

# The Regional Chairman of Muslimat Nahdlatul Ulama (NU) Role in Empowering the Islamic Community in Lampung

*by Abdul Syukur*

---

**Submission date:** 07-Sep-2021 12:09AM (UTC+0700)

**Submission ID:** 1642544009

**File name:** EJMCM\_Volume\_7\_Issue\_6\_Pages\_2324-2344\_ke\_2.pdf (330.04K)

**Word count:** 6419

**Character count:** 38557

# The Regional Chairman of Muslimat Nahdlatul Ulama (NU) Role in Empowering the Islamic Community in Lampung

11 Wiwin Windayanti, Bahri Ghozali, Rosidi, Abdul Syukur  
Program Pascasarjana, Universitas Islam Negeri, Raden Intan, Lampung

*Abstract: Islam greatly provides an opportunity for women to develop themselves as human resources in the midst of society and has clearly taught the equality between a man and woman to play a role in empowering society. However, there are a few women who fully play a role in empowering the Islamic community, because a woman is still not considered a man equal partner, and women is considered dependent enough in empowering the community. Therefore, we need a forum or women's organization in religious social activities, namely the Regional chairman of Muslimat Nahdlatul Ulama (NU) in Lampung to solve these women's problems in empowering the Islamic community. The purpose of this study was to determine the Regional chairman of Muslimat NU role in empowering the Islamic community in Lampung and to find out the empowerment carried out by the Regional chairman of Muslimat NU in empowering the Islamic community in Lampung. This research was designed to use a qualitative approach and a phenomenological research, namely a philosophical approach to investigate human experience by involving a careful and thorough test on the human experience consciousness that the main concept is a meaning. In collecting the data, it was using observation and interviews as primary data, while documentation as secondary data. The data analysis was according to Burhan Bungin's data analysis including unit arrangement, data categorization, and data interpretation.*

*Based on the results of the research, it can be concluded that the Regional chairman of Muslimat NU had played a role in empowering the Islamic community, especially the Muslimat NU, but it had not been maximized, because some Regional chairman of Muslimat NU programs were not running, and the empowerment carried out by the Regional chairman of Muslimat NU had not directly touched the community down to the bottom and breadth. As for the empowerments carried out by the Regional chairman of Muslimat NU in Lampung in empowering the Islamic community were Education and Regeneration, Health and Population, Economics, Da'wah, and Community Development.*

**Keywords:** Role, Muslimat NU, Empowering Islamic Community

## 1. Introduction

A Muslimat Nahdlatul Ulama (NU) is one of the largest organizations in Indonesia that can be a forum of women self-development. In this organization, the woman has an opportunity to learn a lot of things such as how to organize, speak in public, manage administration, run the economic development through a cooperative, and inform a religion insight through the *da'wah*.

The Muslimat NU actually cannot be separated from the enthusiasm of NU people who fought the collonizer. Even though they had not been formally formed, the fighting spirit of women had shown its participation in fighting the collonizer. It was proven that Chasanah had attended NU Congress even though Muslimat NU organization had not yet been a part of NU. However, after the congress, this organization was officially formed.

In education and regeneration, the Regional chairman of Muslimat NU had collaborated with the Muslimat Education Foundation (YPM) to guide at the Early Childhood Education (PAUD) and Islamic Kindergarten (RA) levels. Likewise in culture and the environment, the Regional Chairman of Muslimat NU collaborated with *da'wah* activities such as the celebration of Islamic days (PHBI) which are not only a recitation activities, but various ways of reading Qur'an and *Hadrah*<sup>1</sup> in each regional branch.<sup>2</sup>

In health and population, the Regional Chairman of Muslimat NU cooperates with the Welfare Foundation (YKM) Muslimat, which is marked by the establishment of several medical centers. A medical center has grown rapidly in Central Lampung which has been incorporated directly by the central government for regional activities.

In the economic sector, the Regional chairman of Muslimat NU has established AN-NISA cooperative. Likewise the labor sector, the Regional Chairman of Muslimat NU collaborates with Special Job Fair (BKK) and Job training Center (BLK) for community development. In addition, the Regional chairman of Muslimat NU cooperates with National Crafts Council of Indonesia (DEKRANAS) to take the government program based on the Muslimat NU needs and carry out seminars supporting these activities.

In the law and advocacy sector, the Regional chairman of Muslimat NU often volunteers as legal advisors. In the *da'wah* and community development sector, they cooperation with social sector such as an orphan donation opens for orphanages, a guidance visit on women's prisons every two weeks, and joint activities with interfaiths conducted once a month.

From the explanation above, it can be understood that the Regional chairman of Muslimat NU existence is aspired a positive influence, especially for women, because basically every woman must be empowered and educated to explore her potential. If a woman is empowered,

---

<sup>1</sup>One of the art forms of Islamic music performed with a tambourine accompaniment (percussion instrument) while chanting poetry and praise to the Prophet Muhammad SAW. See Bagus Nirwanto, *Hadrah of Nurul Ikhwan Music in Pematang: Study of Music Arrangement and Analysis*, Journal, UNNES Semarang, 2015, at [http // lib.unnes.ac.id](http://lib.unnes.ac.id). (accessed June 25, 2019).

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

intelligent, knowledgeable, active, creative, and innovative, she will be a good and inspiring children's mother, a pious wife for her husband, and having a role in society.

## 2. The Women's Role In Social Institutions And Islamic Community's Empowerment

### 2.1 Islamic Community Empowerment Goals

The community development expects a community empowerment and enhancement of human life quality or enhancement of human dignity.<sup>3</sup> Empowerment means developing strength or ability (power), potential, human resources to reveal the self-defence. The most important is increasing public awareness. A conscious society understands its own rights and responsibilities to reveal the self-defence and oppose the injustices on it.

Through a mentoring process, the community may learn to recognize their weaknesses and develop their abilities to overcome various problems faced, to understand the oppressive structural reality and to realize its position in reality. If people's awareness grows, there will also be a strong will to change in order to enhance the life quality through collective actions between the communities.

The empowered and aware communities will ultimately improve the life quality. The improvement of community's life quality must be undertaken on its own. Society cannot be built by others. As a human cannot be freed by others, because it is the awareness that help and build their own life improvement. In Qur'an, it is stated that: Allah changeth not the condition of a folk until they (first) change that which is in their hearts (Surah Ar-radu [13]: 11). This verse implies that the life improvement must be initiated by its community and carried out by its community. The heaven does not drop a fate improvement, but it comes from the people efforts cooperate with each other.

