

Islamic Economic Thought of Nyai Hamdanah: Family Economy of a Great Woman with a Dignified Husband

Siti Musfiqoh*¹

¹UIN Sunan Ampel Surabaya, Indonesia

Author's Correspondence: sitimusfiqoh@uinsby.ac.id*¹

Abstract

Nyai Hamdanah is one of the female figures who has an important role in the history of Islam in the archipelago. Nyai Hamdana's thoughts related to the economic sector were implemented when accompanying two pious and allamah husbands in service and da'wah. The thought of Nyai Hamdanah that has been tested can be used as a reference to give birth and produce strong and characterful sons and daughters of the nation's generation in understanding and applying Islamic economics. Muslimah actually do not just demand equal rights, but declare the function of women for one of the economic development of Islam. The potential of women as human resources can be seen in efforts to include women's roles in the development process starting from upstream to downstream that is sustainable, humane, moderate, tolerant, balanced, straight as well as actions that prioritize efficiency. Excluding the role of women in the development process means a waste of resources and negatively affects the pace of growth and development on all fronts; religious, educational. Social. And also in this study, the field of economics. The role of women in economic matters concerns the role of tradition and transition.

Keywords: Nyai Hamdanah; Islamic economic thought.

A. Introduction

Women, economics and the family are interesting study topics that will never get tired of discussing them. Women are synonymous with gentleness and various skills that are meticulous, effective and efficient. Likewise, the family economy is synonymous with the interference of dominating women. Meanwhile, the dominance of the social system that places men as the main power holders and the limits of women's roles in the domestic sphere are one object as well as interesting perspectives to be discussed further. It was found that many data showed that holders of financial positions both in the domestic sphere, in this case family and public finances, recorded a row of women's names that were more colorful. Women have the nature of thoroughness, gentleness, strength in memorizing lessons, expressing creative ideas, ideas, and brilliant minds. A tickling question that can inspire in revealing the veil of

how the economy of women's families in carrying out activities both related to the domestic and public spheres?

Women can naturally become mothers when they have been blessed with children, but as mothers does not mean being a limitation to determine the future of women themselves. Economic activities consisting of production, consumption and distribution give a new wind to the meaning of gender equality which is increasingly echoed among the wider community, women have the same rights as men, the right to opinion, the right to receive higher education, to the right to work and career, not to be left behind in matters of economic activity. The measure of equal rights and works can be expressed by couples in the household even in the world at large will certainly be different from one another. Each will be able to acknowledge each other when together respect each other. This award has value in the family's economic journey that will be able to give birth to the next generation of a better and highly dedicated nation.

Interpreting family economics is important in this study. Family economics which is considered to have value and influence on a change and / or improvement in religious, educational, economic and social institutions is a separate study in this paper. This does not mean that all these writings are new about economics, but this paper provides more discourse on women behind the scenes, one of the figures of women who have strong strength in accompanying husbands in the trajectory of the historical development of Islamic civilization of the archipelago. Nyai Hamdanah, one of the female figures who has a mindset accompanied by dhikr in managing the family economy is important and must be known by the public.

B. Research Methods

This research method is descriptive analysis (Moleong, 2018). Research methods that use descriptive data. Descriptive data in the form of notes, speeches, or behavior obtained from primary and secondary sources of the Nyai Hamdah family. The descriptive data collected were analyzed based on the concept of Islamic economics implemented in the activities of the Nyai Hamdanah family throughout the trajectory of Islamic history in the archipelago. Every activity of Nyai Hamdanah in accompanying her husband in dealing with human groups, conditions, problems, and

providing solutions, conclusions, or efforts that have been carried out is outlined in simple statements. This analysis method is a research project aimed at determining the role of Nyai Hamdanah as a strong female figure in accompanying two husbands to give birth to a generation of people who have character. Therefore, descriptive writing of analysis is writing that accurately and precisely interprets some of the underlying assumptions about the facts of an object to be studied, in this case the family economics of Nyai Hamdanah with her two husbands. The data collection method in this study used literature research, or data from several literatures, as well as from field research interviews from the family of dzurriyah Nyai Hamdanah.

