



Sitti Raihanun Zainuddin Abdul Madjid, Female Scholar of the 21st Century: Pioneer in Gender Transformation and Islamic Education in Lombok-West Nusa Tenggara

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Abstrak

Penelitian ini mengungkap peran sentral Sitti Raihanun Zainuddin Abdul Majid sebagai ulama perempuan abad ke-21 yang menjadi pelopor dalam transformasi gender dan pengembangan pendidikan Islam di Lombok, Nusa Tenggara Barat. Menggunakan metode deskriptif kualitatif, penelitian ini mengeksplorasi kontribusi Sitti Raihanun dalam transformasi gender di pendidikan Islam Lombok. Pengumpulan data melibatkan wawancara mendalam dengan anggota Nahdlatul Wathan (NW) dan tokoh masyarakat setempat, serta analisis dokumen NW dan pidato Sitti Raihanun. Teknik analisis data mencakup pemahaman mendalam tentang konteks sejarah, sosial, dan budaya dengan pendekatan hermeneutika. Hasil penelitian menunjukkan bahwa Sitti Raihanun bukan hanya pemimpin NW, melainkan juga sosok perempuan yang berdampak positif pada pendidikan dan nilai-nilai Islam di Nusa Tenggara Barat. Faktor kunci pembentuk perannya meliputi latar belakang keluarga, keterlibatan aktif di NW, dan warisan nilai-nilai moral. Analisis kepemimpinan menggambarkan keberhasilannya sebagai pemimpin organisasi dan pendidik melalui pendirian sekolah dan pesantren Islam. Meskipun diakui sebagai pewaris leluhur, muncul penilaian kontroversial terhadap kepemimpinan perempuan. Karisma yang diwarisi dari kedua orang tuanya memiliki dampak signifikan, terutama dalam perannya di NW, dan pengakuan sebagai anggota Majelis Permusyawaratan Rakyat (MPR) RI mencerminkan pengaruhnya di tingkat nasional. Temuan penelitian mengonfirmasi bahwa Sitti Raihanun menerapkan model kepemimpinan transformatif dan karismatik, terlihat dalam dinamika organisasi, pendirian lembaga pendidikan, dan pengaruhnya di tingkat nasional. Secara keseluruhan, penelitian ini memberikan pemahaman

mendalam tentang peran transformatif Sitti Raihanun, menyoroti kompleksitas dan dinamika kepemimpinannya, serta kontribusinya yang positif pada transformasi gender dan pengembangan masyarakat melalui pendidikan Islam.

Kata Kunci: *Sitti Raihanun Zainuddin Abdul Majid, Ulama Perempuan, Abad ke-21, Transformasi Gender, Pendidikan Islam*

Abstract

This study reveals the central role of Sitti Raihanun Zainuddin Abdul Majid as a 21st-century female ulama and pioneer in gender transformation and Islamic education development in Lombok, West Nusa Tenggara. Designed with a qualitative descriptive method, this research explores Sitti Raihanun's contributions to gender transformation in Islamic education in Lombok. Data collection involved in-depth interviews with Nahdlatul Wathan (NW) members and local community leaders, NW document analysis, and Sitti Raihanun's speeches. Using a hermeneutic approach, data analysis techniques included a deep interpretation of historical, social, and cultural contexts. The study findings indicate that Sitti Raihanun is a NW leader and a woman who positively impacts education and Islamic values in West Nusa Tenggara. Key factors shaping her role include her family background, active involvement in NW, and inherited moral values. Leadership analysis depicts her success as an organizational leader and educator by establishing Islamic schools and *pesantren*. Despite being recognized as an heir, controversial views emerged regarding female leadership. The charisma inherited from her parents significantly impacted her role in NW, and her recognition as a member of the People's Consultative Assembly (MPR RI) reflects her national influence. Another finding confirms that Sitti Raihanun applied a transformative and charismatic leadership model, which is evident in organizational dynamics, the establishment of educational institutions, and her national influence. This study provides a deep understanding of Sitti Raihanun's transformative role, highlighting the complexity and dynamics of her leadership and positive contributions to gender transformation and community development through Islamic education.

