

## DA'WAH AND CONTEMPORARY MUSLIM WOMEN A Historical Study of Sayyidah Khadijah

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### Abstract

*Sayyidah Khadijah's gait is part of the sacrifice and loyalty of a wife to her husband and supporter and encouragement of the Prophet's preaching, so that it can be felt the magnitude of the spread of Islam to date. Seeing the role of women that is so large, the writer chose to make the figure of Khadijah a Muslim figure today. Muslim women are now shackled by exploitative and entangled capitalist spheres in line with technological developments. Many of the Muslim women lost their figures, so many imitated Western or Korean Pop styles, for example. Today's Muslim women idolize and even imitate their lifestyle. Doesn't Islam have a figure that is no less fantastic? Even his name is known after centuries, he was Sayyidah Khadijah. This study uses a historical approach followed by an analysis of the role of Muslim women today, with the aim of reflecting back on the glory of Islam during the Prophet. Especially women as khairu ummah. Furthermore, to bring up the present Khadija, women should "ibda 'binafsik" in the sense of starting from themselves in carrying out their roles as kharul ibad, madrasa Ula, anfa'uhum linnas, as well as inviting the fii hasanah wa fil akhirati hasanah. The fourth is the main basis for applying the gait of a Muslim woman today in the realm of da'wah.*

**Keywords:** Gait Khadijah, Da'wah Rasulullah, Muslimah today.



## A. Introduction

Muslim women are currently challenged by various societal problems, including the issue of gender equality and the role of women in various aspects of life. In this context, the work of Muslim women in the public sphere is no longer a taboo, but an important part of the broader social dynamics.<sup>1</sup> The large number of Muslim women who are active in the community shows that a woman is not only able to work in the domestic sphere, but can also contribute significantly in the public and professional sectors.<sup>2</sup>

Women's emancipation in Indonesia is now starting to be clearly seen with the emergence of female figures engaged in various fields, such as sports, business, journalism, and other fields.<sup>3</sup> Research shows that the presence of these female figures not only inspires, but also creates a space for women to pursue careers and actively participate in society.<sup>4</sup> It is through their work that Indonesia women get examples or figures that should be emulated, which can help them in overcoming the various challenges they face.<sup>5</sup>

In order to prevent inequality that causes women to lose their identity, it is important to continue to support and empower women in various aspects of life.<sup>6</sup> Research shows that support from various parties, including the government and the community, is crucial in creating an environment conducive to women's

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<sup>1</sup> Henderi Kusmidi, 'Women's Leadership in the Public Domain in the Study of Fiqh Perspectives', *Al Ijarah Journal of Islamic Government and Politics* 5, no. 1 (2020): 104, <https://doi.org/10.29300/imr.v5i1.2924>.

<sup>2</sup> Luqman Hakim, 'Gender Equality in Islamic Education from the Perspective of M. Quraish Shihab', *Pjier* 1, no. 1 (2023): 1–20, <https://doi.org/10.59001/pjier.v1i1.101>.

<sup>3</sup> Risma Fauzia, 'The History of Women's Struggle Indonesia Seeking Equality in the Theory of Feminism', *JCS* 1, no. 4 (2022): 861–81, <https://doi.org/10.59188/jcs.v1i4.115>.

<sup>4</sup> Ema T. Mutmainah et al., 'Efforts to Eliminate Domestic Violence through the Corporate Social Responsibility Program', *Proceedings of Research and Community Service* 6, no. 3 (2020): 259, <https://doi.org/10.24198/jppm.v6i3.26215>.

<sup>5</sup> Neni Kurniati, 'Prinsip Jalan Tengah “Zhong Yong” Lu Xun: Pendekatan Analisis Wacana Kritis', *Kandai* 14, no. 2 (2018): 269, <https://doi.org/10.26499/jk.v14i2.791>.

<sup>6</sup> Munaris Munaris and Joko S. Nugroho, 'Existentialist Feminism in the Novel Drupadi by Seno Gumira Ajidarma', *Litera* 20, no. 2 (2021): 299–312, <https://doi.org/10.21831/ltr.v20i2.41926>.

growth.<sup>7</sup> Thus, efforts to empower women must continue to be carried out so that they can contribute optimally without losing their identity and values.

Muslim women are currently faced with various societal problems, where their role in the public sphere is no longer considered taboo. This phenomenon shows that women, especially Muslim women, are able to contribute outside the domestic sphere, which is an important step in women's emancipation. Research shows that Muslim women in Indonesia have successfully adapted to modernity while still retaining their cultural identity, as revealed in a study on gender reconstruction among Javanese women.<sup>8</sup>

This reflects that women not only play the role of housekeepers, but also as agents of change in society. The large number of Muslim women who are active in various fields, such as sports, business, and journalism, shows significant progress in women's emancipation in Indonesia. These emerging women figures in various fields provide examples and inspiration for other women to pursue careers and actively participate in society. Research on the narrative identities of women activists in Bali shows that their experiences and stories contribute to understanding gender equality and the role of women in society<sup>9</sup>. In addition, support from educational institutions and the government is also very important in creating an environment that supports the growth of women in various sectors.<sup>10</sup>

Through their work, Indonesia women gain an enviable figure, who can help prevent gender inequality and maintain their identity. Research shows that women involved in micro, small, and medium enterprises (MSMEs) often face various

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<sup>7</sup> Sri L. Ratnasari, Iip Saripah, and Ade S. Akhyadi, 'Women's Empowerment Through Sewing Entrepreneurship Training', *Diklus Journal of Out-of-School Education* 5, no. 1 (2021), <https://doi.org/10.21831/diklus.v5i1.37126>.

<sup>8</sup> Novi N. Lailisna, 'Futuristic-Constructivist Reconstruction in Javanese Women's Modernity', *Marwah Women's Journal of Religion and Gender* 21, no. 2 (2022): 80, <https://doi.org/10.24014/marwah.v21i2.15625>.

<sup>9</sup> I M. A. Wiranata and Penny K. Putri, 'Narrative Identity of Women Activists: Reconstruction of Experience and Orientation in the Gender Equality Movement in Bali', *Journal of Bali Studies* 11, no. 2 (2021): 261, <https://doi.org/10.24843/jkb.2021.v11.i02.p01>.

<sup>10</sup> Zaenal Mutaqin, 'Pursuing Success Together: Optimizing Women's Education Management in MSMEs in Kebon Pedas Sukabumi District', *Blantika Multidisciplinary Journal* 2, no. 3 (2024): 317–22, <https://doi.org/10.57096/blantika.v2i3.109>.

challenges, including access to capital and training.<sup>11</sup> However, with the right support, women can overcome these barriers and contribute significantly to the local and national economy. Therefore, it is important to continue to encourage women's empowerment through relevant education and training, so that they can actively and effectively participate in society.

