THE GOALS OF EDUCATION FOR ALL

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### ABSTRACT

The Education for All (EFA) programme, known in Indonesia as *Pendidikan untuk Semua* (PUS), has received both support and criticism. In Riau, however, its principles were effectively realised through the work of Roslaini Jadin, an educator deeply committed to advancing inclusive education—particularly for women—despite not being formally connected to the EFA framework. This qualitative study employs a biographical approach to examine Roslaini's contributions, drawing on document analysis, interviews, and field observations. The findings indicate that Jadin's initiatives directly advanced EFA objectives by establishing multi-level schooling systems, expanding access to formal, non-formal, and informal learning pipelines, and prioritizing marginalized populations. Specifically, women and children affected by poverty, disabilities, and geographic isolation. Her success was supported by internal factors such as her philanthropic character, family and organisational support, and her ability to mobilise resources strategically. Externally, her efforts were reinforced by post-Reformasi educational reforms and shifting socio-cultural dynamics that encouraged community participation. This study highlights how localized leadership, grounded in community knowledge and gender-responsive action, can substantively fulfill global educational imperatives at the grassroots level.

## I. INTRODUCTION

Historically, education development in Indonesia owes much to the broader community's efforts, including the contributions of several pioneering women. These women established educational institutions not only for children and adolescents—both male and female—but also for adults and the broader public. Raden Ajeng Kartini and Dewi Sartika opened schools with a strong focus on practical skills (Amar 2017). In Sumatra, Tengku Fakinah organized *dayah education* for male and female students in Aceh and its surrounding areas (Samad 2016). In Padang Panjang, Rahmah el-Yunusiyah founded the Diniyyah Putri school, which welcomed female students from various regions across Indonesia (Mighfaza and Huriani 2023). In Riau, there were girls' schools managed and supervised by Tengku Agung, whose work was later continued by Tengku Maharatu (Wilaela 2014). These female figures of their time stood at the forefront of the struggle to expand access to education for all.

To date, research on the history of education and the history of Islamic education in Indonesia has been extensive. These studies may generally be categorised into three areas: (1) the historical dynamics of education; (2) the political and policy history of education; and (3) the biographies of educational figures. The first category includes studies on educational levels, forms, and types—often situated within a historical chronology or periodisation of educational institutions—ranging from primary to secondary and higher education, at both national and local levels, encompassing general and specialised education, whether formal, informal, or non-formal. Notable examples include Machmud Yunus (1960), Zuhairini et al. (2006), which has been republished multiple times, and articles by Daud (2021) and Nurdiyanto et al. (2024).

The second category examines the political and governmental policies related to education, such as the Dutch East Indies' education policies, the background and implications of educational regulations, curriculum changes, the Education for All (EFA) programme, teacher and lecturer certification, and issues related to teacher performance. Key works in this area include Brugmans (1987), Nasution (1987), Azra (1999), van Niel (2009), and more recent articles such as articles by Alhamuddin et al. (2020) and Pertiwi (2024).

The third category focuses on the biographies, autobiographies, and prosopographies of individuals who made significant contributions to education, such as Burhanuddin (2002), Azmi & Wardi (2020), Wilaela et al. (2023) and Hermawati et al. (2024). The present research contributes to both the second and third categories by examining the significant role of an a pioneering educational figure in the implementation of the EFA or *Pendidikan untuk Semua* (PUS) programme.

In practice, the EFA programme has faced criticism and disappointment, particularly due to perceived shortcomings in its implementation relative to its intended goals (Suyahman 2015). This study explores the contributions of a female figure from Riau, Indonesia—Roslaini Jadin—who remains largely unrecognized at the national level. Although she never explicitly referred to

or engaged with the global EFA programme, her ideas and actions align closely with the objectives of the Indonesian government's *Pendidikan untuk Semua* initiative. Her commitment to inclusive education was demonstrated through various strategic efforts, executed with deep dedication. Her vision and efforts deserve contextualized within the broader framework of EFA and Indonesia's national and Islamic education history.

