



THE ROLE OF WOMEN CLERICS IN SOUTH KALIMANTAN: A PHILOSOPHICAL ANALYSIS OF PROPHETIC FEMINISM

Fatrawati Kumari¹, Muqarramah Sulaiman Kurdi², Muhammad Syafi'³

^{1,2,3}Universitas Islam Negeri Antasari Banjarmasin, Indonesia

email: fatrawatikumari@gmail.ac.id¹, karrakurdi@gmail.com², syafiii313@gmail.com³

Abstract

This study investigates the roles and contributions of female scholars (ulama) in South Kalimantan, specifically in the cities of Banjarmasin, Banjarbaru, and the Tapin district, through the lens of prophetic feminism. The research employs a qualitative field study approach, gathering data through interviews, observations, and document analysis. The results highlight the profound impact these female scholars have had in religious education, social initiatives, and organizational involvement. By integrating the three main principles of prophetic feminism—structural-transcendental epistemology, the concept of worship within feminist movements, and the interconnection of divine and human consciousness—the study reveals how these scholars bridge theoretical and practical aspects of feminism within their communities. The findings underscore the importance of recognizing and documenting the contributions of female scholars as part of Islamic heritage, advocating for gender equality through education, and fostering a more just and harmonious society through actions rooted in compassion and wisdom.

Keywords: Female Scholars, Prophetic Feminism, South Kalimantan.

Abstrak

Penelitian ini mengkaji peran dan kontribusi ulama perempuan di Kalimantan Selatan, khususnya di Kota Banjarmasin, Banjarbaru, dan Kabupaten Tapin, melalui perspektif feminisme profetik. Penelitian ini menggunakan pendekatan kualitatif dengan pengumpulan data melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan dampak signifikan ulama perempuan dalam pendidikan agama, inisiatif sosial, dan keterlibatan organisasi. Dengan mengintegrasikan tiga prinsip utama feminisme profetik—epistemologi struktural-transendental, konsep ibadah dalam gerakan feminisme, dan keterkaitan antara kesadaran ketuhanan dan kemanusiaan—penelitian ini mengungkap bagaimana ulama perempuan menjembatani aspek teoretis dan praktis feminisme dalam komunitas mereka. Temuan ini menegaskan pentingnya pengakuan dan dokumentasi kontribusi ulama perempuan sebagai bagian dari warisan Islam, mendorong kesetaraan gender melalui pendidikan, dan membangun masyarakat yang lebih adil dan harmonis melalui tindakan yang berlandaskan kasih sayang dan kebijaksanaan.

Kata Kunci: Ulama Perempuan, Feminisme Profetik, Kalimantan Selatan

INTRODUCTION

In recent decades, the study of religion and gender has experienced significant development and progress. Discussions, conferences, seminars, publications of books, scientific journals, and films that explore Islam and gender are increasingly prevalent in various forums.¹ However, studies

¹There are several gender activists who play a role in voicing the interests of women to this day such as Siti Ruhani Dzuhayatin, Dr. Irwan Abdullah, K.H. Husein Muhammad, Musdah Mulia, et al. In addition, since 1995 by publishing Jurnal Perempuan (published in 1996), the first feminist journal in Indonesia that is read by students, policy makers, intellectuals, academics and social movement activists. In 2016, the International Conference on Feminism was organized by Yayasan Jurnal Perempuan. The conference invited various gender experts and activists. Ida Zahara Adibah, "Kontribusi Ulama Perempuan dalam

that specifically focus on female scholars are still relatively rare. In fact, throughout history, women have played an important role in both the intellectual and social realms.

The view that women's involvement as scholars is still a taboo to be discussed is often encountered. When the discussion appears, it is often complementary and limited. This shows that the role of women in the scientific and clerical fields is still an issue that has received less attention from many researchers. The general hypothesis is that women are not the majority and do not have a significant role in the world of ulema or in other scientific fields.

Some Indonesian Muslim intellectuals, such as Azyumardi Azra, have conducted in-depth studies on female scholars. Azyumardi Azra, while serving as director of the graduate program at UIN Syarif Hidayatullah Jakarta, revealed that among the many biographical dictionaries of scholars, there is only one volume that specifically discusses female figures. This dictionary was written by Ibn Sa'ad (*Kitab al-Thabaqat*) and Ibn Asakir (*Tarikh Madinat Dimasyq*) in the Islamic period. Muslim historian al-Khatib al-Baghdadi also included biographies of a number of female scholars in his work, *Tarikh Baghdad*. In addition, historian al-Sakhawi wrote several biographical dictionaries of 15th-century figures, including *al-Dawal-Lami'*, which deals with women under the title, *Kitab al-Nisa'*, containing 1075 biographies of women, of which 411 had deep religious knowledge.²

This fact reflects the continuation of a strong patriarchal civilization in Muslim societies, where women tend to be placed in private and domestic roles. In contrast, the public sphere seems to remain a male-dominated privilege.

Education is one aspect of the public sphere where the culture of Muslim societies tends to favor men over women in access to formal education. Although the Prophet's hadith states "thalabul ilmi faridhatun ala kulli muslimin wa muslimatin" (the obligation to pursue knowledge applies to both women and men), in practice in society, access to education for men and women is still not equal.³ Women are often denied the same rights and opportunities to study Islamic sciences that can lead them to become scholars.

Only in recent decades has there been a growing awareness of equality in religious education. In 1999, the Forum for the Study of the Yellow Book (FK3) was founded by Abdurrahman Wahid (Gus Dur), his wife Hj. Sinta Nuriyah, and K.H. Husein Muhammad.⁴ In addition, there is

Perkembangan Islam di Nusantara," *Wahana Akademika: Jurnal Studi Islam dan Sosial* 6, no. 2 (29 September 2020): 99–113, <https://doi.org/10.21580/wa.v6i2.5695>.

²Azyumardi Azra, "Membongkar Peranan Perempuan dalam Bidang Keilmuan," dalam *Kepemimpinan Perempuan dalam Islam* (Jakarta: JPPR, 1999), 199–221.; see also Azyumardi Azra, "Biografi Sosial-Intelektual Ulama Perempuan: Pemberdayaan Historiografi," dalam *Ulama Perempuan Indonesia* (Jakarta: Gramedia Pustaka Utama, 2002), xxii–xxiii.

