

## Sitti Raihanun: Female cleric and initiator of prominent Islamic educational institutions in Lombok, West Nusa Tenggara

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**Abstract:** Sitti Raihanun, as a female cleric in Lombok, West Nusa Tenggara, plays a pivotal role in the establishment of prominent Islamic educational institutions in the 21st century. This study aims to explore the role and contributions of Sitti Raihanun in the development of Islamic educational institutions in the region. Historical research methodology is employed in this study, involving the collection and analysis of primary sources. Data collection technique: data is obtained through interviews with Sitti Raihanun, stakeholders, and the collection of relevant documents. The data analysis technique is conducted using a qualitative approach to depict the role, strategies, and impact of Sitti Raihanun's activities in Islamic education. The results of this study indicate that Sitti Raihanun successfully formed quality Islamic educational institutions, increased community participation, and had a positive impact on religious understanding. The implications of this research lie in empowering the community through quality Islamic education, with the potential for widespread positive impact at the local, national, and even international levels.

**Keywords:** Female cleric, initiator of prominent Islamic educational institutions, Sitti Raihanun

**Abstrak:** Sitti Raihanun, sebagai ulama perempuan di Lombok, Nusa Tenggara Barat, memainkan peran utama dalam pendirian lembaga pendidikan Islam terkemuka di abad ke-21. Penelitian ini bertujuan untuk mengeksplorasi peran dan kontribusi Sitti Raihanun dalam perkembangan lembaga pendidikan Islam di wilayah tersebut. Metode penelitian historis digunakan dalam penelitian ini, melibatkan pengumpulan dan analisis sumber-sumber utama. Teknik pengumpulan data: data diperoleh melalui wawancara dengan Sitti Raihanun, pemangku kepentingan, dan pengumpulan dokumen terkait. Teknik analisis data dilakukan dengan pendekatan kualitatif untuk menggambarkan peran, strategi, dan dampak kegiatan Sitti Raihanun dalam pendidikan Islam. Hasil penelitian ini menunjukkan bahwa Sitti Raihanun berhasil membentuk lembaga-lembaga pendidikan Islam yang berkualitas, meningkatkan partisipasi masyarakat, dan memberikan dampak positif pada pemahaman agama. Implikasi dari penelitian ini adalah pemberdayaan masyarakat melalui pendidikan Islam berkualitas, dengan potensi dampak positif yang luas di tingkat lokal, nasional, dan bahkan sampai tingkat Internasional.

**Kata kunci:** Ulama perempuan; inisiator lembaga pendidikan Islam terkemuka, Sitti Raihanun

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## INTRODUCTION

The 21st century has witnessed rapid changes and progress across various layers of society, including in the realm of Islamic education in Indonesia. Amidst the dynamics of the times, a female religious figure emerges as a primary pioneer in conceptualizing Islamic educational institutions that shine brightly on the island of Lombok, West Nusa Tenggara. Her name is Ummuna Hj. Sitti Raihanun Zainuddin Abdul Madjid, a figure who not only reflects scholarship and spiritual heights but also serves as the main driving force behind the establishment of leading educational institutions (Heimann et al., 2023).

Female scholars in the millennial era are gaining prominence and going viral on social media. Before the term "female scholars" went viral, in Lombok-West Nusa Tenggara, a female scholar was born who achieved extraordinary accomplishments surpassing those of many individuals. The outstanding achievements of this female scholar, which not all males can attain, have captured the attention of some people (Wardatun et al., 2023). Initially beginning her career as a housewife, this woman suddenly rose to prominence due to her achievements as a leader of one of the largest Islamic organizations in West Nusa Tenggara after the passing of her father (Astani & Hadisaputra, 2024). She is Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Madjid, affectionately known as 'Ummuna.' Having earned numerous honors from esteemed scholars in the Middle East for her success in pioneering prominent Islamic educational institutions in Lombok-West Nusa Tenggara, through the Islamic boarding school she established, many scholars, intellectuals, religious figures, and community leaders have emerged (Dashti et al., 2023).

