

**WOMEN'S LEADERSHIP IN ISLAMIC BOARDING SCHOOLS
(STUDY AT TARBIYATUL ISLAM AL-FALAH
ISLAMIC BOARDING SCHOOL, SALATIGA)**

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ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui dan menganalisis bagaimana gaya kepemimpinan Ibu Hj. Latifah Zoemri sebagai pengasuh di Pondok Pesantren Tarbiyatul Islam Al-Falah Salatiga. Penelitian ini menggunakan metode kualitatif deskriptif, teknik pengumpulan data observasi, wawancara, dokumentasi, analisis data menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Hasil dari kajian artikel ilmiah ini adalah bahwa Ibu Hj. Latifah Zoemri cenderung memiliki gaya transformasional dalam kepemimpinannya. Gaya ini mentransformasikan visi menjadi realita yang bertujuan agar santri-santrinya bisa terlibat, belajar, bisa mengatur dan mengekspresikan ide-ide mereka dan tetap pada syariat islam yang benar. Penelitian ini bisa memberikan kontribusi teoritik tentang model kepemimpinan perempuan di lembaga pendidikan islam, salah satunya pesantren.

Kata Kunci: gaya kepemimpinan, transformasional, model kepemimpinan Perempuan

ABSTRACT

The purpose of this study was to determine and analyze how the leadership style of Mrs. Hj. Latifah Zoemri as a caregiver at Tarbiyatul Islam Al-Falah Salatiga Islamic Boarding School. This research uses descriptive qualitative methods, data collection techniques observation, interviews, documentation, data analysis using data reduction, data presentation and conclusion drawing. The result of this scientific article study is that Mrs. Hj. Latifah Zoemri tends to have a transformational style in her leadership. This style transforms the vision into reality which aims to get the santri involved, learn, can organize and express their ideas and remain in the correct Islamic law. This research can make a theoretical contribution about women's leadership models in Islamic educational institutions, one of which is pesantren.

Keywords: leadership style, transformational, women's leadership model

INTRODUCTION

The success of a management or organization must be seen from its leaders, because leaders play an important role in a process to achieve success in the

organization (Afandi, 2013; Waedoloh et al., 2022). In Islam, leadership is identical to a mandate that must be carried out properly and will later be accounted for not only in this world but also in the hereafter (Fadliah, 2022; Zakaria, 2013). What is interesting is the fact that currently the role of leaders is still dominated by men as well as in Islamic educational institutions. From 2010 to 2017, women's participation in the world of work only reached 46.31%. While in public policy, their role only reached 17.31% (Shofawi & Wiyani, 2021). In 2019, there were only 6 PTKIN (State Islamic Universities) rectors, namely Prof. Hj Amany Lubis (UIN Syarif Hidayatullah), Prof. Faizah Binti Awad (IAIN Kendari), Dr. S. Maryam Yusuf (IAIN Ponorogo); 4) Dr. Inayatillah (STAIN Meulaboh), Dr. Ridha Ahida (IAIN Bukittinggi), and 6) Dr. Enizar (IAIN Metro). This proves that the role of women as leaders is still very minimal.

Nasarudin Umar, a gender observer, stated that the differences between men and women still have problems, both in terms of the substance of the incident and the roles carried out in society. The difference in biological anatomy between men and women is quite clear. However, the effects arising from this difference have caused debate, because it turns out that biological sex differences give birth to a set of cultural concepts (Shofawi & Wiyani, 2021). The statement explains that the beginning of society's view of women stems from biological conditions. The stigma against women in the past, which saw women as weak figures who should be in the kitchen and uneducated, continues to the present and is difficult to rectify.

In the context of pesantren, there is a tradition where the leadership of the pesantren is hereditary and belongs to the sons (Prasetiawan & Lis, 2019; Yuli et al., 2022). A girl, even if she has leadership skills, will not get the right to be the leader of the pesantren. The potential of women's leadership in the pesantren environment will be very difficult to develop. Women's leadership in pesantren management still leaves problems, one of which is the issue of authority in women leaders in the pesantren environment (Istiqlaliyani, 2022).

