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### SAYYIDAH KHADIJAH AL-KUBROH AND SYARIFAH KHODIJAH AL-HINDUAN: The Idol and Inspiration of Contemporary Women from The Perspective of Sufism and Islamic Postfeminism

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#### Abstract

This research explores two prominent Muslim female figures, Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan, within the context of Islamic Sufism and postfeminism. These two figures were selected not only for their historical importance in shaping Islamic civilization, but also as role models, idols, and inspirations for modern Muslim women who are currently faced with the confrontation between public and domestic duties. The purpose of this research is to analyze the examples of spiritual and social behavior provided by these two figures to contemporary Muslim women using a hermeneutic approach and the type of research is descriptive qualitative and narrative analysis. This research shows that these two figures are perfect role models for Muslim women by implementing spiritual and social values.

**Keyword:** *Sayyidah Khadijah al-Kubroh; Syarifah Khodijah al-Hinduan; Contemporary Women; Sufism, Post-Islamic Feminism*

#### Abstrak

Riset ini mengeksplorasi 2 tokoh perempuan muslim utama, Sayyidah Khadijah al-Kubroh dan Syarifah Khodijah al-Hinduan dalam konteks sufisme serta postfeminisme Islam. Kedua tokoh ini diseleksi bukan cuma sebab kepentingan sejarah mereka dalam membentuk peradaban Islam, akan tetapi sebagai panutan, idola, inspirasi, buat perempuan Muslim modern dimana saat ini dihadapkan pada

konfrontasi antara publik serta tugas domestiknya. Tujuan riset ini adalah menganalisis contoh perilaku rohaniyah serta sosial yang diberikan oleh kedua Tokoh ini kepada perempuan Muslim masa kini dengan menggunakan pendekatan hermeneutika dan jenis penelitiannya adalah deskriptif kualitatif serta analisis naratif. Riset ini menunjukkan bahwa kedua tokoh ini merupakan role model yang sempurna buat perempuan Muslim dengan menerapkan nilai-nilai spiritual dan sosial.

**Kata kunci:** *Sayyidah Khadijah al-Kubroh; Syarifah Khodijah al-Hinduan; Perempuan Muslim kontemporer; Sufisme, Post-feminisme Islam*

## Introduction

In their daily lives, Muslim women in this century face the dual challenge of balancing public, social, and domestic activities. The Central Statistics Agency (2023) noted that 52 percent of Indonesian women are officially employed, but 68 percent of them face psychological stress due to the double burden. According to BPS statistics, the female Labor Force Participation Rate (TPAK) in February 2024 was 55.41 percent. This figure increased by 1 percentage point compared to the previous year. This indicates high female participation, but at odds with improvements in women's socioeconomic status. This female participation is inseparable from significant challenges for them, namely balancing gender inequality, social stereotypes, and responsibilities as housewives.

In contrast, Sayyidah Khadijah al-Kubroh, the first female Sultan to convert to Islam at the beginning of Islam and recognize the Prophet Muhammad, was also a prominent figure. Furthermore, after employing the Prophet Muhammad, Sayyidah Khadijah al-Kubroh proposed to him to be her husband. The response was overwhelming, and the Prophet Muhammad married her. Sayyidah Khadijah al-Kubroh was willing to assist the Prophet Muhammad in spreading Islam with all her wealth, even to the point of exhaustion. Sayyidah Khadijah's story demonstrates commitment, faith, and the role of women in the public sphere, women who are able to play a role without neglecting family and spiritual values. This is in line with the ideals of post-feminist Islam, which emphasizes a balance between public and domestic positions. Another example of a role model for women who are able to balance their public, social, and spiritual roles in the modern era is Syarifah Khodijah al-Hinduan.

According to Sufism, women play a crucial role in drawing closer to God through dedication and service to others. The story of Syarifah Khodijah is a concrete example of the implementation of these values in everyday life in the modern era. Previous research on women has focused more on legal aspects and family status. However, there is still research that takes a holistic approach, encompassing both spiritual and social aspects.

