**AUTHORITY OF THE WOMAN "BU NYAI" IN LEADING BUSTANUL ULUM ISLAMIC BOARDING SCHOOL IN LENTENG POREH SUMENEP**

Nuryahya  
Instika Annuqayah Guluk-Guluk Sumenep  
Email: Lapendosyahya@Gmail.Com

**Abstract:** This study examines Nyai’s power as head of the Bustanul Ulum Lenteng Poreh Sumenep Islamic boarding school. Women’s lives are badly impacted in both the private and societal realms by the issue of women’s ontology, defined as God’s creation from a man’s rib. Women in positions of knowledge and high social prestige, such as Nyai Ustadzah and Lecturers, are unaffected by this issue. Women’s leadership abilities are questioned simultaneously as religious dogma lists women as number two. Thus, it casts doubt on the legitimacy of women. Consequently, a strategy is required as a direction for study. The author applies Max Weber’s theory to determine Nyai’s leading authority and power. Weber divides authority into three parts: namely, management that is traditional, charismatic, legal, and rational. According to Weber, formal authority based on an old tradition and the position of power based on that tradition is reasonable and deserves respect, thus seeing the old tradition that has developed in a society where Nyai Amaniah is the heir to the leadership of the Bustanul Ulum Islamic Boarding School who has the right to lead even if a woman is called a Nyai.

**Keywords:** Women’s Authority, Leaders of Islamic boarding schools.

**I. Introduction**

Islamic Boarding School (Pesantren) is generally an education served in huts, mosques, or Islamic Boarding Schools called ‘Pondok’) where students are taught classical Islamic holy books and Kiai. Islamic Boarding School (Pesantren) is a

---

1Zamakhshari Dhofer, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), p. 44.
traditional Islamic education dormitory where students (santri) live together under the guidance of a teacher or more, better known as Kiai².

Islamic Boarding School has its historical roots with different terms not only in Indonesia but also in Southeast Asia. In Aceh, for example, Islamic Boarding Schools (Pesantren) are called “rangkang” or “dayah”. In Java and Madura, it is called 'Pondok Pesantren'; in terms of leadership authority and power, the generally accepted tradition in Islamic Boarding School usually tends to prioritize men; usually, male descendants are prioritized to lead an Islamic Boarding School compared to women.

The Islamic Boarding School leadership is famous for its charisma, both in terms of religion and the authority of a Kiai with a patriarchal system. Various mass media portray women as second only to men. This can be proven by the study materials taught in Islamic Boarding School (Pesantren), such as the book of 'Uqud Al Lujain,' 'Tafsir Jalalain,' 'Tijanu al Darari³,' and several Fiqhs and morals. One of the reasons is the theological assumption that women are created from the ‘ribs’ of men; this assumption is spread in the community, and it is believed that the holy book is not just mythology but comes from God. On the other hand, religious interpretations, both of Islam and other religions that are gender biased, also affect people’s thinking. The Islamic Boarding School leaders or authority and power are now still favoring men or called Gus or Kiai.

A leader can be defined as someone with a dominant and influential role or position in his or her group. He or she has charisma, authority, and power to mobilize and influence others to make joint efforts to achieve a goal⁴.

Kiai is an essential element of an Islamic Boarding School (Pesantren). A kiai is usually the founder of an Islamic Boarding School (Pesantren) or a descendant of a Kiai who is considered by rural communities, in particular as a person who is very authoritative, charismatic, respected, and at the same time respected, even the community is very submissive and obedient to the Kiai’s fatwa. Kiai plays a considerable role in the development of Islamic Boarding School. The progress and development of an Islamic Boarding School (Pesantren) depend on the figure of the Kiai because the Kiai is a central figure who has full authority in making policies⁵, even Kiai as a ruler both in the physical and non-physical sense, who has a great responsibility in the progress of the school.

Sri Ana Handayani argues that the existence of Islamic Boarding School is always associated with the charismatic figure of a Kiai who leads and teaches. So, the number of students who study at the Islamic Boarding School (Pesantren) depends on the depth of religious knowledge mastered by a Kiai⁶, so many studies on Islamic Boarding School and their dynamics focus more on the figure of a Kiai as the prominent central figure. However, the facts within the scope of Islamic

⁴Tri Oktawal diana, Makalah Kepemimpinan “Konsep Kepemimpinan” Brawijaya Malang 2015
⁶Ibid. p. 48.
Boarding School in managing and dealing with the problems of students, especially girls, and even boys, Nyai plays a significant role in the continuity and development of an Islamic Boarding School have yet to be widely disclosed.

