



NYAI MUNAWWARAH'S WOMEN LEADERSHIP IN AR-RASYID ISLAMIC ELEMENTARY SCHOOL TO SUSTAIN LEARNING EXCELLENT SERVICE

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Abstrak

Penelitian ini bertujuan untuk memotret kepemimpinan perempuan dalam bidang pendidikan di Pulau Madura melalui studi kasus kepemimpinan Nyai Munawwarah di Madrasah Ibtidaiyah Ar-Rasyid, Sumenep. Dengan pendekatan kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa Nyai Munawwarah memanfaatkan modal sosial seperti jaringan komunitas, norma resiprositas, dan kepercayaan untuk mempertahankan keberlangsungan madrasah pasca-wafatnya pendiri, Kiai Abdur Rasyid. Tantangan utama meliputi keterbatasan finansial, manajemen guru bersertifikasi yang kurang disiplin, dan konflik nilai antar generasi guru. Strategi kepemimpinannya meliputi: (1) membangun kesadaran kolektif guru untuk memiliki rasa tanggung jawab terhadap madrasah melalui motivasi, komunikasi dialogis, dan keteladanan; serta (2) meningkatkan kualitas layanan pendidikan dengan menegakkan disiplin guru bersertifikasi dan melakukan regenerasi kepemimpinan. Kepemimpinan Nyai Munawwarah mencerminkan model kepemimpinan yang melayani yang mengedepankan pengorbanan pribadi dan pendekatan humanis, meski bergantung pada ketahanan individu. Penelitian menyimpulkan bahwa meskipun kepemimpinan perempuan mampu menggerakkan pendidikan berbasis komunitas, keberlanjutan institusi memerlukan dukungan struktural seperti sistem evaluasi transparan, insentif berbasis kinerja, dan tata kelola yang partisipatif. Implikasinya, perlu kebijakan afirmatif untuk memperkuat peran perempuan dalam kepemimpinan pendidikan Islam sekaligus mengatasi bias patriarki.

Kata Kunci: Kepemimpinan Perempuan, Madrasah Ibtidaiyah, Pelayanan Pendidikan

Abstract

The research aimed to portray women's leadership in education in Madura through a case study of Nyai Munawwarah's leadership in Madrasah Ibtidaiyah Ar-Rasyid, Sumenep. Using a qualitative approach, data were collected through observation, interviews and documentation, then analysed thematically. The results showed that Nyai Munawwarah utilised social capital such as community networks, norms of reciprocity and trust to sustain the madrasah after the death of the founder. The main challenges include financial limitations, undisciplined management of certified teachers, and value conflicts between generations of teachers. Her leadership strategies include: (1) building teachers' collective awareness to have a sense of responsibility towards the madrasah through motivation, dialog or communication, and exemplification; and (2) improving the quality of education services by enforcing the discipline of certified teachers and regenerating leadership. Nyai Munawwarah's leadership reflects a servant leadership model that prioritises personal sacrifice and a humanist approach, although it depends on individual resilience. The research concludes that while women's leadership can drive community-based education, institutional sustainability requires

structural support such as transparent evaluation systems, performance-based incentives and participatory governance. The implication is affirmative policies needed to strengthen the role of women in the leadership of Islamic education while overcoming patriarchal bias.

Keywords: *Women Leadership, Primary Islamic School, Education service*

A. INTRODUCTION

Women have taken up the subordinate role to men, and their existence in the public sphere is not bargaining behind the men. In the Indonesian context, they can only take 32.26 per cent in terms of involvement in professional work and public activities.¹ It indirectly emerges as the sociohistorical background occurring among Muslims by placing women in a second-class position under men. No matter how great women are, it is difficult for them to occupy strategic positions in the public sphere despite their capacity as representatives in various fields.² Women have no access to actualize their ability to contribute to the treasures of civilization for a long time. They cannot work in professional fields like men as they do not actively get opportunities to do many things in the public sphere.

