

Tracing the Traces of Khairiyah Hasyim: Education, Life and Stories of Indonesian Women Ulama (1906-1983 AD)

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Abstract

This research explores the contribution of the da'wah of Indonesian female cleric Khairiyah Hasyim (1906-1983 AD). This study aims to highlight the example of Khairiyah Hasyim so that women today can take inspiration and examples from the work and struggle of these female ulama for the progress of society, especially women. This research method uses a qualitative approach by examining various sources such as books, academic research, videos, online sources, and historical documents. The collected data was analyzed using the explanatory method, where social phenomena are understood based on common sense logic using historical, anthropological, and sociological approaches. The research results show that Indonesian female scholars such as Khairiyah Hasyim (1946 AD) have made significant contributions in the field of da'wah, thus having an impact on various aspects of people's lives. They are actively involved not only in taklim meetings but also invest their resources and time in advancing da'wah. With the support of family, students, and the community, they build da'wah facilities and dedicate their time to provide greater benefits.

Keywords

da'wah; indonesian; khairiyah hasyim (1906-1983 m); women ulama.



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INTRODUCTION

Throughout history, both male and female scholars played vital roles in Islamic teachings and traditions, including in Indonesia. Despite the significant influence of female scholars, they have historically received less recognition compared to male clerics, a trend accentuated post-Indonesia's independence. Islam, as outlined in Surahs An-Nahl, An-Nisa, and Al-Ahzab, champions the equal status of women and men, stressing that piety is the true measure of a person's worth. It encourages women to pursue not just religious education, but all forms of knowledge to foster a society rooted in equality and mutual respect (Lundeto, 2021). During the Prophet

Muhammad's time, women engaged in various social and professional roles, going beyond domestic responsibilities.

Unfortunately, patriarchal norms have stifled women's roles, leading to gender inequality in different life aspects. This disparity is now under scrutiny by gender activists and feminists who advocate for an inclusive understanding of clerical roles in Indonesia. The term "ulama" is under discussion, as people seek authentic Islamic teachings amidst varied perspectives and the rise of self-proclaimed scholars online (Pasuni, 2018). The digital age has witnessed the advent of "Ustadzah Milenial", a movement leveraging the internet for Islamic teaching, fueling the emergence of female scholars who are gaining influence through online platforms (Ulfa et al., 2021). This change signifies a community that is evolving, striving to embrace a more inclusive approach to Islamic teachings, where knowledge and piety are the ultimate yardsticks, not gender (Uyuni & Muhibudin, 2020).

Historically, despite the perception that patriarchal traditions suppress the emergence of female clerics, many women have successfully established themselves as scholars, equating to their male counterparts. Even though societal expectations often confine women to domestic spaces, there is no shortage of respected female scholars, as proven by numerous women revered in their time. The teachings in the Quranic verses; QS. Ali Imran:195, QS. an-Nisa:124, and QS. an-Nahl:97 emphasize gender equality, highlighting that achievements in both spiritual and professional spheres are not bound by gender. It is important to note that men and women are seen as complementing each other, each harboring unique strengths and striving for excellence, not in rivalry but in harmony and cooperation, driven by a collective goal of attaining greater piety. The Quran promotes mutual respect and the fostering of good relationships among individuals, advocating for harmonious coexistence (Uyuni & Muhibudin, 2020).

Historically, before Indonesia's independence, many female scholars were frontline advocates for Islamic, humanitarian, and national values, actively resisting colonial rule and promoting education for women. Notable figures include Sultanah Sri Ratu Tajul Alam Syafiuddin Johan Berdaulat, who reigned from 1644 to 1675, fostering significant developments in science and literature. Another prominent figure was Siti Aisyah Wetin We Tenrille of South Sulawesi, a revered government and literature expert responsible for the creation of the monumental 7,000-page epic *La-Galigo*, and a pioneer in establishing modern education for both men and women in Ternate.

Cut Nyak Din (died 1908) and Cut Meutia (1870-1910) from Aceh, female fighters who fought the Dutch in the Aceh war. The struggle continued with Raden Ajeng Kartini (1879-1904), a student of KH. Sholeh Darat (1820-1903) from Semarang, an intelligent woman pioneer of the Indonesian women's movement. There was also Dewi Sartika (1884-1947) from Bandung (wife of Raden Kanduruan Agah Suriawinata, caretaker of Sakola Istri Bandung), founder of Sakola Istri (1904), which later changed to Sakola Kautamaan Istri (1910), a place for women to learn and practice skills. Making handicrafts typical of Bandung. There was also Rahmah El Yunusiah (1900-1969) from Padang Panjang, a pioneer of Islamic women's education and freedom fighter (Rodin & Huda, 2020). Rahmah studied with several scholars and aspired to improve the position of women through modern education based on religious principles. Rahmah also founded Sekolah Diniyah Putri Padang Panjang.

