

THE ACTUALIZATION OF SPIRITUALITY AND INTELLECTUALITY OF MUSLIM WOMEN IN THE THOUSAND OF MOSQUE ISLAND (LOMBOK)

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Abstract

Pulau Seribu Masjid' is the name for the island of Lombok which represents a high level of religiosity due to the support of lots of spiritual sets such as mosques, Islamic boarding schools, and many others. The adequate number of Islamic boarding schools and places of public worship is another point term for increasing religious spirituality and intellectuality. However, along with these achievements, the forms of inequality are the zero representation of women scholars on the Thousand Mosques Island. This study aimed at describing the representation and existence of women scholars after completing Islamic education on the island of Lombok. As it is called the Island of a Thousand Mosques, it is also important to see the spaces for the actualization of the spiritual and intellectual capacities of Muslim women in Lombok. This research was carried out through a long observation and interview in Darul Habibi Islamic Boarding School NW Paok Tawah Praya, Central Lombok which involved the stake holders, teachers and the students. This study found that the space for increasing the spiritual and intellectual capacity of Muslim men and women is the same but the actualization of spirituality and religious intellectuality is still unequal. This inequality is caused by the patriarchal culture that is still deeply rooted because it is also legitimized by religious interpretation. It is considered strange for women to lead prayers after congregational prayers even though it is a space that can be accessed by both Muslims and Muslim women.

Keywords: Spirituality, Intellectuality, Muslim Women in Lombok

Abstrak

Pulau Seribu Masjid' adalah nama untuk pulau Lombok yang mewakili tingkat religiusitas yang tinggi karena dukungan dari banyak set spiritual seperti masjid, pesantren, dan banyak lainnya. Cukupnya jumlah pesantren dan tempat ibadah umum merupakan istilah lain untuk meningkatkan spiritualitas dan intelektualitas keagamaan. Namun, seiring dengan pencapaian tersebut, bentuk-bentuk ketimpangan adalah nol keterwakilan ulama perempuan di Pulau Seribu Masjid. Penelitian ini bertujuan untuk mendeskripsikan keterwakilan dan eksistensi ulama perempuan setelah menyelesaikan pendidikan Islam di pulau Lombok. Seperti yang disebut Pulau Seribu Masjid, penting juga untuk melihat ruang-ruang untuk aktualisasi kapasitas spiritual dan intelektual wanita Muslim di Lombok. Penelitian ini dilakukan melalui observasi dan wawancara panjang di Pondok Pesantren Darul Habibi NW Paok Tawah Praya, Lombok Tengah yang melibatkan para stake holder, guru dan para santri. Penelitian ini menemukan bahwa ruang untuk meningkatkan kapasitas spiritual dan intelektual pria dan wanita Muslim adalah sama tetapi aktualisasi spiritualitas dan intelektualitas agama masih belum merata. Ketimpangan ini disebabkan oleh budaya patriarki yang masih mengakar kuat karena juga dilegitimasi oleh penafsiran agama. Dianggap aneh bagi perempuan untuk memimpin shalat setelah shalat berjamaah padahal merupakan ruang yang dapat diakses baik oleh muslimah maupun muslimah wanita.

Kata Kunci: Spiritualitas, Intelektualitas, Wanita Muslim di Lombok

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INTRODUCTION

Gender equality is actually a question of justice and freedom in society in the context of social relations, culture, law, politic and religious behavior between male and female (Ulyan Nasri: 2018, 6. Fariyatin. 2019). Islamic gender studies are currently more popular than gender studies in general. Basically, the principles of gender studies in general are not much different from Islamic gender studies. Islamic gender studies are currently more popular among Muslim academics because they see that in Indonesia the majority are Muslims, so that along with the development of Islamic studies, Islamic gender studies have also found their place. The problem of inequality in the portions of men and women is not only in human life as social beings in general but is also experienced in their socio-religious roles (Muttaqin: 2020), even the interpretation of religion becomes legitimacy for carrying out practices of gender injustice.

Therefore, it is important to view the actualization of the Islamic perspective on Muslim women. This is because Muslim women are not seen as complete human beings who have spiritual and intellectual capacities (Rofiah. 2020). Whereas, every human being has this capacity, but in some religious ritual practices, it then separated based on a perspective of gender differences. Examining the problematic existence of Muslim women as spiritual and intellectual beings, the Island of a Thousand Mosques or the Island of Lombok (the term will be mentioned alternately between the two according to the context of the sentence where its use depends on which one will strengthen the meaning of the sentence. Ideally, it is an island with a high level of religiosity).

