

THE THOUGHTS AND CONTRIBUTIONS OF SITTI RAIHANUN IN THE DEVELOPMENT OF ISLAMIC EDUCATION IN WEST NUSA TENGGARA

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Abstract: This study examines the impact of Sitti Raihanun's philosophy, life experiences and educational initiatives on the educational landscape in West Nusa Tenggara. The study focuses on three main aspects: firstly, the influence of her upbringing in an Islamic environment and her involvement in the founding of Nahdlatul Wathan by her father, Maulana al-Syaikh TGKH. Secondly, her pioneering role in the advancement of women through the Muslimat Nahdlatul Wathan, which broadened avenues for women's involvement in Islamic education and organisations. Thirdly, her contributions to the establishment of educational institutions, notably Pondok Pesantren Syaikh Zainuddin NW, which became a pivotal centre for Islamic education. The research employs a historical-qualitative methodology, utilising document analysis and interviews with key informants in the field of Islamic education. The findings demonstrate that Sitti Raihanun was able to successfully establish educational institutions from scratch, including the Pondok Pesantren Syaikh Zainuddin NW in Anjani, which subsequently became a central hub for Nahdlatul Wathan's activities. As a pioneering female

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leader, she was able to surmount the societal barriers that existed at the time to become the first woman to head the largest Islamic organisation in West Nusa Tenggara, thereby significantly advancing the role of women in education and leadership.

Keywords: Islamic Education, Sitti Raihanun, West Nusa Tenggara.

Introduction

Sitti Raihanun is the second child of TGKH, the national hero of Lombok. Muhammad Zainuddin Abdul Madjid has a background firmly embedded in Islamic educational traditions. Her father was the founder of Nahdlatul Wathan, an Islamic organisation with a focus on education, social work and religious outreach (dakwah). Nahdlatul Wathan was established in response to the necessity of promoting and sustaining educational activities, particularly in light of the emergence of madrasas such as Nahdlatul Wathan Diniyah Islamiyah (NWDI) and Nahdlatul Banat Diniyah Islamiyah (NBDI), which were pioneering institutions in the field of Islamic education in Lombok.¹

Sitti Raihanun played a pivotal role in Nahdlatul Wathan's evolution, particularly in the wake of the demise of the organisation's principal leader, TGKH. In 1997, Muhammad Zainuddin Abdul Madjid At the 10th Congress in Praya in 1998, Sitti Raihanun was elected chairperson of Nahdlatul Wathan's central executive committee, succeeding her late father. However, the electoral process was not entirely free from controversy, with disagreements leading to tensions between some parties.² Consequently, Sitti Raihanun and her supporters elected to relocate to Kalijaga village. They subsequently joined Pondok Pesantren Darussolihin NW Kalijaga, which had been established by TGH. M. Soleh Ahmad, a highly esteemed disciple of her father. In Kalijaga, Sitti Raihanun commenced a new phase in the advancement of Islamic education.

¹ Lalu Gede Muhammad Zainuddin Astani et al., "Siti Raihanun Zainuddin Abdul Madjid, Female Scholar of The 21st Century: Pioneer in Gender Transformation and Islamic Education In Lombok-West Nusa Tenggara," *Edukasia Islamika: Jurnal Pendidikan Islam* 9, no. 1 (2024): 1–19, <https://doi.org/10.28918/jei.v8i2>.

² Abdul Haris Rasyidi and Ulyan Nasri, "Muslim Sasak Female Scholars: Empowerment and Strengthening of Islamic Education in the Lombok Community, Indonesia," *Path of Science: International Electronic Scientific Journal* 9, no. 12 (2023): 3028–32, <http://dx.doi.org/10.22178/pos.99-8>.

Subsequently, Sitti Raihanun spearheaded the establishment of an educational institution in the village of Anjani, which subsequently became their second relocation site. Pondok Pesantren Syaikh Zainuddin NW Anjani was established and became the focal point for Nahdlatul Wathan activities under the leadership of Sitti Raihanun.³ Throughout her life, Sitti Raihanun made a substantial contribution to the development of educational institutions in several regions of West Nusa Tenggara, both in terms of educational policy and practical action. These include the establishment of Pondok Pesantren Syaikh Zainuddin NW Anjani in East Lombok, Pondok Pesantren Al-Mashur NW Praya in Central Lombok, Pondok Pesantren Syaikh Zainuddin NW Tanjung in North Lombok, and Pondok Pesantren Syaikh Zainuddin Atsani NW Sesele in West Lombok. Furthermore, Sitti Raihanun established educational institutions in Kalimantan, Sulawesi, Batam, the Riau Islands, and other regions of Indonesia between 1998 and 2019. Furthermore, she dispatched educators to disparate locations across Indonesia, thereby making a substantial contribution to the advancement of Islamic education in West Nusa Tenggara. Under her leadership of Nahdlatul Wathan, she was instrumental in efforts to expand access to Islamic education, reinforce the educational infrastructure, and advance inclusive and progressive educational values in the region. Sitti Raihanun has been able to draw upon her family background, which is closely linked to the history of Islamic education in Lombok, in order to carry forward this legacy in her own work and efforts to advance education in her region.

In addition to Sitti Raihanun, numerous other women have made notable contributions to Islamic history. These include Amina Wadud, Atiyah al-Abrasi, Raden Ajeng Kartini, and others. Amina Wadud is an American Muslim scholar renowned for her progressive perspectives on gender studies and Islam.⁴ One of her actions that has been the subject of considerable debate, but which has also exerted considerable influence, was to lead mixed-gender Friday prayers. This

³ Ulyan Nasri and Lalu Gede Muhammad Zainuddin Astani, "Sitti Raihanun: Female Cleric and Initiator of Prominent Islamic Educational Institutions in Lombok-West Nusa Tenggara in the 21st Century," *Journal of Research in Instructional* 4, no. 1 (2024): 111–29.