This pattern reflects the strong hegemony (dominance or leadership) of the male community to place itself as a superior and dominant group. They have acted as absolute authority in human life. Two things triggered the emergence of this paradigm, and it was not easy to reduce even until this era, as it grew as a mindset and general pattern among people. First, women were placed in the second class,³ happening long before revealing Islam. Girls were once considered a disgrace, so if born, girls were buried alive.⁴

Second, the hegemony of misogynistic interpretations occurs as a consequence of the dominance of interpretations carried out by men. The majority of the interpreters of the Quranic verses are men, and very few of them are women. The interpretation production constantly intertwines with the interpreter's subjectivity, strongly influenced by impressive life experiences. The psychological atmosphere, social interaction, and geographical location of an interpreter contribute to building interpretive discourse. The low representation of women in interpretation is one of the triggers for their aspirations in the domain of interpretation not to be accommodated.

Over time, women are increasingly placing a place to actualize and create in the several fields like government chamber with equal treatment with men. Many female figures, such as Butet Manurung, Najelaa Shihab, Septi Peni Wulandani and Nyai Masriyah, reflect the acceptance of women in various open public spaces. On a local scale, Nyai Munawwarah is a figure who represents the existence of women in leadership in the field of education. She occupies a central position in continuing MI Ar-Rasyid leader under the Ar-Rasyid Foundation in Duko village, Rubaru sub-district, Sumenep district, after Kiai Abdur Rasyid died. The figure replaced her husband's duties to lead the institution of educating students at the elementary level.

Previous researches have shown that women face many complex challenges when they seek to occupy important educational positions. Abalkhail presented research results stating that women in Saudi Arabia face several challenges in obtaining equal opportunities to become higher-

¹ "Indonesia Women Leaders Forum 2023," accessed July 20, 2025, <https://uicorpora.com/artikel/ui-corpora/indonesia-women-leaders-forum-2023-pengaruh-kepemimpinan-perempuan-di-kancah-nasional-dan-internasional>.

² Shulhan Al-finnas and Rusti Rahayu, "Dekonstruksi Inferioritas Perempuan (Pendekatan Feminisme Agama)," *AN-NISA* 11, no. 1 (2019): 345–53, <https://doi.org/10.30863/an.v11i1.301>.

³ Nurnaningsih Nurnaningsih, "Patriarchal Culture, Sexual Violence, and Legal Protection for Women in Indonesia," *Veteran Law Review* 6, no. SpecialIssues (2023): 85–103, <https://doi.org/10.35586/velrev.v6ispecialissues.5758>.

⁴ Aldi Koto and Munandar Munandar, "Budaya Misogini Dan Anti Perempuan Dalam Literatur Hadis," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 4 (2024): 2422, <https://doi.org/10.35931/aq.v18i4.3548>.

education leaders.⁵ Mareque et al. found that female students scored lower than male students in educational skill building and participated less in successful leader skill development.⁶ Mejia et al. tried to find trends in women's leadership with a systematic literature review approach and found that women's involvement in educational leadership in teaching, research, and management is unbalanced.⁷

The researcher used the social capital theory (a sociological concept that refers to the value of social networks and the inclinations that arise from these networks) initiated by Putnam to examine the subject of carrying out leadership functions in providing education services for educators.^{8,9} A leader is responsible for making decisions, assisting and building,¹⁰ mobilizing, solving problems,¹¹ motivating, and guiding.¹²

B. METHOD

The study employed a case study based on qualitative method to examine women's leadership carried out by Nyai Munawwarah in maintaining the sustainability of Madrasah Ibtidaiyah Ar-Rasyid located in Laok Lorong, Duko Village, Rubaru District, Sumenep Regency. The research revealed the existence of women in leading non-government-based educational institutions.¹³ The selection of the research location and subject was based on theoretical relevance and contextual uniqueness. Nyai Munawwarah, as the widow of the madrasah's founder, assumed leadership in a context where women's roles in formal education and religious institutions are typically limited. Her position as an informal leader recognized by the community with limited formal education and without institutional support provides a rare opportunity to understand how leadership functions in formal educational settings and how gender intersects with religious authority in the local Madura context.