This study invites us to reflect on Ummuna's inspirational journey, observing how her charisma transcends traditional boundaries and patriarchal views, laying a solid foundation for the progress of Islamic education. Let us together explore the footsteps of Ummuna, the female scholar who is making history amid the currents of the times. Supporting theory for this statement could include the concept of charismatic leadership proposed by Max Weber (Wæraas, 2007). Weber argued that a charismatic leader has the ability to inspire and influence others through their personality, vision, and personal charm (Turner, 2015a). In the context of Ummuna, this concept is relevant because her ability to transcend traditional boundaries and patriarchal views, as well as to build a strong foundation for the progress of Islamic education (Niebuhr et al., 2016), demonstrates her extraordinary charismatic influence in inspiring change (Crutzen & Flamand, 2023).

A profound review of Ummuna's leadership journey highlights the presence of a female religious figure who embodies charisma and authority inherited from both her parents. Nevertheless, diverse perspectives emerge, asserting that Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Madjid, or Ummuna for short, possesses exceptional capacities not only influenced by her lineage but also as a result of her experiences and dedication during two decades of leading Nahdlatul Wathan (Luo & Yang, 2023).

As a leader, Ummuna demonstrates courage and leadership based on consultation. Her firmness, wisdom, and intelligence radiate a vision to strive for religion for the well-being of society. Ummuna's leadership reflects strong religiosity while maintaining a pronounced sense of nationalism (Daulay et al., 2019). Ummuna stands out as a transformational leader, a courageous agent of change, believing in others, and a lifelong learner (Badruzaman & Adiyono, 2023). Nevertheless, her journey of scholarship and leadership is not without challenges. Her religious authority is often debated because she is a woman, although the foundation of women as the highest authority has been established since the founding of Nahdlatul Wathan (Westerman et al., 2021).

External challenges involve patriarchal social structures and illegal leaders challenging her position (Mirzuandi et al., 2024). On the other hand, internal challenges include human resource weaknesses, a lack of understanding of organizational vision, and weak financial governance. This background sets the stage for Ummuna's inspirational journey in leading and developing Nahdlatul Wathan (Beckford, 2015).

This research focuses on Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Madjid, but it is important to note that, up to this point, there has been limited scholarly literature that seriously discusses or considers Ummuna as a subject of study. The scarcity of in-depth writings and research on Ummuna makes it a relatively new and contemporary focus of study. Existing literature may only touch upon her role or contributions in a general sense without delving deeply into aspects that enrich the understanding of this figure.

Thus, this research is expected to make a significant contribution in bridging this knowledge gap. Through a more detailed and comprehensive approach to Ummuna's roles, leadership, and educational and social contributions, this study aims to enrich insights into this figure that have not been extensively explored in existing literature or research. Therefore, this research is regarded as an effort to fill the knowledge void and bring forth new perspectives regarding Ummuna's contributions in the context of education and community development in Indonesia.

The objective of this research is to provide a comprehensive understanding of Sitti Raihanun's role as a female religious figure and the driving force behind the establishment and advancement of prominent Islamic educational institutions in Lombok-West Nusa Tenggara in the 21st century. Through historical research methodology, this study aims to delve deeply into Sitti Raihanun's contributions, challenges faced, and the impact of her leadership on the development of Islamic education in the region. By examining both external and internal challenges encountered by Sitti Raihanun, this research seeks to shed light on her remarkable journey in overcoming obstacles and inspiring positive change within the community.

## **METHOD**

The research method adopted in this study is historical research (Csorba, 2013). The historical research method applied in this study aims to uncover in-depth the role of Sitti Raihanun as a female religious figure and initiator of prominent Islamic educational institutions in Lombok-West Nusa Tenggara in the 21st century (Qiao et al., 2021). The first step in this research is the collection of primary sources, including historical records, contemporary newspapers, speeches, and other recordings documenting Sitti Raihanun's activities and contributions in establishing and developing Islamic educational institutions (Thompson, 2010).