C. Result and Discussion

Biografi Nyai Hamdanah

Not much history records the existence of Nyai Hamdanah, especially in economic studies. Nyai Hamdanah is the daughter of Kyai Sholeh Darat al-Samarani, al-Samarani is the name attributed to the city of Semarang where she was born. Nyai Hamdanah was married to her best friend, Shaykh Nawawi al-Bantani, al-Bantani the name of which was added to Banten province as her homeland. Kyai Sholeh Darat and Sheikh Nawawi were college friends in Haramain, both having studied with Sayyid Ahmad Zaini Dahlan. The fate of al-Samarani was different from that of al-Bantani. Al-Samarani was asked by one of the scholars of Demak to return to his homeland to spread Islam in his homeland, while al-Bantani remained a servant of knowledge in Haramain until the end of his life, Tanara even though he had returned once to his homeland before settling back in Haramain (Zyyn, 2018).

Running in a household, Nyai Hamdanah was the second wife of Sheikh Nawawi al-Bantani, his first wife Nyai Nasimah a girl from Tanara Serang, had 3 daughters named Nafisah, Maryam, Rubi'ah, and 1 son who died in infancy. Sheikh Nawawi's first wife died before him. Nyai Hamdanah was present to accompany Sheikh Nawawi to become his second wife and take care of Sheikh Nawawi's daughters who had been left behind by his biological mother. Nyai Hamdanah took care of Sheikh Nawawi's daughters as lovingly as her own daughters until they were adults. Nyai Hamdanah, who was still young, only became pregnant after accompanying Sheikh Nawawi for a

long time in preaching. And before the baby conceived by Nyai Hamdanah was born, Sheikh Nawawi passed away to Rahmatullah. Before Sheikh Nawawi died, as a wise scholar, Sheikh Nawawi delivered two wasiyat messages that were delivered; 1) To Nyai Hamdanah advised that later if the baby is born a boy is named Zuhri, and if a woman is named Zuhroh. And the baby born was a girl, then named Zuhroh who then gave birth to the offspring of Kyai Ahmad Bin Abdul Muhid one of the Imams of the Ampel Mosque Surabaya. 2) advised one of his disciples, namely Raden Asnawi Kudus, that one day if he died so that his widow would be married to him. Some of the opinions that propose are Shaykh Abdul Hamid (Musfiqoh, 2000).

After Sheikh Nawawi's death, Nyai Hamdanah married Raden Asnawi Kudus. From this marriage the two were given nine offspring, but there were only three who still lived to adulthood, namely Zuhri, Azizah, and Alawiyah. The sons and daughters of Nyai Hamdanah tell a different story on the reason Raden Asnawi Kudus married Nyai Hamdanah, not for Raden Asnawi Kudus it is impossible to marry his teacher's ex-wife. This means that the relationship between Sheikh Nawawi and Raden Asnawi Kudus is a relative of the same college. According to Mbah Moen's story, one of the blessings of the Holy City is due to the marriage of Raden Asnawi with Nyai Hamdanah who is the widow of Shaykh Nawawi al-Bantani, an alim scholar who has many alim students in the archipelago, especially Java. One of the features of Nyai Hamdanah is that, as Mbah Moen once recounted, "If you want to have a wife of salihah, then make a pilgrimage at the tomb of Nyai Hamdanah" (Ulum, <https://ulama'nusantaracentercom>, diakses 01 Juni 2023).

Nyai Hamdanah Family Economy

In the history of Indonesia there is an impression of patriarchal family life tendencies. Patriarchal culture is considered not only about being leaders or other indigenous figures, but deeper than that, patriarchy itself has an impact on violence against women due to the social position of men who are higher than women. Society tends to consider it normal for harassment of women in the slightest form, even though in the family there are actually several causes of understanding gaps or can be said to be biased thinking about the condition of roles both in the domestic realm and in the

world of work. Among them is the stigma that women are less productive than men when it comes to doing public work. Women often receive lower wages compared to male workers even though their time and workload are the same. In addition, many women experience discrimination, including in matters of professional selection. The confessions and events of men, make women very limited in discussion. Meanwhile, in the reality of life with all the specific abilities and skills possessed by women, changes in world civilization are also influenced and caused by the role of women, and not a few women who have dual roles, the dual role of women as mothers who are responsible for household affairs including accompanying husbands, raising and educating children, and also as women workers in the public sphere.

