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## **THE PERSPECTIVE OF LIVING HADITH ON WOMEN'S LEADERSHIP IN FATAYAT OF NAHDATUL ULAMA**

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### **Abstract**

Islam considers that women and men are the two foundations of society where they have the same role in creating, forming, regulating and utilizing society. Islam has also given various rights, honors and obligations to women in accordance with their honor and dignity as creatures who are responsible before Allah, both towards themselves, their families, society and the state. If Allah had given women the rights and responsibilities, namely to be "human" as servants of Allah, there would be no reason for men to feel superior to the female gender. Men and women are both creatures of Allah who will be held accountable in the afterlife for the rest of their lives. Women's empowerment and gender issues are very interesting to discuss at the moment. This research discusses the Living Hadith perspective on women's leadership in the Fatayat Nahdatul Ulama organization in Jobang District, Jember Regency in 2022. This non-formal institution operating in the religious, social and educational fields is phenomenal and has become a trend in society. One of the problems that arises among women's empowerment activists is their form of involvement in the public sphere which causes controversy. The aim of this research is to explain: what, why and how

the Living Hadist perspective on women's leadership at the Nahdatul Ulama fatayat in Jombang sub-district - Jember district. This research will be studied in more depth by collecting information from various sources; books, internet, social media, and articles. Descriptive qualitative methods were used to analyze the collected data. The results of this research provide enlightenment that women's leadership from the Living Hadith perspective can explain a new understanding that there is a Watasiyah Principle in the context of women's Islamic organizational leadership.

**Keywords:** leadership, living hadith, woman

### **Abstrak**

Islam memandang bahwa perempuan dan laki-laki merupakan dua landasan masyarakat dimana keduanya mempunyai peranan yang sama dalam menciptakan, membentuk, mengatur dan bermanfaat untuk masyarakat. Islam juga telah memberikan berbagai hak, kehormatan dan kewajiban kepada perempuan sesuai dengan kehormatan dan martabatnya sebagai makhluk yang bertanggung jawab di hadapan Allah, baik terhadap dirinya sendiri, keluarganya, masyarakat dan negara. Seandainya Allah telah memberikan hak dan tanggung jawab kepada perempuan, yaitu menjadi "manusia" sebagai hamba Allah, maka tidak ada alasan bagi laki-laki untuk merasa lebih superior dibandingkan perempuan. Laki-laki dan perempuan sama-sama makhluk Allah yang akan dimintai pertanggung jawaban di akhirat seumur hidupnya. Isu pemberdayaan perempuan dan gender sangat menarik untuk dibahas saat ini. Penelitian ini membahas tentang perspektif Living Hadis tentang kepemimpinan perempuan pada organisasi Fatayat Nahdatul Ulama di Kecamatan Jobang Kabupaten Jember Tahun 2022. Lembaga nonformal yang bergerak di bidang keagamaan, sosial, dan pendidikan ini sangat fenomenal dan menjadi tren di masyarakat. Salah satu permasalahan yang muncul di kalangan aktivis pemberdayaan perempuan adalah bentuk keterlibatannya di ranah publik yang menimbulkan kontroversi. Tujuan penelitian ini adalah untuk menjelaskan: apa, mengapa dan bagaimana perspektif Living Hadist terhadap kepemimpinan perempuan pada

fatayat Nahdatul Ulama Kecamatan Jombang – Kabupaten Jember. Penelitian ini akan dikaji lebih mendalam dengan mengumpulkan informasi dari berbagai sumber; buku, internet, media sosial, dan artikel. Metode kualitatif deskriptif digunakan untuk menganalisis data yang dikumpulkan. Hasil penelitian ini memberikan pencerahan bahwa kepemimpinan perempuan dalam perspektif Living Hadis dapat menjelaskan pemahaman baru bahwa terdapat Prinsip Watasiyah dalam konteks kepemimpinan organisasi Islam perempuan.