If we look around the 18th to 19th centuries, there was a female cleric who preached among women at that time. It's just that because of the lack of literature that raises it, the understanding of it is very difficult to examine. What's more, information about the female cleric is very limited. He was Khairiyah Hashim (1906-1983 A.D.). This scholar deserves to be discussed and recognized because there are works he produced but his work was not published in his name due to the strong patriarchal tradition of his time. Based on the explanation above, this article tries to examine and answer How was the contribution of da'wah made by Khairiyah Hashim (1906-1983 AD)? and What is the da'wah strategy, supporting and inhibiting factors in da'wah?.

METHODS

This study is carried out with a qualitative approach, focusing on observing works, literature, academic research, videos, digital sources, and historical archives. All data collected are analyzed through explanatory analysis methods, where the main approach is to use reason in understanding social phenomena, with historical, anthropological, and sociological lenses. The purpose of this study is to explore and present examples from women scholars, so that the current generation of women can take inspiration and imitate their dedication and struggle, for the betterment of society, especially for women. This study discusses the concepts, contributions, and strategies adopted by women scholars. In addition, the factors that support and hinder the da'wah struggle of women scholars are also explained to provide a comprehensive understanding.

FINDINGS AND DISCUSSION

Findings

Khairiyah was born in Jombang in 1906. Khoiriyah was the daughter of KH. Hashim Ash'ari. He was the second of ten children of KH. Hashim Ash'ari and Ibu Nyai Nafiqah. His siblings were Hannah, Aisha, Azzah, KH. Wahid Hasyim, Abdul Hafidz (KH. Abdul Choliq Hashim), KH. Abdul Karim Hashim, Ubaidillah, Masrurah, and KH. Muhammad Yusuf. For nasab from his mother's line was Khairiyah bint Nafiqah bint Nyai Ilyas ibn Mustaram ibn Maklum ibn Muhammad Sentori ibn Basyariyah ibn Nala Jaya ibn Abdul Alim ibn Raden Panji Darma Santana ibn Paduraksa ibn Peringgalia ibn prince kajuruan ibn Panembahan Senopati (Founder of the Mataram Sultanate). If traced further, then the lineage of Nyai khoiriyah both from his mother and father, both met in Lembu Peteng (Brawijaya VI). From the father's side through Joko Tingkir while from the mother's side from Kyai Ageng Tarub I. Through his mother, Nasab Nyai Khairiyah continued with the Sewulan ulama, known for his pesantren. Sewulan breeds are spread in various places, such as Ngawi, Madiun, Kediri, and surrounding areas. This Sewulan cleric is still a descendant of Kiai Hasan Besari, a scholar of alim and sakti mandraguna who came from Tegalsari, Ponorogo (Ulum, 2019).

When in a period of enthusiasm for studying religious knowledge, it occurred to his father to betroth Shaykhah Khairiyah with one of his senior students who was known to be pious in various religious disciplines, namely Kiai Ma'shum Ali who had many works such as books *Amstilâtu al-Tashrifiiyyah*, *Badi'u al-Mistal fi Hisâbi al-Sinîn wa al-Hilal*, *Fathu al-Qâdir fi 'Ajâibi al-Maqâdir*, dan *Durûsu al-Falâkiyyah*. The wedding took place in 1919. At that time Shaykhah Khairiyah was only 13 years old. While establishing a household with Kiai Ma'shum Ali, Shaykhah Khairiyah was blessed with seven descendants, namely Hammah, Abdul Jabar, Ali, Jamilah, Mahmud, Karimah, and Abidah. All of these children died except two, namely Abidah and Jamilah (Ulum, 2019). He died at Jombang Hospital on Saturday, July 2, 1983 AD (21 Ramadhan 1404 H).

1. Education Hystories

Khairiyah Hashim, the second child of Kiai Haji Hashim Asyari, grew up in a deep-rooted pesantren salaf tradition characterized by the study of the yellow book. Unlike her brothers, who had the opportunity to study outside of their local religious community, Tebuireng Pesantren, Khairiyah was educated at home. Her father, Kiai Hashim, devised a unique educational strategy for her, utilizing both sorogan and bandongan teaching methods (Asfahani & Ibnu, 2023). Though this might seem like a discriminatory approach at first glance, it was not the case. Khairiyah couldn't attend the all-male bandongan sessions in person but managed to learn by listening in on the lessons her father imparted to his many students.

