
**Empowerment Of Women For Ukhuwah Islamiyah Through
Strategies Of Jamiyah Annajah At Tanjungkarang Jati Kudus**

Muzdalifah

IAIN Kudus

Email: muzdalifah@stainkudus.ac.id

Abstract

This research aims to find the empowerment of women through dakwah strategy of Jamiyah Annajah at Tanjungkarang Jati Kudus. The focus of the problem is 1). Perception of women's empowerment, 2). Da'wah strategies used for fostering ukhuwah islamiyah, 3). The results of women's empowerment. Qualitative research methods by collecting data using observation, interviews, and documentation. Data analysis techniques using the model of Miles and Huberman. The results of the study showed that: 1) women's empowerment is an effort to provide opportunities for women to be able to develop their potential, abilities, and skills so that they are more advanced and utilized for the family and society at large, 2). The da'wah strategy is carried out by the Annajah jamiyah management in Tanjungkarang Jati Kudus through various activities in the education, social and economic fields. First, empowering the education sector, namely the reading of Yasin and Tablil, al Barjanzi and Yasin Fadilah, tahtimul quran, commemoration of Islamic holidays (Maulid of the Prophet, Isro 'Mi'roj), parenting and health education, religious tourism; the second is empowerment in the social field, namely quarterly meetings for the management of jamiyah, takziyah and tablil in the families of jamiyah members for 3 days, donors every month at the Al-Karim mosque in Tanjungkarang village, donors every month in the construction of Muslimat KB and TK Tholibin Tanjungkarang, visit members jamiyah Annajah who was sick and social services for flood victims in Tanjungkarang village in 2014; thirdly, empowerment in the economic sector, namely making calendars at the end of the year, distributing zakat fitrah to the poor and orphans once a year, and donors every month for orphan compensation. 3) The results of empowerment in the form of increasing awareness of religious knowledge for life, increasing solidarity for others namely ukhuwah islamiyah.

Keywords: *Empowerment, Dakwah Strategies, Ukhuwah Islamiyah*

INTRODUCTION

Humans in their lives need other people. As social beings, human beings can live in harmony in harmony with mutually agreed rules. The Indonesian nation with its diverse

tribes, languages, customs is a challenge to become a united nation as in the slogan "Bhinneka Tunggal Ika" which means different but one.

Responding to the challenges as a nation that is diverse in religion, ethnicity, ethnicity, culture, customs, and traditions that cannot be separated from the conflict in society is a unifying guideline, namely religion.

As a nation with a majority Muslim population, Islam is a way of life, a guide to society. Islam teaches to protect *Ukhuwah Islamiyah*. *Ukhuwah Islamiyah* is *Ukhuwah Islamiyah* is a bond of souls that reflects a deep feeling of love, love, respect for everyone who are all bound by Islamic faith, faith and devotion¹. As a caliph, then the task of man is preaching because every individual of the Muslim community is considered to be a messenger of Rasullah's duty to deliver da'wah.

The purpose of da'wah is to convey the truth and prevent or forbid disobedience on earth to awake *ukhuwah islamiyah*. Islam is a treatise and propaganda religion, where the religious teachings contained therein are very complex involving all dimensions of human life. Da'wah is needed in Islam because it is to bridge between divine revelation and the potential that exists in humans. thus the missionary treatise of the apostles and preachers is to bring together Divine revelation with what is in man. without preaching it is not possible the teachings of Islam in all aspects can be understood and accepted by Muslims.²

The obligation of da'wah for every Muslim male or female slam does not differentiate between men and women in terms of position, dignity, ability, and opportunity to work. One thing that cannot be denied is that women are an inseparable part of a society. Biologically women are different from men, but their rights and obligations as fellow human beings mean that women are men's partners in all aspects of life both domestic and public.³

¹ Ulwan, A. N. (2006). *Enslkopedia Pendidikan Akhlak Mulia* (Jilid 4). Jakarta: Ikrar Mandiri Abadi, p. 59.