Islam teaches to view human beings equally and not discriminate, as stated in the Qur'an which emphasizes that what distinguishes a person is the quality of his piety and good deeds.<sup>12</sup> In this context, the position of men and women in Islam is equal, although in practice, there is a lot of controversy regarding the role of women in leadership. Islamic history provides clear examples, such as Sayyidah Khadijah r.a., who was the first woman to believe in the teachings of the Prophet Muhammad (peace be upon him), and Aisyah r.a. who was involved in important events in Islamic history.<sup>13</sup>

In addition, figures such as Rabi'ah al-Adawiyah show that women have an important role in the history of Islam.<sup>14</sup> Women's leadership in the modern world is also evident in examples such as Benazir Bhutto in Pakistan and Khaleda Zia and Sheikh Hasina in Bangladesh, all of whom are influential women leaders.<sup>15,16</sup> However, despite these examples, there are still many challenges that women face in achieving leadership positions, especially in countries with strong patriarchal

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<sup>11</sup> Nofriadi Nofriadi, 'Gender Analysis in MSME Management: Its Influence on Innovation and Competitive Advantage in Padang City', *Menara Ilmu* 18, no. 1 (2024), <https://doi.org/10.31869/mi.v18i1.4871>.

<sup>12</sup> Tamer Koburtay, 'Misconceptions and Misunderstandings: An Exploration of the Interplay of Religion, Culture and Gender From Muslim Scholars and Clerics', *Career Development International* 28, no. 6/7 (2023): 649–65, <https://doi.org/10.1108/cdi-03-2023-0082>.

<sup>13</sup> Tamer Koburtay, Tala Abuhusein, and Yusuf Sidani, 'Women Leadership, Culture, and Islam: Female Voices From Jordan', *Journal of Business Ethics* 183, no. 2 (2022): 347–63, <https://doi.org/10.1007/s10551-022-05041-0>.

<sup>14</sup> Yulia R. Ilmani, 'Transforming Education to Unlock Lifelong Opportunity and Success Mindset Through Women's Leadership', *Managere Indonesian Journal of Educational Management* 5, no. 1 (2023): 58–70, <https://doi.org/10.52627/managere.v5i1.286>.

<sup>15</sup> Jouharah M. Abalkhail, 'Women and Leadership: Challenges and Opportunities in Saudi Higher Education', *Career Development International* 22, no. 2 (2017): 165–83, <https://doi.org/10.1108/cdi-03-2016-0029>.

<sup>16</sup> Nafiseh Ghafournia, 'Muslim Women's Religious Leadership: The Case of Australian Mosques', *Religions* 13, no. 6 (2022): 534, <https://doi.org/10.3390/rel13060534>.

cultural norms.<sup>17</sup> Research shows that misinterpretations of religion often discourage women from participating in leadership.<sup>18</sup> Sayyidah Khadijah r.a. is an exemplary figure for Muslim women today. She is not only known as the wife of the Prophet Muhammad (peace be upon him), but also as a wealthy merchant who sacrificed her wealth to support da'wah.<sup>19</sup>

Her example of integrity and generosity is exemplary, especially in the midst of the identity challenges faced by Muslim women today.<sup>20</sup> In this context, it is important for women to remember Islamic values and not get caught up in modern trends that often contradict religious teachings (Samier & ElKaleh, 2021).<sup>21</sup> In terms of dress, the Qur'an teaches the importance of covering the aurah and maintaining identity as a Muslim woman (Q.S. Al-Ahzab:59) (Shaya & Khait, 2017).<sup>22</sup> This shows that clothing is not just a body covering, but also a symbol of identity and values embraced (Makruf et al., 2022).<sup>23</sup> Therefore, the author seeks to raise awareness among Muslim women to return to the teachings of Islam and be role models in good behavior, as well as support their husbands in all things (Cardozo & Srimulyani, 2018).<sup>24</sup> Through this background, the author is committed to finding answers regarding how Sayyidah Khadijah's work in the da'wah period

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<sup>17</sup> W. J. Duncan, Kevin G. LaFrance, and Peter M. Ginter, 'Leadership and Decision Making: A Retrospective Application and Assessment', *Journal of Leadership & Organizational Studies* 9, no. 4 (2003): 1–20, <https://doi.org/10.1177/107179190300900401>.

<sup>18</sup> Kelsy Burke and Amy M. Hudec, 'Sexual Encounters and Manhood Acts: Evangelicals, Latter-Day Saints, and Religious Masculinities', *Journal for the Scientific Study of Religion* 54, no. 2 (2015): 330–44, <https://doi.org/10.1111/jssr.12182>.

<sup>19</sup> Giulia Liberatore, 'Guidance as "Women's Work": A New Generation of Female Islamic Authorities in Britain', *Religions* 10, no. 11 (2019): 601, <https://doi.org/10.3390/rel10110601>.

<sup>20</sup> Aziza Meria et al., 'Women Leadership Model in Islamic Religious College (PTKIN) in Implementing Gender Responsive Program Policies (Gender Studies at IAIN Bukittinggi, IAIN Ponorogo, and IAIN Metro Lampung)', *Gender Equality International Journal of Child and Gender Studies* 8, no. 2 (2022): 149, <https://doi.org/10.22373/equality.v8i2.13224>.

<sup>21</sup> Eugenie A. Samier and Eman S. ElKaleh, 'Towards a Model of Muslim Women's Management Empowerment: Philosophical and Historical Evidence and Critical Approaches', *Administrative Sciences* 11, no. 2 (2021): 47, <https://doi.org/10.3390/admsci11020047>.

<sup>22</sup> Nessrin Shaya and Rawan A. Khait, 'Feminizing Leadership in the Middle East', *Gender in Management an International Journal* 32, no. 8 (2017): 590–608, <https://doi.org/10.1108/gm-07-2016-0143>.

<sup>23</sup> Syahdara A. Makruf, Sutrisno Sutrisno, and Zalik Nuryana, 'Islamic Education for Women in Madrasah Mu'allimat', *Jurnal Pendidikan Islam* 8, no. 2 (2022): 191–206, <https://doi.org/10.15575/jpi.v8i2.19452>.

