The Existence of Female Ulema in the Election of Religious Decisions of Rural Communities in Sedan, Rembang

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Abstract

Sedan is one of the sub-districts that has the highest level of religious adherence in Rembang Regency and has fanaticism towards female *ulema*. This study discusses the role of female ulema in influencing rural communities. This study aims to discuss the existence of female *ulema*, especially in the village in influencing the community in deciding their religious actions because of the authority that these female *ulema* has. The method used in this research is a qualitative approach. The analysis and data collection process was carried out by observation and interviews with informants whose backgrounds were female *ulema* who preached, young women, middle-aged women, all of whom came from rural areas. The activity started with the preaching activities of female *ulema*, efforts to approach rural communities, and paying attention to *washatiyah* through their preaching methods. From this research it is known that in the rural area, female *ulema* have an important influence as evidenced by the high number of rural people who come every preaching of female *ulema*, people often turn to female *ulema* in determining their main decisions related to religious matters, so that women *ulema* are very entrusted with rural community activities. This has a positive impact on the community with the ease with which the community makes religious decisions because of the existence and authority of female *ulema* in the midst of rural communities.

Keywords: *proselytizing, female ulema, rural society, washatiyah, religious decisions, social da'wa*

INTRODUCTION

Women are the main actors in both domestic affairs and public affairs. There are so many women's movements that are oriented towards elevating the position of a woman in the territory of giving birth to a humanity and social justice. Not a few various activities carried out by women tend to be more successful in their efforts to influence the surrounding environment. So, the women's movement will have a good impact on public issues so that they can be raised and resolved properly (Kumalasari, 2022). Activities related to women have been around for a long time and are recorded in history, such as the famous story, namely the story of RA Kartini. In his activities, RA Kartini is recorded in the area of his education and thinking which focuses on education and management in it. Her thoughts are widely recorded in history, especially in phenomenal book works such as the dark of light which in its rapid development spread in various languages. This is one of the steps of the women's movement which is used as a reference in taking part and fixing public problems (Pradita, 2020).

Indonesia has a history and rules that have no distinction between men and women. On the other hand, Indonesia is a country with sovereignty and unity that is unique with the existence of many islands, tribes, religions, races and cultures in various regions. The various pluralities in

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the Unitary State of the Republic of Indonesia make a difference into a unique unity (Nugrayanti & Alamsyah, 2021).

Another unity is the unification of religion and Da'wa, in which with Da'wa something is certain in the life of religious people. Da'wa can be of valueable and accepted by the community if it has good experts who provide Da'wa *(mad'u)* from socio-cultural, economic, educational as well as political. This successful implementation of Da'wa does not only focus on increasing religious understanding in behavior and ways of life but also towards broad goals. Da'wa here must play an important role in the implementation of Islamic teachings by accommodating all Islamic social culture *as rahmatan lil aalamin* (Hefni, 2017).

The role of Da'wa is one of the things that requires women to be the main actors in the public sphere. Stereotypes towards women with multi-role types are one of the important things that make women also able to play a role in social life in the form of Da'wa. The responsibility of preaching is a mandate that is mandated by all humans on earth, both men and women (Aini, 2018).

Dakwah can be conveyed either by men or women without distinguishing gender and in various forms of activities such as *tablighs*, discussions, exchange of opinions, *mauidhoh khasanah*, lectures, speeches, sermons and so on. The process of Da'wa messages must consider the circumstances and conditions especially regarding methods, materials, objectives, media and their evaluation (Sa'diyah, 2008).

The urgency of Islamic Da'wa in realizing the harmony of religious life in society cannot be underestimated, especially to improve the quality of diversity which has so far been dominated by the emotional aspect. When Da'wa is interpreted as social transformation and cultural dialogue, the reality of Da'wa activities needs to be responded to and directed in an effort to follow the growing demands of society. So that Da'wa has the potential to carry out religious life in peace (Nuwairah, 2014).

The message given by women through their Da'wa as ulema has been around for a long time and has a process that is not fast in it. The changes brought about by female ulema in Da'wa activities in the village have democratic principles, are independent and fair so that finally female ulema have a special place in the religious life of village communities. The fanaticism of the rural community is not only towards culture but also religion, so that the rural community entrusts their religious activities and religious decisions with the local ulema because of the authority and existence of the ulema (Razak & Mundzir, 2019).