This article argues that EFA programme's essence lies in its commitment to providing educational opportunities for all, regardless of age, gender, religion, ethnicity, culture, geography, or other differences. Due to internal and external factors, Roslaini Jadin succeeded in advancing EFA's aims. Internally, her success was shaped by her personality, support from her family and colleagues, and organizational skills (Wilaela and Jihadi 2024). Externally, the post-Reformasi socio-economic context, changes in educational regulations, government policy shifts toward rural areas, persistent educational disparities, and geographical conditions all created a conducive environment for her to implement inclusive education initiatives (Kusumadewi, Hariz, and Yasin 2024)

## **II. METHODS**

This qualitative study employs historical research methods consisting of heuristics, source criticism, interpretation, and historiography, and employs a biographical approach focused on key figures (Furchan & Maimun 2005). Data collection began with a heuristic phase, gathering a wide range of primary and secondary relevant sources. Primary sources in this study comprise all records or traces of the struggles of the subject, Roslaini Jadin, documented in written, oral, and material forms. These include Jadin's notes, visual materials such as photographs and videos of activities, and minutes or official reports from organizations involving her. Secondary sources consist of biographical materials triangulated with interview results and observations of tangible evidence, such as organisational activities, school buildings, madrasahs, and orphanages that remain operational. For oral sources, the researcher conducted interviews with nine informants, consisting of Jadin's colleagues from various organizations including Badan Kontak Majelis Taklim (BKMT) Riau, Pusat Data dan Informasi Perempuan Riau (Pusdatin Puanri), and the Perempuan Riau Bangkit Foundation (PRBF). Additionally, one focused group discussion was held with Jadin's family members. The sources were collected and classified according to the thematic framework of the study and subsequently subjected to internal and external verification. Once source credibility was established, interviews aimed to capture impressions of Jadin's personality is often undocumented in writing but preserved in the memories of her organizational colleagues. The subsequent stage involved interpretation and analysis, followed by historiography or comprehensive narrative writing (Porra, Hirschheim and Parks, 2014). Through the biographical approach, the formal object of study—education—was analysed by exploring Roslaini's biography. Her life history, ideas, and struggles were processed within the

framework of the EFA/PUS programme (Harahap, 2011). Roslaini and other figures from the same or different eras, locations, and fields of activism were compared (Mahoney, 2004). The analysis also involved historical corroboration—an effort to validate and approximate truth by presenting supporting data or historical facts from one or more independent sources. In other words, data or facts were considered reliable when supported by relevant and independent sources that were unrelated and without vested interests in Jadin's biography (Eyre, 2025). Data analysis used Miles and Huberman's continuous interactive model, which includes data reduction, data presentation, and conclusion drawing. However, the heuristic process also simultaneously performed data reduction and display, resulting in a concept map chart for the implementation of EFA. Conclusions were formulated as a summary of the analysis results, which consisted of sub-topics of EFA implementation. Thus, there was flexibility in data collection and analysis, and the work was carried out simultaneously, repeatedly, and continuously.

### **III. RESULT AND DISCUSSION**

#### **The Contested Implementation of EFA in Indonesia**

Education for All (EFA) is a global initiative launched in 1993 by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Indonesia is among 30 countries that collectively committed to this global education agenda. The primary targets of EFA include populations facing barriers to education, such as school-age children, out-of-school children, individuals with special needs or disabilities, and adults experiencing various educational limitations. As a worldwide movement, EFA ensures that everyone, regardless of age, gender, physical ability, social, cultural, religious, or economic background, receives quality education and equitable access to learning opportunities (Peters, 2007).

However, the EFA programme has encountered criticisms and controversies as an international policy. Some argue that EFA represents a form of global hegemony, imposing policies that developing countries find difficult to implement effectively. Research by Peters has questioned the EFA concept, highlighting contradictions within its policy framework concerning persons with disabilities (Kusumawardhana and Bainus, 2018). Peters (2007) further argued that inclusive education—aiming to integrate all children—may inadvertently overlook the specific challenges and learning difficulties certain groups of children face (Peters, 2004). Similarly, Miles and Singal identified that although EFA and inclusive education share similar objectives, in practice, there exists a polarisation between the two, which can hinder mutual reinforcement. Nonetheless, both perspectives offer potential for collaboration, strengthening and synergising discourse and initiatives to develop more sustainable and contextually appropriate educational policies and practices (Miles, and Singal, 2010).