⁴ Maile Stivens, "'Family Values' and Islamic Revival: Gender, Rights and State Moral Projects in Malaysia," *Women's Studies International Forum* 29, no. 4 (July 2006): 354–67, <https://doi.org/10.1016/j.wsif.2006.05.007>.

has been perceived as a progressive step in the context of gender equality in Islam.⁵ Conversely, Atiyah al-Abrasi was a distinguished scholar and Muslim theologian from Yemen in the 20th century.⁶ Her profound grasp of hadith and fiqh made a substantial contribution to the comprehension of Islam in the region.⁷ Raden Ajeng Kartini, a female figure from Indonesia,⁸ was a pioneering figure in the women's emancipation movement and the advancement of women's education in the early 20th century. In her correspondence,⁹ she advanced the case for women's right to education and the freedom to pursue their own chosen path in life.¹⁰ Conversely, Fatima al-Fihri was a Muslim woman who established the University of al-Qarawiyyin in Morocco in 859 AD.¹¹ The university subsequently became one of the most prominent centres of Islamic learning and scholarship in the Muslim world.¹²

⁵ Noornajihan Jaafar et al., "The Importance of Self-Efficacy: A Need for Islamic Teachers as Murabbi," *Procedia - Social and Behavioral Sciences* 69 (December 2012): 359–66, <https://doi.org/10.1016/j.sbspro.2012.11.421>.

⁶ Ali A. Dashti et al., "Women's Activism as Public Relations in a Patriarchal Society: The Case of Kuwait," *Public Relations Review* 49, no. 4 (November 2023): 102350, <https://doi.org/10.1016/j.pubrev.2023.102350>.

⁷ Nahleh Gharavi Naeeni, "Islamic Women Studies Is Important and Necessary," *Procedia - Social and Behavioral Sciences* 9 (2010): 1238–43, <https://doi.org/10.1016/j.sbspro.2010.12.313>.

⁸ Moh Rivaldi Abdul, "Ibu Sebagai Madrasah Bagi Anaknya: Pemikiran Pendidikan R.A. Kartini," *Journal of Islamic Education Policy* 5, no. 2 (November 17, 2020), <https://doi.org/10.30984/jiep.v5i2.1350>.

⁹ Anom Whani Wicaksana, *Raden Ajeng Kartini: Perempuan Pembawa Cahaya Untuk Bangsa* (Yogyakarta: C-Klik Media, 2008), 12.

¹⁰ Muhamad Badri Othman, "Role of Women in Achieving Shared Prosperity: An Impact Study of Islamic Microfinance in Malaysia," *Procedia - Social and Behavioral Sciences* 211 (November 2015): 1043–48, <https://doi.org/10.1016/j.sbspro.2015.11.139>.

¹¹ Charifa Drissi Touzani et al., "Complete Genome Analysis and Time Scale Evolution of Very Virulent Infectious Bursal Disease Viruses Isolated from Recent Outbreaks in Morocco," *Infection, Genetics and Evolution* 77 (January 2020): 104097, <https://doi.org/10.1016/j.meegid.2019.104097>.

¹² Didem Unal, "Vulnerable Identities: Pious Women Columnists' Narratives on Islamic Feminism and Feminist Self-Identification in Contemporary Turkey," *Women's Studies International Forum* 53 (November 2015): 12–21, <https://doi.org/10.1016/j.wsif.2015.08.003>.

Khadijah bint Khuwaylid is of equal significance to the role of the Prophet Muhammad's first wife.¹³ She played a pivotal role in bolstering the Islamic mission and served as a paragon for women in the practice of their faith.¹⁴ It is imperative that the contributions of these women¹⁵ be acknowledged as an integral part of Islamic history.¹⁶ Khadijah's contributions extended beyond the personal life of the Prophet Muhammad; moreover, she played a significant role in the development of the early Muslim community. She assisted the Prophet in confronting the difficulties encountered by Muslim followers at that time, including rejection and persecution. Her courage and perseverance in supporting the Islamic mission continue to serve as an inspiration to women in the present day.

Figure 1. Images of Sitti Raihanun disseminating her teachings.



¹³ Rondi Anderson et al., "Global Complacency with Perpetuation of Gender Oppression in Maternity Care Pride and Gender Transformation," *Midwifery* 123 (August 2023): 103735, <https://doi.org/10.1016/j.midw.2023.103735>.

¹⁴ Zeynep B. Gürtin, "Patriarchal Pronatalism: Islam, Secularism and the Conjugal Confines of Turkey's IVF Boom," *Reproductive Biomedicine & Society Online* 2 (June 2016): 39–46, <https://doi.org/10.1016/j.rbms.2016.04.005>.

¹⁵ Ayesha Khurshid, "Domesticated Gender (in) Equality: Women's Education & Gender Relations among Rural Communities in Pakistan," *International Journal of Educational Development* 51 (November 2016): 43–50, <https://doi.org/10.1016/j.ijedudev.2016.08.001>.

¹⁶ Marwa Elnahass et al., "The Nexus among Board Diversity and Bank Stability: Implications from Gender, Nationality and Education," *Emerging Markets Review* 57 (December 2023): 101071, <https://doi.org/10.1016/j.ememar.2023.101071>.

