

The Role of Nisaiyah Education in Pesantren in Forming Resilient and Characterful Muslim Women

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ABSTRACT: Women have a very large role in the life of society and state, because women give birth to the next generation of the nation. So that women cannot be underestimated and have the same rights, one of which is education. Islamic boarding schools are one of the educational institutions that can be a place to build strong women and character, namely through nisaiyah education. This study aims to analyze how nisaiyah education in Islamic boarding schools in building a strong spirit and special character for women. This research uses a literature review method with a qualitative descriptive approach. Research data were obtained from national and international journals, and books within the last 10 years. Data analysis is carried out by examining theories described in their own sentences, then the collection of information is further filtered according to the studies included in this research theme, finally a critical analysis is carried out to be drawn a conclusion. The results of this study show that the concept of nisaiyah-based education is sholihah. Women sholihah here means a qualified woman. This concept of nisaiyah education needs to be offered in the education system. This system is reflected in the form of integrated curriculum institutions, namely by synthesizing formal, informal, and non-formal curricula. With the concept of nisaiyah education, it is hoped that it will create a generation of qualified, militant, and superior in various fields.

KEYWORDS: Naisaiyah Education, Islamic Boarding School, Muslim Women, Tough and Character

I. INTRODUCTION

Women have a very large role in the life of society and state, without which life will not be able to run as it should, because women who give birth to the next generation of the nation (Indraningsih, 2022). Women in Islam are mirrors in Islamic life (Achmad et al., 2021). When the Islamic society succeeds, then the position of women will also be successful, but conversely when the existence of Islam is threatened and under pressure, so will the condition of women. Therefore, Islam elevates the position of women by giving them rights as human beings that were not previously given (Rahmawati, 2020).

So far, women are considered by society as second persons, considered weak and unimportant creatures so that this makes women's position marginalized in community life (Marwazi, 2021). However, we need to realize that women have a major role in the progress of the nation and state (Rahmawati, 2020). As in the hadith of the Messenger which means "Women are the pillars of the state, if the women are good then the country will be good and if damaged then the country will be damaged" (Midah, 2020). In addition, women also have a very important role and strong function in the family and society, but unfortunately there are still many women who have not been able to play their roles and functions properly (Indy, 2019).

This is due to several factors behind it, one of which is due to the low level of education of the woman (Hartono, 2021). Therefore, women need higher education in order to play their roles and functions properly considering that women, especially mothers, are the first teachers for their children (Akip, 2020). Education is one way that makes women agents of change, not just passive recipients of empowerment programs. Education is also one of the factors that allows women to have economic independence by working both outside and inside their homes (Cikka, 2020).

Through education, humans are able to develop themselves and know many things (Sulistyowati, 2021). Education does not only concern matters related to knowledge and skills, but also concerns morals and moral values, so that education is expected to create an intellectual and moral generation. Through proper education, humans will be able to develop themselves and increase devotion to their God (Rahman et al., 2021).

Pesantren as an Islamic educational institution is a medium and institution of Islamic education in Indonesia, established because of the demands and needs of the times (Masrur, 2017). Pesantren not only produces generations who have religious abilities and have Islamic sciences, but they also equip their students with broad skills and insights so that later they will be able to

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live independently and be able to live in the midst of the wider community (Hannan, 2020). One form of education as an effort to produce women who are strong and with character is the enrichment of science about womanhood (nisaiyah). It is intended that students have broad insight, character, and are able to implement these values in their lives (Haramain, 2019).

One of the educations taught in pesantren is by applying the nisaiyah education method. Nisaiyah education refers to the teachings of the Prophet Muhammad SAW who upholds noble morals and Islamic values (Syakarine, 2020). Through nisaiyah education, women are given a deep understanding of Islam and the religious values that shape their character and behavior. Islamic boarding schools implement nisaiyah education in response to concerns about morality and strong values in society. This education aims to strengthen women's morality and ethics through in-depth religious education (Silfiyasari & Zhafi, 2020). Women are taught to be responsible, noble individuals, and contribute positively to society.

