

The Role of Women Ulama in Da'wah in Islamic Boarding Schools

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Abstract

Women have the same role in da'wah, but many people still think that women are not too focused on da'wah because outemluan speaking in public is considered a perpetual thing. This article aims to describe the role of female ulama in da'wah in Islamic boarding schools. The method used is descriptive qualitative method. The results of this study indicate the role of female clerics in da'wah in Islamic boarding schools as managers, educators, teachers, motivators and *uswatun hasanah*.

Keyword : *women's roles, da'wah, pesantren*

Abstrak

Perempuan memiliki peran yang sama dalam berdakwah, namun masih banyak orang yang beranggapan bahwa perempuan tidak terlalu berperan dalam dakwah karena perempuan yang berbicara di depan publik dianggap sebagai hal yang tabuh. Artikel ini bertujuan untuk mendeskripsikan peran ulama perempuan dalam dakwah di pesantren. Adapun metode yang digunakan yaitu metode kualitatif deskriptif. Hasil penelitian ini menunjukkan bahwa, peran ulama perempuan dalam dakwah di pondok pesantren sebagaimana, pendidik, pengajar, motivator dan *uswatun hasanah*.

Kata kunci : peran perempuan, dakwah, pesantren

Introduction

History shows that the Islamic da'wah movement in Indonesia cannot be separated from the role of the ulama. Since the birth of Islam, ulama as central figures in society have been tasked with responding to all the challenges of changing times, especially those related to religion. Their words are heard, their behavior is imitated as a role model in acting. The scholars should have welcomed the challenges of changing times with openness, without losing their critical attitude in providing solutions to the problems faced by society in their day (Burhanuddin, 2002).

Da'wah is often interpreted as an activity of speaking on stage, in front of the public or behind a podium, whereas setting a good example for children is one form of da'wah. Nowadays, many people think that women who speak in public have been doing activities that are not following Islamic rules. Many people think that the best women are those who stay at home. This resulted in women not contributing to da'wah activities (Fauziah, 2019)

Islam comes by giving women a good position in social life, elevating their status above property and recognizing their existence. They are also considered part of an independent social and economic unit, if they so desire. Naturally, they are given the right to be educated and educated, the right to control wealth in their own name, the right to inherit, and the right to give and ask for a voice in the politics of democracy (Indriati, 2014).

Through the treatise the Prophet SAW brings, women get free air to develop their identity and personality and contribute to coloring society. They can participate effectively in public life; perform congregational prayers in the mosque together with men; act as priests to fellow women (and sometimes to men and women in their families); they join their comrades on their expeditions, providing asylum protection for the fugitives devoting time to the study of theology, the Koran and hadith; travel everywhere, and move freely mixed with men but think of self-respect and dignity.

However, this state of affairs did not last long. After the death of the Prophet SAW and the change of the early Muslim community into a royal system (empire), women's rights experienced continuous erosion slowly but surely, the rights that were obtained and enjoyed by women during the time of Muhammad 'SAW, were taken for granted. They are not encouraged to participate in public affairs; prevented from going to the mosque; deprived of the opportunity to express opinions, prevented from developing intellectual abilities, restricted from movement and confined within the walls of their homes. The bright image of Muslim women who are free, brave, independent, self-respect, and honorable is gradually being replaced by the image of isolated, lazy, stupid and passive women who have no role or influence in their own affairs independent of society. overall. This situation was made worse by political divisions and the moral decline that followed as well as the penetration of some foreign thoughts and cultures. This deplorable state of affairs persists to this day in various forms and types in almost all Muslim lands.

In fact, the history of women in Islam has an important role in the spread of Islamic da'wah. The first person who received the Prophet's da'wah was a woman, namely Khadijah. In the Qur'an, there is much mention of women. Their role in

society and religion is very large, starting from the family environment to society. Pesantren can be interpreted as a place for Islamic education and teaching to produce clerics, kyai or ustadz who are also religious leaders in the community. Islamic boarding schools can be used as the right place for preaching. But unfortunately, the role of female ulama in pesantren is often considered trivial because the majority of pesantren are led by male kyai or ulama.

Based on the description above, it can be seen that Muslim women in Islamic boarding schools have a role as female clerics in participating in the success of da'wah in Salafiyah Islamic boarding schools. The female cleric also greatly influenced the Islamic generation in facing the era of disruption.