Nyai is a female actor who is no less important in Islamic Boarding School (Pesantren) and similar to the Kiai, although her existence is not so noticed. On the one side, "Nyai" is a woman with the authority and power as the Kiai’s wife. Nyai plays essential roles in education and brings changes towards cultural, social, educational, economic, and even political transformations. A term expressed by Tatik Hidayati, some ‘Madurese’ amid their busy schedules is willing to become "Ghuruna Oreng Bini." Although sometimes her space as a teacher, interpreter, and leader is limited with female santri.

Women and Islamic Boarding School (Pesantren) issues have been done by many researchers. Marhumah (2011), for example, her writing about gender and Islamic Boarding School using Foucalt’s discourse theory that prioritizes power and knowledge. Amina Wadud (1994) on her study on the meaning of the creation of women who are more egalitarian or there is no difference about the discrimination of women in justice and equality of men and women. Next, Umma Farida (2018) reveals the role of women involved in promoting social transformations, such as humanity and nationality, and Farida Ulyani (2014) clarifies that women play a role in movements such as the Muslimah center initiated by Pondok Pesantren Darut Tauhid (Darul Tauhid Islamic Boarding School).

Islamic Boarding School (Pesantren) leaders are the owners of authority and have power; they are still commonly men who are often called Gus or Kiai. However, Imroatul Arifa mentions that in the modern era, many women have a high presence in leadership in Indonesia, such as Nyai Uswatun Hasanah Dhofir Islamic Boarding School Sukorejo. In her research, she stated that Nyai Uswatun Hasanah Dhofir has charisma, which can be seen from her ability and knowledge. Nyai is considered to have charm because she usually harmonizes with the Kiai in the East Java Batsul Masail activities.

Munawwaroh conducted a study about the leadership of Nyai Masriyah Amva at Islamic Borading School Kebon Jambu Al-Islami Cirebon, she reveals that Nyai at her Islamic Boarding School always invited goodness and worship and her leadership style is charismatic. Amalia and Arifin in their research on the type of leadership of Nyai Nur Latifah they Nyai Nur Latifah and Ma’Had aly Nurul Jadid Purbolinggo found that the preservation of yellow book studies can be categorized as democratic and charismatic studies, and supporting factors in her leadership knowledge of religion and technology applications and the support factor of the family council and Nyai Ummi Habibah Islamic Boarding School Darul Falah Sidoarjo as well.

The leadership led by a Nyai in the Islamic Boarding School in the Lenteng area and its surroundings, is not so much encountered; or even does not exist. Many Islamic Boarding School are led by a Kiai. For example, the Islamic Boarding

---

10 (Imroatul Arifa 2015).
11 Munawwaroh 2019
12 Amalia and Arifin
13 (Azizah, 2014).
School Sabilul Muttaqin located in Daramista village is led by Kiai Abul Khoir, Matlabul Ulum led by Ra. Khodri in Jambu village, Miftahul Ulum Islamic Boarding School led by Kiai Khawanif and al-Ittihad Islamic Boarding School led by Kiai H. Ali Rifqi. Thus, researchers are interested in knowing more about the leadership of Islamic boarding schools led by woman, namely Mrs. Nyai where other Islamic Boarding School in the surrounding area are dominated by men as leaders.

This study aims to evaluate Nyai Amaniah’s leadership as head of Bustanul Ulum Islamic Boarding School in Poreh Village, Lenteng, Sumenep. She is the fourth of six children. K.H. Muhammad Hasyim and Nyai Hajah Lailiyah are her parents. Nyai initially had no desire to instruct the boarding school students; instead, she felt pleased and at ease in her interactions with the locals. As interest in teaching at her home gradually grew, her husband died, and today she is in charge.