The researcher applied Observation, interviews, and documentation to collect the data needed to answer the research problem. The researcher functioned as a key instrument in every data collection process. While checking data validity, researchers used triangulation techniques, such as source and time triangulation.¹⁴ The stages of data analysis followed a commonly procedure, namely data collection, data reduction, and data analysis introduced by Miles and Huberman.¹⁵ The process began with data collection, followed by data reduction, where key

⁵ Jouharah M. Abalkhail, "Women and Leadership: Challenges and Opportunities in Saudi Higher Education," *Career Development International* 22, no. 2 (2017): 165–83, world, <https://doi.org/10.1108/CDI-03-2016-0029>.

⁶ Mercedes Mareque et al., "Aspiring and Inspiring: The Role of Women in Educational Leadership," *Gender in Management: An International Journal* 37, no. 8 (2022): 1009–25, world, <https://doi.org/10.1108/GM-07-2021-0221>.

⁷ Mónica del Carmen Meza-Mejia et al., "Women and Leadership in Higher Education: A Systematic Review," *Social Sciences* 12, no. 10 (2023): 10, <https://doi.org/10.3390/socsci12100555>.

⁸ Robert D. Putnam, "Community-Based Social Capital and Educational Performance," in *Making Good Citizens*, ed. Diane Ravitch and Joseph P. Viteritti (Yale University Press, 2017), <https://doi.org/10.12987/9780300129786-005>.

⁹ John Field, *Key Ideas Social Capital* (Routledge, 2003), 33.

¹⁰ Rini Dewi Andini, "Strategi Pemimpin Dalam Digital Leadership Di Era Disrupsi Digital," *AL-IRSYAD: Jurnal Pendidikan Dan Konseling* 11, no. 1 (2021): 1, <https://doi.org/10.30829/al-irsyad.v11i1.9333>.

¹¹ Inge Kadarsih et al., "Peran dan Tugas Kepemimpinan Kepala Sekolah di Sekolah Dasar," *EDUKATIF: Jurnal Ilmu Pendidikan* 2, no. 2 (2020): 194–201, <https://doi.org/10.31004/edukatif.v2i2.138>.

¹² Feng Xu et al., "Leadership Roles and Transformative Duties – Preliminary Research," *Journal of Management Development* 34, no. 9 (2015): 1061–72, <https://doi.org/10.1108/JMD-12-2014-0156>.

¹³ Alison B. Hamilton and Erin P. Finley, "Reprint of: Qualitative Methods in Implementation Research: An Introduction," *Psychiatry Research* 283 (January 2020): 112629, <https://doi.org/10.1016/j.psychres.2019.112629>.

¹⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth edition (SAGE, 2018).

¹⁵ Aïcha Cissé and Andrew Rasmussen, "Qualitative Methods," in *Comprehensive Clinical Psychology* (Elsevier, 2022), <https://doi.org/10.1016/B978-0-12-818697-8.00216-8>.

themes were coded and categorized. The reduced data was then organized and presented in matrices and thematic outlines to identify recurring patterns related to leadership, social capital, and institutional sustainability. The final stage involved drawing conclusions and verification through comparison, triangulation, and validation with participants. This systematic approach ensured that findings are not only based on data but also reflect the real complexity observed in the field.

C. RESULT AND DISCUSSION

Raising Awareness of Collective Ownership of Madrasah

Kiai Abdur Rasyid founded Madrasah Ibtidaiyah Ar-Rasyid in 1997 with his wife Nyai Munawwarah, assisted by Kiai Moh Arifin, Muzaki, and others to provide formal education to children. The forerunner of the establishment of the madrasah was the Quranic recitation activity fostered by Kiai Rasyid. He has a traditional (*salaf*) education background and no formal education experience. Thus, he entrusted the madrasah head position to colleague owning a diploma. Establishing and maintaining the madrasah was a collective effort, reflecting the shared responsibility and community spirit.