**Kata kunci:** kepemimpinan, living hadis, perempuan

## Introduction

The role of women in the public sphere today is phenomenal and has become a topic of conversation among ulama and religious figures. This cannot be separated from the existence of a pluralistic society in Indonesia. Because, Indonesia is a country that has the basis of Pancasila and Bhinneka Tunggal Ika as a symbol of diversity of customs, customs, religion, culture, ethnicity and race. There is a nickname for the small Pancasila village as a symbol of Indonesia's Bhinneka Tunggal Ika, namely Sukoreno village-Jember Regency. A symbol of harmony in society in traditional or customary activities that respect each other and respect religious differences and customs (Permatasari, 2020). The nickname of Pancasila village was confirmed by the elected regent Dr. Faida in 2019, during the ogoh-ogoh parade in Sukoreno village, Jember district. One of the histories of the birth of female leaders in the Jember district government. Women are a social investment and national potential who can make a huge contribution to the life of the nation and state according to their abilities and expertise (Romli, 2015).

One of the Islamic institutions in Indonesia that has a female leadership figure is the Fatayat NU institution. Basically, there is no fundamental distinction between the degrees of women and men.

Because the Koran has stated that women and men are equal in rank (Kumsidi, 2020). This is confirmed in many verses of the Qur'an, including in Surah Al-Hujurat verse 13, Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*Meaning: "O people, We have indeed created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing" (Al-Hujurat: 13)*

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

*Meaning: «Whoever does righteous deeds, whether male or female, is a believer, then We will surely give him a good life and We will surely reward them with a better reward than what they have done» (AnNahl: 97)*

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

*Meaning: «Whoever does pious deeds, whether male or female, and he is a believer, then they will enter heaven and they will not be wronged even in the slightest» (An-Nisa: 124)*

Forms of involvement in the role of women in the public sphere in the modern era have now expanded in various fields, namely, government, religion, economics, social politics and culture. This figure of female leadership has become a public spotlight with the emergence of controversy regarding the leadership of a woman in a community organization, whether operating in the fields of politics, law or even the NU institution. Development of religious character education and social care at Fatayat NU in Kaliboto Lor-Lumajang village in the form of tahlil,

istighosah, yasin activities and development of social care character for women, in the form of anjang sana activities and allocation of funds (Sajiah, 2020). In Islam, every human being is essentially a leader both for himself and for those he leads, so that a leader will one day be held accountable. This is as per the hadith originating from Rasulullah SAW which was narrated by Ibnu Umar ra:

*"I have heard Rasulullah SAW say: "every person is a leader and will be held accountable for his leadership. A head of state will be asked to be responsible for the people he leads. A husband will be asked about the family he leads. A wife who looks after her husband's household will be asked about her responsibilities and duties. Even a maid/domestic worker who is tasked with looking after her employer's property will also be asked what she is in charge of. And you are all leaders and will be asked (asked to be responsible) for the things you lead" (Hida, 2020).*

Women in society are often seen as the Second Class in the social structure. The method used in this research is a descriptive qualitative method. With the existence of the Fatayat NU Organization in Dadapan Village, it is able to bring about a change in society, especially women, through Al-Barzanji recitation activities, Tadarus Al-Qur'an, Yasinan, celebration of Harlah NU, Birthday of the Prophet Muhammad SAW, celebration of other Islamic holidays, has carried out the role of providing training or guidance to women, and carried out various solidarity series in the framework of humanitarian activities to work and build a harmonious Islamic society (Faroh, 2020).

Apart from that, there is discrimination against the role of women. The focus of this research is the reinterpretation of M. Quraish Shihab's thoughts and references to Q.S. an-Nisâ/4: 34, as a supporting argument in addition to the fiqh approach and Ulama opinions as a

reference. By using a socio-historical contextual approach. So he is only oriented towards how the Koran can include men and women and how a cooperative relationship between the two can be built. This reciprocal way of reading aims to maintain the universal values contained in Mubâdalah as a method of interpreting the texts of the Qur'an and Hadith as a perspective in interpretation that positions men and women as equal subjects and partners in life (Erviena, 2014).

