

## Women And Islamic Education Reform In Lombok Island: Study at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School

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### KEYWORDS

Women, Reform, Islamic  
Education

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### ABSTRACT

Women are creatures of Allah SWT who cannot be underestimated because the presence of women is often a problem in the world of Islamic education in chili, role limitations are an ongoing problem besides that Islamic education still faces various fluctuations and this can be caused by various factors, including social norms, economic limitations, and the perception that women should play a role in the domestic sphere. In the view of Islam itself, women have an honorable and noble position in the view of Islam. Even women can feel equality and justice. Islam upholds the values of humanity, justice, equality, and nobility. And this is needed to reform Islamic education in the world of education, especially Islamic boarding schools in Lombok. Islamic Education Reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School has been able to answer questions and existing problems with several breakthroughs: firstly providing women's access to Islamic education, secondly providing influence and breakthroughs in Islamic education reform towards women's empowerment in the neighborhood Islamic boarding school. Besides this, Islamic boarding schools still have challenges that must be found solutions for the realization of reform education sustainable and able to elevate the achievements of Islamic boarding schools on the island of Lombok in the eyes of the world.

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### Introduction

Lombok Island is one of the islands located in the province of West Nusa Tenggara, Indonesia. As in many areas in Indonesia, Islam is the majority religion that influences the life of the people of Lombok. As part of efforts to develop Islamic education in the area, various Islamic boarding schools were established to educate and form a generation of knowledgeable and qualified Muslims.

However, historically, Islamic education in Indonesia, including in Lombok, has tended to be cornered by Western views, especially regarding the role of women or the concept of gender. When Western civilization entered the Islamic world, they criticized the Islamic shari'ah, which has been a belief by Muslims both in terms of rights, roles, and responsibilities. Under the pretext of achieving freedom of status and equality of roles between men and women or what we are more familiar with as gender equality.

Despite this view, Islamic education still faces various fluctuations, which can be caused by various factors, including social norms, economic limitations, and the perception that women should play a role in the domestic sphere. In recent decades, awareness of the importance of empowering women in Islamic education has increased.

Islamic education reform aims to address gender disparities in access and quality of education and strengthen the role of women in Muslim societies as an effort to counter or rectify Western views. Whereas in Islamic education itself, the problems that are a challenge for Islamic education institutions in improving quality include: public skepticism towards Islamic education institutions, weak institutional vision and mission, overloaded curriculum, low competitiveness of graduates of educational institutions, and inadequate infrastructure.

This research focuses on reform, which includes empowering women through inclusive Islamic education, practical skills training, better access to education, and strengthening women's leadership roles. As disclosed by Historian Prof. Dr. Anhar Gonggong said, education is very important and the main key in improving the standard of living of the people of a nation. That is why this educational reform is necessary and important to be carried out by every Islamic educational institution but discards the history of its founders.

Pondok Pesantren Syaikh Zainuddin NW Anjani and Pondok Pesantren Darul Mujahidin NW Mataram on Lombok Island are the two private Islamic education institutions that may have adopted this reform approach. The institution seeks to provide wider access to education for women, strengthen an inclusive curriculum, promote women's empowerment through skills training, and create an environment that encourages women to play an active role in society and Islamic education.

The study of women and Islamic education reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School aims to analyze concrete steps taken by the two institutions to increase the role and participation of women in Islamic education and identify challenges and opportunities that faced in the reform process. Such a study can provide a deeper understanding of the role of women in the context of Islamic education on Lombok Island and its contribution to social and religious development in the area.

Based on the background previously presented, the problem formulation for the study of Women and Islamic Education Reform on the island of Lombok with a focus on the Syaikh Zainuddin NW Anjani Islamic Boarding School and the Darul Mujahidin NW Mataram Islamic Boarding School can include several relevant aspects. Here are some problem formulations that might be used as a reference:

1. How do women access Islamic education at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School on Lombok?
2. How does Islamic education reform influence women's empowerment at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School?

3. What challenges and solutions are faced in implementing Islamic education reforms focusing on women at the Syaikh Zainuddin NW Anjani Islamic Boarding School and the Darul Mujahidin NW Mataram Islamic Boarding School?

