

**Nyai Khairiyah Hasyim's Contribution Regarding Gender Equality
in The Field of Education as an Insight Into Local History**

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ABSTRACT: *Studies related to the contribution of nyai in the field of education in Indonesia have not received much attention due to gender differences as a barrier. This is because their position as a nyai is often underestimated and considered weak, inversely proportional to the contribution of kiai who get a better view. Nyai's contribution can clearly be seen from the actions they took in fighting for gender equality for women through education, one of which was by establishing pesantren. The contribution of Nyai Khairiyah Hasyim in the field of education as one of the Indonesian ulama is important to know as an insight into local history so that it is not forgotten by the times, especially the people of Jombang. This research aims to discuss and find out more about Nyai Khairiyah Hasyim's contribution to gender equality in the field of education, especially for women so that the contributions she has made as a female scholar, one of which is by establishing a pesantren, can be used as an insight into local history for the people of Jombang. The research method used in this research is a qualitative method and literature study by collecting data, reading, recording, then processing the data as research material from various sources such as books, journals and other sources related to the problem under study. Based on the explanation above, it can be concluded that studies related to Nyai Khairiyah Hasyim's contribution to gender equality in the field of education can be used as an insight into local history for the community because of her contribution in*

fighting for gender equality for women to get an education like men. Nyai Khairiyah Hasyim's contribution also had an impact on education both in Jombang and Indonesia. In addition, it is also so that the community and the next generation in Jombang do not forget her contribution in the field of education.

Kajian terkait kontribusi nyai dalam bidang pendidikan di Indonesia belum banyak mendapat perhatian karena adanya perbedaan gender sebagai pembatasnya. Hal tersebut disebabkan kedudukan mereka sebagai seorang nyai seringkali dipandang sebelah mata dan dianggap lemah berbanding terbalik dengan kontribusi kiai yang mendapatkan pandangan lebih baik. Kontribusi nyai secara nyata dapat dilihat dari tindakan yang mereka lakukan dalam memperjuangkan kesetaraan gender bagi kaum perempuan melalui pendidikan salah satunya dengan mendirikan pesantren. Kontribusi Nyai Khairiyah Hasyim di bidang pendidikan sebagai salah satu ulama Indonesia dirasa penting untuk diketahui sebagai wawasan sejarah lokal agar tidak terlupakan oleh zaman terutama masyarakat Jombang. Penelitian ini bertujuan untuk membahas dan mengetahui lebih dalam tentang kontribusi Nyai Khairiyah Hasyim tentang kesetaraan gender di bidang pendidikan khususnya bagi perempuan sehingga kontribusi yang telah dilakukan oleh beliau sebagai seorang ulama perempuan salah satunya dengan mendirikan pesantren dapat dijadikan sebagai wawasan sejarah lokal bagi masyarakat Jombang. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif dan studi literatur dengan mengumpulkan suatu data, dibaca, dicatat, kemudian data diolah sebagai bahan penelitian dari berbagai sumber seperti buku, jurnal serta sumber lainnya yang berhubungan dengan permasalahan yang diteliti. Berdasarkan pemaparan di atas, dapat disimpulkan bahwa kajian terkait dengan kontribusi Nyai Khairiyah Hasyim tentang kesetaraan gender di bidang pendidikan dapat dijadikan sebagai wawasan sejarah lokal bagi masyarakat karena kontribusi beliau dalam memperjuangkan kesetaraan gender bagi perempuan agar dapat mengenyam

pendidikan seperti laki-laki. Kontribusi Nyai Khairiyah Hasyim juga berdampak pada pendidikan baik di Jombang maupun Indonesia. Selain itu, juga agar masyarakat dan generasi selanjutnya di Jombang tidak melupakan kontribusi beliau dalam bidang pendidikan

Keywords: *Nyai Khairiyah Hasyim, Education, Gender Equality, Local History*

INTRODUCTION

Issues related to gender in education are a discussion that continues to be discussed from generation to generation. Education can actually be obtained by all groups of men and women regardless of gender (Saeful, 2019; Awaluddin et al., 2022). But in reality, gender differences are still a barrier in obtaining education, causing gender inequality. There are several factors that cause gender inequality experienced by women, namely the existence of a patriarchal culture, and as a result of social and cultural constructions of gender formed by society (Hayati & Hambali, 2023). Patriarchy itself has the meaning of a system of stratification or social class which assumes that men have greater control, and men can dominate women in all areas of life so that women's movements are limited (Ernanda, 2023). Patriarchal culture positions men as the rulers who make decisions, while women are positioned as people who must accept decisions made by men (Halizah & Faralita, 2023). Apart from that, according to Ntiwunka & Iyanda in (Hasan et al., 2022) men seem to have the authority to determine the fate of women because of the assumption that women have a position below men and this causes women's role in society to be limited.

