

Sitti Raihanun Zainuddin Abdul Madjid: Inspiration from the East in Pioneering the Largest Islamic Educational Institution in West Nusa Tenggara

Ulyan Nasri^{1*}

¹Islamic Religious Education, Faculty of Education, Hamzanwadi Islamic Institute, East Lombok, Anjani, Indonesia Main Road Mataram – Lb. Lombok KM. 49 Anjani – Suralaga East Lombok

DOI: [10.36348/jaep.2023.v07i12.005](https://doi.org/10.36348/jaep.2023.v07i12.005)

| Received: 14.11.2023 | Accepted: 19.12.2023 | Published: 28.12.2023

*Corresponding author: Ulyan Nasri

Islamic Religious Education, Faculty of Education, Hamzanwadi Islamic Institute, East Lombok, Anjani, Indonesia Main Road Mataram – Lb. Lombok KM. 49 Anjani – Suralaga East Lombok

Abstract

This research depicts the inspirational role of Sitti Raihanun Zainuddin Abdul Madjid in pioneering the largest Islamic educational institution in Lombok, West Nusa Tenggara (NTB). The objective of this study is to comprehend the contributions of this female religious scholar in developing the Islamic educational institution and providing insights into the progress of Islamic education in Eastern Indonesia. The research employs a case study method to deepen the understanding of Sitti Raihanun's journey in establishing the educational institution. Data are gathered through the analysis of various relevant sources, including literature, articles, and documentation on Islamic education in NTB. The data analysis technique involves synthesizing information to illustrate Sitti Raihanun's contributions in initiating and advancing the educational institution. The research findings indicate that Sitti Raihanun has laid a strong foundation for Islamic education in Lombok, employing an inclusive approach that engages the local community. The implications of this research are to inspire and guide the development of Islamic educational institutions in the Eastern Indonesia region, while recognizing the role of female religious scholars in advancing local Islamic education.

Keywords: Sitti Raihanun, Inspiration from the East, Pioneer of Islamic Educational Institutions.

Copyright © 2023 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

A. INTRODUCTION

In the heartland of Indonesia, where the sun's embrace meets the gentle waves of the archipelago, a beacon of inspiration emerges from the East. This tale unfolds in the rich cultural tapestry of Lombok, West Nusa Tenggara, where a remarkable woman, Sitti Raihanun Zainuddin Abdul Majid, carved her legacy. Born into the lineage of Nahdlatul Wathan's founder, she embarked on a journey that would echo the harmonies of Islamic education across the region (Syamsudin, 2020).

This prologue unravels the narrative of Sitti Raihanun, a mujahidah and visionary, whose footsteps trace the path towards the establishment of the largest Islamic educational institution in the province (Kitae Sohn, 2015). Her story is a testament to resilience, dedication, and a profound connection to the teachings of Islam. As we delve into the chapters of her life, we discover not only the challenges she conquered but also

the cultural and spiritual wealth she bestowed upon the educational landscape (Harmona Daulay *et al.*, 2019).

In the pages that follow, we explore the inspiration drawn from the East, where Sitti Raihanun's pioneering spirit illuminates the corridors of knowledge and shapes the future of Islamic education in West Nusa Tenggara. This is the story of a woman who, against the backdrop of a unique and culturally rich environment, becomes a beacon for those seeking wisdom and enlightenment in the realm of education (Mufidah Ch, 2010).

Islamic education in Indonesia has a long and rich history, where religious scholars have played a crucial role in developing the education system (Nasri, 2015). One of the prominent female scholars who emerged in the history of Islamic education in Indonesia is Sitti Raihanun Zainuddin Abdul Majid (Nasri, 2014). Born and raised in Lombok, West Nusa Tenggara (NTB),

Sitti Raihanun has made outstanding contributions in pioneering the largest Islamic educational institution in the region (Mansour Fakhri, 2010). Her journey and dedication provide an inevitable inspiration from the East to understand how female scholars have been pioneers in shaping Islamic education in a unique and culturally rich environment (Nasaruddin Umar, 2010).

Despite holding significant roles in the development and dissemination of religious knowledge, female scholars often do not receive equal attention compared to male scholars. This general depiction reflects social and cultural dynamics that still influence the recognition and appreciation of the contributions of female scholars (Ulyan Nasri, 2023b). Patriarchal traditions are a major factor, where essential roles in society are often considered the prerogative of men, creating barriers to the recognition of female scholars (Kurniawan Arizona *et al.*, 2022).

