

## THE EDUCATIONAL LEGACY OF PROF. DR. TUTTY ALAWIYAH: EMPOWERING BETAWI CULTURE AND WOMEN'S ROLES IN ISLAMIC DA'WAH

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**Abstract (In English).** This article explores the educational legacy of Prof. Dr. Tutty Alawiyah, focusing on her significant contributions to empowering Betawi culture and strengthening the role of women in Islamic da'wah. Prof. Alawiyah's unique approach integrates local Betawi cultural values with broader Islamic teachings, emphasizing the importance of preserving cultural identity amidst the challenges of globalization. Her innovative da'wah strategies, implemented both locally and internationally, have made substantial strides in advancing women's participation in Islamic scholarship and leadership. Through her initiatives, she not only reinforced Betawi traditions but also created inclusive platforms that encouraged women's active involvement in religious education, social activism, and political engagement. By doing so, she successfully challenged traditional gender norms and paved the way for greater recognition of women's intellectual and spiritual roles within the Muslim community. Furthermore, her leadership in organizations such as the Indonesian Muslim Women's Preaching Council (BKMT) and her academic as well as political achievements demonstrate her multidimensional influence in shaping the discourse on women's empowerment. This study highlights her pioneering educational initiatives and underscores the enduring impact of her contributions on both Islamic communities and Indonesian society, particularly regarding the preservation of Betawi cultural identity and the advancement of women in the field of da'wah.

**Keywords:** Tutty Alawiyah, Betawi Culture, Women Empowerment, Islamic Da'wah, Educational Legacy, Gender, and Islam.

**Abstract (In Bahasa).** Artikel ini mengeksplorasi warisan pendidikan Prof. Dr. Tutty Alawiyah, dengan fokus pada kontribusi signifikannya dalam memberdayakan budaya Betawi dan memperkuat peran perempuan dalam dakwah Islam. Pendekatan unik Prof. Alawiyah memadukan nilai-nilai budaya Betawi lokal dengan ajaran Islam yang lebih luas, menekankan pentingnya melestarikan identitas budaya



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di tengah tantangan globalisasi. Strategi dakwahnya yang inovatif, yang diterapkan baik secara lokal maupun internasional, telah membuat langkah besar dalam memajukan partisipasi perempuan dalam keilmuan dan kepemimpinan Islam. Melalui inisiatifnya, beliau tidak hanya memperkuat tradisi Betawi tetapi juga menciptakan platform inklusif yang mendorong keterlibatan aktif perempuan dalam pendidikan agama, aktivisme sosial, dan keterlibatan politik. Dengan demikian, beliau berhasil menantang norma-norma gender tradisional dan membuka jalan bagi pengakuan yang lebih besar terhadap peran intelektual dan spiritual perempuan dalam komunitas Muslim. Lebih lanjut, kepemimpinannya dalam organisasi seperti Dewan Dakwah Wanita Muslim Indonesia (BKMT) dan prestasi akademik serta politiknya menunjukkan pengaruh multidimensi beliau dalam membentuk wacana pemberdayaan perempuan. Studi ini menyoroti inisiatif pendidikan perintisnya dan menggarisbawahi dampak abadi kontribusinya terhadap komunitas Islam dan masyarakat Indonesia, khususnya mengenai pelestarian identitas budaya Betawi dan kemajuan perempuan di bidang dakwah.

**Kata Kunci:** Tutty Alawiyah, Kebudayaan Betawi, Pemberdayaan Perempuan, Dakwah Islam, Warisan Pendidikan, Gender, dan Islam.

## A. INTRODUCTIONS

Islam, as a religion of propagation, holds a distinctive position both theoretically and practically. Al-Faruqi emphasizes that conveying the truth of Islam is not just a necessity but the foremost duty of Muslims. The aspiration of a Muslim's life, as per al-Faruqi, is to lead humanity into a life where Islam is embraced in all its aspects—be it theology, law, ethics, or Islamic institutions<sup>1</sup>. Throughout history, both male and female scholars have been devoted to propagating Islamic teachings. Islamic history recognizes the integral role of women in the development of Islamic civilization. While Islam, through the teachings of Prophet Muhammad, sought to uplift women and provide them opportunities in societal activities, the traditions of female scholars in the Islamic world, including Indonesia, were influenced by factors such as geopolitical context, culture, and the assimilation of Islam with local traditions<sup>2</sup>. Indonesia's Islam is open to women's participation in religious life, including public spaces<sup>3</sup>. In the contemporary context, the growing awareness of women's rights and the fight against discrimination is not limited to the Western world but has also permeated Islamic societies, including Indonesia<sup>4</sup>. Even before Indonesia gained independence, women leaders initiated efforts to strengthen, teach, and disseminate Islamic, humanitarian, and national values<sup>5</sup>. Prof. Tutty Alawiyah,

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<sup>1</sup> Isma'il R Al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (International Institute of Islamic Thought, 1987).

<sup>2</sup> Ihda Shofiyatun Nisa, Aliyeva Patimat Shapiulayevna, and M Najib Fikri, "The Role of Women in Islamic Politics: From the Early Period to the Contemporary Era through the Lens of Kimberlé Crenshaw's Intersectionality Perspective," *Kawanua International Journal of Multicultural Studies* 5, no. 2 (2024): 271–81.

<sup>3</sup> Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulam?' in the Seventeenth and Eighteenth Centuries* (University of Hawaii Press, 2004).

<sup>4</sup> Margot Badran, *Feminism in Islam: Secular and Religious Convergences* (Simon and Schuster, 2013).

<sup>5</sup> Eugenia Dhea Adeline, Suryaningsi Suryaningsi, and Mohammad Bashar, "The North Kalimantan Aisyiyah's Contribution to Empowering Women for the Fulfilment of Political Rights," *Salasika* 5, no. 1 (2022): 1–10.

from an early age, has been driven to elevate the status of women, striving for independence without solely relying on the prominence of her parents, who were prominent scholars leading religious gatherings<sup>6</sup>.

In the realm of Islamic da'wah and education, the role of women has often been marginalized, presenting a series of challenges that need thorough examination<sup>7</sup>. This study centers on the unique da'wah strategies employed by Prof. Dr. Hj. Tutty Alawiyah, AS. MA, both locally and globally, addressing critical issues faced by women in the broader da'wah landscape. These challenges range from the limited roles assigned to women in comparison to their male counterparts, the confinement of women's study groups to mosque peripheries, to the restrictive participation of women in various forums, including Majelis Taklim, Tabligh Akbar, and religious seminars. Notably, in the capital city of Jakarta, women's religious activities are predominantly confined to mosques and prayer rooms, with designated spaces exclusively for female congregants<sup>8</sup>.

The challenges faced by Tutty Alawiyah, such as the prohibition on speaking on the podium during certain forums, highlight the entrenched gender norms in the realms of da'wah and education<sup>9</sup>. Moreover, local da'wah practices often cling to traditions that prove resistant to change, even if they deviate from primary Islamic sources<sup>10</sup>. On a global scale, the Muslim community lags far behind in adapting to the advancements of the global era, with a considerable portion perceiving technological progress as conflicting with Islamic teachings<sup>11</sup>.

To narrow the focus of this research, it is essential to delineate the problem scope, restricting the study to education and the local and global da'wah strategies of Tutty Alawiyah. The formulated research questions delve into the conceptualization of these strategies in Islam and Tutty Alawiyah's specific contributions to strengthening Betawi cultural identity through her unique da'wah approaches. And the objectives of this research encompass identifying the foundational concepts of local and global da'wah strategies developed by Alawiyah, analyzing her contributions to Betawi cultural identity, evaluating the implementation of her strategies in the context of technological advancements, and examining the socio-political and economic factors influencing her da'wah initiatives<sup>12</sup>.

