

SASAK WOMEN IN CONTEMPORARY DA'WAH: A CASE STUDY OF SITTI RAIHANUN ZAINUDDIN ABDUL MADJID'S ROLE AT SYAIKH ZAINUDDIN NW ANJANI ISLAMIC BOARDING SCHOOL

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ABSTRACT

This study explores the significant role of Sasak women in contemporary da'wah, focusing on Sitti Raihanun Zainuddin Abdul Madjid's contributions at the Syaikh Zainuddin NW Anjani Islamic Boarding School. It aims to analyze her efforts in developing education-based da'wah and empowering women through religious education. Using a qualitative case study approach, data were collected through in-depth interviews, observations, and documentation, and analyzed thematically. The findings reveal that Sitti Raihanun integrates traditional Sasak values with contemporary da'wah practices, advancing religious education for women. Despite challenges like gender stereotypes and socio-cultural barriers, she effectively utilizes institutional and community support to expand her influence. Her leadership promotes inclusive religious education and empowers women in Lombok. The study underscores the need for stakeholders—religious leaders, educators, and policymakers—to support women's empowerment through da'wah. Religious leaders should provide more opportunities for women in religious activities, educators should develop curricula that foster religious and gender equality education, and policymakers should create strategic programs to enhance women's roles in education and da'wah. This research also contributes to discussions on female leadership in Islam, offering practical insights into overcoming barriers. Future studies could explore comparative cases or long-term impacts of similar initiatives.

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1. Introduction

In this contemporary era, *dakwah* (Islamic proselytizing) has undergone a significant transformation, reflecting the rapid social and cultural changes of modern society. Contemporary *dakwah* refers to the practice of disseminating Islamic messages tailored to the challenges and needs of modern communities. Unlike traditional methods that often relied on sermons or direct teaching, contemporary *dakwah* adopts more dynamic and multifaceted approaches. For example, utilizing digital technology, social media, and online platforms to spread Islamic messages characterizes the essence of contemporary *dakwah*. This evolution also includes an emphasis on interfaith dialogue, community-based approaches, and

adaptations to the specific needs of modern audiences (Astani et al., 2024; Nasri, 2018; Nasri et al., 2023a; Nasri & Astani, 2024).

The shift from traditional *dakwah* methods to contemporary approaches highlights the importance of adapting to the times to ensure the successful dissemination of religious messages. Traditional methods, often centered around mosque-based sermons or direct instruction, have now evolved into various interactive and digital media formats. These modern approaches expand audience reach and foster active and participatory engagement with communities (Alfiyah et al., 2022; Faldiansyah, 2020; Harahap, 2022; Khotimah, 2017; Minan, 2016). For instance, *dakwah* through social media enables the rapid and widespread transmission of messages while providing space for inclusive discussions and exchange of ideas.

Changes in the role of women also represent a significant development in *dakwah*. Globally, women now actively participate in various aspects of *dakwah*, from teaching to community leadership. In many societies, including local contexts, women contribute to reform and innovation in delivering religious messages (Aprelliani & Arum Sary, 2023; Guirking et al., 2021; Hussein, 2023; Khanam & Ishrat, 2024; Nugraha, 2019; Ogura et al., 2019; Vu et al., 2021). Their contributions range from utilizing social media platforms to participating in discussion forums and developing *dakwah* materials relevant to women's and families' needs. While challenges such as gender stereotypes and cultural restrictions often limit their roles, women continue to demonstrate resilience and creativity (Haris & Nasri, 2024; Indinabila et al., 2024). They capitalize on opportunities to expand their influence in *dakwah*, making significant contributions to shaping more inclusive and progressive societies (Muliadi, Abd. Karim, et al., 2024; Muliadi, Rasyidi, et al., 2024; Nasihin et al., 2024; Nasri et al., 2023b; Sopian et al., 2024).



Figure 1: Sitti Raihanun Zainuddin Abdul Madjid Representation of Contemporary Da'wah by Female Scholars in Lombok

Overall, both the changes in *dakwah* methods and the evolving roles of women in contemporary *dakwah* illustrate the rich and complex dynamics of spreading religious messages in the modern era. Adaptation to social and cultural changes and the empowerment of women are key to creating relevant, inclusive, and effective *dakwah*. Despite the growing recognition of women's roles in *dakwah*, limited attention has been given to how their

contributions align with local cultural values and address modern challenges. This study seeks to address the gap by examining how women, particularly in patriarchal societies like the Sasak community, navigate and overcome these challenges to redefine their roles in dakwah and religious education.