Limitations in access to formal education and institutional support, rooted in patriarchal history, also pose constraints for female scholars. These limitations can affect their visibility in society and the academic world. Lack of understanding in society about the role of female scholars in the religious context creates stereotypes and prejudices, hindering the improvement of the image and recognition of female scholars (Julia Cleves Mosse, 2002). Some female scholars may be more focused on traditional roles as mothers and family caretakers, obscuring their recognition as intellectuals and religious leaders. Additionally, the representation of female scholars in influential religious institutions and organizations remains limited, reducing their ability to influence decisions and inspire change in the community (Erlan Muliadi & Ulyan Nasri, 2023).

Despite these obstacles, there has been a global increase in awareness of the importance of recognizing and supporting female scholars. Efforts to support the education, training, and promotion of female scholars aim to enable them to play a larger role in disseminating knowledge and guiding communities. It is hoped that increased understanding and appreciation of the contributions of female scholars can rectify this imbalance, providing a more fitting place for them in the religious and academic realms (Ulyan Nasri & Arif Mulyohadi, 2023).

The state of the art, reviews, research, and studies on female scholars, especially those focusing on the contributions of Sitti Raihanun Zainuddin Abdul Majid, indicate that her role in pioneering the largest Islamic educational institution in Lombok, West Nusa Tenggara, remains a limited focus of research. As the successor to her father's struggle, a National Hero from Lombok, the lack of attention on Sitti Raihanun is due to the limitations of previous research in exploring the contributions of female scholars in the development of Islamic education in Indonesia.

Previous studies tend to emphasize the roles of male scholars, while female scholars, especially those like Sitti Raihanun, have not received the recognition they deserve. This limitation results in a lack of understanding of how female scholars, such as Sitti Raihanun, play a role in overcoming challenges and developing educational institutions in a community rich in cultural and religious values.

Literature reviews indicate an urgent need to delve into the roles and contributions of female scholars, especially those who have a significant impact on pioneering educational institutions. Currently, there is a great opportunity to explore the successes and obstacles faced by Sitti Raihanun and how she continues her father's struggle in the context of education.

Further research into Sitti Raihanun Zainuddin Abdul Majid's contributions will provide a richer and more comprehensive insight into how female scholars contribute to the formation of educational institutions in Indonesia, particularly in the region of West Nusa Tenggara. Through deeper research, various lessons and inspirations can be discovered to guide the development of educational institutions in the future and appreciate the role of female scholars as leaders and innovators in this field.

This research carries a statement of scholarly novelty by detailing the specific contributions of Sitti Raihanun Zainuddin Abdul Majid in pioneering and managing the largest Islamic educational institution in Lombok. The aim is to fill existing knowledge gaps by placing a specific spotlight on the role of female scholars in pioneering Islamic education, providing guidance and inspiration for the development of similar educational institutions in the Eastern Indonesian region.

In this context, research problems arise regarding how Sitti Raihanun Zainuddin Abdul Majid was able to overcome challenges and develop an Islamic educational institution that became one of the largest in West Nusa Tenggara. By exploring the aspects of success and challenges faced by Sitti Raihanun, this research attempts to answer critical questions surrounding the role of female scholars in managing Islamic educational institutions in this unique region.

By outlining the background, literature review, statement of scholarly novelty, and research problems, the objectives of this study are to provide an in-depth insight into the role of Sitti Raihanun Zainuddin Abdul Majid as a pioneer in establishing the largest Islamic educational institution in Lombok, NTB. This research aims to present the contributions of female scholars in the development of Islamic education in the Eastern Indonesian region, while offering inspiration and guidance for further research and development in a similar context.

B. RESEARCH METHODOLOGY

This research adopts a case study approach to investigate in-depth the role and contributions of Sitti Raihanun Zainuddin Abdul Majid in pioneering the largest Islamic educational institution in Lombok, West Nusa Tenggara (Ulyan Nasri, 2023a). The case study approach was chosen because it allows the researcher to understand the historical, social, and cultural contexts that shape the establishment of the educational institution (Creswell, J. W., 2008).

The research population involves all elements relevant to Sitti Raihanun's role in establishing Islamic educational institutions in West Nusa Tenggara. Using purposive sampling, samples are carefully selected, including community leaders, religious figures, and relevant parties with a profound understanding of Sitti Raihanun's journey. Research instruments include in-depth interviews, participatory observation, and document analysis. Interviews will be conducted with Sitti Raihanun and other relevant parties to gain direct insights into their roles and experiences. Participatory observation will provide a comprehensive understanding through direct involvement in the educational institution's activities. Document analysis includes literature, articles, and related documentation (Bamberger, 2000).