Based on the preliminary explanation above, researchers found similarities in the theme of discussion with previous research. The first research from (Chandra, 2020) discusses "The Role of Islamic Boarding Schools in Shaping the Character of the Santri Nation in the Era of Disruption". The second from (Silfiyasari & Zhafi, 2020) which raised the title "The Role of Pesantren in Character Education in the Era of Globalization". Finally, a study entitled "The Role of Pesantren in Shaping the Character of Santri" by (Kahar et al., 2019). The three previous studies have the same theme, namely the cultivation of student character education in Islamic boarding schools. The difference that is also the novelty value of this study is how nasaiyah education in shaping the character of female students to become tough and character. Therefore, the purpose of this study is to analyze the role of nisaiyah education in pesantren in forming strong and characterful Muslim women.

II. METHOD

This research uses a literature review method using a descriptive qualitative approach. Literature Review is an event or occurrence that occurred in the past can be in the form of pictures, writings or monumental works of someone (Darmalaksana, 2020). The literature review method is more about collecting special data used for social research methods to find previously existing data sources (Sari & Asmendri, 2020). Data sources are obtained from books, journals, and websites that discuss the role of Nisaiyah education in pesantren in forming strong and characterful Muslim women. The step of analyzing research data is carried out by searching for journal articles and books on Google Scholar, using keywords according to the theme of this research in the last 10 years. Next, the researcher examines the theories and elaborates them in their own sentences. The collection of information is then filtered according to the studies included in this research theme, finally a critical analysis is carried out to draw a conclusion.

III. RESULTS AND DISCUSSION

1. Understanding of Pondok Pesantren (Islamic Boarding School)

Pesantren is the oldest Islamic educational institution in Indonesia (Remiswal et al., 2020). Islamic boarding schools are institutions of religious education and teaching, generally in a nonclassical way, where a kyai teaches Islamic religious knowledge to students based on the Quran, hadith and other books (Hamdi, 2021). Pondok Pesantren are two terms that indicate one understanding. Pesantren in its basic sense is a place of learning for students, while pondok means a simple house or residence made of bamboo. In addition, the word pondok may come from the Arabic Funduq which means dormitory or hotel (Mu'id, 2019).

The education system and model applied in pesantren originated in India. Before the process of spreading Islam in Indonesia, the system had been used in general for Hindu education and teaching in Java (Saputera & Tendean, 2020). Pesantren entered Indonesia along with the entry and development of Hinduism before the arrival of Islam. This causes many methods and curricula in pesantren to be colored by non-Islamic teachings, but along with the development of Islam, pesantren also get the content of Islamic teachings (Nuraisyah & Hudaidah, 2021). Pesantren as an Islamic educational institution has at least three general characteristics, namely, kiai as a central figure, dormitories as student residences, mosques as centers of activity, the existence of Islamic education and teaching through the book study system with the wetonan, sorogan, and musyawarah methods, some of which have developed with the classical system or madrasah (Latipah, 2019).

The special characteristics in Islamic boarding schools are charismatic leadership and a deep religious atmosphere (Asror, 2022). An Islamic educational institution is said to be a pesantren if it is at least supported by some of the main elements of the pesantren. The main elements of the pesantren are Kiai (teacher), mosques, santri (student), huts and classical Islamic scriptures (or yellow books). These five elements distinguish the pesantren education system from other educational institutions (Nasution, 2019).

a. Kiai (Teacher)

The important role of kiai in the establishment, growth, development, and management of a pesantren is the most essential element. As a leader of pesantren, kiai is a figure who is always respected, obeyed and respected sincerely (Nasution & Yulia, 2021). Kiai is also the source of absolute power and authority. The students and the surrounding community always try to be close to the kiai to get blessings. In addition, kiai is also a place to solve all affairs and a place to ask for advice and fatwas (Hair, 2023).

b. Mosques

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Mosques are one of the main elements that must exist in the world of pesantren (Nasution, 2019). In the past, Muslims always used mosques as places of worship and also as places of Islamic educational institutions. In the learning process, kiai usually use mosques to teach their students with classical Islamic book material (Arief, 2022). In addition, the mosque is also used as a center of Islamic activities, in addition to carrying out prayers, the mosque can be used as a place to recite.

c. Santri (Student)