II. Basic Concept of Leadership

In general, leadership is the ability possessed by an individual to influence, encourage, and move others to do something in order to achieve specific goals. Leadership comes from the root word ‘leader’ in English; the origin of the word is from the word ‘lead’, which means to move first, walk first, take the first step, do first, pioneer, guide, lead, direct the thoughts or opinions of others, and move others through influence.14

Islamic Boarding School’s leadership is hereditary and belongs to men. A woman, even with leadership ability, will not obtain the power of the Islamic Boarding School leader. Women in the sphere of power of the Islamic Boarding School undergo a kind of subordination. The Islamic teachings developed in the school place men and women permanently. In this framework, Islamic Boarding School is Islam developed in a culture that privileges men.15 An Islamic Boarding School is like a kingdom. Every generation, an Islamic Boarding School has a significant economic, political, and social asset for its heirs. Male identity may be present as a figure interested in controlling various world assets, including the Islamic Boarding School.

Biology does not define leadership; rather, ability and skills do. So even though they are biologically female, women who possess administrative and leadership capabilities have the right to hold public office. On the other hand, even though he is a man biologically, a man without leadership qualities is not qualified to hold that position. This definition states that leaders play a significant role in a group’s ability to move toward achieving its goals. A leader’s supporters look for high integrity in a leader. Integrity is all the characteristics of knowing and adhering to the social system’s ideals, acting honestly, and doing the right thing without worrying about the consequences for oneself or the organization. The effectiveness of leadership is determined by integrity and honesty. Since trust results from integrity, people will believe in leaders who sustain it.16

This definition contains three essential elements as follows: firstly, a leader is a person who creates a relation concept. It is called a leader when there is a relationship with other people. There is no such thing as a leader if there are no followers. This implies that influential leaders must know how to inspire and relate to their followers. Secondly, leadership is a process. In order to lead, leaders must do something. Leadership is more than just occupying a position of authority. While a formalized position of authority may greatly encourage the leadership process, more than simply occupying the position is required to make one a leader. Thirdly, leaders must persuade people to take action. Leaders persuade followers in various ways, such as using legitimized authority, creating models, implementing goals, rewarding and punishing, restructuring the organization, and communicating a vision.

The following three components are crucial to this definition: Firstly, a leader develops a relational notion. When there is a connection to other people, it is referred to as a leader. This suggests influential leaders must comprehend how to motivate and build a connection with their followers. Second, being a leader is a process. Leaders need to take action to be effective. Being a leader involves more than just holding a position of power. While a structured position of authority may substantially aid the development of leadership skills, becoming a leader requires more than just holding the role. Third, leaders need to motivate followers to act. Many strategies are used by leaders to persuade followers, including the use of authority that is seen as legitimate, setting examples, carrying out objectives, rewarding and disciplining subordinates, reorganizing the organization, and sharing a vision.

Women's leadership in line with the emancipation movement and the gender equality movement, which essentially seeks to demand equal rights for women in various fields of life. So, there has been a gradual shift in the perception of women. They are no longer seen as weak figures who are always in the back line, but they can appear at the forefront as successful leaders in various sectors of life which men have controlled. International human resources company Caliper mention that women have the same ability to be at the top of their careers. In fact, in today's organizations, where stiff and rigid leadership styles are no longer suitable for employees, women's comprehensive leadership styles and other positive values make them more suitable for top positions. Women can become leaders if they are educated differently and do not merely consider themselves as women but as part of their fellow human beings.

A woman's role cannot be replaced by a man, so indirectly, a woman leader already has a different position that cannot be replaced. Ability to persuade, women leaders are generally more persuasive compared to men; she tends to be more ambitious than men - her success in persuading others to say "yes" will boost her ego and give her satisfaction. However, while imposing her will, her social, feminine, and empathetic nature will not be lost; 2) Proving wrong critics; women leaders have a lower level of ego strength than men.

They can still feel the pain of rejection and criticism; 3) Their courage, empathy, flexibility, and friendliness make them more vulnerable to criticism17. They are also more flexible, considerate, and helpful to their staff. However, women still have much to learn from men regarding rigor when solving problems and making decisions; 4) The leader: Great women leaders generally have strong

charisma, as do men. They are persuasive, confident, strong-willed to complete tasks, and energetic; 5) Risk-takers, no longer in safe territory, women leaders by nature dare to break the rules and take risks, just like men while paying equal attention to detail. They speculate outside the company’s boundaries and do not fully accept existing structural rules, such as company regulations and policies.