<sup>24</sup> M. L. Cardozo and Eka Srimulyani, 'Analysing the Spectrum of Female Education Leaders' Agency in Islamic Boarding Schools in Post-Conflict Aceh, Indonesia', *Gender and Education* 33, no. 7 (2018): 847–63, <https://doi.org/10.1080/09540253.2018.1544361>.

of the Prophet Muhammad Saw and how to resurrect the figure of Muslim women in the current millennial era (Bøe, 2020).<sup>25</sup> By understanding the history and values of Islam, it is hoped that women can rediscover their identity and role in society.<sup>26</sup>

## B. Method

The research method used in this study is library research, which is an approach to collect and analyze data or information from relevant literature sources. In this context, researchers are able to obtain and analyze theories related to the topic being researched, as well as make them a strong theoretical foundation. As explained by, this method allows researchers to process data into writings that have a historical flow, so that it can describe women's contributions in various aspects of life since the arrival of Islam.<sup>27</sup>

Furthermore, the study also adopts a historical approach, which emphasizes critical investigation of past circumstances, developments, and experiences. This approach is important for understanding the social and intellectual context in which the figure being studied, in this case Sayyidah Khadijah, operates. explained that the religious history approach can explore important moments in history, which are relevant to understand the values embraced by these figures.<sup>28</sup>

Thus, critical analysis of historical evidence and interpretation of these sources is very important in this study. In the context of the study of Sayyidah Khadijah, it is important to consider her role and contribution in the da'wah of the Prophet PBUH. Mardiyah and Asili emphasized that women, including Khadijah, have made significant contributions in various fields, including economics and

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<sup>25</sup> Marianne Bøe, 'Controversies, Complexities and Contexts: Teaching Islam Through Internal Feminist Critique of the Religion', *Religions* 11, no. 12 (2020): 662, <https://doi.org/10.3390/rel11120662>.

<sup>26</sup> Bøe.

<sup>27</sup> Wahyu Iryana, 'Historical Reasoning of the Politics of the Eve Nation during the Prophet Muhammad Saw', *Tsaqofah and Tarikh Journal of Islamic Culture and History* 4, no. 1 (2019): 59, <https://doi.org/10.29300/tjksi.v4i1.2222>.

<sup>28</sup> Article 1, No. 2 (2023): 32-43, <https://doi.org/10.58355/maqolat.v1i2.9>.

politics, which shows that they not only play a role as supporters, but also as agents of change in society.<sup>29</sup>

Thus, the intellectual social setting in which Khadijah lived became an important factor in understanding her role and contribution in the history of Islam. Therefore, this study focuses not only on theoretical aspects, but also on in-depth historical analysis, which allows researchers to understand the social and cultural dynamics that affect the role of women in the context of Islamic da'wah. With this approach, it is hoped that the results of the study can provide broader insights into the contribution of women in Islamic history, as well as their relevance in the modern context.<sup>30</sup>

### C. Results and Discussion

#### Getting to Know the Figure of Sayyidah Khadijah

Khadijah binti Khuwailid ibn Asad ibn 'Abdil 'Uzza ibn Qushay<sup>31</sup>,

وكانت أول من آمن بالله وبرسوله وصدق بما جاء منه

She was the wife of the Prophet Saw as well as the first woman who confirmed the appointment of Muhammad Saw as a Prophet and believed in Allah and His Messenger.<sup>32</sup>

Thus, the lineage of these noble women is gathered together with the genealogy of the Prophet on their ancestor, Qushay bin Kilab<sup>33</sup>. Previously she was known as a woman who kept her honor so the title *at-Thāhirah* was attached to her.

Then the holy and clean woman (*at-Thāhirah*) who according to some sources was born in Makkah around 555-620 AD/68 BC was the daughter of a

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<sup>29</sup> Siti Mardiyah and Asili Asili, 'Womenpreneur Alisa Khadijah as an Agent of Family and Community Economic Recovery in Palembang', *Islamiconomic Journal of Islamic Economics* 10, no. 1 (2019), <https://doi.org/10.32678/ije.v10i1.112>.

<sup>30</sup> Mardiyah and Asili.

<sup>31</sup> *Ibid.*, 13.

<sup>32</sup> Abno Hisyām. *This-Saira In-Nabavia Le Abno Hisyām*. (Beirut-Laban: Dar Abno Hazm, 2009), 113.

<sup>33</sup> Qushai was one of the great leaders of Makkah before the advent of Islam. See, Hisyām, *As-Sairah*, 62.

married couple Khuwailid bin Asad bin 'Abdul 'Uzza bin Qushay and Fatimah bint Zaidah bin 'Asham of Banu 'Amir bin Lu'ayyi bin Ghalib.<sup>34</sup>

قال ابن هشام: كانت خديجة يومئذ أوسط نساء قريش نسبا، وأعظمهن شرفا، وأكثرهن مالا

Meaning: *Ibn Hisham*<sup>35</sup> said, "Khadijah is a woman in the midst of the Quraish, higher in glory, and more abundant in wealth".<sup>36</sup>

Sayyidah Khadijah is a holy woman known by the nickname الطاهرة *at-Thāhirah*<sup>37</sup>, she is very respectful of her honor as a woman, she is not deceived by men with all kinds of wealth and social status. This is what makes her known as a holy woman. He is an *Ummul Mukminīn* who also takes part in supporting the preaching of the Prophet, believing in the existence of Allah and staying away from His prohibitions. The Prophet even glorified her very much, as in the hadith, Aisha narrated:

*"I have never felt as jealous of a woman as my jealousy of Khadijah. I never saw it. But the Prophet often mentioned his name. Once he slaughtered a goat, then cut off some of its meat and gave it to Khadijah's companions." (HR Muslim).*<sup>38</sup>

Khadijah's personality is very firm in several hadiths narrated by Imam Muslim, Imam Bukhari and Imam Ahmad. Among the narrations that explain Khadijah's personality while accompanying the Prophet Saw are as follows;

#### Get Along Well with Your Husband

Aisha, the Ummul of the Believers, said:

*"Mula pertama Rasulullah Saw menerima wahyu adalah berupa mimpi yang benar dalam tidur. Ketika itu beliau tidak melihat mimpinya kecuali datang*

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<sup>34</sup>Ahmad Rofi' Usmani, *Rumah Cinta Rasulullah; Kisah-Kisah Indah Seputar Kehidupan Rumah Tangga Rasulullah*, (Bandung: Mizania, 2007), 22.

<sup>35</sup> He is Abu Muhammad Abd al-Malik bin Hisham bin Ayyub al-Hamir al-Ma'afari, one of the most famous biographers. The deceased 213Lihat, Hisyām, *as-Sairah*, 5.

<sup>36</sup>Thahmaz, *Sayyida*, 13.