Gender inequality experienced by women can be found in community life. Cultural values in community life seem to shackle women in determining and carrying out life according to their wishes in contrast to men (Budiati, 2010). The Javanese community's response to the difference in nature between women and men is wrong in creating a division of tasks in carrying out life. In fact, women are not given the same opportunities as men, one of which is in terms of education. Javanese society often views women as someone who does not need to experience education because after adulthood women will only become wives and housewives (Budiati, 2010). Therefore, education is deemed unsuitable for women because it will not be used and useful for them after marriage and family.

In contrast to the views of Javanese society at that time, in the teachings of Islam, men and women in fact both have the right to learn.

Education in Islam is flexible and the door is always open for every individual who wants to learn. In addition, it is also stated in the Qur'an and hadith that both men and women have the opportunity to obtain education because learning is an obligation (Rusydiyah, 2016). In the Law of the Republic of Indonesia Number 2 of 1989 related to the National Education System in Article 5 explains that every citizen has the same rights in obtaining education. Therefore, every citizen is fair and equal in obtaining education regardless of gender.

Nyai Khairiyah Hasyim's contribution regarding gender equality in the field of education is evidenced by her struggle for women to have the same rights and opportunities as men to receive education. Nyai Khairiyah Hasyim views that it is important for women to have the same opportunities as men in order to improve their quality and standard of living for the better through the education they receive. Nyai Khairiyah Hasyim's contribution to gender equality education was carried out by founded the Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School. With strong effort and determination, Nyai Khairiyah Hasyim was able to provide opportunities for women to obtain proper education like men.

Although the name Nyai Khairiyah Hasyim is familiar to the people of Jombang, not all Jombang people know about her real contribution to gender equality in education for women. Therefore, the author considers that it is important for the people of Jombang to know Nyai Khairiyah Hasyim's contribution to gender equality in education as an insight into local history so that it is not forgotten by the community and future generations in Jombang.

Local history itself is a place to continue to remember how contributions have been made by Nyai Khairiyah Hasyim regarding gender equality in the field of education, especially for women in Jombang. Local history includes events that took place in small groups, locations, institutions, communities, and also various objects of local history that are directly related to the lives of people in a particular location or region (Robertson et al., 2021). In the context of this research, the insight of local history that will be studied is related to Nyai Khairiyah Hasyim's contribution to gender equality in the field of education for women to get the same rights and opportunities in obtaining education as men.

Therefore, the author hopes that Nyai Khairiyah Hasyim's contribution regarding gender equality in the field of education as an insight into local history. This writing aims to find out of Nyai Khairiyah Hasyim's contribution regarding gender equality in the field of education as an insight into local history.

METHODS

The research methods used in this study are qualitative methods and literature studies. Data was collected using several strategies such as observation, and interviews. Qualitative method is a research method based on the philosophy of postpositivism, which is used in carrying out research related to the state of a phenomenon or object in a natural way, where the researcher is the key instrument in carrying out the research. (Sugiyono, 2018). Primary data was collected using structured interview techniques where the interview was carried out at Nyai Khairiyah Hasyim's residence, namely the Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School, East Java and the resource person was Nyai Mahsuna as the caregiver of the female Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School and the granddaughter of Nyai Khairiyah Hasyim. Structured interviews are used by researchers to collect data, if the researcher already knows what data will be obtained. The researcher record the interview activities so that no information from the source was missed when the researcher carried out data analysis. After carrying out the interview, the researcher then plays back the recorded interview results, selects and records information from the sources that is appropriate to the research topic being studied.