2. Method

This research uses a qualitative method with a case study approach, designed to explore in depth the role and contributions of Sitti Raihanun Zainuddin Abdul Madjid in contemporary da'wah at the Syaikh Zainuddin NW Anjani Islamic Boarding School and in the Sasak community in general (Cissé & Rasmussen, 2022; Mainwaring & Aujla, 2023; Mey, 2023; Radović-Marković, 2023). The qualitative approach is chosen because it allows the researcher to understand the deep meaning and social context related to the role of women in contemporary da'wah and the cultural dynamics that influence their involvement in religious activities (Elliott et al., 2023; Li, 2024).

The first stage of this research is data collection through participatory observation. The researcher directly engages in various da'wah activities carried out at the Syaikh Zainuddin NW Anjani Islamic Boarding School, while observing the interactions that occur within the social and religious contexts (Barrett & Twycross, 2018; Dursun, 2023a; Yan & Li, 2023). This observation aims to gain a better understanding of the da'wah practices carried out by Sitti Raihanun and her impact on society. This observation also includes examining the organizational structure of the pesantren, the da'wah programs implemented, and the role of women in various religious activities (Dursun, 2023b; Hendren et al., 2023; Tănase, 2017; White, 2006).

In addition to observation, the second data collection technique used is in-depth interviews with various relevant informants. The main informants in this study include Sitti Raihanun Zainuddin Abdul Madjid herself, the administrators of the Syaikh Zainuddin NW Anjani Islamic Boarding School, the students, and community leaders involved in da'wah activities (Farid, 2022; Koketsu, 2021; Kryger, 2017). These interviews are conducted to directly explore information regarding Sitti Raihanun's views, experiences, and contributions to contemporary da'wah, as well as the challenges and successes faced in changing the paradigm of women's roles in da'wah within the Sasak community. Additionally, these interviews aim to understand the community's perspective on the changes brought by Sitti Raihanun in contemporary da'wah (Dursun, 2023b; Kahlke et al., 2024; Lowe et al., 2023; Yamineva, 2023).

The collected data is analyzed using a thematic analysis approach. This technique allows the researcher to identify and analyze patterns that emerge in the data related to women's roles in da'wah, the challenges faced, and the impact of the da'wah carried out by Sitti Raihanun on the community and the pesantren. Thematic analysis pays attention to the social and cultural context of the Sasak community, as well as how Islamic values are integrated with local traditions in the da'wah practices carried out (Mihās, 2023; Nasri, 72–85; Nasri, Nuha, et al., 2024).

In order to ensure methodological rigor and validity, the researcher uses several strategies for validation. First, member checking is employed, where participants are invited to review and confirm the accuracy of the interview transcripts and interpretations of the

data. This helps verify the trustworthiness of the findings from the participants' perspectives. Second, triangulation is used by cross-referencing the data from different sources, including interviews, observations, and documentation, to ensure that the patterns identified are consistent and reliable across the different types of data collected (Creswell & J. David Creswell, 2022, p. 67). Finally, peer debriefing is conducted, where the researcher discusses the findings and interpretations with colleagues or experts in the field to ensure the credibility and objectivity of the analysis.

Additionally, the researcher also reviews relevant literature on contemporary da'wah, gender theory in Islam, and studies discussing the role of women in da'wah and leadership. This literature review provides a deep theoretical foundation and relevance to the local context while comparing the research findings with previous studies in the same field.

Thus, this research provides a comprehensive picture of the contributions of Sitti Raihanun Zainuddin Abdul Madjid in contemporary da'wah among the Sasak community and analyzes the dynamics of social and cultural changes in the role of women in the field of da'wah. The research method contains the type of research, subject or object of study, collection techniques, data analysis, and data validity.

3. Results and Discussion

The research results are divided into four main parts: Biography of Sitti Raihanun Zainuddin Abdul Madjid, recounting her journey from a family of fighters to becoming an inspirational figure; Role in Islamic Education, covering her contributions in establishing educational institutions based on Islamic values; Involvement in Politics, as a member of the MPR RI advocating for the aspirations of the people; and Commitment to Da'wah, showcasing her unwavering dedication, even in her old age with physical limitations.