³Robert W. Hefner dan Muhammad Qasim Zaman, *Schooling Islam: The Culture and Politics of Modern Muslim Education* (Princeton University Press, 2007), <https://www.jstor.org/stable/j.ctt7rqjj>.

⁴FK3 criticizes the gender-biased pattern of husband and wife relationships. Starting from this thought, FK3 straightens out the interpretation of Qur'anic verses and Prophetic hadiths so that they are no longer gender biased, such as the verse of

Himpunan Rahima, an NGO that focuses on education and Islamic information center for gender equality and justice. Furthermore, in 2000, the Fahmina foundation was established by the sons of kyais in Cirebon, functioning as a center for social and religious Islamic studies that promotes justice and humanity as well as advocacy for marginalized communities.⁵

Then came Alimat, a group that specifically highlights and voices the existence of women scholars. This group includes various affiliates such as Fatayat NU and Aisyiah. As the name suggests, Alimat refers to women scholars, intellectuals, scientists, and the like. Within this group are female scholars from various organizations and Islamic higher education institutions. They seek to advocate for state policies to achieve gender justice, especially in the domestic sphere.⁶

Then, on July 24-27, 2017, the Indonesian Women Ulema Conference (KUPI) was held at the Kebon Jambu Ciwaringin Pesantren in Cirebon. In the conference, various issues related to the role and religious teachings regarding the primacy of women were comprehensively discussed. The event brought together scholars, scholars and women activists and marked an important moment in raising awareness of the position of women in various fields of struggle, after more than 90 years since the 1928 Congress of Women Ulema was held.⁷ Furthermore, the 2nd KUPI event was held on November 24-26, 2022 at the Hasyim Asy'ari Islamic Boarding School in Bangsri Jepara, Central Java.

Witnessing the enthusiasm and lively struggle to advocate the importance of the role of women in Islam, this paper aims to examine the biographies of several women who were considered “ulama” in their time, especially in the local context in South Kalimantan. As far as current observations go, there is no study that specifically maps women who became ulama in South Kalimantan. Some academic literature tends to focus on the mapping and work of male ulama, while women are rarely mentioned, except in certain very limited contexts.⁸ For example, in a revised study by the Research and Community Service Institute (LP2M) of UIN Antasari titled “Banjar Ulama from Time to Time,” no female ulama are discussed in depth.⁹ One of the studies

qawwamah, inheritance, the virtue of praying at home and so on. To support their arguments, they refer heavily to the opinions of Muhammad Abduh and Quraish Shihab. They also mentakhrij the hadiths in the book, and they found many hadiths that were dha'if, even maudhu'. In addition, they use a lot of reasoning and ratios in judging a phenomenon, so that in this book there is a lot of 'we think', or 'according to us' and so on. Wahid Sinta Nuriyah, *Wajah Baru Relasi Suami-Istri: Telaah Kitab 'Uqud al-Lujjain, ~* (LKIS, 2003).

⁵Dwi Agung Subekti, “Peran Lembaga Rahima Terhadap Kaderisasi Ulama Perempuan” (Skripsi, Jakarta, UIN Syarif Hidayatullah, 2015), <https://repository.uinjkt.ac.id/dspace/handle/123456789/28865>.

⁶Nina Nurmila, “The Indonesian Muslim Feminist Reinterpretation of Inheritance,” dalam *Islam in Indonesia. Contrasting Images and Interpretations* (Amsterdam: Amsterdam University Press, 2013), 147–72.

⁷Yanuardi Syukur, “The Rise of Female Ulama in Indonesia: A Gender Perspective,” *Review of Islam in Southeast Asia* 1, no. 1 (30 Juni 2018): 17–28.

⁸“Perempuan Juga Ulama,” *Tribunnewes Banjarmasin*, 18 April 2017.

⁹TIM MUI Kalsel dan TIM LP2M UIN Antasari, *Ulama Banjar Dari Masa ke Masa (edisi revisi)* | Perpustakaan UIN Antasari Banjarmasin (Banjarmasin: Antasari Press, 2019), //opac.uin-antasari.ac.id/%2Findex.php/%3Fp%3Dshow_detail%26id%3D33655%26keywords%3D.

on female ulama in Banjar that has been discussed is Saifuddin's work, which reviews the involvement of Fatimah binti Abdul Wahab Bugis, the granddaughter of Sheikh Muhammad Arsyad Al-Banjari, in the field of education, published in the al-Banjari journal of UIN Antasari. In addition, of the approximately 900 yellow texts in Indonesia that are referred to in Islamic boarding schools and madrasas, as revealed by anthropologist Martin van Bruinessen (2015), one of them was written by a female scholar. This is most likely not widely known. The author of the book is Fatimah binti Abdul Wahab Bugis bin Sheikh Arsyad al-Banjari, with her work entitled "Parukunan Jamaluddin."¹⁰

The limited literature describing women scholars in the local sphere emphasizes the urgency of the need for in-depth studies. Therefore, this paper seeks to make a significant contribution to the field. This paper will trace and compile the profiles of women ulama from various eras and regions in South Kalimantan. Given the vast area of South Kalimantan, this study will focus on three main regions: Banjarmasin City, Banjarbaru, and Tapin Regency. In these three areas, there are female ulama who are considered qualified and influential, both locally and throughout South Kalimantan. The perspective used in this research is the philosophy of prophetic feminism, taking into account that Islamic values become the main guideline for women ulama in carrying out their duties, both in the family and the community where they dedicate their ulemas. This field research emphasizes and refers to existing findings.¹¹ Information was obtained in depth and detail from respondents and key informants through interviews, observation, and secondary data collection such as relevant literature and documentation.

The focus of this research is to reveal the biographies and work of women ulama, as well as how they contribute to the social and religious context in the areas that are the object of research. In the process of data analysis, a descriptive-qualitative approach is used to organize the information obtained systematically and accurately.¹² At the data analysis stage, the researcher inventoried the data to facilitate the description process. Informal notes containing the results of observations, interviews, and documentation studies were grouped into relevant sub-issues.¹³ The raw data was then selected, summarized and reorganized into a more systematic description. This description specifically includes the biographies and work of women ulama in the three research

¹⁰ Previous writings about Fatimah have also been written in Saifuddin, Norlaila, dan Halimatussakdiyah, *Ulama Perempuan Banjar dalam Penulisan Kitab Kuning: Studi Historis dan Tekstual atas Kitab Parukunan Melayu* (Banjarmasin: LP2M IAIN Antasari, 2008), 3.