Despite not having as broad an educational experience as her brothers, who studied at various pesantren including Siwalan Panji and Lirboyo, Khairiyah showed

great dedication in her learning. She was directly tutored by her father in essential Islamic foundations including Quranic studies and various revered texts such as al-Jurûmiyah, al-Imrithi, and Maqshûd, among others (Abdurahman et al., 2023). Through her focused and steadfast approach to learning, she evolved into a devout and knowledgeable individual in her own right (Hamas, 1997).

Nyai Khoiriyah was a well-educated individual who benefited greatly from learning directly under her father, KH Hashim Asy'ari, and later, her husband, KH Ma'shum Ali. She played a significant role alongside her husband, assisting in the establishment and management of a Seblak pesantren. Her marriage to Kiai Muhaimin further enriched her knowledge, exposing her to a global network of scholarly discussions centered in Haramain (Sugianto et al., 2022). This network wasn't just local; it involved students and scholars from different countries, offering Khoiriyah a rich environment full of academic discourses. Despite being educated separately from her father's students, often listening to Islamic teachings from behind a veil, her comprehension of Islamic education was profound (Agustina et al., 2023). Her understanding of the classics was deep, attributed to the direct teachings she received from her father, a foundational figure in Nahdlatul Ulama.

In 1938, Khoiriyah moved to Makkah to marry K.H. Muhaimin Lasem, a teacher at the Darul General Madrasa. Living there, she regularly attended scholarly circles (halqah) of the Haramain ulama, following in the path of prominent female scholars like Shaykhah Fathimah al-Palimbani and Shaykhah Bintu Sulaiman Alu Rashid. Throughout her life, she sought knowledge passionately, learning from various respected figures, including her mentor Shaykh Umar Hamdan and other eminent individuals like Shaykhah Khadija bint Ahmad al-Mukhdhar and Fatimah Syamsu Jihan (Hamas, 1997). Because of his perseverance in attending Haramain scholars, especially the majlis organized by Shaykh Muhaimin al-Lasemi, the figure of Nyai Khairiyah Hashim became an alimah. As witnessed by Kiai Bisri Mustofa, one of al-Lasemi's students when in Haramain, that Nyai Khairiyah Hashim taught Kitab al Fiyah in the field of Arabic Grammar. Indeed, this book is considered a heavyweight in studying the knowledge of Nahwu and Sharaf. Nyai Khairiyah Hashim can master it well. If Arabic Grammar can be mastered well, then other sciences in religious studies will be mastered easily. Arabic Grammar is the key to breaking through the walls of scholarship. So, it is not surprising that Nyai Khairiyah Hashim can master various religious disciplines, ranging from small books to volumes. He even taught *Tafsir al-Jalâlain dan Shahihain*, dan *Shahih Bukhari Muslim* (Ulum, 2019).

Seblak Islamic Boarding School, the Islamic boarding school founded by Kiai Ma'shum Ali and Nyai Khairiyah Hasyim also has many students. Among the female students who study at the Islamic boarding school are Nyai Jamilah Ma'shum, Mustagfirah bint Adlan Ali, Muflihah bint Sufri, Sofilah, and Kamalah. And among the Seblak Islamic Boarding School alumni who have become influential scholars are Prof. Ali Mustofa Ya'qub (high priest of the Istiqlal Mosque in Jakarta), Kiai Zubair Salatiga, Kiai Muslih Kudus, Kiai Nizar Banyuwangi, Kiai Zubair Jakarta, Kiai Hamid

Baidlowi Lasem, and Kiai Muhammad Sedayu. And also Nyai Ruqayyah from Kalimantan, Nyai Muhayy from Sidoarjo, Nyai Bahijah from Jakarta, Nyai Zakiyah Naim from Jakarta, Nyai Masfulan Laili from Sidoarjo, Nyai Umi Kulsum (Nyai Syai Mah) from Jakarta, Hayatun Abdullah from Pekalongan, Nyai Salamah from Cirebon, Nyai Nihlatun from Cirebon, Nyai Fatimah Abbas from Surabaya, Nyai Endah Nizar from Surabaya. Apart from that, there are also Nyai Nur Haidah (wife of Kiai Dawam Anwar) and Nyai Nur anah (Makassar) (Ulum, 2019).

2. Socio-Cultural Conditions and Da'wah Conditions in His Lifetime

a. KH. Hashim Ashári

He is a cleric who also holds the title of national hero. He was born on February 14, 1871, Tambakrejo, Jombang, East Java. Dan died on July 25, 1947. He was buried in the Maqbaroh complex, Tebu Ireng – Jombang (Ulum, 2019).