The community life quality is justified if the food and clothing are adequate, healthy, the suitable house living, schooling their children to a level they might improve the life standard, fully participating in community activities, making decisions independently, determining their own life way and fear Allah.<sup>4</sup>

In Islamic teachings, the community development goal does not only achieve a progress or prosperity, but also to build a good normative life. This means that material progress to achieve the welfare of society must be inseparable from awareness and behavior of doing good so that progress and prosperity can provide blessings for all and lead to safety.<sup>5</sup>

Building community welfare without enhancing a devotion to Allah SWT, or without the willingness to be well-behaved on others means building a human disaster, such as, injustice, oppression, rape, and so on. On contrary, building servitude or devotion to Allah by forging the task of building a life welfare means emptying and wasting the life. Allah SWT said: "seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind". (Surah Al-Qashash [28]: 77).

---

<sup>3</sup>Aziz Muslim, Basics of Islamic Community Development ,, p. 5.

<sup>4</sup>*Ibid.*, p. 6.

<sup>5</sup>*Ibid.*

In line with the above opinion, according to Kamaludin, the goal of developing an Islamic community is having a strong faith, noble, and consistence moral and having sufficient skills so that *khoiru al-bariyyah*, *usroh sakinah* and *khoiru al-ummah* appear.<sup>6</sup> The following are the Islamic community development goals:

- (1) To analyze religious problems particularly and social problems generally in community life as a result of social change;
- (2) To design community development activities based on the priority scale and existing problems;
- (3) To manage and carry out community development activities based on the mutual plan;
- (4) To assess the entire community development process;
- (5) To train the community in analyzing problems, designing, managing, and evaluating community development activities;
- (6) To be a Da'i (speaker) who has exemplary character, like trying to develop the society potentials such as economic, social, political, cultural, and scientific aspects.<sup>7</sup>

## 2.2 Islamic Community Empowerment Results

A community empowerment activity has several indicators that determine its achievement. The result of empowerment, according to Edi Soeharto, refers to the people ability especially the vulnerable and weak groups so that having strength and ability in terms of:

- 1) Fulfilling their basic needs to have freedom, meaning they are not only free in expressing opinions, but free from starving, ignorance, and pain.
- 2) Reaching productive sources to increase their income and obtain the goods and services needed.
- 3) Participating the development process and the decisions affecting them.<sup>8</sup>

From the explanation above, it can be concluded that the empowerment result might see the level of need fulfillment, increased income, and participation.

## 3. Research Method

The researcher of this study used a qualitative approach and phenomenological search. According to Strauss and Corbin quoted by Pupu Syaiful Rahmat, qualitative research produces findings that cannot be achieved using statistical procedures or other methods of quantitative (measurement). In addition, qualitative research aims to carry out phenomena through in-depth data collection. Qualitative research also actually does not always aim to find the cause and effect, but rather understand the certain situations to install an objective conclusion, and explore

---

<sup>6</sup>Kamaluddin, *Da'wah* and Islamic Community Development (Basic Concept and Direction of Development), in HIKMAH Journal, Vol. VIII, No. 02 July 2014, 41-52.

<sup>7</sup> *Ibid.*

<sup>8</sup> Edi Soeharto, *Building Society and Empowering People*, (Jakarta: PT. Refika Aditama, 2005), p. 59-60.

and break through the symptoms by interpreting the problem or concluding a combination of the various problem meanings as presented by the situation.<sup>9</sup>

In addition, a phenomenological research is a philosophical approach to investigate human experience by involving careful and thorough test on the human experience consciousness. The main concept is meaning. So, meaning is an important content that emerges from the human experience consciousness to identify the essential qualities of the conscious experience carried out in depth and carefully.<sup>10</sup> In addition, phenomenological research is a scientific method which assumes that people do not know the existence of reality through an ordinary experience but a lived and understood experience as the basic data of a reality. Thus, a researcher in phenomenological research is not interested in examining the causal aspects of an event but they are interested in investigating a people experience and experience meaning for themselves.<sup>11</sup>

The researcher used the qualitative method, because the problems studied are complex, holistic, dynamic, and full of meaning so that it is impossible for the social situation data to be collected through the quantitative method. In this case, the researcher aimed to understand deeply social situations to find patterns, hypotheses and theories.<sup>12</sup>

In addition, the researcher used the qualitative approach for various reasons, such as: a) it simplified the adjustment on multiple dimensional reality; b) simplified the relationship between the researcher and the research subjects; and c) simplified the adjustment on various influences arising from the patterns faced.<sup>13</sup> Margono added that in this qualitative research, the analysis used is more descriptive-analytic, which means that the interpretation of the content is made and compiled systemically or thoroughly and systematically.<sup>14</sup>

In addition, the use of qualitative research methods also directs attention on the people way in meaning their life. In another meaning, some researchers emphasize people's point of view or called "people's point of view", and the present research results based on field data and information by drawing on the meaning and concept.<sup>15</sup> According to Moelong, qualitative research, roots in a scientific background as a whole, relies on humans as a research tool, utilizes qualitative analytical methods inductively, directs research objectives in finding theory, is more concerned with process than results, chooses a set of writing data validity criteria, the research design is provisional and the research results are agreed upon by the research subject.<sup>16</sup>

Based on the various reasons above, this study used a phenomenological research and

10

<sup>9</sup> Lexy J. Moleong, *Qualitative Research Methodology*, (Bandung: Youth Rosdakarya, 1990), p. 5.

<sup>10</sup> *Ibid.*

<sup>11</sup> O. Hasbiansyah, *Phenomenological Approach: Introduction to Research Practices in Social and Communication Sciences*, *Journal of Communication*, Volume 9, No 1, June 2008.

<sup>12</sup> Sugiyono, *Educational Research Methods: Quantitative Approaches, Qualitative, and R & D*, Bandung: Alfabeta, 2008), p. 399.

Lexy J. Moleong, *Qualitative Research Methodology*, p. 4.

<sup>14</sup> Margono, *Educational Research Methods*, (Jakarta : Rineka Cipta, 1997), p. 36-37.