¹¹ V. Wiratna Sujarweni, *Metodologi Penelitian Lengkap Praktis Dan Mudah Dipahami* (Yogyakarta: Pustaka Baru Press, 2014), 19.

¹² Lexi J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya Bandung, 2015); H. Wina Sanjaya, (2015). *Penelitian Pendidikan: Metode, Pendekatan, dan Jenis*. (Jakarta: Kencana, 2015), 296; Tira Reseki Pajriani dkk., "Epistemologi Filsafat," *PRIMER: Jurnal Ilmiah Multidisiplin* 1, no. 3 (13 Juni 2023): 282–89, <https://doi.org/10.55681/primer.v1i3.144>.

¹³ M. Askari Zakariah, Vivi Afriani, dan KH M. Zakariah, *Metodologi Penelitian Kualitatif, Kuantitatif, Actions Research, Research and Development (RnD)* (Kolaka: Yayasan Pondok Pesantren Al Mawaddah Warramah, 2020).

locations, namely Banjarmasin City, Banjarbaru City and Tapin Regency. Thus, this data analysis process ensures that all important information is well structured, facilitating understanding and interpretation of the role and contribution of women ulama in these areas.

The selection of several cities as the object of this research is based on several in-depth considerations. First, Banjarmasin City, as the capital of South Kalimantan, serves as the center of government, culture, and religion, so it is not surprising that the city has many clerical figures, both male and female. Second, Banjarbaru City is an autonomous city that has been proclaimed as the prospective capital of the South Kalimantan government.¹⁴ In addition, Banjarbaru is also a center of religious education with many Islamic boarding schools, so it is expected that there will be female ulama both in the pesantren environment and from outside the pesantren. Third, Tapin Regency, known as the city of “Datuk,” historically has many ulama who are recognized by the community.¹⁵ Therefore, these considerations ensure that the three locations provide a comprehensive representative framework for examining the role and contribution of women ulama in the social, cultural and religious context of South Kalimantan.

METHOD

This research uses a qualitative approach with a field study design that aims to deeply understand the role and contribution of women ulama in Banjarmasin City, Banjarbaru, and Tapin Regency, South Kalimantan. This approach was chosen because it is suitable for exploring complex social and cultural phenomena, especially in the context of the existence of women ulama and the application of prophetic feminism values. The focus of the research is on the biographies, activities, and contributions of women ulama, as well as their impact on the local community.

Data collection was conducted through three main methods: in-depth interviews, direct observation, and document analysis. Interviews were conducted with women clerics, community members, and community leaders to obtain diverse perspectives. Observation was used to directly record the activities of women ulama in various activities, such as recitation, education, and social activities. Meanwhile, document analysis involved literature review, such as books written by women ulama, organizational archives, and other relevant documentation.

Research participants were selected purposively by considering certain criteria, such as Islamic scientific authority, attention to women's issues, and real contributions to society.

¹⁴Yuke Nori Aurumbita, “Pemindahan Pusat Pemerintahan Provinsi Kalimantan Selatan di Kota Banjarbaru” (Disertasi, Yogyakarta, Universitas Gadjah Mada, 2015), <https://etd.repository.ugm.ac.id/penelitian/detail/146162>.

¹⁵See also Wajidi dan M. Arief Anwar, “Potensi Dan Analisis Pengembangan Wisata Religi Kabupaten Tapin,” *Jurnal Kebijakan Pembangunan* 13, no. 2 (2018): 199–121.; M. Ridha Anwari, Muhammad Yunus, dan Sri Normuliatti, “The Stories of Datu in South Kalimantan: Literary Reception Studies,” *Aksis: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 5, no. 1 (30 Juni 2021): 154–67, <https://doi.org/10.21009/AKSIS.050113>.

Researchers also ensured geographical representation of the three research areas to get a comprehensive picture. This selection process was done through recommendations from local religious and community leaders and literature references.

Data analysis was conducted in a descriptive-qualitative manner, involving a process of data reduction, categorization, and systematic presentation of data. Researchers identified key themes relevant to the concept of prophetic feminism, such as justice, gender equality, and the integration of divine and human values. Data validity was maintained through triangulation of methods, comparing the results of interviews, observations, and documents, to ensure consistency and accuracy of information.

Ultimately, this research is aimed at providing a holistic understanding of the role of women scholars in the local context, as well as enriching the perspective of prophetic feminism in Islamic studies. This research method not only aims to describe the phenomenon, but also reveal the social, cultural, and religious significance of the contribution of women clerics as agents of change in society.

RESULTS AND DISCUSSIONS

Prophetic Feminism Philosophy as a Perspective

Feminist discourse, with its complexities, is often classified into groups to highlight different perspectives on gender roles and their social impact. Broadly speaking, feminist thought can be categorized into two main groups.¹⁶ The first group are feminists who reject traditional gender roles because they are considered to be the root of gender injustice. The concept of gender has historically associated women with the lowly domestic world, while men are associated with the high-value, profit-oriented public world. These gender roles are often associated with traits that are considered inherent to women. Although these traits are called feminine according to Ratna Megawangi's analysis, they tend to be passive and disempowering, such as being a caregiver, attachment to the outside, dependence, sacrifice, feelings, and circular orientation-that is, a life that revolves and always returns to the origin. This causes women to seemingly walk in place without progress. In contrast, masculine traits attached to men include strength, independence, activity, aggressiveness, ambition, rationality, and linear orientation-that is, a life that keeps moving forward without returning to the origin. Based on this, this group separates gender roles from women and

¹⁶Ratna Megawangi, *Mebiarkan Berbeda: Sudut Pandang Baru Tentang Relasi Gender*, Edisi revisi, cetakan pertama, Desember 2014 (Jakarta: Indonesia Heritage Foundation, 2014). 111-149.

adopts all masculine traits to achieve success on par with men. This group is known as egalitarians, which includes liberal feminism, socialist feminism, and Marxist feminism.

The second group of feminist thought is feminists who recognize and accept differences in gender roles, both biological and social, as inherent and natural. Radical feminism and ecofeminism belong to this group. However, according to Ratna Megawangi's analysis, there is a sharp distinction between the two.¹⁷ Radical feminism, for example, tends to reject the institution of marriage as a major source of gender injustice. In their view, the domestic duties imposed on women stem from the bond of marriage, which is also a fertile ground for male power that is subordinative, discriminatory and unjust towards women. Ecofeminism, on the other hand, embraces the institution of marriage and lauds attachment and dependence to everything around her, including relationships with men and the universe.