Researchers have prepared notes containing questions as research instruments and prepared alternative answers (Sugiyono, 2018). The research objective is to find out the Nyai Khairiyah Hasyim's contribution regarding gender equality in the field of education as an insight into local history in Jombang.

Literature study is a research activity that involves a method of collecting data, reading, recording, then processing the data as research material (Zed, 2014). The data used in literature studies can be obtained from various sources such as books, journals and other sources related to the problem being studied. Literature studies have a relationship with theoretical studies through references that have a relationship with several things such as values, culture, and norms developed in the social environment under study (Sugiyono, 2018). Literature research cannot be separated from scientific literature. The reasons why researchers use the literature study research method are (1) Nyai Khairiyah Hasyim's struggle in education can be known by using journal articles and books as relevant reference sources, and (2) journal articles and books related to Nyai Khairiyah Hasyim in education can be used to complement interview results as primary data.

RESULTS AND DISCUSSION

Gender Equality in an Islamic Perspective

The practice of gender inequality is often found in society. Gender refers to the social sex that has been formed by society, and cannot always be the case (Maslamah & Muzani, 2014). Society considers that the practice of gender inequality that occurs between men and women is a natural thing, so that it creates a patriarchal culture that is then embraced by society. However, patriarchal culture has a tendency to monopolize and justify domination carried out by men (Kuraedah et al., 2023). Gender differences between men and women are often misinterpreted by society, where men have a social level above women. Responses and practices of gender inequality in society lead to discrimination against women. This is in fact inversely proportional to the teachings and perspectives of Islam regarding gender equality. The misunderstanding of gender equality in Islamic teachings by the community in terms of education certainly has an impact on women. In the Qur'an and hadith there are no writings that explain the opportunity to behave at will towards women. There are principles in Islam that serve as the basis for human relations, namely equality, benefit, and brotherhood (Mulia, 2014).

The perspective of society related to gender is in fact not in accordance and inversely proportional to the main principles that exist in Islamic teachings, namely the principle of egalitarianism. The egalitarian principle is equality between all people regardless of their identity, whether based on nation, tribe, descent, or even gender (Suhra, 2013). In the teachings of Islam, it is carefully explained that men and women are equal in several ways such as carrying out worship and carrying out activities that are social in nature. Apart from that, Islamic teachings also reject discrimination related to gender and instead uphold equality, even though they have different national and ethnic backgrounds. What can differentiate between men and women in Islam is not their gender but the quality of piety towards Allah of each individual.

Gender equality in Islamic teachings provides the widest possible rights and opportunities for every individual regardless of gender in carrying out various aspects of life, one of which is education. Islam teaches that obtaining education does not need to look at gender because all are considered equal. This is because education in Islamic teachings has an adaptive or flexible nature and the door is always open for every individual who wants to learn (Hayati & Hambali, 2023). Islamic teachings also explain that men and women have the same opportunity in terms of education because basically learning in Islamic teachings is an obligation for every Muslim regardless of gender (Rusydiyah, 2016).

Nyai Khairiyah Hasyim's Thoughts on Gender Equality in Education Sector



Source: Zamani, 2016

Nyai Khairiyah Hasyim as a child did not receive formal education because at that time the schools were owned by the Dutch so that not everyone went to school, especially for women who were still very rarely allowed to go to school. Therefore, Nyai Khairiyah Hasyim learned by herself from her father, Kyai Hasyim Asy'ari. The lessons given by Kyai Hasyim Asy'ari to Nyai Khairiyah Hasyim included religious lessons such as Hadith, Tafsir and recitation. Nyai Khairiyah Hasyim received a different education, where Nyai Khairiyah Hasyim's brothers received education by going to other boarding school to study, while Nyai Khairiyah Hasyim was required to stay at home and attend recitations together with male students at Tebuireng Islamic Boarding School (Nyai Mahsuna, 2023).

The situation and conditions of Javanese society at that time certainly had an indirect impact on Nyai Khairiyah Hasyim's condition. Where Javanese society at that time had the view that women were *konco wingking*, so there was no equality between women and men in terms of obtaining good teaching and education. Moreover, at that time, Nyai Khairiyah Hasyim's position as the daughter of Kyai made her not allowed to leave the boarding school environment (Satria, 2020). The wrong view of society and the teachings in the Javanese cultural system regarding gender equality have caused women to experience unpleasant actions in the form of discrimination in various aspects of life, one of which is education. The cultural values that were still adhered to and implemented by the Javanese community at that time tended to favor men over women. This can happen because

Javanese society at that time still adhered to cultural values and assumed that men had a higher position while women had a lower position.

