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Vol. 03 No. 01 (2023)Available online at <https://ejournal.stismu.ac.id/ojs/index.php/sirajuddin>**NYAI NUR KHODIJAH THE PIONEER OF FEMALE PESANTREN EDUCATION IN INDONESIA**

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**Abstract**

KH. Mustofa Bisri referred to Nyai Nur Khadijah as characters who don't not enough his services compared to RA Kartini. The difference is, Nyai Nur Khadijah focuses on strengthening human resource pesantren from among women (female).

This combine between alloy references, interviews and traces write and archive still stored in Ndalem Kasepuhan Pondok Pesantren Mamba'ul Ma'arif Denanyar Jombang. So long archives in ndalem kasepuhan stored neat and research This is the first with approach analysis footsteps write combined with references and interviews.

Nyai Nur Khodijah is figure woman as the pioneer of female pesantren in Indonesia in 1919 in Denanyar Jombang together husband beloved, figure expert fiqh ever became Rais Aaam PBNU, KH. Bisri Syansuri.

**Keywords:** Nyai Nur Khodijah, pesantren, female, education**Abstrak**

KH. Mustofa Bisri menyebut Bu Nyai Nur Khadijah sebagai tokoh yang tidak kurang jasanya dibanding RA Kartini. Bedanya, Nyai Nur Khadijah focus pada penguatan sumberdaya manusia pesantren dari kalangan Perempuan.

Penelitian ini menggabungkan antara paduan referensi, wawancara dan jejak tulis dan arsip yang masih tersimpan di Ndalem Kasepuhan Pondok Pesantren Mamba'ul Ma'arif Denanyar Jombang. Selain ini arsip di ndalem tersimpan rapi dan penelitian ini adalah yang

pertama dengan pendekatan analisis jejak tulis yang dipadukan dengan referensi dan wawancara.

Nyai Nur Khodijah adalah sosok tokoh perempuan pendiri pesantren putri pertama di Indonesia pada 1919 di Denanyar Jombang bersama suami tercinta, sosok ahli fikih yang pernah menjadi Rais Aam PBNU, KH. Bisri Syansuri.

**Kata kunci: Nyai Nur Khodijah, Pesantren, Perempuan, pendidikan**

## Introduction

The greatness of a figure is seen from the usefulness of his life's work in society. Likewise, the figure of Mrs. Nyai named Hj. Nur Khodijah, who we are studying together, is a great figure. To the extent that Rais 'Aam PBNU, KH. Mustofa Bisri (Gus Mus) in Haul KH's lecture. Bisri Syansuri and Nyai Nur Khodijah are of the opinion that the services of the founder of the first female Islamic boarding school in Indonesia are no less than the services of the struggle to defend women made by RA. Kartini. This means that the character of the two pairs of caregivers at the Denanyar Islamic boarding school, especially Nyai Nur Khodijah, is very great , and must be a milestone in the memories that will be passed on to the nation's children.<sup>1</sup>

Among the ulama who founded Nahdlatul Ulama, there were three big figures who activated NU and the community, namely KH. Hasyim Asy'ari (1871-1947), KH. Wahab Hasbullah (1887-1971), and Kiai Bisri Syansuri (1887-1980), then among female ulama there was a great figure, Nyai Nur Khodijah.

In terms of lineage, Kiai Hasyim Asy'ari and Mrs. Nyai Nur Khodijah are both great-grandchildren of Kiai Sekhah, the founder of the Tambakberas Islamic Boarding School in 1825. If you look at the lineage, both of them go back to Sunan Ampel and Sheikh Ibrahim Samarkand. Of course we all know the path to it.

