

**MODAL SOSIAL DAN BUDAYA KHILMA ANIS: KONTRIBUSI ULAMA
PEREMPUAN DALAM PEMBERDAYAAN EKONOMI
DI JAWA TIMUR**

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ABSTRAK

Ulama perempuan mengalami transformasi peran. Mereka tidak lagi hanya berperan dalam pendidikan spiritual, tetapi juga dalam menginisiasi dan mengelola program pemberdayaan ekonomi. Transformasi ini menunjukkan keterlibatan yang semakin luas dan strategis. Namun, kajian akademik mengenai kontribusi ulama perempuan dalam pemberdayaan ekonomi masih terbatas, terutama dalam perspektif modal sosial dan budaya. Keterbatasan kajian inilah yang mendorong penelitian ini untuk berfokus pada Khilma Anis sebagai representasi ulama perempuan yang secara optimal memanfaatkan modal sosial dan modal budaya dalam mengembangkan kemandirian ekonomi masyarakat.

Penelitian kualitatif ini menerapkan pendekatan studi kasus untuk mendalami pengalaman, strategi, dan dampak pemberdayaan ekonomi oleh Khilma Anis. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. Analisis tematik digunakan untuk mengeksplorasi secara mendalam pola pemberdayaan ekonomi Khilma Anis berbasis modal sosial dan budaya.

Hasil penelitian menunjukkan bahwa strategi pemberdayaan ekonomi yang diterapkan berorientasi pada peningkatan kapabilitas individu, pengurangan ketimpangan sosial, pembangunan berbasis partisipasi, kemandirian spiritual dan multidimensi. Keberhasilan program pemberdayaan yang dijalankan oleh Khilma Anis ditopang oleh luasnya jejaring sosial, tingginya tingkat kepercayaan komunitas, serta kuatnya nilai-nilai budaya pesantren. Integrasi antara modal sosial dan budaya dalam pemberdayaan ekonomi menghasilkan model pemberdayaan ekonomi islami yang tidak hanya meningkatkan kapasitas ekonomi masyarakat tetapi juga memperkuat kemandirian spiritual dan solidaritas sosial serta menjaga kelestarian lingkungan. Analisis temuan menunjukkan bahwa pemberdayaan ekonomi yang dilakukan tidak hanya berfokus pada aspek material, tapi juga mengutamakan aspek sosial, budaya, dan spiritual. Modal sosial yang terdiri dari dimensi struktural, relasional dan sumberdaya, serta modal budaya yang terdiri dari dimensi *Embodied*, *objectified*, *institutionalized*, spriritual dan kearifan lokal menjadi instrumen utama dalam mendukung keberhasilan pemberdayaan.

Secara teoretis, penelitian ini berkontribusi mengembangkan teori modal budaya Bourdeu yang terdiri dari dimensi *Embodied*, *objectified* dan *institutionalized* dengan menambahkan dimensi spriritual dan kearifan lokal. Selain itu, penelitian ini juga mengembangkan teori pemberdayaan berbasis kapabilitas (*Capability Approach*) Amartya Sen yang terdiri dari dimensi kapabilitas, kebebasan, kesetaraan, partisipatif, dan multidimensi dengan menambahkan perspektif baru mengenai 'kemandirian spiritual' sebagai elemen integral dalam pemberdayaan. Dengan demikian, penelitian ini menemukan model pemberdayaan ekonomi islami (*Islamic Economic Empowerment*) yang lebih komprehensif dengan menerapkan dimensi ekonomi, sosial, budaya, dan spiritual guna menciptakan kemandirian ekonomi yang berkelanjutan.

Kata Kunci: *Modal sosial; modal budaya; ulama perempuan; pemberdayaan ekonomi; Khilma Anis.*

ABSTRACT

Female ulama have undergone a transformation in their roles. They are no longer confined to spiritual education but are now initiating and managing economic empowerment programs. This transformation reflects their increasingly broad and strategic involvement. However, academic studies on the contribution of female ulama to economic empowerment remain limited, particularly from the perspective of social and cultural capital. This gap in the literature has driven this research to focus on Khilma Anis as a representation of a female ulama who optimally utilizes social and cultural capital in fostering economic self-reliance within the community.

This qualitative research employs a case study approach to deeply explore the experiences, strategies, and impacts of economic empowerment led by a female ulama. Data were collected through in-depth interviews, participant observation, and document analysis. Thematic analysis was used to explore the patterns of economic empowerment based on social and cultural capital.

The findings reveal that the economic empowerment strategies employed focus on enhancing individual capabilities, reducing social inequality, building participation-based development, and fostering spiritual and multidimensional self-reliance. The success of Khilma Anis's empowerment programs is supported by her extensive social networks, the high level of community trust, and the strong pesantren cultural values. The integration of social and cultural capital in economic empowerment results in an Islamic economic empowerment model that not only enhances economic capacity but also strengthens spiritual independence, social solidarity, and environmental sustainability.