At the “Unleashing Women Leadership” event, which was held on Thursday (10/5/2013) in the Ballroom of the Fourseason Hotel in Jakarta, the findings of a study by the global consulting firm McKinsey were presented. “Beranilah menghadapi rasa takut” (confront your fear). Women are capable. Furthermore, Mari Elka Pangestu remarked in her speech mentioned that a woman’s capacity for multitasking would make her an effective leader. According to the same study, women have the same opportunity as males to lead a nation, dailymanagement.com stated (2009). Women are adept at multitasking and can focus on various tasks at once. Men are less able to handle complicated issues and tend to solve them one at a time, whereas women want things done quickly and prioritize issues more so that solutions can be discovered more rapidly.

Women can manage their emotions as well. She doesn’t uncontrollably cry or lose her temper in front of the audience. Such a person is frequently needed in leadership for more mature decision-making, particularly in foreign policy. Naturally, many women like beauty, peace, and tranquility; undoubtedly, this state may calm the world down amid chaos brought on by conflicts in various regions of the globe. But it must be acknowledged that women’s touch is necessary. Therefore, the government must take several factors into account while deciding on policies. Women possess the necessary qualities to be successful leaders. They frequently exhibit more tremendous patience, empathy, and the capacity to multitask—doing numerous things simultaneously. Women are very skilled at networking and negotiating.

There is no doubt that women have these skills as well. However, women are more likely than men to have these characteristics. There are ten additional reasons why female bosses are superior to male bosses, including; 1) Always moving meaningfully, women can do what they think is correct and meaningful. Women only do activities and make decisions that are important and profitable. Female bosses tend to relate well with employees; 2) Fully comprehends her direct reports. A strong leader must always be able to comprehend and consider the opinions of those under her control. If she obtains a crucial viewpoint from her staff, the company will take advantage of it. Women are able to do that. This motivates others to strive harder and make more of an effort; 3) Every female leader wants to see their team grow. People always aspire to advance in their fields, regardless of their careers. If that isn’t possible, some form of incentive should be provided to motivate people to work well. As a female leader, she wants their teams to advance with the business. 4) Research shows that women are more honest than men when leading. No matter how difficult the conditions are, they prefer to be honest. There are many people out there who want to work with honest and fair leaders. 5) Creative. Women are always more creative in any case. If there is a problem, these bosses try to look at it from various points of view.

---

18 Nuryati, Feminisme dalam Kepemimpinan, (Jurnal Istinbath/No.16/Th. XIV/Juni/2015/ pp. 161-179.
They do not want to stay on one side but always think broadly. 6) Good listener. Women are better at listening, making them great leaders. They are not the ones who put others down. Women tend to allow others to express their opinions and consider them. 7) More detailed. Women always catch the slightest thing. So, when they are leading, women tend to care about the small things in their work and their employees' work. Women pay attention to small things in more detail. That is what makes them great leaders. 8) Able to accomplish multiple tasks. Women can balance their careers and personal lives. In addition, she is also great at multitasking. At home, she often has to deal with many family matters, and at the office, she is used to it. 9) Dedicated. Women are highly dedicated to their work. If the task is not done, she studies it and will do it later. 10) Have the drive to succeed. Most women are suppressed and discriminated against in a male-dominated environment. This increased her desire to succeed and prove that women can lead successfully, too.

Women are also responsible and like to overcome challenges in their work. There are many challenges that women face when dealing with organizations. One of the main ones is cultural factors. Since way back then, women and men have done different jobs. The tasks they perform require different skill sets. These cultural factors also influence how women and men act and think. This cultural factor is also seen in organizations. Men are required to be assertive in leading. However, when women are assertive, they are often called aggressive or even bitchy. Most male leaders also mentor their male employees. It is still rare for a male leader to mentor a woman. From these examples, it is clear that cultural issues are a significant factor in women's advancement.