When the founder passed away in 2002, the educational institutions were still in infancy and needed serious attention. His death was a deep sorrow, especially for his wife. She took on the responsibility of continuing her husband's activities in the madrasah. Nyai Munawwarah graduated from Madrasah Tsanawiyah (MTs). She never received a *pesantren* education but raised with her aunt having a *pesantren* and madrasah in Bungor Duko Rubaru. She had the opportunity to study while worked as a fried food seller for her aunt. Munawwarah's mother died when she was a child and her aunt raised her.

Nyai Munawwarah faced her most significant challenge in the madrasah with wavering resilience. She led to manage teachers and staffs graduating from the Madrasah Aliyah. This situation required immense courage, as it was daunting to lead higher class of people. The madrasah's infrastructure and unsystematic management were additional problems for leader's burden in keeping education services running effectively. Despite, Nyai Munawwarah's persistence and hard work ensured the continued success of the madrasah, serving as an inspiration to all.

Nyai Munawwarah appointed one of the teachers to become the head master of madrasah and the foundation board to keep the learning activities running. The appointment was conducted through discussions with senior teacher foundation administrators to determine the madrasah manager. Although she is the top leader, she still positions herself as an inclusive leader and accepts input from teachers and staff in strategic decision-making. She tries to build effective communication among the teachers and administrators of the Ar-Rasyid Foundation.

Social capital becomes the main foundation mobilized by Nyai Munawwarah in maintaining the madrasah's sustainability. She strengthened bonding capital by instilling a spirit of dedication among the teachers. She sets a moral example by providing daily meals for the teachers, even when she had to go into debt or sacrifice profits from selling cakes to cover the shortfall in consumption costs. The action strengthens reciprocal relationships and solidarity, as explained by Coleman¹⁶ in the concept of norms of reciprocity, which strengthens social cohesion within a community.

She use a network of teachers, *kiai*, *pesantren*, and college graduates in the surrounding community. She tries to maximize the use of this network to ensure that learning activities in her madrasah continue without serious obstacles such as low teacher enrollment and weak

¹⁶ Field, *Key Ideas Social Capital*.

community trust. This figure manages an educational institution without adequate finances to support the operational costs of learning activities.

On the other hand, Nyai Munawarah also develops bridging capital by building networks outside the madrasah, particularly with local clerics, alumni, and boarding school supervisors in the Sumenep. The network serves as a significant source of non-material support for the continuity of teaching and learning activities. The social network enables the madrasah to survive without direct reliance on state assistance. However, the network-based approach is informal and not always reliable for building a strong and sustainable institutional system.

Teachers and staff here work based on the values of dedication, not professional based receiving a monthly salary.¹⁷ Certified teachers earn a decent monthly income as the government provides an allowance, 1.5 million per month. Uncertified teachers and staff receive a small honorarium from the government's school operational assistance fund. They cannot totally dedicate themselves to educating children as they have to divide the time between earning a living for their children and wives. They do not come to the madrasah on time and sometimes do not attend to teach.¹⁸

Nyai Munawarah feel a dilemma in dealing with the phenomenon while she intended to provide the best service learning. She realizes that the institution has not been able to give salaries for the lives of employees and teachers. All educational services here are free of tuition fee except for post-exam celebration (*hafalatul imtihan*) or building construction that does not get funds from government grants.

Her tactical step in responding to the chaotic management is encouraging collective ownership awareness to feel responsible for the sustainability of learning activities. The leader always motivates his subordinates. Being an educator is a soul call driven by the spirit to spread goodness and Islamic values. The reward from Allah for educators who do not get paid accordingly is enormous if done earnestly and sincerely.