Santri is the object of the implementation of education in pesantren. Santri are students who learn Islam from kiai (Bashori et al., 2022). Santri is a human resource that not only supports the existence of pesantren, but also supports the influence of kiai in society (Khumaidi, 2020). In pesantren there are two types of santri, namely: 1) Santri mukim, which is students who live in pesantren because usually their residence is far from the Islamic boarding school. 2) Santri kalong, which are students who do not live in the pesantren because their residence is not far from the location of the pesantren. They commute or nglaju (Java) from their own homes every day (Noer, 2023).

d. Pondok Pesantren (Islamic Boaring School)

Pondok is the first element in pesantren educational institutions (Latipah, 2019). In this case, ustadz, santri and kiai hold continuous interaction in the framework of science (Nasution & Yulia, 2021). Learning activities in pesantren are one blend or fusion in the totality of daily life activities. The dormitory system is a characteristic of pesantren traditions that distinguishes the pesantren education system from other Islamic education systems (Lugina, 2018).

e. The classical Book of Islam (yellow book)

The yellow book and pesantren are two things that cannot be separated and cannot negate each other. The existence of the yellow book in a pesantren occupies an urgent position besides kiai, santri, mosques and huts (Adib, 2021). It can be proven that in pesantren, the yellow book is indeed very dominant, it is not only a scientific treasure but also a life. The term yellow book became popular along with the increasing interest of people in pesantren (Fitriyah et al., 2019). According to Binti Maunah quoted from Ali Yafie said that, the yellow book is an absolute element of the teaching and learning process in pesantren, the title was not known a few years ago when pesantren were generally still closed from foreign cultural currents (Syafi'i, 2020).

2. Women: Education in Islamic View

Education for women is one of the important issues as an effort to improve the quality of the nation. This is because the first education is the family environment (Afif, 2020). In this family environment, a mother occupies a major role in educating children, thus education for women indirectly prepares the nation's future generation (Wati & Eliawati, 2021).

Women and education in Indonesia have a long history. The history of the struggle of Indonesian women has recorded the names of women who took part in political and educational activities (Suryani & Hudaidah, 2021). The physical struggle against the invaders has perpetuated names like Cut Nyak Dien, Martha Tiahahu, Yolanda Maramis, etc. In the national movement, the names Rasuna Said and Trimurti emerged (Suhra, 2019). While RA. Kartini and Dewi Sartika, have engraved their names as people who fight for women's rights to obtain equal education (Sulistiani & Lutfatulatifah, 2020). This proves that our heroes thought and expressed concern about the condition of women at that time and wanted to improve the fate of women by taking concrete actions considering how important education is for women.

Therefore, women should never tire of continuing to fight for women's rights. In feminist discourse, women are parties who are considered marginalized by the patriarchal system so they must be fought to get an equal position with men (Puspita & Supratman, 2021). This awareness to fight for women then gave birth to the concept and movement of feminism, where the feminism movement is not a single idea, but very diverse (Suhada, 2021).

The idea of feminism itself was built as a concern for feminists against mainstream epistemological biases that are considered to have misunderstood women, namely what Mary O'Brien called malestream epistemology (Surahman, 2021). As Harding and Hintikka point out, there are three errors in malestream epistymology: first, most of the knowledge produced on the basis of men's lives and masculine values so that their methodology also reflects the standard of values attributed to men. Second, because of this fact, much of women's lives and traditional activities are considered irrelevant and unimportant. Third, women themselves are considered to have insufficient ability to produce knowledge (Rif'at, 2022).

In the context of the human right to education, Islamic teachings are very concerned about their people who seek knowledge. Many verses of the Qur'an and al-Hadith advocate and glorify everyone who is knowledgeable, even the law of studying is mandatory for every human being, both men, women, children, and in obtaining access to education obtain equal rights (Cikka, 2020). Science in the Islamic view has a common human value and is a benchmark of primacy among human beings.

Science is a value for men and women equally, there is no difference about the importance of achieving knowledge between men and women. As Imam Ali said that a person's value depends on what he considers good, namely the knowledge and knowledge he has (Susiaty et al., 2020). Moreover, the nash relating to equal opportunities for men and women to get an education is unquestionable, as it is clearly mentioned in the Qur'an and the sunnah of the Prophet Muhammad.

