

NILAM SARI LAWIRA THE WOMEN'S DAKWAH IN SULAWESI TENGAH

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Abstract

Nilam Sari Lawira actively supports dakwah activities among women in Central Sulawesi. Starting from teenage girls, housewives, to working professionals. The forum for religious education (majelis taklim) has become identical for women to study Islam. The female clerics took part in learning activities so as to create messages and contents of preaching strong gender access.

The theory of sanad hadis that places female narrators conveying the hadiths of the Prophet Muhammad SAW has succeeded in demonstrating the power of women's dakwah that continues until now. The results of the study show that Nilam Sari Lawira has the power of science in providing adequate infrastructure and financial facilities for the success of women's preaching in Central Sulawesi.

Keywords: *Dakwah, Education, Political.*

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Abstrak

Nilam Sari Lawira aktif dalam kegiatan dakwah di kalangan perempuan Sulawesi Tengah. Mulai dari remaja perempuan, ibu-ibu rumah tangga, hingga ibu-ibu pekerja profesional. Wadah pendidikan keagamaan (majelis taklim) menjadi identik bagi perempuan untuk mempelajari agama Islam. Para ulama perempuan turut andil, dalam kegiatan pembelajaran sehingga tercipta pesan dan isi dakwah akses gender yang kuat.

Teori sanad hadis yang menempatkan periwayat perempuan menyampaikan hadis-hadis Nabi Muhammad SAW, berhasil menampilkan kekuatan dakwah perempuan berlangsung hingga kini. Hasil penelitian menunjukkan bahwa Nilam Sari Lawira memiliki kekuatan ilmu pengetahuan dalam menyediakan fasilitas sarana dan prasarana serta keuangan yang memadai untuk suksesnya dakwah perempuan di Sulawesi Tengah.

Kata Kunci: Dakwah, Pendidikan, Politik

A. Introduction

The woman's dakwah is a person who is highly coveted in the midst of society, because the enthusiasm of women to participate in dakwah activities is increasing. The institution of the taklim assembly as a forum for gathering women to participate in dakwah activities has developed rapidly.¹ In this phenomenon, women's leadership is urgently needed to carry out organizational management arrangements, facilitation techniques, and the ability to seek donations.

¹ Mukhtar Mas'ud, "Efektivitas Majelis Taklim Dalam Pengembangan Pendidikan Keagamaan," *Al-Ishlah: Jurnal Pendidikan Islam* 19, no. 1 (2021): 53–74.

Data collection and development of taklim assemblies in Central Sulawesi was carried out by associations of the Taklim Council Contact Body (BKMT), women's religious organizations, namely Muslimat Nahdlatul Ulama, Aisyiyah Muhammadiyah, Alkhairaat Islamic Women (WIA), Indonesian Sholawat Women (Washotia), and a number of women's organizations other. The same goes for the authorities of the ministry of religion, the women's empowerment service, as well as the wings of the religious organizations of political parties and corporations.²

Nilam Sari Lawira is a female figure from Central Sulawesi, who is able to appear to facilitate the community in terms of culture and economy. The cultural catalyst continues from the glorious curtains of the past kingdoms, not marginalizing women so that the splendor of gender equality goes well in the cultural appearance of the people of Central Sulawesi. The profile of women in the history of Central Sulawesi, is not a figure who is secluded and only obedient to her husband. Women appear to determine the direction of family and social activities.

The position of women in traditional society is often in second place after men. This is because the patriarchal culture is still very strong. The gap between the rights of men and women in everyday life is still quite large. In fact, the ability of women to do big things has been proven in the history of Indonesia.³ Women take an important role in all aspects of life, be it cultural, political, social, to economic from various different

² Syamsuri Syamsuri and Nurwahida Alimuddin, "The Pattern of Anti-Radicalism Education at Majelis Taklim in Kota Palu," in Proceedings of The International Conference on Environmental and Technology of Law, Business and Education on Post Covid 19, ICETLAWBE 2020, 26 September 2020, Bandar Lampung, Indonesia, 2020.

³ Saifuddin Zuhri and Diana Amalia, "Ketidakadilan Gender Dan Budaya Patriarki Di Kehidupan Masyarakat Indonesia," *Murabbi* 5, no. 1 (2022).