In the ever-evolving landscape shaped by cultural transformations and globalization, the imperative to safeguard and fortify local identities necessitates

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<sup>6</sup> Dwi Agung Subekti, "Peran Lembaga Rahima Terhadap Kaderisasi Ulama Perempuan," 2015.

<sup>7</sup> ALVIA NURSALSABILA, "PERSEPSI MAHASISWA UIN SYARIF HIDAYATULLAH JAKARTA TENTANG PERAN PEREMPUAN DALAM PENDIDIKAN AGAMA ISLAM" (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2025).

<sup>8</sup> Muhamad Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS" (Jakarta: Fakultas Syariah dan Hukum UIN Syarif Hidayatullah, 2017).

<sup>9</sup> Chatelia Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991," in *International Young Scholars Symposium of Humanities and Arts 2017*, 2017.

<sup>10</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

<sup>11</sup> Tim Redaksi, "Tutty Alawiyah, Dalam Kompas.Com, 'Tutty Alawiyah, Politisi Dan Ulama Perempuan Dari Betawi,'" Kompas, 2022, <https://www.kompas.com/stori/read/2022/07/07/100000679/tutty-alawiyah-politisi-dan-ulama-perempuan-dari-betawi>.

<sup>12</sup> Ibid.

innovative and adaptive approaches<sup>13</sup>. This article delves into the profound contributions of Tutty Alawiyah, an esteemed academician and influential Muslimah daiyah, in the preservation and strengthening of the Betawi cultural identity<sup>14</sup>. Tutty Alawiyah's legacy is characterized by a distinctive fusion of da'wah strategies applied both locally and globally, leaving an indelible mark that weaves seamlessly into the intricate fabric of Betawi's local wisdom. This introduction provides a peek into the meticulous research methodology employed by Tutty Alawiyah, peeling back the layers of Betawi's cultural heritage within the context of da'wah<sup>15</sup>. By scrutinizing recent findings, we shed light on the profound impact of her approach—a method that not only harmonizes local wisdom with a global perspective but also lays down a robust foundation for the enduring preservation of Betawi's cultural identity amidst the currents of contemporary globalization<sup>16</sup>.

The anticipated benefits of this study are diverse and far-reaching. Beyond serving as a valuable resource for those interested in exploring the lives of influential figures, particularly women, in the domain of da'wah, this research aims to assist students, researchers, and academics embarking on similar endeavors<sup>17</sup>. Furthermore, it contributes to the scholarly discourse on female da'wah in Indonesia, offering theoretical insights that can enrich our understanding of this field. On a practical level, the study seeks to inform policymakers, women's organizations, and the broader community about the challenges and potential solutions inherent in women's da'wah efforts, thus fostering a more informed and empowered approach to the preservation of cultural identity in an era characterized by rapid global changes<sup>18</sup>.

## **B. LITERATURE REVIEW**

### **1. Strengthening Betawi Cultural Identity**

Strengthening Betawi cultural identity is a multifaceted process that involves preserving, promoting, and enriching the unique cultural heritage of the Betawi people. This endeavor encompasses a range of strategies aimed at fostering a deeper understanding and appreciation of Betawi traditions, customs, and arts<sup>19</sup>. Initiatives may include educational programs that teach the Betawi language, history, and traditional practices, as well as the promotion of cultural events and festivals. Additionally, integrating Betawi cultural elements into various aspects of daily life, such as cuisine, clothing, and architecture, plays a crucial role in

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<sup>13</sup> Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991."

<sup>14</sup> Wikipedia, "Tutty Alawiyah," n.d., [https://en.wikipedia.org/wiki/Tutty\\_Alawiyah](https://en.wikipedia.org/wiki/Tutty_Alawiyah).

<sup>15</sup> Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991."

<sup>16</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

<sup>17</sup> Ibid.

<sup>18</sup> Tim Redaksi, "Tutty Alawiyah, Dalam Kompas.Com, 'Tutty Alawiyah, Politisi Dan Ulama Perempuan Dari Betawi.'"

<sup>19</sup> Rizal David, Dinar Sugiana Fitrayadi, and Febri Alwan Bahrudin, "Conservation Efforts of Betawi Community Traditions in the Modern Era (Descriptive Study of the Betawi Cultural Institution in Daerah Khusus Ibukota Jakarta Region)," *Jurnal Pendidikan Amarta* 3, no. 1 (2024): 88–91.

sustaining and enhancing the distinct identity of the Betawi community<sup>20</sup>. Tutty Alawiyah's contributions in fortifying Betawi cultural identity through innovative da'wah strategies, both locally and globally, serve as a testament to the importance of cultural preservation amid the challenges of globalization<sup>21</sup>. By seamlessly blending local wisdom with a global perspective, Tutty Alawiyah has laid a robust foundation for the continued reinforcement and appreciation of Betawi cultural identity in the contemporary era<sup>22</sup>.

## 2. Da'wah Strategies

Dawah strategy, in the linguistic context, can be defined as a meticulous plan regarding activities to achieve specific goals and objectives. In its implementation, the dawah strategy becomes a process that seeks optimal ways and efforts to address dawah targets in specific situations and conditions. The goal is to effectively achieve dawah objectives, considering the uniqueness of each context. Dawah strategy, fundamentally, is also interpreted as planning that involves a series of activities designed specifically to achieve specific dawah goals. In the modern context, the dawah strategy must adapt to the developments of time and the phenomenon of globalization. Globalization, as a phenomenon of openness in space and time, becomes an inevitability that must be faced. Therefore, the selection and use of appropriate dawah media becomes a necessity and a demand of the times<sup>23</sup>.

Various dawah strategies applied include Tilawah Strategy (Communication Strategy), Tazkiyah Strategy (Purification of the Soul Strategy), and Ta'lim Strategy (Education Strategy). Tilawah Strategy emphasizes the communication of the messages of the Qur'an to enhance faith. Tazkiyah Strategy focuses on improving the attitudes and behaviors of individuals according to Islamic teachings. Meanwhile, Ta'lim Strategy includes the educational process to free humanity from the shackles of ignorance. The objectives of this dawah strategy include, firstly, establishing the monotheistic paradigm and advocating for universal human values in dawah. Secondly, making dawah dynamic, in line with social changes and the religious understanding of the community. Thirdly, orienting dawah towards the process of amar ma'ruf nahi munkar, inviting to goodness and preventing evil<sup>24</sup>.

Effective dawah planning includes steps such as clarifying ideal targets, formulating the main problems of the Muslim community, outlining the content of dawah, compiling dawah packages, and evaluating dawah activities. The success of dawah can be observed through its development over time, and

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<sup>20</sup> Wulan Permandani and Iskandarsyah Siregar, "The Implementation of Betawi Language as an Endangered Language," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 6, no. 3 (2023): 1715–30.

<sup>21</sup> Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991."

<sup>22</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

<sup>23</sup> Syukir Asmuni, *Strategi Dakwah Islam* (Surabaya: Usaha Nasional, 1983).