Rural communities as an example are the Sedan area of Rembang which is a homogeneous area of religion and has strong Islamic viscosity and there is a patriarchal culture with a very strong traditional religious basis. Women ulema who preach need a long time until finally rural communities decide on their religious decisions regarding women ulema and their preaching, one of the reasons for the community is the existence of female ulema who have a long time as well because of the authority of female ulema who touch areas outside of religion that are needed by rural communities.

Women have been recognized for their work in building society, especially in this era of digitalization, it is expected that women's roles can significantly avoid radicalism and extremism, at least on the family scale. This makes women also suitable to spread da'wa in society because of their natural nature. Also, a woman's soft nature can invite those around her to practice and spread moderate Islam, this is based on previous histories, that women's struggles can bring significance to public problems. So, it is hoped that the role of women and their movement, especially those that flow in social media, can bring messages of peace in religion. Based on the explanation above, this study aims to describe the existence of female ulema in the village of Sedan, Rembang.

METHOD

The method used in this research is a qualitative research method. This qualitative research is based on the analysis and data collection process which is carried out by observation and interviews with various informants to get maximum results (Cresswell, 2012). The determination of informants was carried out based on a purposive sampling technique. The

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number of informants used as primary data sources consisted of four people with diverse backgrounds: two people representing female ulema and community representatives who received the preaching of the following female ulema, taken from young women (under 40 years) and middle-aged women (age 40-49 years). Informants come from rural areas who carry out Da'wa and receive Da'wa to carry out their daily life implementation. The activity started with the preaching activities of female ulema, efforts to approach rural communities, and paying attention to *washatiyah* through their preaching methods.

RESULTS AND DISCUSSION

The community category in Sedan Village is a community category that is close to homogeneous because 100% are Muslim. Culturally, this religious grip is obtained from a strong kinship or kinship relationship between them. In addition, the development of religion is also based on inheritance from parents to children and grandchildren. This made Islam dominate the religion in Sedan's congregations. Information obtained through in-depth interviews with old figures shows that so far, the patterns of inter-community relations are still heavily influenced by the culture of Islamic organizations such as NU or Muhammadiyah. Even so, a conducive situation so far can be created and maintained (Brown, 2019).

The religious activities of this community will illustrate a pattern of interaction that is well established between the two, starting from the form of vertical worship and horizontal worship. The religious elite in Sedan village is a category of ulema or known as *Kiai* or *Bu nyai* who have knowledge, deep appreciation and orderly and serious experience of past teachings. Moreover, the religious knowledge possessed by these ulema can be felt by the community, this is what makes them respected and have a higher position than other communities.

Likewise, in relation to social solidarity, coherence and unity. The relationship between these people is informal, but not a social contract or agreement. This rural community has an irregular pattern and work culture, both in terms of the use of time, opportunities and opportunities, as well as in the division of time between family, social and work time needs (Husein, 2021).

Profile of Female Ulema

The word ulema appears to come from the singular form *aalim* which means to know. Quraish Shihab explained that this word which comes from the letters *ain*, *lam* and *mim* often shows a clear meaning, such as *'alam* (flag), *'alam* (the universe or beings who have feelings or intelligence, or *'alamah* (address or sign) (Shihab, 2004).

Other explanations show that there is no difference between men and women to become ulema. According to Azra (2002), the word used as an ulema has a gender neutral meaning, so ulema can be women or men even though they only use the word ulema. In the Middle East, the notion of 'ulema tends to broaden and ulema are not only those who focus on religious knowledge but also general knowledge. While in Indonesia, the ulema were only narrowly viewed as just religious knowledge. Expertise in one field of *fiqh*, for example, will not make a person recognized as an ulema, society views and recognizes the scholar as an intellectual or Muslim scholar only.

Ulema are scientists who are broad in the fields of religion, social humanities and science in Islamic studies. In modern times, the journey of the Ulema is always identified with religious experts only. In Indonesia, the word ulema has so many synonyms depending on where it is used, such as *Kiai* in Java, *Tengku* in Aceh, *Sheikh* in North Sumatra/Tapanuli, *Buya* in West Sumatra, *Tuan Guru* in Nusa Tenggara, East Kalimantan, and Central Kalimantan, and other names. In the Java region, the word ulema is only identified with a *kiai*, namely an ulema who is the leader of an Islamic boarding school who has a *pesantren* education background. In addition, the term ulema is also given to the imam of a mosque or a person who usually gives lectures and performs practical worship and has an active role in socializing with the community (Rizha & Mustafa, 2020).