<sup>3737</sup>Abdul Hamid Mahmud Thahamaz, *Sayyida Khadījah Amol Mu'min wa Sāā biqatul khalqi al-islām*, (Damascus: Darul Kalam, 1996), 17.

<sup>38</sup>Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, *Ensklopedia Hadits 4; Shahīh Muslim 2*, (Jakarta: Al-Mahira, 2012), 489.



*like the light of dawn. Since then he has been lonely in the Hira Cave to worship for many nights before he returns to his family. For that he brought provisions. After a few days, he returned to Khadijah to get some more provisions for a few more nights. He continued to do this until the truth (revelation) came to him while he was in the Hira Cave."* (HR. Bukhari).<sup>39</sup>

Khadijah always prepared all the preparations of the Prophet to perform *uzlah* in the Hira' cave, this is one example of Khadijah's loyalty in accompanying the Messenger.

#### Very Smart and Tawakkal

Khadijah is a wife who always accompanies the Messenger from the beginning of revelation, which is the beginning of the Messenger carrying out God's mandate until the end of her life. In addition, Khadijah has intelligence beyond the reason of an ordinary human being, as evidenced by her belief in the first revelation to the Prophet (peace be upon him).<sup>40</sup>

#### Loving and Caring for Husbands

On the other hand, Khadijah was very concerned about what happened to the Prophet, her husband. It can be seen from his attitude which then led to Waraqah bin Naufal bin Asad ibn ul Uzza<sup>41</sup>, Khadijah's brother. To know whether the sign of what the Prophet experienced was part of the appointment of a Prophet to his people.<sup>42</sup>

In one narration according to Ahmad's version, it is stated that the Prophet PBUH said:

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<sup>39</sup>Abu Abdullah Muhammad bin Ismail Al-Bukhari. *Ensiklopedia Hadits; al- Bukhari 1*. (Jakarta: Almahira, 2011),1.

<sup>40</sup>*Ibid.*, 1.

<sup>41</sup>Waraqah ibn Naufal ibn Asad ibn Abd al-'Uzza was a man who dared to abandon the phenomenon of paganism (understanding before the arrival of religion) and tried to find the true religion with some of the people who accompanied him. They traveled east to west looking for religious truths as well as signs of time and place where the long-awaited Prophet would come. At that time he was very old and visually impaired, he wrote the Gospel in Hebrew very well. Khadijah with all her soul, confidence, curiosity and sincerity accompanied them in seeking the truth and prophetic signs. See, Muhammad Abduh Yamani, *Khadijah Eternal Love of the Prophet's Lover*, ter. Pyanhabib, (Depok: PTS Islamika, 2008), 11.

<sup>42</sup>*Ibid.*, 2.

*"(Khadijah) believed when the disbelievers disobeyed me, she justified me when people denied me, and she helped me with her wealth when people blockaded me."*<sup>43</sup>

### **Sayyidah Khadijah's Work in Marriage**

The story of Sayyidah Khadijah is very inspiring to the life of the Prophet. History tells the various personalities that exist in Khadijah, both give the impression that Khadijah is a true wife, a Muslim woman with all her abilities sacrificing for the glory of Islam. It is proven by the words of the Prophet about Khadijah that have been presented in the previous chapter.

It is undeniable that Khadijah, the wife of the Prophet, is a phenomenal figure. His integrity, self-purity, faith, and commitment to continue to support and sacrifice for da'wah are indeed extraordinary. Khadijah, the true love of the Prophet. The wedding of Muhammad (saw) to Khadijah took place on Friday, two months and 15 days after returning from a business trip to the land of Sham. The dowry given to Khadijah was 20 camels<sup>44</sup>. Muhammad's age at that time was 25 years, while Khadijah was 40 years old.<sup>45</sup>

Narrated from the judge Ibn Khuwailid of Khadijah's nephew, "The Prophet (saw), married at the age of 25, while Khadijah was 2 years older than me. He was born 15 years before the Year of the Elephant and I was born 13 years before the Year of the Elephant."<sup>46</sup>

Sayyidah Khadijah's work in this case will be explained in two scopes of the Prophet PBUH's da'wah, namely: the beginning of revelation revealed and the prophetic duties of the Prophet PBUH.

#### **The Beginning of Revelation Revealed**

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<sup>43</sup>Ibnu Hajar al-Atsqalani, *Fathul Bari*, jilid 8, (t.t: Darul Fikr, 1993), 137.

<sup>44</sup>Abu Bakr Jabir Al-Jazairi. *My Beloved Proved to be an Example Throughout the Ages*. tar. Iman Firdaus, (Jakarta: Qisthi Press, 2007), 93. Ibn Hisham said: "Muhammad gave Khadijah a dowry of 20 camels, and she was the first woman to marry, Muhammad did not marry anyone else until he died.

<sup>45</sup>Rashid Ahmad Chaudhry, *Hadhrat Sayyidah Khadijah*, (Tilfor-U.K: Rakim Press, 2002), 22.

<sup>46</sup>Muhammad ibnu Sa'ad ibnu Muni' az-Zuhri, *Ath-Thabaqat al-Kubra*, jilid 1, (t.t:t.p, 230 H), 109.

Khadijah ra carried the banner with the Prophet Saw from the first moment, waged jihad and worked hard. He spent his wealth and was hostile to his people. She stood behind her husband and the Prophet until her last breath, and should be the highest example for women. How not, because Khadijah was a supporter of the Prophet Saw since the beginning of prophethood.

When the revelation came down to the Prophet PBUH, Khadijah was the first to authorize, confirm and accompany the Prophet. With all his strength and soul, he supported and helped for the peace of the Prophet. When the Prophet went to the cave of Hira' before the revelation and was alone there for a few days, Khadijah always found out about the Prophet's condition. Khadijah sent a messenger to ascertain the Prophet's condition and brought food and drink to her husband. Without feeling bitter and bored, Khadijah went back and forth to climb the 866-meter-high mountain to reach the Hira cave, everything was done with a single heart for the sake of loyalty to her beloved husband.<sup>47</sup>

Khadijah's love is not just love for her husband, on the contrary, what is clear is that it is based on a strong belief in the oneness of Allah SWT. All sacrifices for her husband are sincere to seek the pleasure of Allah SWT. Allah is Most Just in giving His mercy.

#### The Prophetic Duty of the Prophet Saw

The descent of the first revelation was the most historic moment in the life of Muhammad Saw, the beginning of his duties as an Apostle who was responsible for saving mankind from error. At the age of 40 the Prophet chose to perform *uzlah* in the cave of Hira' to perform *ikhtila'* (khalwat) and seclude himself from worldly activities. The Prophet spent his Ramadan in the cave of Hira', right on the night of *lailatul qadar* 17 Ramadan in 611 AD<sup>48</sup>, as stated in His Word:

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<sup>47</sup>Muhammad Abduh Yamani, *Khadijah Eternal Love of the Prophet's Lover*, ter. Pyanhabib, (Depok: PTS Islamika, 2008), 3.