Keywords: *Sitti Raihanun Zainuddin Abdul Majid, Female Ulama, 21st Century, Gender Transformation, Islamic Education*

INTRODUCTION

In the 21st century, the focal point of attention within the realm of Islamic education in Lombok has shifted toward gender transformation. One charismatic figure at the forefront of instigating this transformative shift is Sitti Raihanun Zainuddin Abdul Majid (Larasati, Ayu Maulidina & Ayu, Novia Puspa, 2020). This female figure pioneered an exceptional venture by establishing Islamic educational institutions in Lombok from the ground up (Ch, Mufidah, 2010). Her achievements in establishing educational institutions with a focus on quality and character development within the community have positioned her as a source of inspiration (Fakih, Mansour, 2010).

Sitti Raihanun Zainuddin Abdul Madjid is more than an educator; she embodies the qualities of a charismatic leader (Hesti Dina Aulia et al., 2023). Her bold initiative of establishing Islamic educational institutions in Lombok without initial capital showcases her commitment and resilience in delivering high-quality education, particularly for women (Rohmad Syafaat, 2000). Her influence has yielded significant positive outcomes, extending beyond Lombok to various regions across Indonesia, including Kalimantan, Sulawesi, Batam, and several other provinces (Prantiasih, Arbaiyah, 2012).

This study holds significant importance as it extensively explores the role played by Sitti Raihanun Zainuddin Abdul Madjid in addressing gender challenges within Islamic education (Atsani & Nasri, 2021). A thorough comprehension of the functions and methodologies employed by this influential female figure offers valuable insights for advancing inclusive and equitable education in the times to come (Yusuf Prasetiawan & Safitri, 2019).

This research stands out for its focus on a pioneering female leader who established Islamic educational institutions in modern times, making significant strides in understanding gender transformation within Islamic education. (Ladyanna & Gyem, 2022). This research examines Sitti Raihanun Zainuddin Abdul Madjid's roles, strategies, and impact in reshaping the gender paradigm in Islamic education (Yousaf et al., 2023). This research enhances understanding of gender transformation in Islamic education and offers insights for education practitioners and policymakers to foster a more inclusive and equitable educational environment (Askarizad & He, 2023).

The literature review critically examines prior research on gender transformation in Islamic education, both within Indonesia and specifically in Lombok (Hennink, Monique et al., 2020). Through this review, the researchers aim to acquire a profound understanding of the field's evolution, existing findings, and knowledge gaps (Williamson et al., 2018)

Revisiting previous research becomes crucial for identifying progress and discerning areas of limited knowledge. Remarkably, the role and gender transformation led by Sitti Raihanun Zainuddin Abdul Madjid have received scanty attention from earlier researchers (Leong & Tan, 2013). To fill this void, this study

holds relevance and merit as it promises to offer novel insights into her contributions and influence in the context of gender and Islamic education in Indonesia, particularly in Lombok (Zhan et al., 2023).

The theoretical framework of this research includes critical concepts related to gender transformation and Islamic education (Afiful Ikhwan et al., 2022), such as feminist theories, social transformation theories, and frameworks related to the role of female figures in pioneering Islamic educational institutions (Muafiah, 2013). Feminist theories provide a critical perspective on gender roles, while social transformation theories form the basis for understanding societal structural changes (Malikhah Towaf, 2008). Additionally, the framework regarding the role of female figures in pioneering Islamic educational institutions provides more specific context related to female leadership in religious education (Zubair, Asni et al., 2022; Muzayanah & Anggraeni, 2023; Anggraeni et al., 2023). This theoretical framework serves as the foundation for the analysis and interpretation of data, helping to understand the complexity of Sitti Raihanun's role in gender transformation through Islamic education in Lombok (Ismail, 2006).