The advancement of Islamic education in Indonesia has been inextricably linked to the contributions of the aforementioned inspirational figures, who have played a pivotal role in shaping the trajectory of Islamic education in the country. One such figure is Sitti Raihanun, who has been instrumental in promoting Islamic education in West Nusa Tenggara. Sitti Raihanun's ideas and actions have had a significant impact on a number of different areas, including the role of female scholars, social dynamics and resistance to existing cultural hegemony.¹⁷ The contribution of Sitti Raihanun to the field of Islamic education in Indonesia has not been sufficiently acknowledged. This research aims to shed light on her work and demonstrate its significance.

This research project aims to gain a deeper understanding of the ideas and contributions of Sitti Raihanun to the development of Islamic education in West Nusa Tenggara. It is the intention of this research to reveal her role and the struggles she endured which have influenced the development of Islamic education and the dissemination of religious teachings in this region through comprehensive research. By including a comparative context with other female figures, this study will facilitate a more nuanced and comprehensive understanding of the role of female scholars in advancing Islamic education in West Nusa Tenggara. Given her noteworthy background and contributions to the advancement of Islamic education in the region, Sitti Raihanun represents a figure of significant interest for investigation in this research project. It is anticipated that a comprehensive examination will yield valuable insights into her perspectives and her role in influencing the development of Islamic education in Indonesia as a whole. In light of the aforementioned academic rationale, it is crucial to pursue this research on the thoughts and contributions of Sitti Raihanun in the development of Islamic education in West Nusa Tenggara.

In order to enhance the research entitled “The Thoughts and Contributions of Sitti Raihanun in the Development of Islamic Education in West Nusa Tenggara”, it is essential to acknowledge the contributions of previous studies that, while pertinent to their respective fields, identify deficiencies in the existing literature with regard to the role of women in Islamic education.

¹⁷ Nur Hasan, *Khazanah Ulama Perempuan Nusantara* (Yogyakarta: RCiSoD, 2023), 33.

The study by Xue, Li, Zhao and Zeng, entitled “An Investigation into the Relationship between Clothing Colours and Gender Stereotyping in Children”, examines gender stereotyping but does not address the specific issue of women’s contributions in educational contexts, particularly Islamic education. This gap in the literature indicates a need for further research into how female figures, such as Sitti Raihanun, challenge or reshape gender norms within educational contexts.¹⁸ Secondly, the research conducted by Justicia-Galiano, Martín-Puga, Linares and Pelegrina, entitled “Gender Stereotypes about Math Anxiety: The study, entitled “Ability and Emotional Components”, analyses gender stereotypes in the context of mathematics education. However, it does not examine the historical and cultural contributions of women in broader educational spheres, particularly in Islamic education. This suggests a dearth of comprehensive studies that elucidate the particular role of women in facilitating educational advancement.¹⁹

Thirdly, the work of Calderón-Argelich, Anguelovski, Connolly and Baró, entitled “Greening Plans as (Re)presentation of the City”, The article “Toward an Inclusive and Gender-Sensitive Approach to Urban Greenspaces” emphasises the importance of inclusivity and gender sensitivity in urban planning. However, it does not extend its analysis to the field of Islamic education. This highlights a notable deficiency in the examination of how gender dynamics within education, particularly Islamic education, can be elucidated through the insights of prominent female figures.²⁰ By identifying these gaps, this research aims to provide valuable insights into the specific role of Sitti Raihanun in the development of Islamic education in West Nusa Tenggara, thereby enriching the discourse on women’s contributions to education in a historical and cultural context.

¹⁸ Zhebin Xue et al., “An Investigation into the Relationship between Clothing Colors and Gender Stereotyping in Children,” *Journal of Retailing and Consumer Services* 76 (January 2024): 103559, <https://doi.org/10.1016/j.jretconser.2023.103559>.

¹⁹ M. José Justicia-Galiano et al., “Gender Stereotypes about Math Anxiety: Ability and Emotional Components,” *Learning and Individual Differences* 105 (July 2023): 102316, <https://doi.org/10.1016/j.lindif.2023.102316>.

²⁰ Amalia Calderón-Argelich et al., “Greening Plans as (Re)Presentation of the City: Toward an Inclusive and Gender-Sensitive Approach to Urban Greenspaces,” *Urban Forestry & Urban Greening* 86 (August 2023): 127984, <https://doi.org/10.1016/j.ufug.2023.127984>.

This study employs a qualitative research methodology to provide a comprehensive exploration of the thoughts and contributions of Sitti Raihanun in the development of Islamic education in West Nusa Tenggara (NTB). The qualitative approach is deemed appropriate for this research, as it permits an exhaustive examination of Sitti Raihanun's impact on Islamic education and the broader social milieu in which she operated.²¹ By focusing on her life, leadership and educational initiatives, this research aims to elucidate the subtleties of her contributions that quantitative methods may be unable to fully capture.²²

The research employs a historical case study design, which permits a comprehensive examination of particular events, actions, and contributions made by Sitti Raihanun throughout her lifetime.²³ This approach is particularly useful for elucidating the influence of her background, experiences and the socio-political landscape of NTB on her educational philosophies and practices. By situating her contributions within the historical context of Islamic education in

²¹ Aïcha Cissé and Andrew Rasmussen, "Qualitative Methods," in *Comprehensive Clinical Psychology* (Elsevier, 2022), 91–103, <https://doi.org/10.1016/B978-0-12-818697-8.00216-8>; Elmar Hashimov, "Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers: Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. Thousand Oaks, CA: SAGE, 2014. 381 Pp. Johnny Saldaña. Thousand Oaks, CA: SAGE, 2013. 303 Pp.," *Technical Communication Quarterly* 24, no. 1 (January 2, 2015): 109–12, <https://doi.org/10.1080/10572252.2015.975966>; Matthew B Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (California: Sage Publication, 2013), 45.