In Indonesia, the EFA/PUS programme is enshrined as a constitutional mandate, embedded within the UUD 1945 and the National Education System Law No. 20 of 2003. PUS is a government policy derived from the Dakar, Senegal Framework for Action 2000 (Barry, 2000). The government developed a 2000-2015 implementation plan comprising Early Childhood Education (PAUD), Basic Education, Life Skills Education, Equivalency Programmes, Gender Mainstreaming, and Education Quality Improvement Programmes (UNESCO, 2023). Despite long-term implementation, the PUS programme has been criticised for not meeting equitable distribution and education quality enhancement expectations. Some regard it as an international programme that is insufficiently responsive to the diverse contexts of developing countries, including Indonesia (Kusumawardhana, and Bainus. 2018). According to Bida (2021) and Wijayati et al (2025), PUS is perceived to perpetuate structural, cultural, and spatial disparities in education. In response, research efforts have emerged proposing solutions, such as studies by Rahim (2017). Nurhadipa et al., (2024), and Anwar (2022), which advocate for child-friendly education development through regular classroom learning tailored to the needs of children with disabilities, enhancing teacher resource skills, and raising awareness among communities and parents regarding children's rights.

### **Jadin's Struggle for Education in Riau**

Roslaini Jadin (1938–2021) consistently played a pivotal role in improving literacy among the people of Riau. From a young age, having completed her education at Diniyyah Putri Padangpanjang in 1957, she and two friends immediately reopened the Diniyyah Putri school in her hometown of Pasir Pengaraian. Previously, this girls-only madrasah had been forced to close following the death of its founder. Shortly after managing the school and serving as a teacher, the madrasah was closed again in 1958 due to the outbreak of the PRRI rebellion in Central Sumatra. Roslaini fled Pasir Pengaraian, seeking refuge with her sister in Pekanbaru, then later in Bengkalis. While in Bengkalis, she taught at a secondary school. By late 1960, she ceased teaching upon marrying and accompanying her husband, who was pursuing further education in Jakarta (Wilaela and Jihadi, 2024).

Jadin's commitment to education is reflected in her clear and coherent ideas, planned actions, prioritisation, and feasibility of implementation, all of which embody the principles of the EFA/PUS programme (UNESCO, 2023). Firstly, she believed education to be a fundamental human right, thus necessitating equitable access to education for all age groups, from early childhood education (PAUD), kindergarten, and basic to secondary education. PAUD was established under the Women's Organisation Cooperation Agency (BKOW) and the al-Ikhlas Kindergartens in three locations under BKMT in 1998. Between 2002 and 2005, centred in Muara Nikum, Rokan Hulu, she established the Ros Early Childhood Education Centre (PAUD Ros), *Ros Putih* Kindergarten, Madrasah Diniyyah Awaliyah Ismailiyah, and a Vocational High

School (SMK). Under the Riau Social Welfare Coordination and Activity Agency (BKKKS), she also opened the SLB Sri Mudjinab in Pekanbaru, which is dedicated to children with disabilities (Astuti and Zulkarnain, 2010).

Secondly, in Indonesia, nine years of basic education (*wajib belajar 9 tahun*) is a right for every citizen and a state obligation, albeit with significant community involvement (Sari and Khoiri, 2023). Jadin placed great emphasis on Islamic religious education for children of basic school age. She founded the Madrasah *Diniyyah Awaliyah*, offering Islamic religious education in Muara Nikum, held in the afternoons outside regular school hours. The schools and madrasahs she initiated addressed basic educational needs, including general knowledge, Islamic religious studies, and practical skills.

Thirdly, she promoted vocational education for life skills such as hairdressing, cosmetology, cooking, sewing, and babysitting. The training targeted Indigenous youth from remote island communities and those who had dropped out of school due to cultural, economic, or geographical barriers. Similar training was also provided to young mothers, often the backbone of their families, to enhance their capacities and enable them to contribute meaningfully and with dignity to their households ((Astuti and Zulkarnain, 2010).