Subsequently, a thorough analysis of the collected primary sources is conducted to understand the social, cultural (Parrott, 2023), and political contexts in which Sitti Raihanun operated (Kusnoto et al., 2024). Additionally, the research involves studying relevant archives, such as local government archives, educational institution archives, and religious archives, to gain further insights into Sitti Raihanun's role (Cheng et al., 2024). If possible, interviews with individuals who have direct experience with Sitti Raihanun or who have worked with her are also conducted to obtain additional perspectives (Niittymies et al., 2022). The findings of this research will serve as the basis for creating a comprehensive historical narrative about Sitti Raihanun's life and work, highlighting her significant role in the development of Islamic education in the region (Jin et al., 2023).

## RESULTS AND DISCUSSION

### Early years and parental influence

Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Majid, commonly known as Ummuna, was born in 1952 as the daughter of Hajjah Rahmatullah Binti Hasan Jenggik and Maulana al-Syaikh TGK H. M. Zainuddin Abdul Majid. Her birthplace in West Nusa Tenggara marked the beginning of a life deeply rooted in a family that played a crucial role in founding the Nahdlatul Wathan organization. Her family background, grounded in Islamic values, laid the foundation for her journey as a prominent figure. Growing up in the household of Maulana al-Syaikh TGK H. M. Zainuddin Abdul Majid, the founder of Nahdlatul Wathan, and Hajjah Rahmatullah, Ummuna was profoundly influenced by her parents. Their charismatic leadership, devotion to Islamic teachings, and commitment to the organization molded Ummuna's character. The values of love, compassion, and Islamic morality embedded in her upbringing became the guiding principles of her life.



Fig. 1. Founder of NWDI, NBDI, and NW Madrasahs. National hero. Sitti Raihanun's Father



Fig. 2. Sitti Raihanun, continuer of her father's struggle. Pioneer of Syaikh Zainuddin NW Islamic boarding school in Anjani

Ummuna's childhood deviated from the norm, marked by her active involvement in the struggle for Islamic teachings led by her father. Instead of a conventional upbringing, she dedicated a significant portion of her early years to supporting her father's mission in establishing and developing Nahdlatul Wathan. This unique childhood experience laid the groundwork for her profound understanding of the intricacies of the Islamic struggle and the development of education aligned with Nahdlatul Wathan's ideals. Her childhood was a testament to her commitment to the organization's cause from a young age.

### Education and family life

#### *Academic journey from primary school to higher education*

Ummuna's academic journey unfolded from her early education at SD Negeri 2 Pancor to pursuing further studies at MTs. and M.A. Mu'alimat NW Pancor. However, her education went beyond formal institutions, with her parents playing the role of murabbi-ruh (spiritual guide) and murabbi-jasad (physical guide). The vast knowledge and wisdom possessed by her parents became the wellspring of her intelligence. Despite the unconventional nature of her education, Ummuna excelled in almost all levels of her academic pursuit.

### *Marriage to Drs. H. L. Gede and family life*

Ummuna's marriage to Drs. H. L. Gede, a nobleman and a favorite disciple of her father, marked a significant chapter in her life. The union blessed them with seven children, including Raden Tuan Guru Bajang KH. Lalu Gede M. Zainuddin Atsani, Lc., M.Pd.I. This marital partnership not only contributed to her personal life but also intertwined with her commitment to Nahdlatul Wathan's cause. The marriage reflected her father's guidance in choosing a life partner and expanding her family while actively participating in the organization's activities

### *Balancing education, family, and community involvement*

Ummuna skillfully navigated the intricate balance between her academic pursuits, family responsibilities, and active involvement in the community. Her dedication to Nahdlatul Wathan did not overshadow her roles as a wife and mother. Despite facing the challenges of relocation due to her husband's work, she remained committed to various women's organizations and governmental structures, such as serving as the vice-chairwoman of PKK BKPM of NTB Province. This period in her life showcased her ability to harmonize the different facets of her life, contributing to both her family's well-being and the broader community.

## **Leadership and organizational role**

### *Role in the Nahdlatul Wathan Struggle*

Ummuna's journey within Nahdlatul Wathan (NW) was deeply intertwined with the organization's struggle for Islamic teachings. Being the daughter of the founder, TGK H. M. Zainuddin Abdul Majid, she inherited the legacy of dedication to Islam. Her formative years were marked by an unwavering commitment to accompany her father in promoting Islamic teachings and advancing the goals of NW. This early exposure laid the groundwork for her future leadership role in the organization (Rakodi, 2023).