Nyai Nur Khodijah's greatness cannot be separated from the riyadah or penance that she and her parents performed. If Nyai Winih (Halimah), who is Kiai Hasyim Asy'ari's mother, is an expert in penance, so is Nyai Nur Khodijah's mother, namely Nyai Lathifah, also known as an expert in penance.<sup>2</sup> It is a well-known story that when Nyai Lathifah wanted to be edited by Kiai Hasbullah, the dowry she asked Kiai Hasbullah for was enough to recite the Koran at the grave of Wali Songo. In fact, at that time there was a businessman from Perak Jombang named Mbah Rantiman who was ready to help with dowry needs. That is the story

<sup>1</sup> Transcript Haul Lecture of KH. Bisri Syansuri and Nyai Nur Khodijah. Look, Abdussalam, dkk. *Kiai Bisri Syansuri Tegas Berfiqh lentur Bersikap*. (Surabaya: Pustaka Adeo, 2015), hlm 131.

<sup>2</sup> Mun'im DZ, Abdul, 2002. *Tanah yang Dijanjikan Perjuangan Bani Tosemito dan Babat Desa Brangkal*. (Jakarta: Pustaka Tosemito), hlm 23.

told by Kiai Khoirul Fatihin, the great-grandson of Mbah Rantiman Perak, when we met him in an interview at his house some time ago. Kiai Khoirul Fatihin's mother was also a student of Nyai Nur Khodijah at the Putri Mamba'ul Ma'arif Denanyar Islamic Boarding School.<sup>3</sup>

## Research Methode

In this research, the author processed the data by reading book texts, interviews with relevant figures, and direct searches of Islamic boarding school objects.

Searching by exploring the contents of Islamic boarding school documents in the female Islamic boarding school library. and from that search relevant documents were found.

Of course it is not easy, because documents about Nyai Nur Khodijah are categorized as rare. Even his original photo has not yet been found.

## Discussion

### Around the Birth of Nyai Nur Khodijah

The marriage of Kiai Hasbullah and Nyai Lathifah who lived at the Tambakberas Jombang Islamic Boarding School gave birth to seven sons and daughters, namely Abdul Wahab, Abdul Hamid, Nur Khodijah, Abdurrohim, Fatima, Sholihah, Zuhriyah, and Aminaturrohiyah.<sup>4</sup>

The first son, Kiai Abdul Wahab was born in 1887, then followed by Kiai Abdul Hamid as the second son who was born in 1890, and Nyai Nur Khodijah as the third daughter according to data from the ANRI archives as stated in the Biography of KH Bisri Syansuri, born on 21 Ramadhan 1314 Hijriah (converted to, Tuesday, February 23, 1897).<sup>5</sup> Thus, this data corrects several articles which state that Nyai Nur Kodijah was born in 1892, assuming a birth distance of two or three years from her older sister. Also as a correction to the article which states that Nyai Nur Khodijah was born in 1889, because how could Kiai Hamid's direct younger sibling be born earlier than his older brother who was clearly born in 1890.

### Seeking Knowledge, Hajj and Marriage

Nur Khodijah lives in an Islamic boarding school environment that is full of

<sup>3</sup> Interview with Khoirul Fatihin several years ago.

<sup>4</sup> Tambakberas Team, *Tambakberas: Examining the History of Uswah Edition Revision*. Jombang (Jombang : Bahrul Library Ulum , 2018 ), p. 589.

<sup>5</sup> National Archives of the Republic of Indonesia (ANRI), Registration of prominent Indonesians in Java, as follows quoted in book Biography KH. Bisri Syansuri by Hilmi and "Nyai Nur Khodijah Perintis Pesantren Putri Indonesia, p 2 by Atik Masfiah and Yusuf Suharto.

enthusiasm for religious learning. His childhood was spent studying religion from his parents who were religious experts. After feeling that she had received sufficient religious education from the immediate environment, as part of a well-known and well-off kiai family, Nur Khodijah had the opportunity to live in Mecca, study and perform the Hajj accompanied by her mother.