Fourthly, she accelerated educational equity by providing formal, informal, and non-formal education. Equivalency education also targets those facing structural, cultural, and spatial obstacles. Children and adolescents from indigenous or remote communities, as well as children with disabilities who had limited access to education, were the primary beneficiaries. Beyond schools and madrasahs, orphanages were established for children from indigenous and remote communities, along with special schools for children with disabilities. As vice-chairperson of BKKKS, Jadin and her colleagues ensured the availability of educational funding and scholarships and foster care programmes supported by volunteers and foster parents. Educational equity for adults was promoted through BKMT activities, particularly aimed at mothers. They were organised into study groups '*majelis taklim*' and provided with basic education, including religious literacy and family resilience (Wilaela and Jihadi, 2024).

Fifthly, government programmes on gender mainstreaming were disseminated by Jadin through organisations she founded or led, such as Pusdatin Puanri and PRBF. Pusdatin Puanri collaborated with university gender study centres and relevant government agencies in research, dialogues on equality, and gender mainstreaming advocacy (Hartanti, et al., 2019). Meanwhile, PRBF united over 100 philanthropic women, routinely recognising women's roles, achievements, works, and dedication, while supporting women as family pillars. Although the organisations Jadin formed or led did not explicitly state gender equality as their mission, their substance and objectives aimed at empowering women in Riau to achieve equality and partnership between men and women across various spheres, minimising gender injustice (Wilaela and Jihadi, 2024).

Sixthly, quality improvement programmes in education were implemented through various initiatives, such as educational trips to major companies in Riau, targeting children and adolescents from economically disadvantaged families. These visits provided information on jobs and career or business opportunities they could pursue. Jadin also frequently involved children, youth, and mothers in empowerment activities organised by her organisations. Her literacy promotion initiatives included '*Pojok Baca*' (Public Reading Corners) in community-facing institutions and the women's library '*Bilik Puan Sariamin*' at the Soeman HS Library in Pekanbaru (Bella, Ahmal and Fikri 2025). Jadin's vision and aspiration for a Riau Women's Museum demonstrated her commitment to advancing literacy, educational quality, and the welfare of Riau society.

### **Priority for Women**

Women were a primary focus in Jadin's vision, and she consistently implemented this priority to enhance literacy within the community. Women constituted a group that either lacked or faced significant barriers to accessing education, and thus required targeted efforts to improve literacy and capacity to achieve a decent standard of living and dignified employment. Women, girls, and adolescents were key beneficiaries of her programmes, as she recognised them as the groups most vulnerable to the threats and impacts of limited learning opportunities, poverty, and socio-cultural changes. Jadin aspired to effect transformative change for women, viewing it as a form of awakening or empowerment. She was inspired by the poem "*Bangkit*" ('Rise up') by Deddy Mizwar: "To rise is hard when seeing others suffer, to be happy seeing others happy. To rise means never to say surrender, never to know despair. To rise is me for my Indonesia." (Wilaela and Jihadi 2024).

Jadin was also influenced by her teacher, Rahmah el-Yunusiyah, who emphasised the vital importance of education for women (Zahra, et al. 2024). The concept of the mother as "*Madrasatul Ula*" (the first and foremost school) motivated Rahmah el-Yunusiyah to encourage alumni of Diniyyah Putri Padangpanjang to disseminate women's education in their respective regions. To eradicate illiteracy and enhance women's literacy, Jadin revived non-formal education initiatives such as the "*Sekolah Menyesal*" ('School of Regret') previously established by her teacher, adapting it to the contemporary context (Yati 2017). The BKMT, initially founded by Tuti Alawiyah in Jakarta and later based in Riau under Jadin's leadership for 20 years, served as the platform for the '*Sekolah Menyesal*' programme (Rifqi et al. 2021). This programme aimed to improve Islamic religious literacy, social and cultural awareness among mothers, thereby enhancing their quality of life and strengthening family resilience, reflecting the concept of the mother as the first school (*Madrasatul Ula*) (Zuhri 2017).