Along with increasingly complex social dynamics, perspectives on feminism have also evolved significantly. Recently, especially in Indonesia, a perspective of feminism that is closely affiliated with the second group mentioned earlier has emerged, namely prophetic feminism. The term is derived from the English "prophet" which means prophet, so "prophetic" or "prophetic" refers to the prophetic nature. The prophetic nature includes spiritual-individual as well as social dimensions. The piety of the prophets is not limited to a personal relationship with God, but also includes active involvement in social dynamics, culture, politics, and existing beliefs. For example, the Prophet Muhammad pioneered the fight against jahiliyyah culture, the Prophet Ibrahim who opposed King Namrud, and the Prophet Moses who fought against Fir'aun.¹⁸

The term "prophetic" in Indonesia was first introduced by Kuntowijoyo, who used it to explain social science and literature in terms of the prophetic spirit of Islam. Kuntowijoyo integrates Islam with social science, based on the Qur'an surah Ali Imran verse 110, which is embodied in three main principles he calls prophetic ethics: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*) or faith in Allah.¹⁹

Prophetic feminism is said to be close to ecofeminism because both perspectives show an inclusive openness, embracing various elements of reality, including men, based on the principles of humanity, freedom, and divinity. Prophetic feminism is a thought that relies on the contextualization of religion, in this case Islam, with the Qur'an as its holy book. The Qur'an was revealed solely for the benefit of God's creatures, especially humans, so the Qur'an is often referred

¹⁷Megawangi. 178-192.

¹⁸Muhammad Khoirul Umam, "Reconstruction of Integrative Islamic Education in The Transformative Profetical Education Framework" (Proceedings 2nd Annual Conference for Muslim Scholars (AnCoMS), Surabaya: Kopertais 4 Press, 2018). h.511.

¹⁹Kuntowijoyo; Abdul Wachid, *Maklumat Sastra Profetik: Kaidah Etika & Struktur Sastra* (Multi Presindo, 2013), [//lib.upstegal.ac.id/2Fopac/2Findex.php/3Fp/3Dshow_detail/26id/3D15761/26keywords/3D. h.16-17](http://lib.upstegal.ac.id/2Fopac/2Findex.php/3Fp/3Dshow_detail/26id/3D15761/26keywords/3D. h.16-17).

to as the book of humanity. Islam, which was born with a prophetic mission, has carried out radical liberation, in which the Prophet Muhammad took the people out of dehumanizing situations such as slavery, female infanticide, racial and ethnic discrimination, and various other injustices that were inherited from Arab society during the jahiliyah period.

The development of the concept of prophetic feminism has been championed by Asmaeny Aziz, who uses this framework to analyze the dynamics of the Islamic feminism movement. In her view, women as God's creatures have equal responsibilities and obligations with men in upholding the good and avoiding the bad in the world, through the application of three prophetic principles. Therefore, feminism is ideally rooted in these three fundamental values, both in domestic and public roles. Islamic feminists operate based on three prophetic ethics: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*), which is faith in Allah. Asmaeny Aziz identifies these three as the core of prophetic feminism. When compared to other variants of feminism, prophetic feminism has a significant distinction because it bases its movement on religion, especially Islam. Each school of feminism has a unique focus, which becomes its own characteristic. The position of the two groups can be illustrated through the following chart:

Table 1.
Major Schools of Feminism

No.	Feminism Name	Parent	Attitude
1.	Liberal Feminism	J. S. Mill	Rejecting differences at the individual level
2.	Feminism Marxism and Socialism	K. Marx and F. Engel	Rejecting differences at the social/structural level
3.	Radical Feminism	K. Marx	Accepting differences and refusing to depend on men
4.	Ecofeminism	Rachel Carson, Aldo Leopold, Peter Wenz and Luc Ferry	Accepting differences and recognizing dependence on all other beings including men as well as interconnectedness with God
5.	Prophetic Feminism	Ibnu Arabi and Suhrawardi	Accepting feminist principles based on prophetic ethics that connect human consciousness with divine consciousness

Considering the position of feminism above and studying prophetic feminism exclusively, it is appropriate to analyze women scholars and their work using the perspective of feminist philosophy. As ulama who are also women, they are faced with significant challenges in a society dominated by a patriarchal system. Various obstacles and dynamics are faced in various dimensions of their lives, ranging from the domestic sphere, taklim assemblies, houses of worship, religious

social organizations, educational environments, to politics.²⁰ Nevertheless, they managed to overcome these obstacles very well. Through the theory of feminist philosophy, especially prophetic feminist philosophy, the position and role of women scholars can be described more clearly and comprehensively.

Prophetic feminism combines human consciousness with divine consciousness.²¹ This integration is achieved through the application of three main rules. First, the structural-transcendental epistemology rule, in which Islamic feminism is based on revelation as a guide to knowledge that forms a holistic and integrated religious structure. Second, the feminism movement is considered as an endeavor worthy of worship, equivalent to the implementation of the five pillars of Islam, thus enabling a person to practice Islam in a kaffah or complete manner. Third, the connection between consciousnesses, namely the integration between divine consciousness (*hablum minallah*) and human consciousness (*hablum minannas*) as stated in surah Ali Imran verse 3. This verse states, “Disgrace is upon them wherever they are, unless they hold to the rope of Allah's religion and the rope of the covenant with man. They will surely receive wrath from Allah and misery will befall them. That is because they denied the verses of Allah and killed the prophets without just cause. That is because they disobeyed and transgressed.”²²

Women Scholars in Banjar Land

The word *ulama* is taken from Arabic, as the plural form of the word *'âlim*, which means knowledgeable person. This term originated because the science that developed in Islam was religious science, so that people who mastered Islamic religious sciences would be called *ulama*. The word *ulama* in Indonesian is used as a singular form, not a plural which is usually used as a general identity designation, applied to an Islamic religious leader. In Banjar culture, several designations are usually used to recognize someone as an *ulama*. For example, *Tuan Guru*, *Sheikh*, *datu*, *qadhi*, *mufti*, *mu'allim*, and *ustadz* or *ustadzah*.²³

Women scholars in this context are women who are scholars in the community, who have an important role in teaching religion, whether they are concerned with gender issues or not. This is based on the balancing and mainstreaming of Banjar women scholars who have been identically

²⁰See also Andika Tegar Pahlevi, Eni Zulaiha, dan Yeni Huriyani, “Mazhab Feminisme dan Pengaruhnya di Indonesia,” *Definisi: Jurnal Agama dan Sosial Humaniora* 1, no. 2 (3 Agustus 2022): 103–12, <https://doi.org/10.1557/djash.v1i2.19597>. 103-112.