<sup>15</sup> Maman Rachman, *Educational Research Strategies and Steps*, (Semarang: IKIP Semarang Press, 1993), p. 114.

<sup>16</sup> Moeloeng, J Lexy, *Qualitative Research Methodology* ,, p. 5.

qualitative approach to determine the the Regional chairman of Muslimat NU role in Empowering Islamic Communities in Lampung.

#### 4. Result and Discussion

##### 4.1 The Muslimat Community Empowerment Result of Regional chairman of Muslimat NU in Lampung

Based on the movements of Regional chairman of Muslimat NU, Lampung in empowering the Muslimat community, it empowers various fields, such as, education and regeneration, health and population, economics, *da'wah*, and community development.

- 1) Muslimat NU's empowerment results in education and regeneration
  - a) The spread of Muslimat NU Early Childhood Education (PAUD) network which is marked by the establishment of Early Childhood Education (PAUD), Kindergarten (TK) , Islamic Kindergarten (RA), and Al-Qur'an Learning Center (TPQ) Muslimat NU in each Branch leader throughout Lampung Province.
  - b) The formation of ASWAJA-based Early Childhood Education (PAUD) curriculum which is a curriculum guide for all Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA), and Al-Qur'an Learning Center (TPQ) Muslimat NU throughout Lampung Province.
- 2) Muslimat NU's empowerment results in health and population
  - a) The establishment of Muslimat NU health service clinics in several Branch leader of Muslimat NU, Lampung.
  - b) The existence of a trainer or motivator for family planning immunization, elderly people, and drugs in every branch of Muslimat NU throughout Lampung Province in the health sector.
  - c) The existence of public health services in the form of mass circumcision and blood donations in every Muslimat NU birthday activity in Lampung.
- 3) Muslimat NU's empowerment results in economics
  - a) The establishment of the AN-NISA Muslimat NU cooperative in all Muslimat NU branches in Lampung;
  - b) The existence of cooperative marketing expansion and Micro, Small, and Medium enterprises (UMKM) products in Muslimat NU environment which was marked by the formation of a home industry in every branch of Muslimat NU throughout Lampung Province.
  - c) The existence of micro and macro-scale economic enterprises in every branch of Muslimat NU in Lampung.
- 4) Muslimat NU's empowerment results in *da'wah* and community empowerment  
Namely, the existence of Muslimat NU *da'wah* networks in various public communities;

#### 4.2 The Muslimat Community Empowerment Goal of Regional chairman of Muslimat NU in Lampung

Based on the movements of Regional chairman of Muslimat NU Lampung, the goals of empowering the Muslimat NU community in Lampung are as follows:

- 1) Muslimat NU's empowerment goal in education and regeneration
  - a) To improve the quality and professionalism of Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA) and Al-Qur'an Learning Center (TPQ) Muslimat NU teachers;
  - b) To improve the quality Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA) and Al-Qur'an Learning Center (TPQ) Muslimat NU services such as in policing the administration of Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA) and Al-Qur'an Learning Center (TPQ) Muslimat NU;
  - c) To expand the Early Childhood Education (PAUD) Muslimat NU network;
  - d) To create and uniform the curriculum for all Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA) and Al-Qur'an Learning Center (TPQ) Muslimat NU;
  - e) To establish a quality Islamic institution-based Early Childhood Education (PAUD);
  - f) To form a quality family-based Early Childhood Education (PAUD);
- 2) Muslimat NU's empowerment goal in health and population
  - a) To improve the quality and quantity of public health services and empower Muslimat NU administrators and health cadres in local villages to provide public health services properly;
  - b) The Woman understands and realizes the importance of family planning and reproductive health;
  - c) The community knows and implements a clean and healthy lifestyle (PHBS);
  - d) To motivate and make drug victims aware so that they do not fall back into using prohibited items;
  - e) To establish a trainer or motivator for immunization, family planning, the elderly people, and drugs in each regions throughout Lampung province;
  - f) To provide health knowledge on pregnant women and women's reproductive health;
  - g) To create family planning cadres of Muslimat NU.
- 3) Muslimat NU's empowerment goal in economics
  - a) To develop the economy and enhance the Muslimat NU welfare, especially Nahdliyin community;
  - b) To develop the cooperative marketing expansion and Micro, Small, and Medium enterprises (UMKM) products of Muslimat NU;



- c) To preserve Lampung's typical products and form a home industry to increase the woman economy.
- 4) Muslimat NU's empowerment goal in *da'wah* and community empowerment
  - a) To enhance IMTAQ, the spread of Islam, to follow the characteristics of the Prophet, his friends, scholars, and others and to establish a friendship
  - b) To improve IMTAQ, expand networks or Islam insight, especially the ASWAJA concept and realize the importance of living according to religion rules;

#### **4.3 Muslimat Community Empowerment's Supporting Factors of Regional chairman of Muslimat NU Lampung**

Based on the movements of Regional chairman of Muslimat NU Lampung in empowering the Muslimat NU community, it cannot be separated from the following supporting factors:

- 1) Lampung Provincial Government Support in the activities carried out by the Regional chairman of Muslimat NU in Lampung;
- 2) Regional chairman of Muslimat NU in Lampung support and NU's branches in assisting the implementation of the activities of the Regional chairman of Muslimat NU in Lampung.
- 3) Muslimat NU branches and Muslimat NU antusiaism and support on the activities implementation of Regional chairman of Muslimat NU in Lampung.

#### **4.4 Muslimat Community Empowerment's Obstacles of Regional chairman of Muslimat NU Lampung**

Based on the movements of Regional chairman of Muslimat NU Lampung in empowering the Muslimat NU community, it is also inseparable from the obstacles as follows:

- 1) Limited funds owned by the Regional chairman of Muslimat NU Lampung, so that several programs do not run well such as basic level training for educators and education personnel for Early Childhood Education (PAUD), Kindergarten (TK) , RA, and Al-Qur'an Learning Center (TPQ) , Muslimat NU Early Childhood Education (PAUD), training family planning cadres, productive elderly training, cooperative training, lecture or tausiyah competitions, and qasidah or hadrah competitions;
- 2) Limited human resources (HR) owned by the Regional chairman of Muslimat NU Lampung;
- 3) Lack of Regional chairman of Muslimat NU participation in the implementation of activities, so only the daily leaders such as the Heads and Secretaries are active;
- 4) The activities of the Regional chairman of Muslimat NU in Lampung, who have main jobs other than as the Regional chairman Muslimat NU, so they do not participate actively in the activities.