Various strategies were employed to raise women's literacy levels and living standards in Riau. Jadin acknowledged that government programmes for women often failed to reach their targets due to unsegmented data and a lack of information about women. In 2004, she established Pusdatin Puanri, an organisation dedicated to collecting data and information on women in Riau. Besides conducting research, the organisation, managed by professionals from diverse backgrounds, also advocated and disseminated gender equality and justice. Additionally, the PRBF, founded in 2008, is an organisation that recognises the achievements, tangible contributions, and dedication of women in Riau. It also supports women who are family breadwinners and awards individuals and institutions demonstrating commitment to improving women's and children's quality of life. These two organisations, alongside BKMT, publish monographs, biographies, and journals. Furthermore, Jadin was actively involved in the Malay customary institutions, particularly concerning women and culture, where she promoted literacy regarding Malay cultural heritage among women. Her vision for the Riau Women's Museum, which remains unrealised, reflects the coherent and comprehensive nature of her ideas on women, cultural literacy, and empowerment of women and communities in Riau (Wilaela and Jihadi 2024).

### ***Pendidikan untuk Semua***

From a historical perspective in Indonesia, the EFA/PUS programme launched at the end of the 20th century was essentially a community-driven initiative that dates back to the Dutch colonial era. Communities have played a significant role in the growth and development of education throughout the archipelago. At various periods, regions, and eras, notable national figures emerged in the educational sphere, including R.A. Kartini and Dewi Sartika, who specialised in education and life skills for women [1]; Ki Hajar Dewantara with the Taman Siswa education system (McVey 1967); K.H. Ahmad Dahlan with Mu'allimin-Mu'allimat schools in Yogyakarta (Makruf, and Sutrisno, 2022); and K.H. Hasyim Asy'ari with pesantren under Nahdlatul Ulama (Hidayah 2023). In Sumatra, figures such as Muhammad Syafei of INS Kayutaman (Hariadi and Dozan 2022), and Rahmah el-Yunusiyah of Diniyyah Putri Padangpanjang were prominent (Ulandari 2017). Many other individuals have also been acknowledged for their contributions to advancing education in the country.

Roslaini Jadin's conception of *Pendidikan untuk Semua* represents a continuation of transformative change. Her thinking was shaped by her experience at Diniyyah Putri Padangpanjang and inspired by her mentor Rahmah el-Yunusiyah's conviction that women's education is essential for the salvation of the community and the nation. She emphasised that all women should be educated as they serve as home, school, and society teachers. Women's education is prioritised through formal schooling and madrasahs for children, courses for

adolescents and young mothers, and religious study groups (*majelis taklim*) for adult women with limited access to learning, especially regarding religious knowledge and socio-cultural life.

Roslaini’s continuity of thought from the early 20th century remains relevant and provides a firm foundation for implementing PUS. Programmes under PUS, such as early childhood education (PAUD), basic education, life skills training, gender equality and mainstreaming, and quality improvement initiatives, can be incorporated within organisational frameworks (UNESCO 2023). The programmes and their outcomes have been publicised through monographs, journals, seminars, and exhibitions that showcase significant works, achievements, and the dedication of women in Riau across social strata, religions, ethnicities, and cultures. Historically, women leaders published newspapers and magazines to this end. Rahmah el-Yunusiyah established the “*Sekolah Menyesal*” and undertook itinerant preaching to raise funds. Jadin maximised the utilisation of BKMT, Pusdatin Puanri, and PRBF and built collaborations through organisational coordination with local government, private sectors, philanthropists, and colleagues. She applied an early 20th-century movement approach but adapted it with a 21st-century style.

The EFA programme has faced criticism for allegedly creating neither inclusive nor equitable education (Peters 2007). However, Jadin did not advocate for inclusive education that integrates all students regardless of their circumstances, as this requires significant effort and resources. In Riau, not all teachers are competent in educating students with special needs, nor are all schools conducive environments. Consequently, Jadin did not establish inclusive schools mixing students with special needs in regular classrooms, except those with disabilities did not require specialised teachers or learning aids. To address this, her organisation opened the *Sekolah Luar Biasa Sri Mudjinab* in Pekanbaru. She also paid particular attention to the psychological aspects of children’s disabilities by facilitating cleft lip surgeries to build their self-confidence. This initiative inspired many organisations in Riau during the 1980s. Children isolated by geographical barriers, poverty, or orphanhood were gathered in orphanages in Pekanbaru to enable them to continue their education (Wilaela and Jihadi 2024).