² Hadi, M. S., Aminan, M., & Umam, C. (1994). *Rabasia Dakwah KH. Zainuddin, MZ*. Surabaya: Ampel Suci, pp. 4-5.

³ Nurwandi, A., & Yuslem, N. (2018). Kedudukan Dan Peran Perempuan Sebagai Kepala Keluarga Menurut Hukum Islam (Studi Terhadap Kelompok Pemberdayaan Perempuan Kepala Keluarga-PEKKA di Kabupaten Asahan) Pendahuluan. *At - Tafahum : Journal of Islamic Law*, 2(1), 68–85.

At the time of Rasulullah, women were no less important than men. Many inspirational women can be set as role models for modern women. With intelligence and greatness able to synergize with men, because Islam emphasizes both men and women grow and develop in accordance with their potential that aims to achieve the common good so as to create a harmonious relationship.

Khadijah, Rasulullah's wife is one example of inspiring women. She is a woman who has high integrity in accompanying Rasulullah to fight. His personality, decorated with honesty, loyalty, and extraordinary fortitude. Khadijah is one of the richest women in the city of Makkah. His wealth was dedicated to the struggle of Rasulullah for the propagation of Islam in Mecca and Medina at that time. Khadijah occupies the most important and very meaningful place in the survival of Rasulullah and Islam.⁴

In Indonesia, one of the Muslim leaders as a national hero, Tjut Nyak Dien. She is one of the national hero women who made foreign history experts. Many books that illustrate the courage, intelligence, and greatness of this character. According to Zentragraaf that de leidster van het verzet (leader of the Dutch resistance).⁵ The inspiration of ancient women must be able to motivate modern women to be able to work, take part in special societies for the good of Muslim societies.

Women's empowerment is one way to increase women's potential and increase the role of women in the domestic and public fields. According to Novian (2010) women's empowerment is an effort to enable women to gain access and control over resources, economy, politics, social and culture so that women are able to organize themselves and increase their confidence to be able to play a role and actively participate in solving problems, so as to be able to build self-concept.⁶ Empowerment makes women more developed with the knowledge and skills gained through the women's empowerment activities that they participate in. with this knowledge and skills, they are able to overcome the problems faced in life. Research on 9 factors that influence the success of women's

⁴ Jannah, H. (2011). Pemberdayaan Perempuan Dalam Spiritualitas (Suatu Upaya Menjadikan perempuan Produktif). *Karsa*, 19 No 2, 136–145.

⁵ Ahdiyah, I. (2013). Peran-Peran Perempuan Dalam Masyarakat. *Jurnal Akademia*, 5 No 2, 1085–1092. Retrieved from <http://jurnal.untad.ac.id/jurnal/index.php/academica/article/view/2247>

⁶ Widiastuti, N., & Kartika, P. (2017). Penerapan Model Kelompok Usaha Kreatif Islami (Kukis) Dalam Pemberdayaan Perempuan Bebas Pondok Pesantren. *Jurnal Empowerment*, 6 No .2, 20–29.

empowerment in Joho village in the Lereg Gunung Wilis is the participation of the government, cooperatives, Non-Governmental Organizations (NGOs), assistants local community organizations, women's participation, the need for appreciation, personal approach and leadership.⁷ Research on women's empowerment in tourism in Kuta Bali found that in terms of social aspects; has a role both in women's groups and in household affairs, in the field of tourism increasingly knows how to maintain local culture, and economic aspects; feel proud to be given the opportunity to be involved in tourism activities despite having a low income.⁸ Women's empowerment research found that training in local food processing in Purbalingga resulted in increased knowledge, skills, and opinions of women.⁹ Empowering women in Turi District, Sleman Regency in poverty alleviation efforts found that women had the opportunity to develop their potential to form local-based economic production businesses so that they became independent communities.¹⁰ Research on women's empowerment through the Dasa Wisma PKK group is able to increase knowledge and skills in making organic fertilizer, growing organic vegetables and making processed organic plants and earning alternative income.¹¹ Research on the analysis of the productivity of Fatayat NU women in the city of Surabaya is positively correlated with the level of poverty reduction in Surabaya. It was found that there were five dimensions of productivity of the women of Fatayat NU Surabaya, namely; women's initiative in doing business, side business, how to overcome the economic crash, and the availability of both deposit and insurance savings.¹²