The formulation of these problems can help direct the study to analyze the situation of Islamic education on the island of Lombok, especially regarding the role and empowerment of women in the context of the Syaikh Zainuddin NW Anjani and Darul Mujahidin NW Mataram Islamic boarding schools. By exploring these questions, the study can provide deeper insights into the challenges and potentials in efforts to reform inclusive Islamic education in Lombok.

### **Research methods**

In researching women and Islamic education reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School on Lombok Island, this research is field research with a qualitative approach. Descriptive with a phenomenological approach and using observation data collection techniques, interviews and documentation. This research method can comprehensively understand women and Islamic education reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School.

### **Results and Discussion**

Women have an honorable and noble position in the view of Islam. Before Islam entered, women did not have the right to be independent. Even worse, women are considered lowly creatures. But Islam changed everything, Muslim women have the same rights as men. Even women can feel equality and justice. Islam upholds the values of humanity, justice, equality and nobility. This teaching brought by the Prophet Muhammad became a religion that can change a lowly situation to be noble, and a bad situation to be perfect, among the evidence of all this is the respect of Islam for women. and this research wants to see the role of women in education reform where Islamic education reform is a vehicle for change or, the transformation of Islamic education is interpreted as a process of continuous change towards progress. Say “*progress*” marked by character, culture, and achievement. Islamic education is said to be advanced if it wins to compete with modern schools (Mudlofir, 2016). From this view the researchers found several breakthroughs made in Islamic education reform in the two Islamic boarding schools:

#### **Women’s access to Islamic education**

Women before Islam did not find their rights, there was no respect and they had no value. Islam came with guidelines for rules and sharia that give women all the rights in their lives. This shows that in Islamic education, women have a noble role. Being an educator in a non-formal environment, namely the family, is a noble job because from this household, a generation with good faith and character will be born, eventually forming an environment with character as well.

For a woman, education is very important as her provision in educating children, managing the household, working, and socializing with the surrounding environment. Women will feel valuable and useful if they are equal, independent, and can rely on themselves (Kiranantika, 2020). And in formal education, the role of women is very large in determining education, especially in Islamic education reform. Women's access to Islamic education at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School on Lombok Island can vary depending on the policies and approaches of each pesantren. However, in the last few years, researchers have obtained information from the caregivers of the two Islamic boarding schools who have made significant efforts to increase women's access and participation in Islamic education. Several steps have been taken to increase access of capable women to researchers described from the results of observations and interviews:

- a. Accepting Santriwati: Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School may have opened admissions for female students, expanding their opportunities to access the Islamic education provided by the Islamic boarding school. This could involve a special admissions policy for female students or allocating a portion of the admissions quota for female students.

*If at Syaikh Zainuddin Islamic Boarding School it has been understood that from year to year there are more female applicants and indeed, this has been Ummi's hope from the past so that women can also be like men, as we currently receive at ma'had there are already 270 women. At the same time, only 125 men and we also hope there will be an increase yearly.*

*Strengthened again by the number of students on the level Mts/SMP-MA/that high school researchers can from the media that New students were submitted by representatives of the guardians of students, and 1,199 were immediately accepted direct by the Chairman of the Ummuna Hj St Raihanun Foundation Zainuddin Abdul Madjid. The Secretary of the TGKH LG Foundation Muhammad Zainuddin Atsani witnessed by all madrasa heads, schools and councils asatidz or teacher.*

And boarding schools sheikh zainuddin NW Anjani own hostel special for women who manage everyday all are women, as for hostel-hostel girls like that Hostel Mualimat MTs level, Mualimatlevel MA and special female dormitories at the Ma'had college level.

Meanwhile, at the Darul Mujahidin NW Mataram Islamic boarding school, it opens wide access to education for those who cannot afford 100% from an economic standpoint. until who are capable like. What did the researchers find from interviews with existing caregivers:

*Where given the responsibility to care for and nurture younger siblings, the institution that we foster here is something different because when Islamic boarding schools open the widest possible space for children who want to continue their education, especially we are here as female caregivers accepting children from grade level MTs/SMP, MA/SMA and tertiary level and that's all regardless of economic*

*ability, whether you want to be able to afford it or not, we still accept it with the system set up by the leadership, and if we look outside there are many children who cannot afford tuition fees, boarding schools and other -others because of the high cost but we are here. Thank God, economic ability is not an obstacle for them because Islamic boarding schools also provide LKSA where we foster them with the Islamic boarding school system in general.*

So from the above understanding that the cottage boarding school Darul Mujahidin provides a very good opportunity for continuity education, specifically women, the acceptance of students from all groups, from an economic point of view whether they are able or not, is still accepted and this is not necessarily a boarding school in other places capable doing so, the breakthrough made by the Darul Mujahidin Islamic Boarding School become an example for other institutions so that Islamic boarding schools are not seen as a business field.

b. Facilities and Accommodation: The Islamic boarding school has taken steps to provide adequate facilities and accommodation for female students. This includes housing facilities, study areas, places of worship, and access to sanitation facilities that suit the needs of female students.