Data is collected through in-depth interviews, participatory observation during visits to educational institutions, and document analysis. Triangulation techniques will be applied to ensure the validity of the collected data (B. Miles et al., 2014). Data analysis is conducted using a qualitative approach. Interview and observation notes are analyzed and interpreted to gain a comprehensive understanding of Sitti Raihanun's role. Document analysis will complement and deepen the understanding of the historical context and the journey of the educational institution (Ahmadi, 2005). Through this method, the research aims to make a significant contribution to understanding the Eastern-inspired initiative undertaken by Sitti Raihanun in establishing the largest Islamic educational institution in Lombok, West Nusa Tenggara (Emzir, 2010).

C. RESEARCH RESULTS AND DISCUSSION

Profile and Islamic Moral Education of Sitti Raihanun Zainuddin Abdul Majid

The "Research Results" section presents key findings that depict the profile and understanding of Sitti Raihanun Zainuddin Abdul Majid. Born in 1952, Sitti Raihanun is the daughter of the founder of Nahdlatul Wathan, TGKH. M. Zainuddin Abdul Majid, and Hajjah Rahmatullah Binti Hasan Jenggik. Known as the "integrator" or mujahidah/champion, a title given by her father, reflects her active role in the organization's struggle (Nasri, 2015).

Sitti Raihanun's Islamic moral education occurred in a family environment filled with love, compassion, and Islamic morality. Her unique childhood experiences, spent accompanying her father's struggle, shaped her profound understanding of the intricacies of the struggle, particularly in developing and advancing education. Sitti Raihanun's contribution to supporting her father's struggle and developing Nahdlatul Wathan reflects her active role in strengthening the organization. Her unique childhood experiences contribute significantly to the development and advancement of education aligned with the ideals of Nahdlatul Wathan. Sitti Raihanun's understanding of the struggle and Islamic moral values serves as inspiration for the development of Islamic education in Lombok. Its significance can extend beyond the Lombok region, contributing to the development of Islamic education in the entire Eastern Indonesian region (Atsani & Nasri, 2021).

Sitti Raihanun's Contribution to the Development of Islamic Education in Lombok

The findings of this research reveal that Sitti Raihanun Zainuddin Abdul Majid, the daughter of the founder of Nahdlatul Wathan in West Nusa Tenggara, played a highly active role in supporting her father, TGKH. M. Zainuddin Abdul Majid, in upholding Islamic teachings and advancing the Nahdlatul Wathan organization. This supportive process shaped her profound understanding of the intricacies of the struggle, particularly in the context of developing and promoting Islamic education in the region (Nasri, 2014).

1. Scientific Findings

The primary findings of this research indicate that Sitti Raihanun's active role and dedication in supporting her father's struggle have had a positive impact on the development of Islamic educational institutions in Lombok. Her unique childhood experiences spent in an atmosphere of love, compassion, and Islamic morality within the family were crucial factors shaping her vision of Islamic education (Dwi Edi Wibowo, 2011)

2. Scientific Explanation

A scientific approach highlights that Sitti Raihanun's active involvement in the organization's struggle contributes to the transfer of moral and spiritual Islamic values into educational institutions. This creates a strong foundation for the development of Islamic education in line with the vision of Nahdlatul Wathan. Factors such as the family environment, a profound understanding of her father's struggle, and the inheritance of intelligence from both parents are primary drivers of her constructive role in education (Delmira Syafrini, 2014)

3. Variable Trends

The positive trends in these variables can be explained by Sitti Raihanun's active contribution to

exploring the potential of Islamic education in the Eastern Indonesian region. Deep involvement in the organization and a strong understanding of Islamic values create an environment supportive of the growth of Islamic educational institutions (Ayu Maulidina Larasati & Novia Puspa Ayu, 2020)

4. Comparison with Other Research

Comparisons with similar studies indicate that the role of female scholars in the development of Islamic education has not received equal attention as that of male scholars. However, these findings align with the global trend of increasing awareness of the contributions of female scholars. This evidence adds empirical support to the literature stating that the role of female scholars is crucial in advancing Islamic education in the Eastern Indonesian region (Nurus Shalihin & Firdaus, 2019)

5. Response to Research Hypothesis

Consistently, the research findings support the initial hypothesis that Sitti Raihanun's role in supporting the organization's struggle, particularly in the development of Islamic education, has a positive impact on the growth of these institutions in Lombok (Andik Wahyun Muqoyyidin, 2022)

Thus, these scientific findings are not merely descriptive but also scientifically reinforce that the involvement of female scholars like Sitti Raihanun has positive implications for the development of Islamic education, making a significant contribution to both academic and religious domains.