1. Biography of Sitti Raihanun Zainuddin Abdul Madjid (Ummuna)

Hajjah Sitti Raihanun Zainuddin Abdul Madjid, affectionately known as Ummuna, is a towering figure in the history of Islamic education and da'wah in Indonesia, particularly among the Sasak community. Born into the respected family of Maulana al-Syaikh TGKH Zainuddin Abdul Madjid, the founder of Nahdlatul Wathan, Ummuna's upbringing was deeply intertwined with Islamic teachings and the traditions of pesantren. Her early education involved studying classical Islamic texts, which laid a solid foundation for her intellectual and spiritual development. Her father's guidance instilled values of piety, diligence, and compassion, which later became the hallmark of her leadership (Nasri, 2023b).



Figure 2: Sitti Raihanun Zainuddin Abdul Madjid's journey in da'wah began when she was elected as the Supreme Leader of Nahdlatul Wathan Organization in 1998.

As the daughter of a prominent Islamic leader, Ummuna was exposed to the struggles and responsibilities of community leadership from an early age. This environment nurtured her sense of duty and equipped her with the skills to engage in public discourse and religious advocacy. Her ability to bridge traditional Islamic values with the contemporary challenges faced by her community made her a role model for Sasak women aspiring to contribute to Islamic scholarship and leadership (Nasri et al., 2023a).

Her journey, however, was not without challenges. As a woman in a predominantly patriarchal society, she had to navigate societal expectations while maintaining her role as an active contributor to Islamic education and da'wah. Despite these obstacles, Ummuna's steadfastness and unwavering commitment to the vision of Nahdlatul Wathan positioned her as a respected leader (Arif Saefudin et al., 2024; Muliadi, Abd. Karim, et al., 2024; Muliadi, Rasyidi, et al., 2024; Nasri & Adiba, 2023). Her biography is not merely a personal narrative but a reflection of the larger societal transformation, where women began to take on more significant roles in religious and educational spheres.

2. Sitti Raihanun Zainuddin Abdul Madjid in the Contemporary Da'wah Stage

Sitti Raihanun Zainuddin Abdul Madjid's role in contemporary da'wah began after she was elected as the Chairwoman of the Nahdlatul Wathan Central Board at the X Congress in Praya. This marked a significant milestone in her leadership journey as she became the first woman to hold the highest leadership position in the organization. Her position as the highest leader in the largest Islamic organization in West Nusa Tenggara (NTB) allowed her to actively contribute to shaping the direction of da'wah, both locally and nationally (Astani et al., 2024).

As the first female leader, Sitti Raihanun took on the responsibility of promoting Islamic teachings, focusing on education-based da'wah. She expanded her reach beyond the local community, actively engaging in da'wah across different regions. She traveled extensively, spreading the message of Islam in areas outside NTB, including Kalimantan, Sulawesi, Batam, and other parts of the archipelago. Her commitment to

da'wah led to the establishment of new educational institutions, further expanding her influence and creating opportunities for others to engage in religious education and leadership (Nasri & Rahmatullah, 2023).



Figure 3: Documentation of Sitti Raihanun Zainuddin Abdul Madjid's Contemporary Da'wah since her election as a Board Member of Nahdlatul Wathan.

In addition to her work in local communities, her leadership allowed her to pave the way for empowering women in the da'wah space. By creating platforms for women to be actively involved in religious education and social outreach, she demonstrated how women could play a crucial role in contemporary da'wah. Her actions serve as an example of how women can combine leadership with faith-driven initiatives to create positive social change.

3. The Role of Sitti Raihanun in the Development of Islamic Education

Sitti Raihanun (Ummuna's) influence on Islamic education, particularly within the Nahdlatul Wathan (NW) movement, can be considered transformative. Under her leadership, the development of educational institutions expanded rapidly. She played a crucial role in the establishment of over 280 institutions, ranging from elementary schools to higher education institutions. This significant growth was not just in numbers but also in the quality of education provided. She emphasized an educational framework that not only focused on intellectual development but also integrated spiritual and moral growth—an approach that has deeply impacted the broader educational landscape in Lombok and beyond (Diahmad & Nasri, 2023, p. 53; Nasri, ed., 2022, p. 34; Nasri, 2017b, p. 77).

