

## Strengthening Women's Rights among Students: Case Study at The *Pondok Pesantren of Tahfidz al-Qur'an Ebqory Jember*

**Amin Fadlillah**

Universitas Islam Negeri Kiai Haji Ahmad Siddiq Jember

*nimafad@gmail.com*

**Ibanah Suhwardiyah Shiam Mubarakah**

Universitas Islam Negeri Kiai Haji Ahmad Siddiq Jember

*ibanahssm@gmail.com*

### Abstract

Accumulatively, the number of female students who stay in Islamic boarding schools in Indonesia is higher than that of male students. However, the reality is that this fact is not directly proportional to the existence of education to strengthen the rights of female students in Islamic boarding schools along with the curriculum and educational materials of Islamic boarding schools that tend to position women as male objects. This can be seen by teaching the *Kitab Uqud al-Lujjain* which is considered not to reflect gender equality. This article aims to examine the methods used by Pondok Pesantren Tahfidz al-Qur'an Ebqory Jember on the issue of strengthening women's rights among students. This study uses a qualitative research method in which data related to the object of research are obtained through in-depth observation, interviews, and literature review. This data was then analyzed and written descriptively-critically which resulted in a clear conclusion. The results of this study indicate that the strategy of strengthening women's rights in Ebqory is carried out by two methods, namely theoretically and practically. Theoretically, strengthening women's rights is done by studying the *Kitab Sittin al-Adliyah*, a kitab that discusses 60 authentic hadiths about the position of women in Islam and gender studies training. Practically, students are provided with individual skill training such as training as a host and cooking training

**Keywords:** *Strengthening the rights of women, Students, Ebqory*

## Introduction

Undoubtedly, the condition of women has made significant progress related to their position whether in the religion, family, or social aspect. This cannot be separated from the long and tortuous struggle that has been faced by the woman herself. Breaking down a strong understanding of religion is not easy. It takes a wide range of sciences, studies, research, expertise, approaches, and from various fields of science to gradually realign the lack of proper religious understanding of women. Stereotypes that are not appropriate for women who seem to have been tightly attached. It can be gradually eliminated through the struggle of all circles and experts of all disciplines.

Women in their long journeys have understood their true position in the view of religion, family and society. Today, women understand that they were created not as "second beings" after men, who only have an obligation to serve men without equal rights. Women now also understand that in any realm, women have equal rights with men. But the struggle is not over. Although women

have reached achievements that cannot be underestimated, women still continue to struggle to maintain and reach the pieces of hope that have not been realized. One of the efforts to fight for the dignity of women is to strengthen the rights of women among women who study in *Pondok pesantren* (boarding schools).<sup>1</sup>

The number of female students is fairly dominant in *Pondok pesantren*. Even, in some *Pondok pesantren*, their number is more than male santri. However, unfortunately, the curriculum and teaching provided in *pesantren* are actually many who 'harm' women's rights and tend to be gender-biased. This issue is also the basis of certain *pesantren* to introduce and socialize gender among *pesantren*.<sup>2</sup>

This gender inequality is due to the understanding and interpretation of the texts of the *kitab* taught the hegemony of men towards women. One well-known example is the teaching of the books (*kitab*) of *Uqud al-Lujjain* and *Qurratul Uyun* which has become the standard *kitab* in *pesantren* related to discusses spousal relations.<sup>3</sup>

---

<sup>1</sup> For the next writing, the term *pondok pesantren* is used in the writing in this article. Not use boarding school translation because in terms of history, tradition, culture and curriculum is different from *pondok pesantren*. Therefore, the term *pondok pesantren* cannot be translated into any language including English because it, to borrow the term Gus Dur, becomes a subculture of the Indonesian nation. It is also unique, because its existence is not found in the rest of the Islamic world.

<sup>2</sup> For example, see study of Erfan Efendi, "Gender Perspektif Pesantren (Studi tentang Kepimpinan Kiai dan Nyai Tentang Sosialisasi Gender di Lingkungan Sosial Pondok Pesantren Wahidhasyim Sleman Yogyakarta)", *An-Nisa'*, Vol. 13, No. 2, Oktober 2020, p. 313-332. <https://doi.org/10.35719/annisa.v13i2.35>

<sup>3</sup> More description of portraits of women in the pondok pesantren environment see for example Masdar F. Masudi, *Perempuan di Antara Lembaran Kitab Kuning*, Surabaya: Risalah Gusti, 1996.