- 5) Difficult relationships between members of Regional chairman Officer of Muslimat NU Lampung because of a distance or distant areas.

3

## 5. Conclusion

Based on the results of research and discussion, two conclusions can be drawn, first, the Regional chairman of Muslimat NU role in empowering the Islamic community in Lampung. Second, the empowerments carried out by the Regional chairman of Muslimat NU in empowering the Islamic community in Lampung.

1. The Regional chairman of Muslimat NU acted as a motivator and facilitator for the Muslimat NU and has played a role in empowering the Islamic community, especially the Muslimat NU community in Lampung. However, this had not been maximized, because some programs of Regional chairman of Muslimat NU were not running, and the empowerment carried out by the Regional chairman of Muslimat NU Lampung had not directly touched the community down to the bottom and breadth.
2. Empowerments carried out by the Regional chairman of Muslimat NU Lampung in empowering the Muslim community, especially the Muslimat community in Lampung, can be done through:
  - a. In education and regeneration, the Regional chairman of Muslimat NU Lampung carries out empowerments by: 1) Improving the quality and training of Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA), and Al-Qur'an Learning Center (TPQ) teachers; 2) Improving the quality and quantity of Early Childhood Education (PAUD), Kindergarten (TK), Islamic Kindergarten (RA), and Al-Qur'an Learning Center (TPQ) services; 3) Expanding the Muslimat NU Early Childhood Education (PAUD) network; 4) Creating the Muslimat NU Early Childhood Education (PAUD) curriculum; 5) Conducting a Learning Orientation Workshop for a similar Early Childhood Education (PAUD) Unit Program based on an Islamic institution; and 6) Conducting a technical orientation for the Family-based Early Childhood Education (PAUD) Strengthening Program.
  - b. In Health and Population, the Regional chairman of Muslimat NU Lampung carries out empowerments by: 1) Improving the quality and quantity of public health services such as increasing access to cooperation and health promotion at all levels of Muslimat NU; 2) Increasing the socialization and services of family planning and reproductive health; 3) Increasing the socialization of Healthy and Clean Lifestyle (PHBS); 4) Community service-based rehabilitation of drug users; 5) Training of immunization trainers or motivators, family planning, the elderly and drugs; 6) Programs to reduce maternal mortality, such as training for teen mothers aged 14-20 years, and training on women's reproductive health; and 7) training for family planning cadres, namely Muslimat family planning services in the workplace, mass circumcision, and blood donation.

- c. In economics, the Regional chairman of Muslimat NU Lampung carries out empowerments by: 1) Improving the quality and quantity of economic services through cooperatives and small and medium enterprises; 2) Building access on cooperative marketing expansions and Micro, Small, and Medium enterprises (UMKM) of Muslimat NU; and 3) empowerment of economic enterprises on a micro and macro scale.
- d. in *da'wah* and community development, the Regional chairman of Muslimat NU Lampung carries out empowerments by celebrating Islamic Holidays; and increasing the *dakwah* network in various communities.

### References

- Abdullah Al Haddad, *Al-Da'wah Al Tammah wa Tazhkirah 'Ammah (Kelengkapan Dakwah Islam)*, Semarang: Toha Putra, 1998.
- Abdul Manan, *Aswaja Akidah Umat Islam Indonesia*, Jakarta: Lembaga NU, 2013.
- Abu Bakar Atjeh, *Problematika Dakwah di Indonesia*, Jakarta: Pusat Dakwah Islam Indonesia, 1982.
- Abu Muhammad Rasyid Ridha, *Ciri dan Fungsi Wanita Shalihah*, Solo: Pustaka Al-Alaqq.
- Abuddin Nata, *Metodologi Studi Islam*, Jakarta: Raja Grafindo Persada, 2003. Achmad Siddiq, *Khittah Nahdliyyah*, Surabaya: Khalista-LTNU, 2005.
- Adisasmoto Wiku, *Sistem Kesehatan*, Jakarta: Rajawali Press, 2010.
- A. Fauzie Nurdin, *Islam dan Perubahan Sosial*, Semarang: Reality Press, 2005.
- \_\_\_\_\_, *Optimalisasi Kepemimpinan dan Penyuluhan Agama*, Yogyakarta: Panta Rhei Books Offset, 2016.
- Ahmad Hasyim Muzadi, *Nahdlatul Ulama di Tengah Agenda Persoalan*, Jakarta: PT. Logos Wacana Ilmu, 1999.
- Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Jilid 4, terj. Bahrin Abu Bakar dan Hery Noer Aly, Semarang: Toha Putra, 1986.
- Aisiah Dahlan, *Sejarah Lahirnya Muslimat Nahdlatul Ulama di Indonesia*, Jakarta: Jamunu, 2005.
- Amin Al-Khuli, "Al-Mar'at Bayna Al-Bayt Wa Maitama" dalam *Al-Mar'at Al-Muslimah fi al-'Ashr al-Mu'ashir*, Baghdad: t.p., t.t.
- Andree Feillard, *NU vis-à-vis Negara*, Yogyakarta: L'Harmattan Archipel, 1999.

- Anggaran Dasar dan Anggaran Rumah Tangga Muslimat Nahdlatul Ulama, Jakarta  
Selatan: Pimpinan Pusat Muslimat Nahdlatul Ulama Periode 2011-2016.
- Antonius Cahyadi, E. Fernando M. Manullang, *Pengantar ke Filsafat Hukum*, Cet. IV,  
Jakarta: Kencana Prenada Media Group, 2014.
- Asmah Sjahrani, dkk, *50 Tahun Muslimat NU Berkhidmad untuk Agama dan Bangsa*,  
Jakarta: Lakpesdam, 2002.
- Asma Barlas, *Cara Qur'an Membebaskan Perempuan*, Jakarta: PT Serambi Ilmu Semesta.  
2003.
- Aziz Muslim, *Metodologi Pengembangan Masyarakat*, Yogyakarta: UIN Sunan Kalijaga,  
2008.
- \_\_\_\_\_, *Dasar-Dasar Pengembangan Masyarakat*, Yogyakarta: Samudra Biru, 2012.
- Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta:  
Logos, 1999.
- Burhan Bungin, *Metodologi Penelitian Kualitatif*, Jakarta: PT. Raja Grafindo Persada, 2010.
- Charis Zubair & Anton Bakker, *Metodologi Penelitian Filsafat*, Yogyakarta: Kanisius,  
1990.
- Choiril Anam, *Ansor dalam Dinamika*, Jakarta: Lajnah Ta'lif wan -Nasyr, 1995.
- Creswell, *Research Design; Qualitative, Quantitative, and Mixed Methodes Approches*,  
Sage: Los Angeles, 2009.
- Dede Rosyada, *Paradigma Pendidikan Demokratis*, Jakarta: Prenada media, 2004.
- Deklarasi Beijing, *Platform For Action*, 1999.
- Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, Bandung: Al-Jumanatul 'Ali, 2005.
- Dewantara Hajar, Asmawi (ed.), *Rekonstruksi Fiqih Perempuan*, Yogyakarta: PSIUII-  
Ababil, 1996.