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Ulema must master the capabilities of religious knowledge, sharia knowledge in depth and have awareness of their responsibilities as servants of Allah and have high moral awareness so that they become role models for the surrounding community. Islam has an extraordinary story about women. Islam came to Arab countries to change the order as well as to deconstruct the bad points there in the form of civilization, culture, discriminatory and misogynistic habits which were previously commonplace and became public opinion. Islam came with a soothing face and raised the status of women as free people so that the practice of slavery was no longer carried out and disappeared from the land of the Arabian Peninsula.

Islam gives equal rights to men and women and invites women to become ulema, people who know and are knowledgeable. The Prophet Muhammad said in his hadith that studying this knowledge is for Muslim men and women. The role of women in the history of Islamic development cannot be underestimated. Based on Al-Buthy (2006) on his book entitled Sirah Nabawiyah shows that in the *assabiqunal awwalun* group there was one female figure who embraced the first Islamic religion, namely Sayyidah, in her journey she played a valuable role in the formation of Muslim society at the beginning of Islamic history. Apart from him, there is *Sumayyah Umm Ammae bin Yasir*, a woman who died for the first time defending her faith. In addition, there is Asma' bint Abu Bakr, the woman who accompanied the prophet to *Tsur's* cave to avoid enemies.

Regarding the intelligence of women, we certainly remember very well that Sayyidah Aisyah was a person with extraordinary intelligence. She is the main place of reference for friends and is one of the most narrated hadiths from the Prophet Muhammad. There are many other hadith narrators from the women's group who say that they did not find women narrating flawed hadiths and none whose hadiths were not used (Ibn Hajar, 1327 H). Women in the history of Islamic scholarship have intelligence, kindness, piety, asceticism and self-cleanliness as they play a role in religion. There is history that says that women have a great influence in the development of general knowledge and culture.

Sedan is one of the sub-districts in Rembang Regency which has 100% Muslim residents who are known as the Makkah of Rembang. Besides that, the Sedan area is very strong as a religious area because there are many Islamic boarding schools, mosques, prayer rooms or other places of study as forming the religious side of the community there. The population in Sedan itself consists of more than 28 thousand men and more than 27 thousand women. Currently, the formation of the social system in Sedan is mostly held by men because of the high patriarchal system there. However, it does not make it difficult for women to take part in society. Islam enters and spreads, placing men and women on an equal footing, even when doing modern jobs today, women can also be placed in men's positions, from working in offices, hoeing rice fields and even working as construction workers. Even men can also cook for their families or make a living through food stalls which are identical to women's (BPS, 2021).

Women with domestic jobs are also members of society in which they can independently form and socialize and build interactions with the community so that they can be together with the community. The formation of this community organization includes those that are religious to institutional in nature, such as the existence of a *taklim* assembly or a family empowerment and welfare team (TP-PKK) affiliated with the local government or a women's organization based on a religious organization, namely the Nahdlatul Ulema Muslimat. Here the role of women in community proselytizing in sedans includes:

1. The role of adat. In this case it becomes part of maintaining the existence of customary values in society;
2. The role of religion and education. Women have space to become educators among themselves and for children;
3. The role of the economy. It is common for women to earn a living together with their husbands to support the family economy, such as working in the rice fields, being traders, office workers or a separate line of work.

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Da'wa of Female Ulema in Rural Area

The Qur'an descends covering the stages and periodization of the Qur'an which states that a *da'i* can apply the principles in which there is no word of despair. In understanding the meaning of da'wa is also the same as the word preaching which means inviting, preaching or advising. While the Arabic word comes from the word *i'ada* which means to call, pray and hold and in *masdar* it becomes *Da'iyah* which means a person who invites people to their religion. These words are repeated 211 times in the Quran (Aini, 2018).

In the context of the Quran and Islamic teachings, the word da'wa tends to call for goodness. Then it was also revealed by Syekh Ali Mahfudz who interpreted da'wa as something that encourages people to do good and commands them to do good and bad . Da'wa is also part of the efforts of ulema and religious people to teach people things that make them sensitive to religious and worldly issues as well as possible (Maun, 2021).