METHODOLOGY

The applied method in this study was qualitative descriptive research, employing a comprehensive approach to understand the role of Sitti Raihanun Zainuddin Abdul Madjid as a 21st-century female scholar who pioneered gender transformation and Islamic education in Lombok, West Nusa Tenggara (Huang et al., 2024). Firstly, the research conducted an in-depth literature review, examining previous studies on gender transformation in Islamic education nationally in Indonesia and in the Lombok region (Galvin, 2015). This step aims to gain a profound understanding of the field's development, existing findings, and the identification of knowledge gaps (Bengtsson, 2016).

Subsequently, the study employed interviews as the primary method of data collection. The researchers interviewed Sitti Raihanun Zainuddin Abdul Madjid to obtain direct insights from the source regarding her role and contributions to gender transformation and Islamic education in Lombok (Zhan et al., 2023). The study managed interviews with other relevant stakeholders, such as community leaders,

educators, and other involved parties, who can provide additional context regarding Sitti Raihanun's role (Hennink, Monique et al., 2020).

Document analysis was also crucial in this research (Falcetta et al., 2023). Relevant documents, including writings by Sitti Raihanun, educational documents, and literature on Islamic education in Lombok (Zhu et al., 2024), were thoroughly analyzed to provide historical context and support the interview findings (Zhu et al., 2024). Additionally, observation was part of the research methodology (Wallwey & Kajfez, 2023). The researchers directly observed the Islamic educational environment promoted by Sitti Raihanun, including classroom dynamics, social interactions, and the implementation of gender-related values in education (Gould et al., 2021). Through the combination of these methods, this research aims to offer a comprehensive and in-depth understanding of the role and contributions of Sitti Raihanun Zainuddin Abdul Madjid in gender transformation and Islamic education in Lombok-West Nusa Tenggara, Indonesia in the 21st century (Blake & Stalberg, 2009).

FINDINGS AND DISCUSSION

The Role of Sitti Raihanun in Gender Transformation in the 21st Century Islamic Education in Lombok-West Nusa Tenggara

The following research findings provide a comprehensive overview of the background, experiences, and role of Sitti Raihanun Zainuddin Abdul Majid in the context of gender transformation, particularly in the development of Islamic education in Lombok. Data obtained through extensive interviews with Nahdlatul Wathan (NW) members and local community figures, coupled with a meticulous analysis of NW archives and speeches by Sitti Raihanun, unveiled several noteworthy discoveries (Interview on October 15, 2023) as follows:

Sitti Raihanun Zainuddin Abdul Majid's leadership in Nahdlatul Wathan reflects her deep commitment to Islamic values inherited from her family. As the first female leader in Lombok of this organization, founded by her father, she played a crucial role in establishing the al-Mujahidin Islamic boarding school, fostering religious values and patriotism. Her engagement underscores her dedication to Islamic teachings and organizational growth, contributing to gender

transformation in Islamic education. Her childhood experiences highlight the significance of moral values in shaping her character and understanding of the Islamic struggle, emphasizing her pivotal role in promoting gender equality within Islamic education in Lombok.

Based on the interview data, several elements of gender transformation theory can be connected. Firstly, Structural and Organizational Changes. Gender transformation often involves changes in social and organizational structures (Julia Cleves Mosse, 2002). In the case of Sitti Raihanun Zainuddin Abdul Madjid becoming the first female leader in Nahdlatul Wathan, this reflects a change in power dynamics and organizational structures, which are now more inclusive of women (Daulay, Harmona et al., 2019).

Secondly, the Role of Female Leaders. Gender transformation theory highlights the vital role of female leaders in changing gender norms and societal expectations. Sitti Raihanun plays a role as an agent of change, inspiring shifts in societal views on the role of women, especially in religious and social contexts (Wibowo, Dwi Edi, 2011).