KH. Hasyim Asy'ari has the full name Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim or popularly known as Pangeran Benawa bin Abdul Rahman who is also known by the nickname Jaka Tingkir (Sultan Hadiwijaya) bin Abdullah bin Abdul Aziz bin Abdul Fatah bin Maulana Ishaq bin Ainul Yakin popularly known as Sunan Giri. While from the maternal line is Muhammad Hasyim bint Halimah bint Layyinah bint Sihah bin Abdul Jabbar bin Ahmad bin Pangeran Sambo bin Pangeran Benawa bin Jaka Tingkir or also known as Mas Karebet bin Lembu Peteng (Prabu Brawijaya VI). The first mention refers to the lineage of descendants from the paternal line, while the second from the maternal line. Judging from the two genealogies above, Kiai Hasyim represents two breeds at once, namely Javanese nobility and religious elite (Islam). From the father's path, meet directly with Javanese Muslim nobles (Sultan Hadiwijaya or Jaka Tingkir) and at the same time Javanese religious elites (Sunan Giri). While from the maternal line, he is still a direct descendant of King Brawijaya VI (Lembu Peteng) who has a Javanese Hindu noble background (Ulum, 2019).

KH. Hasyim Asy'ari came from a notable family deeply rooted in Islamic education, with a lineage tracing back to his great-grandfather, Kiai Sihah, who led the Rice Pond Islamic Boarding School. Hasyim absorbed religious knowledge from his family, especially from his father, a distinguished student in his own time. As a child, Hasyim attended his grandfather's Islamic boarding school in Gedang, benefiting from thirteen years of direct familial guidance, which cultivated both his intellect and good behavior. His educational journey led him to other pesantrens where he continued his learning and met his future wife.

At the age of 21, Hasyim married the daughter of a kiai and shortly after, they went on a pilgrimage to Mecca. Tragically, his wife passed away post-childbirth, and their son, Abdullah, followed just two months later. Despite this heartbreak, Hasyim returned to Mecca in 1893 to further his studies, a period during which he also began teaching. Later in his life, while serving at the Tebuireng Islamic Boarding School, Hasyim dedicated most of his time to religious activities including prayers and

recitations. He managed his personal ventures during his days off, balancing religious duties with practical responsibilities.

Hasyim encouraged his daughter, Little Khairiyah, to inquire and learn actively, breaking away from the norms of that era which generally discouraged women from seeking education. He believed in the potential for individuals to work and earn, fostering independence and resilience in Khairiyah.

Over time, Hasyim gained recognition for his vast knowledge, eventually teaching at the prestigious Masjid al-Haram and mentoring scholars from around the world. Returning home in 1900, he committed to educating others at his family's boarding school and other locations, fostering a rich educational lineage. During his lifetime, Hasyim married seven times, all to daughters of kiai, and ensured that his children, including Nyai Khairiyah, received comprehensive religious education, thereby continuing the family's tradition of nurturing knowledge and wisdom through generations.

KH Hasyim was a revered figure who founded the Pesantren Seblak Tebuireng, a respected Islamic boarding school. Apart from being known for his spiritual strength, which many believed to be a gift from Allah SWT, he was also noted for his ability to foster intellectual networks, particularly in Java, and to shield the Indonesian community from foreign influences during the Dutch and Japanese colonial periods. He emphasized unity among Muslim intellectuals, advocating for a united front to build a strong Indonesian nation. According to Hasyim, the strength of Muslim intellectuals was vital for the strength of Indonesia, and it was their duty to come together, rather than be divided.

During Indonesia's struggle for independence, Hasyim urged Indonesian Muslims, who formed the majority of the population, to play a pivotal role in the nation's development, emphasizing that the nation should be built by its own people, not by foreigners. In 1945, amid confrontations with colonials, he issued the 'Jihad Fii Sabilillah Resolution', a call to arms urging Muslims, both men and women, to defend their homeland. This directive successfully galvanized students, young people, and the broader community to rise against the colonial forces, a movement reaching a peak on November 10, 1945. To honor the sustained efforts and the spirit of unity fostered during this time, the government later designated October 22nd as National Santri Day, a tribute to the significant role played by Islamic students in the fight for Indonesia's independence. This period and Hasyim's initiative underscored the power of unity and the central role of Muslim intellectuals in nation-building (Ulum, 2019).

KH Hasyim was a prominent Islamic leader in Indonesia who lived through three significant eras: the Dutch colonial period, the Japanese occupation, and the time following Indonesia's independence. Despite facing constant pressure and offers of accolades from the Dutch, including the prestigious Silver and Gold Star awards, he remained steadfast in his refusal to cooperate with the colonizers. His unwavering stance stemmed from a deep-seated belief that accepting such awards would be a

betrayal to Islam and Indonesia. In light of his refusal to collaborate with the Dutch, his Islamic boarding school, Pesantren Tebuireng, faced repercussions, including being destroyed by the Dutch around 1935. During this time, the Dutch adopted a deceptive strategy, trying to win him over with promises of assistance and recognition for his efforts in advancing Islamic education. Yet, Hasyim foresaw that such accolades were mere tactics to control and influence him, leading him to reject all the offers firmly.