The need for more organizational rules that encourage a balance between home and career, particularly for married women, is another obstacle to women's success. Nevertheless, a lot of businesses are beginning to welcome women. These businesses give women the chance to develop in their professions and create female employees who are successful both professionally and domestically. They understand that one of the ethical and strategic moves to progress the organization is to provide women the chance to succeed in leadership roles. Women can do a number of things to advance their professions, including: 1) Finding a job that suits their passion. 2) Find a mentor to guide the position. 3) Increase visibility by showing work achievements. There is a lot of disagreement on female and male leadership from the perspective of Islam. Imam Al-Ghazali says that if it is done occasionally, it is beneficial20.

A wife is not obliged to serve her husband in cooking, taking care of the house, sweeping, cleaning, etc. However, if the wife does this, it is a good thing. The husband is obliged to give her/prepare clothes that have been sewn perfectly and food that has been cooked perfectly. The public sometimes underestimates women. In Islam, the position of women is the same as men in general as a leader. The leader in question is the leader of the country. Islam also upholds the dignity of women as explained in the Qur'an: Whoever does righteous deeds, whether male or female, in a state of faith, then indeed we will give him a good life and we will also reward them with a better reward than what they have done. (An Nahl: 97).

Quraish Shihab also added that the Qur'an tells a lot about the equal position of women and men; the difference is their devotion to Allah. No one distinguishes based on gender, race, skin color, or ethnicity. The position of women and men is the same, and they are asked to cooperate to fill the shortcomings of one another, as explained in Surah At - Taubah verse 71: And those who believe, men and women, some of them (are) helpers for others. They enjoin (to do) ‘ma’ruf’, prevent the ‘munkar’, establish prayer, pay zakat, and obey Allah and His Messenger. Allah will give them mercy; Indeed, Allah is the Mighty, the Wise. Female leadership has also been experienced in the Indonesian government system. This incident reminds us of the time before the election and just before the General Assembly of the MPR in 1999, which was characterized by solid rejection, especially from the Islamic parties, about the possibility of a woman becoming president. Now the Islamic parties have "revised" their opinion. Through various constructive techniques, they are trying to legitimize women’s leadership in the context of the state.

There are many pros and cons to women leaders in Islam. Many say that women are not fit to be leaders, only men. However, most scholars do not question the rise of women as president/head of state. A woman’s leadership has existed since the time of Prophet Sulaiman, namely the leader of a Saba country named the Queen Balqis. With all her abilities, Queen Balqis could lead her people nicely so that the country was prosperous and prosperous. In the end, Prophet Sulaiman was interested in marrying the queen and uniting the two kingdoms without demeaning Balqis’ position as queen. In the Islamic system, women are placed in three broad categories: 1) Women as Members of the Ummah of Faith, women as an inseparable part of the Ummah receive the same treatment as men. In worship and 'Muamallah,' men over women have no advantage. Thus, women have the same rights in the effort to make improvements '(ishlah)' in society. Indeed, within certain limits, according to the 'Hambali Mazhab', a woman who disbelieves is not tortured as severely as a disbelieving man. In fact, in history, women for the people provided meaning and symbols of holiness with extraordinary devotion. Unleashing Women Leadership in Indonesia voices women's aspirations about the lack of opportunities for women in top positions. The hope is that the results of this study can encourage women to be more courageous in reaching the top position. More progressive organizations or institutions will provide opportunities for capable women who meet the leadership requirements according to the current situation and conditions.

The authority of the leader is also part of the leadership challenge; the task of a leader is a challenge. According to Naisbitt, leaders do not have any authority over others. If a leader in a company defects, he or she will receive a two-week warning. If he denies the military, the defector will be court-martialed. Then the military puts the defector in prison.21 Related to this, there are three views on understanding the phenomenon of leadership: first, Leadership must focus more on personal power than position or status. In Weber’s perspective, a leadership that focuses on legal procedures is called legal authority. Second, traditional leadership is based on established beliefs

about the sanctity of old traditions. The status of a leader is determined by the old customs practiced by people within a particular tradition. Third, leadership can be understood as the will of a person. In Weber’s perspective, leadership with a trusted power source is called charismatic authority. 

From this definition, leaders have an important influence on the progress of a group to achieve common goals. A leader is expected by his followers to have high integrity. Integrity is understanding and identifying with the values of the social system and carrying them out honestly, and doing something good without considering whether it is beneficial or detrimental to oneself or the organization. Integrity and honesty determine the success of leadership.