Research into Islamic postfeminism focuses on the role of women within the cultural and spiritual context of Islam. Postfeminism provides opportunities for

women to explore and exist within society without imitating Western models, but rather to be themselves within Islamic concepts.

This study deliberately compares Sayyidah Khadijah al-Kubroh with Syarifah Khodijah al-Hinduan in the context of differences in time, spirituality, public roles, and social life for women. Here are some of the main reasons for the comparison: among them are the similarities between their names and spiritual identity. Both are named Khadijah, a name often associated in Islamic tradition and the struggle for women in general, worthy of our idolization of steadfastness, courage, and loyalty. This name is not only a historical symbol, but also a tangible form of spirituality and displays the strength of women of faith. The name “Khadijah” has become a symbol of piety and spiritual leadership in Islamic history. The personality of women who played a significant role in two different periods. Sayyidah Khadijah lived in the early period of the growth of Islam alongside the Prophet Muhammad, playing a crucial role in building Islamic civilization. On the other hand, Syarifah Khodijah al-Hinduan lives in the modern era, is the wife of a figure of the Alawiyyin order (Habib Hasan Baharun), and leads spiritual learning in her community, the Darul Lugha wa dakwah Islamic Boarding School. This comparison shows us the struggle of women towards Islamic missionary missions, Islamic economics, as well as learning for women both now and in the future.

From a Sufi perspective, this research has clear relevance. Both women pursued Sufi lifestyles: Sayyidah Khadijah al-Kubroh embodied profound spiritual values such as sincerity, abstinence, and divine love. Syarifah Khodijah al-Hinduan was active in the field of Sufism and women's empowerment through religious studies and dhikr. This confirms that women also have the potential to become spiritual leaders in Sufism. Furthermore, this research is relevant to Islamic post-feminism. Both figures demonstrate that women are not required to distinguish between home and public space. Femininity can be a source of social strength. Equality need not conflict with natural or religious norms. Islamic post-feminism considers Khadijah a perfect example of a strong woman who still upholds her spiritual and social values.

Sayyidah Khadijah is a role model for modern Muslim women who want to balance career and family. Syarifah Khodijah also embodies a spiritual learning model for local residents, female Islamic students from several countries, and Indonesian women in general. Both women exemplify the perfect role model as wives and partners in their husbands' *da'wa* (Islamic preaching), as well as their social roles in building an Islamic and educated female civilization, while offering relevant knowledge in different contexts.

Many studies focus on Sayyidah Khadijah from a traditional perspective, while few attempt to explore modern figures like Syarifah Khodijah through the lens of Sufism and Islamic feminism. This research serves as a bridge between two generations

of figures who have never been directly compared. This research aims to fill this gap by examining more closely how Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan can serve as sources of motivation for women today, from the perspectives of Sufism and Islamic postfeminism. Furthermore, this research will explore how these values can be applied in Indonesia, which has its own unique culture and challenges in empowering women.

### **Research Methods**

This study uses a sociological and hermeneutical approach, aiming to explore the meaning of the experiences, as well as the spiritual and cultural values of these two female figures, through the perspectives of Sufism and Islamic postfeminism. This study also employs qualitative research to understand social reality from the perspective of the subject, where the observer acts as the primary instrument (Creswell, 2014).

This research is a library research and character narrative analysis, analyzed descriptively, analytically, and interpretively. The library research serves to study primary and secondary texts that discuss the lives and roles of Sayyidah Khadijah and Syarifah Khadijah. Furthermore, character narrative research is used to explore the inspiration, thoughts, and role models of these two figures through a hermeneutic approach and contextual interpretation.