The analysis shows that the empowerment efforts extend beyond material aspects, emphasizing social, cultural, and spiritual dimensions. Social capital, consisting of structural, relational, and resource-based dimensions, alongside cultural capital, which includes embodied, objectified, institutionalized, spiritual, and local wisdom dimensions, serve as key instruments supporting the success of empowerment initiatives.

Theoretically, this study contributes to the development of Bourdieu's theory of cultural capital—comprising embodied, objectified, and institutionalized dimensions—by adding spiritual and local wisdom dimensions. Moreover, this research extends Amartya Sen's Capability Approach—comprising capabilities, freedom, equality, participation, and multidimensionality—by introducing a new perspective of 'spiritual self-reliance' as an integral element of empowerment. Thus, this research proposes a more comprehensive model of Islamic Economic Empowerment that incorporates economic, social, cultural, and spiritual dimensions to create sustainable economic self-reliance.

Keywords: Social capital; cultural capital; female ulama; economic empowerment; Khilma Anis.

الملخص

لقد شهدت العالَمات تحوُّلاً في أدوارهن؛ فلم يُعدن يقتصرن على التعليم الروحي فحسب، بل أصبحن يشاركن أيضاً في إطلاق وإدارة برامج التمكين الاقتصادي. ويعكس هذا التحوُّل مدى اتساع وانخراطهن الإستراتيجي في المجتمع. ومع ذلك، لا تزال الدراسات الأكاديمية حول مساهمة العالَمات في التمكين الاقتصادي محدودة، خاصةً من منظور رأس المال الاجتماعي والثقافي. ومن هذا النقص تنطلق هذه الدراسة التي تركز على شخصية خيلمة أنيس باعتبارها نموذجاً لامرأة عالمة استثمرت رأس المال الاجتماعي والثقافي بشكل أمثل في تعزيز الاستقلال الاقتصادي للمجتمع.

تعتمد هذه الدراسة النوعية على منهج دراسة الحالة لتحليل تجارب واستراتيجيات وتأثير التمكين الاقتصادي من قبل امرأة عالمة. وقد جُمعت البيانات من خلال المقابلات المعمّقة، والملاحظة بالمشاركة، وتحليل الوثائق. واستخدم التحليل الموضوعي لاستكشاف أنماط التمكين الاقتصادي القائم على رأس المال الاجتماعي والثقافي.

أظهرت نتائج الدراسة أن استراتيجيات التمكين الاقتصادي التي تم تطبيقها تركز على تعزيز قدرات الأفراد، وتقليص الفوارق الاجتماعية، وبناء تنمية قائمة على المشاركة، وتحقيق الاستقلال الروحي والمتعدد الأبعاد. وقد استند نجاح برامج التمكين التي تقودها خيلمة أنيس إلى اتساع شبكاتها الاجتماعية، وارتفاع مستوى ثقة المجتمع بها، وقوة القيم الثقافية للبيئة pesantren (المدرسة الإسلامية التقليدية). وقد أدى التكامل بين رأس المال الاجتماعي والثقافي في التمكين الاقتصادي إلى بناء نموذج للتمكين الاقتصادي الإسلامي، لا يقتصر على تعزيز القدرات الاقتصادية للمجتمع فحسب، بل يقوي أيضاً الاستقلال الروحي، والتضامن الاجتماعي، ويحافظ على الاستدامة البيئية.

تشير نتائج التحليل إلى أن التمكين الاقتصادي لا يركز على الجوانب المادية فقط، بل يعطي الأولوية أيضاً للأبعاد الاجتماعية والثقافية والروحية. ويُعد رأس المال الاجتماعي، المكوّن من الأبعاد الهيكلية والعلاقية والموارد، إلى جانب رأس المال الثقافي، الذي يتضمن الأبعاد المجسّدة والمجسّدة مادياً والمؤسسية والروحية والحكمة المحلية، أدوات أساسية في دعم نجاح التمكين.

على المستوى النظري، تساهم هذه الدراسة في تطوير نظرية رأس المال الثقافي لبورديو، التي تتضمن الأبعاد المجسّدة والمجسّدة مادياً والمؤسسية، من خلال إضافة البعدين الروحي والحكمة المحلية. كما تطوّر هذه الدراسة نظرية التمكين القائمة على القدرات (Capability Approach) لأمارتيا سن، التي تشمل أبعاد القدرات، والحرية، والمساواة، والمشاركة، والتعددية، من خلال إدخال منظور جديد هو "الاستقلال الروحي" كعنصر أساسي في التمكين. وبهذا، تقترح هذه الدراسة نموذجاً شاملاً للتمكين الاقتصادي الإسلامي (Islamic Economic Empowerment)، يجمع بين الأبعاد الاقتصادية والاجتماعية والثقافية والروحية لتحقيق الاستقلال الاقتصادي المستدام.

الكلمات المفتاحية: رأس المال الاجتماعي؛ رأس المال الثقافي؛ العالِمات النساء؛ التمكين الاقتصادي؛ خيلمة أنيس.

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