The following are some adequate facilities and accommodations for female students in Islamic boarding schools that researchers can find online direct:

1. Separate Dormitories: Islamic boarding schools build or provide separate dormitory facilities for female students. This is a step for female students to have a safe and comfortable private living space at the Islamic boarding school.
2. Suitable Sanitation Facilities: availability of sanitation facilities according to the needs of female students, such as separate bathrooms and toilets with adequate facilities, including equipment such as mirrors, sinks, and necessary trash cans.
3. Study Area and Discussion Room: Islamic boarding schools provide adequate study and discussion space for female students. This room has comfortable facilities, such as tables and chairs, adequate lighting, and an environment conducive to learning and discussion.
4. Places of Worship: Providing adequate places of worship for female students, such as special mosques for Islamic boarding schools in the Syaikh Zainuddin NW Anjani Islamic Boarding School or special prayer rooms in each female dormitory while at Darul Mujahidin Islamic Boarding School NW Mataram just provide prayer room specifically for women who are equipped with the necessary facilities to carry out worship with comfort, besides that they also have Islamic boarding schools transportation specifically like buses.
5. Sports and Recreation Facilities: The Islamic boarding school provides suitable sports and recreational facilities for female students, such as sports fields, going for recreation Once every 3 months, as is done at the Darul Mujahidin NW Mataram Islamic Boarding School, while at the Syaik Zainudidn NW Anjani Islamic Boarding School, they do recreation during the semester break. This

provides opportunities for female students to participate in healthy physical and recreational activities.

*Sports problems in the neighborhood the lodge was specially made at the time of the hour sport At school and especially on Sundays, we take the children to do gymnastics or go for a healthy walk to Udayana on Sundays, while for recreation, we do distributions once every 3 months but don't invite all the students but instead bring them to a level.*

*If there is a problem with the facilities, that's it look around. Hence, the kids did sports according to predetermined hours likewise holidays or the words of the children now healing. Yes, it's enough just during the semester break and even then, with all the caregivers too, we do this so that the children can also enjoy nature.*

6. Food and Nutrition Facilities: Islamic boarding schools provide adequate food and nutrition facilities for female students. This includes a clean and safe kitchen for cooking food, an adequate dining area, and a balanced menu that meets the nutritional needs of female students.
7. Security: Islamic boarding schools ensure that all facilities and areas in Islamic boarding schools are safe and comfortable for female students. Security measures are taken, such as installing a security system, adequate lighting, precautions to protect female students from potential harm or misuse and the number of CCTV installed by the lodge boarding school in a few places.

Some of the findings noted above as that picture educational reform in two cottages boarding school can help create a conducive and safe environment for female students and enable them to learn and develop comfortably and better.

c. Special Education Programs for Women: Special education programs for female students in Islamic boarding schools can cover several relevant aspects of their needs and interests. Following are some examples of special education programs that have been implemented:

1. Islamic Religious Education: This program can place special emphasis on a comprehensive understanding of the Islamic religion, including the study of the Qur'an, hadith, fiqh, aqidah, Islamic history, and Islamic morality. The aim is to provide female students solid knowledge of their religion and understand Islamic teachings in a relevant social context. This can be seen when thousands of MDQH students study from 08:15-12:00
2. Arabic Studies: Since Arabic is the primary language of Islamic religious studies, special education programs can provide intensive instruction in Arabic. Santriwati can learn Arabic grammar, read religious texts in Arabic, and improve their communication skills. This can be seen in 2 institutions namely MAPK & MAK.
3. Study of the Qur'an: This program may focus on reading, understanding, and interpreting the Qur'an. Santriwati are taught about the basic principles of reading the Qur'an correctly (tajwid), as well as an understanding of the historical context and meaning in the verses of the Qur'an. This can be seen

from the Princess Dormitory focus with Al-Quran learning programs such as the annual program also 723 Participants Participate in the Ramadhan Memorizing Program LPTQ Syaikh Zainuddin NW in Anjani. and the Darul Mujahidin NW Mataram Islamic boarding school also carried out the same program, but those who participated were not like Anjani. As we got information from online media, were 106 participants in the program's closing program during the Ramadhan memorizing program.