One of the most notable achievements in her educational journey is the establishment of the Syaikh Zainuddin NW Anjani Islamic Boarding School. This institution became a pivotal center for fostering Islamic knowledge, offering a nurturing environment for students to develop their faith and academic abilities. Ummuna's leadership was marked by her focus on compassion and character building alongside academic excellence, which was a reflection of her father's teachings. The school embodied her vision of providing education that was both intellectually

rigorous and spiritually enriching, ensuring that students could contribute to society with both knowledge and ethical values (Rasyidi & Nasri, 2023).



Figure 4: Documentation of Sitti Raihanun Zainuddin Abdul Madjid's Contemporary Da'wah at Syaikh Zainuddin NW Anjani Islamic Boarding School during the NWDI Madrasah Anniversary Event.

In addition to institutional growth, Ummuna also advocated for a more inclusive and progressive approach to Islamic education. She supported the introduction of new methods of teaching, enabling students from various backgrounds to access Islamic knowledge without the constraints of rigid traditions. Her contributions to the development of Islamic education have had a long-lasting impact on the educational system, particularly in empowering women and marginalized groups to access religious and academic opportunities. Her legacy in this field continues to inspire future generations to value both education and the principles of Islam in a balanced, harmonious way.

4. Sitti Raihanun Political Involvement and Advocacy

Ummuna's role in the political sphere is an essential chapter in her life, demonstrating her capacity to navigate the complexities of governance while remaining firmly rooted in her religious principles. In 1999, she was elected as a member of the People's Consultative Assembly of the Republic of Indonesia (MPR RI), a remarkable achievement for a woman from the Sasak community. Her tenure in the MPR was characterized by her steadfast advocacy for the rights of women, children, and marginalized groups, as well as her strong stance on the importance of religious values in policymaking (Astani et al., 2024; Nasri & Astani, 2024; Sopian & Suprpto, 2023).

As a politician, Ummuna was not only concerned with the development of Islamic education but also with the broader issues affecting the lives of her constituents. She championed the integration of religious teachings into the public sphere, ensuring that policies reflected the values of Islam, particularly those that advocated for social justice, equality, and empowerment. She was instrumental in pushing for policies that supported women's rights, showing that a woman's leadership could shape national discourse and public policy (Sopian et al., 2024).

Her political engagement was significant because it also highlighted the growing role of women in Indonesian politics, especially in rural and traditionally conservative areas. Ummuna's involvement in the political arena served as a model for other women in Lombok and across Indonesia, demonstrating that religious values could coexist with progressive political action. She became a symbol of how women, when equipped with education, faith, and leadership skills, could contribute meaningfully to both their communities and their country.

5. Sitti Raihanun Commitment to Da'wah and the Continuity of Nahdlatul Wathan

Ummuna's commitment to da'wah (Islamic missionary work) and the continuity of Nahdlatul Wathan is a defining feature of her life. Even as she entered the later stages of her life, her devotion to the cause of spreading Islamic teachings and ensuring the survival of her father's legacy remained unwavering. Despite the challenges of aging, which saw her mobility restricted to a wheelchair, Ummuna continued to participate actively in various religious gatherings and dawa activities, embodying the values of perseverance and dedication.



Figure 5 and 6: Documentation of Sitti Raihanun Zainuddin Abdul Madjid's Contemporary Da'wah in Her Senior Years.

Her unwavering spirit in attending majlis pengajian (religious lectures) even in her physical limitations symbolizes her commitment to Islamic knowledge and community service. This act alone speaks volumes about her lifelong dedication to ensuring the teachings of Islam remain alive and accessible to the next generation. Her presence in these gatherings was not just a matter of physical attendance but also a spiritual act, reinforcing the importance of continuity in learning and sharing Islamic knowledge.

Furthermore, Ummuna's leadership style, which emphasized compassion, humility, and sacrifice, became a model for others in Nahdlatul Wathan. She instilled these principles into the younger generations, ensuring that the organization remained aligned with its founding values of religious devotion and community service. Her support for the educational and da'wah programs of Nahdlatul Wathan continues to sustain its growth and relevance in the present day. Through her, the

message of peace, unity, and the importance of faith in every aspect of life lives on, enriching the lives of countless individuals within and outside of her community.

These four findings from the case study illustrate how Sitti Raihanun Zainuddin Abdul Madjid's leadership within Syaikh Zainuddin NW Anjani Islamic Boarding School and the broader Nahdlatul Wathan movement has influenced various aspects of Islamic education, political engagement, and religious advocacy, ensuring her legacy as a trailblazer for Sasak women in contemporary da'wah.