While in the Holy Land, apart from carrying out the Hajj, he also studied directly with a Sheikh. In an interview, Nyai Muhassonah Hasbullah admitted that she had forgotten the details of the educational method that Nur Khodijah had experienced, but she still remembered part of Nur Khodijah's experience of reciting the Qur'an, in which she had to repeat the reading of the Qur'an until it was correct, until the Sheikh said, "Thayyib, tayyib .....(fine, fine)", then you can stop. There is another story, that one of the Sheikhs not only admired Nyai Nur Khodijah's reading of the Koran, but was also amazed by the enthusiasm and perseverance of Nur Khodijah, a woman from Indonesia who seemed never to give up when studying.<sup>6</sup>

Still studying in Mecca, and at the initiative of her older brother Kiai Abdul Wahab Hasbullah's arranged marriage, Nyai Nur Khodijah, who was around 17 years old at that time, married Kiai Bisri Syansuri, who was around 27 years old, in 1914. In the same year, the two This young bridal couple returned to their homeland. For three years, Kiai Bisri helped his in-laws' Islamic boarding school in Tambakberas, as a preparation for strong <sup>7</sup>prospective boarding school caretakers, until then in 1917, he founded a men's boarding school in Denanyar village.

From marriage with an age gap of ten that year Nyai Hj. Nur Khodijah had six offspring who lived to adulthood.

1. Ahmad Athoillah, born on 18 June 1916 (17 Sha'ban 1334 H),
2. Muasshomah, born on 06 July 1921 (29 Shawwal 1339 H),
3. Sholihah, born on 19 December 1923 (11 Jumadil Awal 1342 H),
4. Musyarofah, born on 31 December 1925 (15 Jumadil Akhir 1344 H),
5. Muhammad Ali Ashab (Ali Abdul Aziz), born on 03 August 1929 (27 Safar 1348 H),
6. Muhammad Shohib, born on 21 November 1932 (23 Rajab 1351).

Kiai Ahmad Athoillah Bisri, as the first son, is known as a kiai who reformed education from the Salaf to the modern system. Nyai Muashomah Bisri is known for being painstaking in educating her sons and daughters directly. Nyai Sholihah Bisri is a strong woman who is moderate, and accepts the transition of society with a frame of Islamic values and is known as a Muslimat activist. Nyai Musyarofah Bisri is known to be very attentive and caring towards the students, so that if the students have a problem, they will calmly provide a solution. Kiai Abdul Aziz Bisri is known as a figure driving the organization who during his

<sup>6</sup> Tika Ramadhini interview with Nyai Muhassonah, which is grandson and direct student Nyai Nur Khodijah.

<sup>7</sup> Masyhuri, Abdul Aziz, 1980. *Al-Maghfurlah KH. M Bishri Syansuri*. (Surabaya: Al-Ikhlas), hlm 30.

lifetime was the secretary of the Deliberation for the Next Generation of Islamic Boarding School Teachers. Kiai Shohib Bisri is a kiai figure who is an expert in politics and has a big influence on the synergy of the kiai.

From among the grandchildren, we can mention, for example, Nyai Hamidah Ahmad, who is known as an activist in the NU organization, a figure who has high social awareness. Next there is Nyai Muhashonah Hasbullah who is known as an expert in penance and an organizational figure. There was KH Abdurrahman Wahid (Gus Dur) who became the 4th President in the 1999-2001 period. Then there is KH. Nashir Fattah is known as a fiqh expert and Nahdlatul Ulama fighter. Next there is KH. Abdul Wahid Aziz (Gus Dadung), who is known as a cultural figure. Then there is KH Abdussalam Shohib, Chair of the Board of Trustees of the Mamba'ul Maarif Denanyar Islamic Boarding School, who is a young NU figure who is very influential today.