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eras.⁴ But the fact is that today's society is still trapped in the notion that women are only the group that takes care of the domestic part of the household, while men are the group that takes care of the public part. This should not happen again because women's abilities have been proven to be equal to those of men.⁵ Women appear elegant in development careers, because they get encouragement from gender equality and the support of role models, from other female figures. The ability to escalate the family economy, the role of women is very helpful for families in meeting the needs of family life.⁶ The tradition of the people of Central Sulawesi that makes women the pillars of economics, because of the inheritance of ownership of plantation and agricultural areas, makes husbands to focus on working and caring for plants. While the marketing of the harvest is always done by the wife, to be sold in markets.⁷

At the beginning of the 18th century, western society still considered women to be only second-class citizens (patriarchy). This is evident from the position of women who are left behind because most women are illiterate, poor and have no skills. A century later, women began to involve themselves in social activities so that various figures appeared with their thoughts in the field of feminism (women's

⁴ Sri Henny Indarti, "Peran Perempuan Dalam Pembangunan Masyarakat," *The Indonesian Journal of Public Administration (IJPA)* 5, no. 1 (2019).

⁵ Djilzaran Nurul Suhada, "Feminisme Dalam Dinamika Perjuangan Gender Di Indonesia," *Indonesian Journal of Sociology, Education, and Development* 3, no. 1 (2021): 15–27.

⁶ Rina Sari Kusuma and Yuan Vitasari, "Gendering the Internet: Perempuan Pada Ruang Gender Yang Berbeda," *Jurnal Ilmu Komunikasi* 14, no. 1 (2017): 125–142.

⁷ Citra Dewi, "Perempuan Dalam Struktur Sosial Budaya Orang Kaili Di Sulawesi Tengah: (Suatu Tinjauan Antropologi Feminis)," *Etnorefika: Jurnal Sosial dan Budaya* 11, no. 3 (2022): 352–368.

movement) and feminist theories were born so that it strengthened the women's movement and women began to have access to a role in the public sphere.⁸ The rapid flow of cultural globalization has resulted in feminism spreading rapidly throughout the world, including Indonesia.⁹ In Indonesia itself, feminism is a favorite topic of discussion in various institutions of higher education. Various seminars and discussions on gender equality were also held. In fact, the issue of feminism is formally included in the education curriculum, made the object of final reports, theses and dissertations to support this understanding.¹⁰ However, an understanding definitely influences the way of thinking and lifestyle of its adherents. Likewise with feminism, this understanding began to influence social order and behavior, religion to the industrial sector. Or in short, feminism is very influential in changing the mindset and role of women.¹¹

Now, the world has entered and is becoming a phase of the 21st century, the role of women in the public arena is getting stronger.¹² In the 2019 General Election, Nilam Sari Lawira was elected as a Member of the Central Sulawesi Regional People's Representative Council. The position of winning the most votes, so that this woman figure was

⁸ Ikhlasih Dalimoenthe, *Sosiologi Gender* (Bumi Aksara, 2021).

⁹ Odnial Hakim Gultom, "Globalisasi Dan Keberagamaan Di Asia: Pemikiran Kwok Pui-Lan—Teologi Poskolonial Feminis Asia," *Gema Teologika: Jurnal Teologi Kontekstual dan Filsafat Keilahian* 1, no. 1 (2016): 73–96.

¹⁰ Sri Hidayati Djoeffan, "Gerakan Feminisme Di Indonesia: Tantangan Dan Strategi Mendatang," *Mimbar: Jurnal Sosial dan Pembangunan* 17, no. 3 (2001): 284–300.

¹¹ Zainal Abidin, "Kesetaraan Gender Dan Emansipasi Perempuan Dalam Pendidikan Islam," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 12, no. 01 (2017): 1–17.

¹² Darmin Tuwu, "Peran Pekerja Perempuan Dalam Memenuhi Ekonomi Keluarga: Dari Peran Domestik Menuju Sektor Publik," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 13, no. 1 (2018): 63–76.

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appointed Chair of the Central Sulawesi Regional People's Representative Council, 2019 – 2024 period.