- Didin Hafidhuddin, *Dakwah Aktual*, Jakarta: Gema Insani Press, 2001.
- Edi Soeharto, *Membangun Masyarakat dan Memberdayakan Rakyat*, Jakarta: PT. Refika Aditama, 2005
- Endang Sutisna Sulaeman, *Pemberdayaan Masyarakat di Bidang Kesehatan Teori dan Implementasi*, Yogyakarta: Gajah Mada University Press, 2012.
- Engineer Asghar Ali, *Hak-hak Perempuan dalam Islam*, terj. Farid Wajidi dan Cici Farkha A., Yogyakarta: Bentang, 1994.
- Fakih, Mansour, *Menggeser Konsepsi Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar, 1996.
- Fatima Mernissi, *Wanita di Dalam Islam*, terj. Yaziar Radiawati, Bandung: Pustaka, 1986.
- G.A. Ohorella, *Politik Muslimat*, Jakarta, t.p, 2010.
- Hadari Nawawi, *Organisasi Sekolah dan Pengelolaan Kelas*, Jakarta: CV Haji Masagung, 1989.
- Hamka, *Tafsir Al-Azhar*, Jilid V, Jakarta: Pustaka Panjimas, 1984.
- Haryati Soebadio, Sapparinah Sadli, *Kartini Pribadi Mandiri*, Jakarta: PT. Gramedia Pustaka Utama, 2014.
- Hasil Konferensi Kependudukan Sedunia di Kairo 1994.  
Hasil Rakerwil Pimpinan Wilayah Muslimat NU Lampung 2017.  
Hellen Tierney (ed), *Women's Studies Inclopedia*, vol I, New York: Green Word Press), h. 232.
- Hossein Nasr, *Ideal and Realities of Islam*, London: George Allen & Unwin, 2006.
- Humaidi Abdusami, Ridwan Fakla AS., *5 Rais 'Am Nahdlatul Ulama*, Yogyakarta: Pustaka Pelajar, 1995.
- Ida Ayu Yaman, *Pemulihan Ekonomi Indonesia Melalui Pemberdayaan Ekonomi Rakyat*, Buletin Studi Ekonomi Indonesia, 2007.
- Imam Khomeini, *Manifestasi Tuhan dalam Wanita*, Bandung: Remaja Rosdakarya, 2005.

- Istibsyaroh, *Hak-Hak Perempuan Relasi Gender Menurut Tafsir Al-Sya'rawi*, Jakarta: Teraju, 2004.
- Jajat Burhanudin dan Oman Fathurahman, *tentang Perempuan Islam: Wacana dan Gerakan*, Jakarta: PT. Gramedia Pustaka Utama IKAPI dan PPIM IAIN Jakarta, 2004.
- Jane C. Ollenburger, Helen A. Moore, *Sosiologi Wanita*, Jakarta: Rineka Cipta, 2002.
- Jhon L. Esposito, *Islam dan Pembaharuan*, Jakarta: PT. Rajawali, 1996.
- Jim Ife & Frank Tesoriero, *Community Development*, Yogyakarta: Pustaka Pelajar, 2014.
- Jimly Asshiddiqie, *Kemerdekaan Berserikat, Pembubaran Partai Politik dan Mahkamah Konstitusi*, Jakarta: Konstitusi Press, 2015.
- J. Mukono, *Prinsip Dasar Kesehatan Lingkungan*, Edisi Kedua, Surabaya: Airlangga University Press, 2006.
- John M. Echols dan Hassan Syadily, *Kamus Inggris Indonesia*, Cet XII, Jakarta: Gramedia, 1983.
- Kal-Nah, *Ensiklopedi Islam*, Jakarta: PT. Ichtiar Baru Van Hoeve, 1993.
- Khofifah Indar Parawansa, *ASWAJA (Ahlusunnah Wal Jama'ah) Panduan Internal Muslimat NU*, Jakarta: Himpunan Da'iyah dan Majelis Ta'lim Muslimat Nahdlatul Ulama (HIDMAT) Pusat, 2009.
- Kriyantono, Rachmat, *Teknik Praktis Riset Komunikasi : Disertai Contoh Praktis Riset Media, Public Relations, Advertising, Komunikasi Organisasi, Komunikasi Pemasaran*, Jakarta: Kencana, 2006.
- Komariah Emong Sapardjaja, Guru Besar Hukum Pidana UNPAD, dan Pengamat Hak Asasi Perempuan.
- Laode Ida, *NU Muda*, Jakarta: Erlangga, 2004.
- Lexy J Moleong, *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 1990.
- \_\_\_\_\_, *Metodologi Penelitian Kualitatif*, Bandung: PT Remaja Rosda Karya, 1994.