Talking about religiosity, there should be no difference between Muslims and Muslim women, whether it is in education, public work, and domestic roles, as well as taking into account the local socio-cultural context and religion (Rofiah. 2020). In Lombok, there found a quite a number of socio-religious devices. Among them are Islamic boarding schools and places of public worship. There are estimated 538 Islamic boarding schools in Lombok (Statistics of Islamic Boarding Schools of the Ministry of Religion). Mostly, all the Islamic boarding schools provide equal opportunities for Muslims and Muslim women to increase their spiritual and intellectual capacity. Both also get the same opportunity to achieve bright achievements in the field of religion.

For the various supporting devices in increasing spirituality and intellectuality, it is important to view the achievements of these spiritual and intellectual enhancements. Furthermore, based on this achievement, there a need to seek whether this achievement is directly proportional to the availability of space for the actualization of spirituality and intellectuality for Muslim women in the Island of Lombok in particular and West Nusa Tenggara in general. As it is called as the Island of a Thousand Mosques, it is also important to see spaces for the actualization of the spiritual and intellectual capacities of Muslim women.

METHODS

This research was carried out through a long observation and interview in Darul Habibi Islamic Boarding School NW Paok Tawah Praya, Central Lombok. Generally, the observation involved almost all students in the boarding school. This was done to see how the male and female students were treated in the area of academic service. Meanwhile, a specific data was gathered through interview toward 4 female students who were still actively being the part of students there and 6 female students who have graduated from the program. Other parties who were the important of this study were the stake holders. The researchers interviewed the principal in order to dig an information how school managed the police for male and female students as well as the actualization after they mastered the required steps.

LITERATURE REVIEW

Gender Intercession Perspectives

Generally, the perspectives in gender studies are not served as singular issues. There are lots of dynamics issues that continue to move theoretically in response to the development of feminist theories which have made rapid progress since the 1970. The Second wave of Feminism views that women universally have a homogeneous destiny. Post-Second Wave Feminism feminists, who on average are not white feminists, considered this to be too generalizing about women's issues (Mohanty, 1984). Mohanty, Crenshaw and Collins, all three agree that women have an unequal destiny within historical, social, political and geographical boundaries. Black women, for example, have a fate that is not the same as white women. In fact, even black men may not have a better fate than white women in an area where apartheid was implemented.

Carastathis (2014) reinforces this view by saying that intersectionality is a way to conceptualize the relationship between systems of oppression that build our multiple identities and also our social location in the hierarchy of power and privilege. Gender identity does not just appear, but is in a system of power in which there is legitimacy and privilege from the groups that become the dominant culture. Feminist scholarship until the 1980s was still confined to their universalist views. In fact, gender is not very autonomous. Gender always interacts with other social categories, such as age, ethnicity, social class, religion, education and so on. There are detailed aspects that accompany the relationship between gender and these social categories that should be looked at when analyzing social phenomena from a gender perspective.

Gender and Spirituality in Modern Era

Generally, the opportunity to study could not be inseparable from the opportunity to study and develop their spirituality and intellectual capacity of the Muslim women. The pioneers of Islamic gender studies or female scholars who initiated Islamic gender studies are female scholars who have educational backgrounds and wider opportunities for spiritual and intellectual actualization

than ordinary scholars. Among them are mentioned by Faqihuddin, namely; Nyai Hj. Dra. Sinta Nuriyah Wahid, M. Hum (Princess of K.H. Abdurrahman Wahid, the great Nahdlatul Ulama 'Ulama' and the 4th president of Indonesia), Prof. Dr. Musdah Mulia, MA (Author of the book *Beautiful Islam Advises on Gender Equality and Gender Justice*, 2014), *Reformist Muslimah: Religious Reform Women*, 2005) and several other works related to gender equality in Islam, Dr. Siti Ruhaini Dzuhayatin, MA (Staffsus of the President of the Republic of Indonesia in the field of International Religion in 2018-2019 and currently as the main expert in the office of the Indonesian presidential staff in 2020-2024 based on his expertise in the fields of Human Rights, Gender, Islam and democracy), Dr. Nur Rofi'ah, Bil, Uzm (Author of *Women's Critical Reasoning*, 2020), Prof. Alimatul Qibtiyah, S.Ag., M.Sc., Ph.D (Author of *Muslim Feminism in Indonesia*, 2019), Dr. Inayah Rohmaniyah, S.Ag., M.Hum., MA (Author of the book *Patriarchal Construction in Religious Interpretation* (Inayah: 2014) and several Muslim figures who also contributed a lot to the development of the perspective of Islamic gender studies.