Hadith regarding the prohibition of women becoming leaders can be found in several source books, for example Bukhari in Book of Maghazi Chapter 82 and Fitan Chapter 18, Tirmidhi in Book of Fitan Chapter 75, Nasa'i in Book of Qadat Chapter 8, and Ahmad bin Hanbal in volume 5 page 43, 51, 38, and 47. This hadith is a hadith that is narrated meaningfully. From a Sanad Criticism perspective, this hadith is a Sahih hadith. Textually, this hadith is interpreted by looking at the prohibition on women becoming leaders because women have limitations, qadrat and abilities that are beyond their authority. However, women may hold positions outside the realm of government, such as: companies, educational institutions, non-government agencies. Meanwhile, sharia contextually shows that based on the context in which the hadith was revealed, it cannot be used generally in determining sharia law prohibiting women from becoming leaders (Danial, 2020). In Islam, all humans are seen as the same, and only piety is the only differentiating point (Riyadi, 2021). Because there are still many debates regarding women's leadership in this world, the study of the hadith perspective regarding women as leaders needs to be interpreted from the Living Hadith perspective.

From the explanation of the background above, the author intends to examine more deeply with the research title, namely: "Living Hadith Perspective on Women's Leadership in the Muslimat Fatayat NU Organization in Jombang District, Jember Regency" so that every

explanation of the issues of accepting and prohibiting women as leaders is in accordance with Hadith of the Prophet Muhammad, SAW.

## **Understanding Women's Leadership from the Living Hadith Perspective**

### *Understanding Women's Leadership*

In Islam a leader can also be called a caliph. There are three opinions about the caliph, first is Adam As., which is a symbol of a human who functions as a caliph, second, caliph means the next generation or replacement generation, third, the caliph is the head of state or head of government (Razaq, 2020). The meaning of the word " caliph" in two different verses, namely QS. al-Baqarah, verse 2:30 and QS. Sad, verse, 38:26. The caliph in QS. al-Baqarah verse, 2:30, means more generally including all leaders, while the caliph in QS. Sad verse, 38:26 is more specifically a leader in an organization, tribe or country (Lubis, 2021).

There are at least two words that must be understood first before discussing it too far, namely leadership and women. Leadership comes from the root word pimpin which means the state of leading. The word lead has the prefix me- to lead which means 1) Holding someone's hand while walking (to guide, show the way and so on), 2) Leading or leading, 3) Guiding, 4) Winning the most and 5) Coaching (educating, teaching), then gets the prefix pe- becomes leader which means the person who leads, the person appointed to lead or a guidebook and then gets the prefix and suffix ke-an becomes leadership which means about leading (Fatmawati, 2015).

In the Qur'an, Surah Al-Iqro' verse 70 states that, in fact, Allah has created humans with the best of creation, Allah gives privileges to humans in the form of the gift of potential or abilities for each individual, including good physical potential, potential in the form of abilities.

thinking, the potential for intelligence is what makes humans' position higher than other creatures, apart from that the gift given is the creation of the earth, oceans and nature in its entirety for the benefit of humans (Asnawan, 2018).

As proof, the Qur'an has described how Queen Balqis was during the time of Prophet Sulaiman As. experienced success in leading their nation (see QS. Al-Naml: 23 and QS. Saba': 15). Another group also added to Ibn Jarir Al-Tabari's argument that women are basically allowed to hold leadership positions, such as the position of qadi. Because the appointment of a leader is actually an act of ma'ruf nahy munkar, which is not limited to men or women, but to anyone who has adequate qualifications and competence. The Koran is able to fulfill the needs regarding law in human life both in hablu minallah and hablu minannas, in the sense of a good relationship with Allah (vertical) and a good relationship with fellow humans (horizontal) (Hendrianto & Elfalahy, 2021).

The Al-Quran contains principles and teachings that have been influenced by humans, including information about the basics and principles of science that must be developed, where aspects of education and communication are important parts that can and should be developed in accordance with the philosophy of Iqra values as fundamental doctrines and values. in the Education aspect (Harahap, 2018). Because, in Islam all humans are seen as equal, and only piety is the only differentiating point (Riyadi, 2021). In a study it is also explained that women can also be the spearhead in conflict resolution, by certain way. This proves that women can also be important figures in creating peace in a conflict area (Asnawan, 2018).

### *Women's Leadership According to Hadith*

#### 1) Hadith that allows women to be leaders

The position of women in Islam in the development of Islam has actually experienced quite significant enlightenment. The polemic of the ulama regarding the capacity of women as leaders is also related to social conditions, culture and certain societal structures which are strongly suspected to have played a significant role in the ulama's thinking in viewing the position of women as leaders (Nurcahaya, 2020; Swararaima, 2018).