²² Amanda Grenier, "The Qualitative Embedded Case Study Method: Exploring and Refining Gerontological Concepts via Qualitative Research with Older People," *Journal of Aging Studies* 65 (June 2023): 101138, <https://doi.org/10.1016/j.jaging.2023.101138>; Whitney N. McCoy, Jessica T. DeCuir-Gunby, and Andrea J. Macias, "Qualitative and Mixed Methods," in *Reference Module in Neuroscience and Biobehavioral Psychology* (Elsevier, 2024), B9780323960236000178, <https://doi.org/10.1016/B978-0-323-96023-6.00017-8>; Wendy Olsen, "Triangulation in Social Research: Qualitative and Quantitative Methods Can Really Be Mixed," 2020.

²³ Katie N. Dainty, "Qualitative Research in Cardiac Arrest Research: A Narrative Review," *Resuscitation Plus* 17 (March 2024): 100568, <https://doi.org/10.1016/j.resplu.2024.100568>; M. Vaarst et al., "Qualitative Social and Human Science Research Focusing on Actors in and around Dairy Farming—An Invited Review," *Journal of Dairy Science*, August 2024, S0022030224010804, <https://doi.org/10.3168/jds.2024-25329>.

Indonesia, the study aims to establish a connection between her efforts and the development of Islamic education in the region.²⁴

In order to gain a comprehensive understanding of Sitti Raihanun's contributions, this study employs a multi-source data collection approach. The primary sources of data include literature reviews, document analysis, interviews and field observations. A comprehensive examination of existing literature on Sitti Raihanun, her family background, the historical evolution of Islamic education in NTB, and the contributions of women in Islamic education serves as the foundation for the research.²⁵ In addition to the literature review, historical documents, organisational records of Nahdlatul Wathan and writings by or about Sitti Raihanun will be subjected to analysis. These include letters, speeches and reports from educational institutions she founded or influenced.²⁶ The analysis of these documents will provide insights into her educational philosophy, the initiatives she implemented and her vision for Islamic education in NTB.

Semi-structured interviews will be conducted with key informants, including educators, historians and alumni of institutions associated with Sitti Raihanun. The objective of these interviews is to

²⁴ Cristina L. Eftenaru, "Studying Leadership: An Eclectic Approach to Qualitative Data Collection and Analysis," *Qualitative Research Journal* 23, no. 2 (February 17, 2023): 204–17, <https://doi.org/10.1108/QRJ-08-2022-0119>; Amanda Grenier, "The Qualitative Embedded Case Study Method: Exploring and Refining Gerontological Concepts via Qualitative Research with Older People," *Journal of Aging Studies* 65 (June 2023): 101138, <https://doi.org/10.1016/j.jaging.2023.101138>; Mathias Willnat et al., "Planning Factors in Municipal Bikeshearing Network Design: A Qualitative Study," *Transportation Research Interdisciplinary Perspectives* 27 (September 2024): 101190, <https://doi.org/10.1016/j.trip.2024.101190>.

²⁵ David Barrett and Alison Twycross, "Data Collection in Qualitative Research," *Evidence Based Nursing* 21, no. 3 (July 2018): 63–64, <https://doi.org/10.1136/eb-2018-102939>; Leigh Barrick, "Interviews: In-Depth, Semistructured," in *International Encyclopedia of Human Geography* (Elsevier, 2020), 403–8, <https://doi.org/10.1016/B978-0-08-102295-5.10832-7>; Cody James Christopher and Alban Grastien, "Critical Observations in Model-Based Diagnosis," *Artificial Intelligence* 331 (June 2024): 104116, <https://doi.org/10.1016/j.artint.2024.104116>; Joost Santos and Eric Dano, "Introduction to Systems Analysis," in *Encyclopedia of Sustainable Technologies* (Elsevier, 2024), 1–17, <https://doi.org/10.1016/B978-0-323-90386-8.00081-4>.

²⁶ Ronit Herscu-Kluska and Sara Pe'er, "The Effect of Documentary-Based Assignments on Teachers' Perceptions of Older Adults and Aging: A Case Study," *Teaching and Teacher Education* 137 (January 2024): 104388, <https://doi.org/10.1016/j.tate.2023.104388>.

gather personal narratives and testimonies regarding the influence of the subject on Islamic education. Furthermore, field visits will be conducted to Islamic educational institutions founded or influenced by Sitti Raihanun, such as the Pondok Pesantren Syaikh Zainuddin NW Anjani. These visits will allow for the observation of educational practices, community engagement, and ongoing initiatives, thereby providing a contextual understanding of her legacy.²⁷

The data analysis process comprises a series of stages, each of which is designed to guarantee a comprehensive interpretation of the information collected. A thematic analysis approach is employed to identify recurrent themes and patterns pertaining to Sitti Raihanun's thoughts and contributions within the data set. Thematic analysis is employed to identify key themes, including educational philosophy, leadership style, challenges faced, and the impact of her initiatives on the community.²⁸

The study employs a contextual analysis to elucidate the socio-political and cultural factors that shaped Sitti Raihanun's contributions. This entails an examination of the historical background of Islamic education in NTB, the role of Nahdlatul Wathan, and the broader trends in women's education in Indonesia. This contextualisation enables the positioning of her contributions within a broader narrative. To ensure the findings are both valid and reliable, the research employs a triangulation strategy, whereby data

²⁷ P. Gill et al., "Methods of Data Collection in Qualitative Research: Interviews and Focus Groups," *British Dental Journal* 204, no. 6 (March 2008): 291–95, <https://doi.org/10.1038/bdj.2008.192>; Mathew Hennessey and Tony Barnett, "Method in Limbo? Theoretical and Empirical Considerations in Using Thematic Analysis by Veterinary and One Health Researchers," *Preventive Veterinary Medicine* 221 (December 2023): 106061, <https://doi.org/10.1016/j.prevetmed.2023.106061>; Albine Moser and Irene Korstjens, "Series: Practical Guidance to Qualitative Research. Part 3: Sampling, Data Collection and Analysis," *European Journal of General Practice* 24, no. 1 (January 1, 2018): 9–18, <https://doi.org/10.1080/13814788.2017.1375091>; Dinh Vinh Man Nguyen et al., "Small-Displacement Motorcycle Crashes and Risky Ridership in Vietnam: Findings from a Focus Group and in-Depth Interview Study," *Safety Science* 152 (August 2022): 105514, <https://doi.org/10.1016/j.ssci.2021.105514>.