Looking at the profile of Muslim women who attended the Congress, they were women who are very concerned about the issue of Muslim women and the Islamic religion, so they should be used as a reference to talk about the issue of Islamic gender studies. In addition, looking at their social and political identity, some of these Muslim figures have space for actualization of spirituality and intellect apart from space to increase spirituality and intellectual capacity.

RESULT

Legitimacy of Support for the Actualization of Spirituality and Intellectuality of Muslim Women in Indonesia

The recent Islamic gender study is an answer to the deadlock of gender studies when it comes to religious interpretation of religious texts which are dominated by men as commentators. In fact, the perspective of men and women is so much different based on biological and spiritual experiences experienced. In this case, a man performs less reproductive functions than a woman. Accordingly, at the time of going through the reproductive function (Lantin. 2018), Muslim women are not required to perform several obligatory acts in Islam such as fasting, prayer and hajj. So it is very shallow when interpreting the hadith of the prophet about the picture of Muslim woman spirituality who is lacking in religion (Sahih Bukhari. No. 305). This is very shallow according to several figures of Abu Syuqqah, an Islamic gender reviewer who is widely discussed by Faihuddin in *Qira'ah Muabilah*. (Faqihuddin: 2019, 276).

There are lots of figures who are currently starting the formulations of Islamic gender studies. One of them is Dr. Nurofi'ah, Bill. Uzm (Nurofi'ah: 2020). Through his gender study, it provides new hope in supporting the

recognition of Muslim women's spirituality and intellectuality in the public realm. Moreover, Qaem Aulasyahied stated that Anna Sofie Roald, the author of a book entitled *Women in Islam: the Western Experience*. She believes that there are Islamic laws which are legitimized by the verses of the Qur'an which are full of actions that have discriminatory nuances for women, such as the obligation to wear hijab as social separation and the legality of polygamy as sexual harassment and a highly gender-biased marriage practice (Qaem Aulasyahied: 2019, 98). Meanwhile, as a devout Muslim, according to Al-Magfurullah Maulana Shaykh Zainuddin Abdul Majid, this is very pity because it involves belief in the negative face of Islam. The study of Islamic gender cannot be separated from the great thoughts of Faqihuddin Abdul Kodir found in *Qira'ah Mublah*. He stated that the two progressive actions were born from the Indonesian Women's Scholars Congress (KUPI) event, one of the major steps taken to lay the foundation of Islamic gender studies in Islamic studies in general. This women's scholars event is also in order to reinforce the principles of mutuality (*mubadalah*) in gender relations and the importance of Muslim experience as the basis for understanding religious texts and social reality (Faqihuddin: 2019, 184).

Basically, Islamic gender studies was firstly voiced by the female friends of Prophet Muhammad SAW, they were Umm Salamah Ra., Nusaibah Bint Ka'ab Ra., Asma' Bint Umais Ra., and several female friends who came to complain to the Prophet Muhammad SAW related to the existence of women who were not mentioned as subjects in some Verses of the Qur'an. Some of the companions to the Prophet Muhammad SAW, as recorded by Muhammad Bin Ali Asy-Syaukani in *Fath al-Qadir* expressed by Faqihuddin in his book *Qira'ah Mubdalam*, as follows:

"O Messenger of Allah, why is our (action) (women) not appreciated by the Qur'an like the men," said Umm Salamah Ra. While Umm Umarah (Nusaibah Bint Ka'ab Ra.) complained, *"It seems that everything is only for men, I don't see women being mentioned (the Qur'an) at all"*. In another narration, several women came to complain, they said, *"O Messenger of Allah, why does God (in the Qur'an) only mention male believers and not mention female believers?"*

It was then reaffirmed by the statement of Asma' bint Umais Ra., the wife of Ja'far bin Abi Talib Ra., in the documentation of Imam Al-Baghawi in *Ma'alim at-Tanzil*:

Asma' bint Umais Ra. Came to visit the family of the Prophet Muhammad asking, *"is there a verse of the Qur'an that came down mentioning and appreciating us (women)?"* When he answered no, he immediately rushed to the Messenger of Allah, complaining, *"O Messenger of Allah, indeed the women are losing money. Very merciful."* *"So what?"* asked the Messenger of Allah. *"Because their work and activities*

are not mentioned in the Qur'an, as (work) men are always appreciated by the Qur'an".