There are several previous writings on themes of strengthening women's rights among boarding schools including the work of Arian Agung Prasetyawan and Asep Maulana Rahmat 'Pemberdayaan Perempuan Berbasis Pesantren dan Social Entrepreneurship'.<sup>4</sup> This article discusses the existence of *Pondok pesantren* that have the potential to develop entrepreneurship involving women as business actors. Wardah Nuroniyah, 'Feminisme dalam Pesantren: Narasi Pemberdayaan Perempuan di Pondok Pesantren Buntet Cirebon'.<sup>5</sup> This article describes the efforts of *Pondok pesantren* managements in deconstructing thoughts and understanding of gender inequality in *pesantren*. Siti Malikhah Thowaf, 'Peran Perempuan, Wawasan Gender dan Implikasinya terhadap Pendidikan Pesantren'.<sup>6</sup> This article discusses the importance of education as a tool to empower women and at the same time as a tool to strengthen the perspective of gender equality in *pondok pesantren*.

This article aims to discuss the strengthening of women's rights among the students (*santri*) of the *Pondok Pesantren Tahfidz al-Qur'an Ebqory* (for further writing, it will be

written as Ebqory). This study at the Ebqory lodge not only examines how the methods used by Ebqory in strengthening women's rights but also examines the instruments applied in providing a comprehensive understanding of women's rights and obligations both in the form of strengthening discourse (seminar, workshop, and study of *Kitab Kuning*) and practical implementation with the training provided to students (host and cooking training).

Ebqory is a female *pondok pesantren* with a special program for memorizing the Qur'an (*tahfidzul qur'an*). This *pondok pesantren*, which is located in the Tegalbesar Jember area, also has an additional program by studying certain *kitab kuning* that have been determined by the *pengasuh* (chief) of the *pondok pesantren* based on their suitability with the themes of the Qur'an such as the study of *tafsir* al-Quran.

Another *kitab kuning* also is studied to enrich religious understanding and knowledge based on women's issues such as the *Sittin al-Adliyyah*. In addition, other activities with the aim of strengthening the understanding of women's rights such as seminars and strengthening human resources

<sup>4</sup> Arian Agung Prasetyawan dan Asep Maulana Rahmat, "Pemberdayaan Perempuan Berbasis Pesantren dan Sosial Entrepreneurship", *Muwazah*, Vol. 11, No. 2 (2019), <https://doi.org/10.28918/muwazah.v11i2.2281>

<sup>5</sup> Wardah Nuroniyah, "Feminisme dalam Pesantren: Narasi Pemberdayaan Perempuan di

*Pondok Pesantren Buntet Cirebon*", *Holistik*, Vol. 14, No. 01 (2013), p. 151-173.

<sup>6</sup> Siti Malikhah Thowaf, "Peran Perempuan, Wawasan Gender dan Implikasinya terhadap Pendidikan Pesantren", *Jurnal Ilmu Pendidikan*, Jilid 15, No. 3, Oktober 2008, p. 140-149.

are also carried out such as got talent, interest, and skills training.

Referred to the discussion above, this article aims to examine the strengthening of women's rights carried out at Ebqory for students who study at the *pesantren*. This research on women's empowerment in educational institutions is mainly to see and analyze in terms of implementation and methods of strengthening women's rights in the *Pondok pesantren*.

### Theory of Women's Rights According to the Qur'an

As the main guideline for Muslims, the Qur'an has provided a myriad of instructions and arguments that can be used as a theoretical basis for women's rights. Basically, the arguments recorded in the Qur'an mostly emphasize that the position of men and women is equal in the eyes of Allah. There are no differences in rights and obligations in religion due to gender differences. The differences, especially in the social and daily life domains, are due to inappropriate interpretations and understandings of Islamic source texts, both from the Qur'an and from the Hadith.

This shows that the understanding and interpretation that positions men as superior to women is based more on the interests, needs, viewpoints and desires of men.

Whereas Islam is a religion that brings grace, goodness, and perfection to all humans and entities in this universe regardless of gender. So if there is a meaning and understanding of Islamic sources that discriminate against women, then we need to restore the perfection of Islam which does not discriminate between the graces felt by men and women.

The Qur'an's impartiality towards God's creatures, which are male and female, for example, can be seen in the following verses:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ نَوَافًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ<sup>7</sup>

“So their Lord responded to them: “I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. Those who migrated or were expelled from their homes, and were persecuted for My sake and fought and ‘some’ were martyred—I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from Allah. And with Allah is the finest reward!”

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَبِيًّا<sup>8</sup>

“But those who do good—whether male or female—and have faith will enter Paradise and will never be wronged ‘even as much as’ the speck on a date stone”.

<sup>7</sup> QS. Ali Imran (3): 195.

<sup>8</sup> QS. An-Nisa (4): 124.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيَاةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.”

The verses mentioned above clearly the word *dzakar* (male) with the word *untsa* (woman). These verses show that there is no difference between men and women in the eyes of Allah in judging their performance in doing good deeds. This confirms the existence of the principle of meritocracy imposed on both male and female servants.