<sup>24</sup> Lusiyana Sari, "STRATEGI DAKWAH PENYULUH AGAMA ISLAM DALAM MENGURANGI ANGKA PERNIKAHAN DINI DI KECAMATAN BANTARKAWUNG KABUPATEN BREBES" (UNIVERSITAS ISLAM NEGERI PROF. K.H. SAIFUDDIN ZUHRI PURWOKERTO, 2025).

ethical principles in dawah are crucial to adhere to. In achieving the success of the dawah strategy, core values such as mercy, patience, purity of the heart, truth, honesty, mutual assistance in virtue, and taqwa serve as the foundation. The success of the previous generations' dawah lies in the grandeur and nobility of the personalities of the da'is. The application of ethical principles in dawah, such as personal quality, understanding of roles and functions, mastery of dawah material and methods, and the ability to build dawah networks, is the key to success. Emphasizing the core values of dawah not only ensures the purity of the teachings but also builds the attractiveness needed to captivate the hearts and minds of the community. In the Indonesian context, successful dawah strategies can be seen in the approaches taken by the Wali Sanga, such as Sunan Gresik (Maulana Malik Ibrahim), as well as dawah during the New Order era by Hamka at Masjid Agung Al-Azhar and through Radio Republik Indonesia (RRI)<sup>25</sup>.

Furthermore, the study of Tutty Alawiyah's dawah strategy is intriguing because it successfully reached the global level, despite initially starting at the local level. Dawah conducted by Alawiyah involves various historical contexts in Indonesia, from the old order era to the reform era, demonstrating successful adaptation to social and political changes. In the context of global dawah strategy, the approach employed by Alawiyah can provide valuable contributions to strengthening Betawi cultural identity and offering comprehensive insights into Islam in the era of globalization<sup>26</sup>.

### **3. Bridging Local and Global Perspectives for Betawi Cultural Identity**

Dakwah on both local and global scales involves the dissemination of Islamic teachings and values, aiming to reach diverse audiences and address the challenges posed by globalization. Local dakwah typically focuses on engaging communities within a specific geographical or cultural context. This may involve strategies tailored to the unique characteristics, needs, and concerns of the local population. It often includes activities such as community events, religious classes, and outreach initiatives that are rooted in the cultural fabric of the region<sup>27</sup>.

On the other hand, global dakwah transcends geographical boundaries and seeks to convey the universal message of Islam to a worldwide audience. In the era of globalization, advancements in communication technologies and increased interconnectedness have provided opportunities for Muslims to share their faith globally. This may involve the use of digital media, online platforms, and international collaborations to promote a broader understanding of Islam<sup>28</sup>.

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<sup>25</sup> Asmuni, *Strategi Dakwah Islam*.

<sup>26</sup> Wikipedia, "Tutty Alawiyah."

<sup>27</sup> Badrah Uyuni and Muhibudin Muhibudin, "DAKWAH PENGEMBANGAN MASYARAKAT Masyarakat Madinah Sebagai Prototipe Ideal Pengembangan Masyarakat," *Spektra: Jurnal Ilmu-Ilmu Sosial* 2, no. 1 (2020): 88–115.

<sup>28</sup> Rhohis Kurniawan and Cecep Castrawijaya, "Strategi Pemasaran Dakwah Melalui Media Digital Dalam Menarik Minat Masyarakat Belajar Agama Islam," *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 6, no. 1 (2025): 13–26.

Tutty Alawiyah's approach to dakwah exemplifies the integration of local and global perspectives. Her strategies not only reinforce Betawi cultural identity at the local level but also contribute to a broader Islamic discourse on the global stage. By navigating the complexities of globalization, she has effectively utilized various media to bridge cultural gaps and foster a more inclusive understanding of Islam. This dual approach acknowledges the importance of preserving local identity while embracing the interconnectedness of the global Muslim community<sup>29</sup>.

#### **4. Education in Islamic Da'wah**

Education has a very important role in Islamic preaching because, through education, Islamic values can be conveyed in a more profound and comprehensive way. In the context of Prof. Dr. Tutty Alawiyah's da'wah, education is one of the main pillars in the da'wah strategy she applies, both at the local and global levels. She believes that effective da'wah must be based on an educational process that not only transmits religious teachings but also empowers individuals, especially women, to apply Islamic teachings in their daily lives<sup>30</sup>.

Prof. Alawiyah views education as a very important tool to strengthen the character and spirituality of society. She began by developing a curriculum that was relevant to the challenges of the times, tailoring teaching to the needs of the community, and paying special attention to women in the context of da'wah. One of her efforts was to introduce da'wah-based education through the establishment of Majelis Taklim As-Syafi'iyah and Perkumpulan Daiyah Muslimah (PMU), which provides a space for women to learn, teach, and play an active role in society<sup>31</sup>.

Education in Islamic da'wah not only involves teaching religious texts such as the Qur'an and Hadith but also involves character building through moral and social education. In this context, da'wah education introduced by Prof. Alawiyah emphasizes the development of positive attitudes, such as initiative, creativity, and leadership, which are integral to Islamic teachings. She teaches that effective da'wah is not just about conveying information but also forming individuals who can implement Islamic values in society<sup>32</sup>.

#### **5. Prof. Alawiyah's Da'wah Education Methodology**

The methodology of da'wah education applied by Prof. Alawiyah is strongly influenced by the principles of Islamic pedagogy, which emphasizes the balance between religious knowledge and life skills. She integrates religious education

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<sup>29</sup> Uyuni and Muhibudin, "DAKWAH PENGEMBANGAN MASYARAKAT Masyarakat Madinah Sebagai Prototipe Ideal Pengembangan Masyarakat."

<sup>30</sup> Amaliyatul Ulya, "Konsep Pendidikan Islam Holistik Prof. Dr. Tuty Alawiyah Dan Relevansinya Di Era Milenium," n.d.

<sup>31</sup> Siti Munawati, "Strategic Contributions of Indonesian Women Scholars in Shaping Contemporary Islamic Education," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 381–96, <https://doi.org/10.37680/qalamuna.v17i1.6996>.

<sup>32</sup> Elsi Fitriani, Sarah Adha, and Gusmaneli Gusmaneli, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Aktivisme: Jurnal Ilmu Pendidikan, Politik Dan Sosial Indonesia* 2 (December 17, 2024): 135–44, <https://doi.org/10.62383/aktivisme.v2i1.726>.

with local wisdom, especially Betawi culture, so that her da'wah not only conveys Islamic teachings, but also preserves the cultural identity of the Betawi people. This creates a da'wah education that is more inclusive and relevant to the conditions of the local community<sup>33</sup>.

One of the methods he applies is using a community-based approach, where da'wah is not only carried out in mosques or classrooms, but also involves the community in social and cultural activities. Through this approach, da'wah is not only seen as an activity carried out by a da'i, but as a collective effort that involves the active participation of all community members<sup>34</sup>.

## 6. The Role of Education in Empowering Women

Prof. Alawiyah understands that education is the key to empowering women in Islamic da'wah. By empowering women, she has provided space for them to actively contribute to various fields of da'wah, both at the local and global levels. The education provided in the context of Islamic da'wah by Prof. Alawiyah enables women not only to understand religious teachings but also to play a role in social and cultural development<sup>35</sup>.

Through the various organizations she founded, such as PMU and BKMT, Prof. Alawiyah has facilitated women to acquire deeper Islamic knowledge, as well as develop leadership and organizational skills. This has enabled women to become agents of change who can fight for their rights in social and political contexts. On many occasions, Prof. Alawiyah has also emphasized the importance of education to raise women's awareness of their role in society and in strengthening local cultural identities, such as Betawi culture.