We found these stories in the verses of appreciation for women's work as in Al-Imran: 195, Al-Ahzab: 35, An-Nisa': 124, An-Nahl: 97, and Al-Mu'minun: 40. (Faqihuddin: 2019, 43). The verses that triggered this protest were the verses that were revealed at that time about the rewards of heaven for men who do good in Q.S Al-Baqarah: 25, stating:

*(O Prophet), announce glad tidings to those who believe in this Book and do righteous deeds (in accordance with its teachings), that for them are gardens beneath which rivers flow. Their fruits will have such resemblance to those of the earth that whenever they will be provided with those fruits they will say: "It was this which was granted to us on earth before."*²⁶ *For them there shall be pure spouses,*²⁷ *and there they shall abide forever.* (Al-Baqarah (2): 25).

Along with other verses (Al-Imran: 15, QS. An-Nisa: 57, QS. Ath-Thuur: 17-20, QS. Ad-Dukhan: 51-57, Ar-Rahman: 46-57, Al-Waqi'ah: 10-23) which are interpreted from a Muslim perspective. Based on the analysis of intersectionality, the actualization opportunities possessed by some of these figures are wider than that of Muslim women in general. According to P. Collins in George Ritzer that all Muslim women have the potential to experience forms of injustice. This order of inequality is called the inequality and privilege vector. Inequality and privileges are not only due to gender as a Muslim woman but also citizenship identity, economic class, social class, race, ethnicity, religion, language, sexual preference, and even age. Based on this, several Muslim figures previously mentioned have several sources of power to gain legitimacy for the actualization of their spirituality and intellect. (Ritzer and Douglas: 2014, 516). Those reasons shows that the actualization and improvement of spirituality and intellectuality is quite wide open.

Context of Space for Increasing Spirituality and Intellectuality of Muslim Women in the Island of Thousand Mosques

Gender relations in the socio-religious realm in Lombok show a very unequal relationship. Based on the statement of an informant who was also an academic as well as a teacher on the island of Lombok, he revealed that so far there has not been a legitimate representation of women ulama' as references. It is also strengthened by Fawaizul Umam's research which tries to explore the perception of Tuan Guru (the term for ulama' in Lombok or kiyai in Java and ajengan in Sunda) about gender equality. In his article entitled Reading Perceptions, Measuring Prospects: A Reflective Note on Ulama' and Women's Empowerment, he explained that his informants strengthened the superiority of Muslims over Muslim women and the An-Nisa: 36. Even according to the informants the content of An-Nisa: 36 has qath'i or has reached the stage of established meaning that cannot be reconstructed.

In addition, for the scholars or master teachers in Lombok, Muslim women can only take part in the domestic sphere. Even though it cannot be denied that Muslim women also have the capacity to take part in the public

sphere. Market economy players are also dominated by Muslim women. The number of female teachers in schools are also quite high. When viewed in terms of capacity and capacity building support facilities provided to both sexes. This means that in general both are given access to the same facilities and means of capacity building.

Figure 1. Data Diagram of the Number of Teachers in West Nusa Tenggara (NTB) by Gender