Whoever, the principle will apply that whoever does good will be rewarded with heaven's reward and those who do bad and evil will be put in hell regardless of status and gender. This is in line with Imam ar-Razi's statement in his work which states "that virtue according to religion is measured by deeds, not by the attributes attached to the perpetrator. A person's attributes as male or female, from low or high social strata, have absolutely no effect in this case."<sup>9</sup>

<sup>9</sup> Fakhruddin Muhammad ibnu Umar ar-Razi, al-Tafsir al-Kabir, quoted in Faqihuddin Abdul Kodir, *Qiraah Mubadalah Tafsir Progresif untuk Keadilan Gender dalam Islam*, Yogyakarta: IRCISoD, 2019, p. 46

### Theory of Women's Rights in Hadith

As the main source of Islam after the Qur'an, the hadiths explain a lot about women's rights in Islam, including:

إنما النساء شقائق الرجال

“Indeed, women are brothers of men”  
(Sunan Abi Dawud).

According to Faqihuddin Abdul Kadir, this hadith narrated by Aisyah contains fundamental principles regarding the teachings of partnership and equality in the relationship between men and women. The word *as-syaqaiq* is the plural form of *as-syaqiq* which means twin, similar and identical. This hadith is the basic reference for the principle of equality (*musawab*) between men and women. So that the rights of human beings are the same. The right to dignity, religion, politics, family, activities in social life, education, and economy. Violation of women's rights is a form of insult to the form of equality which is emphasized in the text of this hadith.<sup>10</sup>

In another hadith, there is a hadith text that Islam came to recognize women's rights and at the same time erode the Jahiliyah tradition which discriminates against women.

<sup>10</sup> Faqihuddin Abdul Kodir, *60 Hadits Shahih Khusus tentang Hak-Hak Perempuan dalam Islam Dilengkapi Penafsirannya*, Yogyakarta: DIVA Press, 2019, p. 50.

كُنَّا فِي الْجَاهِلِيَّةِ لَا نَعُدُّ النِّسَاءَ شَيْئًا ، فَلَمَّا جَاءَ الْإِسْلَامُ  
وَذَكَرَهُنَّ اللَّهُ ، رَأَيْنَا لَهُنَّ بِذَلِكَ عَلَيْنَا حَقًّا<sup>11</sup>

“In the Jahiliyyah we didn't take women into account at all. When Islam came, Allah recognized them, we were of the view that they too have rights over us”.

This hadith implies Umar bin Khattab's statement to recognize the existence and rights of women in Islam after the existence and status of women since the Jahiliyah era was very pathetic. Women's rights in the Jahiliyyah did not exist. The birth of a baby girl was considered to bring stains and disgrace to the family. Therefore, if the baby was born a girl, then the response was to bury the baby alive. It is not a made-up mythical story but it is really real as recorded in the Qur'an.

Even if a woman was already alive, she is treated like a commodity that could be treated arbitrarily, such as forced marriages since childhood, unlimited polygamy, used as collateral for debts and only used as a sexual accompaniment. If her husband died, she was inherited by her family to be forced into marriage. Not given the same opportunities and chance as men in getting outside roles, obtaining education, economic access and so on. That was the discriminatory and

inhumane treatment in the Jahiliyah era against women.

Islam came to remove all forms of discrimination and inhumane treatment and make women dignified partners with husbands by inviting consultations related to domestic affairs. Women's rights in Islam are also accommodated in family law (*muamalah*) such as the right to get an inheritance not inherited herself as the practice of the Jahiliyah era. After Islam came, women were given the opportunity to take part in the social, economic, and political fields and were treated sympathetically, empathetically, and egalitarian.<sup>12</sup>

## Method

Methodologically, this research is based on qualitative research. The data obtained are sourced from a series of methods to collect research materials and data. First, by observation. Researchers conducted direct and intensive observations, especially observing the activities of studying the *kitab sittin al-adliyyah*, and the trainings run by Ebqory.

Second, the interview. Researchers conducted interviews with selected students and discussed with the *pengasub* of Ebqory. Third, library research by focusing on primary written data and supported by secondary

<sup>11</sup> Hadith *Riwayat Bukhari* No. hadith: 5904.