4. **Hadith Study:** This special education program is carried out specifically at the undergraduate or graduate level because the hadith is an important source in Islamic law and behavior that is recommended in religion. Santriwati can learn the method of collection, evaluation, and understanding of hadith and its practical application in everyday life.
5. **Specific Skills:** This special education program as well done by Islamic boarding schools through their SMK includes the development of special skills according to the interests and talents of female students, such as art, music, literature, journalism, or leadership. This allows female students to develop their potential in areas of interest.

These programs are designed to provide comprehensive and relevant education for female students in Islamic boarding schools. With a holistic approach, female students are empowered to understand the religion of Islam, practical skills, and contextual understanding that enables them to integrate religious values with their daily lives and contribute positively to society.

- d. **Strengthening Women's Leadership:** Islamic boarding schools emphasize strengthening women's leadership. This can be seen through self-development programs such as the findings of researchers that school principals at the boarding school Sheikh Zainuddin on the MAK board was a woman, the head of the Hostel daughter and caregivers and this is an extraordinary educational reform developed by these two Islamic boarding schools, Not to mention leadership training, as well as providing opportunities for female students to play an active role in organizational activities, decision making, and management of Islamic boarding schools to become guidance caregivers divided into groups within the student organization.

It should be remembered that efforts to increase women's access to Islamic education in Islamic boarding schools are still in progress. There may still be challenges and obstacles that need to be overcome. However, the steps that have been taken show a commitment to push for Islamic education reforms carried out by women themselves.

### **Effects of Islamic Education Reform**

The idea of educational reform in the modern era was first coined by Sayyid Ahmad Khan (1817-...) established a Muhammedan Anglo-Oriental College (MAOC) school in Aligarh in 1878, to advance Indian Muslims to rise from the slump of their fate. Although adapting the school model in England, MOAC also teaches religion. In

addition, non-Muslims are also allowed to study at the school. Islamic education aims to overcome the gap between Islamic studies anti-British traditional and secular education that does not teach religion (Hidayati, 2022).

Likewise, in Lombok Maulana Shaykh TGKH Muhammad Zainuddin Abdul Madjid laid the foundation of education, namely by establishing madrasah for men and specifically for women and this was proven by establishing a special institution for women namely Nahdlatul Banat Diniyah Islamiyah two years before independence, to be precise on 15 Jumadil Akhir 1362 H or 21 April 1943 M (Wahid & Janah, 2022). presence of Madrasah NBDI is a breakthrough in order to elevate the status of women and provide equal opportunities to receive learning and this is the beginning of reform education in chili and runs to this day

Islamic education reform can try to revive the vision of better Islamic education to build and improve the quality of human beings and Muslim society in the era of globalization while still referring to the Qur'an and as-Sunnah as sources of teachings (Songgirin, 2022). The conceptual reform of Islamic education is a renewal carried out by making changes by looking at future needs, emphasizing returning to the original form, doing better by stopping deviations and wrong practices or introducing better procedures than before (Simorangkir, 2022).

So Islamic education reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School can have a significant influence on women's empowerment in the two Islamic boarding schools, providing several influences that researchers can describe from research results:

*Access to Education Equality:* Through Islamic education reform, both Islamic boarding schools open access to equal education for women because by opening admissions for female students, Islamic boarding schools provide equal opportunities for women to access religious education and in-depth Islamic knowledge. This strengthens women's empowerment by providing equal access to men in seeking religious knowledge.

*Gender Equality-Based Education:* Islamic education reform carried out at the Darul Mujahidin Islamic Boarding School NW Mataram and Pondok Boarding school Shaykh Zainuddin NW Anjani has been able to encourage the development of gender equality-based education in Islamic boarding schools. By developing special education programs for women and emphasizing women's empowerment in the Islamic context, the two pesantren also change the traditional paradigm that may limit the role and contribution of women in society. This provides opportunities for women to develop their potential and become agents of change in society. Gender equality in both Islamic boarding schools is in line with WHO's opinion: According to the World Health Organization (WHO) gender is the nature of women and men such as norms, roles, relationships between groups of men and women, which are socially constructed. Gender can differ from one community group to another and hange over time (Basit & Kom, 2022).