The statement of the Prophet SAW narrated by friend Abi Bakarrah r.a, that: "*When the news reached the Prophet about the Persians who appointed the daughter of Kisra as their Queen, the Prophet said: "A people who hand over their affairs to women will not be happy."* (H.R. Bukhari)

The immortalization of the story of Queen Balqis (the ruler of the kingdom of Saba during the time of Prophet Sulaiman) indicates that the Koran, the main source of Islamic law, has recognized from an early age the existence of women who occupied top leadership positions in the public sector. In other words, this verse implicitly allows women to become leaders, including as heads of state (Hasanah, 2019).

## 2) Hadith that prohibits women from being leaders

The issue of women's leadership, in the Syafi'iyah fiqh book, *matn al-ghayah wa al-taqrib by al-Qadi Abu Shuja* (d. 533 H) was presented by the dean of the IAIN Kediri Tarbiyah faculty at a national conference. He said: "Related to the requirements for judges, including men." "The requirement is based on the hadith:"

لن يفلح قوم ولّوا أمرهم امرأة

*Meaning: «a people who hand over their affairs to women will not be happy» (HR. Bukhari, chapter of the book al-naby saw. ila kisra wa qaysar, hadith number 4163)».*

Based on these requirements, women's leadership is invalid in

the view of the majority of ulama». This view was then followed by the first group of the Lirboyo Boarding school Kediri Deliberation on the Book of Fath al-Qarib (MFQ) (Khamim, 2022).

The group argued with QS. al-Nisa' 34:

الرجال قوامون على النساء بما فضل الله بعضهم على بعض

*Meaning: «men are the leaders of women, because Allah has preferred some of them (men) over others (women) and, QS. al-Ahzab 33:*

وقرن في بيوتكن ولا تبرجن تبرج الجاهلية الأولى

*Meaning: «And you should stay in your homes and do not decorate and act like the people of the past. Also based on the hadith: «lan yuflih} qawm wallaw amrahum imra»at.»*

These two verses are interpreted to mean that men are in every way superior to women and women should be active in the domestic sector, not in the public sector, because men have advantages, both physically, mentally and otherwise. The letter «lan: not» in the hadith is interpreted as «forbidden forever and everywhere», so that women are forever prohibited from leading a nation. Another hadith that is in line with the history of Bukhari from Abu Sa'id al-Khudri is:

ما رأيت من ناقصات العقل والدين للب الرجل من احداكن

*Meaning: «I have never seen a lack of reason and religion for men compared to you (al-Bukhari chapter tark al-ha'id al-sawm hadith number 298).*

If the state of mind and religion of women is weak, while the duties of a leader really require serious thought and attention, then handing over such responsibilities to women is the same as handing over matters not to experts, even though the Prophet S.A.W. said:

*Meaning: «if a matter is handed over to someone who is not an expert, then wait for its destruction» (al-Bukhari).*

## Understanding Living Hadith

Living hadith is a study or scientific research about various social events related to the presence or existence of hadith in a particular Muslim community. From there, the social response (reality) of the Muslim community will be seen to create life and enliven religious texts through continuous interaction (Mansur, 2007).

Apart from that, Living hadith can also be interpreted as a symptom that appears in society in the form of behavioral patterns that originate from the hadith of the Prophet Muhammad SAW. The behavioral patterns here are part of the response of Muslims in their interactions with the hadiths of the Prophet. So with efforts to apply hadith in different social, cultural, political, economic and legal contexts, it can be said that hadith lives in society, in other words living hadith (Suryadilaga, 2007).

### *History of the Emergence of Living Hadith Leadership*

#### 1) First Hadith

It originates from a statement of the Prophet S.A.W which was narrated by friend Abi Bakarah r.a, that: *“When news reached the Prophet about the Persians who appointed the daughter of Kisra as their Queen, the Prophet said: “A people who hand over their affairs to women will not be happy.”*

First, which states that according to Islam, women are not fit to hold any position, even to handle any issues. Second, it is said that this

hadith only prohibits handing over matters of high leadership (khilafah) to women, not leadership in other matters. Third, those who reject the legal consequences of this hadith. Another group of ulama also developed two opinions; firstly, they do not want to accept this hadith at all for reasons of its narration and conflict with the basic principles of Islam.