Literature Review

Several studies have relevance to this research, including:

1. Research entitled *The Role of Women Ulama in Aceh (Study of Women's Gait as Ulama in Bireuen and Aceh Besar Districts)* by Muslim Zainuddin (2012). This research focuses on the contribution and position of women ulama in Bireuen and Aceh Besar districts. There is no doubt about their role in society, it's just that they are not confident enough to be recognized as ulama by the people of Aceh.
2. *The Role of Women Ulama in Maintaining Organizational Culture in Islamic Boarding Schools* by Halimatus Sadiyah (2020). The results of the study show that female scholars are different from female scholars/scholars. They participate not because they are highly educated, but because they play a role in guiding and regulating society in social and religious activities.
3. Novalia's Research, *The Role of Women Ulama in Jombang (study of the role and contribution of Mrs. Nyai Hj. Khoiriyah at the Tebu Ireng Islamic Boarding School)*. The focus of this research is on how Nyai Hj. Khoiriyah as the founder of the women's madrasa in Tebuireng as well as the leader of the pesantren there.

Research Methods

This research is qualitative research using descriptive qualitative method. Descriptive research is a research method that seeks to describe and interpret objects as they are. This qualitative nature leads to a discussion of the role of female ulama in preaching at the Salafiyah Islamic Boarding School in Semarang. The reason used is qualitative, because this research deals with data that is not in the form of numbers but in the form of descriptive analysis of the implementation of descriptive methods

in an effort to solve this research problem. Three stages are carried out: providing, analyzing, and presenting data results (Moleong, 2014).

After the data is obtained, it will then be analyzed using qualitative descriptive analysis techniques. Descriptive analysis is used to describe the role of women in preaching at the Salafiyah Islamic Boarding School, which is obtained from interviews, observations, which are then described as a narrative, then note the sides of the data that must or do require further analysis.

Result and Discussion

1. Islamic View of Women

In this era, it demands change for everyone who lives in this era, without exception, the Muslim community should also follow the times if they do not want to be left behind by civilization, the development of science and technology cannot be dammed since the flow of globalization without any limitations of space and time. The Muslim community is no longer stunned by the discourse of modernity, but they are more concerned about how to fill the unstoppable progress of this era in constructive change in accordance with their identity, nation and needs (Enung, 2009).

This should be socialized to the younger generation so that they do not become victims of modernity but can take advantage of this modernity to become better individuals who can filter out any information they can and take the positive side of any information they receive.

In relation to the role of women in da'wah, women today or known as modern times must be literate and able to master technology so that the existence of women is not only seen as a group in the domestic realm. These namely weak creatures always need male protection (Susilawati, 2008). women must be able to show their existence, especially in the world of da'wah by packaging different menus to be conveyed to the public.

Da'wah is not only limited to tabligh, the issue of worship or on the pulpit includes the meaning of da'wah which is narrow and not comprehensive. Da'wah can discuss social problems or Ijtima'iyah whose studies are broader and packaged in a simple way (Astuti, 2006). Currently, da'wah has undergone many changes and also continues to innovate both in terms of its methods, media and materials along with the times and according to the needs of the times, adapted to the audience.

When viewed from current developments, women also have the same rights as men in the world of da'wah, the difference is the level. If we look at the previous history of women who protested to the Messenger of Allah, they demanded the same rights as men in terms of degrees of honor, at that time women asked the Messenger of Allah why only men were mentioned in the Qur'an. in every way. Then Allah revealed a verse that shows that men and women actually have the same opportunity to become noble creatures in the sight of Allah. In accordance with the Qur'an Surah An-Nisaa verse 32 which translates "and for men there is a share of what they earn and for women there is a share of what they earn"

2. Pesantren

The origin of the emergence of pesantren there are still some differences of opinion, but in the historical context the name pesantren has naturally developed in the archipelago community, especially in the Java region. As quoted from Zamakhsyari Dhofier (1980) that "Islamic boarding schools in Java in general have helped and created the unity of the ahlussunah wal-jama'ah congregation through consistent ritual practices in the pesantren community, as well as providing and controlling the tarekat order in Java".

According to Karel Stenberk, there are two opinions regarding the emergence of the term pesantren. First, the word pesantren comes from Indonesia which is based on the fact that before Islam entered Indonesia, pesantren was not only synonymous with Islamic meaning, but also contained the meaning of Indonesian authenticity (indigenous), Hindus had used a teaching system such as pesantren in Java which was later adopted by Islam. Second, the existence of a teaching system in pesantren comes entirely from Islam which is based on the characteristics shown by pesantren have been found in Islam (Djiwita, 2004: 92).