<sup>12</sup> See Faqihuddin Abdul Kodir, *60 Hadits Shahih*, p. 48.

written data as supporting data. After obtaining the necessary data, the researcher then analyzed the data descriptively-critically in order to obtain a research formulation which then resulted in a complete and clear research conclusion. The data obtained were reviewed with a gender-based paradigm that puts the position of women in a proportional manner.<sup>13</sup>

## Discussion

### Ebqory Short Profile

The main program of Ebqory is memorizing the Qur'an. Sociologically, this type of *pondok* among the 'pesantren world' is known as '*Pondok of Tahfidz*'. This is because most of the *santri* activities are filled with a series of activities memorizing the holy verses of the Qur'an and repeating the reciting readings that have been memorized. This is different for example from '*Pondok of salafiyah*' where the main activities are studying Arabic grammar (*nahwu, shorof*) and studying classical

Arabic literature (*kitab kuning*). This type of *pondok* is known as the '*pondok kitab*'.<sup>14</sup>

From a historical perspective, Ebqory, located in Kaliwates, was founded by the late KH. Drs. Abd. Hamid Chidhir and his beloved wife Nyai Hj. Faiqatul Himmah on August 26 2018 M/14 Dzulhijjah 1439 H.<sup>15</sup> This *pondok* can be categorized as a pilot *pondok* because weather in terms of infrastructure, teaching staff and students who stay in *pondok*, started from zero. Not a *pondok* that was inherited from the previous *pondok* or had a fillial status with another institution.

In the initial phase of its establishment, Ebqory was inhabited by 15 female *santri* (students) and four male students. However, due to limited infrastructure, male students did not stay in the *pondok*. The most of them were students who study at the Jember State Islamic Institute (IAIN) (at the time of writing it has been transformed into KH Ahmad Siddiq State Islamic University or UIN KHAS) Jember. There were also several

pondok Sufi, pondok entrepreneur, pondok language, pondok science and modern.

<sup>15</sup> KH Abdul Hamid Chidhir is the son-in-law of KH Abdul Chalim Shiddiq, the founder of As-Shiddiqi Putri (Ashri) Talangsari Jember boarding school. Kiai Halim is the son of KH Muhammad Siddiq or known to the public as Mbah Siddiq and the older brother of KH Ahmad Siddiq Rois Am PBNU in 1984 until his death. KH Abdul Hamid Chidhir's wife, Nyai Faiqatul Himmah, is the fourth daughter of Kiai Chalim with wife Nyai Muzayyanah.

---

<sup>13</sup> Teti Ratnasih dan Tedi Priatna, *Paradigma Penelitian Berbasis Gender*, Bandung: Insan Mandiri, 2018.

<sup>14</sup> However, according to the Research and Development Agency (Balitbang) of the Ministry of Religious Affairs of the Republic of Indonesia, the typology of pondok pesantren in Indonesia in terms of institutions is divided into three types of pesantren, namely salafiyah, khalafiyah and a combination of the two. But in terms of the characteristics of ilmu or programs organized can vary such as *pondok kitab* (studying nahwu science, Sharaf, fiqh) pondok tahfidz,

students who come from the community around the *pondok* using the 'kalong' system. They came to the *pondok* only when there was a study schedule and did not stay in the *pondok*. Now, at the age of three, there are 48 female students (living in the *pondok*) and six male students (living outside the *pondok*).<sup>16</sup>

The establishment of Ebqory was largely motivated by concerns about the phenomenon of the emergence of *tahfidz* institutions in Indonesia in general and in Jember in particular, which opened a program to memorize the Qur'an that ignores elementary aspects of memorizing the Qur'an. Several aspect such as the method, prerequisites and pre-conditions before memorizing and the existence of the *sanad*, ignored by them. In turn, this negation resulted in the *huffadz* (someone who memorize al-Qur'an), in terms of the quality of their memorization, were doubtful. This is due to the absence of a chain of teacher (*sanad*) so that the validity of the chain of transmission of memorizing the Qur'an is being cut off (*munqathi*).<sup>17</sup>

It is undeniable, in recent years that the *tahfidzul Qur'an* program has become a prima donna. In a nutshell, *tahfidz* institutions are popping up everywhere like mushrooms in the rainy season regardless of the competence

and validity of their teaching staff. Therefore, Ebqory was established to minimize the emergence of institutions that they do not have *sanad* and at the same time, to counter the method of memorizing the Qur'an 'in a flash' without paying attention to the stages that students need to go through in memorizing the Qur'an.

Ebqory is present in the community to imitate the teaching method or system as taught by the Prophet to his companions or 'salafussoleh' scholars who emphasize the quality of memorization rather than the quantity of memorization. Ebqory places its position as an antithesis to entities that offer flash memorization programs that ignore the quality and 'kestiqahan' (great memorizing the Qur'an).<sup>18</sup>

In addition, Ebqory also holds other programs to support the main activity, namely studying the *kitab kuning*. The *kitab kuning* that they studied is the *as-Sittin al-Adliyyah* (hereinafter referred to as the *Sittin*) by Faqihuddin Abdul Kodir. By studying this *kitab*, Ebqory students are expected to be given complete knowledge and understanding of the position and rights of women in Islam. This is because this *kitab* contains sixty authentic hadiths that discuss women's rights and the interpretation of the

---

<sup>16</sup> Ebqory profile, for its own circles and not printed.

<sup>17</sup> Interview with KH. Abd Hamid Chidliir, founder of Ebqory, Jember, June 20, 2019.