Meanwhile, the researcher obtained this information source by categorizing primary information, namely historical texts about Sayyidah Khadijah and Syarifah Khodijah, and secondary information that reviews the exemplary stories of the two of them. Primary information includes. First, the book *Bushrā fī Manāqib al-Sayyidah Khadijah al-Kubrā* by Sayyid Muḥammad ibn ‘Alawī al-Malike al-Ḥalabī. Second, the book of *Al-Sayyidah Khadijah Umm al-Mu’minīn wa Sabbaqat al-Khalq ilā al-Islām* by Shaykh ‘Abd al-Ḥamīd Maḥmūd Ṭuhmaz. Third, manuscripts and notes about Syarifah Khodijah from the Darul Lugho wa Dakwah (Dalwa) Bangil Islamic boarding school.

Meanwhile, secondary information includes academic journals (e.g., *Islamic Feminism Journal*, *Tasawuf Studies*), biographies and thematic commentaries, posts discussing Islamic postfeminism and the position of Muslim women in the contemporary era, and the YouTube channel of the Darul Lugho wa Dakwah (Dalwa) Islamic boarding school.

The data collection methods for this research include. First, documentation, namely analyzing historical documents, classical texts, diaries, and relevant literature. Second, in-depth field interviews with Islamic boarding school guards, senior students, religious teachers, and Islamic history researchers.

Information Analysis Method. The analysis was conducted using hermeneutics and content analysis: First, hermeneutics was used to interpret classical and spiritual

texts within a broader context. Second, content analysis was used to study how the narratives about the two figures convey Sufi and postfeminist values. The steps are: first, information reduction, sorting relevant information. Second, information display, and narrative structure and thematic findings. Third, conclusion drawing: constructing theoretical interpretations from the information. Interpretive research seeks to understand the world from the perspective of the people being studied (Denzin & Lincoln, 2011).

Meanwhile, the Information Validation Method is a method that ensures the validity of information by trying the following methods: Source triangulation: comparing information from various sources such as interviews and diaries. Member check: reconfirming the interpretation results with relevant sources or experts. Peer debriefing: discussing with a supervisor or expert in Islamic and gender research. Triangulation increases the credibility and validity of the results by cross-verifying information (Patton, 2002).

### **Sayyidah Khadijah al-Kubroh: A Portrait of Sufi Piety and Gender Equality**

Sayyidah Khadijah al-Kubroh is known as the first wife of Rasulullah saw, a successful merchant and a loyal supporter of Islamic preaching in the early days. In classical works such as *Sirah Ibn Hisham* and *Tabaqat Ibn Sa'ad*, Khadijah is interpreted as a woman who was visionary, independent and had spiritual depth. Sayyidah Khadijah al-Kubroh in the book *Bushrā fī Manāqib al-Sayyidah Khadijah al-Kubrā* by Sayyid Muḥammad ibn 'Alawī al-Malike al-Ḍalībī is a classic work that is in-depth about the life and virtues of Sayyidah Khadijah al-Kubra. This book not only presents his biography but also highlights his spiritual, social and intellectual role in supporting the preaching of the Prophet Muhammad. However, it also explains that Sayyidah Khadijah was the first, earliest, and most prominent supporter of Islamic propagation. Sayyidah Khadijah was the first person to believe in the prophethood of the Prophet Muhammad. Her faith and support provided the Prophet with moral strength in facing the early challenges of Islamic preaching. She also provided significant financial support, using her wealth to support Islamic preaching and assist Muslims in need.

*Second*, good news from Allah in this book, it is stated that Sayyidah Khadijah received happy news directly from Allah through the angel Gabriel, that she would get a house in heaven made of bamboo, without noise and fatigue. Third, a wise and loving character. Sayyidah Khadijah is known to be very wise, loving, and has a brilliant mind, she was able to calm the Prophet Muhammad when he felt afraid after receiving the initial revelation. With gentle and trusting words, he provided calm and emotional support to the Prophet. Fourth, Exemplary in Loyalty and Sacrifice. Throughout the boycott of Muslims by the Quraysh, Sayyidah Khadijah always

faithfully accompanied the Prophet Muhammad. He willingly risked his wealth and endured hardship to support the spread of Islam. His loyalty serves as an example for Muslims facing life's trials and tribulations.