Leadership and Scholarship of Sitti Raihanun Zainuddin Abdul Majid

The leadership and scholarship of Sitti Raihanun Zainuddin Abdul Majid reveal various significant findings.

1. Charisma and Authority

Ummuna possesses charisma and authority inherited from both of her parents. Her character serves as a role model and is emulated by many.

2. Equal Leadership

In her twenty years of leadership in Nahdlatul Wathan, Ummuna demonstrated exceptional capabilities not solely reliant on her parents' legacy. She stood alongside male leaders in her organization with respect and equality.

3. Transformational Leadership Character

Ummuna embodies the characteristics of transformational leadership, becoming an agent of change, courage, and a promoter of positive values. Her decisions are marked by firmness, wisdom, and intelligence.

Implications and Significance in the Context of Leadership and Religious Scholarship

In the journey exploring the leadership and religious scholarship of Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Majid, her wise and charismatic steps have opened new windows toward a deeper understanding. This process not only depicts the life journey of a prominent figure but also carries implications and significance radiating to broader realms (Dede Kania, 2015). Through the pages of Ummuna's life, insights unfold regarding the crucial roles of transformational leadership and robust religious scholarship in constructing a morally and spiritually strong societal foundation (Endah Ratnawaty Chotim, 2022). The implications of Ummuna's leadership and scholarship extend beyond the organizational sphere where she served, reaching into the larger contexts of leadership and religion worldwide (Asni Zubair *et al.*, 2022).

This prologue will guide us on a journey to unearth the meanings and impacts of Ummuna's leadership and religious scholarship, highlighting their implications and significance in a broader context—specifically, in the development of morality and spirituality amidst the currents of modernization and the complex challenges of our times (Muharam, 2020). The following outlines the implications and significance in the context of the religious leadership of Sitti Raihanun Zainuddin Abdul Majid:

1. Religious Vision and Leadership

Ummuna advocates for religion for the benefit of the wider community, making it the central point of every aspect of her life. Her leadership reflects harmony with the vision of the Nahdlatul Wathan organization (Saskia E Wieringa, 2015)

2. Challenges of Female Leadership

Despite possessing authority embedded since the organization's inception, Ummuna faces challenges and debates regarding her female leadership. External challenges involve patriarchal structures and illegal competing leaders with political influence (Andrey Shastri, 2021)

3. Internal Organizational Challenges

Weak human resources in specific areas and a lack of understanding of the organizational vision pose internal challenges. Improved financial governance within the organization is necessary (Ni'mah Siti Zuhrotun & Chasna Mienchah AI, 2021)

4. Comparison with Other Research

This research strengthens the concept of female leadership by demonstrating that transformational leadership can emanate from women. Comparisons with other studies support these findings and highlight their relevance in the context of religious leadership (Arbaiyah Prantiasih, 2012)

Scientifically, these findings support the initial hypothesis, indicating that Ummuna Hajjah Sitti Raihanun Zainuddin Abdul Majid's leadership and religious scholarship positively contribute to organizational development and the advancement of religious values. Thus, the research results and discussions provide a profound understanding and scientific analysis of Ummuna's significant role in leadership and religious scholarship, addressing scientific questions posed since the beginning of the study.

D. CONCLUSION

Based on an in-depth exploration of the religious leadership and scholarship of Sitti Raihanun Zainuddin Abdul Majid, it can be concluded that her steps carry extraordinary implications and significance. Ummuna has not only become a courageous female leader and scholar but also a source of inspiration for many. The transformative leadership characteristics and steadfastness in scholarship have formed a life journey worth emulating.

Despite making significant contributions, Sitti Raihanun Zainuddin Abdul Majid faces various challenges, particularly related to gender stereotypes in religious leadership. Manipulative allegations and gender inequality pose serious challenges for Ummuna. Her leadership and scholarship not only influence Nahdlatul Wathan internally but also have an impact on the development of Islamic education in Lombok and the eastern regions of Indonesia. The implications extend beyond organizational boundaries, introducing new perspectives to the discourse on religious leadership at the national level.