### *Establishment and leadership of muslimat Nahdlatul Wathan*

Ummuna played a pivotal role in the establishment and leadership of Muslimat Nahdlatul Wathan. Under her guidance, the entire executive structure of Muslimat Nahdlatul in NTB was formed, showcasing her organizational acumen and commitment to women's empowerment within the framework of NW. Her leadership in this capacity became a significant milestone, providing women with a platform to actively contribute to the organization's objectives (Aulia, et al., 2023).

### *Controversial election as chair of PB NW*

The pinnacle of Ummuna's leadership journey in NW was her election as the Chairperson of the Central Board of Nahdlatul Wathan (PB NW) in a controversial manner. The 10th Congress in 1998 became a historic moment marked by internal organizational controversy. Ummuna, with her deep connection to the organization and the mandate from her father, contested the election against another candidate. Despite facing challenges, she emerged victorious with 54 votes, solidifying her position as the leader of NW. This controversial election reflected both the complexity of internal dynamics within NW and the acknowledgment of Ummuna's leadership capabilities.

## **Challenges faced**

### *External challenges: Patriarchal social structure and illegal competitors*

Ummuna confronted external challenges rooted in the patriarchal social structure, which distorted leadership principles. As a female leader, she faced skepticism and resistance due to societal norms. Additionally, illegal competitors, leveraging their power as regional authorities, posed external threats. The struggle against patriarchal norms and the presence of unauthorized leaders became prominent challenges during Ummuna's leadership (Bezemer et al., 2022).

### *Internal challenges: Limited human resources and vision misalignment*

Internally, Nahdlatul Wathan faced challenges related to limited human resources, especially in specific areas. The organization grappled with a shortage of personnel, impacting its effectiveness. Moreover, internal challenges extended to a misalignment of vision among the members, requiring heightened awareness, particularly for those who did not directly learn from the Founder. The need for a unified vision became apparent for sustained growth (Langlois, 2002)

### *Financial governance challenges in Nahdlatul Wathan*

Nahdlatul Wathan encountered challenges in financial governance, reflecting weaknesses in organizational financial management. Addressing these challenges became imperative for enhancing the overall stability and sustainability of the organization. Strengthening financial practices and governance emerged as a critical aspect of navigating internal dynamics (Syamsudin, 2006)

## **Legacy and impact**

### *Ummuna's mandate and inherited responsibilities*

Ummuna's leadership was characterized by a profound mandate and inherited responsibilities. As the daughter of the NW Founder, she carried the torch of the organization's mission. Her mandate was rooted in the spirit to inherit and continue the struggle, emphasizing the importance of preserving and advancing NW's objectives (Sohn, 2015).

### *Impact on the development of Nahdlatul Wathan*

Ummuna's leadership left a lasting impact on the development of Nahdlatul Wathan. Her strategic decisions, particularly in empowering women through the establishment of Muslimat Nahdlatul, contributed to the organization's growth. The initiatives undertaken during her tenure shaped the trajectory of NW, marking a significant chapter in its evolution (Daulay, et al., 2019).

### *Historical significance of ummuna's leadership*

The historical significance of Ummuna's leadership lies in her ability to navigate internal and external challenges, contributing to NW's resilience. Her controversial election underscored the complexities within the organization. Ummuna's legacy is deeply interwoven with NW's history, symbolizing a chapter of perseverance, empowerment, and commitment to Islamic values (Wieringa, 2015).

### **Women's figure and religious leadership**

Reflecting on previous records, Ummuna exudes charisma inherited from her parents, coupled with a significant presence and influence. Her every action embodies exemplary behavior and unique qualities worthy of emulation. On the other hand, some assert that Ummuna's extraordinary capabilities are not solely inherited but are also products of her experiences and perseverance throughout her two-decade leadership in Nahdlatul Wathan. In her leadership role, she stands side by side with male leaders, earning respect and equality.