### **Initiated the First Female Pesantren**

Before the Islamic boarding school (Pesantren) was founded by Nyai Nur Khodijah with Kiai Bisri, Denanyar village was an area that was prone to security, prone to morals and lack of welfare, as evidenced by the fact that in that year there was an arak factory established in Denanyar.<sup>8</sup>

The Mambaul Ma'arif Islamic Boarding School was founded in 1917, when Kiai Bisri and Nyai Nur Khodijah were still relatively young, namely 30 years old, and Mrs. Nyai Nur Khodijah was 25 years old. The location strategic, not enough more than two kilometers from west of Jombang City. Next to east cottage there is a market and a sugar factory from the Netherlands. Meanwhile next door north and west, in the form of expanse of rice fields as well fertile plantations. Livelihood public around generally farming, trading at the market, and labor factory.<sup>9</sup>

The year the Denanyar Islamic Boarding School was founded is part of the year golden rise public Muslims in the archipelago happened especially in the 1910s to 1920s. Muhammadiyah was born in 1912, and Nahdlatul Ulama was born in 1926.

Islamic boarding school at first of course addressed For Students son. Temporary That generation daughter when That get education religion in the environment closest, namely at each other's homes, bring or come teacher specifically, as can be seen from method RA Kartini studied with Kiai Sholeh Darat.

Elsbeth Locher-Scholten in *Women and the Colonial State* (2000) states that The decade 1920-1930 is a period when women in the Dutch East Indies began taste literacy, though Still very limited to urban and elite circles. However, this is different from the reality

<sup>8</sup> Jawa Pos newspaper at that time record that factory biggest liquor is in Denanyar.

<sup>9</sup> Ani Mar'atul Hamidah dan Atik Masfiah. Kontribusi Nyai Nur Khodijah: Telaah Historis Perintis Feminisme Pesantren. <https://ejournal.staiat-tahdzib.ac.id/tahdzib/article/view/298>

that happened there Java Island , Islamic boarding school Mambaul Maarif became pioneer education women in Islamic boarding schools , who are trying reach more Lots female and not limited to the elite class.<sup>10</sup>

These are Nyai Nur Khodijah and Kiai Bisri Syansuri who in 1919 initiated its establishment Boarding school Princess in Denanyar, as part of \_ sign resurrection public Muslim That namely with accepted Students daughter for the first time in Indonesia, by accommodating and tutoring the neighbors' daughters on the back veranda of Ndalem Kasepuhan. Then in 1921 was the beginning of the official acceptance and establishment of this women's Islamic boarding school, which more evenly accepted female students from various regions more evenly, culminating in 1930, the Madrasah Diniyah Putri Pesantren Mambaul Ma'arif Denanyar was founded.

"It should be remembered that the Denanyar Princess Boarding House was the only women's boarding school that existed at that time," said KH. Abdul Aziz Masyhuri in "In Memoriam KH. M Bisri Syansuri, Founder of the Mamba'ul Ma'arif Islamic Boarding School and the Founder of NU, the Last of whom Died."

"KH. Bisri Syansuri gives her female students a separate identity, namely wearing a kebaya top and bottom in the form of a 'sewek' or sarong, then using a headscarf as a cover for the intimate parts (hair) which is only draped," said Gus Dur in the book "Kiai Bisri Syansuri Lovers of Fiqh Throughout Life."<sup>11</sup>

Thus, the Denanyar Islamic Boarding School only took two years to accept female students as part of the Islamic boarding school's santri. Mrs. Nyai's progressive ideas later became an inspiration for many female Islamic boarding schools, among others, which were also continued by her daughter, namely Nyai Musyarofah (born 1925), who was married to Kiai Abdul Fattah, Tambakberas, with the establishment of a female Islamic boarding school in Tambakberas in 1951.

Pesantren Putri Mamba'ul Ma'arif Denanyar is very well known as a boarding school that educates women to become dignified human beings, understand basic Islamic insights through recitation of the yellow book, and be able to read the Koran well. Initially, the target of Islamic boarding school's preaching at the Putri Mamba'ul Ma'arif Islamic Boarding School was women around the boarding school, it had not yet reached outside the area. Nyai Nur Khodijah think it 's not a boarding school special daughter established Because the needs of the times.