Islam views women and men as generally equal in the leadership profession (Wahyuni et al., 2020). Even in the Qur'an, there are many stories about the equal position of women and men, the only difference is their devotion to Allah (Luthfi, 2024). There are no verses that differentiate based on gender, ethnicity, skin color

and race. The position of women and men is the same and are asked to work together to fill the shortcomings of one another. Islam provides opportunities between women and men to achieve the same perfection and there is no discrimination (Fitria, 2023; Putry, 2015). According to Gus Dur in (Syatibi, 2009), women and men basically have the same degree, have equal rights, obligations and equal position, which is based on the concept of *al-kulliyah al-khams* (five general principles) that exist in Islam, namely, the basic right to physical safety, the right to safety of belief, the sanctity of offspring and family safety, the right to safety of private property, and the right to safety of profession or work.

Today, the existence of female leaders should no longer be considered a taboo. There are many women who are highly educated and experienced in various fields, especially in the field of Islamic education, or even have better qualifications than men. So, there should no longer be a noticeable difference between the number of male and female leaders in Islamic educational institutions. However, it is still often found that women leaders often get obstacles such as gender issues and injustice. Ideally, women should have equal opportunities in their roles in leadership and education (Shofawi & Wiyani, 2021).

Hj Latifah Zoemri, the caregiver of Pondok Pesantren Tarbiyatul Islam Al-Falah Salatiga City, has shown her courage. PPTI Al-Falah is a non-formal Islamic education institution established in 1986 in Ngemplak, Dukuh, Sidomukti, Salatiga. Currently, PPTI Al-Falah is under the Al-Falah Foundation along with SMK Al-Falah and RUQ Al-Falah Junior High School Salatiga. Besides being the caregiver of PPTI Al-Falah, she is also the head of Muslimat NU Salatiga City for the 2021-2025 period. Hj. Latifah's leadership is one proof that a woman can also be a leader.

Another evidence that shows that women deserve to be leaders is the figure of Hj. Nurlela Mubarak, who is a leader in the field of education with contributions and participation targeting various lines in Garut Regency. Some of her roles include being the leader of Muslimat NU in Cilawu District, Garut, Regional Director of the Sakinah Family Education and Development Institute (Dirda LPPKS), Head of the Munaqosah Division of the Al-Qur'an Kindergarten Education and Development Institute (LPPTKA) and many more (Shofawi &

Wiyani, 2021). Not only did he serve as a leader, but he was able to provide many significant changes to the institutions he once oversaw.

There are also several female figures who managed to become leaders, including Margareth Thatcher in the UK who was nicknamed "The Iron Lady", Indira Gandhi in India and Cory Aquino in the Philippines (Fitria, 2023). From these examples, it can be understood that gender does not limit a person from becoming a leader. Women and men have the same rights in many ways. *Fitrah* or biological conditions are also not materials that can be used as an excuse, because essentially, men and women will not be much different in management and leadership.

In the context of leadership in pesantren, there are studies that examine the empowerment of Santripreneurs in pesantren with a focus on the study of women's leadership (Nyai) in increasing the involvement of Santriwati in entrepreneurship. This study examines the role of Nyai Istighfaroh, the leader of the Al-Asror Islamic boarding school in Semarang City in empowering santriwati in entrepreneurship (Pratiwi et al., 2022).

The novelty of this research is to describe the leadership style of Hj. Latifah, the main caregiver of Pondok Pesantren PPTI AL-Falah Salatiga City and its implementation. In addition to PPTI Al-Falah Islamic boarding school, she also leads SMK Al-Falah and RUQ Al-Falah Junior High School. This is certainly a very interesting study, how a woman manages a non-formal institution (pesantren) as well as formal (SMK and SMP).