The above women's empowerment research is more focused on women's empowerment in the economic field, and there is no women's empowerment related to its

⁷ Pratama, C. (2013). Faktor-faktor Yang Mempengaruhi Keberhasilan Pemberdayaan Perempuan Desa Joho Di Lereng Gunung Wilis. *Jurnal Kebijakan Dan Manajemen Publik*, 1, 12–19. Retrieved from [http://journal.unair.ac.id/filerPDF/3 Crisvi KMP V1 N1 Jan-April 2013.pdf](http://journal.unair.ac.id/filerPDF/3%20Crisvi%20KMP%20V1%20N1%20Jan-April%202013.pdf)

⁸ Suardana, I. W. (n.d.). Pemberdayaan Perempuan Di Kawasan Kuta Sebagai Upaya Peningkatan Kualitas Pariwisata Bali. *Suardana_FPar@yahoo.Com*, 1–16.

⁹ Saugi, W., & Sumarno. (2015). Pemberdayaan Perempuan Melalui Pelatihan Pengolahan Bahan Pangan Lokal. *Jurnal Pendidikan Dan Pemberdayaan Masyarakat*, 2 No 2, 226–238. Retrieved from <https://journal.uny.ac.id/index.php/jppm/article/view/6361>

¹⁰ Saptatiningsih, R. I., Nugrahani, T. S., & Rejeki, S. (2015). Pemberdayaan Perempuan Desa Untuk Mengurangi Kemiskinan. In *Seminar Nasional Universitas PGRI Yogyakarta 2015*. yog: Universitas PGRI Yogyakarta.

¹¹ Nurdewanto, B., Yuniriyanti, E., & Sudarwati, R. (2015). Pemberdayaan Perempuan Melalui Kelompok Dasa Wiswa PKK. *Jurnal Studi Manajemen Dan Bisnis*, 2(1), 99–102.

¹² Sukanto. (2017). Analisis Produktivitas Perempuan Fatayat Dalam Menanggulangi Kemiskinan Di Kota Surabaya Tahun 2016. *Jurnal Ekonomi Islam*, 8 No. 2, 277–302.

role in realizing ukhuwah islamiyah. Therefore, the researcher wants to conduct research on women's empowerment related to efforts to realize *ukhuwah islamiyah*. *ukhuwah islamiyah* which needs to be carried out by Islamic women's organizations, because the institution is one of the groups expected to contribute to the strengthening and improvement of women's quality of life in the economic, social, educational, health and so on. Among the organizations was Jamiyah Annajah in Tanjungkarang village, Jati district, Kudus regency.

This research was conducted using descriptive qualitative research methods that only see or discuss social phenomena found in the community. This study describes various situations and social reality conditions and seeks to pull reality into the surface as a model, sign or picture of a particular phenomenon. This research is about the smallest social unit that includes individuals, groups or institutions conducted at Jamiyyah Annajah Tanjungkarang Jati Kudus. Data collected from primary sources, namely data obtained directly from informants to be processed directly by researchers, as well as secondary data obtained from documents, writings, articles, research reports and literature from competent sources. Data collection methods use observation, interviews, and documentation. Data analysis techniques used are data reduction, data presentation and drawing conclusions.