Among Nyai Nur Khodijah's students were her own nieces, including her sister's daughter, KH. Abdul Wahab Hasbullah, namely Mu'tamaroh, and Mahfudhoh, Munjidah, also of course close neighbors in Denanyar, including Asma', and students around Jombang, for

<sup>10</sup> Tika Ramadhini dalam <https://tirto.id/nur-chadijah-santriwati-kosmopolit-perintis-pesantren-perempuan-d3wU>

<sup>11</sup> Abdurrahman Wahid. *Kiai Bisri Syansuri Pecinta Fikih Sepanjang Hayat*. (Amanah, 1989), hlm 20.

example Perak, Banjardowo and Jombang city. Gus Dur's mother, Nyai Shinta Nuriyah, was one of his early generation students, Nyai Nur Khodijah.

Both women and men have the same right to obtain education, as fought for by Raden Ajeng Kartini, Dewi Sartika who built a special school for women in Bandung in 1904, Hajjah R. Rasuna Said founded a women's school in Padang, West Sumatra, in 1931, and many more. Another Indonesian female figure pioneered a similar educational institution. Nyai Nur Khodijah, as a cleric with a global perspective, considers that equal rights for women and men in education must be fought for concretely, especially in the Islamic boarding school environment.

View That related with position women during the colonial period were also victims during centuries ago. Government The Dutch East Indies were very discriminatory concerning condition enter formal school. Almost No give chance for poor people. School built in the middle city, only earmarked for child descendants priyayi, child official government or pangreh praja, as well child of a rich man. Whereas group public below that generally destitute and backward, no taken care of need his school. Whereas amount They are very numerous and live in villages throughout the archipelago, including on the island of Java.

Apart from that, there is factor culture in the middle Javanese society. For example, still strong presumption that Woman Enough as "kanca wingking." This means the person who is always behind, his job only as Friend the man (husband) is in the position helping in the kitchen, limited cooking and taking care of child. Most Woman not Empower get legitimacy That. For Nyai Nur Khodijah and Kiai Bisri, there are obstacles the must addressed in a way wise with step strategic that can be accepted public. The method through education for race women in the environment boarding school.<sup>12</sup>

As generally every children, there are a number of them things that influence and forge the soul of Nur Khodijah when Still young. Between influence That is situation colonialism, which resulted anxiety society, both mental and social. However there is something encouraging, an influence care surrounding figures. They help Nyai Nur Khodijah understand situation in a way critical and wise. As well as education Budi character family it self, very useful embed morals, obedience to Islamic teachings, as well care about others people man.

At first boarding school daughter considered by society No common. Although at the time That Already There is school women who have popping up in cities big. the formal school pioneered by later women day followed by many various groups corners of the archipelago. Like School Wife in Bandung in 1904 which Dewi Sartika founded, the Kartini School in Semarang in 1912, and still lots again.

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<sup>12</sup> Abdul Aziz Masyhuri. *Al Maghfurlah KH Bisri Syansuri*, hlm 24.

Enthusiasm for the learning process teach race women in the environment boarding school taking place gradually. Nyai Nur Khodijah often get criticism that task main Woman No school, but become Mother House ladder. However, determination Nyai Nur Khodijah Already round and not Can stopped establish cottage boarding school special daughter. Slow gradually candidate Students daughter Keep going increase. They come from various corner village around Jombang. One of Power pull boarding school daughter This is, apart from the learning process teaching is fun, to students taught use veil. A scarf tied to the head Students daughter as effort close intimate parts Woman.

In the book entitled "KH Bisri Syansuri Tegas Berfiqh, Lentur Bersikap", explained that Nyai Nur Khodijah in build women pesantren first experience in Indonesia development Because method suitable preaching with public. That is mujahadah or mean it. It means in you must study religion seriously until truly understand. That Islamic teachings are very glorifying race woman.

Tenacity of Nyai Nur Khodijah in guide students daughter develop with good and gain welcome lots circles. Boarding school (Pesantren) Mamba'ul Ma'arif become inspiration other Islamic boarding schools (Pesantren) opened accept students woman.