²¹See also Maurice Hamington, “Feminist Prophetic Pragmatism,” *The Journal of Speculative Philosophy* 23, no. 2 (2009): 83–91.

²²Wachid, *Maklumat Sastra Profetik*. 14-15.

²³Mujiburrahman dan Muhammad Zainal Abidin, “ULAMA Banjar Kharismatik Masa Kini di Kalimantan Selatan: Studi Terhadap Figur Guru Bachiet, Guru Danau, dan Guru Zuhdi,” *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 11, no. 2 (14 Agustus 2012), <https://doi.org/10.18592/al-banjari.v11i2.421>.

dominated by men, even though South Kalimantan is one of the provinces in Indonesia where the majority of the people are Banjar tribe and more than 97% are Muslim with religious characteristics so that there are many scholars, both men and women. In addition, there are also sharia regulations that are enforced in certain areas.

The study undertaken in this study is a biographical study of figures, namely the biographies of women ulama in several regions in South Kalimantan. Perhaps this is a follow-up effort to the study of the biography of ulama in South Kalimantan. The new thing in this study is in the object studied, namely the figures studied are not ulama in the mainstream construction, namely men, but female ulama.

The term woman is used after the word ulama to show that the ability to be a scholar is not only given to men, but can also be pinned on women who do have a depth of religious knowledge, have a strong concern for Islamic science and take real action in the community for the knowledge they have. Thus, the term female ulama means a figure who has three things. First, they have Islamic scientific authority. Secondly, they have attention to women's problems and thirdly, they show their work in the community so that it is recognized by the community. All of these abilities can be found in women and can also be found in men who do have the abilities and interests as intended.²⁴

In order for the reality of women scholars to be known to a wide audience, it is necessary to conduct research. Figure research has always been an important thing to study given its role as a source of specific and detailed data for further research, as well as an inventory and construction of historical facts in a civilization.²⁵

Because this research is closely related to history, gait, and prominence, the main thing that is discussed is history. This research uses a historical approach to reveal the biographies of women scholars in South Kalimantan, especially related to their various backgrounds, from childhood to their work in society, including family history, education, and social, religious and political situations that become the historical setting of each figure.

In tracing today's female scholars who have significantly developed in terms of quantity and quality, it would be unwise not to provide an explanation of who the female scholars of Tanah Banjar were in the past who also played an important role, especially in proselytizing and spreading the teachings of Islam. As mentioned in the introduction, historically there was a woman who was considered a famous scholar among the Banjar people. She is Fatimah Al-Banjary or Fatimah binti Sheikh Abdul Wahab Bugis. Fatimah was a female scholar born in Martapura around 1775 who

²⁴“Hasil Kongres KUPI,” Kupipedia, diakses 20 Maret 2020, https://kupipedia.id/index.php/Hasil_Kongres.

²⁵S. U. Prof. Dr. Nyoman Kutha Ratna, *METODOLOGI PENELITIAN Kajian Budaya Ilmu sosial Humaniora pada umumnya* (Yogyakarta: Pustaka Pelajar, 2010), 217.

was also the granddaughter of the charismatic scholar Sheikh Muhammad Arsyad bin Abdullah bin Abdurrahman Al-Banjari (1122-1710 AD). Her father Sheikh Abdul Wahab Bugis was a friend of her grandfather while studying in the city of Makkah. Sheikh Abdul Wahab Bugis became the pride of a family of noble descendants from the land of Bugis, South Sulawesi. The title of Sheikh Abdul Wahab Bugis is Sadenreng Daeng Bunga Wardiyah. Fatimah Al-Banjary's father studied religion for 20 years in Egypt, 5 years in Medina al-Munawwarah, and several years in the Holy Land of Makkah. While her mother was named Syarifah and was the daughter of Sheikh Arsyad Al-Banjari. His mother was known as a very pious woman.

This book by Fatimah al-Banjary is a book that contains teachings related to the science of *aqidah* and *fiqh*. Among the descriptions contained in it are basic descriptions of the pillars of Islam, the pillars of faith and *fiqh* demands that are thick with high values of respect for women. Although it discusses classical *fiqh* studies, it is not discriminatory against women. For example, in the discussion related to menstruation, there is no mention of bathing after menstruation as purification where women are considered “dirty”, but it is narrated as an obligatory bath which means that women are the same as men who are pure and clean. Similarly, in the case of *aqiqah*, inheritance, and witnesses, it is very egalitarian and glorifies women. The understanding quoted in this book is the *Asy'ariyah* theology, leading to *Ahlussunah wal Jammaah*, while the *sharia madhhab* is more inclined to the *madhhab* of Imam Shafi'i or Abu Abdullah Muhammad bin Idris ash-Shafi'i al-Muththalibi al-Qurasyi (150 H/ 767 AD -205 H/ 820 AD). The Book of *Parukunan* is very popular in the community and is almost found in every Banjar traditional Muslim home from that time until now. There are other *parukunan* books circulating in the community, such as the *Rasam Parukunan* written in 1938 CE by H. Abdurrahman Sungai Besar from Amuntai (d. 1965 CE), but it is less popular than the *Parukunan Jamaluddin* by Fatimah al-Banjary.

Women's Ulema in Banjarmasin City, Banjarbaru City and Tapin Regency

Referring to the results of KUPI, the research team interpreted female *ulama* as someone who has 3 (three) important things, namely: first, having Islamic scientific authority, second, having attention to women's problems and third, having real work in the community. All of these criteria are found in all the figures presented in the study.³⁷ It can be seen in the definition of female *ulama* which is the result of the Indonesian Women Ulama Congress (KUPI) in Cirebon in 2017. Starting from the figure of Fatimah al-Banjari, who was an early female *ulama* figure in South Kalimantan, to the figures in the period after her until the present time, they have described their capacity as *ulama*. They are summarized in 25 (twenty five) female *ulama* besides Fatimah al-

Banjari consisting of 16 (sixteen) from Banjarmasin City, 2 (two) from Banjarbaru City and 7 (seven) from Tapin Regency.