Second, criticize the understanding of the hadith and provide a more neutral reinterpretation. In this case, Grant himself chose the latter tendency.

## 2) Second Hadith

Prophet Muhammad, Saw said: *“O women, give charity, because I see you all as the most numerous inhabitants of hell.”* The women asked: *“Why, O Messenger?”* the Prophet SAW answered: *“You often curse and forget the goodness of people, I have never seen anyone who is (said to be) narrow-minded and lacks religion, but can destroy the steadfastness of a man, other than you.”* *“Why are we (considered) narrow-minded and lacking in religion, O Messenger?”* The Prophet SAW answered: *“Isn’t a woman’s testimony considered half that of a man?”* *“Yes”, they answered. “That’s what is meant by narrow mindedness, isn’t it that when women are menstruating they don’t pray and don’t fast?”* *“Yes”. they answered. “That’s what it means to lack religion.”*

## 3) Third hadith

Many people prohibit women’s leadership on the grounds that the Prophet never handed over political leadership to women, as do the companions and tabi’in. Even though at that time there were many women who were intelligent, intelligent and wise. This fact (hadith) is strong enough evidence to support the prohibition of female leadership. There is a pretty good statement from a classical scholar, Ibn al-Qayyim al-Jawzi, to end the analysis of this hadith. Talking about political leadership, whether from men or women, is talking about the benefit

and goodness of many people.

Ibn al-Qayyim said:

*“Politics, (which is sanctioned by Islam), is what truly brings benefit to humans and keeps away damage from them, even though it was not carried out by the Prophet SAW and was not revealed in the revealed texts.”*

So, the measure for supporting or rejecting someone's leadership is not based on male or female gender. But based on his abilities, the extent to which he can bring benefit or damage to society.

### *Forms of Living Hadith on Women's Leadership*

According to M. Alfatih Suryadilaga, he explains in his work that there are three variants of living hadith, namely written tradition, oral tradition and practical tradition (Suryadilaga, 2005).

#### 1) Written Tradition

The tradition of writing is very important in the development of living hadith. The tradition of writing hadith is proven in the form of expressions which are often posted in strategic places such as mosques, schools and so on. For example words: “Hygiene is part of faith”.

The view of the Indonesian people is that the above writing is a hadith from the Prophet, however, after conducting research, this statement is actually not a hadith. This aims to create a comfortable atmosphere in the environment

#### 2) Oral Tradition

The oral tradition in living hadith actually emerged along with the practices carried out by Muslims. Like the reading during the morning prayer on Friday. Especially among Kyai hafiz of the Qur'an, the

reading of each rak'ah in prayer is relatively long because in the prayer two long suras are read, such as al-Sajdah and al-Insan. Likewise, when performing Friday prayers, sometimes the imam reads surah al-A'la and al-Gasiyah or al-Jumu'ah and al-Munafiqun. However, for these two letters, sometimes only the last three verses in each letter are read. The reading of these letters is based on hadis.

Apart from that, there are also verbal patterns carried out by the community in carrying out dhikr and prayers after prayer which take various forms. Some do it long, medium and some do it short. In their daily lives, Muslims often carry out dhikr and prayer. both are routines carried out after prayer. The implementation of prayer and dhikr has been regulated in the Al-Qur'an and hadith. Even though the Qur'an and hadith do not state obligations regarding the implementation of prayer and dhikr, both are habits that Muslims must carry out.

### 3) Practice Tradition

The tradition of practicing living hadith has been widely implemented by Muslims. This is based on the teachings conveyed by the Prophet Muhammad saw. For example; like the tradition of female circumcision, in this case it was actually discovered long before Islam came. Based on research by ethnologists, it shows that the tradition of female circumcision has been carried out by pastoralist communities in Africa and Southwest Asia, Semitic tribes (Jews and Arabs).

Fatayat NU in the 1990s adopted this perspective by holding gender analysis exercises. For Fatayat NU, the main use of gender analysis is as a scalpel to view Islamic religious texts, especially the Koran, Hadith and various Islamic legal literature with a new paradigm, especially those relating to relationship patterns between men and women.