Thirdly, Women's Participation in Various Fields. With a focus on the organizational struggles of Nahdlatul Wathan in education, social, and missionary aspects, the presence of female leaders can reflect an increase in women's participation in various aspects of life, demonstrating gender integration in various organizational activities (Shastri, Andrey, 2021)

Fourthly, Empowerment of Women. Gender transformation often impacts women's empowerment in education, economics, and society (Umar, Nasaruddin, 2010). The involvement of women in leadership positions in the most prominent organizations, such as Nahdlatul Wathan, can be seen as a real portrait of women's empowerment in the local context (Kania, Dede, 2015).

The Leadership of Women in Nahdlatul Wathan: A Focus on Sitti Raihanun Zainuddin Abdul Madjid

After the passing of its founder, Sitti Raihanun Zainuddin Abdul Majid took on the leadership of Nahdlatul Wathan as the Grand Executive (PB NW), marking a significant transition in the organization's history. This research sheds light on her leadership as the first female leader engaged in various educational, social, and

missionary activities within Nahdlatul Wathan. The findings provide insights into her multifaceted role and contributions.

1. Biography

In her educational journey, Ummuna, the affectionate moniker for Sitti Raihanun Zainuddin Abdul Majid, advanced from *SD Negeri 2 Pancor*, one of public primary schools in Pancor-East Lombok, West Nusa Tenggara, to *MTs.* and *M.A.* (junior and senior secondary high schools) Mu'alimat NW Pancor. Despite her formal education in these institutions, her parents, serving as spiritual and physical guides, significantly contributed to her intellectual and spiritual development. This specialized education laid a robust foundation for Ummuna's intellect and capabilities.



Figure 1: Sitti Raihanun Zainuddin Abdul Majid



Figure 2: Documentation of Sitti Raihanun Zainuddin Abdul Majid Actively Preaching Around

Born in 1952 to Hajjah Rahmatullah Binti Hasan Jenggik and Maulana al-Syaikh TGKH. M. Zainuddin Abdul Majid founded Nahdlatul Wathan (NW) in West Nusa Tenggara and was the first national hero figure in Lombok, West Nusa Tenggara. Ummuna's (Sitti Raihanun Zainuddin Abdul Majid) academic prowess shone through at every level of her education, reflecting her dedication to excellence. Her marriage to Drs. H. L. Gede Wiresantane resulted in seven children, including K.H. Lalu Gede M. Zainuddin Atsani (elected the Chairman of PB NW in 2019) showcases her success in nurturing a family.

Despite discontinuing her undergraduate studies at Universitas Islam Negeri Maulana Malik Ibrahim Malang, one of public Islamic universities in Malang-East Java, Indonesia, in the third semester, Ummuna remained actively engaged in women's organizations and government bureaucracy. Her pinnacle in Nahdlatul

Wathan came with her election as the Chairman of PB NW at the tenth congress in 1998, showcasing her resilience and contributions. Choosing not to seek positions but to safeguard Nahdlatul Wathan as a trustee reflects her visionary leadership, which is rooted in the organization's values. As the daughter of NW's founder, she received a mandate to continue the organization's struggle. Her election marked a historic moment amid a rival congress, adding a controversial dimension to Nahdlatul Wathan's history. This finding offers insights into Ummuna's life and leadership, highlighting pivotal moments in Nahdlatul Wathan's journey.

2. Charisma and Public Office: A Comprehensive Analysis of Sitti Raihanun Zainuddin Abdul Majid's Leadership Journey

Sitti Raihanun Zainuddin Abdul Majid's inherited charisma distinguished her leadership in Nahdlatul Wathan (NW), founded by her father. Despite not seeking high positions, she viewed her roles in NW as a way of life and responsibility, continuing the organization's struggle after her father's passing. Elected as the Chairman of the Grand Executive Board of NW in 1998, her leadership led to rapid expansion across 18 provinces, growing to 925 madrasahs. Emphasizing consultation with God and respecting her father's vision, her leadership highlighted dedication and adherence to NW's values.