Pesantren is an educational institution with a distinctive shape as a place where the process of developing the knowledge, morals and skills of the students is the main goal. The term Pondok Pesantren is a combination of 2 (two) words that have one meaning, namely from the words "Pondok" and "Pesantren". Pondok can be interpreted as a place to live which is usually made of bamboo, while Pesantren can be interpreted as an Islamic school that has a dormitory or hut. Pesantren with the prefix "pe" and the suffix "an" so that it becomes a boarding school which means the residence of the santri. The word "santri" comes from the word Shastri which according to the Indian language means people who know the sacred books of Hinduism or scholars of Hindu scriptures (Mas'ud, 2004: 17).

The definition of pesantren comes from the word santri by getting the prefix -an and the suffix -an, which means a place to live. Meanwhile, according to Soegarda Poerbakawatja, pesantren comes from the word santri which means people who study Islam (Fatahyasin, 2008: 240). Pesantren as an educational and religious teaching institution generally in a non-classical way in which a kyai or ustadz teaches Islamic religious knowledge to students based on books written in Arabic by medieval scholars, and the students generally live in the boarding school's dormitory. (Suharto, 2011:10). Thus, pesantren is a place where people gather to study Islam by receiving lessons from kiai and Ustaz and the lessons cover various fields of Islamic knowledge.

Based on some of the definitions above, it can be understood that Islamic boarding schools are Islamic educational institutions that study, understand, appreciate and practice Islamic teachings by emphasizing the importance of religious morality and as guidelines for daily behavior.

Islamic boarding schools, as Islamic educational institutions, have several important elements that support the implementation of activities in the pesantren, including:

a) Pondok

A pesantren is an Islamic education dormitory where the students live together and study under the guidance of a kyai. Pondok, the residence of the santri is the most important element of the pesantren, but also the main support for the pesantren to continue growing.

b) Mosque

The mosque is an inseparable element of the pesantren and is considered the most appropriate place to educate the students, especially in the practice of prayer, sermons and teaching of classical books. A kyai who wants to develop a pesantren will first build a mosque around his house and teach his students in that mosque.

c) Teaching of Classical Islamic Books

In the past, the teaching of classical Islamic books, especially those of scholars who adhered to the Shafi'i ideology, was the only formal teaching given in the pesantren environment. The aim is to educate prospective ulama by seeking religious feeling experience.

d) Santri

Two types of santri live in an Islamic boarding school, firstly, mukim students, namely students who come from distant areas and live in the

pesantren group, secondly, mukim students, students who come from villages around the pesantren, usually do not stay in the pesantren. , to take lessons at the pesantren they go from their own homes.

e) Kiai

Kiai is the most essential element of a pesantren, it is only natural that the growth of the pesantren solely depends on the personal ability of the kyai.

The five basic elements of an Islamic boarding school are the Pondok, the mosque, the santri, the teaching of classical Islamic books and the kiai. It can be said that a recitation institution that develops and has these five elements can be called a pesantren.

3. The Role of Women Scholars in Da'wah

The role is a set of behaviors that are expected to be possessed by people who are domiciled in the community and must be implemented (KBBI, 2002). Etymologically the role or role is a dynamic aspect of position (status), if a person carries out his rights and obligations in accordance with his position, he carries out a role in the community (Soekanto, 2009: 212). Roles cannot be separated from status (position), although in essence, both are different, but both are closely related to one another, because one depends on the other and vice versa. Roles are like two different sides of a coin, but their attachment is very strong. A person is said to play a role or have a role because he (the person) has a status in society, even though the position is different from one person to another, but each of them plays a role according to their status.

It is known that roles are the expectations of others in general about appropriate behaviors that should be determined by someone who has a certain role. Based on this explanation, it can be seen that what is meant by roles are the obligations and obligations carried out by a person because of his position in a certain status in a society or environment in which he is located, if the individual occupies a certain position (role) then he will feel that every position he occupies raises certain expectations from the people around him (roles).