Women's domestic problems are closely related to problems in the public world, therefore when Fatayat reveals the issues of polygamy,

female circumcision, abortion, the right to determine one's life partner, etc., it is not just about the issues, much more important is the effort to seize the monopoly of religious interpretation and women's political rights with broad meaning and scope. Initially, the concept of gender was very strongly rejected by most Kyai circles. This rejection is based on at least three arguments:

- a. The concept of gender is a foreign (western) concept that is not necessarily in accordance with gender relations in Indonesian society, especially Islam.
- b. It is feared that this concept will undermine Islamic teachings, especially Islam as understood by the Nahdyyin.
- c. Some of them are unprepared for changes in the pattern of husband-wife relations in the household.

However, this rejection was successfully overruled by a number of NU intellectuals and ulama who had progressive thinking and were open to change. A number of names that can be mentioned here are Masdar F. Mas'udi, KH. Husein Muhammad, KH. Agil Siradj and several other names who provided support for a number of NU women who were fighting to uphold justice between men and women within NU. Another name that should be mentioned for his contribution to the socialization of gender justice ideas is KH. Abdurahman Wahid. When this idea of gender Currently, Fatayat NU has 26 units in 26 districts, Women's Empowerment Consultation Institute (LKP2) and Reproductive Health Information Center (PIKER) in various regions of Indonesia. An important contribution of Fatayat NU that must be mentioned in the last decade is that it has educated women from the santri culture on how they should be: "complete human beings" with the choices they want. In the end, the entire process and changes occurred because Fatayat NU was in contact with space and time. He is open to change with constantly changing situations. He absorbs, reflects, strategizes and initiates action.

Not infrequently, in the process there are tears and crying. Fatayat NU female activists in carrying out their struggle strategies still do not move on to the Al-Qur'an as their main and first reference, as-Sunnah as the next foundation and the reference of the ulama who are enshrined in the values of "Ahlussunnah wal-Jamaah" as their foundation. Equality and justice was introduced in Fatayat NU, at that time he served as General Chair of Tanfidziah PBNU. KH. It was Abdurrahman Wahid who made it possible to open the NU organization to ideas of change. He was also the one who opened the faucet for the emergence of Islamic thought that was oriented towards a cosmopolitan outlook: oriented towards gender justice, open to other religions, having a universal value outlook, struggling to uphold a democratic state based on the principle of upholding the values of human rights. Currently, many NU Fatayat cadres are inspired by KH's thoughts. Abdurrahman Wahid. To name a few, Dr. Musdah Mulia and Maria Ulfah Anshor.

The following are the NU Fatayat activities for Jombang District - Jember Regency

a. Collaboration with INAIFAS, PAC Fatayat NU Jombang Holds Halaqoh

The activity entitled "Great Women Driving Education in Indonesia" took place at the TPQ Miftahul Ulum Building, Jombang village, Jember, East Java. Acting as moderator, Khurin 'In Ratnasari, M.Pd opened and guided the event, accompanying INAIFAS Chancellor Rijal Mummaziq, M.H.I as a resource person at the event. Chairman of the Fatayat NU Jombang PAC, Neng Zidni Ilma, M.Pd, revealed that by holding this event, Fatayat friends, especially in Jombang village, could increase their insight and motivation about great women in Indonesia.

*"In Indonesia itself, if you look at history, it was very difficult for women in the past to get an education and it was very limited to only certain groups," said the woman who is familiarly called*

*Ning Zid."*

However, as time went by, continued Ning Zid, great women who promoted education came along, including: Nyai Hj Noor Khodijah Hasbullah, Rahma El-Yunusiyyah, Hj Khoiyriyah Hasyim, as well as other great women who promoted education. In line with this, Rijal Mummaziq, M.H.I also explained that the struggle of great women movers began in ancient times, such as Queen Shima, Queen Gayatri, Tribhuwana Wijayatunggadewi, Keumalahayati, Ratu Kalimanyat, Nyai Gede Pinanti, Titi Surti Nastiti and other great women movers.