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*Awareness of Women Leaders:* The reform of Islamic education in these two Islamic boarding schools built awareness and confidence for women to take leadership roles in Islamic boarding schools. This is evidenced by the opportunities given to women to play an active role in organizational activities, decision-making and management of Islamic boarding schools, education reform opened the way for the development of strong and effective women's leadership and this is what Hj has done. Sitti Raihanun Zainuddin AM. As the leader of the boarding schools as, one of the carers said:

*We as caretakers here are indeed given a big responsibility to foster and educate female students in the teaching and learning process with the schedule we make, the coaching we do with special methods of Islamic boarding schools in general without having to use cellphones in the dorm for students but able to provide character guidance as expected by parents.* This means that the educational reforms carried out have not yet referred to the implementation of technology regularly direct but more to the formation of morals and understanding of knowledge that remains at the level of Islamic boarding school disciplines boarding school and using curriculum from the government (Umam, 2020).

*Strengthening Independence and Skills:* Through special education programs, women in Islamic boarding schools can acquire the knowledge and practical skills needed to face the challenges of everyday life. This includes Arabic language skills, religious knowledge, as well as technical skills or leadership skills. Thus, education reform empowers women with the tools necessary to become independent and active in society. This can be seen from the institutions in the Shaykh Zainuddin Islamic boarding school, which has a special institution with its development among them: MAK with the development of the book and its language, MAPK with excellence in the field of language, ASPURI Dewi Anjani with female education students with the advantage of being Hafizoh (Dewi & Mailasari, 2020).

*Increased Social Awareness and Engagement:* Through renewed education and empowerment programs, women in Islamic boarding schools can develop a wider social awareness and become involved in social and humanitarian issues. They can understand their role in society, fight for justice, and be involved in social activities that benefit the wider community, as the results of interviews with students:

*Usually, when we go home we are told to be priests, give sermons and teach the Koran. Others also think that going home is not just a vacation but to hone the skills we have acquired in the cottage.* And this goes along with the views of Muhaimin Conceptually, Islamic education can be understood in several senses, namely:

1. Education is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Al-Quran and As-Sunnah.
2. Islamic education can be understood as Islamic religious education, which is an effort to educate the Islamic religion or Islamic teachings and their values so that they become a *way of life* (view and life attitude) of a person.

3. Education in Islam, or the process and practice of providing education that, took place and developed in the history of Muslims.

The influences above not only empower women personally but also the role of men, but because the discussion refers to women and Islamic education reform time, Islamic education reform in the second cottage boarding School has had an impact on social change and perceptions of women in society. By strengthening the position of women in Islamic education, Islamic boarding schools have also been able to become agents of change that promote gender equality and empower women in their communities.

### **Challenges and solutions in Implementing Islamic Education Reform**

Every change has its challenges, specifically in the world of education. Islamic education faces three main challenges: the progress of science and technology, democratization, and moral decadence. In essence, Islamic educational institutions must reform their curricula to prepare superior human resources and be competitive facing global competition (Islamiyah, 2022). That is why this study found several challenges and tried to describe solutions for women in education reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School, from the results of field observations and interviews there were several challenges faced, including:

*Cultural Traditions and Norms:* The main challenge is overcoming Lombok's traditions and cultural norms, which may limit women's role and participation in education and leadership. Some Lombok people still hold beliefs or views that consider women more suitable for domestic roles than for playing an active role in the public sphere. The leader of the boarding school specifically has to make changes slowly to give a positive image or perception and promote women's inclusion in education and leadership so that they can face resistance or rejection from conservative parties.

*Access and Equality:* Islamic boarding school leaders must ensure fair and equal access to education for women because all of these are challenges in society Lombok in general. Factors such as geographical distance, transportation limitations, or social barriers can prevent women from accessing education at Islamic boarding schools. Therefore, women who have capabilities in Islamic cottage boarding schools must be able to create an inclusive environment that considers the special needs and challenges women face in accessing education.