Hasyim instilled in his students a strong sense of resistance against foreign oppressors, ensuring the curriculum at the Pesantren remained untainted by colonial influences, retaining its pure focus on Islamic teachings and Indonesian values. His educational institution stood as a bastion of resistance and a catalyst for social change, encouraging others in the archipelago to do the same. In recognition of his unwavering commitment to defending Indonesia from colonial forces, he was posthumously honored as a National Hero in 1964 through Presidential Decree No. 294/1964, celebrating his relentless fight for independence and the fostering of Indonesian and Islamic values (Sudimin, 2021).

KH Bisri Syansuri, a renowned figure in Nahdlatul Ulama (NU), was known as a confidant of KH A. Wahab Hasbullah and a student of KH M. Hashim Ash'ari. He founded the Mambaul Ma'arif Islamic boarding school in Denanyar, Jombang, East Java, a significant contribution to Islamic da'wah, and a testament to his dedication to advancing education and uplifting the nation. Syansuri was instrumental in elevating NU's stature, playing active roles during the Old and New Order periods in Indonesia. He was not just involved in Islamic endeavours but also ventured into the critical sphere of politics, promoting NU's influence substantially (Kadir, 1999).

Syansuri's establishment of the Banat Islamic Boarding School was timely, coinciding with Shaykhah Khairiyah nurturing a family with Kiai Ma'shum Ali. The couple endorsed the educational initiative, promoting it further, which led to a swift and fruitful growth of the educational forum for women. Shaykhah Khairiyah's return from Haramain marked a period of remarkable growth for the Seblak Islamic Boarding School, establishing it as a distinguished institution for girls' education. His initiative, during the awakening of the Muslim community between 1910 and 1920, became a milestone, challenging the then stagnant state of women's education in Indonesia. His and Nyai Nur Khodijah's unwavering determination culminated in 1919 when they began admitting female students to the Denanyar Jombang Islamic Boarding School, heralding a new era for women's education, and carving a niche in the history of the nation. This period also saw the birth of pivotal Islamic organizations like Muhammadiyah in 1912 and NU in 1926, reinforcing the rise of Islamic education in Indonesia (Rosidin et al., 2022).

Despite being in Denanyar, an area not particularly known for its religious community and grappling with high crime rates, this initiative stood strong. During this period, the perception of women's education was regressive, and access to education for women was limited. Kiai Bisri endeavored to change this narrative,

advocating for women's right to education. He aspired to broaden people's perspectives and underline the importance of education for women. While this marked a step toward educational inclusivity, it was only the onset, as the ultimate goal was not to cultivate female clerics but to prepare them to be well-informed housewives with a substantial knowledge of religion. It was a start to recognizing and acting upon women's rights to education, setting a foundation for further growth in the future (Agbedahin, 2019).

This difference is evident in the curriculum and books used for students and students. The books studied by the santriwati discuss more about the obligations of a wife such as *Uqud al-Lujain fi 'Uqad az-Zaujain* written by Sheikh Nawawi Al-Bantani. In addition, the tool science material intended for female students is several levels lower than the material for students. As time goes by, the curriculum for santriwan and santriwati is no longer distinguished. However, there are still some books that are only studied by students, such as the book of *risalatul menstruation* (discussing menstrual matters). Kiai Bikri's breakthrough in opening Islamic boarding schools for women needs to be appreciated, thanks to her hard work women can receive equal religious education. Until now, hundreds of pesantren have also opened education for women. Provide opportunities for women to become future clerical cadres (Syahrul et al., 2018).

When undergoing a marriage contract, Nyai Khairiya Hasyim was nine years old (1917). He lived together in a family when Nyai Khairiyah was 11 years old (1919). And according to another source when he was 13 years old. On the sidelines of this time, Kiyai Hashim Asy'ari ordered Kiai Ma'shum Ali to perform the Hajj and mature knowledge in Haramain, taking scientific benefits to teachers or friends of Kiyai Hashim Asyari who took part in Haramain, such as Sheikh Mahfudz Al-Termasi, Sheikh Baqir Al-Jukjawi, Syeikh Umar Hamdan Al-Mahrusi, Syeikh Umar bin Hamdan Al-Samarani (Amalia, 2018).

Despite the locale being underdeveloped and not entirely safe at the time, the couple remained undeterred. They forged a harmonious family life, facing challenges head-on and working diligently to build both their family and the boarding school with sincerity, responsibility, and autonomy (Jinping, 2017).