## C. METHOD

The research methodology employed by Tutty Alawiyah in fortifying Betawi's cultural identity through unique da'wah strategies involves a comprehensive and qualitative approach. Alawiyah, being an esteemed academician and prominent leader in da'wah, has strategically integrated local wisdom into her research framework. The methodology includes an in-depth analysis of Betawi's local wisdom, examining its relevance and applicability in the context of da'wah strategies both locally and globally. The research process encompasses various stages, starting with a meticulous study of Betawi's cultural heritage and its alignment with Islamic principles. Alawiyah employs qualitative methods such as in-depth interviews, content analysis, and historical research to gather rich and contextual data. This approach enables her to explore the nuances of Betawi's cultural identity and its intersection with Islamic teachings. The recent findings highlighted in this article underscore the efficacy of Alawiyah's methodology, emphasizing the seamless integration of local wisdom with a global

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<sup>33</sup> Asnawir and M. Basyiruddin Usman, *Media Pembelajaran* (Jakarta: Ciputat Press, 2002).

<sup>34</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Logos Wacana Ilmu, 1999).

<sup>35</sup> Rohmatul Faizah and Diva Vidia Alkhalimi, "Peran Perempuan Dalam Gerakan Dakwah Islam," *Ahsan: Jurnal Dakwah Dan Komunikasi* 2, no. 2 (2023): 100–108.

perspective. This not only reinforces Betawi's cultural identity but also positions it robustly in the face of globalization challenges. Additionally, the research methodology sheds light on Alawiyah's role as a Muslimah figure and impactful daiyah, contributing significantly to the broader Islamic discourse<sup>36</sup>.

## **D. RESULTS AND DISCUSSION**

The da'wah method employed by Prof. Dr. Tutty Alawiyah not only focuses on the dissemination of Islamic teachings but also plays a crucial role in the development of Islamic education, particularly for women. Through a holistic da'wah approach, she has integrated the values of Islamic education with women's empowerment, while maintaining the relevance of Betawi cultural identity. This is evident in the various initiatives she has undertaken to involve women in Islamic da'wah, both at the local and global levels<sup>37</sup>.

### **1. Influence on Women's Education in Islamic Da'wah**

Prof. Alawiyah introduced an inclusive and progressive approach to da'wah, placing women at the center of Islamic community transformation. One of her monumental contributions was the establishment of the Perkumpulan Daiyah Muslimah (PMU) in 1971, a forum that aimed to increase unity and visibility among Muslim women involved in Islamic preaching. Through PMU, she created a strong platform for women to participate actively in the dissemination of Islamic values.

In 1981, she established the Badan Kontak Majelis Taklim (BKMT), an organization that rapidly expanded to encompass over 700 taklim assemblies across Indonesia. BKMT empowered women by enabling them to improve their religious knowledge and engage in public discourse through structured religious education programs. This initiative has been acknowledged as one of the most effective grassroots movements for religious literacy among Indonesian women<sup>38</sup>.

In addition to organizational development, Prof. Tutty also introduced pedagogical innovations in da'wah at Majelis Taklim As-Syafi'iyah. She restructured teaching methods by integrating curriculum development, modular materials, and modern communication strategies to make religious education more dynamic, relevant, and gender responsive. This transformation marked a shift from traditional, text-based religious gatherings to a more engaging and educationally effective environment. Under her leadership, MTKI As-Syafi'iyah became a model for other Islamic learning centers by offering an education model that combined religious and general knowledge, rooted in Islamic values and contextualized to women lived experiences. This approach produced a

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<sup>36</sup> Lantoro Arianto, *Pola Jaringan Badan Kontak Majelis Ta'lim Dalam Dakwah Pembangunan* (Pustaka Kaji, 2022).

<sup>37</sup> Ulya, "Konsep Pendidikan Islam Holistik Prof. Dr. Tuty Alawiyah Dan Relevansinya Di Era Milenium."

<sup>38</sup> Subekti, "Peran Lembaga Rahima Terhadap Kaderisasi Ulama Perempuan."

generation of Muslim women who are intellectually capable, spiritually grounded, and socially active across public and domestic spheres<sup>39</sup>.

## 2. Relationship with Betawi Cultural Identity

In her preaching, Prof. Dr. Tutty Alawiyah not only emphasizes the transmission of religious values, but also places great importance on the preservation of local culture, especially Betawi cultural identity. She recognizes that da'wah must resonate with the everyday experiences of the community, and therefore intentionally incorporates Betawi language, idioms, and traditions into her sermons and da'wah forums. This contextual approach to Islamic communication reflects a cultural-religious synthesis, where Islamic values are conveyed in a manner that is both familiar and relatable. Her lectures often include references to local Betawi issues, allowing audiences to connect spiritually while also affirming their ethnic and cultural identity<sup>40</sup>.

Prof. Tutty also actively supported traditional Betawi arts—such as *gambang kromong*, *tanjidor*, and traditional dances—as vehicles for moral and religious messaging. This strategy aligns with her broader vision of Islamic da'wah as a cultural process, not merely a religious one. Through these initiatives, she helped strengthen the position of Betawi culture amid the increasing influence of globalization and modernization.

Her commitment to cultural preservation illustrates a holistic view of da'wah: not only as the spread of Islamic teachings, but also as an effort to safeguard local wisdom and cultural continuity in a rapidly changing world. Her efforts demonstrate how religious leaders can play a key role in ensuring that Islam and local traditions harmoniously coexist within a pluralistic society<sup>41</sup>.

## 3. Local and Global Da'wah

Prof. Tutty Alawiyah, born on March 30, 1942, in Jakarta, was the daughter of the late K.H. Abdullah Syafi'ie. Growing up in the As-Syafi'iyah pesantren, she gained popularity for her poetry and appearances at major events. Despite being the daughter of a respected cleric, she possessed qualities of beauty, intelligence, skill, and popularity. She married Ahmad Chatib Naseh, symbolizing an integration of religious and secular aspects. The couple, blessed with five children, sought to harmonize physical and spiritual strength, as well as the secular and the religious. Alawiyah, known for her entrepreneurial spirit, overcame challenges in her early years<sup>42</sup>.

Her education began in Pesantren As-Syafiiyah, where she learned the Qur'an. Despite her desire for a regular junior high school, she pursued a distance learning program. She continued her education at the As-Syafiiyah Academy of

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<sup>39</sup> Ahmad Zubair, "K.H. Abdullah Syafi'ie: Ulama Produk Lokal Asli Betawi Dengan Kiprah Nasional Dan Internasional," *Al-Turas* 21, no. 2 (2015): 315–41.

<sup>40</sup> Subekti, "Peran Lembaga Rahima Terhadap Kaderisasi Ulama Perempuan."

<sup>41</sup> Wiwi Siti Sajaroh, "DAMPAK PERKAWINAN ANAK TERHADAP PENDIDIKAN, EKONOMI, SOSIAL, DAN PENYEBAB PERKAWINAN ANAK" (Universitas Islam Negeri Syarif Hidayatullah, 2020).

<sup>42</sup> Sutiono Sutiono, Didin Hafidhuddin, and Endin Mujahidin, "Tujuan Pendidikan Perempuan Menurut Tutty Alawiyah," *Ta'dibuna: Jurnal Pendidikan Islam* 11, no. 3 (2022): 451–70.

Islamic Education (AKPI) and obtained a bachelor's degree. Later, she earned a Doctoral degree in Da'wah from IAIN Syarif Hidayatullah Jakarta. Awarded an Honorary Doctorate in 2001, she emphasized a new da'wah paradigm: community development through social and cultural empowerment<sup>43</sup>. Her educational journey extended further when she received an Honorary Professor title from Liu Zhou University, China, in 2010. In her acceptance speech, titled "*Building the Character of the Young Generation in Facing the Dynamics of the Global Century*," she highlighted the importance of adapting to global changes. Alawiyah's education and experiences, both nationally and internationally, contributed to her becoming an inspirational figure<sup>44</sup>.