Javanese society at that time viewed that women should not do activities that were usually done by men because it was not the nature of women. At that time, men were prioritized to obtain higher education because in the future they would become the head of the household. The difference was felt by women, where Javanese culture considers that women's nature is to be a wife, housewife, and educate children at home so that education is not considered so important for women (Budiati, 2010).

The assumptions and cultural values regarding gender inequality that occur between men and women, in this case regarding education that occurs in many Javanese communities, gave rise to Nyai Khairiyah Hasyim's thoughts about education which is so important not only for men but also for women. Nyai Khairiyah Hasyim tried to get rid of the view of Javanese society at that time about women as *konco wingking* so that women have equality like men in education. In addition, the influence of the Dutch was still very much felt, especially for women because they were not allowed to get an education (Nyai Mahsuna, 2023).

Nyai Khairiyah Hasyim strongly encouraged women to be able to get the best and highest education possible so that in the future they would not be easily fooled and could become more independent without depending on men. The things that Nyai Khairiyah Hasyim did and had a good impact on women began with conducting recitation activities together. Nyai Khairiyah Hasyim routinely conducts recitation together with her Students and fosters the community in remote areas by riding a rickshaw.

Nyai Khairiyah Hasyim considers that both men and women have equality in terms of learning and obtaining education because in the teachings of Islam itself learning is allowed for anyone and is even mandatory for a Muslim. This is also written in the Al'Quran and the teachings of Islam which do not show favoritism and discriminate between men and women in obtaining education. But what makes the difference is the culture that developed and was adopted by Javanese society at that time which considered that men were more entitled to education than women. At that time, women were prohibited from traveling outside the home and were only allowed to stay at home (Nyai Mahsuna, 2023).

This is a motivation for her to contribute to fighting for gender equality for women from actions taken by men due to limited insight and knowledge and being able to improve the quality of life especially

for women so that they do not only focus on working and earning money. For Nyai Khairiyah Hasyim, a woman must have self-respect and uphold dignity with her knowledge so that she is not trampled by men (Nyai Mahsuna, 2023). Nyai Khairiyah Hasyim's thinking in the field of education was also inseparable from her father's upbringing, the situation, conditions, and the way society at that time viewed women. This also made Nyai Khairiyah Hasyim decide to contribute in the field of education so that women get equality like men in education.

Nyai Khairiyah Hasyim's contribution regarding gender equality in the field of education as an insight into local history

Nyai Khairiyah Hasyim is one of the female scholars who has a great dedication to the field of education, especially for women who at that time did not have the rights and opportunities to obtain education like men. This is also supported by the statement of Nyai Mahsuna, as the caretaker of the daughter hut of Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School. Nyai Mahsuna said that Nyai Khairiyah Hasyim aspired that women would be able to uphold their dignity and self-esteem, one of which was through the field of education. Nyai Khairiyah Hasyim's aspirations for women in the field of education initially faced various obstacles from the surrounding community. This was because Nyai Khairiyah Hasyim lived in the middle of a community environment in Seblak hamlet, which at that time had a bad reputation, so it was nicknamed the black area because it was a place for the surrounding community to carry out illicit activities such as gambling, drunkenness, and prostitution (Nyai Mahsuna, 2023). The situation and conditions in the community made Nyai Khairiyah Hasyim experience difficulties and challenges in realizing her desire to establish the Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School.

At that time, the people in Seblak hamlet were not accustomed to conducting Quran recitation activities, so when Nyai Khairiyah Hasyim held Quran recitation activities together but received unfavorable responses from the community. The community's response did not make Nyai Khairiyah Hasyim's determination dim, but instead became even more eager to realize her ideals in the field of education. In addition, Nyai Khairiyah Hasyim also received support from Kyai Hasyim as her father to help the people in Seblak village to abandon these bad habits and replace them with positive religious activities such as reciting the Quran together (Nyai Mahsuna, 2023).