Kiai Hashim Asy'ari often consulted Kiai Ma'shum Ali, a respected individual known for his expertise in astronomy, on various scholarly issues, including the determination of the beginning of Ramadan. Despite their differing opinions on utilizing either Rukyat al-Hilal or Hisab science for the moon sighting, the two maintained a mutual respect for each other's perspectives. Kiai Ma'shum Ali tragically passed away at a young age of around 46 due to lung disease on January 8, 1933. His legacy lives on through his contribution to Islamic education in Indonesia, notably through his written works that continue to be a vital resource for Islamic boarding school students.

Kiai Ma'shum Ali achieved national and international recognition for his contributions to education. He foresaw aspects of Nyai Khoiriyah's future, including

a moderate life blessed with the fulfillment of her desires, using his expertise in Falak — a skill that allowed him to understand elements generally unknown to many (Muspawi, 2018). This prophecy, shared before his passing, remains a testimony to his deep understanding and the mysterious, yet profound connection between them.

The death of Kiai Ma'shum Ali was a heavy blow to Nyai Khairiyah and the students and even the information spread to the pelsok Nusantara. All this happened, because he was a Jombang kiai who became a reference after Kiai Hasyim Asy'ari. Everyone who had studied to recite to him felt very lost. This news continued to blow to Haramain, reaching the brother-in-law of Kiai Hashim Asy'ari who became one of the teachers at the Grand Mosque, namely Shaykh Abdul Muhidz ibn Ya'qub al-Sidoarjo (who was taken son-in-law by Shaik Nawawi al-Bantani). The news was brought by the Nusantara Hajj pilgrims, who every time they departed many brought entrustments from their hometowns (Baso, 2019).

In the mid-1930s, a conflict arose in the Shaulatid Madrasa involving the dismissal of a student from East Java, which led to strikes and protests by Indonesian and Malaysian students. This unrest spurred the creation of the Darul Ulum Madrasa in Makkah, an initiative backed by Shaykh Yasin and made possible through fundraising and the appointment of Shaykh Abdul Manan to lead the project. The school, located in Suq al-Layl, was generously housed in a building provided by Shaykh Ya'qub from Malaysia. Headed by Sayyid Muhsin al-Musawwa, a Palembang Arab descendant, and his deputy Sheikh Zubeir Ismail from Perak, the new madrasa quickly attracted students from Madrasa Al-Shaulatiyah, showcasing their national pride and sense of community. This new establishment witnessed a significant migration, with nearly half of the Indonesian and Malaysian teachers and students from the previous institution joining the newly formed Darul Ulum madrasa (Reetz, 2017).

Shaykh Musawa pioneered the establishment of Madrasa Darul Ulum Ad-Diniyah together with Shaykh Muhaimin bin Abdul Aziz Lasem who spawned many ustadz and alumni who later taught in public and private madrasas. Shaykh Yasin then served as deputy director of Madrasa Darul Ulum Makkah, in addition to still teaching in various places, especially in the Grand Mosque (Abidin, 2018). Kiai Muhaimin once led Darul Ulum, After the death of Kiai Muhaimin, Mudir Darul Ulum was led by Shaykh Yasin. Shaykh Muhammad Zainuddin al-Baweani also contributed to the establishment and development of Darul Ulum, including being trusted to teach several years later.

Madrasa Dar al-Ulum al-Diniyyah al-Jawiyyah or known as Madrasa Darul Ulum Makkah or Madrasa Darul Ulum ad-Diniyyah is a leading Islamic educational institution in Makka. This madrasa succeeded in educating and issuing many scholars. In this Madrasa, there are about 120 Nusantara students who have studied, including Shaykh Yasin al-Fadani. Sheikh Yasin was the first batch of this institution (Mutawali et al., 2019).

In 1942 Madrasa Darul Ulum opened a class for women which was later named Madrasa Banat, or school for girls. According to Khairiyah's adopted daughter, Muhsin Zuhdi, whom I interviewed in October 2017, the reason for the opening of this madrasa for women was not only because more women went on Hajj from the Dutch East Indies to increase the number of female *believers* in Makkah, but also because the condition of women in the city was so critical (Muhtar, 2022).

KH. A. Muhaimin was born in 1890 in Lasem, Rembang District, Central Java, to parents Kiai Abdul Aziz and Mukminah bint Mahali. He later became the son-in-law of Kiai Chasbullah and then, following the death of his first wife, married Nyai Khoiriyyah Hashim, the daughter of Hadratussyaikh Hashim Asy'ari Tebuireng.