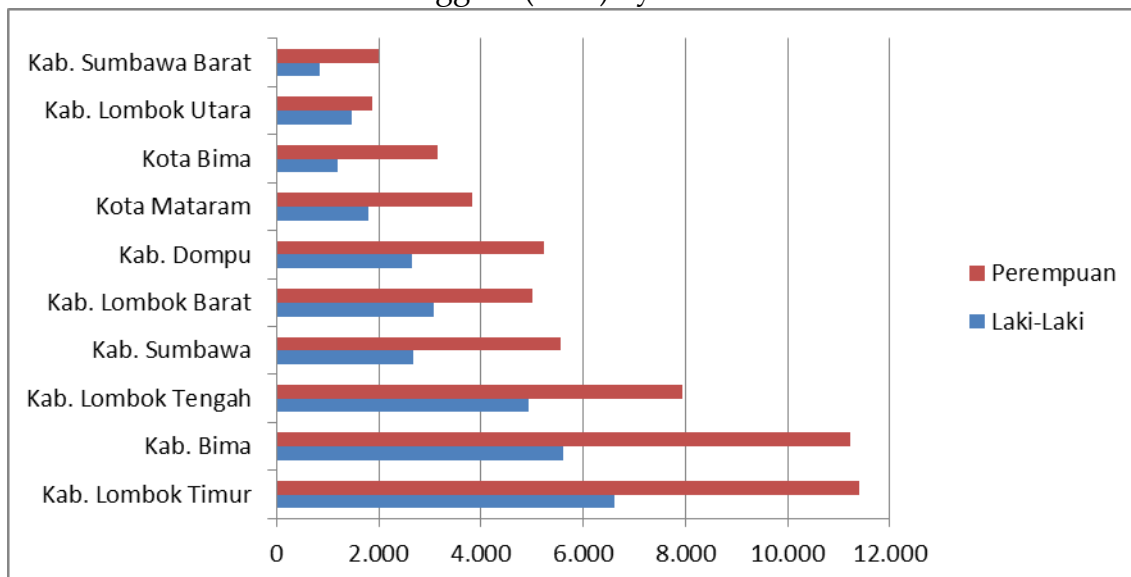


Table 1. Data the Number of Teachers in West Nusa Tenggara (NTB) by Gender

No	Region	Total of Male and Female	
		Male	Female
1	East Lombok	6.615	11.402
2	Bima	5.601	11.239
3	Central Lombok	4.944	7.944
4	Sumbawa	2.670	5.553
5	West Lombok	3.088	5.013
6	Dompu	2.651	5.238
7	Mataram	1.791	3.828
8	Bima Town	1.201	3.159
9	North Lombok	1.482	1.877
10	West Sumbawa	850	2.008
Total		30.893	57.261

Source: Basic Education Data of the Ministry of Education and Culture

Mostly, Islamic boarding schools manage educational facilities by not discriminating between male and female students. The programs applied are also the same for them. Based on the experience of the researcher, while still undergoing education at Islamic boarding schools, The *Banat* (another name for female students in boarding schools) carried out religious activities within their dormitory which were led by female seniors. As an educational unit, Islamic

boarding schools sometimes use them as extracurricular activities to improve the spirituality of the students who live there. In addition, *khitobah* or lecture exercises are also often carried out and provide opportunities for male and female students in turns. This means that the increase in intellectual actualization carried out in Islamic boarding schools is wide open for both male and female students.

However, after the education period, where do the female students actualize their spirituality and intellect? For male (*banin*) students who have graduated from Islamic boarding schools, they immediately have the legitimacy of their *ustadz* (teacher) or legitimacy for their spirituality and intellect, which is included with the actualization space that is fully provided, for example as an *ustadz* (teacher) who leads *dzikkir* (rememberance), prayer, *azan*, Friday preacher, *tahlilan* or having a lecture after *Tarawih* prayer, dawn prayer or at certain times that become a habit of the community. In fact, it is not the same for the female students, the parents do not expect much from their daughters who have completed their religious education in Islamic boarding schools. Many parents expect that their daughter just to be *istiqomah* (consistently) to wear the hijab as an indicator of obedience to religion and not commit despicable acts. What is even more extraordinary is that parents consider their child to be married to an *ustadz* (teacher) or fellow Islamic boarding school friend. This shows that the potential for support for Muslim women's access and self-actualization opportunities is very low.

It can be seen that the strength of patriarchy that harms Muslim women has started from the first layer of society, it is the family. Patriarchal Culture and Representation, that deviations from the meaning of nature for women can seep into the wider realm of Muslim women's life. After completing their primary stages, the alumnus have 2 choices of getting higher education levels, it is formal and informal education. Formal education means the choice is to enroll college, while the informal high education, Lombok is very well known for its Ma'had Darul Qur'an Wal Hadith (hereinafter referred to as MDQH) which is located in two places; in Pancor and Anjani, East Lombok.

After completing MDQH education, many students continue their education to Egypt, Yemen, Medina, Mecca to deepen their knowledge of Islam. It is an extraordinary pride for the people of Lombok when someone receives higher education in the Middle East. Those who study in the Middle East immediately gain the legitimacy of the master when they return and completing their education. So what about the female MDQH alumni? There are also many MDQH alumni/*banat* currently take formal education S1 Islamic Religious Education or certain majors available on public campuses such as the Hamzanwadi Islamic Institute (hereinafter referred to as IAIH) which is adjacent to the MDQH building. To get a formal diploma that is recognized by the government, concurrently MDQH and undergraduate studies are options. The female alumni also get the same opportunity to hold both MDQH and IAIH

education, which means if they are able to carry out their learning load, both Not a few who take that path, especially Muslim women who are most interested in the field of education, be it Islamic Religious Education (PAI) or PGMI (Ibtidaiyah Teacher Education).