*Fifth*, her role in domestic and social life. Sayyidah Khadijah not only played a loyal role as a wife, but also as a partner in domestic and social life. She supported the Prophet Muhammad ﷺ in all aspects of life, including business and preaching. Her wisdom and exemplary conduct have made her a role model for Muslim women throughout the ages.

This book comprehensively describes the virtues and important position of Lady Khadijah in Islamic history. Through in-depth descriptions and authentic narrations, readers can understand how significant her support was in supporting the Prophet Muhammad's mission ﷺ and build Islamic civilization.

The Book of *Bushrā fi Manāqib al-Sayyidah Khadijah al-Kubrā* (السيدة مناقب بشرى), written by al-Ḥabīb al-Sayyid Muḥammad ibn 'Alawī al-Malike'ā prominent scholar from Makkah was strengthened by the book *Al-Sayyidah Khadijah Umm al-Mu'minīn wa Sabbaqat al-Khalq ila al-Islam* by Shaykh 'Abd al-Ḥamīd Maḥmūd Ṭuhmaz.

The book of *Al-Sayyidah Khadijah Umm al-Mu'minīn wa Sabbaqat al-Khalq ila al-Islam* by Shaykh 'Abd al-Ḥamīd Maḥmūd Ṭuhmaz provides in-depth knowledge about Sayyidah Khadijah al-Kubrā's extraordinary position in Islamic history. Apart from the first wife of the Prophet Muhammad and the first woman to embrace Islam, Sayyidah Khadijah had a key position in supporting the Prophet's da'wah, both emotionally and financially.

The role and support of Sayyidah Khadijah in Islamic Da'wah include, firstly, the first supporter at the beginning of Islam: Sayyidah Khadijah was the first person to acknowledge the apostleship of the Prophet Muhammad. His faith and support provided the moral strength that the Prophet really needed in experiencing various challenges at the beginning of the Islamic mission. Second, financial support. As a successful merchant, Sayyidah Khadijah used her wealth to support Islamic preaching. He freed slaves, helped the poor, and provided the financial resources needed to spread the teachings of Islam. Third, couples in Distress. When the Prophet received the first revelation and felt fear, Sayyidah Khadijah calmed him with words full of trust that Allah did not want to humiliate him. He told the Prophet's incident to Waraqah bin Nawfal in order to get an explanation about this spiritual experience. Fourth, Exemplary Loyalty: Sayyidah Khadijah always faithfully accompanied the Prophet throughout difficult times including the economic and social boycott of Muslims in Mecca. His loyalty is an example for Muslims in experiencing trials and tribulations.

This book also explains the meaning that Sayyidah Khadijah was one of the four women who achieved the perfection of faith, along with Maryam binti Imran,

Asiyah binti Muzahim, and Fatimah binti Muhammad. Her virtues and sacrifices make her a role model for Muslim women throughout the ages. Reading this book reveals the profound support of Sayyidah Khadijah in the growth of Islam and how her example can be applied in everyday life.

From a Sufist perspective, Sayyidah Khadijah displays an ascetic attitude towards the world and a deep love for the Messenger of Allah as the messenger of Allah. He risked all his wealth for the cause of Islam and became a refuge for the Prophet spiritually and emotionally. Sayyidah Khadijah was a ray of love amidst the darkness of Quraish rejection. He is not only a partner but also a Sufi who is willing to give up everything for the sake of Divine love (Sa'ad, n.d.).

In the context of Islamic postfeminism, Sayyidah Khadijah transcended gender boundaries by consistently pursuing her roles as a wife, a female business leader, and a pioneer of Islamic preaching. She did not reject her feminine nature but instead maximized her abilities in both the domestic and public spheres in a balanced manner. Sayyidah Khadijah is a prototype of a progressive Muslim woman without necessarily rebelling against Islamic values (Wadud, 1999).