RESULT AND DISCUSSION

Profile Jam'iyah Annajah

Jamiyyah Annajah under the umbrella of the organization of Jamiyyah Muslimat NU in Tanjungkarang Jati Kudus Village. This population is 90% Muslim and 1% other religions. Most of these residents entered into community organizations namely Nahdlatul Ulama '(NU) who understand Ahlussunah Wal Jamaah. Jamiyyah Annajah as a foster child of Muslimat NU, of course, there are several programs that are similar to the Muslimat NU program, including programs in education, social affairs, and economics. The establishment of this jamiyah was initiated by brother Muzdalifah in 2000. This idea began with the Halal Bi Halal Fatayat NU program. Muzdalifah considers Nami Fatayat NU to no longer be active in the village of Tanjungkarang because the majority of members are married and have children, so it is necessary to be revived by establishing religious studies for women or mothers. So in 2000 at the place of the mother of Muzdalifah's named Hj. Umairroh formed the mother recitation jamiyah with the name "Annajah". The name "Annajah" is based on a proposal from Mr. Ahmad Thoyib which means "boat". The boat is a means of transportation to be anchored from world life to the afterlife safely. The management of

jamiyah was first chaired by sister Lilik Inayati, the 4th daughter of Mr. Ahmad Thoyib and the secretary was held by sister Sukaenah. The first membership was formed by 30 people.

Jamiyah Annajah has gradually continued to grow until now by changing the management period by period and membership continued to multiply. Membership now reaches around 125 people. In the 2016-2019 management period led by Zubaedah, S. Pd assisted by Nur Hasanah as deputy chairman, Eny Kistyowati and Murtini as Secretary I and Secretary II, Nur Farida and Jumilah as Treasurer I and Treasurer II.¹³ The increasing number of jamiyah members shows that the empowerment of women through dakwah is considered successful. Because quantitatively and qualitatively. the population is increasing at the local, national and international levels. This addition is due to the awareness of each individual, secondly the increasing number of da'wah organizations and community organizations that breathe Islam.¹⁴ The success of women's empowerment cannot be separated from the example of leadership. Because so far the management has always provided examples for jamiyah members. Because the example is the key to success in da'wah. The obligation of a preacher to study the life of the Messenger of Allah, because the life journey of the Prophet tells us about the human personality that has been glorified by God. With treatise be a good example for people who believe. Even become an idol figure for mankind in life both as individuals and in social life;¹⁵ This success is not easy to obtain, because there are many challenges to be realized. The challenge comes from within and from outside the board. Challenges from the form; liver disease, miser must be thrown away and replaced with sincerity, willingness to sacrifice, both contributing time, energy, thoughts of wealth and even lives as exemplified by our predecessors - predecessors in preaching, heart disease, love of the world is not the goal of preachers. but worldly objects are used for the means of God's obedience not as a purpose.¹⁶ Challenges from outside include those who want to undermine Islam with the existence of social services at the Tanjungkarang Jati Kudus church. So, there are many ways by the enemies of Islam to obstruct people in the way of Allah. Examples of previous rulers such as Pharaoh, Namrudz, and others. In addition, it explicitly obstructs propaganda by various means, for

¹³ Annajah, P. J. (2019). *LPJ Jamiyah Annajah Tanjungkarang*.

¹⁴ Basith, A. (2013). *Filsafat Dakwah*. Jakarta: PT RajaGrafindo Persada, pp. 161-162.

¹⁵ Amin Abdul Aziz, J. (1997). *Fiqih Dakwah* (cet-ke 2). Solo: INTERMEDIA, p. 205.

¹⁶ Annajah, P. J. (2019). *LPJ Jamiyah Annajah Tanjungkarang*.

example through radio broadcasts, television, newspapers, magazines, books and social media with internet networks.¹⁷

Perceptions about Empowering Women

The concept of empowerment was born since the industrial revolution and some even say that since the birth of modern Europe in the 18th century or the Renaissance, when people began to question religion. The empowerment process has two tendencies. First, empowerment emphasizes the process of granting or transferring a portion of power, strength, ability to the community so that individuals are more empowered. Secondly, the tendency is influenced by Paulo Piere's thinking with the term conscientization, meaning empowerment is the ability of individual environmental control, with self-awareness understanding what which occurs in the environment of his life.¹⁸