An important facet of Muhaimin's leadership was his role in Raudlatul Munadzirin's religious deliberation sessions, which attracted scholars from various regions, including Indonesia, Campa, Patani, Mindanao, and Malaya. Kiai Zubair, the father of KH. Maemun Zubair, was also a member of this assembly. The decisions arising from these sessions held great weight in the religious scholarly community, signifying the depth of knowledge and understanding the group possessed. The outcomes and decisions of these sessions, authenticated and approved by Muhaimin as the head of Darul Ulum, have become a precious resource in the field of *ijma'* law. They have been discussed and praised in various educational settings, reflecting the substantial impact and influence Kiai Muhaimin and the Darul Ulum Makkah institution have had in the Islamic scholarly community (Rijal, 2020).

But very insaright, the collection of books by Kiai Muhaimin during his life leading Darul Ulum including Raudlatul Munadzirin, until now has not been found. In Makkah, Kiai Muhaimin once wrote a treatise on *bedug* and *kentongan* according to him needs to be maintained. Sayyid Ali Mufti of Makkah at that time was initially angry to skim the treatise, because he considered it heresy. The treatise is based on the sources of the Quran, Al-Hadits and the clear rules of Usul Fiqh (Hidayat & Jafar, 2021). Kiai Muhaimin also elaborated on the background of Javanese philosophy, that the *bedug* in *tabuh* in the mosque sounded *deng deng* a sign that the mosque room was still enough for congregational prayer, *kentongan* in the hit in *the musholla* sounded *tong tong* signaled the *musholla* was still empty waiting for worshippers to come.

Local folklore connects Jombang to the Majapahit kingdom, with Tunggorono village believed to be a western gateway to the ancient palace and Ngrimbi village housing a still-standing temple representing the southern gateway. Supporting this folklore is the presence of various villages starting with "Mojo", indicating a historical link to the Majapahit era (Maimun et al., 2020).

In Jombang as in other regions in Indonesia there are various religions such as Islam, Protestantism, Catholicism, Hinduism, and Buddhism. While Islam is the majority religion. As a Muslim-majority area adherents of *Nahdliyyin understanding*,

of course, it is very crowded with a variety of religious activities in the form of recitation, tahlilan, yasinan, manaqiban, barjanji, and various religious ceremonies such as: the commemoration of *Isro 'Mi'roj*, *Nujulul Qur'an*, *Maulud Nabi*, Haul leaves. The commemoration of holidays and religious activities is widely carried out by the community in mosques, *mosques* (musholla), schools, madrassas, pesantren and sometimes in people's homes (Mualimin et al., 2022).

Discussion

Her thoughts became a beacon for women afterwards in the pesantren environment specifically and at the same time for women activists in general. Therefore, Nyai Khairiyah herself should be used as a figure of inspiration by women today to make a breakthrough change for the better. The world of pesantren is actually not a world that is unequal to women. Education for women, does not mean absent, when women-only pesantren did not exist until the end of the 19th century. Education for women is still provided by the Kiyai-kiyai to their families. When mass education for women appeared in the pesantren environment, it was also born from the hands of the Kiyai. Not because of outside interference. In addition to the birth of women-only pesantren education, we will also see the birth of a female ulama figure in the world of pesantren in Java. He was Nyai Khoiriyah Hashim.

Khoiriyah went further to demand the reading of newspapers by her students, fostering a well-informed community during a time when newspapers were a primary source of information. Her nurturing and disciplined approach ensured that many of her students became influential figures in their communities post-graduation. In Mecca, she continued her advocacy for female education by establishing the first girls' school there, the Kuttatul Banat Madrasa, despite facing societal opposition and threats. Persistent and fearless, she managed to keep the school running. However, after her husband's demise in 1952, she returned to Indonesia at the behest of the then president, Sukarno.

Nyai Khoiriyah Hashim's dedication to the education of women stood as a beacon of empowerment and a testament to her unwavering belief in the right to education for all, fundamentally altering the educational landscape for women in her community and beyond. Her legacy continues to inspire students in Indonesia, serving as a motivating force advocating for the education and emancipation of women.

Fundamentally, Nyai Khoiriyah upheld the principles of gender equality in education. She envisaged a system where both girls and boys had equal access to education, promoting a critical, creative, and active approach to learning. She championed a curriculum that did not differentiate based on gender, striving to implement her progressive thoughts on Islamic education across the various educational institutions she established, including the Khairiyah Kindergarten, Tsanawiyah Madrasa, Aliyah Madrasa, and Tsanawiyah Preparatory School. She

stood as a towering figure in the Indonesian educational landscape, dedicating herself to elevating women's status and fostering a nurturing environment for all students. Her efforts have left a lasting imprint, showcasing her as a true hero who worked for the advancement of society through education (Correll, 2017).