<sup>18</sup> Profile of Ebqory.



author of this *kitab*. The *kitab* studies is one of the boarding schools' strategies to strengthen and empower female students of Ebqory.

Another program for strengthening women is to provide training to improve the individual skills of students. Among the forms of training provided are holding gender study workshops, training to handle events (hosts) and cooking training. All of these forms of training are expected to increase their abilities and capacities as well as become a useful provision for students in the future when they leave the boarding school and involve in the community.

### **Empowering Women Through the Study of the *Kitab Kuning***

One of the important characteristics of the existence of *pondok pesantren* is the availability to provide the programs to its students in the form of *kitab kuning* studies. The significance of *kitab kuning* learning is that students can learn and digest the content of the main sources in Islam, namely the Qur'an and Hadith. As one of the methods to understand the teachings of Islam, the study of the *kitab kuning* becomes a prerequisite for students to explore and even master the basic sciences in Islam, its laws and the

interpretation or explanation of the scholar of the author of the *kitab kuning* to the verses of the Qur'an or the text of the Hadith.

Realizing the importance of the study of the *kitab kuning*, the Ebqory conducted a study of the *kitab kuning* entitled *as-Sittin al-Adliyyah* by Faqihuddin Abdul Kodir.<sup>19</sup> This thin *kitab* is a compilation of sixty valid hadiths taken from the baboons of the hadith book and the most authoritative are Shahih Bukhari and Shahih Muslim. The *Sittin* wants to introduce to the general public about the core hadiths that explain the relationship between men and women.

Broadly speaking, this *kitab* talks about Islamic teachings towards women from a very authoritative source, namely hadith. This *Sittin* asserts that the position and role of women in Islam is actually equal to men. According to its author Faqihuddin, the *Sittin* is about the relationship between men and women based on mutual relation. As affirmed in the Qur'an, it is to help and sustain each other (QS. 9:71), to protect and complement each other (QS. 2:187) and to do good to each other (QS. 4:19). This principle of piety applies in all spheres of life both in the realm of worship, the public and household realms.<sup>20</sup> By the mutual relation, the *Sittin*

<sup>19</sup> Faqihuddin Abdul Qodir, *Al-Sittin al-Adliyyah*, Cirebon: Mahad Aly Kebun Jambu, 2019.

<sup>20</sup> Faqihuddin Abdul Kodir, *60 Hadits Shahih*, p. 6.

distinguishes with other books that discuss issues about women and households that mostly position men more dominant and superior to women.

In the implementation, the study of the *Sittin* was immediately delivered by the author of the *kitab* itself KH. Dr. Faqihuddin Abdul Kodir. He is known as a feminist figure, an activist for women's rights in Islam and a lecturer at the State Islamic Institute (IAIN) Cirebon West Java. He was invited by the Ebqory to study the *kitab* in front of the santri of Ebqory. In addition, he is the Director of Fahmina, a non-profit organization known for its programs that champion gender equality and women's rights.

The method used in the study of this *kitab* is by the *bandongan* method. As we know, the *bandongan* method is a way of conveying learning materials by reading the text of the *kitab* of words, translated one by one and then explained the meaning of the text that has been read. While the *santri* who participated in the study gave meaning to each word that came from Arabic to the desired language, namely Javanese and Indonesian. In addition to translation activities, *santri* also write notes on the edge of the *kitab* or in the book they bring to record additional explanations and information from the lecture related to the

themes that have been discussed and studied in the *kitab*.

Based on the observations of researchers, when delivering the material of this *kitab*, Kyai Faqih gave additional explanations and comments on the texts of this *kitab Sittin* in the perspective of gender justice. This is for example when he recited the fifth hadith whose translation was as follows: "Whoever does not love, then he is not loved".<sup>21</sup> In understanding the text of the hadith, he said that the meaning of "man" (a person) in the text applies to everyone both men and women. A husband who is male if he does not love his wife who is a woman, then the wife has the right not to love her husband, such as otherwise.

If a person has been abusive and used violence against others, then he is not entitled to affection and he will get a reply similar to what was done. Whoever does good he will get good and reward and whoever commits evil and wickedness he will get similar sins and retaliations. It is not because the husband or man commits violence that he is allowed and excluded from this principle and if the violence of women then applied that principle. This principle is general and fundamental in nature that applies to all.<sup>22</sup>

Meanwhile, Nabila Nailil Amalia, a *santri* of Ebqory who participated in the study

---

<sup>21</sup> Faqihuddin Abdul Qodir, *Al-Sittin al-'Adliyyah*, p. 2.