Da'wa is the responsibility of everyone, especially believers, according to existing capabilities, and the goal is to make everyone good and able to help in this world and in the hereafter. The da'wa system carries out activities in accordance with the objectives with different elements of da'wa. According to the Indonesian Ulema Council (MUI), da'wa *bil hal* is all efforts to develop oneself and society to create better socio-economic order and needs. The purpose of this da'wa is to eliminate ignorance, poverty, backwardness, etc. So this da'wa refers to a role model who is expected to be able to solve problems in the dimensions of space and time, centered on the real needs of society (Aini, 2018).

Women become part of society as a whole with the influence they have with all the objects attached to them either as mothers, children or society as a whole. Islam also wants women to be active in humanitarian social activities and in building their social life (Hasanah, 2016).

Women who have jobs in the field of da'wa are also called *muballigah, ustadzah and Da'iyah*. His obligation is *amar ma'ruf nahi munkar*, showing his position and function as the caliph of Allah and cooperating with men in upholding divine values in people's lives. This female scholar has two roles (Badarussyamsi et al., 2020), namely:

1. Sociological-intellectual role

Islam is a dynamic religion that regulates its adherents from sleep to sleep again starting from worship rituals with the creator to social life with other creatures. Islam as a religion always encourages its people to use reason and seek knowledge in order to know about the nature of nature. Likewise, women have important things to do, namely to fight for their knowledge through religious education and general education about world science. At the beginning of Islam there were female figures as experts in knowledge such as Zainab, Ummul Hasan bint al Qadi Abi Ja'far Al Thanjaly.

As da'iyah, women are required to be able to socialize in society in order to provide enlightenment and guidance towards goodness. The social nature of women's *Da'iyah* will be automatically instilled if they have intelligence and good social behavior, so that women have a sociological-intellectual role in conveying the message of *amar ma'ruf nahi munkar*.

2. The role of religious-sociological

In addition to their socio-intellectual role, *Da'iyah* women also have a high level of religiosity and close loyalty to one another. The role of da'wa is very central in the socio-religious life of society. This woman who works as a *Da'iyah* is a role model in all things, so that whatever is transmitted is able to inspire and influence the purpose of da'wa. Women play a role because of their ability to relate well to society and the environment, increase the emotional intelligence of the people around them and develop various ways of preaching, such as Islamic Studies groups, skills and so on.

This role aims to increase self-confidence and make women have intelligent personalities and be able to respond to bad luck that is happening around them, so that they can answer these questions properly and appropriately according to Islamic teachings. Women's intellectual potential is not inferior to men's so there is no different calculation between the two.

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Furthermore, the role of women's da'wa can be started from realizing the concept of da'wa for goodness in the immediate family environment by providing examples that can be seen directly. As well as being able to show the existence of da'wa and inviting people around her to do the good that is taught by religion. This individual da'wa media can have a significant and effective impact on individual and permanent changes. Other da'wa can also be given to the community by balancing themselves in broadcasting da'wa in various dimensions (Saputra et al., 2021).

Rembang is synonymous with RA Kartini who became a female hero, her grave in the Bulu area, Rembang makes Rembang a vessel that more or less allows women to take part in society because there is an incarnation of women's struggles in Indonesia. At present, in general, female ulema in Rembang have spread across sub-districts, because there are always female leaders who are indeed used as a reference for the community to discuss or seek answers to problems. One of them is the presence of female ulema in Sedan, which can be traced to the following dimension:

1. Recitation or *majelis taklim*. This special recitation activity for women is usually routinely held in villages in the Sedan sub-district once every 36 days *(selapanan)*. The activities in it provide a wide space for women, being the main space for taking part, this is identified by the presence of a voice that often fills in the recitation activities.
2. Religious social organization. Sedan is occupied by the Nahdlatul Ulema (NU) mass organization in which there are women's organizations that are highly regarded, namely Muslimat NU and Fatayat NU.
3. The Indonesian Ulema Council (MUI) which is filled by the big *kiai* in Sedan but now it has also become a common space for women to take part in it

Basically, every female character has achievements in the da'wa activities. From recitation, take for instance, female ulema are considered to have made changes to the congregation, especially the women themselves.

Another thing was also conveyed by the informant from Sedan, that da'wa had an impact that should not be underestimated, there were hundreds of students who became *ustadzah* or teachers, scattered in various regions. In general, the presentation of the da'wa by these women ministers can be seen and analyzed from various aspects, namely how much public space is filled, the quality of their "voice" in preaching, and what the women are like. Ulema are preparing for the resumption of da'wa in the Sedan area.