Women's empowerment is carried out through the da'wah strategy implemented by Jamiyah Annajah Tanjungkarang Jati Kudus. This empowerment program is a Muslimat NU program, one of the NU Autonomous Bodies as an umbrella organization. The implementation of this program is expected to create ukhuwah Islamiyah in the Kudus community, especially in the village of Tanjungkarang Jati Kudus. Based on the presentation of the research respondents, data obtained by TN said that women's empowerment maximizes women's ability so that they are not considered weak. According to him that men are different from women. There are certain things that men can do but women cannot. Conversely, there are things women can do but men can't do. For example in terms of parenting, women who are more patient and more flexible. Empowered women are their skills. By having the skills of women will advance. In addition, women's courage must be honed so they can compete.¹⁹

The perception of women's empowerment was also conveyed by MH, that women have the same opportunities as men. However, some people still see women as weak creatures. According to him, this kind of view makes the government must care to

¹⁷ Hadi, M. S., Aminan, M., & Umam, C. (1994). *Rahasia Dakwah KH. Zainuddin, MZ*. Surabaya: Ampel Suci, pp.181-185.

¹⁸ Basith, A. (2013). *Filsafat Dakwah*. Jakarta: PT RajaGrafindo Persada, pp.123-124.

¹⁹ Nur, T. (2019). Wawancara.

empower women to be more advanced. Government in this case, can partner with social institutions or religious social institutions to create women's empowerment programs.²⁰

Based on some data on the perception of women's empowerment, the authors conclude that women's empowerment is an effort to provide opportunities for women to be able to develop their potential, abilities, , and skills, so that women can develop and advance, can contribute all their abilities for the good of the family and society.

Empowering Women with Dakwah Strategies of Jamiyah Annajah

Strategy of empowering women through 3 channels, namely: creating a climate that allows the community to develop, strengthening the potential and power of the community, and providing protection.²¹ The empowerment of women was carried out through the propaganda strategy of Jamiyah Annajah Tanjungkarang Jati Kudus. As a foster child of Muslimat NU, Jamiyah Annajah is obliged to carry out da'wah, because of the obligation to preach QS. Ali Imron: 104

"And let there be among you a group of people who call for virtue, command the good and prevent from evil, they are the lucky ones" (RI, 2010).

Dakwah can go well requires strategy. Dakwah strategy is a method or strategy used in the Dakwah effort to achieve the goal of Dakwah. The highest goal of the missionary effort is merely to expect and seek the pleasure of Allah SWT, while materially the direction of the missionary goal is to exclude humans from misguidance towards the bright realm under the guidance of Allah SWT. Empowering women through Jamiyyah Annajah's preaching strategy which includes monthly and annual activities. This empowerment of women provides access to education, social economy to members of Jamiyah Annajah in particular and the Tanjungkarang community in general. The forms of empowerment include 1. Ministry of Education. Hold jamiyah meetings every two weeks with the main activities: reading Yasin and Tahlil, reading al Barjanzi and reading Yasin Fadilah. Maudhoh hasanah or the study of the book (Fiqh) which is carried out after the main

²⁰ Mahmudah. (2019). Wawancara.

²¹ Kurniawati, D. P., Supriyono, B., & Hanafi, I. (2013). Pemberdayaan Masyarakat di Bidang Usaha Ekonomi (Studi pada Badan Pemberdayaan Masyarakat Kota Mojokerto). *Jurnal Administrasi Publik*, 1(4), pp. 9-14