A strong sense of belonging to the madrasah will foster love and affection to work together to maintain the existence and provide educational services. They worry that the school will stop operating if the teachers neglect the teaching duties. They always take time to attend to school to teach amidst their busy schedules to earn a living for their families. They realize that they can not depend on teaching for getting paid well unless it is about passing teacher certification.

The most formidable challenge is maintaining motivation and stimulus from within each teacher to teach actively.¹⁹ Generally, the threat comes for young teachers with a bachelor degree as they often get offered job opportunities with high income. Additionally, they have a different orientation from senior teachers who are only madrasah aliyah graduates. Senior teachers become educator because of dedication to share knowledge to the next generation, while young teachers hope to earn incentives for future.²⁰

Differences in orientation among teachers also pose a unique challenge in leadership. Senior teachers tend to teach out of a sense of calling and dedication, while younger teachers with higher education backgrounds are more pragmatic and view teaching as a path to certification and

¹⁷ Shulhan, "Konstruksi Filsafat Pendidikan Islam Profetik-Heuristik," *AN NUR: Jurnal Studi Islam* 7, no. 1 (2015): 1.

¹⁸ Shulhan et al., "Masa Depan Kesarjanaan Pendidikan Guru Madrasah Ibtidaiyah," *Tafhim Al-'Ilmi* 14, no. 1 (2023): 1–15, <https://doi.org/10.37459/tafhim.v14i1.6029>.

¹⁹ H. M. Syarafudin dan Hastuti Diah Ikawati, "Faktor-Faktor yang Mempengaruhi Profesionalisme Guru," *Jurnal Cahaya Mandalika ISSN 2721-4796 (Online)* 1, no. 2 (July 30, 2020): 47–51, <https://doi.org/10.36312/jcm.v1i2.87>.

²⁰ Samuel Kalikulla, "Pengaruh Kesejahteraan Guru, Motivasi Kerja dan Kompetensi Guru Terhadap Kinerja Guru SMK di Kabupaten Sumba Barat," *Jurnal Dinamika Manajemen Pendidikan* 1, no. 2 (2017): 79, <https://doi.org/10.26740/jdmp.v1n2.p79-90>.

more stable employment. This conflict of values requires flexible leadership while maintaining discipline. Nyai Munawwarah addresses this challenge by fostering intensive interpersonal communication and consistently emphasizing the value of sincerity as the spiritual foundation of the teaching profession.

A sense of belonging and dedication are social capital that can maintain a shared commitment to caring for the madrasah. Leaders should be able to foster a sense of belonging for every teacher and staff when they cannot provide decent pay. Madrasah as a personal asset (foundation) is perceived as a social asset (collective) so the people involved in the management can earnestly work without wanting to gain material. The collective awareness is essential to build so they can avoid laziness.²¹

Nyai Munawwarah's leadership represents a model of transformative leadership in a local context. She has succeeded in maintaining collective commitment and institutional sustainability without relying on formal bureaucracy or large financial support. It demonstrates a form of moral leadership rooted in exemplary behaviour, willingness to sacrifice, and social sensitivity. She leads not through formal authority but through moral legitimacy and strong social relationships.

The leader does all the work related to running the madrasah herself as long as possible. This figure provides the teachers and education staff with daily meals (lunch and coffee). She prepares the food by cooking daily with the help of several *santri* who live with her. Some of the funds for consumption come from the school's operational funds, and the shortfall comes from the caregiver's funds. An unhappy childhood and inadequate access to education inspires and encourages her to open the opportunity for whomever getting difficult to study because of poverty.²²

Her leadership reflects a servant leadership style, characterized by sincerity, direct involvement, and a strong commitment to the welfare of her staff and students. Personally handling daily operations including cooking meals for teachers with the help of students demonstrates a leadership model prioritizing care and community over hierarchy. She takes the primary role to serve others, creating a supportive and collaborative environment. His willingness to use personal funds to cover financial shortfalls further underscores his dedication, strengthening trust and solidarity within the institution.