- \_\_\_\_\_, *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosda Karya, 2002.
- \_\_\_\_\_, *Metodologi Penelitian Kualitatif (Edisi Revisi)*, Bandung: Remaja Rosda Karya, 2013.
- Lofland. *Analyzing social setting :A Guide to qualitative observation nad analysis*, Belmont: Wadsworth Publishing Company, 1984.
- Mahmud Ath-Thahan, *Tafsir Musthalah Al-Hadis*, Bogor: Pustaka Thanqul Izzah, 2006
- Maimunah Haji Arshad, *Di Balik Kelembutan Isteri dan Kegagahan Suami*, Johor Bharu: Jahabarsa, 1997.
- Maman Rachman, *Strategi dan Langkah-langkah Penelitian Pendidikan*, Semarang: IKIP Semarang Press, 1993.
- Margono, *Metode Penelitian Pendidikan*, Jakarta: Rineka Cipta, 1997.
- Marzuki, *Membangun Masyarakat Madani melalui Pendidikan Islam Sebuah Refleksi Pendidikan Nasional*, Jakarta: Cakrawala Pendidikan, 2009.
- Mas'ud Yunus, dkk, *Faham keagamaan dan Ideologi Kenegaraan Nahdlatul Ulama*, Mojokerto: PCNU Mojokerto, 2006.
- Masykur Hasyim, *Merakit Negeri Berserakan*, Surabaya: Yayasan 95, 2002.
- M Djauzi Mudzakir, *Teori dan Praktek Pengembangan Masyarakat*, Surabaya: Usaha Nasional, 1986.
- Milles Mattew, *Analisa Data Kualitatif*, terjemah, Tjetjeh Rohindi, Jakarta: UI Press, 1992.
- Miles, MB dan Huberman, AM, *Qualitative data analysis*. Beverly Hills, 1984.
- Modul Evaluasi Pelaksanaan Pengarustamaan Gender di Sektor Pendidikan*. Direktorat Kependudukan dan Pemerdayaan Bappenas Bekerja Sama dengan CIDA.
- Moh Ali Azis, *Dakwah Pemberdayaan Masyarakat*, Surabaya: LKIS Pelangi Aksara, 2009.

- Muhammad Al-Ghazali, *Studi Kritis atas Hadis Nabi SAW.*, terj. Muhammad Al- Baqir, Bandung: Mizan, 1991.
- Muhammad ‘Izzah Darwazah, *Al-Tafsir Al-Hadits Tartib Al-Suwar Hasbu Al- Nuzul*, Beirut: Dar Al-Gharb Al-Islami, 1961.
- Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Jilid IV, Kairo: *Dar al-Manar*, 1367 H.
- Muhammad Sodik, *Dinamika Kepemimpinan NU*, Surabaya: Lajnah Ta’lif wa Nasyr, 2004.
- Muhd Al-Tahir Ibn ‘Asyur, *Tafsir Al-Tahrir Wa Al-Tanwir*, Tunisia: Al- Dar Al- Tunisiyyah, 1984.
- Muhdirahayu (terj), *Dictionary of Feminist Theories*, Jogjakarta: Fajar Pustaka Baru, 2002.
- Muhyiddin Abdusshomad, *Hujjah NU (Aqidah-Amaliah-Tradisi)*, Surabaya: Khalista, 2009.
- Muktamar NU ke-28*, Yogyakarta: Sie. Publikasi NU, 2005.
- Munawir Haris, *Partisipasi Politik NU dan Kader Muslimat dalam Lintas Sejarah*, Yogyakarta: Pustaka Pelajar, 2000.
- Musda, Mulia, *Islam dan Inspirasi Kesetaraan Gender*, Yokyakarta: Kibar Press, 2007.
- M. Quraish Shihab, *Membumikan Al-Qur’an*, Bandung: Mizan, 1995.
- Muzayyin Arifin, *Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara, 2012.
- Nanih Machendrawati, Agus Ahmad Syafei, *Pengembangan Masyarakat Islam dari Ideologi, Strategi sampai Tradisi*, Bandung: PT. Remaja Rosdakarya, 2001.
- Nani Suwondo, *Kedudukan Wanita Indonesia: Dalam Hukum dan Masyarakat*, Jakarta: Ghalia Indonesia, 2006.
- Narwoko, Dwi J, *Sosiologi Teks Pengantar dan Terapan*, Jakarta: Prenada Media, 2004.
- Nasaruddin Umar, *Argumentasi Kesetaraan Gender Perspektif Al-Qur’an*, Jakarta: Paramadina, 2001.



- Noeng Muhajir, *Metode Penelitian Kualitatif*, Yogyakarta: Ranke Sarasin, 1996.
- Noer Iskandar Al-Barsany, *Aktualisasi Paham Ahlussunnah Waljama'ah*, Jakarta: PT Raja Grafindo, 2001.
- \_\_\_\_\_, *Pemikiran Kalam Imam Abu Mansur Al-Maturidi (Perbandingan dengan kalam Mu'tazilah dan Al-Asy'ari)*, Jakarta: PT Raja Grafindo Persada, 2001.
- Nurcholis Madjid, *Islam Agama Kemanusiaan: Membangun Tradisi dan Visi Baru Islam Indonesia*, Jakarta: Paramadina, 1995.
- \_\_\_\_\_, *Islam Kemodernan dan Keindonesiaan*, Bandung: Mizan, 1987.
- Pedoman Organisasi dan Administrasi Muslimat NU (POAM NU), PW Muslimat NU 2011-2016.
- Omar Muhammad Al-Toumy Al-Syaibani, *Falsafah Pendidikan Islam*, terj. Hasan Langgulung, Jakarta: Bulan Bintang, 1979.
- Pengurus Besar Nahdlatul Ulama Lembaga Ta'mir Masjid, *Pedoman Muharrik dan Ta'mir Masjid NU*, Jakarta: PT. Toa Galva Prima Karya, 2014.
- Peter Salim, *The Contemporary English-Indonesian Dictionary*, Jakarta: Modern English Press, 1996.
- Phillip Eldridge, *NGOs In Indonesia: Popular Movement or Arm of Government?*, Victoria: The Centre of Southeast Asian Studies Monash University, 2013.
- Qasim, Amin, *Takrir Al-Mar'ah*, Mesir : Al-Hay'ah Al-Misriyah Al-Ammah li al-Kitab, 1993.
- Rafi'udin dan Manan Abdul Jaliel, *Prinsip dan Strategi Dakwah*, Bandung: Pustaka Setia, 2007.
- Random House, *Webster College Dictionary*, New York: Toronto London Sydney Auckland, 2001.
- R. Garaudy, *Mencari Agama pada Abad 21*, Jakarta: Bulan Bintang, 2015.

Riant Nugroho, *Gender dan Strategi Pengarus-Utamaannya di Indonesia*, Yogyakarta: Pustaka Pelajar, 2008.