As the verse in the Qur'an that gives praise to men and women who have achievements in science, as stated in surah al-Mujis verse 11 as follows:

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "... Allah will undoubtedly exalt the believers among you and those who are given some degree of knowledge". (QS. al-Mujadalah: 11)

In addition to these verses in the hadith of the Prophet, it is also stated unequivocally that the obligation to study is an obligation for men and women (Darani, 2021). From the description above, we can understand that education for women is very important, in addition to women having the same rights as men, women also have a very large role both in family life, society, nation, and religion.

3. Pesantren and Nisaiyah Education

The word nisaiyah comes from the Arabic word nisa which means women (Puspitasari, 2022). Women or women in Arabic are also called al-mar'ah, al-imra'ah, nisa', and unsa. The word mar'ah is very close to the word mir'ah (mirror) which means women are women who like to be ornate. While the word nisa' comes from the word nasiya which means forgetting, this means that women are weak creatures. While the word nisa' itself according to Arabic philology also means to entertain. This is as the hadith of the Apostle narrated by Imam Bukhari which means 'women are as good as jewelry, and the best jewelry is women salihah (Febriyanti, 2022).

Women in the perspective of the Qur'an should not be ignored, so as not to be misunderstood in looking at women, what and who women really are. According to Abbas Mahmud in his book al-mar'atu fi al-Qur'an that women are one type of human attribute (Maula, 2022). As Allah says in QS. an-Nisa verse 32 which reads:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُمْ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُنَّ مِمَّا كَسَبْنَ وَرَسُولُ اللَّهِ يُرِيدُ الصَّلَاحَ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

It means: "And do not envy what God has given to some of you more than others. (for) for men there is a part of what they work for, and for women (also) there is a part of what they work for and ask God for a part of his gift. Verily Allah knows all things" (QS. an-Nisa: 32)

From the verse it is explained that women and men have the same rights and obligations, as well as in matters of education, women also have the right to get proper education. Therefore, in equipping women who will give birth to the next generation of the nation, women's educational institutions should formulate the concept of nisaiyah-based education with the aim of preparing creative, productive women, in accordance with their nature and to make women who are versatile and have charity.

The orientation of nisa'iyah education is not only to emphasize the filling of the brain (cognitive aspects), but also to the filling of the soul. The teaching of the soul is then implemented in the process of education and teaching. The expected outcome of nisa'iyah education is aimed at later acting as syaqaiqu al-rijal (male partner) in carrying out the trust of khalifatullah on this earth. Partners consist of two different parties, but complement each other and need each other, have the same goal to be achieved, namely happiness in this world and in the hereafter.

The function of man being khalifatullah both male and female carries several consequences. First, humans will naturally try and develop to get the maximum benefit from their management of the earth. Second, natural differences between men and women will reap different roles. Then there must be synergy between the two and complement each other to obtain maximum benefits. Third, the nature of humanity (al-karāmah al-insāniyyah) causes the existence of human rights that become human rights, which are integral and inherent in humanity itself. Fourth, women have special rights in addition to human rights in general because they carry certain roles that cannot be replaced by men (Qosyim, 2021).

4. Nisa'iyah Education: The Formation of Strong Muslim Women with Character

Islamic boarding schools as one of the religious institutions have an important role in women's education. This educational institution has characteristics and patterns that are relatively different from other educational institutions. The religious education system is a top priority. Its main purpose is to provide understanding, appreciation, experience of Islamic teachings, and emphasize the importance of Islamic religious morals as a guide in people's lives. In the view of KH. Imam Zarkasyi formulated that these values gave birth to other values called the five souls of pesantren, namely ihsan, simplicity, ukhuwah Islamiyah, independence, and freedom. This value then becomes a pattern of children's behavior in everyday life (Nurdianto & Sudrajat, 2018).

If we look and we look closely, the morals and morals of today's teenagers are very concerning. In this modern era, teenagers are increasingly forgetting what they should do as the next generation, namely, the obligation to learn, obey parents and also religion (Awwaliyah, 2019). Teenagers are more concerned with hedonism and indulgence than duty. This is what is feared, the nation's morale will be neglected. Morals reflect life for the nation's enforcers and youth are the nation's hope. It is on his shoulders that the future of the nation is at stake. If the teenager is destroyed, then the nation is destroyed.