Basically, for the wife of a teacher, after completing her education in boarding school, the scope of her intellectual and spiritual actualization should be wide open. In the boarding school, she could had a myriad of achievements in the field of religion or became a champion of reading the yellow book, *tahfidz* champion, Arabic debate championship, *qira'ah* champion or other champions in the field of religion. However, when she became the teacher's wife, she must follow the arrangements and directions from her husband. Some who have the ability of Quran memorization (*tahfidz*) or a good Quran Recitation (*qira'ah*) can teach at their husband's Islamic boarding school.

The Actualization of Muslim Women's Spirituality and Intellectuality in the Island of Thousand Mosques (Lombok)

Based on the previous explanation, it shows that Muslim women do not have space to actualize their spiritual and intellectuality, even though they have been supported by the availability of various facilities and opportunities to increase their spirituality and intellectual. As explained by the previous informant, there is not legitimacy on religious spirituality and intellectuality. The women is a representation of domestic life, the women world is the domestic world. "*No matter how intelligent, smart, how high their education and how many achievements they have, domestic area is the main identity of them*", it is one of the most popular expressions which is often said there. It means that even though the women have broader knowledge, for example Egyptian graduates or have recited 30 juz of the Qur'an, the women are assigned to take care of the household. Even if they are allowed to become a *tasmik* team (a team which taking care of students' graduation on reciting Qur'an) at a boarding school, but after finishing it they have to carry out the domestic roles, such as taking care of children and the household.

Besides, the gait of a woman is also depends on who she is married to. Even though, a woman married to a master teacher (Tuan Guru), it is not a guarantee for her access to the space for the actualization of her spirituality and intellect. According to the researcher's observations, the master teacher's wife is assigned to manage household resources. Master teachers usually receive invitations for lectures, recitations and being a speakers of certain events, either it is on the Commemoration of Islamic Holidays (hereinafter referred to as PHBI) or on special family events, such as weddings, burial ceremony (*ta'ziah*), recite in the nigh of mourning (*tahlilan*), and salvation. Usually they are given a gift which contains a lot of food, drink, fruit and others. The teacher's wife taking role to manage the gifts for family consumption or to be distributed to students at her Islamic boarding school or local residents. This notion should be seen more critically related to the socio-religious relations between the men and

women in Islam, both in public and domestic spaces. If it is not on the matters whose practice is already established with strong theological and socialist reasons (*qathi'*), then there is no gap to apply the '*mu'asyarah bil ma'ruf*' (treat your partner well) as what is ordered in the Qur'an.

a. The Alumni of Ma'hadah

In MDQH (Ma'had Darul Qur'an Wal-Hadith), besides providing opportunities for Muslims to study religious knowledge, it also provides space for Muslim women. So if the men alumni get the legitimacy of being *ustadz* (teacher), then Muslim women also get the legitimacy of being *ustadzah* (teacher). However, the legitimacy of the *ustadz/ustadzah* is not only determined by the competence of knowledge or skills, but the reputation in the community is also a source of the legitimacy. (Jamiluddin: 2017, 30). In Lombok, public acceptance of an *ustaz* and *ustazah* is seen as urgent and strategic. The principal reason is that people who are widely accepted in society are certainly people who are *khairunnas* (a leader) with useful indicators for the community.

However, the phenomenon is that the muslim women are not in a position to become the founders of Islamic boarding schools, TPQ, TPA or religious studies, such as the atmosphere during their education at MDQH upon their return to their respective hometowns. There are also many female alumni of MDQH who don't return to their hometowns as they got married while having the education. After finishing their studies, they immediately decided to get married. There are some of them, although they can stay or be trusted to teach in their village, for reasons of marriage, they no longer have to stay at home (Indriyaningsih, et. al. 2020) . In fact, the society does not demand much from the female alumni of MDQH regarding to their spiritual and intellectual capacities. It means that the women have to take care of how they dress, morals and words are good for Muslim women. It is seen that it is enough for a Muslim woman to have a career just to be a *shalihah women* who maintain her attitude, take care of the house, her husband and children.

b. The Hafidzahs (Woman who memorizes the Quran)

Basically, one of the fundamental questions of this study is "how is the *Hafidzahs* gait after completing their studies?". In social life, the hafid may have legitimacy, for example as *takmir* (administrator) of the mosque. For hafidzah, they can be someone who turns on the mosque by reading verses of the Qur'an before coming at prayer time, or being a *mudarris* (teacher) in a mosque, prayer room or Islamic school. They are also trusted on chanting verses of the Qur'an all night until the time of pre-dawn meal time during Ramadan. *Tadarusan* activities throughout the night in the fasting month are not only done in Lombok. In fact, several other areas outside Lombok also do this with different rules and practices.