It needs to be explained first, that a number of these figures actually do not yet illustrate the entire number of women ulama in South Kalimantan, because when viewed from the area that is the location of the research, the 3 (three) research areas are still about a quarter of the total 13 (thirteen) Districts / Cities of South Kalimantan. Then from the three districts/cities, not all figures can be found. Some are due to the lack of synchronization between the researchers and the figures and some are due to the short research period, coupled with the pandemic period which further limits the space for researchers to move. Nevertheless, this research is the first step for a more comprehensive search of female ulama in South Kalimantan that includes historical and biographical studies of all ulama in South Kalimantan, both those who are still active and those who have passed away.

a. Scientific and Islamic Authority

First, about the ability of Islamic scientific authority. If sorted from Fatimah al-Banjari to 25 (twenty-five) female scholars, then they have Islamic scientific authority with their respective specialties. In general, their knowledge is mostly formed by the family environment, non-formal education, and then formal education. Fatimah al-Banjari is a female ulama figure who represents the strength of the influence of the family environment in shaping her knowledge. As a child of an ulama father and mother, plus as the granddaughter of a great scholar of South Kalimantan, Sheikh Arsyad al-Banjari who also lovingly guided religious learning directly to the granddaughter, it can be said, that his daily life was filled with activities to learn religious knowledge. Evidence of the depth of his religious knowledge is shown in the form of a great work, namely the book of Parukunan which is read and referred to by the people of South Kalimantan in religious learning from the past until now.

Several other figures also described the influence of family environment and non-formal education in shaping their knowledge. Hj. Ainasyiah, for example, was educated in a Muhammadiyah environment full of religious activities. Datu (her father) and grandfather were scholars who guided and familiarized her with religious learning, especially the science of Tawhid from a very early age. Several other sciences including: the science of reading and interpreting the Qur'an, Nahwu-Shorof, Fiqh, Tauhid and Da'wah, she received from the sitting recitation, which is a traditional recitation or learning of religious knowledge by sitting face to face between teacher and student.

Hj. Rusdiana feels the influence of a family that has a dzuriyat of great scholars of South Kalimantan that he keeps secret. The influence is in the form of Mrs. Hj. Rusdiana's pleasure in

studying religious knowledge to various teachers until now and in the form of her ease in conveying religious knowledge to the community as if it were flowing water where words just come out smoothly when dealing with the community.

Mrs. Alfisyahr, who has extensive knowledge of the Qur'an and has made achievements at the national and international levels, is a female ulama figure who proves the strength of the influence of the family environment and the strength of non-formal education. Similarly, Nafisah and Makasyiyah, who are ulama from Tapin Regency, also have a non-formal education background and strong family influence. In other words, these five figures represent female ulama who are dominantly shaped by the family environment and non-formal education.

Other figures besides the three of them are a combination of the influence of the family environment, non-formal education and formal education at the university level. They are Hj. Siti Balkis, Hj. Badi'ah, Hj. Nur Izatil Hasanah, Hj. Masunah Hanafi, Hj. Rasmawati, Hj. Samihah, Hj. Siti Kamila, Hj. Wahidah, Hj. Raihanah, Hj. Fauziah, Hj. Suraijiah, Hj. Kairun Nisa, Hj. Masyitah Umar, Hj. Habibah, Hj. Noorrahmah, Mariatul Qibtiah, Hj. Mardiah, Hj. Marfu'ah, and Ni'mah Azizah. Among them, there are 3 (three) figures who represent female scholars with the highest level of education S3 with a Doctoral degree. One of them has even achieved the academic title of Professor, namely Prof. Dr. Hj. Masyitah Umar, M.Hum. The other ulama figure is Doctor. Habibah, MA who studied S1 to S3 at al-Azhar University, Egypt. Then Dr. Hj. Suraijiah, M.Pd, is a female scholar with a consistent educational background from S1 to S3. All three are female scholars who not only have traditional scientific strength, but also have modern academic strength. Mrs. Hj. Masyitah and Mrs. Hj. Habibah coincidentally both live in Banjarbaru City, while Mrs. Hj. Suraijiah lives in Banjarmasin City.

b. Attention to Women and Society

The second criterion is attention to women and community issues. All of the female scholars studied dedicate themselves entirely to women and the community, so it is not surprising that they not only convey what they know from the knowledge they have mastered to the community, especially for women or mothers, but also build educational and social institutions in order to help the community more systematically and planned. Their attention to society is based on their intellectual, social and spiritual concerns that go hand in hand. Siti Balkis, for example, established the Siti Khadijah Foundation, which is engaged in children's education (Raudhatul Athfal) and Qur'an Education. Even when she moved her domicile outside of South Kalimantan for several years, she was able to establish an educational institution that was continued by her successor generation so that it continues to grow until now.

Likewise, several other figures, such as: Mrs. Hj. Alfisyahr, Mrs. Hj. Nur Izatil, Mrs. Hj. Masunah Hanafi, Mrs. Hj. Badi'ah, Mrs. Hj. Habibah and others made the establishment of educational institutions as a forum that could bring them closer to the community. The direction of the institutions they established varied according to their fields and capacities. Some are in the form of educational institutions for RA / TK, TPA, special Qur'an education which includes tahsin to tilawah, then there are also those that lead to the recitation of tarekat / tawuf and some are in the form of therapeutic institutions for drug victims that combine health and spiritual approaches (according to the approach of the tarekat teacher Abah Anom West Java).

c. Real Gait in the Community

Third, they have a real role in society. All of the women scholars studied in this research have contributed and contributed to building the intelligence of the community, both intellectually, socially and spiritually. Although in general these women scholars have a contribution that seems to be practical, but actually some women scholars are able to touch the intellectual side of society. This can be seen in a number of female scholars, such as Hj. Masyitah Umar, who conveyed many religious values in scientific-academic forums, both local, regional, national and international. Likewise, Hj. Habibah with an educational background program from the world's most respected Islamic university, namely al- Azhar University, so what he conveyed had a strong scientific weight. Her message not only touches the normative-practical side, but also the intellectual-theoretical side. Both of these figures, although they have many abilities, can adapt to the place where they are, whether they are in an academic environment or in ordinary society. Each situation has its own way of making what is conveyed hit the target.