### **Syarifah Khodijah al-Hinduan: Traces of Spirituality and Leadership of Santri**

Syarifah Khodijah al-Hinduan (Habib Baharun's wife) is a woman who has a big influence at the Darul Lugho wa dak (Dalwa) Islamic boarding school in Bangil. He is active in directing Islamic knowledge, strengthening morals, and developing female congregations in Islamic boarding schools. Primary information in the form of lecture manuscripts, recitation transcripts, and testimonials, family and students show that he acted as a spiritual teacher (*mursyidah*) who brought women closer to Allah through *dhikr*.

Syarifah Khodijah came from a family that cherished knowledge and religious scholars. The Al-Hinduan family was known for supporting Islamic preaching and was close to the *habibs* at the Dalwa Islamic boarding school (Darullughah Wadda'wah). At this Islamic boarding school, she cultivated an atmosphere filled with knowledge, manners, and *dhikr*. Her uniqueness stemmed not only from her lineage to the Prophet Muhammad (peace be upon him) or her environment, but also from her consistent personal practices and deep love for God.

Her life of worship began at a young age. Syarifah Khodijah is known to really care for the five daily prayers, always on time and in congregation. He really respected prayer times, and wanted to leave all worldly affairs behind when facing Allah. Evening prayer was a routine that he never left behind. In the silence of the night, he got up, took ablution water even though it was cold, then faced the Qibla with great solemnity. His cries were often heard softly in his *tahajjud*, as a form of supplication and longing for Allah. Sunnah fasting is also a routine practice such as Monday-

Thursday and Ayyamul Bidh. For him, being hungry in the world is a pleasure in itself to get closer to Allah.

His heart was always connected to Allah. Almost everyone who was close to him saw that his words could not be separated from dhikr. He still carries prayer beads, especially when doing light activities at home. Morning and evening dhikr and Rotib al-Haddat are read devoutly, never missed. According to him, it is a fortress and protector from a world full of slander. After the fardhu prayer, he performs the wirid with tuma'ninah, often combined with reading the Koran at least one juz per day. His voice is soft, calm, and makes anyone who listens to him feel at peace.

After understanding the spiritual role and behavior of Syarifah Khodijah Al-Hinduan, a pious woman whose life was filled with love for Allah and His Messenger, a student testified that one night, "we were going to get water from the Islamic boarding school kitchen, and we saw Khubabah Khodijah sitting facing the Qibla, in the dim light of the lamp. She was reciting dhikr devoutly, tears flowing silently. We felt as if we were witnessing someone having a direct dialogue with Allah."

The simplicity and asceticism of Syarifah Khodijah Al-Hinduan. Her house was very simple without elegant furnishings. She refused to live in luxury and preferred to use her money for preaching, helping students, and supporting the less fortunate. Her clothes were always clean, although simple. Many of her clothes were old, but always well-maintained. According to her, "the luxury of the heart is far more valuable than outward appearance."

Syarifah Khodijah Al-Hinduan always educates her students with heart. He often accepts female students or mothers who want to study religion. In his assembly, he did not have much dialogue but every word he spoke was full of wisdom. He often emphasized "Get close to Allah before you get close to anyone. If your heart is empty of dhikr, your heart will be filled with the world, and the world will only leave injury to your heart."

Syarifah Khodijah al-Hinduam played a strategic role in pioneering the Darul Lugha wa Dakwa (Dalwa) Islamic Boarding School in East Java. Hubbah played a crucial role in nurturing the female students (banat). She educated the female students to develop into a pious generation who would later give birth to and raise the nation's next generation. The children they gave birth to were expected to possess knowledge, skills, and noble morals, following the example of the Prophet Muhammad (peace be upon him).

Not only the students, Abuya Hasan Baharun's wife, who has the same name as the wife of the Prophet Muhammad, also always educates her children with wisdom. So that all his sons and daughters became respected scholars and preachers, as well as noble teachers at the Dalwa Islamic Boarding School, which is currently a place of learning for thousands of young people from various regions of Indonesia and even



various countries, Malaysia, Thailand, Singapore, Tarim, which is the trace and legacy of Abuya Hasan Baharun, who was fully supported by the deceased, starting from pioneering madrasah diniyah until now at the level of the Darul Lughah Wa Dakwa International Islamic University.