3. Controversial Opinions about Exceptional Capacity

There are controversial views regarding the exceptional capacity possessed by Sitti Raihanun Zainuddin Abdul Majid. Although acknowledged by some as the result of her parents' influence, others see it as a construction of her experiences and personal tenacity during her twenty years of leadership in Nahdlatul Wathan.

4. Religious-Based Leadership and Organizational Vision

Sitti Raihanun Zainuddin Abdul Majid leads by focusing on religion as the central point of her every move. Her leadership aligns with the organization's vision, advocating for religion to benefit the wider community (Muharam, R. S., 2020). Her leadership encompasses education, social, and missionary work (Zuhrotun, Ni'mah Siti & Al, Chasna Mienchah, 2021).

5. Challenges and Obstacles

Despite being recognized as a transformational leader, Sitti Raihanun Zainuddin Abdul Majid faced significant challenges. External obstacles included

the patriarchal social culture and illegal rival leaders controlling areas. Internally, she encountered rejection based on her gender, leading to expulsion from central leadership positions. Nevertheless, she overcame these challenges by establishing an educational institution in Anjani Village, East Lombok Regency, which became the epicenter of all madrasahs under Nahdlatul Wathan.

6. Debate on Authority and Internal Opposition

Religious authority and leadership continued to debate because she was a woman. Although the foundation of women as the highest authority has been established since Nahdlatul Wathan's founding, she experienced manipulative impeachment attempts to remove her name from the highest leadership (Muhtadin, A. M., 2019).

7. Characteristics of a Transformational Leader

Sitti Raihanun Zainuddin Abdul Majid embodies the qualities of a transformational leader, displaying traits such as being a change agent, courageous, patient, and adept at navigating complexity and ambiguity. This research provides a nuanced exploration of her leadership, acknowledging her successes and the challenges she encountered, both internally and externally. It sheds light on the obstacles she faced in advancing gender transformation in Islamic education and how she effectively addressed them.

The Leadership Model and Contributions of Sitti Raihanun Zainuddin Abdul Majid

Sitti Raihanun Zainuddin Abdul Majid demonstrated exceptional leadership during her 20-year tenure, revitalizing Nahdlatul Wathan by establishing regional executives across Indonesia and founding numerous educational institutions. She significantly impacted education and organizational development by managing the large Pondok Pesantren Syaikh Zainuddin NW Anjani. Additionally, her role as a People's Consultative Assembly (MPR RI) member in 1999 showcased her national-level influence.

1. The Role of Sitti Raihanun in Gender Transformation

The research provides a comprehensive overview of Sitti Raihanun Zainuddin Abdul Majid's role in gender transformation, focusing on her contributions to Islamic education in Lombok. It highlights her influence beyond Nahdlatul Wathan (NW), portraying her as a positive female leader in West Nusa Tenggara. Key factors shaping her transformative role include her family background, active involvement in NW, and inheritance of moral values and intelligence from her parents.

Sitti Raihanun made extraordinary contributions to Nahdlatul Wathan (NW) as the General Chairperson from 1998 to 2021. She expanded traveling da'wah across Lombok and Indonesia, conducting over 100 visits with hundreds of attendees each. She also established several madrasahs, notably MA (Islamic senior secondary school) Nurul Mujahidah NW Tanjung Selor in North Kalimantan, which now has around 200 students. Additionally, she pioneered Pam Swakarsa, a socio-religious organization focusing on security and spreading NW teachings through activities like funeral rites for Hizbullah members. By 2021, Pam Swakarsa had over 500 active members and participated in over 70 funerals. Her leadership significantly strengthened NW's influence and network. By 2024, Hizbullah membership reached 20,000, reflecting substantial growth in participation.