However, the individual success does not necessarily guarantee long-term institutional sustainability. When the sustainability of an institution relies on a single figure, the madrasah will be vulnerable if the leader is no longer able to perform the role. Therefore, it is important for madrasahs like Ar-Rasyid to begin building an institutional system based on accountability, appropriate incentives, and participatory governance. The transformation from personal resilience to a stable system must be a long-term agenda.

The leadership story of Nyai Munawwarah demonstrates that women can play a strategic role in building and sustaining educational institutions, even within a cultural context that limits the mobility. However, to strengthen sustainability, structural interventions are needed from both the state and society. Regulatory support and incentives for community-based educational institutions need to be strengthened so that the dedication demonstrated by Nyai Munawwarah does not remain merely an individual example of excellence but becomes the foundation for a fair, resilient, and sustainable education system.

Improving the Quality of Education Services

²¹ Ahmad Sopian, "Tugas, Peran, dan Fungsi Guru Dalam Pendidikan," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 1, no. 1 (2016): 88–97, <https://doi.org/10.48094/raudhah.v1i1.10>.

²² Melek Eyigunlu, "Towards a Sociology of Moral Giving: Social Motivations and Functions of Acts of Donation," *Sociology Lens* 36, no. 4 (2023): 429–42, <https://doi.org/10.1111/johs.12431>.

Maintaining public trust is by providing quality educational services. Learning activities lead to achieving measurable, tested, and validated outputs. MI Ar-Rasyid has the capital to realize results-based learning so students can show the performance to parents, neighbors, and closest relatives. Learning outcomes report can increase public trust and interest in entrusting their children's education. The government obliges certified teachers to teach, assist, and mentor students 24 hours a week. This government policy consistently and effectively serves students if all certified teachers carry out responsibilities wholeheartedly and consistently.

Some teachers in private school do not fully comply with the above regulation. First, the teachers are unaware that the certification allowance encourages them to work harder according to the duties. They received the allowance as a stimulus not a gift to improve the performance. Teachers should not cheat by falsifying attendance records in the system developed by the ministry. They should be honest as their behaviour affect the quality of students' character. Teachers are figures trusted by God to be the bridge of knowledge and the light of life. Knowledge is the light of Allah, and He does not give it to people who commit insubordination.²³

Second, the system built by the madrasah has not remembered the work of certified teachers to be consistent in working as professional teachers. Some certified teachers take advantage of this by looking for more promising opportunities, such as becoming village employees for a certain number of years. They do it based on the salary is higher than in a madrasah, and the certified teacher status is not be cut off. If the teacher wants to return to teaching, they only need to fulfill the daily attendance as a report in the system then the certification allowance will be affective.

This phenomenon is detrimental to students and madrasahs alike because of the shortage of teachers. Class will be empty, and students will not get to improve the knowledge, skills, and attitudes. Schools have no strong bargaining in power and are only a stepping stone for people who do not want to devote themselves to educating the nation. The leader appears weak, lacks authority, and not responsible for taking on their duties.

Nyai Munawwarah responded to the above phenomenon by disciplining the certification teachers. She ordered the foundation management to call and remind the problematic certification teachers regarding the responsibility. The effort drew mixed responses from the summoned teachers; some realized and improved the performance. Some other disobeyed and still not to be active but did not want to resign as a certification teacher. Nyai Munawwarah took accommodating and slow steps and did not wholly reject teachers who disagreed with her policies.

She allowed the teacher to pursue a career outside the madrasah but required her to continue teaching even if she did not fulfill her 24-hour teaching schedule. Nyai Munawwarah took this step to avoid conflict while she like to unravel the inactivity of certified teachers. The teacher's willingness to teach even if she did not fulfill the minimum lesson hours was better than not teaching. The method was successful, although not perfect. The evidence of the successful mission is the increase in teacher activeness in carrying out teaching duties and assisting students in developing their potential.