The research method used in this research is descriptive qualitative method, which produces descriptive data in the form of written words from observation and interview results to a subject. In this research, the data generated is a description of Hj. Latifah's leadership style as a leader at Tarbiyatul Islam Al-Falah Islamic Boarding School in Salatiga City. Data collection techniques used direct observation at Tarbiyatul Islam Al-Falah Islamic Boarding School in Salatiga City, interviews with Hj. Latifah as the leader of the boarding school, teachers and students, and documentation in the form of data related to the boarding school profile. Data analysis techniques used Miles and Huberman analysis, namely data reduction, data presentation, and conclusion drawing. Data on how Hj. Latifah manages the boarding school will be drawn a conclusion about her leadership style.

DISCUSSION

Hj. Latifah's profile

PPTI Al-Falah is a well-known pesantren in Salatiga city. The number of students is approximately 500 both male and female students. The curriculum of PPTI Al-Falah focuses more on the yellow Islamic classic books, but it also provides tahfidz curriculum for students who are interested in tahfidz. The tahfidz class is usually guided by Hj. Latifah's daughter, Ning Siti Nur Halimah. There are many santri who live in the pesantren and pursue formal education, so the Quranic activities begin in the afternoon until the morning after dawn. In addition to the Quranic activities, the students of PPTI Al-Falah also provide extracurricular activities to train the skills of the students, such as pencak silat, tilawah and tambourine. So don't be surprised if many Al-Falah students are talented and accomplished. Then to support the operational activities of the pesantren, PPTI Al-Falah has several activities managed by students. Such as, POSKESTREN which is engaged in the health sector, then IN_Santri in the field of journalism, and BUMP or pesantren-owned business entity in the field of entrepreneurship. The existence of this activity is one of Hj. Latifah's efforts to train PPTI Al-Falah students so that they will have the provision to enter the community after graduating from PPTI Al-Falah.

The caregiver of PPTI Al-Falah, Hj Latifah Zoemri was born in Salatiga, November 23, 1962. She studied at MI Dukuh and then continued her religious education at Al-Mayithoh Tingkir Islamic Boarding School. In this pesantren, she began to develop her religious knowledge while memorizing the Quran, before finally being married to the late KH. Zoemri in 1984. From his marriage, he was blessed with two daughters, Siti Rofiah and Siti Nur Halimah.

After marriage, Lathifah lived a busy life fostering the community through regular recitations in her hometown of Dukuh, Sidomukti. Over time, many people entrusted their children to study religion to KH Zoemri RWS and learning the Quran to Nyai Lathifah. Until then, the community asked the couple to establish an pesantren.

At the insistence of the community, in 1985 KH Zomeri and Nyai Lathifah established Pondok Pesantren Tarbiyatul Islam (PPTI) Al-Falah on Jalan Bima Number 02 Dukuh, Sidomukti. Since the establishment of the Islamic Boarding School, Nyai Lathifah has been busy teaching her students and giving lectures at various recitation centers in Salatiga City and surrounding areas. In addition, Nyai Lathifah is also active in various community organizations such as the Branch Manager (PC) of Muslimat Nahdlatul Ulama (NU) Salatiga City, the Indonesian Hajj Fraternity Association (IPHI) Salatiga City Women, and others..

After KH Zoemri passed away in 2015, she continued the struggle to become the caretaker of pesantren. In managing the pesantren, Hj. Lathifah, besides wanting to continue her husband's ideals, also makes innovations that support the needs of the students. Such as holding courses in journalism, health, entrepreneurship, organization and other education.

In leading PPTI Al-Falah, Hj. Latifah is a figure who is always used as a role model by her students. With her *istiqomah* in worshiping, reciting Quran and being a figure who spreads benefits to the surrounding environment, with the hope that students can imitate what she does. PPTI Al-Falah students also consider him a wise leader, because in every decision made, he will look at various sides and involve other caregivers and pesantren administrators.