Women's Leadership within the Nahdlatul Wathan Organization

Insights into the leadership of Sitti Raihanun Zainuddin Abdul Majid emerged from research findings, encompassing aspects such as her life history, academic achievements, organizational engagements, and leadership within NW's central board. The study finding indicates that Sitti Raihanun is a thriving organizational leader and educator, as evidenced by her contributions to establishing Islamic boarding schools. Her decision to lead NW is rooted not in a pursuit of position but rather in a sense of trust and responsibility inherited from her father (Endah Ratnawaty Chotim, 2022).

Controversial Perspectives on Extraordinary Capacity

Differing views surround Sitti Raihanun's extraordinary capacity. While her parental legacy is acknowledged, skeptical opinions propose that her abilities and accomplishments result more from personal experiences and hard work during her

leadership. This controversy highlights various perspectives in evaluating women's leadership in this context.

Charisma and Public Office

The charisma inherited from both her parents significantly impacts Sitti Raihanun's position. Despite not actively seeking positions, her charisma and influence as a female leader add a distinct flavor to her leadership in NW. Additionally, recognition as a member of the Indonesian People's Consultative Assembly (MPR RI) indicates her influence and contribution at the national level.

Transformative and Charismatic Leadership

The study findings affirm that Sitti Raihanun employs a transformative and charismatic leadership model. The combination of these leadership characteristics is evident in the organization's dynamism, the establishment of educational institutions, and her influence at the national level. These characteristics are the main pillars of her success and positive contributions to gender transformation in Islamic education.

Contributions of Sitti Raihanun Zainuddin Abdul Majid

Research data illustrate Sitti Raihanun's significant contributions, both in education and organization. The establishment of hundreds of schools and Islamic boarding schools, the dynamism of the NW organization, and her role in the MPR RI, the People's Consultative Assembly, are tangible evidence of her positive impact. This empirical finding emphasizes that her contributions extend beyond organizational boundaries, shaping the educational and religious landscape in various provinces in Indonesia.

Sitti Raihanun's success as the first female leader in Nahdlatul Wathan reshaped societal perceptions. Despite initial controversy, she proved her capabilities through significant contributions, notably establishing Pondok Pesantren Syaikh Zainuddin NW in Anjani. This boarding school became a focal point for organizational activities and symbolized women's leadership in religious and educational domains. Her initiative not only challenged traditional gender roles but also inspired the younger generation, fostering a belief in women's leadership capacity. Overall, this research illuminates Sitti Raihanun's transformative role in

Lombok's Islamic education and organizational development, emphasizing her positive impact on gender transformation and community progress.

The research findings demonstrate various theoretical frameworks, such as gender transformation theory, feminist theories, social transformation theory, and the role of female figures in pioneering Islamic educational institutions (Olaosebikan et al., 2019). First, the Gender Transformation Theory depicts Sitti Raihanun's central role in gender transformation through Islamic education in Lombok. The concept of gender transformation highlights changes in norms, gender roles, and power structures. In this context, Sitti Raihanun becomes a primary agent in changing traditional paradigms related to women's roles, especially in the development of Islamic education (Vásquez-Vera et al., 2023). Her decision to lead the organization and establish educational institutions is a concrete step in changing societal views on women's roles.

Second, Feminist Theories. Feminist theories provide a profound understanding of how Sitti Raihanun, as a female figure, faces challenges and engages in social change (Connell, 2012). The research findings reflect feminist aspects, including women's empowerment, structural changes, and rejection of gender stereotypes. Sitti Raihanun, with her contributions to Islamic education, embodies feminist ideas about empowering women through education and playing an active role in society (Ecevit, 2013).

Third, the Social Transformation Theory can analyze Sitti Raihanun's contributions to Islamic education. Her establishment of schools and Islamic boarding schools positions her as an organizational leader and an agent of social change. This initiative alters local community structures by offering educational opportunities, particularly for women, aligning with the theory's premise of using education to transform societal norms and values (Durrani et al., 2022).