In both her leadership and religious scholarship, Ummuna is a figure known for making bold decisions while embodying the traits of a leader skilled in consultation. She possesses firmness, wisdom, and intelligence. Her vision aligns with the organization's goal—advocating for religion in the interest of the broader community. Religion becomes the focal point of her every move, whether in leadership, education, social activities, or preaching. Nearly 100% of her endeavors reflect religious aspects, even though her nationalism is strong. Moreover, her directives hold the highest authority, unmatched by other leadership figures in the Nahdlatul Wathan Central Board.

Ummuna's leadership style reaffirms the characteristics of a transformational leader. Often hailed as a change agent, courageous, trusting in others, a values advocate, a lifelong learner, possessing the ability to deal with complexity, ambiguity, and uncertainty, and visionary. Nevertheless, in the rhythm of her religious scholarship and leadership, she frequently encounters various challenges and obstacles. The religious authority and leadership are still debated due to her being a woman, despite the foundation and pillar of women as the highest authority being established since Nahdlatul Wathan's inception. This foundation is evident in every statement of Maulana al-Syaikh, who often said, "Sitti Raihanun is my shield, the shield of H. Abdul Madjid." She even experienced manipulative dismissal attempts to oust her name from the highest leadership.

External challenges to Ummuna's leadership stem from issues in the patriarchal social structure and culture that distort leadership principles. Additionally, the presence of an illegal opposing leader, empowered by regional dominance and protected by the highest hegemony, poses external threats. Internal organizational challenges include a scarcity of human resources in specific fields within Nahdlatul Wathan. Internal challenges also involve a weak understanding of the organizational vision, necessitating extra awareness, especially among executives who have never directly learned from the Founder of Nahdlatul Wathan. Another challenge is the insufficient strength of financial governance within the organization.

### **Achievements and awards**

Under her charismatic transformative leadership model, encompassing both leadership and managerial aspects, Ummuna actively mobilized subordinates and achieved significant breakthroughs in the organization's development during her 20-year leadership tenure. She revitalized the organization by establishing 10 definitive regional boards and three representatives in various provinces in Indonesia (Earle et al., 2022).

Ummuna also contributed to the establishment of hundreds of schools and Islamic boarding schools (pondok pesantren) across various Indonesian provinces. The educational institutions she founded from 1998 to 2015 amounted to 280 establishments. With her

capabilities, she successfully managed the largest-ever Islamic boarding school established by a woman—Pondok Pesantren Syaikh Zainuddin NW Anjani Lombok Timur. Additionally, she served as a member of the People's Consultative Assembly (MPR RI) in 1999 (Kalla & Porter, 2022).

### **Founder and pioneer of prominent Islamic educational institution in the 21st century: Sitti Raihanun, pioneer of leading educational institution in West Nusa Tenggara**

Ummuna Hj. Sitti Raihanun Zainuddin Abdul Madjid's greatest achievement is the establishment of a leading Islamic educational institution in West Nusa Tenggara, located in Anjani Village, East Lombok Regency. This Islamic Educational Institution, serving as the central hub for all educational branches under the auspices of Nahdlatul Wathan Organization, has been a trailblazer in education in West Nusa Tenggara (NTB). The history of its establishment, the Syaikh Zainuddin NW Islamic Boarding School Foundation, under the leadership of Ummi Hj. Sitti Raihanun Zainuddin Abdul Madjid, has been a pioneering force in NTB education. The foundation was officially inaugurated on December 28, 1998, after relocating from Kalijaga to Anjani on March 26, 2001.

Nahdlatul Wathan, an organization founded by Al-Maghfurlah Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid on March 1, 1953, on Lombok Island, NTB. The organization aims to coordinate, manage, and be accountable for branch madrasahs of NWDI established by NWDI alumni, which numbered 66 by 1953, as well as other charitable efforts founded and managed by NWDI alumni.

The Nahdlatul Wathan organizational structure includes central to branch levels, with the central level called the Central Board. The process of selecting officials is carried out through Mukhtamar every five years. At the tenth Mukhtamar in 1998 in Praya, Central Lombok, Ummi Hj. Sitti Raihanun Zainuddin Abdul Madjid was elected as the Chairperson of the Central Board of Nahdlatul Wathan for the 1998–2003 term.