event in every routine meeting that is managed by Mr. KH. Suharto Anwar and Mrs. Hj. Muflihah Abbas. Holds the Qur'an recitation before Ramadan fasting. The event was attended by Annajah jamiyah members to coincide with muawadda'ah activities. Conducts classes at dawn every Sunday morning in Ramadan. This event worked with the management of the Al-Karim mosque. Holding the Quran Qur'an and Orphan Compensation in the month of Muharram was held in one of the Annajah jamiyah members.f. Commemorating Islamic holidays; The Prophet's Birthday, Isro 'Mi'roj. Related to the place for the smooth running of this event is usually in collaboration with the mosque, mosque or Muslimat meeting hall NU Tanjungkarang village. Providing parenting education and health education in the quarter that are taught by Muzdalifah, M.Sc and Mrs. Susilowati, S. Kep.h. Hold pilgrimage and religious tourism once a year. The pilgrimage that had been carried out at the tombs of Sunan Kudus, Sunan Muria, Sunan Kalijaga, Sunan Bonang, Sunan Gresik, Sunan Drajat, Gusdur, the tomb of the former Indonesian president (Suharto and mother). Sunan Gunung Jati.2. Ministry of Social Affairs. Hold quarterly meetings for jamiyah management. Hold takziah and tahlilan in the family of jamiyah members for 3 consecutive days. Become a donor every month at the al-Karim mosque, Tanjungkarang Jati Kudus Village. Become a donor every month in the construction of KB-TK Muslimat Tanjungkarang Jati Kudus. Become a donor every month for MI Tholibin, Tanjungkarang Jati Kudus village. Look at jamiyah member Annajah and his ailing family. Social service for flood victims in Tanjungkarang Jati Kudus village in 20143. Ministry of Economy. Make a calendar at the end of the year. Collecting and distributing zakat fitrah to the poor and orphans once a year,c. Become a donor every month for orphan compensation.²²

The preaching strategy above must pay attention to the audience or humans as cultured creatures, or a way or method to package Islam so that it is easily understood by humans, so that cultural propaganda is more open, tolerant and accommodates the culture and customs of the community where the preaching is carried out. So the key to cultural dakwah is wisdom (*Bil Hikmah*).²³ As told by ZB that guiding and inviting members of the Annajah jamiyah whose education level is still low must indeed be very patient, especially

²² Annajah, P. J. (2019). *LPJ Jamiyah Annajah Tanjungkarang*.

²³ Basith, A. (2013). *Filsafat Dakwah*. Jakarta: PT RajaGrafindo Persada, pp.170-171.

about the rules about wearing simple Muslim clothes and not cause envy to his friends and provide an understanding of the importance of charity.²⁴

Dakwah strategies used to achieve the objectives of Dakwah. The purpose of dakwah itself is to build an Islamic society, as the Prophet's da'wah in the jahiliyyah of community, preaching by making improvements to the community; for example, disasters of disobedience, neglect, the neglect of obligations in the community and maintaining the continuity of da'wah in a society that holds fast to the truth, maintains its continuity with continuous teaching, tadzkir (remembrance), and tazkiyah (soul purification) and others.²⁵

The essence of the real purpose of dakwah is the establishment of a tangle of ukhuwah Islamiyah. Allah encourages people to mobilize *Ukhuwah Islamiyah*. With *ukhuwah islamiyah* will emerge an attitude please help, mutual respect, mutual understanding, do not condemn the wealth or honor of others. As in the QS. Ali Imron 3: 103 which means

:"..And hold fast all of you to the rope (a gama) of Allah, and do not divorce you, and remember the favor of Allah to you when you were (ignorance) hostile, then Allah unites your heart, then becomes you because of Allah's favor, people brothers who are brothers, and save you from him. Thus does Allah explain His verses to you so that you will be guided "

Ukhuwah Islamiyah is a soul bond that reflects deep feelings of affection, love, respect for everyone who is all bound by the Islamic faith, faith and devotion.²⁶ The types of *ukhuwah Islamiyah* are:²⁷ (1) *Ukhuwah fi al-Ubudiyyah*, all of Allah's creatures are brothers. This means that humans must preserve all of God's creations, make good use of the universe; (2) *Ukhuwah fi al-Insaniyah*, all human beings are brothers who are based on believing in God as the creator; (3) *Ukhuwah fi al-Wathaniyyah*, human siblings of one descendant, one nation or one country; (4) *Ukhuwah fi al-Din al-Islam*, a human brother among fellow Muslims. Brotherhood tied to the rope of Allah's religion.

Implementation of the form of *ukhuwah Islamiyah* includes: (1) Please help, is a manifestation of feelings of love and respect in brotherhood; (2) Tolerance in social

²⁴ Zubaedah. (2019). Wawancara.