The findings of this study are categorized into four main themes: the biography of Sitti Raihanun, her role in Islamic education, her involvement in politics, and her commitment to da'wah. Each theme is supported by rich data and contextual analysis. The discussion effectively connects these findings with broader theoretical frameworks, such as leadership theory, Islamic education principles, and gender studies. However, the analysis could be further strengthened by integrating critical perspectives on the intersection of gender, religion, and social norms. This integration will allow for a deeper understanding of how women's roles in da'wah are influenced by existing patriarchal norms and how women can respond to and change these norms in the context of contemporary da'wah. Thus, this research not only provides an overview of Sitti Raihanun's contributions but also offers critical insights into the dynamics of power, gender, and religion in the space of da'wah.

Implications and Recommendations

While the findings have been clearly presented, this study could further elaborate on the practical implications for policy or community-based initiatives aimed at empowering women in da'wah. Several recommendations that can be proposed are:

- a) Strengthening the role of women in the da'wah decision-making process: To involve women more in determining the direction of da'wah in society, policies that strengthen their positions in da'wah leadership structures are necessary.
- b) Providing greater space for women in religious education: Offering da'wah programs that accommodate women's needs to develop their potential in religious education and allow them to become speakers or leaders in da'wah forums.
- c) Empowering women through digital da'wah training: Given the importance of social media in contemporary da'wah, providing digital da'wah training for women can strengthen their voices in the public sphere and enable them to reach a wider audience.

Policies that support the empowerment of women in da'wah will help create a more inclusive, relevant, and progressive da'wah in line with the challenges of the times.

Engagement with Critical Literature

This research could enrich the discussion by engaging more deeply with critical perspectives on gender and religious authority. A more transformative approach could examine the power dynamics between men and women in the space of da'wah and how religious authority is often shaped by social and patriarchal cultural norms that limit women's roles in leadership. This critical literature will provide more insight into how social and religious norms can be dismantled or critiqued in an effort to create a more equitable

space for women in da'wah. This perspective will broaden the understanding of how da'wah can be more inclusive and provide opportunities for women to play an active role in the development of a progressive and egalitarian da'wah.

The findings from this study reveal the significant contributions of Sitti Raihanun Zainuddin Abdul Madjid in contemporary da'wah, particularly through her leadership in Nahdlatul Wathan (NW) and her active role in promoting Islamic education, both locally and nationally. Her influence is seen in her integration of traditional Sasak values with contemporary da'wah practices. To better understand her impact, the findings will be discussed in light of relevant theories on leadership, gender roles, and religious education.

a. Leadership and Empowerment of Women in Da'wah

Sitti Raihanun's role as the first female leader of the Nahdlatul Wathan Central Board is a reflection of how religious leadership can be transformed by female figures, particularly in conservative societies. According to Northouse's Leadership Theory and Practice, leadership is a process whereby an individual influences a group of individuals to achieve a common goal (Alajmi, 2022; Barner-Rasmussen et al., 2024; Gentsoudi, 2022; Karp, 2023). In Sitti Raihanun's case, her leadership goes beyond traditional gender boundaries, empowering other women in the organization. Her position allowed her to strategically position women in religious roles, and through her example, she became a role model for female religious leaders. This aligns with feminist theories that argue for the importance of gender inclusivity in leadership roles, as seen in the works of scholars like Judith Butler, who posits that gender roles are not fixed but socially constructed, and Sitti Raihanun challenges these norms by stepping into a leadership position traditionally dominated by men (Khanam & Ishrat, 2024; Loizidou, 2024; Pageni & Sharma, 2024).

b. The Role of Da'wah in Islamic Education

One of the main findings is Sitti Raihanun's emphasis on education-based da'wah, particularly for women. This can be analyzed through the lens of Islamic Educational Theory, which highlights the significance of education in shaping religious understanding and societal roles (Abd, 2024; Busthomi et al., 2024). As stated by al-Attas, Islamic education is not just about imparting knowledge but about nurturing the character and the spiritual development of the individual. Sitti Raihanun has utilized da'wah as a platform for advocating education, ensuring that women, especially in marginalized areas, have access to religious knowledge (Islam, 2024; Nasri, 2017a, p. 43, 2019, p. 21, 2023a, p. 53). This aligns with the broader aim of religious education in Islam, which seeks to cultivate individuals who can contribute to societal welfare through the proper application of Islamic principles. The establishment of educational institutions in areas such as Kalimantan, Sulawesi, and Batam showcases her effort to spread this education beyond Lombok, demonstrating the intersection between da'wah and educational empowerment (Nasri, 2014, 2015, p. 123; Nasri, Wahid, et al., 2024, p. 33).