<sup>22</sup> Observation on the study of *as-Sittin* by Faqihuddin Abdul Kodir, at Ebqory, February 3, 2020.

of the *kitab*, argued that by studying the *kitab of Sittin*, it further opened up her knowledge about the position of women in Islam. Previously she admitted to having studied several *kitab* that discuss the issue of marriage and husband and wife relations in a family such as the *kitab* of *Uqud al-Lujjain* and *Qurratul Uyun*. In these two *kitab*s are quoted several hadiths that are also quoted in the *kitab of Sittin*. However, the explanations and descriptions contained in the two *kitab*s are not the same as those described in the *kitab of Sittin*.<sup>23</sup>

The explanation of hadith in the *kitab of Uqud al-Lujjain* for example actually makes women as objects that must obey and submit completely to the husband without question. On the contrary, in the *Sittin*, the explanation of the hadith is approached and read in a *mubadalah* or mutual relation involving both parties. In short, *mubadalah* theory is a way of reading and understanding the text of the Qur'an, hadith and all religious texts by not only interpreting the object of conversation as the sole actor in the text but also making the pair of objects the target of the text.<sup>24</sup>

For example, in a hadith that reads women to be *salibah* wives for her husband. If a woman is asked to serve to her husband then the man is encouraged to serve to his wife. If the husband gets service and kindness from the wife, then the wife is entitled the service from her husband. That is called the mutual relation between husband and wife.<sup>25</sup>

By studying the *kitab of Sittin*, Nabila felt very meaningful in adding islamic insights, especially related to the position of women who had been understood as being harmed by gender biased explanations and interpretations. She said:

“At first, when I studied this *kitab of Sittin*, I wondered what this *kitab* was. Because previously I had also studied the *Uqud al-Lujjain* and *Qurratul Uyun*. But the explanation is not comprehensive and just like that. After following studying the *kitab of Sittin*, it turns out that these hadiths have been found (in both *kitab*), *ooh* it turns out that this means the meaning of the hadith. Finally we as women found what we had been looking for”.<sup>26</sup>

Nabila feels that she has great benefits in studying this *kitab of Sittin*, Nabila hopes

<sup>23</sup> Interview with Nabila Nailil Amalia, Jember, July 15, 2021.

<sup>24</sup> Discussion about theory of *mubadalah*, refer to Faqihuddin Abdul Kodir, *Qiraah Mubadalah Tafsir Progresif untuk Keadilan Gender dalam Islam*, Yogyakarta: IRCISoD, 2019.

<sup>25</sup> Analysis of Hadith in the *kitab* of *Uqud al-Lujjain* which uses this mutual relation approach refer to FK3, *Kembang Setaman Pernikahan: Critical Analysis of the Book of Uqud al-Lujjain*, Jakarta: Kompas, 2005.

<sup>26</sup> Interview with Nabila Nailil Amalia, Jember, July 15, 2021.

that this book will be studied by all Muslims in general. In addition, the *kitab of Sittin* becomes a pre-marriage handle for brides-to-be who are getting married to be studied as provisions to navigate home life and also to married couples to be restated their home life. Because by studying this book, there will be complete knowledge and understanding related to the rights of the wife, husband's rights, applying mutual relation and treating each other's kindness to both parties (*mu'asyarah bil ma'ruf*).

### **Strengthening *Santri* Through Skill Trainings**

The strengthening of women's rights in Ebqory is carried out in various ways and strategies. In addition to the study of *Sittin*, Ebqory also held various trainings for its *santri*. With some training, *santri* can better understand the concept of strengthening women's rights in more detail and real to become their provision in the future. Training is also a more effective and fun forum for *santri* than just reading the existing references.

### **Gender Equality Training**

To increase knowledge and understanding of women's issues in Islam and the problems surrounding them, Ebqory held a full-day seminar or training on gender equality in Islam. This training was held in

collaboration with the Fatayat Nahdlatul Ulama Jember on September 22, 2019 at the NU Jember Building. While the speaker who was brought in to fill this activity was Dr. Nur Rofiah bil Uzmi, lecturer of Tafsir al-Qur'an in Perguruan Tinggi Ilmu al-Qur'an (PTIQ) Jakarta who is also known as a national-scale feminist activist and defender.

This training was attended by Ebqory's *santri* and has attracted the interest of women activists both men and women in Jember. The participant also come from surrounding areas to attend the program that designed as a non-regular program of Ebqory. This trainee reached 67 participants consisting of participants who enthusiast to get fundamental knowledge about current social issues and gender issues that continue to occur in society.<sup>27</sup> With this training, it was hopefully that the *santri* of Ebqory will get enough knowledge to be able to better understand the gender issues that still occur today.

In her presentation, Dr. Nur Rofiah said that this training was to provide an understanding of lame social relations because religious texts are influenced by certain gender perspectives and languages that eventually give birth to gender injustice and dichotomous views in men and women.