Furthermore, how is the role of hafidz and hafidzah in the time of Ramadan? To answer this, the experience of the researcher's could be used. In the the villages, the people tend to appoint the hafidz to be the permanent

imams for *tarawih* prayers. Unlikely, the *hafidzahs* are given the space to express their spirituality is on *tadarusan*, they are also given the opportunity to study until a certain hour depending on the permission of their families. But rarely are given the opportunity to finish until the time of dawn.

If we look it from the perspective of gender inequality, this then limits the space for Muslim women to move. What happens then is that Muslim women experience certain labels (read: Stereotypes). The female students who only met with her old friends because she had a day off and happened to meet at the mosque or *mushalla* during *tadarusan*. But what happened later, society saw it as a deviant act of youth. Meet the opposite sex, chat and even laugh with friends. In addition, for people who still think conservatively, they are not allowed to carry out any activities in the mosque or *mushalla* except for prayer, meditation and recitations. Actually this construction emerged from a religious text that was sourced from the hadith of the Prophet Muhammad narrated by Sahih Bukhari No. 5152 concerning women is a source of slander which means the hadith editorial:

From Osama bin Zaid Ra., from the Prophet Muhammad SAW who said, "I do not leave after me a test (*fitnah*) that is most severe for men except (test regarding) women.

That's why parents only hope that they are able to take care of themselves and avoid all forms of accusations of sources of slander. He considered it luck if the daughters of his *hafidzah* could marry his fellow *hafidz* so that they are free from the responsibility of guarding it. Marriage is considered the most appropriate security system to protect *hafidzah* from slander (Harahap. 2018) . If there is a *hafidzah* who is unmarried even after finishing his studies for some time, many parents are anxious and worried about their daughters.

In other situations, for *hafidzah* who get a scholarship or are given the opportunity to continue their studies by their parents, they feel safer that their daughter is not in a home environment that is vulnerable to child marriage. Researchers often find the expression that keeping a daughter is more troublesome than keeping cattle from being stolen. This is inseparable from the view that Muslim women are a source of slander.

It shows that the space for Muslim women is limited by culture and religious interpretation. They only view the presence of women's bodies in public spaces as sexual objects that can seduce or create charm (the language used by Faqihuddin in the book *Qira'ah Mubdalam*). Based on this concern, the space for movement and the actualization of Muslim women's spirituality and intellectuality is hampered. Even though the month of Ramadan is a month which full of blessings. However, Muslim women with various social, economic and political identities are not given sufficient safe space to express their spirituality and intellect. Muslim women are given responsibility for their family's *sunnah* practices, for example providing sweet food as a substitute for

dates because of the recommendation of the Prophet's sunnah. In the name of the promise of a reward for those who provide food for the fasting person, Muslim women have become the object of the hadith according to the prevailing interpretation.

Prophet Muhammad SAW said: "*Whoever feeds a fasting person, then he will be rewarded like the fasting person, without reducing the reward of the fasting person in the slightest*" (H.R Tirmidhi)

The hadith does not specifically mention Muslim women, the editor of the hadith in Arabic also uses the general khitab that applies to both Muslim women and Muslims. So basically the task of providing iftar and sahur consumption is actually a shared task so that it is not burdened by one family member.

c. The Female students (*santriwati*)

Santri and *santriwati* are given the same rights, facilities, quality and quantity in Islamic boarding schools. Either male or female are treated the same, for example, at the Islamic boarding school where the researcher had conducted (Darul Habibi Islamic Boarding School NW Paok Tawah Praya, Central Lombok), the various programs were delivered to increase the spirituality and intellectual capacity of students and female students. Based on that, the focus of the research is back, where do the female students go after their studies at Islamic Boarding Schools?

In some areas in the Lombok region, such as Central Lombok, according to merdeka.com data, it ranks first in the region with the highest child marriage rate, followed by East Lombok and North Lombok. Based on this phenomenon, what will the gait of female and female students be like? For female students, the advantage is that schools in religious education units or religious education providers during their study period have studied reproductive functions in fiqh learning. Meanwhile, girls who study in public schools only get learning about reproductive function in biology subjects (Rinaldo: 2019). Learning biology only explains the names of the organs of the human body, does not get an explanation of the reproductive function. So that the study of fiqh is much broader in understanding the reproductive function of women. Even in Islamic boarding schools, learning fiqh is sometimes a favorite subject because it answers the problems of everyday life.

d. The Wife of Master (*Tuan Guru*)

In Lombok, the wife of a teacher is called *ustadzah*, *ummi*, or what characterizes the *Sasak* people; *inak Tuan*. The orders of the *Inak Tuan* are as obligatory to be obeyed as the orders of the leaders of the Islamic boarding school. For the wife of a boarding school leader, even though she does not have a high intellectual level, it is not a problem as long as her spirituality is guaranteed. The assumption is that because she is the wife of a teacher, it is certain that the teacher will teach religious knowledge to his wife, just as the teacher teaches religious knowledge to the congregation or students. Therefore,

a teacher's wife who does not have a high religious intellect is not a problem because she is already lucky to marry a man who understands religious knowledge.