The open-minded and broad character of Nyai Khoiriyah Hasyim makes her a role model for women to progress. For him, students or women must be information literate, intelligent, have the courage to learn, and must be independent. That kind of thing is always instilled in students to form a good and wise female character. It seems that one of Khoiriyah Hashim's greatest legacies in setting an example for the next generation, inspired the women in the two pesantren that with knowledge, any man or woman deserves to contribute in the public sphere.

When Nyai Khairiyah was married to Kiai Ma'shum Ali, both of them were independent in taking care of Seblak Islamic Boarding School and in the economy. To support daily life, Nyai Khairiyah Hasyim makes snacks and makes clothes for children which will later be sold at the Cukir market (Amalia, 2018). Nyai Khairiyah Hashim did not like to stand idly by. He prefers the sustenance obtained from his own hard work as taught by Islam.

Mahligai Nyai Khairiyah Hashim's household with Shaykh Muhaimin al-Lasemi was once asked about economic problems, because political conditions in Indonesia were in turmoil, because the Dutch wanted to regain control of Indonesia. The two twisted the idea of sustaining life. Because in addition to my family's living expenses, both of them also help some Nusantara students who are still undergoing *dirasah* in Haramain. To overcome the complexity of the economy, at the initiative of Nyai Khairiyah Hasyim a type of cooperative or household industry was created that produces sarong products. With the skills to use a sewing machine that he had loved from Jombang when he was a child. The sarong made by him is not only used in Saudi Arabia, but sold to foreign countries, such as Yemen. And in this way, the *maisyah* of the family of Nyai Khairiyah Hashim and those in his dependents can continue, without having to expect the gifts of others (Ulum, 2019).

The growth and development of female scholars is significantly influenced by the support they receive from their community, including family, husbands, and teachers. Their achievements are not solitary; they are largely facilitated by their environment and the social conditions they find themselves in. Aside from a deep personal desire for knowledge, substantial financial assistance, usually sourced from family, husbands, or the community, forms a crucial part of these women's journey in *da'wah* (spreading Islamic teachings) (Rifat et al., 2023). This financial support stands as a pivotal factor in the successful propagation of their *da'wah*.

Becoming a female scholar in the realm of Islamic studies is a continuous and determined endeavor, not realized through easy means. Especially in her era, most Indonesian women encountered educational barriers. Thus, those who emerged as scholars had to strive harder compared to their male counterparts to earn acknowledgment in the field. Observing closely, one can note that the female clerics

exhibited intellectual prowess, managerial skills, and creativity that indeed exceeded the norms of their time. Their substantial contributions benefitted not only women but society as a whole, men included, leveraging their intelligent perspectives and approaches.

This is in accordance with the principle of studying as expressed by Imam Shafii,

أخي لن تنال العلم إلا بسنة # سأنبيك عن تفصيلها ببيان

ذكاء وحرص واجتهاد وبلغة # وصحبه أستاذ وطول زمان

My dear brother, one cannot gain knowledge except with six things that I will mention in detail: intelligence, enthusiasm, sincerity, adequacy, friendship (study) with ustadz (teacher), and a long time.

Women known as clerics achieved this position because of their strong determination in studying, preaching, and fighting for women's rights. Those who focus on happiness in the afterlife are the most respected and remembered as scholars. They use their lives for filial piety, with the aim of achieving blessings in the afterlife. Although they master worldly knowledge to help meet human needs, they are still not tempted by worldly charms. Their awareness of the needs of society made them role models in their time. They are women who are firm and uninfluenced by the views of leaders or public opinion, but still consistently convey the teachings of the Qur'an, the Sunnah, and the traditions of the scholars.

CONCLUSION

Indonesian women scholars, such as Khairiyah Hasyim (1946 AD), have made significant contributions to the field of da'wah, impacting various aspects of society. They are actively involved not only in taklim gatherings but also invest their resources and time in promoting da'wah. With the support of their families, students, and communities, they establish facilities for propagation and dedicate their time to serve the greater good. Beyond religious matters, these female clerics address national, social, educational, and economic issues. Their goal is to empower women economically, fostering independence and self-reliance. Their endeavors are all driven by the desire to attain the pleasure of Allah and the well-being of society. When it comes to conducting da'wah, women scholars maintain the same level of integrity in their scholarship as their male counterparts. They lead by example in worship, live modestly, and possess profound religious knowledge. Besides founding educational institutions, they also contribute through their writings and involvement in social organizations. These efforts aim to promote social cohesion, assist the underprivileged, and stimulate innovation within society. However,

women scholars encounter various challenges and support systems in their da'wah efforts. Over time, women's roles in society evolve, influenced by cultural shifts and the events of each era.

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