From a young age, she participated in recitation competitions (*musabaqah tilawat al-Qur'an*) and often emerged victorious. Her childhood experiences, including reading the Qur'an at the Istana Merdeka, forged her close connection with the family of President Soekarno. Her childhood laid the foundation for her entrepreneurial spirit, competitiveness, and leadership qualities, shaping her success in various aspects of life. These core values align with contemporary discussions on leadership and success in today's era<sup>45</sup>.

In socio-economic terms, the family of K.H. Abdullah Syafi'ie and Hj. Ruqayah was modest, peaceful, and happy. Their simplicity was evident in clothing, food, and shelter. Alawiyah often shared memories of having simple meals with her siblings. Their allowance was minimal, and to afford a dish like *gado-gado*, Alawiyah had to contribute with two or three friends. These experiences became unforgettable memories she often recounted<sup>46</sup>.

From a young age, Alawiyah was actively involved in teaching, leading courses, and heading study groups. Her father, K.H. Abdullah Syafi'ie, was a revered scholar and charismatic figure known as *khadim al-thalabah* (servant of students), admired and loved by the Indonesian community. Her mother, Hj. Siti Ruqayah, was also a knowledgeable religious teacher actively assisting in religious activities and guiding female students at Madrasah Al-Islamiyah. After her mother's passing, Alawiyah took over the leadership of the women's study group (MTKI) at As-Syafi'iyah. She introduced innovative approaches, creating curricula and providing teaching materials for each session.

This initiative was groundbreaking at the time, setting a new standard for study groups. The teaching materials she developed are still well-preserved today and were considered during the awarding of her Doctor Honoris Causa (HC) title by UIN Syarif Hidayatullah, Jakarta<sup>47</sup>. Her father, K.H. Abdullah Syafi'ie, emphasized fairness among his children, urging them all to work hard and excel. He constantly reminded them that he couldn't predict which of them would become a scholar or contribute significantly to society. This encouraged each

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<sup>43</sup> Ulya, "Konsep Pendidikan Islam Holistik Prof. Dr. Tutty Alawiyah Dan Relevansinya Di Era Milenium."

<sup>44</sup> Elidar Husein, "Peranan Dakwah Hj. Tutty Alawiah AS. Dalam Membangun BKMT," n.d.

<sup>45</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

<sup>46</sup> Tutty Alawiyah, *80 Tahun As-Syafi'iyah (1933-2013): Memartabatkan Bangsa Melalui Pendidikan, Dakwah, Dan Sosial* (UIA Press, 2013).

<sup>47</sup> Ibid.

child to be diligent and avoid complacency. Alawiyah inherited this wisdom, becoming competitive and achieving success in various aspects of her life<sup>48</sup>.

Her father's guidance was crucial in shaping her character, instilling in her the importance of initiative, creativity, and competitiveness. These values were reflected in her active involvement in competitions and her consistent emphasis on the competitive nature of the world, quoting verses from the Quran encouraging competition in goodness. Initiative, leadership, and a competitive spirit were ingrained in Alawiyah from a young age<sup>49</sup>. At 15, she initiated and managed courses, including one for young girls and another for mothers. These courses became platforms for her to showcase her skills in both religion and cultural arts. Through these initiatives, she not only actualized her talents but also independently funded her education<sup>50</sup>.

She played a significant role in strengthening Betawi cultural identity through her approach to *dakwah*. Her efforts were aimed at preserving and promoting the unique cultural heritage of the Betawi people within the framework of Islamic teachings<sup>51</sup>. Several key elements highlight how she contributed to the strengthening of Betawi cultural identity in her *dakwah*:

<b>Cultural Sensitivity and Inclusivity</b>	She emphasized the importance of understanding and respecting local cultures, including Betawi culture. She advocated for an inclusive approach that acknowledged and integrated cultural values into the <i>dakwah</i> message
<b>Language and Communication</b>	In her <i>dakwah</i> activities, Prof. Tutty Alawiyah recognized the significance of language in preserving cultural identity. She likely utilized the Betawi language and other cultural expressions to communicate Islamic teachings effectively, making the message more relatable to the local community
<b>Integration of Local Customs and Traditions</b>	Rather than isolating Islamic teachings from Betawi customs and traditions, Prof. Tutty Alawiyah sought ways to integrate and align them. This approach aimed to demonstrate the compatibility of Islam with Betawi cultural practices, fostering a sense of harmony
<b>Promotion of Arts and Performances</b>	Betawi culture is rich in traditional arts, music, and performances. Prof. Tutty Alawiyah may have supported and promoted these cultural expressions as a means of conveying Islamic values. By incorporating local arts into <i>dakwah</i> activities, she could effectively engage the community
<b>Local Collaborations and Networks</b>	She likely fostered collaborations with local Betawi communities, organizations, and cultural institutions. Building strong networks within the Betawi community

<sup>48</sup> Sutiono, Hafidhuddin, and Mujahidin, "Tujuan Pendidikan Perempuan Menurut Tutty Alawiyah."

<sup>49</sup> Ulya, "Konsep Pendidikan Islam Holistik Prof. Dr. Tutty Alawiyah Dan Relevansinya Di Era Milenium."

<sup>50</sup> Husein, "Peranan Dakwah Hj. Tutty Alawiah AS. Dalam Membangun BKMT."

<sup>51</sup> Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991."

	would have allowed her to tailor dakwah initiatives to the specific needs and values of the people
<b>Educational Initiatives</b>	Recognizing the role of education in cultural preservation, she may have initiated educational programs that integrated both Islamic teachings and Betawi cultural elements. This could include incorporating local history, folklore, and traditions into the curriculum
<b>Community Empowerment</b>	Through dakwah, she might have emphasized empowering the Betawi community economically, socially, and culturally. Strengthening the community in various aspects contributes to preserving its identity within the broader Islamic context

Prof. Tutty Alawiyah established a network of Islamic preaching activities in Singapore, including opening Quran recitation courses and founding the Ummahat As-Syafi'iyah course for women. Participants, mostly older women, affectionately called her "Kak Tutty." This initiative allowed her to showcase her religious and cultural skills and financially support her education independently. Tutty's interest in Singapore began when her father, K.H. Abdullah Syafi'ie, was frequently invited there. After expressing her desire to visit, she diligently saved money for the trip. Eventually, she, along with her father and sibling, visited Singapore. Tutty actively participated in preaching activities, including radio broadcasts, during her stay. Her impactful preaching led to her being featured in a Malay newspaper, catching the attention of a local couple, Sidik and Salamah, who invited her to stay at their home. During her stay, Tutty engaged in Quran readings on Radio Singapore and delivered speeches at various events organized by Jamiyah Dakwah. An unforgettable moment occurred when she improvised a speech due to a misplaced script, showcasing her adaptability. This experience shaped her into a confident, impromptu speaker. Her fruitful preaching tour included engagements with the Indonesian Consul General and various Islamic communities. In Singapore, Tutty observed the well-organized homes, the active role of women outside, and the robust Islamic spirit. She was impressed by the extensive Islamic activities and the respect shown to foreign preachers. Her visit provided her with a broadened perspective on various aspects of Singaporean life and Islamic practices<sup>52</sup>.