Based on the previous information, it can be said that the space used is dominant among themselves. The current recitation of female congregations is always filled by female preachers and only in certain events are filled by men as lecturers of lecture material. From the results of research in the field this is indeed justified, *majelis taklim* under Muslimat NU, with 24 places, have a special day for recitation meetings every 36 days *(selapanan)* filled by female ulema. The place that is used as a place for preaching is held at the mosque or prayer room as well as the houses of the village *majelis taklim* leaders, almost all of the *majelis taklim* leaders in this village have a prayer room or are close to the Jami mosque. This shows that the dominant effect of the place also affects the congregation because on average they already have a gathering place that is commonly used by the community.

Previously, Muslimat NU was one of the large and strategic non-political women's organizations for Indonesia which was determined to improve the quality of intelligent, skilled and competitive Indonesian women who were active in the social field, dawah education. The contribution of women's preaching in rural areas is also the result of the contribution of the NU Muslims themselves (Hafiz & Sungaidi, 2021).

The figure of a woman who became a religious speaker among the general public, namely female and male worshipers was also carried out by this ulema. The da'wa space that

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was carried out was due to the fact that he was known in the local community as a teacher who had a more important role in the world of education in the Sedan area and because of his struggle to carry out da'wa for more than 50 years.

As a preacher, I even had experiences that strengthened this. There is still a perception that restricted the space for women to preach from the 1970s which shows that it was not accepted that many women appeared in front.

But according to male preachers, it is true that women's culture is very strong at home and not doing activities outside, including the Eid prayers, which are not carried out at the Jami mosque in Sedan. However, it is also not a problem if women carry out da'wa in public space as long as they are asked and do not violate the values in society. The values in Sedan explain that something taboo and strange can be done if it is seen as something important and beneficial.

This shows that even though the Da'wa space is limited, it already has important achievements because there are many congregations reached and this activity is routine so that out of the 24 *majelis taklim*, each has 80-120 congregations, or almost 2300 congregations become important congregations in a village and can accept the Da'wa of female ulema. Apart from that, another task is that it is permissible for female ulema to carry out da'wa which are attended by the public and enter the rooms of male congregations. This can also be seen by the start of involving women in the sub-district-level Indonesian Ulema Council, which has only been filled in the last two years by two female ulema among 18 other male ulema.

This woman's missionary work has been optimal even though previously she had gone through quite a long struggle. Awareness of forming Islamic study groups is growing among women and there have been women preaching figures so that studies have begun to be dominated by women.

In terms of quantity, the number of men is relatively more than women, but the field of Da'wa for women is very wide, both in traditional and modern ways. But because of Sedan's religious values, indirectly there is a strict selection to become preachers, that is, female ulema must have quality and be accepted as role models for society.

Furthermore, the preaching of women must also continue. The continuation of women's Da'wa in the future can be due to the existence of good nurseries from female ulema who are currently active in society. *Da'iya* cadres need to be fostered and currently, based on informants, they already have nearly five prospective cadres to continue the Da'wa relay in the Sedan area, don't let the order and habit of reciting the Quran in the community stop because there are no human resources to continue the struggle (Aini, 2018).

In carrying out their obligations in accordance with their position and rights, these female ulema carry out a role. The form of this role involves being an adviser, mediator, policy maker, custodian and overseer of policies, protector of society, creator of justice and savior.

Another alternative Da'wa that can be used is also the techno religion technique, where this technique combines technology in relation to Da'wa such as the Da'wa activities for Gender Studies, Niqab Squad or Mumpuni Sayekti on their YouTube account. Techno religion in social media found findings that this techno religion concept has the potential to expand and structure religious behavior for preachers. This is also supported by the characters I and Me who are awakened through their behavior or symbolic activity with the *ma'du* (viewers) (Pambayun, 2021).

It is also hoped that women and preaching in this millennial era will increasingly show their stretching on social media. With its unique variety, eccentric, calm, passionate, assertive, and full of jokes, even critical but still has the same mission, namely *amar ma'ruf nahi munkar* by jointly constructing Islamic identity. One example is to be more active in positioning oneself to introduce Islamic morality and combat moral decay. With the existence of smart phones,

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this transition is used as the main tool for online activities which gave birth to the practice of cell phones starting to be domesticated, Indonesianized and Islamicized.