Hj. Latifah often gives advice to the PPTI Al-Falah administrators. She stated that the administrators of PPTI Al-Falah are elected people who are given trust and considered capable of taking care of PPTI Al-Falah in a period of 1 term or more. Apart from providing moral injections, he also directed the administrators to carry out their mandate well. Because of the large number of students at PPTI Al-Falah, she cannot coordinate all the students herself, so detailed directions are given to the management so that they can be conveyed to other students. Instead of giving orders to the students, Hj Latifah is more inclined to give signals or even give examples directly in front of her students. Even when there is an event at PPTI Al-Falah involving the parents of students, Hj. Latifah is never reluctant to jump directly and greet the walisantri who come. This shows that Hj. Latifah is a friendly and humble figure. Even with all the positions she has, it does not make her feel the most noble herself.

In interacting with the students of PPTI Al-Falah, Hj. Latifah is not ashamed to greet her students first. She has the assumption that santri should not be afraid of the caregivers and asatidz. This is so that students do not feel afraid of the caregivers and asatidz, so that in studying it is really intended *tholabul ilmi*, not because they are afraid of the teacher. He also wants PPTI Al-Falah alumnae to maintain their relationship with PPTI Al-Falah so that the brotherhood that was once established is not just cut off. And keeping in touch is also a noble thing that can be applied.

Leadership Style of Hj. Latifah

An important thing that affects leadership is leadership style. Leadership style has a significant influence on the process and results that will be obtained later. Discussing leadership styles, there are several classifications of theories about leadership styles in the field of education, including:

1. Visionary Leadership Style

According to Sukataman (2023), Visionary leadership is relevant to the demands of school bades management, where leaders will focus on engineering a future full of challenges, become superior change agents and become determinants of organizational direction who know the priorities of their members. A leader with a visionary style is able to think far about all opportunities, possibilities, and challenges and even obstacles that can occur at any time. Visionary leaders will be effective in dealing with times when organizations are required to move quickly and be able to compete with the rapid development and change of the world.

A visionary leader is able to provide clear direction, has broad knowledge, has sensitivity, is forward-thinking and is able to use all the potential that exists to achieve common goals. With a visionary style, a leader is able to provide a big picture, big ideals clearly and build togetherness, and build commitment in the hope of forming a strong team in running the organization and making proud the people involved in the organization (Darmaji et al., 2019).

2. Transactional Leadership Style

The basis of transactional leadership is similar to path-goal theory which includes a situational approach. Where the conditions emphasize a rational approach. In simple terms, it can be concluded that transactional leadership is a

leader who motivates his members to work as much as possible through giving awards in return if they can perform organizational tasks well and in accordance with the expectations of the leader. This leadership style is very concerned about several values, namely the individual moral values of each member such as honesty and responsibility. The purpose of this leadership is to help members of the organization to continue to grow in their work through meeting their needs. (Saputra et al., 2019).

One of the characteristics of a leader who has a transactional leadership style is that the relationship is built based on the concept of mutualism or mutual benefit. The transactional leadership style is task-oriented and very effective when facing deadlines. In general, there are three types of transactional leadership, namely: contingent reward (rewarding when targets are achieved), management by exception active (intervening before problems occur), and management by exception-passive (intervening when problems arise) (Gaol, 2017).

3. Transformational Leadership Style

Transformational leadership is a charismatic leader and has a central role and strategy in bringing the organization to achieve its goals. Transformational leaders must also have the ability to equalize the vision of the future with their subordinates, and raise the needs of subordinates at a higher level than what they need. (Iqbal, 2021).

According to Gaol (2017), There are five important factors related to transformational leadership, namely: (1) idealized influence, (2) charisma, (3) inspiring motivation, (4) intellectual stimulation, and (5) adapted judgment. Based on these factors, transformational leaders are encouraged to be more thoughtful in their actions towards their members.