*Learning Curriculum and Methodology:* Designing a curriculum and learning methodology that fits the needs and interests of female students is another challenge. The function of the curriculum is as a means to measure self-ability and consumption of education. This is also related to the pursuit of targets so that students can easily understand various materials or carry out the learning process every day easily (Prijowuntato, 2020). So women play a role in education Islam needs to pay attention to social and cultural contexts, as well as develop learning approaches that enable female students to be active and participate fully in the learning process. The curriculum should

also cover issues of gender equality, women's empowerment, and relevance to the needs of women in society.

*Educator Cadre Development:* Another challenge is the lack of development of female cadres, specifically female kiai so women who play a role in education reform must try to develop a cadre of educators who are qualified and able to apply an inclusive education approach and pay attention to the needs of other women. Because cadre education is an effort made by an organization to create the next generation who agree and believe in the truth of organizational goals and continuously strive to achieve organizational goals, Islamic education reform itself must be able to train or produce cadres educated, and supporting educators who are sensitive to issues of gender equality and have a deep understanding of Islamic education for women will be critical to implementing effective education reforms.

*Support and Collaboration:* Implementing Islamic education reform focusing on women requires support and collaboration from various stakeholders, including the pesantren community, religious leaders, parents, and the wider community. Collaboration can be such an effort with its various benefits. Collaboration facilitates communication process getting to know each other, fostering mutual respect and respect for one culture and another (Rahmawati, 2023). Ensuring understanding, support and active participation from all parties is an important challenge in implementing successful education reform.

In facing these challenges, engaging in dialogue and open communication with all relevant parties is important, as involving women actively in planning, developing and implementing Islamic education reform.

## **Conclusion**

Women have an honorable and noble position in the view of Islam. Before Islam entered, women did not have the right to be independent. Even worse, women are considered as lowly creatures. Even women can feel equality and justice. But Islam changed everything. Muslim women have the same rights as men. Being an educator in a non-formal environment, namely the family, is a noble job because from this household, a generation with good faith and character will be born, eventually forming an environment with character.

Reform of Islamic education in the scope of Islamic boarding schools boarding school can revive the vision of a better Islamic education to build and improve the quality of human beings and Muslim society in the era of globalization while still referring to the al-Qur'an and as-Sunnah as the source of their teachings. Conceptual reform of Islamic education is a renewal by making changes considering future needs.

Islamic education reform at Syaikh Zainuddin NW Anjani Islamic Boarding School and Darul Mujahidin NW Mataram Islamic Boarding School can have a significant influence on women's empowerment in the two Islamic boarding schools and can provide several influences such as Access to Equality in Education, Education Based on Gender Equality, Awareness of Women Leaders, Strengthening Independence and Skills, Raising Awareness and Social Engagement.

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- Observasi lapangan dilingkungan pondok pesantren Syaikh Zainuddin NW Anjani pada hari Sabtu, 27-Mei-2023
- Observasi di pondok Pesantren Syaikh Zainuddin NW Anjani pada hari Sabtu, 26-Mei-2023
- Pemantauan keadaan dilingkungan ponpes keduanya dengan waktu yang berbeda yaitu tanggal 26 Mei 2023 di ponpes Darul Mujahiddin NW Mataram dan Ponpes Syaikh Zainuddin NW Anjani pada tanggal 28 Mei 2023
- Wawancara bersama Bapak Zainuddin selaku penjaga di idaroh MDQH pada waktu

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02:03 dan hari jum'at tanggal 26-05-2023

Wawancara bersama Pengasuh Ponpes Darul Mujahidin NW Ust. Rizka pada jam:  
09:42 hari Ahad, 28-05-2023

Wawancara bersama Pengasuh Ponpes Darul Mujahidin NW Mataram Rohmiatul Aini  
pada jam: 10:04 hari Ahad, 28-05-2023

Wawancara bersama Abd Gofar selaku pengasuh di Asrama Putra pada waktu 03:43,  
hari sabtu, 27-mei-2023

Wawancara bersama Taisirurrahman dan Aprizal Santri pondok pesantren Darul  
Mujahidin NW Mataram pada hari Jum'at 26-Mei-2023.

Wawancara bersama Ust. Hasbi Rasyid pengasuh di MAK Ponpes Syaikh Zainuddin  
NW Anjani pada hari Jum'at, 26-05-2023