### **Success Factors**

Jadin’s success in initiating and implementing PUS programmes can be attributed to internal and external factors. Internally, her personality was generous, helpful, and empathetic towards others’ hardships. She willingly spent her own funds but avoided borrowing money to prevent burdening the organisation and colleagues. She held no suspicion nor made excessive demands of administrators, viewing organisational work as voluntary, with administrators serving as volunteers. Her sympathetic and altruistic disposition reflected a profound literacy in the Islamic principles of social service (Wibowo 2023).

Secondly, family support from her husband, children, and in-laws was vital. Sometimes, her family provided support behind the scenes, and at other times, they took a front-line role, as

Jadin collaborated with government entities. Her husband regularly donated funds to cover salary shortfalls for teachers and library staff and administrative and operational costs (Rifqi, et al. 2021). Her children and in-laws supported her cause because its goals aligned with the government's EFA policy. Support from colleagues with similar generous spirits was also crucial to Jadin's courage and progress. She successfully garnered sympathy and fostered solidarity among alums and social networks (Anwar 2022). Such support was indispensable in advancing PUS.

Thirdly, having a comprehensive and practical plan, prioritising tasks, and effectively organising resources within organisational frameworks were key factors. Since 1970, when Jadin returned to Pekanbaru following her husband's appointment as Regional Secretary of Riau Province, she became actively involved in organisations to support his career and her passion for organisational work. She led several women's groups that flourished under the New Order government, including Pertiwi, PKK, Dharma Wanita, BKOW, BKKKS, and BKMT (Amaliatulwalidain and Kencana 2019). She also realised her vision of the awakening of Riau women by founding Pusdatin Puanri in 2004 and PRBF in 2008. Initially, programmes were implemented gradually but, by the early 2000s, they ran concurrently and smoothly (Wilaela and Jihadi 2024).

External factors included the euphoria following the Reformasi era across many sectors, including education. By investing in Islamic education, society responded to globalisation, the demand for quality education, parental busyness, identity crises, and moral decline. According to Azra (1999) and Mustauda et al. 2024), the emergence of elite schools, such as Integrated Islamic Schools, catered to middle- and upper-class families. The enactment of the National Education System Law No.20 of 2003 and Law No. 70 of 2005 on teacher and lecturer certification, the nine-year compulsory education programme, school operational funding, and curriculum development also provided space for educational advancement (Tang 2018). Government attention to community empowerment, poverty alleviation, and rural development further supported progress (Kusumadewi, et al. 2024).

Although post-Reformasi education developments were encouraging, initial disparities in educational quality, limited access, frequent curriculum changes, and teacher quality and certification issues remained (Istanti 2019). The National Education System Law raised hopes for educational equality, but the status of Islamic educational institutions barely improved from colonial times (Wasehudin 2018). In Riau, not all children can attend school, let alone choose schools suited to their needs and preferences. The phenomenon of elite private schools attracted little of Jadin's attention because many children still faced educational disparities due to economic difficulties and geographic barriers. For Jadin, children must continue learning, and society must find solutions. Schools were established by organisations, with operational costs

supported not only through collaborative activities but also through the commitment of administrators and peers via scholarships and foster-parent programmes (Astuti 2010).

Controversies over the shortcomings of the global EFA programme mainly stem from conceptual limitations in *Pendidikan untuk Semua* and the assumption of uniform characteristics across diverse countries, including poverty (Kusumadewi, et al. 2024). In Riau, Jadin addressed poverty, the shift of family responsibilities to women, and access barriers due to geography and disability through affirmative actions supporting education for women and children widely, transcending formal education boundaries across ethnic, religious, age, and spatial divides. Equitable education through formal, non-formal, and informal means enabled lifelong learning. Communities gained opportunities to learn to support employment and resolve daily life challenges (Hakim 2022).