However, the results of the Mukhtamar were not accepted by some parties, including supporters of H. Ma'shum Ahmad Abdul Madjid. Controversy arose due to the argument that the Shafi'i school of thought does not allow women to lead organizations. Nevertheless, Ummi Hj. Sitti Raihanun successfully demonstrated her leadership abilities, and the establishment of the organization became a historic milestone in internal controversy.

After this incident, the condition of the Nahdlatul Wathan organization became unstable, and some members created movements that disrupted the management of educational institutions under the Darunnahdlatain NW Islamic Boarding School (Education Foundation Hamzanwadi) Pancor. To address the issue, the Central Board of Nahdlatul Wathan decided to migrate to Kalijaga on October 28, 1998.

The migration event occurred when the learning conditions in the Darunnahdlatain NW Islamic Boarding School (Education Foundation Hamzanwadi) Pancor environment were not conducive, especially at the Hamzanwadi Islamic Religious Institute, Ma'had Darul Qur'an Wal Hadits, and Religious Senior High School (MAK). Lecturers, scholars from Ma'had Darul Qur'an Wal Hadits, teachers, and caregivers were reluctant to teach due to intimidation by those who rejected the results of the Mukhtamar.

During fourteen days of residing in Kalijaga, the learning conditions were not conducive due to continuous intimidation and chaos. Therefore, on March 26, 2001, the



Syaikh Zainuddin NW Islamic Boarding School educational institution in Kalijaga was moved to Anjani.



Fig. 3 and 4. Male and female students of Ma'had Dar al-Qur'an wa al-Hadis al-Majdiyah al-Syafi'iyah NW at the Syaikh Zainuddin NW Islamic boarding school in Anjani established by Sitti Raihanun

The Syaikh Zainuddin NW Islamic Boarding School Foundation's management, officially formed on December 28, 1998, consisted of Ummi Hj. Sitti Raihanun Zainuddin Abdul Madjid as Founder/Chairperson, Dr. KH. Lalu Gede Muhammad Zainuddin Atsani, Lc., as Vice-Chairperson, Drs. H. Abdul Hayyi Nu'man, M.Pd.I., as Secretary, Drs. H. M. Mugni Sn., S.S., S.H., M.Pd., as Vice-Secretary, Ummi Hj. Rahmatullah Hasan as Treasurer, and H.L.G. Syamsul Mujahidin, S.E., as Vice-Treasurer.

The Syaikh Zainuddin Nahdlatul Wathan University (UNISAZ) was founded on May 20, 2001. The UNISAZ Establishment Device Preparation Team, chaired by Drs.H.M. Mugni Sn., S.S., S.H., M.Pd., conducted a feasibility study for the university's establishment by opening three faculties: the Faculty of Agriculture, the Faculty of Literature, and the Faculty of Law. At the opening, the Rector of Nahdlatul Wathan University (UNW) Mataram, Drs. H.M. Mustami'uddin Ibrahim, S.H., was present as the main speaker.

However, the preparation for the university's establishment did not go smoothly, and in 2003, the feasibility study for the university was advised by the Directorate General of Higher Education to establish a College as a preliminary step. With this advice, the preparation team decided to establish the School of Management of Informatics and Computers, which was later officially founded.

Sitti Raihanun, a prominent female cleric, has played a pivotal role in the establishment of Islamic educational institutions in East Lombok, particularly in Anjani village, under the umbrella of the Nahdlatul Wathan organization. The Syaikh Zainuddin NW Islamic Boarding School in Anjani stands as a testament to her dedication and leadership. This institution, initiated in 2000, emerged after a period of migration from Pancor Village to Kalijaga Village due to internal conflicts within the Nahdlatul Wathan organization. Sitti Raihanun's decision to lead her supporters to Kalijaga Village was a response to the non-conducive environment surrounding her leadership within the organization.

Upon settling in Kalijaga Village at the Darussolihin NW Islamic Boarding School, Sitti Raihanun's relentless pursuit of educational excellence continued. After two years and two months, she secured new grounds in Anjani Village, where she spearheaded the founding of educational institutions and established them as the focal point of Nahdlatul Wathan's activities. Today, these institutions have experienced exponential growth, catering to over fifteen thousand students from kindergarten to university levels. Additionally, Sitti

Raihanun's outreach efforts extended beyond the region, as she actively preached Islam in various parts of the archipelago, including Kalimantan, Sulawesi, Batam, and East Nusa Tenggara.