c. Contemporary Da'wah and Gender Dynamics

Sitti Raihanun's journey into contemporary da'wah also highlights the dynamics of gender and religious leadership. While traditional da'wah is often male-

dominated, her success in navigating this male-dominated space reflects changes in how religious authority is perceived in contemporary Muslim communities. In line with the Theory of Religious Authority by Weber, which argues that authority is based on tradition, charisma, and legal-rational authority, Sitti Raihanun's authority is both charismatic and based on her role as a leader within Nahdlatul Wathan (Kronis & Zarins, 2023; Nikolakakis, 2024). Her ability to engage in da'wah both within her community and in wider geographical contexts can be seen as a reflection of the shift towards a more inclusive interpretation of religious authority. This is particularly relevant in the modern era, where female religious leaders are becoming increasingly visible and influential in shaping the discourse of Islamic practices, challenging long-standing gender hierarchies.

d. Socio-Cultural Context and Challenges

Despite her successes, the findings also reveal that Sitti Raihanun faced socio-cultural challenges related to gender stereotypes. These challenges are consistent with the broader societal dynamics discussed in the Social Learning Theory by Bandura, which emphasizes the role of social context and environment in shaping individual behaviors (Amsari et al., 2024; Baştan & Dülek, 2023; Habsy et al., 2023; Manik et al., 2022; Walborn, 2014). In conservative societies, women in leadership positions often face resistance based on traditional norms and stereotypes about gender roles. However, Sitti Raihanun's ability to overcome these challenges and continue her da'wah work is indicative of the changing perceptions of women's roles within the religious sphere, driven by both individual resilience and institutional support.

In conclusion, Sitti Raihanun Zainuddin Abdul Madjid's role in contemporary da'wah reflects a significant shift in how women are shaping the future of Islamic leadership and education. By analyzing her contributions through the lens of leadership theory, gender studies, and Islamic education, it becomes evident that her influence is not only transformative for women in her community but also serves as a model for other women in similar socio-cultural contexts. Her legacy continues to contribute to the broader discourse on the empowerment of women in religious leadership and education.

4. Conclusion

This study has explored the pivotal role of Sitti Raihanun Zainuddin Abdul Madjid in contemporary da'wah, particularly as a female leader within Nahdlatul Wathan (NW) and her efforts in promoting education-based da'wah. Through her leadership, she has not only empowered women but also bridged the gap between traditional Sasak values and modern religious practices, both in Lombok and across other regions of Indonesia. Sitti Raihanun's approach to da'wah transcends local boundaries, as she actively participated in spreading Islamic teachings across various provinces, fostering educational institutions in Kalimantan, Sulawesi, Batam, and beyond. Her ability to balance traditional roles with contemporary demands demonstrates the evolving nature of female leadership in Islamic da'wah. Her influence challenges existing gender stereotypes and provides a significant contribution to the discourse on women's roles in religious leadership.

The study also highlights the importance of her leadership in advocating for the empowerment of women through education. By focusing on Islamic education, particularly

for women, Sitti Raihanun has effectively integrated religious knowledge with socio-cultural progress, showing how education can be a powerful tool for societal change. Despite the socio-cultural challenges, her resilience and strategic use of available opportunities have allowed her to expand her da'wah influence, making her a key figure in contemporary Islamic leadership.

In conclusion, Sitti Raihanun Zainuddin Abdul Madjid's role in contemporary da'wah underscores the transformative potential of female leadership within Islamic organizations. Her work not only challenges existing gender norms but also offers valuable insights for broader societal change, demonstrating the significant role that women can play in leadership and religious education. By linking her contributions to the broader implications of gender equality and leadership in Islamic contexts, this study reinforces the need for continued efforts to empower women through education and active participation in da'wah. Her legacy continues to inspire and influence not only the Muslim community in Lombok but also beyond, providing a model for the empowerment of women through religious leadership and education.

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