<sup>48</sup>Murodi, *Islamic Da'wah and the Challenges of the Quraish Community*, (Jakarta: Kencana 2013),58.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ

Meaning: *(The specified days are) the month of Ramadan, the month in which the Qur'an is revealed as a guide for people and explanations of the guidance and the distinction (between the right and the wrong).* (Q.S Al-Baqarah: 185)

Towards the first revelation, there is some distance between the second revelation. Ibn Sa'ad's narration from Ibn Abbas says that the interval between the first and second revelations is several days, the *rajih* (heavy) opinion argues that after looking at some aspects that are famous for saying that the distance is up to three years.<sup>49</sup>

Sayyidah Khadijah joined the Prophet at the beginning of the spread of Islam, he strengthened the heart of the Prophet PBUH by responding to the command of Allah SWT is part of the truth.

After the first revelation was revealed, the prophethood of Muhammad began to be carried out, then it was revealed again through Surah al-Muddatstsir verses 1 to 7. With the second revelation, followed by the next revelations, Muhammad received the command to spread the teachings of Islam to the community, especially among his immediate family, as stated in His Word Q.S Ash-Shu'ara verse 214:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

It means: *"And give a warning to your closest relatives"*.

Since then, da'wah has become important that must be carried out with various risks that stand in front of it. For this reason, the Prophet Saw developed important strategies and steps to realize Allah's commands.<sup>50</sup>

The Prophet began his da'wah in secret. The first believers of the temple were Khadijah and Ali ibn Abi Talib. Khadijah believed her husband's call and embraced the religion she brought before announcing it to the community. That

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<sup>49</sup>*Ibid.*, 31.

<sup>50</sup>Murodi, *Da'wah*, 61.

was Khadijah's first step in accompanying her husband in jihad in the way of Allah and also endured the bitterness of the disturbances in spreading the religion of Allah. The Prophet's da'wah was also welcomed by Zaid ibn Harisah (his adopted son) and Um Aiman (his foster mother). Outside of his temple, the first person to receive his da'wah was Abu Bakr, a companion of the Prophet Saw before being sent by Allah SWT. Abu Bakr preached Islam to the people he trusted, and Quraish figures.<sup>51</sup> That's how Islam spread in the city of Makkah.

The secret da'wah ran for up to 3 years, and the number of followers of Islam reached 40 people. The Prophet carried out all His commands with patience, various threats that he received from his family and the Quraysh.

Khadijah was the first to welcome the Prophet when the attacks of the Quraysh were becoming more and more indiscriminate. He was the one who gave peace to the Prophet when everyone reproached and insulted. At the beginning of the Prophet's blatant preaching, his people narrowed down the Prophet's movement. Especially his uncle Abu Lahab. However, all of this was responded to with tenderness by the Prophet.

The first step taken by the Prophet Saw in preaching openly was to invite and call his close relatives from the Banu Muttalib. On this occasion the Prophet (peace and blessings of Allaah be upon him) said: *"I do not see anyone from the Arab community who can bring anything to their midst better than what I bring to you. I bring you the best of this world and the hereafter. The Lord commanded me to invite all of you. Who among you would support me in this?"* they all refused, except for Ali ibn Abi Talib.<sup>52</sup>

### **The End of Sayyidah Khadijah's Work**

Various tortures committed by the Quraish against the Prophet Muhammad as well as his family. Muslims at that time were intimidated by the Quraish. The

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<sup>51</sup>Kustadi Suhandang, *Da'wah Science from a Communication Perspective*, (Bandung: Remaja Rosdakarya, 2013), 32.

<sup>52</sup>Murodi, *Da'wah*, 63.

end of Sayyidah Khadijah's struggle was during the boycott and ended with her departure to the realm of barzakh.

Khadijah as a wealthy merchant, was not reluctant to participate in the boycott of Muslims. He left all kinds of pleasures to the desert in the outer areas of Makkah. It is not uncommon for hunger to join them, while food preparations have run out. So that they eat leaves and grass as a stomach blocker. For 3 years, Khadijah continued to accompany the Prophet in the bitter torture of the Quraish during the boycott.

God's promise must be true. The effect of Khadijah's loyalty not only produced the strength that encouraged the perseverance and struggle of the Prophet PBUH, but also brought great barakah to the household of the two of them. The children who are born are also righteous children. The descendants of *the descendants of the Prophet Saw's ahlul-bahat* are people who always obey the commands of Allah SWT. All of this produces strength that helps to increase the struggle of Islam.

The boycott lasted for three full years. It was only in the month of Muharram in the 10th year of the prophethood that there was an annulment of *the sahfah* and the tearing of the agreement. This is done because not all Quraish people agree to the agreement, some of them are pro and some are against, so these opponents finally try to cancel the *saHFah*. Among the figures who did so was Hisham bin 'Amru of the tribe of Banu 'Amir bin Lu-ay – who secretly at night made contact with the Banu Hāshim and supplied food.<sup>53</sup>

About two or three months after Abu Thālib died,<sup>54</sup> Ummul Mukminin Khadijah Al Kubra also died, precisely in the month of Ramadan in the tenth year of *Nubuwwah*, at the age of sixty-five, while his age at that time was fifty years. The Prophet Saw himself took care of his wife's body, and the last sentence he said when

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<sup>53</sup>Shafiyur-Rahman Al-Mubarakfury, *Sirah Nabawiyyah Al-Rahiqil Makhtūm*, (India: t.p, t.t),96.

<sup>54</sup>It is said that Abu Talib died in the month of Rajab, 6 months after his exit from the boycott period. There are also those who think that Abu Talib died in the month of Ramadan 3 days before the death of Sayyidah Khadijah. See, Al-Mubarakfury, *Sirah*, 100.

he left was: "The best women who inhabit Paradise are Maryam bint Imran and Khadijah bint Khuwailid."<sup>55</sup>

Khadijah is laid to rest in Ma'la, which is a special cemetery complex, located facing the Qibla towards the Grand Mosque.

Because of the suffering that piled up that year, he called it "*am al-huzni*" (year of mourning), so this nickname is also famous in history.

Those are the events of Sayyidah Khadijah's participation towards the end of her death, she sacrificed for the continuity of the Prophet Muhammad's da'wah.