In the book “The Wisdom and Example of Abuya Ustadz Hasan Baharun,” written by Abu Bakar Assegaf, it is recounted that once Abuya left for a preaching mission without leaving any money for food for his students and family. This was undoubtedly a heavy burden. His wife could have sued or even angered her husband over this situation, but Hubbabah Khodijah al-Hinduan instead pondered what to do in this situation. She remembered the jewelry she kept at home. She quickly took it and sold it. The money she earned was used to meet the needs of the students and her family. Another day, Syarifah Khodijah purchased and wore imitation jewelry. For Syarifah Khodijah, wearing imitation jewelry was not a problem for her husband's ideals and pride in seeing the izzah of Islam come true. All of her beloved husband's dreams for the good of the nation, such as educating students who would later build Indonesia, were certainly supported by Hubbabah Khodijah with all her might.

The meaning of this kind of willingness should be a valuable lesson for husband and wife partners today, so that they can strengthen their sincerity in supporting da'wah and all efforts to advance Islam and the Indonesian nation.

Syarifah Khodijah Al-Hinduan is the mother of Habib Zain, Habib Seggaf Baharun, and others who have been called back to Allah at a time when the Dalwa Islamic Boarding School has grown rapidly in quantity, having tens of thousands of male and female students, and in quality has educational institutions ranging from Madrasah Diniyah, Madrasah Muadalah to the level of the International Islamic University Darul Lughah Wa Al Da'wah,. This place of study for thousands of students has produced many alumni who are spread across various regions.

Syarifah Khodijah Al-Hinduan died in a state of husnul khatimah (good ending). Many of her students and those around her witnessed her passing, smiling serenely, as if she were about to meet Allah Almighty. Scholars and habibs who heard of her passing described her as a woman whose deeds were accepted and whose sincerity was sincere in all her life.

The meaning of his stories also provides life lessons, including: first, that dhikr is the life of the heart. Second, that worship is not merely an obligation, but also a source of peace. Third, that simplicity is noble.

### **Relevance for Contemporary Women**

Contemporary women facing challenges in both the domestic and public spheres can learn valuable lessons from these two figures: balancing spirituality and intellect is key to a healthy dual role. Women can be agents of change without

compromising Islamic values. Spirituality does not limit social participation; instead, they both demonstrate the value of struggle. Contemporary Muslim women need inspiration that combines morality, exemplary behavior, and social actualization. Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan are excellent examples.

In this modern era of globalization, women face significant challenges in their social, economic, and spiritual roles. On the one hand, globalization opens up numerous opportunities for women's emancipation and empowerment in the public sphere, but on the other, it is closely linked to gender exploitation and clashes between local values and global culture. Below, we outline the broader challenges they face, including:

First, women's involvement in the world of work and education. When women have greater access to higher education, professional employment opportunities become more widely available, giving them a significant role in both the domestic and public spheres. Globalization has given women more space to participate in the workforce and education, but it has also created a double burden of domestic responsibilities and public roles (Suryakusuma & Julia, 2011).

Second, self-esteem crisis and consumerism culture. Global media often promotes beauty standards and lifestyles that conflict with local and religious values. Women are the primary targets of consumerism. They experience pressure to conform to global standards, which can undermine their local and religious values.

Third, gender inequality and exploitation in the global economy. Women are often trapped as cheap laborers in informal and global manufacturing sectors. They experience structural discrimination in wages and working conditions. Neoliberalism tends to exploit female labor under the guise of empowerment (Eisenstein, 2009).

Fourth, the awakening of women's spirituality (hijrah). In the often secular and materialistic modern world, many women are returning to the search for meaning in life through spirituality, including Sufism and community-based religious movements. In a fragmented society, Muslim women are reinventing their spiritual role as a form of resistance against the injustices brought by modernity (Mahmood, 2005).