Other female scholars have also contributed to educating the community. Mrs. Hj. Raihanah patiently provides yellow book reading skills to members of the routine recitation by distributing photocopies of some of the contents of the book. Then the photocopies of the book sheets are lined or given harakat together, then read alternately by members, then interpreted and explained the meaning by Mrs. Hj. Raihanah. She wants the recitation members not just to be passive listeners, but also to be active members so that the knowledge gained is more and optimal. In contrast to Mrs. Raihanah, Mrs. Rusdiana tries to instill love for the Prophet and the aulia by inviting recitation members to singolawat together and read the manaqib of the scholars in a way that touches the heart. This method is able to attract members to love Allah, Rasulullah and the aulia more, which in turn will increase faith and worship to Allah.

Another form of real work that women scholars have given to the people of South Kalimantan is their involvement in social, religious and political organizations whose purpose is to fight for

the interests of the community. This can be seen, for example, in Hj Ainasyiah, Hj Nur Izatil, Hj Masunah Hanafi and Hj Masyitah Umar. Hj Ainasyiah was the head of the Regional Tabligh Council for 10 years (two terms) and the head of the Regional Aisyiyah for 10 years. Even now, at the age of 82, she is still active as a member of the Regional Aisyiyah organization and educational organizations in the village and is still involved in teaching religious knowledge to the community around her house. Nur Izatil, in addition to having been a leader of the KOHATI organization when she was a student, has also been a member of the legislature / South Kalimantan Provincial DPRD for 2 periods. She was a critical member of the Council, brave and outspoken in voicing the interests of the community even though she had to argue strongly with other members of the Council who were generally male at that time. Then Hj. Masunah Hanafi, who educates women / mothers spiritually and socially through the WI (Wanita Islam) organization which he has led since 1986 until now. This organization is an extension of the Masyumi organization specifically for women. Similarly, Mrs. Hj. Masyitah Umar has been very active in organizations since student age, joining HMI and KOHATI as a student, then various organizations and institutions for men, including: ICMI (Indonesian Muslim Scholars Association) South Kalimantan, MUI (Indonesian Ulema Council) South Kalimantan and KPU (General Election Commission) South Kalimantan.

Furthermore, regarding the work of women scholars and the extent of their role. This can be explained through several points. First, through the explanation of the women scholars themselves as has been stated in this research. They have described in detail what they have done for the community which includes: activities, background, methods and the period or time allocated. They have explained everything as it is in accordance with what they actually do. The second way is to verify with the community, so that it is known to what extent the community feels the contribution of these women scholars. This method will be very helpful for anyone who wants to know the objectivity of someone's work, because the community faces and interacts directly with the female cleric. If there is congruence between what the scholars say and what the community says, then it means that the community has given recognition to the work of these scholars, as well as recognizing their religiosity. This recognition comes naturally from the community without being engineered.

People are judges who can judge everything they experience and feel. This is also what the researcher found, where the community has recognized the work of the women scholars studied. The community is a witness to what the women scholars have dedicated to the community. Because of the importance of the community in revealing and assessing what they have experienced, when there is historical obscurity such as the example of the case of the hiding of Fatimah al-Banjari's name in the book of Parukunan which she wrote with her own hand, then the

community is also able to reveal it so that the real author who is none other than Fatimah al-Banjari is finally revealed. Thus, the community has a big share in determining whether or not there is someone's work for them.

All the female figures mentioned in this study have been recognized for their existence in the community. This is because the female scholars described are really struggling with the community, being in the midst of the community to share religious knowledge and share real concern that is not inferior to the work of male scholars in this Banua.

Interpretation of Prophetic Feminism

An in-depth study of women ulama in South Kalimantan through the perspective of prophetic feminism based on three main principles-structural-transcendental epistemology, the value of worship in the feminist movement, and the interconnectedness of consciousness-provides a comprehensive understanding of the role of women in social and religious structures. In this study, prophetic feminism, which is at the center of the analysis, functions not only as a theory, but also as an epistemological framework that integrates revelation as a guide to knowledge, forming a holistic and comprehensive religious structure. Thus, prophetic feminism not only examines the role of women scholars in a historical context, but also places them within the framework of worship and integration between divine and human consciousness.

The principle of justice in prophetic feminism, which derives from revelation as a guide to knowledge, demands a fair and inclusive reconstruction of history. Comprehensive research on the biographies of female scholars such as Fatimah al-Banjari is part of an effort to uncover the historical inequality that often occurs. Recognition of their contributions is not only needed as a tribute to the heritage of the past, but also as part of worship that upholds justice and equality in a holistic Islamic perspective. Prophetic feminism, with this structural-transcendental foundation, seeks to ensure that every contribution of women in the history and development of Islam is recognized thoroughly, fairly and equally.

In terms of gender equality, which is also understood within the framework of prophetic feminism, prioritizing education and knowledge as a means to achieve true justice. In this view, education is not just a tool for empowerment, but also an act of worship equal to the performance of the other pillars of Islam, thus enabling women to fulfill their role in Islam in a kaffah manner. For example, Fatimah al-Banjari, through works such as *Kitab Parukunan*, demonstrated that women can be intellectual leaders in Islam, with education grounded in revelation as the primary source of knowledge and truth. Furthermore, in the vein of prophetic feminism, there is an emphasis on the importance of concrete action as part of worship that provides direct benefits to

the community. Women clerics in South Kalimantan (and specifically in this study Banjarmasin, Banjarbaru, and Tapin) not only act as religious teachers, but also as initiators of social initiatives that fight for justice and community welfare. In this context, their social actions are understood as a form of devotion to God and the implementation of inter-consciousness linkages, namely between divine and human consciousness, which complement and enrich each other.

The active involvement of women scholars in social and religious development reflects the integration between *hablum minallah* (relationship with God) and *hablum minannas* (relationship with humans). In the view of prophetic feminism, their involvement is not only seen as a social contribution, but also as worship that connects divine consciousness with social responsibility. This confirms that the role of women in society should not be limited by narrow gender norms, but should be recognized within a broader and integrated framework.