²⁸ Paul Mihas, "Qualitative Research Methods: Approaches to Qualitative Data Analysis," in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 302–13, <https://doi.org/10.1016/B978-0-12-818630-5.11029-2>; Thomas A. Schwandt, "Qualitative Data Analysis: A Sourcebook of New Methods," *Evaluation and Program Planning* 9, no. 2 (2021): 184–87, [https://doi.org/10.1016/0149-7189\(86\)90041-8](https://doi.org/10.1016/0149-7189(86)90041-8).

from multiple sources, including documents, interviews and observations, are cross-checked.²⁹

It is of the utmost importance to consider ethical issues throughout the course of this research project. Prior to the commencement of the interview, the participants will be provided with an informed consent form, which will detail the purpose of the study and inform them of their right to withdraw at any time. Anonymity and confidentiality will be maintained in order to safeguard the identities of participants, particularly when discussing sensitive issues pertaining to their experiences and perspectives. The research will adhere to the ethical guidelines that govern qualitative research, thereby ensuring respect for the individuals and communities involved.³⁰

While this study aims to provide a comprehensive examination of Sitti Raihanun's contributions to Islamic education, it is important to acknowledge the limitations of the research design. The use of qualitative methods may result in a lack of generalisability to other contexts outside NTB. Furthermore, the accessibility of historical documentation and the willingness of informants to divulge their experiences may influence the extent of data collected. These limitations are addressed by employing a range of data sources and

²⁹ Dalal AlMashaan and Rufaidah Almaian, "A Qualitative Data Analysis for Investigating Barriers of Knowledge Sharing and Transfer in Power Station Projects Sector at Kuwait Ministry of Electricity and Water and Renewable Energy," *Journal of Engineering Research*, July 2024, S2307187724002025, <https://doi.org/10.1016/j.jer.2024.07.009>; Oleg Derzho, "Qualitative Difference between Large Waves in Deep and Shallow Fluid Formulations," *Wave Motion* 130 (October 2024): 103388, <https://doi.org/10.1016/j.wavemoti.2024.103388>; Philipp A.E. Mayring, "Qualitative Content Analysis," in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 314–22, <https://doi.org/10.1016/B978-0-12-818630-5.11031-0>; Thomas A. Schwandt, "Qualitative Data Analysis: A Sourcebook of New Methods," *Evaluation and Program Planning* 9, no. 2 (1986): 184–87, [https://doi.org/10.1016/0149-7189\(86\)90041-8](https://doi.org/10.1016/0149-7189(86)90041-8).

³⁰ Stewart R. Miller, Fiona Moore, and Lorraine Eden, "Ethics and International Business Research: Considerations and Best Practices," *International Business Review* 33, no. 1 (February 2023): 102207, <https://doi.org/10.1016/j.ibusrev.2023.102207>; Matthew Parsons et al., "The UK Research Ethics Committee: Making the Case for Better Serving the Underserved – Can We Do Better?," *Clinical Medicine* 24, no. 1 (January 2023): 100012, <https://doi.org/10.1016/j.clinme.2023.100012>; Roza Sagitova et al., "Understanding Human Participant Research Ethics: The Perspectives of Social Scientists in Central Asia," *International Journal of Educational Research* 124 (2023): 102303, <https://doi.org/10.1016/j.ijer.2023.102303>.

maintaining an open mind during interviews, thereby ensuring the inclusion of diverse perspectives.³¹

It is anticipated that this research will provide substantial insights into the thoughts and contributions of Sitti Raihanun, thereby emphasising her role as a pioneering figure in the development of Islamic education in NTB. The findings seek to contribute to the existing body of knowledge on women's contributions to education in Indonesia, with a particular focus on the importance of recognising and documenting the efforts of female leaders in shaping educational landscapes. By elucidating the legacy of Sitti Raihanun, the study seeks to inspire future generations to recognise the importance of women in education and to advocate for continued efforts to achieve gender equality in educational access and opportunities.

In conclusion, the methodological framework of this research is designed to provide a comprehensive and detailed understanding of Sitti Raihanun's thoughts and contributions to the development of Islamic education in West Nusa Tenggara. By employing a combination of methods, including a literature review, document analysis, interviews, field observations, and rigorous data analysis, this study aims to elucidate the intricate nuances of her legacy and the enduring influence of her contributions to the field of education.