Research on the role of women in strategic spaces in the participatory dakwah management system, the position of the highest provincial legislative office is an arena for devotion in the religious field. The formulation of the research problem focuses on how the ability of female dakwah leaders to carry out three domains of dakwah activities, namely dakwah bi al-lisan, dakwah bi al-kalam, and dakwah bi al-hal.

Dakwah bi al-lisan is the explanation of dakwah with speech delivered to the recipients of the dakwah. Dakwah activities usually include lectures, speeches, orations, and broadcasting. Dakwah bi al-kalam is the realm of dakwah through writing. A preacher conveys dakwah material by writing in several media. Writing articles in magazines and newspapers, writing papers for preaching presentations, and writing in scientific journals. While dakwah bi al-hal is the field of dakwah which is carried out with real action. Provision of staple foods to people in need, establishment of dakwah and social institutions, as well as procurement of educational institutions.

This study uses the theory of sanad, which is widely known in the science of hadith. The theory of sanad discusses and displays the flow of continuity of hadith narrators from the Prophet Muhammad SAW, then it is conveyed chronologically in sequence to the bookkeeping of hadiths, which is carried out by hadith writers. The hadith writers are Bukhari, Muslim, An-Nasa'i, Ibn Majah, Abu Dawud, At-Turmizi, Ahmad bin Hanbal, and others.

Women at the time of the Prophet Muhammad SAW actively conveyed hadiths because of their enthusiasm to broadcast Islam. The transmission activities carried out by these female narrators were due to

the enthusiasm of the participants female friends in studying religion. The presence of female companions in science assemblies was something that was usually done by women during the time of the Prophet Muhammad SAW. There are around 328 female narrators with approximately eight thousand hadiths narrated by women in the tradition al-Kutub al-Tis'ah. The role of women in various fields is recorded in the hadiths they narrated. This shows that there is a relationship between the narrator and the hadith he narrated. This connection then forms the "subjectivity" of women when narrating hadith. Subjective tendencies that not only reflect personality but also gender construction reflecting the relationship between men and women in Arab society.¹³

The women sahabah are also active in the public sector. Zubair bin Awwam's mother, Shafiah, took part in the Battle of Khandaq. Hindun binti 'Atabah appeared to lead the women's division in the Yarmuk battle. Umm Salamah who provided information to the Prophet Muhammad SAW on the Hudaibiyah peace strategy. Raqiqah bint Abi Shaifi, who conveyed the evil intentions of the Quraysh infidels, so that the Prophet Muhammad SAW changed beds with Ali bin Abi Talib, when he was about to move to Medina. Asma bin Abu Bakr, who dared to challenge death, faithfully delivered food and drinks to Hira Cave, when the Prophet Muhammad SAW and Abu Bakr were hiding to continue their migration journey. Umm Imarah joined the war cavalry against Musailamah al-Kazzab. Syifa bint Abdullah received the mandate from Caliph Umar bin al-Khattab to lead the state institution al-Hisbah, which is now equivalent to the people's representative council.

Nilam Sari Lawira is the Chair of the Regional People's

¹³ Muhammad Ibrahim Salim, *Perempuan-Perempuan Mulia Di Sekitar Rasulullah* (Gema Insani, 2022).

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Representative Council (DPRD) of Central Sulawesi Province for the 2019 – 2024 period. Activities outside parliament, being active with the people of Central Sulawesi in the field of dakwah. The scope of dakwah includes dakwah bi al-lisan, dakwah bi al-kalam, and dakwah bi al-hal. From these three domains, data on the involvement of dakwah figures can be obtained using interview, observation, and documentation techniques. As is also found in the study of hadith science, the division of three domains of hadith activities. Hadith qauliyah, hadith fi'liyah, and hadith taqririyah,

Methodological support for women's activeness in the public and political fields, there is a specificity in Central Sulawesi. In the concept of *Sintuvu Posarara* in the life of the Kaili community, it currently has a strong influence on the involvement of women in leadership in society, especially in women's political participation. This concept has encouraged and provided space for women to be intensely involved in activities in political institutions and social organizations.¹⁴ Several women from dominant clans took roles to fill the available political participation spaces. This phenomenon is a process to train women in developing their abilities as well as expanding the network and interests of the dominant clan in which the women activists are involved.¹⁵

¹⁴ Nisbah Nisbah, "The Relation Of Tina Ngata's Matriarchate Role In Spiritual Ecofeminism Perspectives," *Hunafa: Jurnal Studia Islamika* 16, no. 2 (2019): 126–150.