Pointing to the intrinsic strength of women, the pillars of compassion and wisdom in prophetic feminism provide a strong moral basis for all the actions of women scholars. That is, it should be emphasized that all social and religious interactions should be conducted with compassion and wisdom that reflect prophetic teachings. In this context, the actions of women clerics (in Banjarmasin, Banjarbaru, and Tapin specifically or in the province of South Kalimantan and Indonesia in general) are understood as a manifestation of holistic worship, where compassion and wisdom become the foundation for the creation of justice and prosperity in society.

Based on the foregoing, if seen in the framework of praxis that is primarily part of the bargain power of women scholars, in the framework of prophetic feminism, the biographical research conducted serves to reveal and correct historical imbalances that often ignore the role of women scholars. Recognition of their contributions, in this context, is not only a tribute to the legacy of the past and the praxis struggle of the ulama, but also seen as an act of worship that reflects the deep connection between divine consciousness and human consciousness. With a holistic approach, prophetic feminism seeks to ensure that women's contributions are recognized as an integral part of a comprehensive Islamic heritage.

Furthermore, within the framework of prophetic feminism, women's education and leadership are not only seen as tools of empowerment, but also as a form of worship based on revelation, and at the same time pave the way for women to play an active role in the Islamic world while maintaining divine values. The involvement of women scholars in social and political organizations is seen as worship that affirms the integration of divine consciousness and social responsibility, making them effective agents of change in Islamic society.

The influence of women scholars in their communities, achieved through a compassionate and wise approach, is also a manifestation of the interconnectedness of consciousness in prophetic

feminism. The harmonious relationships they create enable the spread of more inclusive and profound Islamic teachings, and are instrumental in building a more just and sustainable society. Based on this analysis, women ulama in South Kalimantan can be mapped in the context of prophetic feminism as figures who play a key role in fighting for social and religious justice, while strengthening the integration between divine and human values.

Based on all of the above analysis, in this case, women scholars in South Kalimantan if seen in the prophetic feminist principles can be mapped in the following table:

Table 2.
Women Scholars in the Prophetic Feminism Barometer

Main Rule	Pillars of Prophetic Feminism	Action/ Implementation	Objective
Structural-Transcendental Epistemology	Principle of Justice	Biographical Research on Women Scholars (Uncovering historical inequalities and elevating the name of women scholars)	Recognizing and documenting the contributions of women scholars in Islamic history in a fair manner
Nilai Ibadah dalam Gerakan	Kesetaraan Gender	Biographical Research on Women Scholars (Revealing historical inequality and elevating the name of women scholars)	Recognizing and documenting the contributions of women scholars in Islamic history in a fair manner
Inter-consciousness Linkage	Compassion and Wisdom	Real Action (Social initiatives and real work in the social and religious fields)	Building a more just and harmonious society through actions based on compassion and wisdom

The table above outlines the relationship between the three main principles of prophetic feminism - structural-transcendental epistemology, the value of worship in the movement, and the interconnectedness of consciousness - with the pillars of prophetic feminism, namely the principles of justice, gender equality, and compassion and wisdom. Each main rule is closely related to these pillars, which are then translated into concrete actions such as the urgency of biographical research to reveal historical inequality, education and knowledge to advance gender equality, and concrete actions based on compassion and wisdom. These actions aim to achieve the larger goals of recognizing and documenting the contributions of women scholars in Islamic history, providing revelation-based education to achieve gender equality, and building a more just and harmonious society through social action based on compassion and wisdom. In this case, it clearly shows how

each element in prophetic feminism contributes to the achievement of goals that are in line with the principles of justice and equality in Islamic teachings.

From the table, it can be seen that in South Kalimantan, women ulama not only maintain the continuity of religious traditions, but also act as architects of change who carefully integrate the principles of prophetic feminism - including structural-transcendental epistemology, the value of worship in the movement, and the interconnectedness of consciousness - into the order of daily life. Through magnum opus such as *Kitab Parukunan*, it can be seen that women's power exists as part of empowerment, as well as a means to enrich the Islamic intellectual treasury with a more inclusive and just perspective. Their involvement in organizations shows that the struggle for gender equality and social justice is not merely an abstract theory, but is relevant and substantive in contemporary socio-political dynamics. By grounding their actions in compassion and wisdom, these women scholars contribute significantly to the formation of a more just and harmonious community. Their work confirms that prophetic feminism is a strategic and effective approach to addressing the challenges faced by women in Islamic societies, ensuring that their contributions are recognized as an essential component of Islamic heritage, as well as a key pillar in building the future of Islam.

Based on the above, overall, if drawn to the bargain power of prophetic feminism, it provides a comprehensive and integrated framework to understand and appreciate the role of women scholars in South Kalimantan. By integrating the values of feminism with the prophetic teachings of Islam, prophetic feminism not only offers conceptual solutions, but also provides operational guidance to achieve gender equality and social justice in Islamic society. This research shows that the principles of prophetic feminism are interrelated and supportive, creating a deeper and more comprehensive understanding of the role of women in Islam, and offering a vision for a more just, inclusive and comprehensive future.

CONCLUSION

This research shows that female scholars in South Kalimantan, such as Fatimah al-Banjari and other figures, have shown real work in society which includes education, social initiatives, and involvement in social and political organizations. The three pillars of prophetic feminism based on the main principles, namely justice, gender equality, and compassion and wisdom, are translated into various concrete actions aimed at recognizing women's contributions in Islamic history, achieving gender equality through education, and building a more just and harmonious society. The eminence of these female figures is not only recognized through formal research, but also

confirmed by the people who directly benefit from their contributions. Heredity, persistence in studying, and strong self-confidence are important elements that shape their ulemas, which then have a significant impact on social and religious development in South Kalimantan. This research confirms that women ulama not only have an important role in the domestic and religious spheres, but also as agents of change who contribute to the formation of a more inclusive and just society.

From an in-depth study of women ulama in South Kalimantan province, especially in Banjarmasin City, Banjarbaru City and Tapin Regency, through the perspective of prophetic feminism, it can be concluded that this research-with its analytical knife-provides a comprehensive analytical framework to understand and appreciate the role of women in social and religious structures. Prophetic feminism, which is based on three main principles-structural-transcendental epistemology, the value of worship in the feminist movement, and the interconnectedness of consciousness-not only functions as a theory, but also as a practical guideline that integrates revelation as the main source of knowledge and truth in Islam. This allows prophetic feminism to not only examine the role of women scholars in a historical context, but also place their contributions within an integrated framework of worship and social responsibility, upholding justice, gender equality, and compassion and wisdom.

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