*"They are great women, not only driving forces in the world of education but in the world of politics, economics, military and religion," emphasized the Chancellor of INAIFAS Kencong."*

In Indonesia itself, women have the same rights as men and women, especially in the world of education. Law Number 39 of 1999 concerning Human Rights contains articles that support educational equality which guarantees women's rights to obtain education. Therefore, the PAC Fatayat NU Jombang hopes that with this event thoughts about women will change because women are not only in the kitchen, looking after children, but women must be educated because the higher a woman's education, the higher the quality of her human resources.

Women who are highly educated are able to make their families healthier by providing quality education for their children. This activity was attended by the Chair of the Fatayat NU Kencong Branch, Mrs. Emy Fatmawati, S.Pd., Ning Zidni Ilma, M.Pd, Chair of the PAC Fatayat NU Jombang, Chair of the Fatayat NU Jombang Branch and dozens of Fatayat friends throughout the Jombang Village (Ar Rozi, 2022).

b. PAC Fatayat NU Jombang Commemorates 72<sup>nd</sup> Harlah, Strengthens Aswaja with Ta'lim

The Head of the Fatayat NU Jombang City Branch (PAC) commemorated Fatayat's 72<sup>nd</sup> birthday (Harlah) by holding a fiqh study. The aim is to strengthen Ahlusunnah wal Jamaah (Aswaja) Fatayat cadres with Ta'lim. Hj Muhimmah Falasifa, Chair of the PAC Fatayat NU Jombang City, said that if there is no ta'lim then there will be less understanding of the Ahlusunnah wal Jamaah so they will not be able to follow the Prophet's Sunnah properly.

*"If there is only organizational movement without following the Sunnah of the Prophet, then the organization will feel dry. "Therefore, we understand Ahlusunnah wal Jamaah with ta'lim," he said.*

The woman who is familiarly called Ning Iif said that this ta'lim was packaged in the fiqh study program in the month of Ramadan.

*"We held this fiqh study 3 times during the month of Ramadan. And the third study at this time coincides with the 72<sup>nd</sup> Harlah of the NU Fatayat. "The topics we have taken for this ta'lim are fasting, thoharoh and ubudiyah, as well as Nuzulul Qur'an," he said.*

According to him, the topic taken for this ta'lim is a basic need needed by people related to fiqh.

*"Even though many people think they already know about the jurisprudence of fasting, the reality is, sometimes many people don't understand the jurisprudence of fasting. "How to understand daily fasting, how to fast if you are sick, then how to pay fidyah and so on," he explained.*

Ning Iif said that all activities in the branch which are only traditional, should also be filled with ta'lim, so that later the da'wah and Aswaja will be stronger.

*"I hope that by strengthening Aswaja, Fatayat cadres will become women who are empowered, independent and uphold women's emancipation. "Don't forget that tasks in the organization and at home must be balanced," he hoped.*

According to Ning Iif, Fatayat cadres must be able to balance their responsibilities at home and in the organization. So, when you are at Fatayat you don't just join the organization but also become a cadre. Because the ta'lim penetrates the soul, so that when the cadres return home from Fatayat they not only wear the Fatayat uniform, but have wisdom from participating in the Fatayat itself. Located at the MWC NU Jombang City Office. The activity started at 16.00 WIB and was attended by representatives of PR Fatayat NU throughout Jombang District, consisting of the Chair of PR Fatayat and its members (Wardani, 2022).

c. Pioneer of Economic Awakening, Fatayat NU Jember Holds Training

One of the most serious consequences of the Corona virus outbreak is the economic sector. Indonesia's economy has completely collapsed after the virus from China hit this country nine months ago. Even though for some time the Indonesian economy has been projected to grow following the implementation of the new normal, recovery is not as easy as turning the palm of your hand. As a result, people are still experiencing difficulties due to the prolonged impact of the Corona virus. For this reason, the Fatayat NU Jember Branch Leader (PC) took the initiative to help move the wheels of the community's economy through provision for the creation of new businesses through empowering independent workers, pastry and desert making training in the PCNU Jember office hall. The briefing, which was attended by 20 participants, lasted for two days, starting from Saturday to Sunday (8/11).