### **Sayyidah Khadijah as an Example of a Muslim Woman Figure**

Being a strong Muslim woman, that is what every woman dreams of. It is not uncommon for women today to flock to meet all their natural needs, one of which is wanting to look beautiful and charming. In addition, today's postmodernism society<sup>56</sup> prioritizes physical appearance rather than a person's inner (spiritual) appearance. One example, Muslim women are currently competing to look beautiful by using their wealth, buying cosmetics with various brands, buying clothes that are in accordance with trends. The property used to buy world accessories should be used to support Islamic da'wah like Sayyidah Khadijah. But what happened was the opposite.

This is the main focus of the author in changing the paradigm of thinking, especially Muslim women, which is to make the main *figure* of today's Muslim women. For this reason, the author will explain the figure of Sayyidah Khadijah as the companion of the Revolutionary throughout the ages, Muhammad Saw. Here are some groupings of discussions of Sayyidah Khadijah's figure in the role of Islamic da'wah, which consists of three parts, namely: The scope of the family, the prophetic scope of the Prophet (saw), and the apostolic scope of the Prophet (saw).

#### Family scope

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<sup>55</sup>Chaundhry, *Hadhrat*, 43.

<sup>56</sup>A movement that aims to reinterpret traditional doctrines, adapting them to modern schools of philosophy, history, and science. See, the Great Dictionary of Indonesian Language (KBBI).

Khadijah is known in history for her chastity in maintaining the honor of a woman, to the point that the title *at-Thāhirah* is attached to her. As quoted in the book *Tarikh ath-Thabari*<sup>57</sup>.

*One of the reasons why the Quraysh pinned the laqob was that it began with his marriage to Athiq ibn Aid al-Makhzumi, but he was left dead. Then Khadijah remarried Abu Halah an-Nabbasy ibn Zurarah. This marriage ended when Abu Halah died leaving behind a child named Hindun bin Abu Halah.*<sup>58</sup> There is an overlap with the beginning of Khadijah's marriage, Abdul Hamid Mahmud Thahmaz, explained as above. Rashid Ahmad Chaundhry differed in his opinion, that Khadijah was first married to Abu Halah, they were blessed with a son, Hindun. And daughter, Zainab. After some time, Abu Halah fell ill and died. Then his father married him to Athiq ibn Aid Al-Makhzumi, he was a wealthy merchant. This marriage ended when Athiq went on a trade to Syria and he died on the way. He leaves behind a son and a daughter.<sup>59</sup>

In this case, the author decided to use the opinions of Ibn Sa'ad and Ibn Abdil Barr. Both stated that Khadijah's first husband was Abu Halah at-Tamimi. From that marriage, two sons were born, each named Hindun and Halah. After Abu Halah died, Khadijah remarried Atiq ibn Abid al-Makhzumi. The couple was blessed with a daughter who was later also named Hindun.<sup>60</sup>

Khadijah is an ideal example of a Muslim woman in navigating the ark of the household. His life, which is said to have abundant wealth, dared to sacrifice to donate all his wealth to the Prophet Saw in the path of da'wah. Seeing the development of today's times, many wives decide to divorce their husbands just because of inadequate daily needs. Especially when she found out that her husband was fired from her job, little by little her attention to him began to fade. And ended with the submission of a divorce certificate to the court.

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<sup>57</sup>Maraji'ul Akbar, Ibn Zarir Eth-Thabari, *Date eth-thabari*, (T.T.: Darul Kitab AL-Ilmiyah, 2003).

<sup>58</sup>Thahmaz, *Sayyida*, 15.

<sup>59</sup>Chaudhary, *Hadrat*, 14.

<sup>60</sup>Muhammad ibnu Sa'ad ibnu Muni' az-Zuhri, *Ath-Thabaqat al-Kubra*, jilid 1, (t.t:t.p, 230 H), 109.



It should be noted that the picture of the past where the Prophets struggled to carry out da'wah, is a picture of the present. Where the Kyai, Habib, Ustadz and the *Da'i* tried to do *amr ma'ruf nahi munkar*. All the problems they face are the goal of *li i'lâi kalimatillah*, namely *jihad fii sabilillah*. The same is true of Sayyidah Khadijah.

The figure of Khadijah is a role model throughout the ages, especially for Muslim women. He was never afraid to face all kinds of threats from his people, he stood firmly beside the Prophet when the insults were increasingly anarchic.

The scope of Khadijah's family that is known throughout history is that she is a woman in the middle of the Quraish nasab, higher in her glory, and more abundant in wealth.<sup>61</sup> It is the same as explained by Ibn Ishaq that Khadijah bint Khuwailid was a merchant who had wealth and glory.<sup>62</sup> But with such a noble position, he is not easily influenced by abundant wealth.

The prophetic and apostolic scope of the Prophet (peace and blessings of Allaah be upon him)

Since the prophethood of the Prophet (peace and blessings of Allaah be upon him), Khadijah faithfully assured that what came to the Prophet was not Satan, but a revelation from the Almighty. As quoted from *Ibn Ishaq*<sup>63</sup>

Abdul Mun'im Muhammad explained, after receiving the first revelation of Muhammad coming to Khadijah, he exclaimed, "*Blanket me! Blanket me!*", immediately Khadijah immediately hugged her gently. Asked where he had gone, Muhammad expressed his concern that what had happened to him was a kind of illusion that poets were accustomed to experience or the first signs of madness. Khadijah hugged her again. According to Khadijah, Allah will never demean a person who has qualities like Muhammad, one of the things that impressed him was Khadijah's statement "Be glad. By Allah, He will never humble you. You are a person who is diligent in friendship. You are

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<sup>61</sup>Hisyam, *as-Sairah*, 88.

<sup>62</sup>*Ibid.*, 88

<sup>63</sup>Praktan Abno Ishaq Dalam *As-Saira in-Nabaviya le Abno Hassyam*, 112.

an honest person and always fulfill your mandate. You bear the needy families. You entertain the guests and you help the people who are affected by the disaster."<sup>64</sup> As quoted by Rashid Ahmad Chaudhry, it is almost in the same context.<sup>65</sup>

This is proof of Khadijah's faith in the truth received by her husband, the Prophet Saw. As a wife, Sayyidah Khadijah should be the main figure in living a married life. The knowledge that spreads throughout society that the husband is the head of the family, has become an undeniable thing. The need to understand gender relations in the family is urgently needed. Therefore, the main point of this writing is to arouse the awareness of Muslims, especially Muslim women to support and help each other in carrying out their duties as *an ibad*, and to make the figure of Sayyidah Khadijah a role model for the wives of the righteous throughout the ages.