The phenomenon of career women is no longer a taboo. Career in the sense of working both inside and outside domestic activities is becoming a trend in the present (Muttholib, 2023). Interpreting the careers that women can do and being part of women's roles is interesting in this study. Nyai Hamdanah is one of the female figures who participated in filling a series of women's roles in the historical trajectory of the archipelago. The role of Nyai Hamdanah can inspire women to strengthen the sustainability and sustainability of the family, especially in economic terms. The woman is the heart of every household, when she stops working then stops all life in it. Pregnancy, childbirth, and breastfeeding are *hizmah al-mubtadi'in*, the initial package of duties for a woman in the family. The task of a woman when she becomes a mother will also be an important role for a woman. Nyai hamdanah as the mother in the family plays various important roles. Although biologically the first child raised was the child of Sheikh Nawawi's first wife, Nyai Hamdanah became a mother acting in the position of "Minister of Education" for her children, educating and teaching about religious beliefs, customs and norms, physical and mental, intellectual, and psychological so that a good personality was formed in the child. In this "teaching and learning activity", Nyai Hamdanah positioned herself as a figure and set a good example for her daughter. Most Indonesians agree that the role of women cannot be separated from their role and position in the family. Considering that in the past, women were more confined in the role of companions of husbands and nannies. The husband's companion for Nyai Hamdalah is a noble role that women can perform. How women

can usher in generations of civilization. The role of women in the family can be seen in reality. The family is a social institution that plays the greatest role for social welfare and the preservation of its members, especially their children. The family is the most important social environment for the development and personal formation of children. The family is a place for guidance and training of children since their very young lives, even starting from before birth, in the womb. And it is expected from the family that a person can live his life perfectly when he grows up.

Talking about children's education, the biggest influence is women who get the title of mother. The role of women in the family is very important. Women are the main bulls in the family. Improving the quality of human resources starts from the role of women in providing education to their children as the next generation of the nation. The family is the beginning of primary education. Thus, if the smallest group (family) is good, it will penetrate the community and the nation at large. In the hands of women, the success of their children's education, although of course the participation of fathers cannot be ignored. Mothers play an important role in educating their children, especially in the prenatal and toddler periods. Education here is not only in the strict sense. Education in the family can mean broad, namely faith, moral, physical/physical, intellectual, psychological, social, and sexual education. Countries and nations that do not respect women will never be great (Muhajir, 2005). Women must not be left behind in education, excluded and much less oppressed. Today's statistics show that there are more women than men. This number comparison will certainly have an impact on women's potential. Women's potential needs to be more considered and empowered as actors to contribute to development to be included in the historical records of the archipelago. Women as servants of God who have a gentle nature, have a very large role in the life of society and state. Without women life would not work as it should. Because women are the printers of the new generation. If on this earth only inhabited by men, life might have stopped thousands of centuries ago. Therefore, women should not be underestimated and ignored, because behind all the success and continuity of life there are women. The role of women as mothers of the nation's generation as has been done by Nyai Hamdanah.

In our beloved State of Indonesia, the role of women related to economic activities has been accommodated by all national development regulations, such as Law No. 6 of

2014 concerning villages, which contains the involvement of women who are indispensable for the success of village development. The role of women in community development, both in urban and rural areas, needs to be improved, especially in dealing with various socio-economic problems directed at equitable distribution of development results, development of quality human resources and environmental maintenance. Seeing this regulation, Nyai Hamdanah as a female companion to her husband has a serious role in realizing community development throughout the archipelago. This role can be seen from how Nyai Hamdanah provides reinforcement to her husband in carrying out his da'wah work in the community. Nyai Hamdanah participated in conveying matters related to womanhood, even Nyai Hamdanah is also one of her husband's models in delivering da'wah bi qaul or bil hal, which is seen in her husband's works. Nyai Hamdanah's involvement in providing long free time for her husband to carve works is also a record of her very important role for the birth of archipelago civilization. And to this day along with the progress of the times and the increase in women's education, many women like Nyai Hamdanah, housewives who not only function as guardians of education and household managers, but also work outside the home are increasingly playing a role in economic, social and community activities.