For this reason, the role of pesantren is needed in fortifying the morals and morals of teenagers. In its implementation, pesantren education fosters knowledge, attitudes, and skills related to religious aspects. The aim is to strive for the formation of virtuous people with consistent religious practice (istiqāmah). The more religious practices, the more religious elements that can be lived.

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Pesantren always strives to provide understanding, appreciation, experience of Islamic teachings, and emphasize the importance of Islamic morals as a guide in community life to its students. The orientation of nisa'iyah education in addition to emphasizing the cognitive aspect is also on the filling of the soul where the teachings of the soul are then implemented in the process of education and teaching. If we look at the description of the orientation and objectives of nisaiyah education is as follows:

Table 1. Orientation and Objectives of Nisaiyah Education

Orientation	Purpose
Cognitive	To equip students' intellectual skills so that students have a lot of scientific discourse and knowledge so that they can solve the problem solving faced. Have insight into knowledge and skills related to religion
Soul	the formation of virtuous people with consistent religious practice (<i>istiqāmah</i>) the formation of noble morals and morals

The purpose of nisa'iyah education is to prepare creative and productive women. This creative and productive woman according to Mochtar Buchari in Abuddin Nata, there are three characteristics, namely, First, accept himself with *ihlas* with all his advantages and disadvantages. Second, accept his living environment *ihlas*, do not regret himself, realistic about his environment, and aware of the potentials that exist and the shortcomings he faces. Third, sensitive to the needs of his time, and fourth, able to work and work, feel familiar, and master work methods contained in various fields of work (Kambali et al., 2019).

Nisaiyah education in Islamic boarding schools has an important role in shaping the character and resilience of women in various aspects of life. The approach to nisaiyah education in Islamic boarding schools is based on strong Islamic religious values. It provides a solid moral and ethical foundation for women to develop a good personality and character. They are taught about honesty, modesty, compassion, and responsibility towards themselves, family, and society. In addition, nisaiyah education can build in the formation of noble morals. Nisaiyah education in Islamic boarding schools also focuses on the formation of noble morals. Women are taught about humility, patience, mutual respect, and loyalty. They are given a strong understanding of the values of piety, integrity, and a positive attitude in the face of the challenges of daily life.

Women in nisaiyah education in Islamic boarding schools are also taught independence and practical skills. They are trained to be self-reliant in managing daily life, including personal hygiene, environmental hygiene, and household skills. In addition, they are also given the opportunity to develop skills such as cooking, sewing, and handicrafts, which are beneficial in preparing them for the future. Nisaiyah education in Islamic boarding schools also focuses on empowering women. They are given equal opportunities to get an education and develop their potential. Women are encouraged to participate in social, organizational, and leadership activities in pesantren. This helps them build confidence, communication skills, and strong leadership.

In addition to religious education, nisaiyah education in Islamic boarding schools also provides academic knowledge and skills. Women are given lessons on Arabic, the Quran, tafsir, fiqh, and Islamic history. They are also given access to general subjects such as English, mathematics, science, and art, which helps them in their intellectual development. Pendok pesantren provides a supportive environment for women to thrive. They live in a community that supports each other and shares the same values. It provides opportunities to learn together, inspire each other, and strengthen social bonds. Women can also interact with teachers and mentors who serve as role models and spiritual leaders.

Nisaiyah education in Islamic boarding schools has great potential in building strong women and character. Education conducted with a holistic approach, involving aspects of religious, moral, academic, and practical skills, women can develop strong personalities, good values, and high self-confidence to face various challenges in their lives. So that nisaiyah education can be an alternative for women to have a strong soul and character, especially in Islamic boarding schools.

IV. CONCLUSIONS

In creating an Islamic, modern, and intelligent generation of the nation, it is necessary to increase resources, especially in the field of education. Education for women is very necessary, considering that women have a very large role in the life of society and state, without which life will not be able to run as it should, because women give birth to the next generation of the nation. Therefore, in preparing education for women. Islam provides the concept of nisaiyah-based education. The concept of nisaiyah-based education is sholihah. Women sholihah here means a qualified woman. This concept of nisaiyah education needs to be offered in the education system. This system is reflected in the form of integrated curriculum institutions, namely by synthesizing formal, informal, and non-formal curricula. With the concept of nisaiyah education, it is hoped that it will create a generation of qualified, militant, and superior in various fields.

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