Influence of Early Life and Education on Leadership

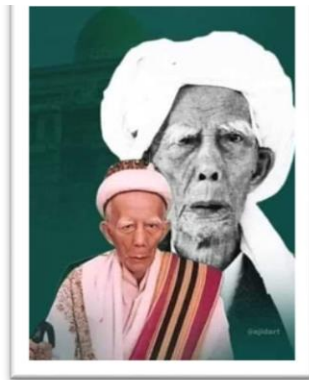
The impact of early life experiences and educational background on leadership abilities is of paramount importance, as evidenced by the case of Sitti Raihanun. Her formative years were significantly shaped by her parents, particularly her father, Maulana al-Syaikh TGKH. M. Zainuddin Abdul Majid, the founder of Nahdlatul Wathan (NW). Raised in an environment characterised by a profound commitment to Islamic values, Sitti Raihanun was not merely a

³¹ Siri Hegna Berge et al., "Triangulating the Future: Developing Scenarios of Cyclist-Automated Vehicle Interactions from Literature, Expert Perspectives, and Survey Data," *Transportation Research Interdisciplinary Perspectives* 23 (January 2024): 100986, <https://doi.org/10.1016/j.trip.2023.100986>; Bernard J. Jansen et al., "The Illusion of Data Validity: Why Numbers about People Are Likely Wrong," *Data and Information Management* 6, no. 4 (October 2022): 100020, <https://doi.org/10.1016/j.dim.2022.100020>; Mitsuyuki Nagashima et al., "Reliability and Validity Analysis of the Distal Radioulnar Joint Ballottement Test," *The Journal of Hand Surgery* 49, no. 1 (January 2024): 15–22, <https://doi.org/10.1016/j.jhssa.2023.10.006>.

passive observer but an active participant in her father's mission to disseminate Islamic teachings. Such involvement afforded her a first-hand understanding of leadership in practice, exemplifying the efficacious application of Islamic principles in educational and community contexts. Consequently, Sitti Raihanun acquired a profound comprehension of Islamic doctrine, which would subsequently become pivotal to her contributions to Islamic education.³²

Sitti Raihanun's formative years were characterised by a distinctive and active involvement in the establishment of Nahdlatul Wathan. This early exposure to the intricacies of organisational growth and community engagement provided her with a robust foundation for her future endeavours. The dynamic environment in which she grew up enabled her to gain an understanding of the importance of commitment, resilience and the capacity to inspire others, which are essential qualities for effective leadership. Her father's guidance encompassed not only the theoretical aspects of leadership but also the practical applications thereof, thus enriching her understanding of what it means to lead within an Islamic framework.

Figure 2. Maulana al-Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, founder of Madrasah NWDI, Madrasah NBDI and the NW Organisation, national hero of Lombok, father of Sitti Raihanun.



³² Astani et al., "Siti Raihanun Zainuddin Abdul Madjid, Female Scholar of The 21st Century: Pioneer in Gender Transformation and Islamic Education In Lombok-West Nusa Tenggara"; Ulyan Nasri et al., "21st Century Gender Transformation: Contributions of Siti Raihanun Zainuddin Abdul Madjid as a Female Figure in Islamic Education in Lombok," *Sypriot Journal of Education Sciences* 18, no. 4 (2023): 754–66, <https://doi.org/10.18844/cjes.v18i4>.

Moreover, Sitti Raihanun's academic trajectory was not confined to conventional schooling; it was significantly enriched by her parents' comprehensive educational philosophy. This approach integrated both formal and informal learning, with an emphasis on the values and principles espoused in Islamic teachings. This comprehensive educational philosophy is consistent with the tenets of holistic education, which posit that optimal learning occurs when it encompasses the emotional, social, physical, and spiritual dimensions.³³ Consequently, Sitti Raihanun's education demonstrates that effective leadership necessitates more than mere academic knowledge; it requires a well-rounded character constructed upon ethical foundations and a profound dedication to the community. This holistic approach to education emphasises the importance of developing leaders who are not only knowledgeable, but also compassionate and committed to the welfare of others. Consequently, Sitti Raihanun exemplifies the archetype of an effective leader, shaped by a multifaceted tapestry of experiences firmly rooted in Islamic values. This illustrates the profound impact of early life experiences and education on the development of leadership traits.³⁴

Pioneering Leadership and Women's Empowerment

Sitti Raihanun's pioneering leadership, particularly through the establishment and leadership of *Muslimat Nahdlatul Wathan*, evinces a profound dedication to women's empowerment within the context of Islamic education. By establishing avenues for women to engage actively in community and organisational activities, Sitti Raihanun not only expanded her role within *Nahdlatul Wathan* but also fostered an environment in which women could express their leadership potential and agency. This initiative is consistent with feminist theories that promote the integration and empowerment of women in traditionally

³³ Ulyan Nasri, "Sitti Raihanun Zainuddin Abdul Madjid: Inspiration from the East in Pioneering the Largest Islamic Educational Institution in West Nusa Tenggara," *Journal of Advances in Education and Philosophy* 7, no. 12 (December 28, 2023): 584–89, <https://doi.org/10.36348/jaep.2023.v07i12.005>.

³⁴ Ulyan Nasri and Abdul Malik Salim Rahmatullah, "Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Madjid: Ulama Perempuan Dan Transformasi Pendidikan Islam Di Lombok-Nusa Tenggara Barat," *An-Nahdlah: Jurnal Pendidikan Islam* 3, no. 2 (December 28, 2023): 102–14, <https://doi.org/10.51806/an-nahdlah.v3i2.83>.

male-dominated domains and underscore the significance of gender equality in leadership.

The establishment of Muslimat Nahdlatul Wathan under her leadership can be viewed through the lens of transformational leadership theory, which posits that effective leaders inspire and motivate their followers to achieve more than they thought possible. Sitti Raihanun's approach was instrumental in empowering women by encouraging their active participation in both educational and social spheres, thereby facilitating a transformation in their perceptions of their capabilities. By providing women with the requisite tools, resources and encouragement to assume leadership roles, she initiated a significant shift in the perception of women's roles within the Islamic community. This is consistent with the tenets of empowerment theory, which underscores the significance of creating avenues for individuals to cultivate self-assurance and capabilities that bolster their capacity to spearhead and effect change.