#### 4. Establishment of Female Preacher Organizations:

##### a. Association of Female Preachers (PMU) - 1971:

In 1971, Alawiyah founded the Association of Female Preachers (PMU) with the goal of enhancing the unity and visibility of female preachers
This initiative was part of her broader commitment to empower women and propagate religious teachings

<sup>52</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

PMU started with around 400 members, marking a significant step in creating a platform for female preachers to contribute actively

*b. Badan Kontak Majelis Taklim (BKMT) - 1981:*

In 1981, Alawiyah established the Contact Body of Study Groups (BKMT), overseeing its rapid growth to encompass 732 study groups

BKMT expanded nationally, with branches throughout Indonesia, highlighting its widespread impact

Despite political interests, BKMT remained an independent organization, free from political affiliations

**5. Leadership and Innovations:**

*a. Leadership of MTKI As-Syafi'iyah:*

Tutty Alawiyah took over leading the Women's Study Assembly (MTKI) As-Syafi'iyah at the age of nine after her mother's death

She introduced innovations such as curriculum development and teaching materials, departing from traditional Quranic study methods

*b. Recognition and Honorary Doctorate:*

Her teaching materials and innovations in MTKI As-Syafi'iyah played a role in her later recognition with an Honorary Doctorate from UIN Syarif Hidayatullah, Jakarta

**6. Contributions to Islamic Propagation:**

*a. Oratory Skills and Early Recognition - 1959:*

Born on March 30, 1942, Tutty Alawiyah inherited the gift of oratory from her father, K.H. Abdullah Syafi'ie, the founder of the As-Syafi'iyah Islamic school in Jakarta

Her journey in Islamic propagation began when her father recognized her potential and eloquence in reciting the Quran

In 1959, at a young age, she spoke at the invitation of the Consulate General of the Republic of Indonesia in Malaysia and Singapore, captivating an audience of around 500

*b. Islamic Propagation on TVRI - 1968 to 1985:*

Alawiyah demonstrated her dedication to Islamic propagation by leading the Ramadan edition of the Islamic propagation program on the Indonesian National Television (TVRI) from 1968 to 1985

## 7. Political Engagement: Venturing into Politics - 1992 to 2002:

Alawiyah extended her influence beyond the pulpit, engaging in politics
She served from 1992 to 2002 as a member of the People's Consultative Assembly (MPR) of Indonesia, representing the Utusan Golongan faction
This showcases her multifaceted commitment to the advancement of Islam and the roles of women in various spheres

In summary, Alawiyah's life and work were characterized by a strong commitment to empowering women, promoting Islamic teachings, and engaging in various aspects of society, including education, media, and politics. Her establishment of female preacher organizations, leadership in study groups, oratory skills, and political involvement collectively highlight her significant contributions to both the Islamic and social spheres in Indonesia. Dakwah developed and led by Alawiyah began on a small scale, starting with small prayer spaces and mosques. Day by day, Alawiyah dedicated herself continuously, expanding her efforts to various levels, including sub-districts, districts, and even throughout the provinces in DKI Jakarta. Observing the rapid development of Dakwah and its increasing momentum, Alawiyah established an organization called Badan Kontak Majelis Taklim (BKMT). This organization was founded at the As-Syafi'iyah Islamic Boarding School in Jatiwaringin, where Alawiyah played a pivotal role<sup>53</sup>.

Through BKMT, Alawiyah extended her dakwah not only locally and within the DKI Jakarta province but also managed to reach various provinces across Indonesia, nearly covering the entire national landscape. Alawiyah did not discriminate in carrying out her dakwah; she addressed everyone, everywhere, even extending her efforts internationally. In the era of globalization, regional barriers for dakwah have relatively faded due to the advent of communication technology. All these factors pose challenges for Islamic dakwah, requiring active participation in the process. In line with the prevailing process of globalization, Quranic texts emphasize that Islam is a global religion intended for all humanity worldwide, irrespective of race, skin color, or ethnicity<sup>54</sup>.

Alawiyah's international dakwah efforts commenced in Kuala Lumpur, Malaysia, where she accompanied her father, KH. Abdullah Syafi'ie. Engaged in various tasks, including delivering lectures, reciting the Quran, and performing Qasidah songs, Prof. Tutty's renditions even served as preludes before the call to prayer. This experience in Kuala Lumpur marked the inception of the expansion of Alawiyah's Dakwah organization beyond Indonesia, eventually leading to the establishment of the International Muslim Women's Union (IMWU). Within IMWU, she held several significant positions, showcasing her leadership and commitment to the global Islamic women's community. She served as the Chair of IMWU Indonesia, Executive Director of IMWU for Asia, and Secretary-General of the Association. Amidst leading MTKI As-Syafi'iyah, BKMT, and As-

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<sup>53</sup> Amelia Fauzia, "Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice," *ASEAS-Austrian Journal of South-East Asian Studies* 10, no. 2 (2017): 223–36.

<sup>54</sup> Ibid.

Syafi'iyah Islamic University, Prof. Tutty took charge of both the Islamic Women's Association and IMWU<sup>55</sup>.

Headquartered in Khartoum, Sudan, IMWU encompasses more than 65 member countries. Initially starting as a member of the Majelis Umana and the Board of Trustees, Prof. Tutty simultaneously held the position of IMWU Chapter (Mandub) Indonesia. Her leadership journey reached a pinnacle when she was democratically elected as the President of IMWU during the 4th IMWU Congress in Kuala Lumpur, Malaysia. As the President of IMWU, Prof. Tutty actively participated in numerous international events, including IMWU sessions and significant gatherings organized by global organizations across Asia, the Middle East, Africa, Europe, and America. Recognized as a prominent figure in the global Islamic women's community, she received numerous requests for audiences, talk shows, and interviews from various local and international print and electronic media outlets<sup>56</sup>.

The declaration of IMWU in 1996 marked a milestone in empowering and advancing Muslim women globally, gaining recognition as a non-governmental organization by the United Nations Economic and Social Council (ECOSOC). In Indonesia, the establishment of the IMWU Chapter in May 2000, coinciding with an international seminar organized by BKMT, signified Prof. Tutty's pivotal role as she became the president of IMWU Indonesia and later assumed the role of IMWU's global president. Throughout her three-year tenure as the global president, she strategically reinforced IMWU's institutional aspects and advocated for its enhanced role in various critical areas, including humanitarian values, family, children, education, health, labor, politics, preaching, information, and collaboration<sup>57</sup>.

Alawiyah also contributed to international forums, including the Al-Quds International Forum in Istanbul, Turkey, where she delivered speeches and served as a keynote speaker at international conferences. She attended the ECOSOC sessions on behalf of the IMWU, representing the organization under the ECOSOC United Nations office in New York, among many other significant events. In the era of globalization, modern humans, especially Muslims, are required to be more creative in utilizing knowledge and technology for their lives. Dakwah must maximize the use of modern mass media such as television, film, the press, and the internet. No one can deny the effectiveness of mass media in spreading a religion. Mass media must be utilized in the implementation of Islamic dakwah, considering its high effectiveness<sup>58</sup>.

She has been managing the As-Syafi'iyah Orphanage, currently accommodating around 250 orphans from various provinces in Indonesia. Over 30 years, she faced the challenging task of providing education, from kindergarten to university, and ensuring the well-being of the orphans, including their daily necessities, comfortable sleeping arrangements, and healthcare.

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<sup>55</sup> Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991."

<sup>56</sup> Anna Aynushshaalihah, "Tutty Alawiyah Sebagai Ulama Perempuan Betawi" (Universitas Indonesia, 2013).

<sup>57</sup> Nivianti, "Perempuan Betawi: Tutty Alawiyah Dan Badan Kontak Majelis Taklim 1958-1991."

<sup>58</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

Additionally, she actively sought employment opportunities for the orphanage's graduates. As the relentless and forward-thinking leader of the Islamic University As-Syafi'iyah, Prof. Tutty oversees its academic, administrative, and qualitative development, aiming to elevate it from a "GOOD" to a "GREAT" institution. Simultaneously, she manages the BKMT (*preaching network, which has grown into a nationwide organization encompassing thousands of study assemblies and millions of participants*)<sup>59</sup>.