The family has an important role in instilling patterns of behavior in community life. This is done by instilling good values in the child, instilling values and norms according to behavior, age, and passing on family cultural values. In addition, in the family will be given a sense of love and affection, a sense of security, and given attention among family members. Families can create a safe, comfortable, fair, and protected atmosphere. The family is the place where all the problems committed by his family members are pitted. According to the National Family Planning Coordinating Board (BKKBN), the family has religious, socio-cultural, love and affection, protection, reproduction, socialization and education, economic, and environmental functions. The important role conveyed in BKKBN has been embedded in Nyai Hamdanah. Nyai Hamdanah has provided comfort, a sense of security to the family, a unifying family that always protects and shares. Nyai Hamdanah has also proven successful in educating her sons and daughters into a generation that has strong character, even

though the children she takes care of are not all biologically born, but the love of affection has made Nyai Hamdanah able to overcome her personal ego. Self-devotion to accompany her two husbands and sons and daughters as well as students makes Nyai Hamdanah have her own charisma. On the occasion of the presentation about Nyai Hamdanah emphasized more on the duties of women as mothers in the family, as wives and community members in terms of fostering mental health for themselves, their families and their communities. In order to perform the role or task well, it is necessary to live the true goals and objectives of the role. Nyai Hamdanah mastered the way or technique of playing a role or carrying out his duties, adapted to every situation he faced. As mothers, educators of girls must know the right portion in providing for the needs of their children, which are adjusted to the stage of development. His attitude and behavior must be used as an example for his children. As a wife, Nyai Hamdanah fosters a harmonious atmosphere, appears clean, attractive and is able to encourage her husband for positive things. As a member of the community, Nyai Hamdanah participates in the surrounding community as well as the students who live in her neighborhood. The success of doing the role above, of course, is not an easy thing, Nyai Hamdanah is known to have a strong willingness and effort to always learn.

The second role after educating children in a small family, a woman who becomes a mother or wife will also play a role in managing finances. Financial management is an important role for women in the realization of household sustainability. Financial management actually does not only depend on the amount of wealth received as family income. More or less money as family income will be able to see the benefits if a woman can spend it properly and correctly according to the guidance and demands of needs. As the results of simple research related to the role in managing good family finances focused on five things, 1) financial communication, 2) making budget posts, 3) monthly evaluations, 4) wise debt, 5) income from hobbies (Hasanudin, 2020). Nyai Hamdanah's role in managing family finances has been tested. Nyai Hamdanah's financial management is not only based on how much money she earns with her husband, but how Nyai Hamdanah believes and runs whatever money or rizki

received is sufficient for the needs faced by the family with gratitude and qonaah. Nyai Hamdanah manages income and expenses every day, ensures all needs are met according to her priorities, and directs to achieve family goals. The gratitude and qanaah possessed by Nyai Hamdanah made the money / rizki received by her and her husband more and more abundant. Financial management carried out by Nyai Hamdanah is directed to the interests of strengthening husbands in da'wah, disseminating knowledge, inviting families and the surrounding community to carry out prayers and other worship continuously. The continuity of da'wah carried out by Nyai Hamdanah and her husband is immortalized in written works. The opportunity to write time given by Nyai Hamdanah to her beloved husband became part of Nyai Halimah's role in the development of the archipelago's Islamic history. This role is also one of the reasons for Nyai Hamdanah's success in accompanying her husband to invest. The role of patience in Nyai Hamdanah's struggle in providing free time has yielded satisfactory results from the financial side. The investment obtained is not only later in the afterlife but also can be felt immediately in the form of royalties for works that have been published. To increase the blessings of rizki received, royalties from the work are earmarked for benevolent funds in the form of khoiri endowments.

Another role of women in the family is to pay attention to the nutritional intake of each family member, serve hygienic dishes with creativity, to take care of family members when sick. Like a doctor, the role of women must understand the health needs of the family, when there is a family member who is sick, what medicine must be provided is available in the family. It was at this time that the role of women was evident. Women ensure that the house is the most comfortable place for the family both in terms of cleanliness and atmosphere in it (Ulum, 2021). Cleanliness is the basis of health, an early motto for healthy behavior. Health is based on common sense. Physical and spiritual balance is the top priority for Nyai Hamdanah in carrying out her role. For Nyai Hamdanah to strengthen family members, students and the community at large, the importance of maintaining health is to live a balanced lifestyle between physical and spiritual needs. For example, related to the consumption of food and beverages, it is imperative for every human being to be strong in the perfection of carrying out worship. Likewise related to clothing and board needs. Nyai Hamdanah

gave a direct example in the realization of meeting these needs. Nyai Halimah avoids exaggeration. As this health manager, Nyai Hamdanah has a role to ensure that every task and function in the family runs properly by maintaining the resilience of each body until their health is maintained. Healthy wal afiyat becomes a prayer every step of Nyai Hamdanah.