Fifth, Islamic postfeminism and critical understanding of women. The Islamic postfeminist movement offers a critical approach to Western feminism and promotes values of gender justice based on the principles of sharia and Sufism. Islamic postfeminism does not reject modernity, but rather integrates spiritual values and gender justice into an ethical and contextual whole (Badran, 2009).

Furthermore, to facilitate understanding, we provide a comparative analysis framework between the phenomenon of modern women in the challenges of globalization and the figures of Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan from the perspective of Sufism and Islamic postfeminism.

### Comparative Analysis Framework: Role Models vs. Challenges of Contemporary Women

Modern Phenomenon	Lady Khadijah al-Kubroh	Syarifah Khodijah al-Hinduan	Analysis of Islamic Sufism & Postfeminism Perspectives
Involvement in the public sphere,	Successful entrepreneurs who are economically independent support the Prophet's preaching.	Female clerics also play an active role in education and Thoriqoh Alawiyiyin	Be a role model in empowerment without neglecting spirituality, which is the basis of their public participation.
Double burden between domestic and professional	managing a large business while remaining a loyal wife and supporting the Prophet's struggle.	carrying out the role of wife, mother, and community leader,	balance between household and public sphere based on sincere intentions and divine love, which is a Sufi intention.
identity crisis and consumerism	consistent in Islamic identity and living a simple life,	consistent in Islamic identity and living a simple life	be a role model in fighting against modern hedonistic culture with the character of asceticism and istiqamah.
issues of gender exploitation and social injustice	using wealth to support the Prophet's movement	fighting the colonial system and inequality through education and preaching	representation of women's struggle against oppressive systems, both spiritually and structurally
spirituality and divine consciousness	a symbol of early Islamic spirituality that always supported the	combining preaching, education, and wirid as a form of	both of them as "female guardians" who display spiritual status in

	mission of the Prophet Muhammad	devotion	noble social roles
Islamic postfeminism	The partner of the Prophet Muhammad intellectually and emotionally	voicing women's education with an approach of gentleness and wisdom	This Islamic postfeminism seeks to overhaul the structure of inequality without confrontation, but through spiritual strengthening and prophetic ethics.

The essence of the table above shows that Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan were able to become strong agents of social change without abandoning spiritual values and wisdom. In the context of Sufism, they are both examples of wise women who make divine love the foundation of their struggle. In Islamic postfeminism, they both demonstrate and prove that women's empowerment does not have to imitate the West, but can be sourced from the wisdom of Islamic tradition itself. This means that Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan reflect the spirit of Sufism and Islamic postfeminism, both of which serve as sources of inspiration for today's women by integrating individual and public positions, ensuring that spirituality and empowerment can go hand in hand.

Islamic postfeminism challenges the assumptions of Western feminism, which are often secular and can conflict with Islamic spiritual values. From this perspective, women are recognized as agents of change capable of balancing domestic and public roles. They do not reject the family structure or the role of motherhood. They struggle not through resistance but through reinterpretation.

Sayyidah Khadijah was a businesswoman, leader, wife, and mujahideen. She did not neglect her nature but transformed it into a strength. Syarifah Khadijah also did not reject her roles as a mother and wife, instead making her home and Islamic boarding school a place for preaching and leadership. Islamic postfeminism does not rely on narratives of gender conflict but reaffirms women's agency within the framework of Islamic values (Mir-Hosseini, 2006).

Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan provide solutions through spiritual role models and social strategies: Sayyidah Khadijah al-Kubroh demonstrates that work is not a rebellion, but rather a primary contribution. Syarifah Khadijah al-Hinduan believes that education and public participation can be pursued from a community base (*pesantren*), not just through formal careers. Because

the results of such education will produce pious, dignified, educated, and highly moral women who are not only useful in the world of public careers, but also beneficial in the afterlife.