Her controversial election as Chairperson of the Central Board of Nahdlatul Wathan (Pengurus Besar Nahdlatul Wathan/PBNW) during the 10th Congress in Praya, Central Lombok, West Nusa Tenggara in 1998 represented a pivotal moment in the history of female leadership in Islamic organisations. Notwithstanding the patriarchal challenges and protracted internal conflicts, her victory constituted a significant milestone, effecting a breach of the gender barriers that had hitherto existed within the organisation. However, her tenure as leader gave rise to controversy and resulted in a protracted conflict. In consequence of the aforementioned circumstances, Sitti Raihanun elected to relinquish her birthplace and the locations of Madrasah NWDI, Madrasah NBDI, and the Nahdlatul Wathan Organisation, and to embark on a new phase of her life.³⁵

³⁵ Hilmi Sopian and Suprpto Suprpto, "Women And Islamic Education Reform In Lombok Island: Study at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School," *Asian Journal of Social and Humanities* 1, no. 09 (June 25, 2023): 457–69, <https://doi.org/10.59888/ajosh.v1i09.58>; Saipul Hamdi and Kevin W. Fogg, "The Indonesian Central Government in Local Conflict Resolution: Lessons from the Reconciliation of Nahdlatul Wathan," *Indonesia* 114, no. 1 (October 2022): 31–50, <https://doi.org/10.1353/ind.2022.0011>; Nasri, "Sitti Raihanun Zainuddin Abdul Madjid."

Her relocation to Kalijaga Village, Aikmel Subdistrict, East Lombok Regency, accompanied by her supporters, students, teachers and scholars of Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah NW, resulted in the cessation of educational activities in her hometown, as the majority of students followed her. Educational activities were conducted on a provisional basis at Pondok Pesantren Darussolihin NW Kalijaga, which was established by one of her father's students, TGH. Muhammad Soleh Ahmad is regarded as the most dedicated student. Subsequently, Sitti Raihanun relocated to the village of Anjani, where she initiated the establishment of a new educational institution, namely Pondok Pesantren Syaikh Zainuddin NW in Anjani.

Pondok Pesantren Syaikh Zainuddin NW in Anjani has subsequently become the focal point for organisational activities and the nexus of all the madrasahs that have proliferated throughout West Nusa Tenggara and beyond. The pesantren oversees a plethora of educational institutions, spanning from kindergarten to the following levels of education: MTs Mu'allimin, MTs Mu'allimat, MA Mu'allimin, MA Mu'allimat, SMA NW, SMK NW, MAPK, MAK, Hamzanwadi Islamic Institute NW East Lombok, Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah NW, STMIKA and Nahdlatul Wathan University. Anjani has become known as the 'City of Santri' due to the overwhelming number of students it now has, which demonstrates Sitti Raihanun's success in pioneering education and leading the organisation amidst challenges.

Figure 3. Documentation of the Mass Haircut Ceremony for New Tullab (Students) at Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah NW at Pondok Pesantren Syaikh Zainuddin NW by Sitti Raihanun



Sitti Raihanun's leadership and migration journey, along with her contributions to the empowerment of women and the advancement of Islamic education, exemplify her resilience and dedication. In addition to challenging traditional narratives regarding gender roles in Islamic leadership, she has also transformed the landscape of Islamic education and women's leadership within her community.

Enduring Legacy in Islamic Education and Community Development

Sitti Raihanun, frequently designated as Ummuna, has established a significant and enduring legacy in the domains of Islamic education and community development in West Nusa Tenggara. This is attributable to her visionary leadership and unwavering commitment to perpetuate the legacy of her father, a national hero, the founder of the NWDI and NBDI Madrasahs, and the founder of the NW Organisation. Her strategic initiatives sought to demonstrate that women could play a pivotal role in community empowerment through education, social work and preaching.

Sitti Raihanun's enduring legacy as the inaugural female leader in West Nusa Tenggara, Indonesia and globally is exemplified by her role as the leader of the largest organisation in West Nusa Tenggara, Nahdlatul Wathan. She was successful in continuing the work of her father, who was the founder of the NWDI and NBDI madrasahs, and in establishing new educational institutions that became the focal point for both madrasahs and the organisation as a whole, including the Syaikh Zainuddin NW Islamic Boarding School in Desa Anjani. Sitti Raihanun transformed the village of Desa Anjani, which had previously been a sugar cane plantation, into a verdant oasis that serves as a haven for students seeking knowledge and as a hub for religious gatherings and other ritual worship.³⁶

³⁶ Rasyidi and Nasri, "Muslim Sasak Female Scholars: Empowerment and Strengthening of Islamic Education in the Lombok Community, Indonesia"; Sopian and Suprpto, "Women And Islamic Education Reform In Lombok Island"; Lalu Gede Muhammad Zainuddin Atsani and Ulyan Nasry, "Pemikiran TGKH. Muhammad Zainuddin Abdul Madjid Tentang Pendidikan Perempuan Dan Relevansinya Dengan Konsep Pendidikan Berwawasan Gender," *Al-Afkar: Manajemen Pendidikan Islam* 9, no. 1 (April 30, 2021): 65–76, <https://doi.org/10.32520/afkar.v9i2.318>.

The legacy of Sitti Raihanun in the fields of Islamic education and community development can be examined through the lens of several relevant theoretical frameworks, including those pertaining to transformational leadership, feminist theory, and social capital.³⁷ Her visionary leadership is an exemplar of transformational leadership, whereby she not only inspired and motivated others, but also fostered an environment that encouraged women to assume active roles within their communities. This is consistent with the tenets of feminist theory, which emphasises the empowerment of women and the removal of barriers to education and leadership.³⁸ By establishing educational institutions and transforming Desa Anjani into a centre for learning and spiritual growth, she has effectively demonstrated the potential of women to contribute significantly to societal progress. Furthermore, her endeavours align with the tenets of social capital theory, which underscores the significance of fostering networks and relationships that foster community engagement and support. By implementing her strategic initiatives, Sitti Raihanun not only upheld her father's legacy but also established a sustainable framework for empowering future generations. This exemplifies the significant impact of female leadership in promoting social change within the Islamic context.