Transformational leaders are synonymous with agent of change, where the meaning of transformation itself is change. Transformational leaders have an emphasis in terms of clear vision and mission statements, effective use of communication, providing intellectual stimulation and personal attention to individual problems and members of the organization (Samsudin & Azizah, 2021). With an emphasis on these matters, leaders are expected to be able to

improve the quality of member performance in order to develop the quality of themselves and their institutions.

Of the three leadership styles above, Hj Latifah has a tendency towards the transformational leadership style. And it can be seen, from the five factors mentioned by Gaol, Hj. Latifah has all five factors. The first is idealized influence. The students see Hj Latifah as a role model, which is in line with the meaning of idealized influence, which is the behavior that makes the leader considered a role model by his followers (Goei & Winata, 2016).

The second is charisma. Someone who has strong charisma will definitely be respected by the people around. Either from her humble nature or the way she deals with problems calmly and even because of her wisdom in deciding something. Hj. Latifah's charisma not only makes the students respect her, but also the guardians of the students and even the people who live around PPTI Al-Falah.

The third is inspiring motivation. The motivations given by Hj. Latifah to the students of PPTI Al-Falah are not only in the form of motivational words or quotes, but also a real action. For example, when Hj. Latifah gives motivation to be enthusiastic about the Quran, she will also set an example by never being absent from teaching the Quran except when there are urgent matters that cannot be left behind.

Next is intellectual stimulation. According to Ismaya (2017), Intellectual stimulation is the ability to stimulate the thinking of its members (intellectual stimulation), so that its ideas or analysis are able to create intellectual enlightenment in its members. In deciding something related to the santri, she will discuss with the administrators about the problems that occur, in addition to knowing the problem side of the santri, inviting administrators to discuss will train their critical thinking.

The last is adapted consideration. This factor represents leaders who provide a supportive climate, where they listen carefully to the needs of each member. A successful organization must have good teamwork. One way is by listening to the complaints and difficulties of members in order to consider the follow-up that will be done in the future. Here the leader acts as a coach and advisor, while trying to help members truly realize what they want. (Zin et al., 2023).

One example of a female leader who has a transformational leadership style is Hj. Iswan Yanti, the Head of Bunder Village, Pademawu District, Pamekasan Regency. Hj. Iswan provides a new phenomenon in institutions or society. Because so far, male dominance in an agency or organization is still very strong. In leading the village government, she ignored hierarchical levels, but considered village government staff as valued friends. Elimination of hierarchical levels by Hj. Iswan Yanti creates openness and complementarity between village officials. This award creates an increasingly conducive work environment status. So that the work program will run optimally. Apart from the feminine characteristics applied by Hj. Iswan Yanti in her leadership, she also characterizes transformational leadership (Utaminingsih, 2020).

If you dig deeper, there are many successful female leaders in leadership, such as Tri Rismaharini as Minister of Social Affairs and former Mayor of Surabaya and Khofifah Indar Parawangsa as Governor of East Java. The evidence of their success in leading should be a reminder that women have the same abilities when it comes to being a leader. It should also be remembered that a woman's nature is to menstruate, get pregnant, give birth and breastfeed. Women also have the same rights as men in the household and career. And seeing the success of the female leaders above, no one should look at women with the wrong eye, their success can also be used as motivation for women in Indonesia to be able to work and have a career like them without fear of bad stigmas about women in the past.

CONCLUSION

Based on the research that has been conducted on Women's Leadership in Pesantren (Study in Pesantren Tarbiyatul Islam Al-Falah Salatiga), the researcher concluded that Hj. Latifah Zoemri has a transformational leadership style in leading PPTI Al-Falah Salatiga. Transformational style has several important factors, namely: (1) idealized influence, (2) charisma, (3) inspiring motivation, (4) intellectual stimulation, and (5) adapted judgment. Women as leaders certainly have advantages and disadvantages like ordinary people, which means that both male and female leaders have the same rights and opportunities to lead. The existence

of female leaders today is proof that a woman who becomes a leader is not a taboo but something that must be supported to support the emancipation of women.

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