E. RECOMMENDATIONS

Based on these conclusions, several recommendations can be proposed. First, Empowering the Role of Female Scholars. Further efforts are needed to empower the role of female scholars and break gender stereotypes that still hinder full recognition of female religious leadership. Second, Further Research. Advanced research is necessary, involving more cases and comparative studies to deepen the understanding of the role of female scholars in the religious and social context in Indonesia. Third, Education and Gender Awareness. Increased education and gender awareness are necessary among the public and educational institutions to mitigate gender bias and provide equal opportunities for women in religious leadership.

Fourth, Recognition and Equality. It is crucial to continue advocating for recognition and equality for female scholars so that their contributions are fully acknowledged, allowing them to play a maximum role in community development and religious institutions. Fifth, Government and Organizational Roles. Governments and religious organizations need to play a role in creating

policies and environments that support active participation of female scholars in religious leadership. Through the implementation of these recommendations, it is hoped that a more inclusive and equal environment for female scholars will be realized, contributing positively to the development of religion and morality in society.

Acknowledgment

We would like to express our sincere gratitude to everyone who contributed to the success of this research. Our heartfelt thanks go to the research fund providers and donors who have provided significant financial support. Additionally, we extend our appreciation to all those who assisted in various stages of the research. The moral support, constructive advice, and close collaboration from various parties have helped us overcome challenges and achieve optimal results. We hope that the findings of this research will bring substantial and sustainable benefits. We appreciate every form of contribution and prayers from all those who participated. Thank you for the trust, support, and cooperation that have been extended to us.

REFERENCES

- Ahmadi, R. (2005). *Memahami Metodologi Penelitian Kualitatif*. (Malang: Penerbit Universitas Negeri Malang (UM Press).
- Andik, W. M. (2022). Wacana Kesetaraan Gender: Pemikiran Islam kontemporer tentang Gerakan Feminisme Islam. *Jurnal Al-Ulum*, 13(2), 491–512.
- Andrey, S. (2021). Gender Inequality and Women Discrimination. *IOSR Journal And Social Science*, 19(11), 27–30.
- Arbaiyah, P. (2012). Hak Asasi Manusia Bagi Perempuan. *Jurnal Pendidikan Pancasila Dan Kewarganegaraan*, 3(1), 101–115.
- Arizona, K., Sarjan, M., Rokhmat, J., Sucilestari, R., Syahrial, A., Mertha, I. G., & Syahidi, K. (2022). Human Existence and Meaning of Life: Alternative Philosophical Solutions To Multidimensional Educational Problems. *Jurnal Tatsqif*, 20(2), 111-124. <https://doi.org/10.20414/jtq.v20i2.5148>.
- Atsani, L. G. M. Z., & Nasry, U. (2021). Pemikiran Tgkh. Muhammad Zainuddin Abdul Madjid Tentang Pendidikan Perempuan Dan Relevansinya Dengan Konsep Pendidikan Berwawasan Gender. *Al-Afkar: Jurnal Keislaman & Peradaban*, 9(1), 65-76. <https://doi.org/10.32520/afkar.v9i2.318>.
- Bamberger, M. (2000). *Integrating Quantitative and Qualitative Research in Development Project*. Directions in Development.
- Chotim, E. R. (2022). Implementation of Gender Equality in Schools. *International Journal of Science and Society*, 4(2), 108-117. <https://doi.org/10.54783/ijssoc.v4i2.454>.
- Creswell, J. W. (2008). *Educational Research – Planning, Conducting, And Evaluating Quantitative And Qualitative Research. Third Edition*. Pearson Education, Inc.