In addition to the role of women in the domestic sphere, women are also able to play a role in the public world. Traditional or domestic roles include women's roles as wives, mothers and household managers. While transitional or public roles include the understanding of women as labor, members of society and human development. A woman's public role can relate to activities outside the home other than domestic affairs. Such as working, doing business, working, or others) (Fajriyah, 2022). Women can also participate in transitional roles as workers who actively participate in economic activities (earning a living) in various activities in accordance with their skills and education and available jobs (Wibowo, 2012). Public roles are not new, even in history there are several names of strong and successful women in their roles in the public sphere, one of which is Nyai Hamdanah. Nyai Hamdanah as a career woman, has the duties and responsibilities of a profession as Ibui, who in the language is now a family consultant. Nyai Hamdanah is required to complete work outside the home well without carrying the frills that she is a mother in her small family. His small family is surrounded by a large family consisting of students, neighbors and the community in general. Nyai Hamdanah has a role in community life, participates in the activities of neighbors, residents at large, and upholds gotong-royong. Nyai Hamdanah can manage herself to carry out four roles at the same time. It is very human when Nyai Hamdanah feels tired and bored with all her routines. Nyai Hamdanah was instinctively unable to live without others. Nyai Hamdanah needs another person to be a "Supporting System" for herself, in this case her husband. When her first husband had to die before her, Nyai Hamdanah decided to remarry for the continued benefit of playing a more meaningful role. The role of Nyai Hamdanah is unquestionable, Nyai Hamdanah is a woman who is praying, independent, tough and obedient to her husband.

Nyai Hamdanah's obedience is an expression of Nyai Hamdanah's role as a dedication to accompany her husband in serving and da'wah in the family and community. Nyai Hamdanah inspires husbands. She gave a lot of free time to her husband to be able to write various works and practice them in the form of concrete haliyah da'wah that can be felt by the community at large until now. The survival of Nyai Hamdanah in carrying out and executing the family's economic life as it has been done is in line with the mindset of Sheikh Nawawi as her first husband. The dominance of Sheikh Nawawi's thought is related to the fusion of approaches commonly known as proportional two approaches: jabbary and mu'tazily embody the integration of fatalist and rationalist approaches. The fusion of the two approaches gives birth to progressive and contextual thinking.

Privileges of Nyai Hamdanah After Death

Nahdlatul Ulama (NU), one of the largest religious organizations in the archipelago, has a religious tradition that until now has been massively carried out by its members and also the community in general, for example yasinan, tahlilan, kenduren, tawassul activities that have long been a hallmark of NU. The tradition that developed in this community became the character of Islam Nusantara. The character and practices carried out by Muslims in the archipelago are the characteristics of NU religion. In this paper focus on tawassul activities. Tawassul is one of the ways that Nahdliyin residents take in praying or asking Allah SWT. Tawassul is done with a testament or anything that can be used as a cause or intermediary to draw closer to Allah so that a request can be granted. Allah (swt) says: "O believers, fear Allah, and seek the way (wasilah/intermediary) (QS. Al-Maidah: 35). Tawassul can be done by testifying to charity and beware of those who are close to Allah. Beware with charity (al-Tawassul bi al-'Amal al-Salih) among other things is by faith. Imam as a testament that makes the age close to Allah SWT. Worship and benevolent deeds can also make a testament that draws closer to Allah SWT. Amar ma'ruf and nahi mungkar also include clairvoyants who draw closer to Allah SWT. Therefore, praying using the first testament is recommended by scholars. The second tawassul is done with the will of those who are close to Allah such as the prophets, the apostles, the companions of the