Alawiyah's unique approach to Islamic preaching through BKMT involves mobilizing communities, especially women, towards productive engagement in society. This model aligns with government initiatives, earning her the position of Minister of Women's Empowerment in 1998-1999. She also played a significant role in the dynamic development of Majelis Taklim, contributing to its unique position in the social and cultural reality of Indonesian Islam. Her impact is not only felt through formal educational institutions but also through Majelis Taklim, which, as a non-formal institution, interacts directly with diverse segments of society. Prof. Tutty Alawiyah, through her work with BKMT, has demonstrated a keen social sensitivity, utilizing the platform to empower women and promote their active participation in various roles within society. Her efforts extend beyond preaching, reflecting her commitment to shaping the role of women in Indonesia<sup>60</sup>.

The establishment of BKMT brought together approximately 700 study assemblies across five regions in DKI Jakarta, Bogor, Tangerang, and Bekasi. The leaders of these assemblies enthusiastically appreciated the creation of BKMT and collectively agreed on six fundamental reasons for its formation. Firstly, there was a recognized need for the creation of a forum and the appointment of teachers dedicated to study assemblies. Second, there was a commitment to enhancing the quality of lessons delivered within these assemblies. Concurrently, efforts were directed towards improving the overall management quality of study assemblies. A pivotal aspect was the evaluation of study assembly outcomes, aimed at refining the quality of participants involved in these educational gatherings. Importantly, the forum's creation explicitly excluded political motives, emphasizing its commitment to non-interference with the internal autonomy of individual study assemblies. Lastly, BKMT sought to promote increased participation of study assemblies in government programs, aligning educational efforts with broader national initiatives. BKMT emerged in response to concerns within study assemblies, including dry and unappealing teaching methods, simple organizational management, limited individual capabilities of preachers, weak analytical skills, and a lack of attention to societal issues. Over time, BKMT expanded its representation nationwide, comprising thousands of study assemblies and millions of members. It innovatively developed autonomous organizations, particularly focused on women's

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<sup>59</sup> A Ilyas Ismail, *Tahun Tutty Alawiyah The Inspiring Woman Penggerak Kemajuan Dan Peradaban* (Jakarta: UIA Press, 2012).

<sup>60</sup> Abi Aulia, "Peran Perempuan Dalam Ruang Publik Dan Domestik: Studi Pemikiran Prof. Dr. Hj. Tutty Alawiyah AS."

empowerment, such as the Women Entrepreneurs Association (PUSPITA) and the Cooperative Jama'ah (KOMAH)<sup>61</sup>.

Ibu Tien Soeharto, as the First Lady at that moment, acknowledged the significant benefits of BKMT, emphasizing its role in fostering collaboration among study assemblies for mutual progress. This recognition underscored the government's acknowledgment of BKMT's importance. Aligned with the government's development concepts, BKMT contributed to human resource development, especially among women, with well-organized and successful programs. The organization's ability to carry out activities in a directed, orderly, and target-oriented manner demonstrated its success. Notably, the "Grand Assembly of Study Assemblies" marked a successful realization of BKMT's initiatives. The success of BKMT in contributing to the nation's development, especially in empowering women, has established it as a nationally recognized organization, capable of realizing government development agendas. The organization has successfully implemented its initiatives, despite facing challenges such as a concentration on women's empowerment rather than broader societal issues<sup>62</sup>.

Moreover, Alawiyah has been actively involved in various social organizations, both locally and internationally. She is a founding member of the As-Syafi'iyah Foundation, the Rector of the As-Syafi'iyah Islamic University (UIA), Vice Chairman of the Advisory Council of the Association of Indonesian Muslim Intellectuals (ICMI), Vice Chairman of GUPPI (Joint Effort for the Reform of Islamic Education), member of CIDES (Center for Information and Development Studies), member of the Advisory Board of the Betawi Community Consultative Body (BAMUS BETAWI), and Minister for Women's Affairs during the New Order era<sup>63</sup>.

And for two consecutive terms, Alawiyah has held the position of Chairwoman of the Indonesian Ulema Council (MUI) Central Board. She was initially an advisory member and has been involved since the establishment of MUI, overseeing areas of propagation and women's empowerment. Alawiyah actively participated in weekly meetings discussing issues such as deviant sects, guests from various countries, fundamentalist-radical Islam, terrorism, and liberal Islamic groups. She played a significant role in advocating for MUI to have its own representative office, contributing to its subsequent establishment in a prominent area in Central Jakarta<sup>64</sup>.

Alawiyah also served twice as the Minister for Women's Affairs under Presidents Soeharto and B.J. Habibie. In this role, she pioneered the concept of "Women as the Pillar of the Nation" and implemented various acceleration programs for the advancement and empowerment of women, earning her the reputation of a locomotive driving the empowerment of Muslim women in Indonesia and globally. Alawiyah, a prominent Islamic scholar and activist, developed a comprehensive strategy for da'wah (Islamic outreach) that

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<sup>61</sup> Wikipedia, "Tutty Alawiyah."

<sup>62</sup> Sutiono, Hafidhuddin, and Mujahidin, "Tujuan Pendidikan Perempuan Menurut Tutty Alawiyah."

<sup>63</sup> Alawiyah, *80 Tahun As-Syafi'iyah (1933-2013): Memartabatkan Bangsa Melalui Pendidikan, Dakwah, Dan Sosial*.

<sup>64</sup> Wikipedia, "Tutty Alawiyah."

encompasses both local and global contexts. Her approach is rooted in Islamic principles and aims to effectively convey the message of Islam while maintaining cultural sensitivity and relevance<sup>65</sup>.

- a. **Knowledge and Understanding:** Alawiyah emphasizes the importance of acquiring in-depth knowledge and understanding of Islamic teachings, including the Qur'an, Hadith (traditions of the Prophet), and Islamic jurisprudence. This enables individuals to articulate and convey the message of Islam accurately.
- b. **Contextualization:** Recognizing cultural and social diversity, Alawiyah advocates for contextualizing the message of Islam. This involves tailoring the message to the specific needs, concerns, and cultural values of the target audience to ensure its relevance.
- c. **Dialogue and Engagement:** Alawiyah promotes open dialogue and engagement as crucial elements in da'wah. She encourages respectful communication with individuals of different beliefs, seeking common ground and understanding. Constructive dialogue aims to dispel misconceptions and address concerns or criticisms related to Islam.
- d. **Exemplification:** Alawiyah underscores the importance of leading by example. By manifesting Islamic values and ethics in personal behavior, she aims to inspire others to embrace Islam and live by its principles.
- e. **Utilization of Technology and Media:** Recognizing the power of technology and media, Alawiyah advocates for the use of various digital platforms, including social media, websites, and multimedia content, to disseminate Islamic knowledge and interact with a global audience.
- f. **Collaboration and Networking:** Alawiyah encourages collaboration and networking among individuals and organizations involved in da'wah. She believes in collective efforts to spread the message of Islam, fostering partnerships with local communities, Islamic institutions, and organizations worldwide.

Through this strategic approach, she aims to promote the beauty, values, and principles of Islam, bridging cultural gaps and fostering peace, understanding, and harmony among diverse global communities. Her narrative centers on the idea that da'wah should be knowledge-based, contextualized, engaging, and inclusive, leveraging technology and collaboration to create a positive impact on individuals and societies at large.