The history of Nyai Amaniah’s leadership

Nyai Siti Amaniyah is the fourth of six children of the married couple KH Mohammad Hasyim and Nyiai Hajah Lailiyah. She was born on February 9, 1973, in Poreh Village, Lenteng District, Sumenep. Nyai Amaniyah, Siti Amaniyah’s nickname, founded Ar-Rahmah Kindergarten. In 1994, Nyai Amaniyah left and quit the hut because she was going to be married to KH Ahmad Sahawi Sahi. She was 21 years old and still in the second grade of Madrasah alyiah (MA).

Nyai Amaniyah is the daughter of the caretaker of Bustanul Ulum Islamic Boarding School (Ponpes), Poreh Village, Lenteng, Sumenep. Initially, she was interested in something other than teaching students in her house. She chose to mingle with the community because it made her calmer and her Islamic Boarding School was managed by her husband. After two years old of their marriage, Nyai Amaniyah agreed to teach moral lessons. A few years later, in 2001, she took the initiative to build a kindergarten school. At first, her wish ostracized, and she was not confident because she was just an ordinary village woman. As time passed, her wish could be realized. The community’s doubt stoked Nyai Amaniyah’s passion. Not for nothing. Her dream was eventually granted. Ar-Rahmah Kindergarten opened its doors in the center of a secluded community in 2001. There were just 31 pupils in the initial generation. After the kindergarten was created for one year, a bright light started to emerge. There were more than 40 pupils in the second generation.

Becoming a successful of a kindergarten founder motivated Nyai Amaniyah to complete her MA education, which had been interrupted due to marriage. In addition, two years after Ar-Rahmah Kindergarten was established, she participated in various competitions. Among them was a storytelling competition in the Sumenep district. Nyai Amaniyah won second place on behalf of the delegation from Ar-Rahmah Kindergarten. It was the beginning of her kindergarten called Ar-Rahmah to be well known. As a result, community was bustling talking about this school as the winner because it was announced on the radio. In the following year, Siti Amaniyah’s achievements continued to grow. She was known as the best principal four years after establishing Ar-Rahmah Kindergarten. The trail of her success has been a great motivation for the surrounding community. She can change the culture in social life. In her village, women in Poreh Village are married off after graduating high school. So, among them, they rarely continue to higher education.

According to Nyai, the first woman to go to college in her village at that time was her sister, Aisyah. Meanwhile, the first woman to go to college who was married and had children was herself. Since then, the awareness of the community to continue their children’s education at an advanced level has begun to increase.

---

The woman who served as chairperson of the Lenteng District Kindergarten Teachers Association (IGTK) for the 2005-2011 period did not only establish one school. However, in 2002 she also succeeded in establishing Ar-Rahmah Islamic Elementary School (SDI) in the same place. Then, in 2007, she established an Integrated Islamic Junior High School (SMPIT) in Siding Puri. Finally, in 2011, she established the Siding Puri Vocational High School (SMK). To this day, the community’s trust is increasing and helping to encourage this good determination in education.

III. Leadership Authority of Nyai Amaniah

How to make decisions

Leaders are policy owners who are delegated authority by members. Leaders must be careful in using their authority, for example, in making a decision, because the risks and consequences are not only for them as individuals but also for the organization they lead. The Santri-Kiai power relationship often does not use direct instruction patterns but through signs that will be translated by santri. In addition, Kiai as a rule mode (uswah) is often an indirect instruction that santri must obey. This pattern is different because the activities of female caregivers are less public than Kiai. In running the leadership, Nyai Amaniah is often gives instructions through the Islamic Boarding School management. Thus, messages and decisions are highly dependent on the capabilities of the Islamic Boarding School administrators as an extension of the caregiver’s delegation.

Islamic Boarding School leaders also do not only make external decisions; for example, they have to do a deliberation (musyawarah) with the surrounding community, with elements of the government, so they will usually be represented by the board of male santri or their confidants. While the decision-making pattern of a female leader in an Islamic Boarding School is carried out interactively, constructively, participative, and delegatively. The interactive pattern is through a more in-depth description process because it must ensure that the santri administrator understands the message as a delegator. Constructive patterns can be seen when making decisions by becoming a rule model, and delegators construct the meaning of orders that must be carried out.