¹⁵ Nisbah Nisbah, "Dominasi Klen Masyarakat Kaili Dalam Partisipasi Politik Perempuan Pada Partai Politik," *Indonesian Journal of Dialectics* 2, no. 2 (2012).

B. Discussion And Result

Nilam Sari Lawira was born in Palu. Enjoyed childhood to adolescence with his parents in this city. Her mother was the head of Aisyiyah Kindergarten (TK), Jalan Cik Ditiro, Palu. Because of this, Nilam Sari Lawira does not want to be far from Aisyiyah, the Muhammadiyah women's organization. Meanwhile, his father, Ahmad Lawira, was a civil servant in Palu. Served in the Department of Education and Culture. So, actually Nilam Sari Lawira grew up in a family of educators. It's not surprising that Nilam Sari Lawira is interested in becoming a lecturer. Although recently turned to the political scene.

At the undergraduate level (S1), Nilam Sari Lawira was the recipient of a service bond scholarship. The scholarship guarantees him an allotment of lecturers after completing his studies. However, after obtaining a bachelor's degree, lecturer vacancies have not yet opened for him. So, Nilam Sari Lawira chose to work at Bank Danamon. Placed in Poso Regency, a new branch opened at that time. Therefore, he knows how to work in a bank and how banks work. While working in Poso, Nilam Sari Lawira did not feel out of place. Because there are a lot of families there. Poso is the birthplace of his father.

Not long after, a lecturer vacancy finally opened. From Poso, he returned to Palu. From a bank employee, he turned into a lecturer at the Faculty of Agriculture, University of Tadulako. As a lecturer, Nilam Sari Lawira spends his days transferring agricultural knowledge to students at Tadulako University. Apart from that, he has contributed to developing the agricultural sector through research. At the same time, he was also studying S2.

Ahead of the 2019 elections, Nilam Sari Lawira is faced with two choices: to remain as a lecturer or to take part in the contest for a candidate

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for Members of the Central Sulawesi Regional People's Representative Council (DPRD) in the 2019 general elections. If you choose to take part in the general elections, you must resign as a civil servant (civil servants). Nilam Sari Lawira has come to a choice, namely to run as a member of the Central Sulawesi DPRD. The Central Sulawesi Election Commission has named Nilam Sari Lawira as a candidate for the Nasdem Party in the Sigi and Donggala electoral districts.

The results of the vote count led to Nilam Sari Lawira being elected as a member of the Central Sulawesi Provincial DPRD for the 2019-2024 period. The provisions of the General Election Commission, the political party with the most votes, has the right to occupy the position of chairman of the DPRD. On October 16 2019, Nilam Sari Lawira was appointed as Chairman of the Central Sulawesi Provincial DPRD for the 2019-2024 period. History records that the first woman to chair the provincial parliament is located on the emerald track of the equator.

When he was busy as chairman of the parliament, Nilam Sari Lawira did not forget to complete his Masters degree (S3) at Brawijaya University, Malang. Scientific competence in the field of agricultural science is the main capital for developing the sustainability of an agrarian program in Central Sulawesi. The agricultural sector is the main force in absorbing labor access. Now, Central Sulawesi's agricultural products are a mainstay for supplying food logistics on the island of Kalimantan, which is currently building Ibu Kota Nusantara (IKN).

The success of education, especially for women, has opened up the possibility of a new way of seeing and even a new awareness of the social role of women in society. If in the pre-modern era, even in the pre-scientific era, it seemed as if public life belonged only to men, now it is

necessary to involve women in discussing issues in the public sphere. Women no longer want to be categorized as household workers only. Women also have a concept of how to manage space and public life together with men. In the current era, they also demand that their rights be fulfilled in public life. Social leadership, politics, and any profession seems to also be shared between men and women. The success of education has led to very rapid social change. Even a woman's natural duty to give birth to children can no longer be seen as a natural and biological duty, but also viewed from the perspective of reproductive rights.