There is an expression that says, "*That women are the pillars of the state*". This is what is essential for a woman, where she takes part in the way to spread *amr ma'ruf nahi munkar*. Women are the producers of generations, this is where the great role of women in a country, especially in the household, especially in the education of a child.

At the beginning of the apostolate, that is where the figure of Khadijah played an active role as a wife who was ready to accept all torture from her people, especially as a driver of the Prophet Saw in spreading Islamic da'wah. Where sirriyah da'wah lasted for 3 years, followed by the conversion of the followers of the Prophet from the Companions. Then continued with jahriyyah da'wah for 3 years. The end of the sixth prophetic year, which is after three years of jahriyyah da'wah. The Quraysh planned to do something that the Arabs had never done before. The plan is completely contrary to the custom of the Arab community that upholds the honor of neighbors, relatives, and the obligation to maintain friendly relations between them.

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<sup>64</sup>Muhammad, *Khadijah*, 23.

<sup>65</sup>Chaudhry, *Hadrat*, 29.

So at the beginning of the seventh year of the prophethood, they agreed to blockade and isolate the Banu Hashim and Banu Muttalib. This blockade is in the form of a severance of social relations as well as a total economic boycott, and involves tribes in Makkah and outside Makkah. They entered into an agreement not to engage in communication, economic transactions, social interactions, and marital relations with members of the Banu Hashim and Banu Muttalib. At this time, the figure of Khadijah became a role model throughout the ages, she was willing to sacrifice her property and life for the sake of the da'wah of the Prophet PBUH.

From Abdul Mun'im Muhammad's presentation, Khadijah performed her role as the Prophet's wife in Islamic da'wah for ten years, from the time she was 55 years old until she died at the age of 65.<sup>66</sup> And according to Rashid Ahmad Chaundhry's presentation, Khadijah died at the age of 65, in the tenth year of the prophethood. In 619 A.D.<sup>67</sup> The year mentioned by Rashid Ahmad Chaundhry overlaps after seeing the birth of Sayyidah Khadijah in 555 AD<sup>68</sup>. If you look at the age of Sayyidah Khadijah when she died, it can be calculated from the year of her death, 619 minus 555, we will get a result of 64. This result is in the sense that it is not right. However, if calculated from 620 minus 555, you will get a result of 65, this is the correct calculation. It can be concluded that the death of Sayyidah Khadijah was in 620 AD/3 years before Hijri. It was in that year that the Prophet Saw called *'am al-huzni*.

### **The Role of Sayyidah Khadijah in the Development of the Times**

The role of Sayyidah Khadijah as the wife of *The first person*, the Prophet Muhammad. As M Hart wrote in his book 100 prominent figures, he placed the Prophet Muhammad as *the first person*. Since the beginning of this world there has been no other creature who has had such extraordinary influence in religious, moral and political matters, as Muhammad the Arab had. None of him who does not have

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<sup>66</sup>Muhammad, *Khadijah*, 302.

<sup>67</sup>Chaundhari, *Hadhraat*, 43.

<sup>68</sup>Ahmad Rofi' Usmani, *the Prophet's Love House; Beautiful Stories About the Prophet's Home Life*, (Bandung: Mizania, 2007), 22.

external implications is a good example for his people, what he does, he says, even what he aspires to be a guide and guideline for the lives of Muslims. He did not only call for the truth but he himself exemplified the truth.

There is a saying that says, "Behind a successful man, there must be a great woman." This saying deserves to be pinned to the wife of the Islamic revolutionary, Sayyidah Khadijah. The Prophet Saw is an exemplary figure throughout the ages, several centuries he has been gone, but his struggle is still embedded in the heart of every Muslim. Where behind the figure of the Prophet Saw, there is a great woman who faithfully accompanies him in order to carry out Islamic da'wah.

Khadijah's struggle to support the Da'wah of the Prophet PBUH further dismisses classical and conservative assumptions about the feasibility of women's roles in Islamic da'wah. That women were created only for men is denied, because the exemplary figure of Sayyidah Khadijah is present not only as a complement, but also as a determinant of the implementation of the Prophet Muhammad's da'wah.<sup>69</sup>

In addition, there is an example from him in carrying out the mandate of a wife in a household. This has become the main foothold for Muslim women throughout the ages for the great work of Sayyidah Khadijah which has always been a research study until now.

Various privileges attached to Sayyidah Khadijah by the Prophet Saw, the author details them as follows:

Khadijah believed *in me (the Messenger of Allah (peace and blessings of Allaah be upon him) when people rejected me.*

Khadijah believed me when people lied to me.

Khadijah helped me with her wealth when people didn't want to help me.

Khadijah is the mother of the children that Allah has bestowed upon me, not of other wives.

In addition, there were several incidents experienced by Sayyidah Khadijah. Which brings him to glory in the sight of Allah, including;

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<sup>69</sup>Ahmad Junaidi, Thobieb Al-Asyhar, *Khadijah as a Woman with a Successful Career*, (Jakarta: Mitra Abadi, 2006), 26.

*First*, Khadijah ra received a greeting from Allah through the intercession of Gabriel. This is an infinite glory for a Muslim woman, which the other wives of the Prophet did not get. Especially looking at today's times, so many evils occur and it starts from a woman. It is impossible for today's women to also get the same treatment as Sayyidah Khadijah. *Wallahu a'lam bi showab*.

*Secondly*, Khadijah (ra) received good news from Allah that he would get a house in paradise made of pearls, without noise and trouble in it. *Subhanna*, this is what every woman dreams of. But far from that, there are still many women who do not pay attention to the great role of a wife in a household. Because a mother is a school for her children, if she prepares them well (educates them), then the seeds of good youth (children) will grow as well.

*Third*, the Prophet's statement about the majesty of Sayyidah Khadijah before her death, namely: "The best woman (in the past) was Maryam bint Imran, and the best woman (after that) was Khadijah bint Khuwailid." In addition, the Prophet said: "The most important women who inhabit Paradise are Khadijah bint Khuwailid, Fatimah bint Muhammad SAW., Maryam bint 'Imran and Asiah bint Muzaahim, the wife of Pharaoh." From the hadith above, according to the narration of Ibn Abbas<sup>70</sup> the Prophet made 4 lines on the ground. Then he asked: "Do you know what line this is?" they replied: Allah and His Messenger know better. Then he said: The most important woman who inhabits Paradise and so on, this is the reason for the descent of the above hadith.

*Fourth*, Khadijah gave up her property for the sake of da'wah. It is undeniable that Khadijah is a wealthy merchant. In his blood flowed the soul of a merchant. Her firm stance was able to manage the finances inherited by her first husband well, so that the property continued to move and be productive. That's where Khadijah's expertise in managing money lies. In addition, Khadijah also has a talent for entrepreneurship because she often hires men and is able to delegate tasks well.