Da'wa of Female Ulema

The Da'wa strategy adopted by the ulema includes a structured and integrated approach that makes maximum use of opportunities for certain audiences and takes into account the various limitations and challenges they face. This strategy must be built in the midst of the diversity of people who need serious attention. It is addressed wisely and constructively so as not to damage the well-developed order of inter-religious harmony (Nuwairah, 2014).

The Da'wa strategy of women ulema at this time must also provide new sources of content that give birth to religious identities for women. The digital da'wa movement should be able to give birth to new forces that fight against the tradition of marginalization of women (Muttaqin, 2022).

This Da'wa instrument should be designed so that people accept differences and create opportunities for togetherness that encourage constructive cooperation to the highest level and encourage one another to recognize the goodness of society in living a meaningful life. Therefore, the Da'wa approach must pay attention to adjustments and changes. Similar to what was done by female ulema in rural areas, informants say that not all approaches need adjustments in each region, there are areas that are actually "abangan" who do not know religion, the people there do not. Using Islamic characteristics and preserved Javanese traditions as a way of overcoming religion. Da'wa activities that are appropriate for this are adaptation, adding religious values to existing customs, gamelan or musical art activities that are carried out over time with musical arts using tambourines, even though the songs use Javanese songs and have a low pitch. pray Furthermore, when adjustments are made, changes are made slowly, with a sustainable and consistent strategy by adding moral values as the main reference, namely the Qur'an (Nuwairah, 2014).

Managerial principles that are directed and integrated need to be applied by taking into account the various situations and environmental conditions of da'wa that are encountered. Informants from female ulema also mentioned that another challenge in the Da'wa process was in the form of time that had to adjust, this informant who had been preaching for more than 50 years provided information that one of his da'wa strategies was to follow the wishes of the time, which was originally at night, but could be changed to during the day.

The da'wa approach model developed in building diversity as pride starts from the pioneering stages of forming (*takwim*), structuring (*tanzhim*) and releasing (*tawdi'*). In his opinion, a theorist stated that the development of Islamic society is a real action system that offers alternative models of solving the problems of the ummah in the social, economic and environmental fields in an Islamic perspective (Hasanah, 2016). There are three basic steps in this community development process which are the core of Da'wa activities, namely:

1. Develop and manage Islamic society
2. Developing the Muslim community through institutions that will become tools to maintain the core building of the Muslim Ummah, foster and develop it
3. Creating opportunities for collaboration between people to develop the quality of life together.

There are many methods of Da'wa and there are several understandings of the Da'wa method as an effective way towards goodness (Hasanah, 2016) which includes three scopes, namely:

1. The *bil hikmah* method, the wise Da'wa method, the mind that starts, is open-minded, has a clean heart and draws people's attention to religion and God. Da'wa is necessary to face a plural society.

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2. The *mauidza hasanah* method, gives positive messages, contains wisdom, compassion and is full of tenderness so that it can melt a hard heart.
3. The *al mujadaalah* method, synergistically exchanging opinions that do not create hostility by providing strong arguments and evidence

CONCLUSION

There are three basic steps that are the core of Da'wa activities so that they can continue to exist in Indonesian society, namely developing and managing society, developing the Muslim community through institutions and creating opportunities for collaboration between people to develop the quality of life together. This is determined by the many conditions and qualities of understanding, appreciating and actualizing diversity so that the Da'wa of these women ulema can be dynamic, the level of thought, cultural creativity and religious perspectives are fresh and actual.

For the part of the rural community, female ulema have an important influence as evidenced by the high number of rural people who come every preaching of female ulema as well as the fact that people often turn to female ulema in determining their main decisions related to religious chapters, so that women ulema are very entrusted with rural community activities. This has a positive impact on society by the ease with which people make religious decisions because of the existence and authority of female ulema in the midst of rural communities. From the research conducted, the following impacts were obtained: firstly, making changes to mad'u, especially the women themselves, in terms of religion and morality. Secondly, to be a place for exchanging ideas and active discussions for the selection of community religious decisions, both directly in the science assembly and in the homes of female ulema. Thirdly, the existence of female ulema has created a good trend among the public for higher education and knowledge. Fourthly, there are hundreds of students who have become *ustadzah* or teachers who are scattered in many areas. Fifthly, have a large public space that can be filled with the quality of their "voice" in Da'wa, and how these female ulema are preparing for the continuation of Da'wa in the Sedan area. Sixthly, the authority of the Women's Ulema makes it very easy to mobilize the community for activities other than religion that synergize with other agencies, for example in health, education, economics, social and other needs.

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