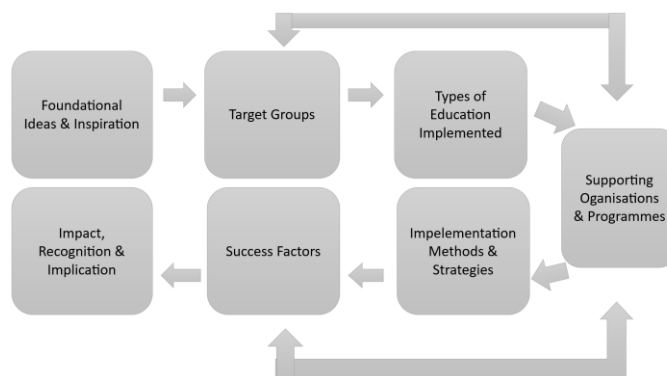
### **Impact and Recognition**

The impact of the PUS (Women's Literacy Centre) programme initiated by Jadin can be observed through the appreciation of her track record, both as an individual and a leader. (1) Recognition and appreciation of her persona. Numerous works, including academic publications, have explored her struggles and dedication—directly or indirectly. Awards bestowed by governmental bodies, such as the *Tokoh Perempuan Riau*, *Tokoh Inspiratif*, and *Tokoh Pejuang Riau*, prove that Jadin's ideas and actions have significantly contributed to advancing community literacy (Wilaela and Jihadi 2024). (2) Organisational Legacy. Various organisations she founded or once led continue to exist and carry on the PUS programme. The sustainability of education can also be observed in the schools of different levels and types and the orphanages she supported during her lifetime, which testify to her enduring commitment.

(3) Her ideas reflect a strong continuity with past educational figures' legacy, while demonstrating a clear responsiveness to contemporary developments and alignment with government programmes. Jadin's efforts to enhance literacy through initiatives such as the Women's Library, *Pojok Baca*, and the *Bilik Puan Sariamin* are consistent with the government's School Literacy Programme (Dafit and Ramadan 2020). The *Anugerah Baiduri*, an award event recognising outstanding women, has inspired many to rise, achieve, create, and dedicate themselves to various causes. It has also motivated other organisations across the country to implement similar initiatives (Wilaela and Jihadi 2024). Her encouragement to colleagues to document their ideas, life stories, and reflections in autobiographical form as a legacy for future generations reflects a profound awareness of historical consciousness.

Much like other educational figures in Indonesia, Jadin effectively leveraged her social status, privilege, networks, and organisational affiliations as tools for championing the PUS cause. Her personality and dedication exemplify the archetype of teachers in earlier times, reflecting the culturally and socially esteemed position of educators. In Riau, educators in the

20th century constituted a vital, empowered, and productive group—agents of change who served as references, were respected, and were acknowledged for their capabilities, particularly in social, cultural, economic, and even political spheres (Wilaela, Hasbullah and Zulkifli 2023).



**Figure 1.** Concept Map: Implementation of Education for All (EFA) by Roslaini.

#### IV. CONCLUSION

Roslaini Jadin of Riau has significantly implemented Education for All (*Pendidikan untuk Semua*). She has an empathetic, generous, and altruistic personality underpinning solid religious literacy. She was able to lead and manage organisations as platforms for programmes relevant to Education for All. Her thinking represents a continuation of the early 20th-century women's movement model, particularly influenced by her teacher Rahmah el-Yunusiyah, that women are the primary and first teachers, thus Education for All must affirm women's education at all ages: children, adolescents, and adults. Its implementation spans formal, informal, and non-formal education such as schooling and madrasahs, orphanage education, childcare, courses, religious study groups (*majelis taklim*), and education for children with disabilities or those facing barriers due to poverty, cultural, or spatial constraints. Education was implemented through organisational programmes synergised with government, private sectors, and philanthropists.

Internal factors influencing her success included her personality and the support of family, colleagues in organisations, and social networks. External factors encompassed social, cultural, and economic conditions post-Indonesian Reformasi, changes in education regulations, and government policy directions toward rural development and community empowerment. Jadin's struggle and achievements in realising Education for All strengthen previous theses that society—predominantly female figures—played a crucial role in Indonesia's educational history.

This finding serves as a historical affirmation that Indonesian educational figures have championed *Pendidikan untuk Semua* since the early 20th century, long before the formal launch of EFA/PUS. Jadin successfully continued the struggle of these educational figures with

improvements and adaptations suitable for the 21st century. The methodological strength of this research lies in its support for biographical approaches or figure studies in assessing the success or failure of implementing global programmes such as Education for All. Collective biographical studies can map the struggles toward genuine Education for All women undertaken in the past by their spatial and temporal contexts.

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