Seeing the situation, conditions and support, in 1921 Nyai Khairiyah Hasyim and her husband K.H. Ma'sum Ali from Maskumambang Gresik established the Salafiyah Syafi'iyah Seblak

Jombang Islamic Boarding School (Zuhdy, 1986). At the beginning of its establishment, Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School was only filled with several male students who had previously studied at Tebuireng Islamic Boarding School and at that time Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School did not yet have female students and special huts for women. After establishing Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School, Nyai Khairiyah Hasyim and her husband were still active in teaching Students at the Tebuireng Islamic Boarding School (Zamani, 2016). A few years later, K.H Ma'sum Ali passed away so that Nyai Khairiyah Hasyim had to continue her husband's struggle and responsibility to lead the Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School. At the beginning of Nyai Khairiyah Hasyim's leadership after the death of K.H Ma'sum Ali, Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School experienced a better development than before (Muzayana, 2020).

Nyai Khairiyah Hasyim was remarried by Kyai Hasyim Asy'ari to Kyai Abdul Muhaimin from Lasem. After the marriage, Nyai Khairiyah Hasyim accompanied Kyai Abdul Muhaimin to go to Makkah (Nyai Mahsuna, 2023). Apart from accompanying her husband, Nyai Khairiyah Hasyim also had other goals and objectives after coming to Makkah, namely to fight for the rights of women in Makkah to get proper education as received by men. This is because, women in Makkah at that time turned out to be not much different from women in Indonesia. This is because women in Makkah do not have good insight and knowledge so they cannot live independently and still depend on men. The education system in Makkah is still not well structured, besides that the patriarchal culture has been inherited from generation to generation (Muzayana, 2020). This patriarchal culture also makes women always underestimated and their position is below men.

Nyai Khairiyah Hasyim's high concern for women in the field of education made her finally decide to establish the Kuttatul Banat Madrasah in Makkah specifically for women in 1942, becoming a teacher and leader of the madrasah. The establishment of Kuttatul Banat Madrasah became the forerunner of various educational institutions for women. The great contribution made by Nyai Khairiyah Hasyim in fighting for rights and equality for women in the field of education to establish the Kuttatul Banat Madrasah in Makkah, made Nyai Khairiyah Hasyim receive an award from the Arab Kingdom. Apart from teaching in the religious field, Nyai Khairiyah Hasyim also taught in other fields, for example, she taught her students how to count the glasses in a row (Nyai Mahsuna, 2023). This was done by Nyai Khairiyah

Hasyim because many women in Makkah at that time were not allowed to go to school and get an education due to the patriarchal culture so that her students were not so fluent in counting.

Unfortunately, Kyai Abdul Muhaimin breathed his last while in Makkah and this was certainly bad news as well as a heavy blow to Nyai Khairiyah Hasyim. The contribution that Nyai Khairiyah Hasyim had made in education in Makkah was heard by one of them, Soekarno. Therefore, Soekarno asked Nyai Khairiyah Hasyim to return to Indonesia as soon as possible in order to contribute to education in Indonesia, especially for women (Nyai Mahsuna, 2023). Soon after being asked to return to Indonesia by Soekarno, Nyai Khairiyah Hasyim returned to lead Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School for the second time, but with various new innovations in education that she would implement at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School.

During the second leadership period of Nyai Khairiyah Hasyim in 1957-1969, Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School, a female-only boarding school developed even better. Nyai Khairiyah Hasyim also applied strict rules related to the way of dressing used by female students in the boarding school environment. Many new innovations that Nyai Khairiyah Hasyim made to improve the quality of education at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School such as building a library. The purpose of Nyai Khairiyah Hasyim building the library was to support learning activities and reading sources for students and teachers at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School. In addition to studying, the library was also used by Nyai Khairiyah Hasyim and the students to recite the Quran together. The boarding school library stores reading sources or references such as the Yellow Islamic classic books left by Nyai Khairiyah Hasyim and the books of Kyai K.H Ma'sum Ali (Nyai Mahsuna, 2023).