According to the Treasurer of PC Fatayat NU Jember, Indah Yuliana, the provision in collaboration with the Jember Manpower and

Transmigration Service is quite important as provision to move and move the wheels of the economy after being pressed for a long time by the impact of the Corona virus.

*“So we are trying to equip participants with the knowledge and skills to make bread and cakes,” he said on the sidelines of the event.”*

Indah hopes that the participants can truly become pioneers in the economic revival of families and even communities in the midst of the never-ending Corona threat. He said that society is currently struggling to deal with two diseases at once. Namely Corona and the economic downturn. Corona must be fought by complying with health protocols, and the economic downturn must be fought by trying. “Hopefully the efforts we make will be blessed by Allah and run smoothly,” he said. Indah admitted that she was sure that the provision regarding making pastries and deserts (cakes/bread) was quite prospective. Because bread is often a light dish at various events, it’s also not difficult to make. He admitted that in Jember there are quite a lot of home-based bread industries that exist and have successfully penetrated the local market, and are already branded.

*“It just depends on our willingness to pursue this business,” he explained.*

Meanwhile, the representative of the Jember Manpower and Transmigration Office, Agus Dwi, emphasized that his party was opening a collaboration with Fatayat NU to provide guidance to become new entrepreneurs.

*“We have synergized with Fatayat NU, and continue to open the door for collaboration,” he said. On that occasion, the Jember Manpower and Transmigration Office also provided assistance to Fatayat NU in the form of bakery production equipment,*

*including medium capacity gas ovens, mixers, etc. "This training is not just theory but is applicable because it is directly practical," he concluded (Razaq, 2020).*

#### d. Fatayat NU Jember Holds Women's Advocacy Training

The large number of women and children who are targets of violence and victims of human trafficking is the background for PC Fatayat NU Jember to hold training to prevent this, Saturday (15/4). The training, which was held in the PCNU Jember office hall, was intended for cadres of the Women's Empowerment and Child Protection Consultation Institute (LKP3A) and the Reproductive Health Information and Counseling Center (Piker). LKP3A and Piker are institutions under the auspices of Fatayat NU Jember.

According to the Chairperson of PC Fatayat NU Jember Rahmah Sa'idah, this training is very important so that Fatayat cadres have the provisions to protect themselves and at the same time advocate for cases affecting women and children.

*"We hope that in the future, Fatayat cadres will have the ability to assist in cases involving women and children as victims," he said to NU Online on the sidelines of the event.*

Ida, her nickname, added that the graph of violence against women and children is getting higher and higher. This violence often comes because women demand, or simply defend, their rights. Ironically, in many cases, women are powerless and always at the disadvantage. "On the one hand, we as an organization will advocate for cases that harm women and children. "On the other hand, individually, Fatayat cadres will have the ability to advocate for themselves," he explained. In this training, participants were provided with 5 materials delivered by 10 facilitators. The training, which was held as part of the 67<sup>th</sup> Harlah Fatayat NU series, was attended by 32 participants from all PAC Fatayats.

## **Conclusion**

Women's leadership from the living hadith perspective is a phenomenon where women can channel their creativity in the social and religious fields. The leadership organization in Fatayat NU, Jombang sub-district, Jember district, has demonstrated several of their activities based on the hadith of the prophet Muhammad S.A.W. The history of the emergence of Fatayat NU is the result of joint thinking between the community, religious leaders and ulama. So, all members who are members of the NU fatayat really must be protected and continue the struggle of their predecessors.

Of course, this must not deviate from religious law. The controversy over women's leadership which prohibits them from leading in public must really be deeper. So as not to cause a big problem. There are three living hadith perspectives on women's leadership in Fatayat Nu organizations, namely; a) living written hadith, b) living oral hadith, c) living hadith practice. All NU fatayat activities in Jombang sub-district, Jember Regency, have reflected these three hadiths. So that in carrying out the mandate of the successor to the previous Fatayat NU they are very capable of competing in the current digital era. And able to adapt to the times. Thus, this research provides a contribution and explanation that in studying the living hadith perspective on the leadership of Fatayat NU women in Jombang sub-district - Jember district, a new theory can emerge that there is a Watasiyah Principle (it is not easy to blame other groups that are different and do not claim that their group is the most correct ) in the context of leadership of women's Islamic organizations.

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