The transfer of the master's knowledge to his wife is not the same in method and quality as the transfer of knowledge to the congregation or students who are upbringing at the boarding school. For the students and their students, it is prepared so that they are able to teach the religion of Islam again. In contrast to a parent, the role of teaching religious knowledge is not a space for actualizing its existence. A parent is not recommended to take part in public spaces. In addition to maintaining *mur'ah* as a companion to religious leaders, domestic roles are promised a greater reward.

In addition, there are also many perceptions that the teacher prefers women with lower education than choosing women with higher education to be their assistants. Usually the companions are from among the students or are often matched. For the daughters of the masters, teachers are also usually prepared to be matched immediately, rarely are they given the opportunity to receive higher education. It is very rare, even though some are given the opportunity to receive higher education, but again, the room for actualization will still stop at the domestic sphere or at least become one of the teaching staff at their parents' boarding school. As for the boys, the masters usually immediately become the successors to take care of their parents' boarding schools.

DISCUSSION

Analysis of the Spirituality and Intellectuality of Muslim Women on the Island of a Thousand Mosques

When compared with the opportunity to increase spiritual and intellectual capacity between Lombok and outside Lombok, based on the number of capacity building tools as described previously, Lombok is more open to the room for improvement. The actualization of the spirituality and intellectuality of Muslim women on the island of Lombok is hampered for several reasons: first, there is no guarantee of the policy for the continuation of the actualization. Second, the social system that still discriminates against women and men. Third, people's thinking that is still old-fashioned about domestic duties and responsibilities is imposed only on women, even though currently the cooperation between women and men is more needed than separating the work of men and women. This classic problem is indeed endless to discuss. This classic problem has a very big impact on the actualization. Because according to Petter L. Berger talking about social construction, women's backwardness is one of the impacts of social construction that strengthens patriarchal practices more than equality in the division of gender roles and responsibilities.

Considering the changes in socio-religious life that are currently happening very rapidly as well as the demands of the times that encourage a

more flexible power of religious adaptation. Therefore, the openness of the actualization spaces on the Thousand Mosques Island can be started from the academic realm because basically the old people's beliefs about women's education and the public sphere that can be accessed by women have now started to open up these spaces. However, this poses a threat to groups who will feel disadvantaged. Because when women start raising their voices and roll up their sleeves, men's opportunities are sometimes taken away. In fact, if analyzed biologically, women actually have more potential than men in terms of leadership. If according to the theoretical framework of a female doctor, women are more organized, neater, more focused but flexible and serious in getting things done compared to men whose focus is monotonous, they are more likely to do what makes them happy. Therefore, it means that women are more potential to lead. In many cases leaders are required to be flexible and not stuck in one problem. This fits with the structure of the female brain. So that in the household realm, women actually lead and manage the family more, but their leadership is not recognized and not legitimized because they are considered as the second part of the family after the head of the family who is generally male.

CONCLUSIONS

Islamic gender study is one solution to the impasse of the usual gender studies experienced by Muslim women. It is expected a supporting to find a bright way for Muslim women. This study found that in the realm of the actualization of Muslim women's spirituality and intellectuality, the inequalities still exist. This is caused by the patriarchal culture that is still deeply rooted because it is also legitimized by religious interpretation. The interpretation of religion is still textual and classical.

In addition, the confinement of women in the domestic sphere which does not free their thoughts and freedom of expression also adds to the list of causes for the lack of actualization of Muslim spirituality and intellectuality. The same ability but different opportunities for actualization are the main problems in the decline in the actualization of Muslim women's spirituality and intellectuality. Although there are many spaces that are designated for shared access, they are dominated by others. So far, Islamic scholarship which is seen by the elite or difficult to reach by ordinary people should open up by showing a friendlier face to answer the problem. In addition, it should also not be anti to the novelty of Islamic studies. Because the socio-religious life that continues to develop requires changes not to perpetuate the dullness of Islamic scholarship.

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