Ridwan, *Paradigma Politik NU*, Yogyakarta: Pustaka Pelajar, 2004.

Ruhaini Dzuhayatin, dkk, *Rekonstruksi Metodologis: Wacana Kesetaraan Gender dalam Islam*, PSW UIN, 2002.

Said Rusli, *Pengantar Ilmu Kependudukan*, Bogor: LP3ES, 2012.

Sa'idah, Najmah, Khusnul Khatimah, *Revisi Politik Perempuan*, Bogor: Idea Pustaka Utama, 2003.

*Sejarah Muslimat Nahdlatul Ulama*, Jakarta: PP. Muslimat NU, 2010.

*Sejarah Singkat Muslimat NU*, Yogyakarta: Seksi Publikasi dan Dokumentasi Mukhtamar NU ke 28, 2005.

Siti Musdah Mulia, *Muslimah Reformis, Perempuan Pembaharu Keagamaan*, Bandung: Mizan, 2015.

\_\_\_\_\_, *Perempuan dan Politik*, Jakarta: PT Raja Grafindo Persada, 2005.

Sudjarwo, *Manajemen Penelitian Sosial*, Bandung: CV. Mandar Maju, 2009.

Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2008.

\_\_\_\_\_, *Penelitian Kombinasi Mixed Methods*, Bandung: Alfabeta, 2011.

Sulistiyani, *Kemitraan dan Model-Model Pemberdayaan*, Yogyakarta: Gaya Media, 2004.

Suryosubroto, *Manajemen Pendidikan Sekolah*, Jakarta: PT Rhineka Cipta, 2003.

Team Sejarah Muslimat NU, *Sejarah Muslimat Nahdlatul Ulama*, Jakarta: PP Muslimat NU, 2007.

Trisakti Handayani dan Sugiarti, *Konsep dan Teknik Penelitian Gender*, Malang: Ummu Press. 2006.

- Umar Burhan, *Hari-Hari Sekitar Lahir NU*, Jakarta: Aula, 1981.
- Undang-undang RI, No. 36 Tahun 2009 tentang Kesehatan, Pasal 1.
- Undang-undang RI, No. 36 Tahun 2009 tentang Kesehatan, Pasal 1 Ayat (1).
- Undang-undang RI, No. 36 Tahun 2009 tentang Kesehatan, Pasal 1 Ayat (11-16).
- Waryono Abdul G. dan Muh. Isnanto (eds), *Isu-Isu Gender dalam Kurikulum Pendidikan Dasar dan Menengah*, Jogjakarta: PSW UIN SUKA dan IISEP, 2004.
- Yakob Napu, dkk., *Pengembangan Masyarakat: Manusia Satu Sama Lain Saling Mendidik dengan Perantara Dunia*, Gorontalo: Andragika Press, 2009.
- Yunahar Ilyas, *Feminisme dalam Kajian Tafsir Al-Qur'an*, Yogyakarta: Pustaka Pelajar, 1997.
- Zakiah Daradjat dkk., *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, 2006.
- Zubaedi, *Pendidikan Berbasis Masyarakat, Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial*, Yogyakarta: Pustaka Pelajar, 2006.
- Zuhairini, *Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara, 1997.
- Agustin Hanapi, *Peran Perempuan dalam Islam*, *Gender Equality: Internasional Journal Of Child and Gender Studies*, Vol. 1, No. 1, Maret 2015.
- Ahmad Zaini, *Peranan Dakwah dalam Pengembangan Masyarakat Islam*, Volume 1, Nomor 1, Juni 2016.
- Aprijon Efendi, *Eksistensi Wanita dalam Perspektif Islam*, *Jurnal Muwazah*, Volume 5, Nomor 2, Desember 2013.
- Atik Wartini, *Tafsir Feminis M. Quraishy Shihab (Telaah Ayat-ayat Gender dalam Tafsir Al-Misbah)*, PALASTREN: *Jurnal Studi Gender*, Vol. 6, No. 2, Desember 2013.
- Aunu Rofiq Djaelani, *Teknik Pengumpulan Data dalam Penelitian Kualitatif*, *Majalah Ilmiah Pawiyatan*, Vol : Xx, No : 1, Maret 2013.
- Bauer, Jeffrey C, *Role Ambiguity and Role Clarity: A Comparison of Attitudes in Germany and the United States*. Dissertation, University of Cincinnati- Clermont, 2003.

- Desi Syafriani, *Pengembangan Masyarakat Melalui Baitul Maal Wat Tamwil (BMT) At Taqwa Muhammadiyah di Kota Padang*, Padang: Disertasi, 2014.
- Hassan, Riffat, *Feminisme dalam Al-Qur'an, Jurnal Ulumul Qur'an*. Vol. II, 1990.
- Hikmah Nur Hidayah, *Perkembangan Muslimat NU Cabang Lamongan Bidang Ekonomi dan Koperasi Kelompok Usaha Bersama (KUBE) Tahun 1994- 2015*, Jurnal AVATARA, e-Journal Pendidikan Sejarah Volume 5, No. 3, Oktober 2017.
- Kamaluddin, *Dakwah dan Pengembangan Masyarakat Islam (Konsep Dasar an Arah Pengembangan)*, HIKMAH, Vol. VIII, No. 02 Juli 2014.
- Kanfer, R., *Task-Specific Motivation: An Integrative Approach To Issues Of Measurement, Mechanisms, Processes, And Determinants*. *Journal of Social and Clinical Psychology*, 5, 237-264, 1987.
- Lailatus Syukriyah, *Muslimat Nahdlatul Ulama Di Indonesia (1946-1955)*, AVATARA, e-Journal Pendidikan Sejarah Volume 4, No. 3, Oktober 2016.
- Masturin, *Peranan Perempuan dalam Masyarakat Islam di Era Post Modernisasi Pendekatan Tafsir Tematik*, *Al-Tahrir*, Vol. 15, No. 2 November 2015.
- Maya Nur Agustin, *Partisipasi Fatayat Nahdlatul Ulama Sidoarjo dalam Pendidikan Politik Bagi Perempuan*, *Jurnal Kajian Moral dan Kewarganegaraan* Volume 03 Nomor 04 Tahun 2016, 1073-1088.
- Moeslimat Soekaradja. *Menjoesoen Barisan Kaoem Poetri Islam*, *Majalah Berita Nahdlatol Oelama*, No.1 Th.10. November 2007.
- O. Hasbiansyah, *Pendekatan Fenomenologis: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi*, *Jurnal Komunikasi*, Volume 9, No 1, Juni 2008.
- Pupu Saeful Rahmat, *Penelitian Kualitatif*, EQUILIBRIUM, Vol. 5, No.9, Januari-Juni 2009:1-8.
- Sri Endah Nurhidayati, *"Profil Kedudukan dan Peranan Wanita di Bidang Ekonomi, Kesehatan dan KB di Kabupaten Gresik," Masyarakat, Kebudayaan dan Politik*, Th XII, No 3, Juli 1999, h. 31-42.