---

<sup>27</sup> Guest book, Seminar Ngaji Keadilan Gender bersama Dr. Nur Rofiah bil Uzmi, taken from document of Ebqory.

### Host and Cooking Training

Realizing that a *santri* is not only equipped with certain knowledge or in the context of Ebqory, *santri* not only studying, memorizing and repeating (*murojaah*) of al-Qur'an which is the daily menu of Ebqory students, then the management considers it necessary and important to hold programs or activities that are oriented towards improving the skills and capacities of individual *santri* in other fields. Therefore, the *pondok* management held exercises as hosts (master of ceremonies) and cooking training for its *santri*.

For training as a host, this activity is carried out every time there is an activity and located in the *pondok*. This activity is more for internal only. The implementation of program is scheduled by regularly and continuously all year round. In Ebqory, every Friday night is carried out an activity that is oriented towards developing talents and interests of *santri*. The activity itself is packaged in the form of *muhadlarah* (oration), discussions, *dibaiyah* and *solawat* readings, *khatmil qur'an* events and *Musabaqoh Hifdzil Qur'an* (MHQ) exercises.

In addition, there are also non-regular events such as Islamic holiday

commemorations, seminars, independence ceremonies, *Harlab pondok* events (anniversary of *pondok*) and events involving the *Yayasan* (foundation) as the patron of *pondok*. It was at those moments that the *santri* were given the opportunity to be hosts who arranged the entire series of events. In its implementation, *santri* who are given the opportunity to host the event are monitored and guided directly by the *pengasuh* (chief of *pondok*) or senior *santri* who act as tutors who have experience controlling the event.

According to Shofia, one of the *santri* of Ebqory, with the training as a host, she is increasingly trained to process and choose good and efficient words. With the training, she can increase the confidence of public speaking because she is basically one of the people who feel insecure speaking in public. By participating in this training, she can dismiss the nervous feelings that usually plague her when speaking at one event. She said:

"I personally am not a person who confident to perform in front of many people. Always nervous. Whatever appearance it is. So participating in the exercise can train mentally. Moreover, learn to use words or apply the dictions we want. Especially if the theme is new."<sup>28</sup>

---

<sup>28</sup> Interview with Shofia Nadhroh Adila, the *santri* of Ebqory, July 20, 2021

From the santri's opinion it can be stated that training as a host can increase the confidence of a *santri*. That means, the training as a host run by Ebqory in turn can be categorized as an effort to strengthen and empower women, especially among *santri* in *pondok pesantren*. Women's rights have been strengthened by mastering the skill of communication hosting events. That way *santri* is equipped with skills and abilities that can be used when entering the community later.

Another important training held by Ebqory is cooking class. At first, cooking exercises given by *pengasub* in the form of giving freedom to *santri* to cook for their own needs. Each student is required to cook their own food needs. Technically, a cooking group consists of three to four people. They cook according to predetermined hours. This obligation to cook itself has several purposes including:

First, educate *santri* to be independent and strive for their own food needs with their own hard work. Habitually, a person tends to appreciate food from his own cooking more by actually enjoying it than buying food outside which if the cuisine does not run out, just thrown away. Second, equip the students with cooking skill. The ability to cook in future can be developed into skills that can be

directed to expertise professionally. Third, give all students the opportunity to learn to cook. Because not all students have the habit of cooking when they are at home.<sup>29</sup>

In line with the increasing number of students, this cooking affair was given to a cooking team of four people. This team then takes care of and cooks all the needs of santri's food as much as two meals a day. According to Alvi, one of the Ebqory students who was later appointed to be the cooking coordinator, the cooking exercise in this *pondok* presents many experiences, wisdom and lessons that are important to her.

In addition to improving his abilities, she is increasingly able to appreciate and manage her time between the obligations of studying, cooking and learning. She can also learn to accept criticism when the cooking results are considered less delicious and therefore make her more affectionate with her friends. She said:

"There is a lot of wisdom I take from cooking. Among them, increasing knowledge about various preparations and cuisines, namely through collaboration and *youtube* viewing. In addition, the existence of cooking activities made me realize that I had been wasting a lot of time. Because in fact, this additional activity basically does not make my other activities tight. And lastly, I can practice

---

<sup>29</sup> Interview with KH Abd. Hamid Chidlir, Jember Juni 20, 2020.

controlling emotions and learning to be patient. When there is criticism, it means making me to increase my patient.”<sup>30</sup>

At first Alvi was not sure she could manage the time because imagining this cooking task was very difficult and time-consuming. But since the one who asked was the *pengasub*, then she had no other choice but to be willing to assume the task. Alvi believes the *pengasub's* order was followed by prayers and direct guidance from the *pengasub* who is also her own teacher.

In addition, when the *pengasub* asks her to serve as a cooking team, it means that there was trust from the *pengasub* in her that must be fulfilled. It is because not all students get that trust. With the cooking experience she got at Ebqory, Alvi also hope in the future, she could open a stall, restaurant or café that she owned herself.