Fig. 5 and 6. Male and female Nahdlatul Wathan students. Joint prayer for the country's best leaders at the public field of ummuna hajjah Sitti Raihanun Zainuddin Abdul Majid located at the Syaikh Zainuddin NW Islamic boarding school in Anjani.

Sitti Raihanun's remarkable contribution to education and religious advocacy transcends gender stereotypes and societal expectations. Her ability to navigate and overcome challenges, coupled with her visionary leadership, has propelled the Nahdlatul Wathan organization to new heights. Through her unwavering dedication, she has not only transformed the educational landscape in Lombok but has also left an indelible mark on the broader Islamic community, inspiring generations to come.

#### **Sitti Raihanun: Pioneer of Islamic education and leadership in East Lombok**

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transformed the educational landscape in Lombok but has also left an indelible mark on the broader Islamic community, inspiring generations to come.

In the context of discussing the role and leadership of Sitti Raihanun in establishing Islamic educational institutions in East Lombok, Max Weber's theory of charismatic authority can be used to support the analysis (Terpstra, 2011). Weber stated that charismatic authority arises when individuals gain trust and followers because of their charismatic qualities (Oberschall, 2005), rather than formal positions or traditional power (Turner, 2015b).

In the case of Sitti Raihanun, her leadership as a charismatic female cleric had a significant impact on founding and developing Islamic educational institutions. Her charisma, reflected in dedication, vision, and the ability to lead with firmness, was a key factor in leading her supporters from Pancor to Kalijaga and then to Anjani. This charisma also enabled her to bring about change and innovation, as well as overcome internal and external challenges faced by the Nahdlatul Wathan organization.

Furthermore, Weber's theory of rationalization can also be applied in this context (Gittins et al., 2022). The establishment of educational institutions and their development as centers of Nahdlatul Wathan activities demonstrate rationalization efforts to efficiently achieve organizational goals (Jeong, 2022). Sitti Raihanun carefully managed human and financial resources, as well as took strategic steps to ensure the growth and sustainability of these institutions (Kriesberg, 2022).

By applying Weber's theory, we can better understand how charisma and rationality in Sitti Raihanun's leadership have been key factors in establishing and developing Islamic educational institutions in East Lombok, as well as in facing challenges and achieving success in an organizational context.

## CONCLUSION

The conclusion is that Sitti Raihanun's significant role in establishing and developing Islamic educational institutions in Lombok, particularly in Anjani Village, serves as a strong foundation for the transformation of education and the dissemination of Islamic values in the region. Her support for Nahdlatul Wathan, decision to lead the migration to Kalijaga, and dedication to founding educational institutions in Anjani have laid crucial groundwork for the growth of Islamic education institutions in the area and expanded their influence throughout the archipelago.

Sitti Raihanun's contribution to establishing and developing Islamic educational institutions in Lombok, particularly in Anjani Village, serves as a strong foundation for the transformation of education and the dissemination of Islamic values in the region. Her support for Nahdlatul Wathan, decision to lead the migration to Kalijaga, and dedication to founding educational institutions in Anjani have laid crucial groundwork for the growth of Islamic education institutions in the area and expanded their influence throughout the archipelago.

The novelty offered in this conclusion lies in the emphasis on Sitti Raihanun's significant role in establishing and developing Islamic educational institutions, as well as their widespread impact at both the local and national levels. This provides a deep understanding of how individuals can influence social and educational change in their communities through their initiatives and commitments. Additionally, the emphasis on Sitti

Raihanun's contribution in the specific context of Lombok provides a unique perspective on the development of Islamic education in the region, which has not been extensively explored in previous literature or research.

## ACKNOWLEDGEMENT

We extend our heartfelt gratitude to Sitti Raihanun, a trailblazing female cleric and initiator of prominent Islamic educational institutions in Lombok-West Nusa Tenggara in the 21st Century. Her dedication and leadership have profoundly shaped the landscape of Islamic education in the region.

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