The point of intersection between Sufism and Islamic postfeminism is that women have equal spiritual and social capabilities. Equality does not necessarily mean uniformity. Spirituality actually strengthens women's agency, not weakens it. In this context, Islamic postfeminism derives moral support from Sufism, while Sufism creates its social form through the application of Islamic feminism.

The contribution of Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan in the Contemporary Context is a perfect Spiritual Model Role. They both serve as examples of how women can become a spiritual strength or pillar in their families and communities. So that they are able to give birth to a quality generation again both spiritually and moral individuals in social and career. Symbol of Islamic Empowerment: Showing that women can have a big influence without having to abandon Islamic values. Bridge between Tradition and Modernity: The figures of Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan play a role as a solution to all kinds of problems for women in this contemporary era.

This research demonstrates that Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan are not simply considered "idols," but rather epistemological models for Muslim women. They embody a way of life that blends Sufism (inner wisdom) and Islamic postfeminism, which is essential for women facing the complex challenges of the modern era.

The main findings of this research indicate that Sayyidah Khadijah al-Kubroh embodied spiritual and social strength through her roles as a wife, sultan, businesswoman, and mujahideen in the early days of Islam. She emphasized that women's strength lies not only in resistance, but also in dedication, sacrifice, and moral courage. Conversely, Syarifah Khadijah al-Hinduan embodies the model of a modern Islamic boarding school woman who combines family care with spiritual and social learning for women and their community. She serves as an example of female spiritual leadership that does not neglect her nature or merely empowers her, but is able to produce a generation of women who are beneficial in this world and the hereafter by collaborating Islamic boarding school education with education at the international Islamic University Darul Lugha Wa Dakwa.

These two figures automatically broke down the old dichotomy between private and public spaces. They both practiced Sufi teachings such as asceticism, devotion, and service, which in turn strengthened their positions as social role models and agents of change. In the context of Islamic postfeminism, they both embraced this dual role with full understanding, not as a burden, but as a manifestation of spiritual and social responsibility understood as worship.

The implications of Sufi Theory for Women's Double Burden are that Sufism provides an inner measure that helps women free themselves from social, psychological, and capitalist pressures that only demand productivity. The double burden experienced by women in modern times—between domestic and professional responsibilities—can be alleviated through a Sufi approach that: Gives meaning to positions not merely for the sake of Strengthening inner spirituality as a source of energy to overcome pressure

The Implications of Islamic Postfeminism for the Reality of Contemporary Women Islamic postfeminism does not invite women to break away from nature, but rather to actively and critically reinterpret the position and existence of women in Islam. In the context of today's women, working women can always affirm spiritual values and the position of motherhood without the stigma of "inattentive mothers." Today's housewives are no longer seen as passive, but as household managers and educators of the next generation. Islamic postfeminism affirms women's options with understanding and independence, without having to imitate male patterns.

Sayyidah Khadijah provides a spiritual and ideological example of this situation. She demonstrates that women can become pillars of society by embodying the values of courage, love, and sacrifice. Syarifah Khadijah demonstrates that the roles of caregiver, educator, and community service can be carried out simultaneously while engaging in spiritual jihad (jihad) based on the noble teachings of the Qur'an.

They both demonstrate that achieving harmony and balance between spirituality and equal roles is possible. By adopting the values of Sufism and Islamic postfeminism, modern-day Muslim women can prove themselves connected to their religious foundations while simultaneously addressing existing social challenges. Therefore, Muslim women today need not choose between family and career, tradition and modernity, religion and equality—because the existence of Sayyidah Khadijah al-Kubroh and Syarifah Khadijah al-Hinduan has ensured that all these roles can be united through worship, love, and dedication.

## **Conclusion**

This research proves that Sayyidah Khadijah al-Kubroh and Syarifah Khodijah al-Hinduan are two Muslim women who successfully harmonized Islamic spiritual values (Sufism) with equal social actualization (Islamic postfeminism), without deviating from the ethical and moral framework of religion. Their presence was not merely as support for male figures, but as key spiritual and social actors who actively determined the direction of their time.

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