³⁷ Dashti et al., "Women's Activism as Public Relations in a Patriarchal Society"; Gilad Feldman and Dolores Albarracín, "Norm Theory and the Action-Effect: The Role of Social Norms in Regret Following Action and Inaction," *Journal of Experimental Social Psychology* 69 (March 2017): 111–20, <https://doi.org/10.1016/j.jesp.2016.07.009>; Frank Kalter, "Action, Theories of Social," in *International Encyclopedia of the Social & Behavioral Sciences* (Elsevier, 2015), 75–79, <https://doi.org/10.1016/B978-0-08-097086-8.32002-5>; Naeeni, "Islamic Women Studies Is Important and Necessary"; Hongquan Shen et al., "Rethinking the Effect of Inter-Gender Collaboration on Research Performance for Scholars," *Journal of Informetrics* 16, no. 4 (November 2022): 101352, <https://doi.org/10.1016/j.joi.2022.101352>.

³⁸ Görtin, "Patriarchal Pronatalism"; Khurshid, "Domesticated Gender (in) Equality"; Stivens, "Family Values' and Islamic Revival"; Jawad Syed, "Reconstruction of Gender in Islamic Thought: Iqbal's Vision of Equal Opportunity," *Women's Studies International Forum* 32, no. 6 (November 2009): 435–44, <https://doi.org/10.1016/j.wsif.2009.09.005>.

Figure 4. Documentation of *Thallibat* (female students) of Ma'had Dar al-Qur'an wa al-Hadis al-Majidiyyah al-Syafi'iyah NW at Pondok Pesantren Syaikh Zainuddin NW by Sitti Raihanun



Sitti Raihanun's enduring contributions to Islamic education and community development are defined by her strategic initiatives to empower women and address the challenges facing Nahdlatul Wathan. Her leadership not only facilitated the resilience and growth of the organisation, but also served as an exemplar of hope and inspiration for future generations.

Her efforts at outreach resulted in the unification of all elements of the organisation's elite, including students, teachers and community members. Subsequently, following her departure from Desa Kalijaga, she proceeded to establish a series of educational institutions from the ground up. Initially, she facilitated the commencement of studies at Pondok Pesantren Darussolihin NW Kalijaga. This was followed by the establishment of Pondok Pesantren Syaikh Zainuddin NW in Anjani, which subsequently became the focal point for Nahdlatul Wathan's activities. By undertaking these initiatives, Sitti Raihanun was able to demonstrate that women were capable of assuming leadership roles within the largest Islamic organisation in West Nusa Tenggara, thereby influencing the role of women in education and leadership.

Her historical significance is underscored by her ability to overcome external societal challenges and internal organisational hurdles, thereby exemplifying the principles of adaptive leadership. This resilience has ensured Nahdlatul Wathan's continued growth and cemented her position as a respected community leader. Her leadership style is characterised by a commitment to Islamic values,

coupled with an ability to adapt to the evolving needs of society, striking a balance between tradition and modernity.

Sitti Raihanun's tenacity exemplifies the influence that women can exert in reshaping the educational landscape. Her approach is consistent with the tenets of transformational leadership theory, which underscores her capacity to inspire and motivate followers to achieve greater success and fulfilment. Her charismatic presence and religious authority have encouraged numerous individuals to become involved in community development and to assume leadership roles in Islamic education.

Furthermore, her balanced approach, which respects both tradition and progressive values, exemplifies the integration of cultural competence into educational leadership. By upholding Islamic principles while advocating educational reform, she adroitly negotiated the intricacies of cultural expectations and contemporary demands.

By exemplifying social capital, feminist theory, transformational leadership and cultural competence, Sitti Raihanun has established a framework for understanding the impact of female leadership in Islamic contexts. Her contributions continue to inspire ongoing efforts towards gender equity and empowerment within Islamic education, ensuring that her legacy will resonate for generations to come.

Conclusion

In conclusion, the leadership and contributions of Sitti Raihanun to Islamic education have had a profound and lasting impact on West Nusa Tenggara, particularly through her role in establishing key educational institutions and promoting women's empowerment. Her success in establishing the Pondok Pesantren Syaikh Zainuddin NW in Anjani, following her migration from Desa Kalijaga, demonstrates her resilience in the construction of a new educational centre that subsequently became the focal point of the Nahdlatul Wathan organisation. This achievement serves to illustrate her capacity to assume a position of leadership in the face of adversity and to effect transformation in the socio-educational landscape, notwithstanding the challenges she faced. Sitti Raihanun's leadership not only transcended traditional societal barriers but also established a model of female leadership within the largest Islamic organisation in

the region. Her pioneering efforts through Muslimat Nahdlatul Wathan played a pivotal role in creating opportunities for women to actively participate in education and organisational leadership, thereby redefining the role of women in the community and in Islamic education.

Her legacy can be seen in her ability to integrate Islamic values with modern educational advances, thereby offering a transformative leadership model that empowers women while honouring religious and cultural identity. Sitti Raihanun's contributions continue to serve as an inspiration to future generations, facilitating ongoing efforts in the realms of gender equality, educational development and leadership within the Islamic community. Her innovative and inclusive approach has secured her position as a transformative leader and a source of inspiration for women in Islamic education.

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