As a form of evaluation and a way to measure the ability of *santri* after participating in these exercises, the *pondok* held a competition involving all *santri*. This competition is usually held in commemoration of one particular event such as the celebration of independence or in the celebration of the end of the *pondok* (the end of the *pondok* activities year). Among the

categories of competitions contested are the host and cooking competitions.

## Conclusion

Based on the presentation and description in the previous chapters, conclusions can be drawn from this article as follows:

It can be concluded that theoretically and practically, the strengthening of women's rights among Ebqory's *santri* runs accordingly. Between theory and practice has been carried out well and had quite a positive impact. *Santri* is not only taught theoretically related to the theme of women's position and rights in Islam, but *santri* is also given adequate skills and exercises as a provision for her life later.

Strengthening women's rights among Ebqory's *santri* has been carried out with implementation of strategies and methods. Theoretically, strengthening women's rights is given in the form of providing a complete and comprehensive understanding through the study of the *kitab kuning* which discusses the source of a very authoritative reference, namely the Qur'an and the Prophet's hadith on the position and rights of women in Islam. *Santri* is equipped with an in-depth study accompanied by explanations and

---

<sup>30</sup> Interview with Alvi Durrotun Navisah, *santri* of Ebqory, Juli 21, 2020.

interpretations of texts that have a perspective on gender justice. The proposition derived from the hadith is a valid and chosen hadith so that no more doubts arise related to the themes of women's rights that have actually become an important part of the teachings of Islam itself.

In addition to theoretical forms, strengthening women's rights in Ebqory is carried out by methods of providing practical training in order to improve *santri's* skills and capabilities. Among the training and exercises provided are gender justice training and training as a host and cooking exercises. These trainings are designed to manifest the rights of women *santri* in life and ready to involve in society.

## References

*Al-Qur'an al-Karim*, terjemahan Kementerian Agama Republik Indonesia.  
Buku Induk RTQ Ebqory, *unpublish*.  
Efendi, Erfan. "Gender Perspektif Pesantren (Studi tentang Kepimpinan Kiai dan Nyai Tentang Sosialisasi Gender di Lingkungan Sosial Pondok Pesantren Wahidhasyim Sleman Yogyakarta)", *An-Nisa'*, Vol. 13, No. 2 Oktober 2020, <https://doi.org/10.35719/annisa.v13i2.35>.

FK3. *Kembang Setaman Perkawinan: Analisis Kritis Kitab Uqud al-Lujjain*. Jakarta: Kompas, 2005.

Masudi, Masdar F. *Perempuan di Antara Lembaran Kitab Kuning*. Surabaya: Risalah Gusti, 1996.

Nuroniayah, Wardah. "Feminisme dalam Pesantren: Narasi Pemberdayaan Perempuan di Pondok Pesantren Buntet Cirebon". *Jurnal Holistik*, Vol. 14, No. 01 (2013). <https://www.syekhnujati.ac.id/jurnal/index.php/holistik/article/view/182>

Prasetyawan, Arian Agung dan Asep Maulana. "Rahimat Pemberdayaan Perempuan Berbasis Pesantren dan Sosial Entrepreneurship". *Muwazah*, Vol. 11, No. 2 (2019). <https://doi.org/10.28918/muwazah.v11i2.2281>.

Qodir, Faqihuddin Abdul. *Qiraah Mubadalah Tafsir Progresif untuk Keadilan Gender dalam Islam*. Yogyakarta: IRCISoD, 2019.

Qodir, Faqihuddin Abdul Qodir. *Al-Sittin al-Adliyyah*. Cirebon: Mahad Aly Kebun Jambu, 2019.

Qodir, Faqihuddin Abdul. *60 Hadits Shahih Khusus tentang Hak-Hak Perempuan dalam Islam Dilengkapi Penafsirannya*. Yogyakarta: DIVA Press, 2019.



Ratnasih, Teti dan Tedi Priatna. *Paradigma*

*Penelitian Berbasis Gender*. Bandung:

Insan Mandiri, 2018.

Thowaf, Siti Malikhah “Peran Perempuan,

Wawasan Gender dan Implikasinya

terhadap Pendidikan Pesantren”. *Jurnal*

*Ilmu Pendidikan*, Jilid 15, No. 3, Oktober

2008.

Wawancara dengan KH Abd Hamid Chidli,

Pendiri Ebqory, 20 Juni 2020.

Wawancara dengan Nabila Nailil Amalia,

santri Ebqory, Jember 15 Juli 2021

Wawancara dengan Shofi Nadrah Adila,

santri Ebqory, Jember 20 Juli 2021

Wawancara dengan Alvi Durrotun Navisah,

santri Ebqory.