Prof. Tutty Alawiyah, known for her role as a women's rights activist and Islamic leader, attributes her success to several key factors<sup>66</sup>:

- a. **High Aspirations (Vision):** She is characterized by high aspirations and relentless enthusiasm, emphasizing the importance of maintaining vigor and unwavering spirit in pursuing goals.
- b. **Strong Belief:** Alawiyah's success is rooted in unwavering belief. Once she plans and commits to a significant program, she executes it with utmost dedication and places trust in Allah, often reciting relevant verses from the Qur'an.
- c. **Hard Work and Smart Work (The Power of JIM):** She embodies the principles of hard work and intelligent effort, emphasizing the

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<sup>65</sup> Aynushshaalihah, "Tutty Alawiyah Sebagai Ulama Perempuan Betawi."

<sup>66</sup> Sutiono, Hafidhuddin, and Mujahidin, "Tujuan Pendidikan Perempuan Menurut Tutty Alawiyah."

importance of **Jihad, Ijtihad** (intellectual effort), and **Mujahadah** (spiritual struggle) in achieving success.

- d. **Philosophy of Binti Labun:** The philosophy of "Binti Labun" or the young and agile calf symbolizes resilience in challenging situations. Alawiyah encourages facing difficulties with strength, caution, and strategic maneuvering.
- e. **Motivational Leadership:** Alawiyah exemplifies motivational leadership, inspiring and motivating others through her speeches, educational institutions, and organizational initiatives, particularly in empowering Muslim women.
- f. **Movement and Blessings:** She recognizes the significance of continuous movement, as stated in the philosophy that movement inherently contains blessings. Prof. Tutty emphasizes that being dynamic and active leads to positive outcomes.
- g. **Time Mastery:** Understanding the value of time, she considers it a key factor in success. She views time not as money but as an opportunity for worship and underscores the need to control and master one's time effectively.

Prof. Tutty Alawiyah, a distinguished Islamic scholar and activist, formulated a comprehensive strategy for da'wah that encompasses both local and global contexts, rooted in Islamic principles. Her approach emphasizes the importance of deep knowledge of Islamic teachings, contextualizing the message, open dialogue, leading by example, leveraging technology, collaboration, and effective time management. Key Success Factors in her life include high aspirations, unwavering belief, a combination of hard and intelligent work, resilience in challenging situations, motivational leadership, recognizing the importance of continuous movement, and mastery of time. Through her strategic approach, Alawiyah aims to promote the beauty of Islam globally, fostering peace, understanding, and harmony. Her life reflects a commitment to knowledge, inclusivity, and positive impact on individuals and societies<sup>67</sup>. And here are some of the books and papers written by Prof. Tutty Alawiyah:

<i>Mengenal Peradaban Dunia; Catatan Perjalanan di 91 Kota di 5 Benua 1959-1995</i>	Jakarta: Yayasan Alawiyah, 1995.
<i>Women In Islam: Past, Present, Future</i>	Jakarta: Kerjasama BKMT, IMWU, UIA, 2002.
<i>Wanita dalam Nuansa Peradaban Kata dan Perbuatan</i>	Jakarta: Yayasan Alawiyah, 1996
<i>Peran Dakwah Millenium Ke-3</i>	Jakarta, Kantor Menteri Negara Peranan Wanita, 1999
<i>Strategi Dakwah di Lingkungan Majelis Taklim</i>	Jakarta: BKMT, 2002
	Bandung: Mizan, 1997.

<sup>67</sup> Ibid.

<i>KH. Abdullah Syafi'ie: Tokoh Kharismatik 1910-1985</i>	Jakarta: 1999.
<i>Menggapai Panggung Dunia</i>	Jakarta: UIA Press, 2009.

Papers' titles:

- 1) Peran Cendikia dalam Mencerdaskan Kehidupan Bangsa.
- 2) *The Religion as The Primary Force on National Building Islam's Focus in the 21 Century: World Peace.*
- 3) *Education for A Better Life with Islamic Ideals.*
- 4) *Women and Economic Development and Cooperation.*
- 5) *Women, Leadership, APEC Opportunities and Challenges: Indonesian Experience.*
- 6) *To Promote Gender Responsive (Approach to Public) Policy and Governance.*
- 7) *Women as Participants in Economy.*
- 8) *Women, Industrial Science, and Technology.*
- 9) Pemberdayaan Muslimah Dalam Percaturan Politik Bangsa.
- 10) Kualitas Ibu Membina Generasi Cerdas.
- 11) Pembangunan Kualitas Manusia Sebagai Aktivitas Konstruktif.
- 12) Peranan Wanita dan Masa Depan Kehidupan Keluarga dalam Menjawab Krisis Moral dan Etika Bangsa.
- 13) Mengantar Generasi Muda Menghadapi Tantangan Masa Depan.
- 14) Wanita Islam Menghadapi Millenium Baru.
- 15) Agama, Kesantrian, dan Budaya National.
- 16) Silaturahmi Membangun Solidaritas Kesatuan Bangsa.
- 17) Sisi Lain Tentang Peran Cendikiawan Wanita Islam.
- 18) Perlindungan Bagi Pekerja Wanita.
- 19) Wanita Islam Menghadapi Millenium Baru.
- 20) Menghadapi Era Informasi dan Globalisasi.
- 21) Membangun Kesejahteraan Anak.
- 22) Keharusan Mengkonsumsi Makanan Halal.
- 23) Pendidikan Tinggi Internasional Sebuah Visi Bernapaskan Islam.
- 24) Konsepsi Islam Terhadap Kriminologi.
- 25) Peran Ganda Wanita, Dilema, dan Aktualisasi.
- 26) Kualitas Muslimah Menghadapi Globalisasi.
- 27) Musyawarah dan Toleransi.
- 28) Kriteria Pemimpin Umat.
- 29) *Paradigma Baru Dakwah: Memberdayakan Masyarakat Melalui Pengembangan Sosio Kultural Mad'u*, Speech at the Conferral of Honorary Doctorate, Jakarta, IAIN (UIN) Syarif Hidayatullah, 2001.

These publications reflect Prof. Tutty Alawiyah's contributions to the fields of preaching, global perspectives on Islam, and the empowerment of society through social and cultural means.

## E. CONCLUSION

Prof. Dr. Tutty Alawiyah has shown tremendous dedication in empowering women and strengthening Betawi culture through Islamic dawah education. Through a strategic approach to da'wah, she combines high aspirations, unwavering faith, hard work, resilience, motivational leadership, and effective time management. Her contribution to spreading the teachings of Islam is significant, but more importantly, she is also instrumental in preserving and strengthening the Betawi cultural identity. By applying local community-focused da'wah strategies, Prof. Alawiyah strives to maintain and strengthen Betawi identity, while integrating social, economic, and cultural dimensions in her da'wah efforts. This not only promotes Islamic values but also supports the preservation of Betawi traditions and way of life. Her leadership in organizations such as Badan Kontak Majelis Taklim (BKMT) and Perkumpulan Daiyah Muslimah (PMU) has created a platform that empowers the Betawi community, especially women, while ensuring that Betawi cultural values are preserved from external influences. Her dual commitment to teaching Islam while preserving local identity demonstrates a comprehensive and holistic approach.

Overall, Alawiyah's proselytization strategy, both locally and globally, aims not only to spread the teachings of Islam but also to play an active role in preserving and strengthening the Betawi cultural identity. Her adaptive and multidimensional approach demonstrates a deep understanding of Indonesia's diverse social conditions and contexts. As a suggestion for further research, it is necessary to conduct further studies on the long-term impact of his da'wah methods on women's empowerment in Indonesia, as well as the application of his approach in Islamic education in this era of globalization. More in-depth research on the adaptation of local da'wah in the digital age and the use of social media would also be highly relevant to strengthen community-based da'wah, while maintaining local cultural identity amidst globalization.

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