### **Nyai Nur Khodijah's Tirakat**

It's so cool prayer is strength powerful for believers. Prayer is struggle inner, opener door sustenance, way going to blessings, and victory in this world and in the hereafter. Strength prayer this is what is familiar with life daily Nyai Nur Khodijah H asbullah, founder Cottage Mamba'ul Girls' Islamic Boarding School Ma'arif, Denanyar, Jombang, East Java. However, prayer just it turns out no enough. There is a provision from Allah that must be done filled with humans if hope his wish granted. Man No Can only depend on prayer Then wait just his ideals materialized.<sup>13</sup>

Like example Nyai Nur Khodijah with her husband, KH Bisri Syansuri. Throughout their lives, souls and bodies together granted or benefit people through boarding school. Founding boarding school solely worship of Allah as effort alleviate public from shackles ignorance and poverty. Steps taken is combine terms and conditions, ie effort and penance. I mean, on the side deploy all Power existing efforts like treasure objects, thoughts and knowledge, Nyai Nur Khodijah together with Kiai Bisri are also diligent in dhikr, fasting, praying continuously for continuity as well as progress education boarding school as a medium for preaching.

Among Nyai Nur Khodijah's dawuh that made the most impression among the students was, "Your repentance determines your husband's future."

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<sup>13</sup> Atik Masfiah, dan Yusuf Suharto. *Nyai Nur Khodijah Perintis Pesantren Putri Indoensia*. (Akademia Pustaka, 2023), hlm 21.

Nyai Nur Khodijah's penance was so powerful that she became famous for her mustajabah prayer. For example, the success of matching her daughter with Gus Wahid Hasyim. Even when Kiai Wahab left Jakarta, he went straight to Denanyar, to ask Nyai Nur Khodijah for help in menirakati .

It was told by Nyai Mu'tamaroh, one of her students, that Nyai Nur Khodijah was a Nyai who focused a lot on girls' boarding school education, and rarely went out, except for urgent needs, for example to Tambakberas.

Nyai Nur Khodijah's influence has made a deep impression on society. When the community invited them to recite the Koran, the Denanyar students, students of Nyai Nur Khodijah, were trusted to recite the Koran, because their reading was good. Nyai Nur Khodijah is also known as a santri cadre figure. Skilled students are educated to teach their junior siblings.

### **Nyai Nur Khodijah's Character**

Like her sister, Nyai Nur Khodijah has a firm opinion, is egalitarian, likes to gain knowledge, is hardworking, and istiqamah in dhikr and penance. Strength prayer that he climb it to Allah for his wish fulfilled and what an example he is inherit imitated his children, grandchildren and great-grandchildren. According to history from family close, Nyai Nur almost No Once stop intoned blessings every day. Blessings has become wrid his mainstay and still is added other acts of worship.<sup>14</sup>

During her life, besides known sholihah, Nyai Nur Khodijah has a habit exercise inner for always near with Allah. So nearby with the Most Merciful, Nyai Nur Khodijah bear excess washilah (intermediary) because strong in demand her repentance. In his dhikr Nyai Nur Khodijah always pray children and grandchildren with mention Name one by one. This matter become story famous among people santri, as role model and inspiration. Nyai Nur Khodijah No only as a teacher, cleric, caregiver cottage boarding school, but at a time become Mother for all his students.

The closeness with Students Because love darling given \_ like child birth without There is differentiate One Students with Students other. Nyai Nur Khodijah own characteristic firm so among students known as respected Bu Nyai. Generous nature, trusting self, istiqomah also becomes character Nyai Nur Khodijah. Because of that, Yasin Fadhilah, Dalailul Khoirot, and lots of prayers be read for family and students. Consistency Nyai Nur Khodijah is also reflected in sincerity Students. The students motivated Foralways Spirit in learn and be persistent step reach ambition emulate Nyai Nur Khodijah.

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<sup>14</sup> Atik Masfiah, dan Yusuf Suharto. *Nyai Nur Khodijah Perintis Pesantren Putri Indoensia*. (Akademia Pustaka, 2023), 12.