- Daulay, H., Meliala, W. S., & Humaizi, H. (2019). Gender analysis of women farmers (case study of corn farmers in Tigabinanga District Tigabinanga Subdistrict Karo). *International Journal of Multicultural and Multireligious Understanding*, 6(4), 115-124. <http://dx.doi.org/10.18415/ijmmu.v6i4.953>.
- Emzir. (2010). *Metodologi Penelitian Kualitatif: Analisis Data*. Raja Grasindo Persada.
- Julia, C. M. (2002). *Gender dan Pembangunan*. Pustaka Pelajar.
- Kania, D. (2015). Hak asasi perempuan dalam Peraturan Perundang-Undangan di Indonesia: The rights of women in Indonesian laws and regulations. *Jurnal Konstitusi*, 12(4), 716-734.
- Larasati, A. M., & Ayu, N. P. (2020). The education for gender equality and human rights in Indonesia: Contemporary issues and controversial problems. *The Indonesian Journal of International Clinical Legal Education*, 2(1), 73-84. <https://doi.org/10.15294/ijicle.v2i1.37321>.
- Mansour, F. (2010). *Analisis gender dan Transformasi Sosial*. Pustaka Pelajar.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. 3rd.
- Mufidah, C. (2010). *Bingkai Sosial Gender: Islam, Strukturasi dan Konstruksi Sosial*. UIN Maliki Press (Anggota IKAPI).
- Muharam, R. S. (2020). Membangun toleransi umat beragama di indonesia berdasarkan konsep deklarasi kairo. *Jurnal Ham*, 11(2), 269.
- Muliadi, E., & Nasri, U. (2023). Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 2420-2427. <https://doi.org/10.29303/jipp.v8i4.1807>
- Nasaruddin, U. (2010). *Argumen Kesetaraan Jender Perspektif Al-Qur'an cet-VIII*. Paramadina.
- Nasri, U. (2014). *Pemikiran Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid Tentang Pendidikan Islam Perempuan dan Implementasinya di Madrasah Nahdlatul Banat Diniyah Islamiyah di Lombok* (Doctoral dissertation, Tesis, Program Pascasarjana UIN Sunan Kalijaga Yogyakarta).
- Nasri, U. (2015). *Akar Historis Pendidikan Perempuan: Refleksi Pemikiran TGKH. Muhammad Zainuddin Abdul Madjid*. Deepublish.
- Nasri, U., & Mulyohadi, A. (2023). Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools:(Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok). *Syaikhuna: Jurnal Pendidikan dan Pranata Islam*, 14(02), 216-233. <https://doi.org/10.36835/syaikhuna.v14i02.7029>.
- Nasri, U., Walad, M., & Ansori, M. Z. (2023). Islamic Educational Values in the Verses of the Song "Mars Nahdlatul Wathan" by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok. *International Journal of Sociology of Religion*, 1(1), 128-141.
- Ni'mah, S. Z., & Chasna, M. Al. (2021). Hadith about Women's Reproductive Rights: A Critical Study. *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 14(2), 104-116. <https://doi.org/10.35905/al-maiyyah.v14i2.749>.
- Nurus, S., & Firdaus. (2019). Transformasi Gender: Strategi Pembebasan Perempuan dari Jerat Pembangunan dan Kapitalisme. *SAWWA: Jurnal Studi Gender*, 14(1), 109-140. <https://doi.org/10.21580/sa.v14i1.3366>
- Sohn, K. (2015). Gender discrimination in earnings in Indonesia: A fuller picture. *Bulletin of Indonesian Economic Studies*, 51(1), 95-121. <https://doi.org/10.1080/00074918.2015.1016569>.
- Syafrini, D. (2014). Perempuan dalam Jeratan Eksploitasi Media Massa. *Humanus: Jurnal Ilmiah Ilmu-ilmu Humaniora*, 13(1), 20-27. <https://doi.org/10.24036/jh.v13i1.4093>.
- Syamsudin. (2020). Eksploitasi Wanita dalam Perspektif Kapitalis. *E-Jurnal Egalita*, 1(2), 20-40. <https://doi.org/10.18860/egalita.v0i0.1923>.
- Ulyan, Na. (2023a). Exploring Qualitative Research: A Comprehensive Guide to Case Study Methodology. *Al-Hikmah: Jurnal Studi Islam*, 4(3), 72-85. <https://doi.org/10.51806/al-hikmah.v4i3.5627>.
- Wibowo, D. E. (2011). Peran Ganda Perempuan dan Kesetaraan Gender. *Jurnal MUWAZAH*, 3(1), 357-364.
- Wieringa, S. E. (2015). Gender harmony and the happy family: Islam, gender and sexuality in post-Reformasi Indonesia. *South East Asia Research*, 23(1), 27-44. <https://doi.org/10.5367/sear.2015.0244>.
- Zubair, A., Hamzah, H., & Satriadi, S. (2022). Living Religious Moderation within the Sipakatau, Sipakainge', and Sipakalebbi Cultures of the Bugis Community. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 30(2). <https://doi.org/10.21580/ws.30.2.13048>