Women and men have the same role in da'wah, namely amar ma'ruf nahi munkar adjusted to the level of ability. Women can preach anywhere at home, in the market, on the street and in other places or it can also be on social media, of course, by giving good advice, keeping their clothes covering their aurat, all of which are a way of da'wah for women, and if necessary, brands are also permitted by the government. Islam to carry out a missionary journey in accordance with

the Qur'an letter At-Taubah verse 71 which means "And those who believe, men and women, some of them (are) a helper for others. they command (do) what is right, forbid what is evil, establish prayer, pay zakat and they obey Allah and His Messenger. Allah will give them mercy; Verily, Allah is Mighty, Most Wise" (Surah At-Taubah:71)

A woman in the view of Islam has a big role in preaching, especially to her family. A woman is required to educate her children so that in the future they will become a generation of believers and noble character who will become role models for everyone. The privilege of a woman seen from her function of being pregnant, giving birth and breastfeeding are all very noble roles that have heaven value for those who are able to pass them apart from the role of women in the household she is an educator for her children, perfects the faith for her husband, and becomes a shade in times of grief from In this role, a generation of noble character and faith will be born (Rizal, 2020).

According to the language, the ulama comes from the word alim, which is someone who has knowledge or knowledge. Or in other words, a scholar, expert, scientist, scholar, or expert in the field of Islamic religious knowledge. The title is of course not just given to everyone, but only given to someone who really masters a certain field in the studies of Islamic religious sciences. This great achievement is not obtained easily, but is given to someone who has been proven to master certain aspects in the field of Islamic studies. Because of the weight of this expertise, someone can be trusted to have expertise and authority in their field of expertise and can only be called a scholar (Abdullah, 1996: 91).

In terminology, the ulema is someone who knows or someone who has religious knowledge and science, and with all that knowledge arises fear (khasyyah) and submits to Allah SWT so that he is not a disobedient person, let alone someone who is loud (Bahruddin, 2000: 46). . According to the Islamic Encyclopedia, an ulema is someone who has religious knowledge and qualified knowledge, thus creating a sense of clerics who with this knowledge have fear.

In the deliberations between the leaders of high boarding schools (Alma"hadul Ali al-Islami) throughout Indonesia, they formulated the notion of ulama as servants of God who are Khasyyatullah, namely those who know God truly, heirs of the Prophet, and the lamp of the people with His knowledge and guidance. They become leaders and role models who are uswah hasanah in piety and steadfastness, namely knowing God truly, the heir of the Prophet, and the lamp of the people with his knowledge and guidance. They become leaders and role

models who are *uswah hasanah* in piety and steadfastness. They are true and fair and are not afraid of reproach. Not following lust, actively upholding goodness, and preventing evil (Bahruddin, 2000)

The term *ulama* is often associated with men. In fact, there is no denying the existence of female figures in Islamic history. Therefore, the effort to reveal the side of women's *ulema* is a study that should be developed. As an example of the gait of women in Islamic *da'wah* is Aisyah, the wife of the Prophet Muhammad, who contributed to narrating *hadith* as an important provision for spreading Islam as a whole. Aisyah's very rapid contribution has been made, which is clear evidence of the position of women in various aspects of life, especially in the field of Islamic *da'wah*. Aisyah is an example of a female *ulama* figure at the time of the Prophet who had extensive knowledge in the fields of *hadith*, *fiqh*, history, interpretation and so on (Destiny, 2015). For this reason, a religious leader whom the community has appointed to act as their leader, it is proper that he is able to carry out whatever is accountable to him (Rivai & Bachtiar, 2013).

Women from a historical point of view played many roles. Among them are women's roles as wives, mothers, leaders, farmers, company managers, volunteer workers, village heads, and so on. The involvement of women is an absolute requirement in the effort to realize a just development. The country cannot prosper if the women are left behind, excluded and oppressed. As stated by Vivekananda (Darwin 2005:8)

Every *ulema*, both male and female, should be able to carry out the mission of the prophets to the entire community under any circumstances as his function as the heir of the prophets. Thus Muslims can practice Islamic values in everyday life. The responsibility of scholars who are carried out properly will positively impact people's lives and will grow the spirit of defending Islam in addition to awareness of the experience of its teachings (Fatkhul, 2009: 26).

A cleric must play the role of religious leadership and a place to ask various problems that arise in society. In terms of solving existing problems, in the figure of female clerics, there is a distinctive way of solving, different from male clerics. With the characteristics of a woman's delicate, affectionate nature, it is more acceptable to the community by showing the side of tenderness, protection for everyone, attention to detail issues, and putting forward feelings.