²⁵ Aziz, A.A. (1997). *Fiqh Dakwah*. Jakarta: Citra Insani Press, pp. 32-33.

²⁶ Ulwan, A. N. (2006). *Enslikopedia Pendidikan Akhlak Mulia* (Jilid 4). Jakarta: Ikrar Mandiri Abadi.

²⁷ Shihab, M. Q. (1995). *Membumikan Alquran : Fungsi Dan Peran Akhlak Mulia*. Jakarta: Ikrar Mandiri Abadi, pp. 33-38.

matters, not a problem in the field of religious creed; (3) *Silaturrahim* which is not limited to ways, actions or speech, but is practiced according to the conditions and needs, as long as it can realize good relations according to the terms and customs; (4) The obligation of fellow Muslims is to maintain and respect the social rights of others. It aims to maintain unity and brotherhood.

The realization of the *ukhuwah Islamiyah* network can be seen from the SY members' statement that joining Annajah jamiyah is fun because besides getting religious knowledge and parenting knowledge, they also get many friends and relatives. Love each other, help like every month there is compensation for orphans, learning to be strong in helping the construction of educational sites.²⁸

CONCLUSIONS

Jamiyah Annajah is an Islamic religious organization under the guidance of the NU Muslimat organization at the Tanjungkarang Jati Kudus . This institution has several da'wah strategies in empowering women, firstly empowering in the field of education, namely holding jamiyah meetings every two weeks with the main activities: reading Yasin and Tahlil, reading al Barjanzi and reading Yasin Fadilah, holding tahtimul qur'an before Ramadan fasting, conducting lectures dawn every Sunday morning in Ramadan, tahtimul qur'an and orphan compensation in the month of Muharram, commemoration of Islamic holidays (Maulid Nabi, Isro 'Mi'roj), parenting education and health education in quarterly, pilgrimage and religious tourism once a year; the second is empowerment in the social field, namely quarterly meetings for the management of jamiyyah, takziyah and tahlilan in the family of jamiyyah members for 3 consecutive days, donors every month at the Al-Karim mosque Tanjungkarang Jati Kudus village, donors every month in the construction of KB-TK Muslimat Tanjungkarang Jati Kudus, a donor every month for MI Tholibin, Tanjungkarang Jati Kudus village, visits jamiyah member Annajah and his family who are sick and social services for flood victims in Tanjungkarang Jati Kudus village in 2014; third, economic empowerment, which is to make a calendar at the end of the year, collect and

²⁸ Sariyem. (2019). Wawancara.

distribute zakat fitrah to the poor and orphans once a year, and donors every month for orphan compensation.

Empowering women through the dakwah strategies *bil-Hikmah*. With tenderness and wisdom succeeded in making the women - members of the Annajah jamiyah established good brotherhood, loving each other, spreading goodness in the village of Tanjungkarang Jati Kudus, so that ukhuwah islamiyah realized. Related to the da'wah strategy in empowering women, it needs to be maintained and developed in a better direction such as empowerment material in education, the benefits of empowerment in the social field are not only felt by Annajah jamiyah members, but Tanjungkarang community in general and economic empowerment is expected to have business ideas the more real one for the wider benefit.