There's a pattern identical care taught Nyai Nur Khodijah related with reverence or obedience. The implementation is all son daughter Nyai Nur Khodijah always teach to her children for always respectful and polite to both parents. She not ceaselessly remind students for istiqomah in worship, no discriminate, advise students for always request permission to parents wherever you go, especially for students women (female).

### **Nyai Nur Khodijah's Teaching Method**

Breakthrough Nyai Nur Khodijah and Kiai Bisri make boarding school special daughter considered as test at a time breakthrough. Take place on the veranda behind home, children Woman guided For Study as child man. The steps that took place considered strange by some Islamic boarding school ulama Alone. Including KH Hasyim Asy'ari, founder Nahdlatul Ulama and also Kiai Bisri's teacher

One day, KH. Hasyim Asy'ari came see development of pwomwn pesantren that developed by Kh Bisri Syansuri and Nyai Nur Khodijah. So finished see the learning process teach Students daughter, Kiai Hasyim Asy'ari go without leave message anything.

According to history, Kiai Hasyim Asy'ari No forbidding is also permissible. So that Nyai Nur Khodijah and Kiai Bisri No obtain permission in a way Specific from the teacher. They both decide for continue the breakthrough it is because No There is prohibition from the teacher.<sup>15</sup>

In the early days, there were problems continuity Study had time become problem in management boarding school daughter . There is forced students. No continue lesson Because must Marry. Class women in Mamba'ul Ma'arif during the time of Nyai Nur Khodijah Not yet target ambition tall like producing female scholars. Focus studied at that time race Woman obtain education base as well as prepare they for become Mother House good stairs. They study books such as *Adab al- Mar'ah* and *Uqud al-Lujayn*, in addition to basic books like *Safinatun Fiqh* and *Aqidat al- Awam*.

In the Boarding school Mamba'ul Maarif 's daughter is also there one mosque in shape normal with part room mainly namely the facet model four box. But the porch rather elongated to direction east. Setap day Nyai Nur Khodijah always hold five daily prayers congregation with the students. Cottage mosque also used For Madrasah Diniyah activities, I'tikaf, and multi-purpose hall for Students

Meanwhile, other dormitories were also provided Name founding father cottage. For example, Nur Khodijah Dormitory 1,2,3 Mamba'ul Maarif. This matter for in memory of Nyai Nur Khodijah as pioneer of Mamba'ul Girls' Islamic Boarding School Ma'arif.

A number of legacy Nyai Nur still sustainable until moment This. One of them

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<sup>15</sup> Abdussalam, dkk. *Kiai Bisri Syansuri Tegas Berfiqh Lentur Bersikap*. Pustaka Idea, 2015.

recitation Assembly Mujahadah Rotibul At t hos which is followed by the public Jombang. Assembly This held every Wednesday for pilgrims Woman. Now activity Mujahadah managed grandchild Nyai Nur Khodijah child second Nyai Muasshomah, that is Nyai Muhassonah Iskandar.<sup>16</sup>

Mujahadah is practice recitation of the Quran, part from wirid or pray. In science Sufism, Mujahadah meaningful struggle and sincerity reach pleased as well as God's grace. The method with increase your worship and continue fight avoid sin. Assembly Mujahadah formation Nyai Nur Khodijah at the Islamic Boarding School Mamba'ul Ma'arif attended congregation Nahdlatul Ulama from various area. With read the book Al- Qirthas Syarah Ratib Al-Atthos, expected pilgrims get blessing from Allah and spaciousness heart for those who practice it.

Almost all over the time Nyai Nur Khodijah spent in the environment boarding school. This matter make it used to with religious atmosphere. Religiosity Nyai Nur Khodijah No For himself myself, but useful for other people. Through boarding school pioneered daughter p oven bring benefit for community and inspire Lots circles. A female cleric who is fond of penance, perseverance fasting, discipline in performing fardu prayers, also almost No abandoning sunnah worship. As Woman sholihah, Nyai Nur Khodijah always near with Allah, so dhikr and prayer always granted.