Fourth, the Framework of the Role of Female Figures in Pioneering Islamic Educational Institutions. This framework highlights how Sitti Raihanun, as a female figure, contributes to pioneering Islamic educational institutions (Fan et al., 2021). The research findings reflect that female leadership can shape and lead educational institutions with significant impact. Sitti Raihanun not only creates

space for inclusive Islamic education but also inspires changes in social norms related to gender roles in religious education (Fitriyani et al., 2023)

The research delves into Sitti Raihanun's pivotal role in gender transformation and community development through Islamic education in Lombok. Beyond her leadership in NW, she significantly impacts education and Islamic values rooted in her family background and moral values. Her transformative leadership is evident in establishing educational institutions, reflecting inherited trust and responsibility. Charismatic and influential within NW, her recognition as an MPR RI member underscores her national-level impact. She adapts a transformative leadership model to enhance gender transformation in Islamic education, affirming positive contributions to community development.

Theoretical Construction

The theoretical constructions that illustrate the research findings regarding the role of Sitti Raihanun Zainuddin Abdul Majid in gender transformation, especially in the context of Islamic education development in Lombok, are presented as follows:

1. Gender Transformation Through Education Theory

The research findings indicate that Sitti Raihanun Zainuddin Abdul Majid plays a crucial role in changing gender dynamics, mainly through the development of Islamic education (Muqoyyidin, Andik Wahyun, 2022). This theoretical framework identifies education as the primary means to transform societal gender roles (Sohn, Kitae, 2015). Sitti Raihanun Zainuddin Abdul Majid is an organizational leader and an educator, shaping a new generation with inclusive Islamic values (Shalihin, Nurus & Firdaus, 2019). Her establishment of schools and Islamic boarding schools depicts a strategy to promote social change by spreading progressive gender values (Wieringa, Saskia E, 2015).

2. Transformative and Charismatic Leadership Theory

The data analysis shows that Sitti Raihanun applies a model of transformative and charismatic leadership. In the transformative leadership theory, leaders motivate and inspire others to reach their maximum potential (Syafri, Delmira, 2014). Charismatic leadership, on the other hand, relates to the personal appeal and influence of the leader. In response to this, Sitti Raihanun Zainuddin Abdul Majid

uses charisma and transformative leadership to shape not only the members of her organization but also the surrounding community, primarily through the educational institutions she has established (Syamsudin, 2020).

3. Heritage and Values Inheritance Theory

Family background and the inheritance of moral values from Sitti Raihanun Zainuddin Abdul Majid's parents are critical elements in this theoretical construction (Ginsburg et al., 2023). According to this theory, family values and heritage can play a significant role in shaping the personality and role of a leader. The positive inheritance of values from previous generations can serve as a strong foundation for responsible and transformative leadership (Astuti, Yanti Dwi, 2021).

4. Controversy Theory in Evaluating Women's Leadership

Findings noting the existence of controversial views on the capacity of Sitti Raihanun Zainuddin Abdul Majid create a theoretical construction that depicts the evaluation of women's leadership as still influenced by gender stereotypes and diverse perspectives (Bohren et al., 2024). It reflects the need to continually examine and redefine norms related to women's leadership in society (Nasri, 2015).

By integrating these aspects, this theoretical construction provides a conceptual foundation for understanding how the role of female leaders, particularly in the context of Islamic education, can be a primary agent in gender transformation and community development.

CONCLUSION

The present study delves into the pivotal role of Sitti Raihanun Zainuddin Abdul Majid in gender transformation within Islamic education in Lombok. Leading Nahdlatul Wathan (NW), she significantly impacts education and Islamic values in West Nusa Tenggara, shaped by family background, NW involvement, and moral values inheritance. Her leadership, rooted in inherited charisma, showcases success in organizational and educational endeavors, reflecting a transformative and charismatic leadership model. Despite diverse views on women's leadership, her sense of inherited responsibility drives her leadership choice. This study enriches understanding Sitti Raihanun's transformative role,

underscoring her leadership complexity, dynamics, and positive contributions to gender transformation and community development through Islamic education.

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