The existence of women in Islam is indeed very noble, she is not only instrumental in conceiving, caring for, and giving birth to children from her husband. However, to carry out mental, spiritual development in the social and

family realms. On the other hand, a woman is also an inspiration for the success of her husband's career, work, and duties in various ways, so that she can become the spearhead for her husband's success.

If a female cleric is able to carry out her clerical duties and duties as a woman, she will become a woman who is both individually and socially, and gains a high degree of faith. He has the ability to produce a generation that is reliable, sturdy, has a personality based on faith for the welfare and happiness of the hereafter (Qadri. 2010: 24). The roles or tasks that need to be developed by female clerics include:

a. Ulama as managers

Management comes from the word to manage which means to regulate or a function that a manager must carry out in carrying out his duties. According to Hasibuan in his book *Human Resource Management*, states that management is the science and art of regulating the process of utilizing human resources and other resources effectively and efficiently to achieve certain goals (Fauzi. 2012: 36).

In more detail, Marno defines Islamic education management as cooperation to carry out the functions of planning, organizing, and supervising the business and use of human, financial, physical, and other resources by making Islam the basis and guide in its operational practice to achieve goals. The purpose of Islamic education in various types and forms is to help people instill or develop Islamic teachings (Yasin, 2013).

As for education, management is defined as an activity or series of activities in the form of a collaborative business management process of a group of members of an educational organization. This understanding applies to education in general, including Islamic education, which differs only in terms of scope.

b. Ulama as educators

In the context of spreading Islamic teachings, the figure of the ulama as an educator figure is an important factor that determines the quality of a process of transmitting knowledge in pesantren and in society. Ulama as a central figure in Islamic boarding schools and society; apart from being a leader, a cleric is also a teacher, role model, and source of advice among the people whose behavior can be imitated and imitated (Wulpiah, 2018).

In the Qur'an there are a number of terms that refer to the notion of educators and each has a different role in participating in the implementation of education

according to the path, type, and level of education where an educator is assigned or works as an educator (Fauziah, 2019). These terms include:

Al-murabbi is when someone acts as a person who grows, fosters, and develops students' potential.

Al-muallim is when a person or education acts as a provider of knowledge and skills.

Al-ulama is when someone acts as a researcher who has transcendental insight, deep religious knowledge, and strong piety to Allah SWT and forms noble character among the people.

Al-mursyid is when someone or an educator shows a straight attitude and instills an honest and commendable personality.

c. Ulama as motivators

With the skills and charisma possessed by the ulama, they have been able to play an active role in encouraging the success of development activities. In the view of religious leaders, development activities are an inevitable necessity. The involvement of religious leaders in the arena of development activities is driven by the awareness to actively participate in thinking about very complex worldly problems (Kahmad, 2006:)

Judging from the various problems that arise in society today, it is not necessary to make the ulama stand idly by because they do not take care of the physical problems of the people. Ulama and all responsible parties can encourage the community always to try hard and never give up. From this it can be understood the function of the ulama as a motivator (motivator), while what is meant by motivation is an internal process that activates, guides, and maintains behavior from time to time (Taher, 2013: 64). proves his ability to speak rationally and still arouse public enthusiasm and action in achieving something he aspires to.

d. Ulama as mediators

Another role of the ulama which is no less important in relation to the benefit of the community is as a representative of the community and as an introduction in establishing harmonious cooperation between many parties in order to protect the interests of the community. For this purpose, ulama and other figures usually position themselves as mediators between several parties in society, such as between the community and the ruling elite and vice versa the government can socialize its program to the wider community through the help of religious leaders, so that mutual understanding exists between the two.

Conclusion

The role of female ulama in da'wah in Islamic boarding schools is as follows:

1. As a manager, it is done by continuing the existing pesantren program, making improvements in all fields, holding daily or weekly routine activities at the pesantren, implementing a democratic system in solving problems,
2. Role as educator: making himself a role model, together with students doing community service, waking students up in one third of the night for the tahajjud prayer, getting students used to giving alms and helping people in need,
3. The role as a teacher by applying the bandongan and sorogan systems when giving lessons to students, attending recitation meetings held in the community in order to spread Islamic teachings,
4. Role as a motivator: giving advice to students and the community, accompanying and guiding students in developing their potential and by frequently visiting alumni,
5. Role as *uswatun hasanah*: set an example as an expert in friendship, an expert in alms and establish relationships with anyone without distinction.

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