The head of Ar-Rasyid elementary experienced succession by distributing roles and functions and delegating tasks evenly. Succession to the madrasah leader aims to avoid monopoly and abuse of authority by a person who is too long in office at the school. The replacement of the head should go through a process of careful consideration and the results of in-depth deliberation among the leaders and managers of the foundation to avoid having the wrong person in an

²³ Fatkhul Ibnu Prayoga et al., "Pentingnya Profesionalisme Guru dalam Meningkatkan Kualitas Pendidikan Indonesia," *Social, Humanities, and Educational Studies (SHES): Conference Series* 7, no. 3 (2024), <https://doi.org/10.20961/shes.v7i3.91633>.

important position in charge of the madrasah institution. However, the process of discussion and careful consideration did not go well because there were ambitious interests that instigated the policymakers.

Community trust is the most important social capital for the sustainability of educational institutions.²⁴ in Ar-Rasyid context, parents' trust in the quality of education is the main foundation for the development of this madrasah. However, when certified teachers fail to fulfill their 24-hour teaching obligations a week either due to ignorance, indifference, or even attempts to manipulate the system, social capital begins to erode. Teachers supposed to be agents of spreading knowledge actually undermine collective norms with the absence of commitment. Thus it potentially weakened bonding social capital (internal bonds between teachers) and bridging social capital (the network between madrasahs and the community). It can reduce external trust and threaten the sustainability of the institution.

Nyai Munawwarah's response to this phenomenon reflects efforts to maintain social balance with a humanist approach. She chose to keep teachers who did not meet teaching hours, as long as they were still willing to teach partly. These policies may be effective in the short term to prevent conflict, but risk weakening norm enforcement among other teachers. According to Putnam's theory, weak enforcement of norm violations can trigger free-rider problems, where teachers feel free to disobey the rules because there are no real consequences. Additionally, infective work of head master because of 30 km from the home to the school will decrease public trust to madrasah quality. It has the potential to cause managerial instability and reduce internal trust among foundation managers.

To strengthen the social capital of the Ar-Rasyid Foundation, a strategic is crucial to be implemented as bellow: First, madrasah must build a more transparent teacher performance evaluation mechanism and involve parental participation in supervising the learning process. Second, strengthening the network (bridging capital) by building partnerships between educational institutions to improve the quality of human resources. Third, establish a clear reward and punishment system so that discipline norms are not only a discourse, but actually implemented. Thus, Ar-Rasyid Foundation is not only able to maintain public trust, but also improve the quality of education in a sustainable manner through strengthening its social capital.

D. CLOSING

Conclusion

The leadership of Nyai Munawwarah is an excellent example of how women can continue community-based education in spite of societal and institutional constraints. Despite financial limitations and gendered restrictions, she was able to sustain Madrasah Ar-Rasyid by utilizing social capital, which included external networks, moral authority, and communal ties. Her dependence on selflessness and unofficial leadership, however, draws attention to structural weaknesses such as teachers' reliance on selfless commitment, generational differences in drive, and the lack of formalized succession. Even if her revolutionary leadership demonstrates the potential of women in religious and educational settings, the madrasah's long-term survival is still in jeopardy in the absence of structural changes.

Recommendation

The madrasah should formalize governance through open succession planning, performance-based rewards, and increased community involvement to guarantee sustainability.

²⁴ Putnam, "Community-Based Social Capital and Educational Performance."

To recognize the accomplishments of female leaders in changing patriarchal norms, policymakers should provide targeted funding and gender-inclusive leadership initiatives to boost grassroots Islamic education. Reliance on individual bravery will give way to systemic stability as institutional resilience is strengthened through collaborations with local stakeholders, parental involvement, and teacher accountability. More research should examine scalable methods for women's leadership in Islamic education regarding Nyai Munawarah.

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