The participation of women in the field of dakwah has contributed much to the journey of Nilam Sari Lawira's life. There are three areas of dakwah activities, namely dakwah bi al-lisan, dakwah bi al-qalam, and dakwah bi al-hal. In the field of dakwah bi al-lisan, Nilam Sari Lawira routinely delivers lectures in front of the taklim assembly and the community in general. To increase the volume of dakwah, Nilam Sari Lawira invited ulema, ustaz and preacher to appear to deliver lectures in front of Muslims in Central Sulawesi. The preachers who have been invited are Ustaz Abdul Shomad, Ustaz Da'sat Latif, Ustaz Arifin Ilham, as well as Central Sulawesi missionaries, namely Prof. H. Zainal Abidin, Habib Dr. Husen Al-Habsyi, Ustaz H. Muhammad Munif, and others.

As with the traditions of hadith transmission, the capacity and capability of women to convey women's issues with fellow women is also the case. The appearance of female preachers among the congregation of taklim assemblies throughout Central Sulawesi. Ustazah Nurwahida Alimuddin, Ustazah Dr. Hj. Marwani, Ustazah Dr. Andi Anirah, Ustazah Dr. Elijah, and others. The most popular are inviting Ustazah Peggy Melati Sukma and Ustazah Okky Setiana Dewi.

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In the field of dakwah bi al-qalam, Nilam Sari Lawira initiated the publication of the Metro Sulawesi Daily Newspaper. Active dakwah through writing can be found in various online media. Increasing Women's Participation in Political Life, Washotia's Duties of Grounding Selawat, Fast and Thorough Action to Welfare and Advancement of the People of Central Sulawesi, Central Sulawesi Women as a Solution for Poverty Alleviation, as well as the text of a Scientific oration at the Graduation Ceremony of UIN Datokarama Palu, 22 September 2022 with the title "Collaborative Based on Digital College High-Regional Government in the Development of Science"

In the context of dakwah bi al-hal. Nilam Sari Lawira routinely delivers groceries to people in need every Friday. The establishment of the Indonesian Sholawat Women's social organization (Washotia) to oversee taklim assemblies in several regions in Indonesia, including in Central Sulawesi Province, which now has 1,432 institutions. Pondok Pesantren Insan Cita Indonesia, organizes Al-Quran tahfiz education with a pattern of muilah or equality.

As quoted from Grant Thornton's written statement, Tuesday 10 March 2020, according to the Women in Business 2020 report, Indonesia and Mexico rank fourth with the highest percentage of female leaders in the world. There are 37 percent of women in senior management positions. The highest order is in the Philippines as much as 43 percent, South Africa 40 percent, and Poland 38 percent. This year's Women in Business report also shows that efforts to achieve gender equality in Indonesia such as providing guidance and coaching (52 percent), creating an inclusive culture (35 percent), and setting targets/quotas for gender balance at the senior level (31 percent) all show an increase compared to

the previous year. Grant Thornton International Global Leader, Francesca Lagerberg, said she was pleased to see companies in the mid-range market seeking to drive advancement and access to women's leadership positions.

Nilam Sari Lawira is active in facilitating dakwah activities and institutions among women in Central Sulawesi. Young girls are encouraged to take part in activities at mosque youth organizations on a local scale, and are facilitated to be active in national scale organizations, including the Indonesian Mosque Youth and Youth Communication Agency (BKPRMI). At the international level, Nilam Sari Lawira dispatched several women to attend a short mosque management study in the Holy City of Mecca and the Holy City of Medina, Kingdom of Saudi Arabia in February 2023.

C. Conclusion

Nilam Sari Lawira has always been active in delivering Islamic lectures among women in Central Sulawesi. To support the power of this dakwah, he always invites women preachers so that dakwah messages specifically for women can take place effectively.

Nilam Sari Lawira actively expresses ideas and thoughts as well as dakwah advice through written media. Actual dakwah activities are carried out as a form of supporting the economic, cultural and social power played by women. This cannot be separated from the figure of a woman who always gives enthusiasm to work hard.

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