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<sup>70</sup>Ibn Hajar in Fathul Bari said: "This is a clear nash about the virtues of Khadijah and Aisha (ra) and of all the ummul mu'minin." See, Ibn Hamzah al-Husaini al-Hanafi Ad damsyyiqi. *Asbabun Nuzul Background of the Prophet's Hadiths*. ter, M. Suwarta Wijaya & Zafrullah Salim, (Jakarta: Kalam Mulia, 2008), 80.

The majority of women's preferences in the modernization era are *shopping*, if you look at the understanding of today's women later compared to the previous women who were very natural, it is really a very contrast. Looking at Sayyidah Khadijah's business pattern, where at that time women were not part of the public sphere, everything was limited. A woman is able to manage a business like Sayyidah Khadijah did, without having to forget her role as a wife.

*Fifth*, Khadijah was the first woman to stand side by side with the Prophet (peace and blessings of Allaah be upon him), the revolutionary of the times, without being honeyed. That position is incomparable to women throughout the ages. It was Khadijah who accompanied the Prophet the longest time, compared to his other wives. For 25 years, he gave his whole life to the Prophet. 15 years later, he joined the Prophet in his preaching. Until the boycott of his people, he remained beside the Prophet. Khadijah left the Prophet at the age of 65, while the Prophet was 50 years old. When compared to the wives of the Prophet after that who only lived with him for 13 years, the comparison is very far.

From the five points above, it shows Muslim women the great role of Sayyidah Khadijah in the context of the da'wah of the Prophet PBUH.

### **The Relevance of the Role of Muslim Women in Indonesia**

Throughout the history of Islam, women, especially Muslim women, have played a very important role. With their achievements, women have shown how vast the territory that Islam has given them to carry out noble and heroic deeds, and also shown how noble women are in Islamic society.

Indonesia women play a very important role in the development of this nation. However, history seems to have recorded less of the role of women. During the colonial past, women became an important part of the battle. They were at the forefront of treating the fighters, being at the forefront of preparing food for the fighters. So it is appropriate for women to play an important role in the development of this nation. However, with the passage of time, women are not the top priority in the government's view. The ideal woman today is a woman who can take care of a good household, a woman who can support her husband's work. Therefore, many women's movements have emerged that try to voice women's rights. A voice that

can lead them to true independence. Finally, the women's struggle initiated by RA women's activists. Kartini, which was then continued by several other women's movements, yielded encouraging results. The rights they advocated and known as women's emancipation have at least had a great influence on some women.

Currently, the number of women who earn a living in various fields is increasing. In various media, women have become advertising icons under the principles of market economy. Everything about women can be commercialized. Along with the sophistication of today's technology, in addition to being able to increase women's creativity in running a business. As stated by Tunggal Pawestri, a women's rights activist believes that the important role of women in the business world has existed from there.

*"Women have instinctively contributed to empowerment, not just thinking about the interests of income for themselves,"* she told [Kompas](#), responding to the results of Markplus' research on 1,200 Indonesia women respondents of various ages. Research shows that the high awareness rate of women to become independent individuals by starting an eCommerce business is not just for the sake of having their own income.<sup>71</sup>

Looking at the development, women are not only involved in the e-Commerce business. This is certainly very worrying, especially for Muslim women. This condition illustrates that women, including Muslim women, are kept away from their position as a person glorified by Allah.

Through the reality that occurs, a Muslim woman needs a figure as a guide and way to achieve their identity as in this journal is Sayyidah Khadijah. As a figure who is a printer of the superior generation *fii ad-dunya wal akhirah*, a murabbi who is always quick to teach his children the teachings of Islam, a righteous wife who is able to calm her husband's body and soul and illuminate the household, an *ibad* who is able to serve Allah by carrying out *amr ma'ruf nahi munkar*. As well as those that are useful for others. Just look, Khofifah Indar Parawansa was elected as the Governor of East Java in 2019, Tri Rismaharini is the first female Mayor in

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<sup>71</sup>Zoraya Ralie. *The role of women in work is important, but the number is minimal.* (beritagar.id. article, April 2019).

Surabaya for 2 terms until 2021<sup>72</sup>. Sri Mulyani (Minister of Finance Indonesia), Dianjeng Lestari (CEO of Hijup.com), Atiek Nurwahyuni (CEO of PT Transmedia), Dian Pelangi (Hijab designer), and many other examples of Khadijah *today*.

From the public figures above, it can be seen that the role of Muslim women as supporters of da'wah such as Dian Pelangi and Dianjeng Lestari who carry the hijab and Muslim clothing as the current trend. Khofifah and Tri Rismaharini are able to lead and take part in society like Sayyidah Khadijah as a strong woman and uphold Islamic values. The Minister of Finance of Indonesia, Sri Mulyani is a simple figure even with the high position she holds. Atiek Nurwahyuni, a woman who dominates the media. He highly upholds hard work and militancy. Figures like them are the Khadijah of today.

Therefore, today's Muslim women or better known as *today's era*, should understand the great role of women. Because it is from the womb that the next generations of the nation will be born. Not forgetting its nature as *a madrasah al ula* (first school) is the most important. You can imagine how the condition of today's generation is if the priority of Muslim women is to leave the house for a career, and the aspect of their obligations as educators for their children is neglected.

#### **D. CONCLUSION**

Sayyidah Khadijah's work is an ideal figure who is a role model for every true Muslim woman. Khadijah accompanied the Prophet at the beginning of his prophethood until the apostolate, tirelessly. Khadijah is an ideal example of a Muslim woman in navigating the ark of the household. His life, which is said to have abundant wealth, dared to sacrifice to donate all his wealth to the Prophet Saw in the path of da'wah.

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<sup>72</sup> Dyah Mulyaningtyas. 5 *Srikandi, the leader of East Java*. (Liputan6.com 07 October 2019) accessed 03 November 2019.



Figuring a great figure is part of the efforts of a servant, this is what every Muslim woman needs to pay attention to. Sayyidah Khadijah's attitude is an unparalleled part of Millennial women. That is what should be an example. As explained by the author, namely: *First*, faith, the foundation of an Islamic household is faith. *Second*, trust, carrying out a responsibility is part of the duty of a servant, namely *lil takun khalifah fil ardhi*. *Third*, sacrifice, as a wife, should put the interests of the husband ahead of his interests. *Fourth*, giving birth to generations, it is undeniable that the nature of women is to give birth to the next generation as quality seeds.

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