In the testimony of Nyai Mu'tamaroh Wahab and Nyai Mahfudzoh Wahab, Nyai Nur Khodijah, who is usually called "Bek Kaji", was a figure in the Islamic boarding school who was patient, firm and gentle and very attentive to her students. He is known as a person who is disciplined and careful in implementing religious teachings.

Nyai Nur emphasizes learning the Qur'an, and is very detailed in how she teaches it to her students. Sometimes, because there is a need, while cooking, then learning is still charged. We also recite books such as Safinah, and so on."

That recitation at this women's Islamic boarding school is a serious and systematic effort is proven by the continuity of this education to this day. In documents from 1980, for example, female Islamic boarding school education was so advanced and even the books taught were equivalent to the books taught in male Islamic boarding schools, for example the teaching of the Islamic jurisprudence book Fathul Muin, Tafsir al Jalalayn, the legal hadith Bulughul Maram, al-Hushun al -Hamidiyah, female jurisprudence, and so on.

### **The death of Nyai Nur Khodijah**

In the past, one of the main effective ways to obtain data about births and marriages

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<sup>16</sup> Atik Masfiah, dan Yusuf Suharto. *Nyai Nur Khodijah Perintis Pesantren Putri Indoensia*. Akademia Pustaka, 2023.

was the benchmark method for an event, for example a volcanic eruption, and so on.

Before data was found that Nyai Nur Khodijah died in 1955, information was still developing that she died around 1952, 1953, 1958, even 1980.<sup>17</sup> The book "Risalat Akhir Sanah" which is a collection of articles about Islamic boarding schools and Islamic boarding school activities published in commemoration of the 100th anniversary of the death of KH Bisri Syansuri states clearly that Nyai Nur Khodijah died in 1955 with the Hijri calculation on 22 Ramadhan 1374 Hijriah.<sup>18</sup> He died on Sunday, May 15 1955 at the age of 63 years. Meanwhile Kiai Bisri Syansuri died on 10 Jumadil Akhir 1440 H, or Friday, 25 April 1980 at the age of 93 years.

In the book "Treatise Final Sanah" it is written that Nyai Nur Khodijah's death was on 22 Ramadhan 1375. However, if you compare it with the AD year designated 1955, then what is meant is 22 Ramadhan 1374. Mention in 1955 became undoubtedly, because KH. Abdul Aziz Masyhuri in the book "Al-Maghfurlah KH. M Bishri Syansuri" mention that Nyai Nur Khodijah died in 1955.<sup>19</sup>

M. Faishol, tracer of the three founders of NU, provided data obtained from his mother, who was a student of Mrs. Nyai Nur Khodijah, that, "This is based on my mother's testimony, that when Mbah Nyai Nur Khodijah died, my eldest sister was not yet born (Mbak Jamilah was born in December 1955). This is a complementary comparison between my mother's testimony and written data for the year 1955."

Nyai Nur Khodijah is known as Mrs. Nyai, the pioneer of the first female boarding school education in Indonesia, who was gentle, patient, intelligent, firm, disciplined and an expert in penance. For around 38 years, Nyai Nur accompanied Kiai Bisri Syansuri in his care at the Denanyar Islamic Boarding School.

## Conclusion

The role of Islamic boarding school pesantren) leaders in Indonesia is very significant. In terms of the significance of education for women, Nyai Nur Khodijah is a pioneer and her services should be remembered and her spirit must continue to be socialized for the advancement of women's education.

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<sup>17</sup> Who mentioned that Nyai Nur Khodijah died in 1958 is the book "Biography of KH. Bisri Syansuri" by Hilmy on page 23 and the book "Kiai Bisri Syansuri Tegas Berfiqih Lentur Bersikap", on page 40.

<sup>18</sup> Sanah's Final Book, PP Mambul Ma'arif, 1980.

<sup>19</sup> KH. Abdul Aziz Masyhuri, *Al-Maghfurlah KH. M Bishri Syansuri*, page 39.

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