Prophet SAW, the companions, the tabi'in, the shuhada, the ulama' and the saints. All prayers and requests remain directed to God (Anam, 2012). Tawassul with the will of those who are close to Allah means to pray and ask Allah Almighty on the side of those loved by Allah, or facing those who have an honorable place in the side of Allah). Nyai Hamdanah is recognized as having a strong karomah to this day, namely tawassul for wasilah mate. This tawassul can be done at the Tomb of Nyai Hamdanah, one of the diplomas given by KH Maimun Zubair for singles / women in finding a mate is the testament at the Tomb of Nyai Hamdanah which is behind the mihrab of Masjid Al Aqsho Menara Kudus, a complex of Sunan Kudus Tomb. The story of this matchmaking is real, with evidence that once a close friend was upset because he failed to marry a candidate who had been circumcised. Ordinary, today's children, you know. It has been discussed well between parents, eee even the girl does not want to be bullied for a thousand reasons. As a result, the guy asked for advice, and carried out the advice of a diploma from Mbah Maimun to find a mate, he needed to watch out for Nyai Hamdanah. He followed. His clairvoyant spirit is very high. Although he was far from the Holy City and it took 2 hours to travel, he had been there many times. Right after the testament he was sure that his soul mate would come. Alhamdulillah, Allah granted his intention by bringing together the woman of his dreams (Chamami, 2017). This story will also be proven in couples who were initially upset about wives who he thought were not good, after testifying to Nyai Hamdalah that his wife turned into prayer. "Barokahnya wasilah di Bu Nyai Hamdanah" a phrase conveyed by many people. Nyai Hamdanah has been tested to be able to give birth and raise and build the character of the Islamic generation of the archipelago with its active role.

D. Conclusion

Nyai Hamdanah is a strong woman who has a good personality. She deserves to be a model of a strong and unpretentious woman, because she has proven to be able to accompany two husbands who have a great influence on the development of Islamic understanding in the archipelago in producing generations of character. The kindness of Nyai Hamdanah has been conveyed and felt by many children and students who

have met either directly or indirectly. Sharing, serving and giving comfort is his personal soul. The thoughts of Nyai Hamdanah and her two beloved husbands in relation to family economics that have been applied to her family are 1) Proportional in thinking and acting, 2) Gratitude and Qana'ah in spending money / family property based on needs, 3) Setting aside family finances to share with others.

References

- Amin, Ma'ruf KH. Revitalisasi Ilmu dan Pemikiran Syekh Nawawi al-Bantani, <https://m.kominfo.go.id>
- Achmad, S. (1994). Peningkatan Peranan Wanita dalam Pembangunan. Jakarta: Kantor Menteri UPWRI.
- Anam Khorul. (2012). Tawassul. NUONLINE. <https://nu.or.id/nasional/tawassul-jlEwD>
- Chamami, M. Rikza. Wasilah Jodoh di Makam Nyai Hamdanah Asnawi Kudus, 2017. <https://www.dutaislam.com>
- Fajriyah, Melly Nurul. (2022). Peran Publik Perempuan dalam Pandangan Fikih. NUONLINE. <https://www.nu.or.id>
- Fungsi keluarga menurut BKKBN (1992). (n.d.). Retrieved from <https://www.scribd.com/doc/78815992/Fungsi-Keluarga-Menurut-BKKBN>
- Hasanudin, Ichwan. 5 Peran Ibu dalam Mengelola Keuangan Keluarga. <https://duitologi.com/articles/2020/01/22/5>.
- Ina. (2017). 20 Peran Ibu dalam Keluarga Menurut Psikologi. Retrieved July 10, 2018, from <https://dosenpsikologi.com/peran-ibu-dalam-keluarga>
- Indonesia, R. Undang-Undang Republik Indonesia Nomor 6 Tahun 2014 Tentang Desa, Pub. L. No. Nomor 6 Tahun 2014 Tentang Desa (2014). Indonesia. Retrieved From Http://Www.Dpr.Go.Id/Dokjdih/Document/Uu/Uu_2014_6.Pdf
- Muttholib, A. (2023) Peran Nyai Hamdanah Dalam Sejarah Islam Di Nusantara, Vol. 10 No 2 Juni, <https://jurnal.insida.ac.id>.
- Moleong, Lexy J. (2018). Metodologi Penelitian Kualitatif. Bandung : PT Remaja Rosdakarya.
- M.Muhajir, D. (2005). Negara dan Perempuan. Yogyakarta: Media Wacana.
- Musfiqoh, Siti. (2000). Al-Syekh Nawawi al-Bantani wa Khashaish Kitabih. IAIN Sunan Ampel Surabaya. Skripsi.

- Pudjiwati, S. (1993). *Peranan Wanita dan Pembangunan Masyarakat Desa*. Jakarta: Kanisius.
- Ulum, Heni Kholifatul. (2021). Peran Ibu Dalam Keluarga, Organisasi, dan Masyarakat. *Jurnal KPKNL Denpasar*. <https://www.djkn.kemenkeu.go.id>. Wibowo, DE. *Peran Ganda Perempuan dan Kesenjangan Gender*, 2012. <https://repository.unikal.ac.id>.