Sri Roviana, *Gerakan Perempuan Nahdlatul Ulama dalam Transformasi Pendidikan Politik*,  
Jurnal Pendidikan Islam Volume III Nomor 2 Desember 2014/1436.

Sri Dwi Ningsih, Ketua Umum Pimpinan Wilayah Muslimat NU Propinsi Lampung,  
Wawancara, 5 April 2018.

\_\_\_\_\_, Ketua Umum Pimpinan Wilayah Muslimat NU Propinsi Lampung,  
Wawancara, 10 Juni 2018.

Catur Asmawati, Sekretaris Umum PW Muslimat NU Propinsi Lampung, Wawancara, 20 Mei  
2018.

\_\_\_\_\_, Sekretaris Umum PW Muslimat NU Propinsi Lampung, Wawancara,  
11 Juni 2018.

Anis Handayani, Sekretaris I PW Muslimat NU Propinsi Lampung, Wawancara, 15 Juni 2018.

Sri Wahyu Lestari, Ketua Kordinator Bidang Pendidikan dan Kaderisasi PW Muslimat NU  
Propinsi Lampung, Wawancara, 17 Juli 2018.

Sri Mulyani, Ketua Kordinator Kesehatan dan Kependudukan PW Muslimat NU Propinsi  
Lampung, Wawancara, 20 Agustus 2018.

Yulia, Ketua Kordinator Bidang Ekonomi Koperasi dan Agrobisnis PW Muslimat NU  
Propinsi Lampung, Wawancara, 25 September 2018.

Maseleno, A., Huda, M., Jasmi, K. A., Basiron, B., Mustari, I., Don, A. G., & bin Ahmad, R.  
(2019). Hau-Kashyap approach for student's level of expertise. *Egyptian Informatics  
Journal*, 20(1), 27-32.

Mislamah, Ketua Kordinator Bidang Dakwah dan Pengembangan Masyarakat PW  
Muslimat NU Propinsi Lampung, Wawancara, 30 September 2018.

**Ahmad Fauzan, "Analisis Data Penelitian Kualitatif", <http://www.Menulis-proposal.blogspot.com/2012/07/analisis-data-penelitian-kualitatif.html?m=1>,  
(diakses tanggal 23 Januari 2019).**

Claros, Augusto Lopez dan Saadia Zahidi, *Woman Empowerment : Measuring The Global Gender Gap, Worl Economic Forum*, 2005, Diakses dari situs: [www.weforum.org](http://www.weforum.org), (diakses 29 Agustus 2019).

<http://www.elhooda.net/2017/06/inilah-naskah-lengkap-khittah-nahdlatul-ulama-1984/>  
(diakses, Rabu 04 Januari 2019 pukul 14.54).

<https://www.harjasaputra.com/riset/biografi-dan-ide-ide-pembaharuan-rasyid-ridha.html>  
(diakses 23 Mei 2019).

<http://www.kowani.or.id> (diakses 27 Juli 2019).

<http://lmndjakarta.blogspot.com/2018/08/tentang-bagaimana-membangun-organisasi.html>,  
(diakses 22 Mei 2018).

<http://Muslimatnu.or.id/sejarah-singkat/> (diakses, 10 Januari 2018).

<http://novrianti.07.alumni.ip.ac.ad>. tgl 13 januari 2016. *Peranan perempuan dalam berbagai sendi kehidupan*. (diakses 14 Nopember 2017).

<http://www.mdn.biz.id/n/317942/> (diakses, 10 Januari 2018).

<http://repository.uin-suska.ac.id/6273/3/BAB%20%28II%29.pdf>.(diakses 27 Agustus 2019).

Mayoux, Linda, *Gender Equity, Equality, and Women's Empowerment. Principle, Development and Framework*. Aga Khan Foundation, (2001), Diakses dari situs <http://www.genfinances.net>. (diakses 23 Juni 2018).

Nasaruddin Umar, "*Perspektif Gender dalam Islam. Jurnal Pemikiran Islam Paramadina*", dalam <http://media.isnet.org/Islam/Paramadina/Jurnal/Jender3.html>  
(diakses 15 Desember 2017).

Rahmadaulima "Sehat Menurut WHO" <http://www.Scribd.com/doc/9469543/sehat-menurut-WHO>-diakses (diakses 20 Desember 2019).

# The Regional Chairman of Muslimat Nahdlatul Ulama (NU) Role in Empowering the Islamic Community in Lampung

## ORIGINALITY REPORT

10%

SIMILARITY INDEX

7%

INTERNET SOURCES

4%

PUBLICATIONS

5%

STUDENT PAPERS

## PRIMARY SOURCES

1	Submitted to King Saud bin Abdulaziz University for Health Sciences Student Paper	3%
2	e-journal.ikhac.ac.id Internet Source	2%
3	eudl.eu Internet Source	1%
4	repository.umj.ac.id Internet Source	1%
5	www.slideshare.net Internet Source	1%
6	Submitted to University of Colorado, Colorado Springs Student Paper	1%
7	moam.info Internet Source	<1%
8	islamicmarkets.com Internet Source	<1%

9	<a href="http://digilib.iain-palangkaraya.ac.id">digilib.iain-palangkaraya.ac.id</a> Internet Source	<1 %
10	<a href="http://ijicc.net">ijicc.net</a> Internet Source	<1 %
11	<a href="http://id.123dok.com">id.123dok.com</a> Internet Source	<1 %
12	<a href="http://www.fkm.unair.ac.id">www.fkm.unair.ac.id</a> Internet Source	<1 %
13	<a href="http://www.scribd.com">www.scribd.com</a> Internet Source	<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On