Other innovations made by Nyai Khairiyah Hasyim were by creating the rubu veil as a hijab model for female students at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School which was introduced in 1964 (Nyai Mahsuna, 2023). The reason Nyai Khairiyah Hasyim created the rubu headscarf was that the headscarf used by female students at the Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School was in accordance with Islamic law. As a leader and caregiver at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School, Nyai Khairiyah Hasyim is known as a figure who is very disciplined towards her students, especially female students. Nyai Khairiyah Hasyim requires female students not to go out at night and

wear a headscarf in accordance with the applicable provisions in the boarding school.

Nyai Khairiyah Hasyim continues to fight for gender equality for women in obtaining education, one of which is not differentiating the curriculum based on gender between men and women. This is based on previous research by (Zahara Adibah, 2020) related to the participation carried out by Indonesian women scholars in terms of Islamic development.

But as time goes by, the curriculum at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School also changed after Nyai Khairiyah Hasyim returned from Makkah, where previously Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School only used a religion-based curriculum but then added a non-religion-based curriculum (general). This made Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School finally implemented two curricula with the same presentation, namely religion as 50% and non-religion (general) as 50% (Nyai Mahsuna, 2023). Nyai Khairiyah Hasyim's contribution in the field of education in addition to establishing Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School, it turns out that she also established Kuttatul Banat Madrasah in Makkah and several schools ranging from kindergarten to senior high school which are located not far from Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School. The real contribution that Nyai Khairiyah Hasyim has made regarding gender equality in the field of education for women to get the same rights and opportunities as men in obtaining education.

As time went by, the Syafi'iyah Salafiyah Seblak Jombang Islamic Boarding School developed not only in the religious field but also in formal education which gave birth to generations of intelligent and noble characters. This of course cannot be separated from the contribution made by Nyai Khairiyah Hasyim while she was a caregiver and leader of the Islamic boarding school. Nyai Khairiyah Hasyim's contribution in the field of education for women is an illustration that local figures were also actively moving to advance education for women amidst the various problems that hit at that time. Local history itself is in fact very important for people to know more deeply about the local history in their environment (Jumardi, 2022). Apart from that, Nyai Khairiyah Hasyim's contribution can be used as insight into local history, so that the people of Jombang and subsequent generations in Jombang can know and appreciate the history of the environment where they live. With the study of local history, it is hoped that Nyai Khairiyah Hasyim's contributions about gender equality in education can be used as local historical insight. In addition, it aims to make the

community and future generations in Jombang know that local figures are also involved in fighting for gender equality in the field of education and can also continue to remember Nyai Khairiyah Hasyim as one of the Jombang ulama figures who contributed to gender equality in the field of education, especially for women who experienced discrimination in the past. Nyai Khairiyah Hasyim's contribution in the field of education is certainly not only intended for women in Jombang, but also for women in Indonesia to get equality in obtaining education.

CONCLUSION

Education can actually be obtained by every individual regardless of gender. But gender becomes a barrier between men and women in obtaining education. This is due to several factors such as situations, conditions, perspectives, and culture adopted by Javanese society in the past. The situation and conditions of Javanese society in the past assumed that women were *konco wingking*, so women did not have the same opportunities as men to obtain educational teaching. In addition, Javanese society at that time still adhered to a patriarchal culture which prioritized men in obtaining education. This is inversely proportional to the teachings of Islam, where men and women get the same rights and opportunities in obtaining education because studying in Islam is mandatory. Local history discusses events in the past, not only individuals but also groups in a particular area. Although the name Nyai Khairiyah Hasyim is familiar to the people of Jombang, not all Jombang people know about her real contribution to gender equality in the field of education for women. Local history is the right place to remember Nyai Khairiyah Hasyim's contribution regarding gender equality in the field of education.

These are the things that make Nyai Khairiyah Hasyim contribute to gender equality in the field of education, which began by establishing the Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School in 1921 with her husband K.H. Ma'sum Ali. Nyai Khairiyah Hasyim also founded Kuttatul Banat Madrasah in Makkah as a form of her high concern in the field of education, especially for women. Nyai Khairiyah Hasyim's contribution in the field of education was carried out by creating various innovations to improve the quality of education and was implemented at Salafiyah Syafi'iyah Seblak Jombang Islamic Boarding School. In addition, the contribution of Nyai Khairiyah Hasyim as one of the female ulama figures in Jombang in fighting for gender equality in the field of education can continue to be remembered by the community and younger generations as an insight into local history, especially for the people of Jombang.

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