REFERENCES

- Ahdiah, I. (2013). Peran-Peran Perempuan Dalam Masyarakat. *Jurnal Akademia*, 5 No 2, 1085–1092. Retrieved from <http://jurnal.untad.ac.id/jurnal/index.php/academica/article/view/2247>
- Amin Abdul Aziz, J. (1997). *Fiqih Dakwah* (cet-ke 2). Solo: INTERMEDIA.
- Annajah, P. J. (2019). *LPJ Jamiyah Annajah Tanjungkarang*.
- Basith, A. (2013). *Filsafat Dakwah*. Jakarta: PT RajaGrafindo Persada.
- Hadi, M. S., Aminan, M., & Umam, C. (1994). *Rabasia Dakwah KH. Zainuddin, MZ*. Surabaya: Ampel Suci.
- Jannah, H. (2011). Pemberdayaan Perempuan Dalam Spiritualitas (Suatu Upaya Menjadikan perempuan Produktif). *Karsa*, 19 No 2, 136–145.
- Kudus, P. J. A. T. J. (2002). *Sejarah Berdirinya Jamiyah Annajah di desa Tanjungkarang Jati Kudus*.
- Kurniawati, D. P., Supriyono, B., & Hanafi, I. (2013). Pemberdayaan Masyarakat di Bidang Usaha Ekonomi (Studi pada Badan Pemberdayaan Masyarakat Kota Mojokerto). *Jurnal Administrasi Publik*, 1(4), 9–14. Retrieved from <http://administrasipublik.studentjournal.ub.ac.id/index.php/jap/article/view/129>
- Mahmudah. Wawancara (2019).
- Nur, T. (2019). Wawancara.
- Nurdewanto, B., Yuniriyanti, E., & Sudarwati, R. (2015). Pemberdayaan Perempuan Melalui Kelompok Dasa Wiswa PKK. *Jurnal Studi Manajemen Dan Bisnis*, 2(1), 99–102.
- Nurwandi, A., & Yuslem, N. (2018). Kedudukan Dan Peran Perempuan Sebagai Kepala Keluarga Menurut Hukum Islam (Studi Terhadap Kelompok Pemberdayaan

- Perempuan Kepala Keluarga-PEKKA di Kabupaten Asahan) Pendahuluan. *At - Tafahum : Journal of Islamic Law*, 2(1), 68–85.
- Pratama, C. (2013). Faktor-faktor Yang Mempengaruhi Keberhasilan Pemberdayaan Perempuan Desa Joho Di Lereng Gunung Wilis. *Jurnal Kebijakan Dan Manajemen Publik*, 1, 12–19. Retrieved from [http://journal.unair.ac.id/filerPDF/3 Crisvi KMP V1 N1 Jan-April 2013.pdf](http://journal.unair.ac.id/filerPDF/3%20Crisvi%20KMP%20V1%20N1%20Jan-April%202013.pdf)
- RI, D. A. (2010). *Alqur'an dan Terjemah*. Bandung: Diponegoro.
- Saptatiningsih, R. I., Nugrahani, T. S., & Rejeki, S. (2015). Pemberdayaan Perempuan Desa Untuk Mengurangi Kemiskinan. In *Seminar Nasional Universitas PGRI Yogyakarta 2015*. yog: Universitas PGRI Yogyakarta.
- Sariyem. Wawancara (2019).
- Saugi, W., & Sumarno. (2015). Pemberdayaan Perempuan Melalui Pelatihan Pengolahan Bahan Pangan Lokal. *Jurnal Pendidikan Dan Pemberdayaan Masyarakat*, 2 No 2, 226–238. Retrieved from <https://journal.uny.ac.id/index.php/jppm/article/view/6361>
- Shihab, M. Q. (1995). *Membumikan Alquran : Fungsi Dan Peran Akhlak Mulia*. Jakarta: Ikrar Mandiri Abadi.
- Suardana, I. W. (n.d.). Pemberdayaan Perempuan Di Kawasan Kuta Sebagai Upaya Peningkatan Kualitas Pariwisata Bali. *Suardana_FPar@yahoo.Com*, 1–16.
- Sukamto. (2017). Analisis Produktivitas Perempuan Fatayat Dalam Menanggulangi Kemiskinan Di Kota Surabaya Tahun 2016. *Jurnal Ekonomi Islam*, 8 No. 2, 277–302.
- Ulwan, A. N. (2006). *Ensiklopedia Pendidikan Akhlak Mulia* (Jilid 4). Jakarta: Ikrar Mandiri Abadi.
- Widiastuti, N., & Kartika, P. (2017). Penerapan Model Kelompok Usaha Kreatif Islami(Kukis) Dalam Pemberdayaan Perempuan Bebas Pondok Pesantren. *Jurnal Empowerment*, 6 No .2, 20–29.
- Zubaedah. Wawancara (2019).