In addition, the Islamic Boarding School tries to formulate concrete regulations so that the caregiver does not have to be directly involved every time a problem occurs that requires a policy. The participatory pattern involves not only himself but also delegators, and the delegation pattern is with the board as a liaison party. Meanwhile, from the typology of decision-making, there are few differences in women’s leadership in Islamic Boarding Schools. It is autocratic (absolute), militarist (must, if necessary, with violence), paternalist (motherly), charismatic (fully trusted), ‘i’malu syi’tum’, and democratic or through a deliberation process with the management and other stakeholders.

Participation and Deliberation

The involvement of other parties in determining a decision is strengthened in women’s leadership. It is technically challenging to be handled unilaterally by the
The intensity of coordination is very influential on the organizational climate in the Islamic Boarding School. If the control decreases, it automatically affects the discipline of the santri. Stakeholder participation is primarily due to technical factors that the leadership needs help to handle directly.

**Procedures and standards**

Regarding the writer’s observations, it is rare to find a standard flow of services in the Islamic Boarding School like a modern institution. For example, when admitting new students, the officers willingly explain the general requirements and conditions. The school has several general and straightforward regulations; the rest of the technical explanations of services are carried out conservatively, namely oral explanations.

**Characteristics of women’s leadership**

Based on the inherent characteristics of women, the following characteristics can be the details of women’s leadership:

a. Nurtured like a mother. She always incorporates a motherly spirit into her leadership, it is more nurturing.
b. Serving like a guardian. Behave toward all staff members as if they were their children, and position themselves as guardians or protective parents.
c. Rational, not pragmatic. Prioritizing the profit-loss aspect in determining a consideration. Women are often more meticulous and look at details in depth when looking at something, so they have more rational characteristics.
d. Spiritual and charismatic. More spiritual because women do not have many public jobs, which gives them many opportunities to carry out worship rituals. The attitude of spirituality in such leadership is more trusted, its charisma is more felt.
e. Love and sincerity. The nuances of affection and love in her leadership are more felt, which is shown in the gentle nature of women. Efforts to negotiate every debate can be more clearly parsed when with the management.
f. Visionary and futuristic. Women recognize their femininity. If there is a risk, she might not be able to provide it as a direct answer. Women’s cautious nature inspires them to think broadly and creatively about the highest objectives to be attained.
g. Forming of Cadres. Realizing her temporariness, so that she tries to work hard in her leadership opportunities, and tries to prepare her success.
h. Women shape family of ‘Sakinah’. Women are the ones most familiar with a household organization, so the success of a family depends, among other things, on women.

**Benefits of female leadership in Islamic Boarding School (Pesantren)**

a. Removing the bad image of Islam regarding the marginalization and subordination of women.
b. Removing the myth of male superiority as an individual and social burden
c. Changing the ummah’s perception of God and religion as a male identity
d. Showing that Islamic women can work and contribute fairly.
The changes in Islamic Boarding School after being led by a woman

Many Islamic Boarding Schools experience progress when led by women. However, they needed to initiate more strategic planning because in their position as successors, such a position encourages them to evaluate the processes running more carefully. Women as successors of leadership in Islamic Boarding School prove that women can maintain the organization’s continuity and even make achievements. In line with the philosophical meaning of leadership is how to influence others to carry out our will, there are several potential women and their ability to influence.

IV. Conclusion

In Islamic Boarding School organizations, women’s leadership has an equal possibility of success; there are no significant barriers because it is technically possible. The impression that female leaders in Islamic boarding schools are merely replacements and transient is a new barrier, in any case. The charismatic model and the image of gentleness and commitment might improve Islamic Boarding Schools’ traditionalism, which is strongly influenced by female leadership traits. The advantage of having women in leadership positions at Islamic boarding schools is that it disproves the notion that Islam has a biased view of women; the disadvantage is their inferior status.

Weber divides authority into three forms, namely traditional, legal, and charismatic authority. Traditional authority refers to the authority possessed by a leader in a traditional society, where the leader has the power to interpret and enforce applicable rules. In Weber’s view, along with modernization, this traditional authority will be replaced by the emerging legal authority, developing into the bureaucratic authority as it occurs in rational Western society if traditional authority is related to the belief in the sanctity of traditional rules and obedience to leaders because of relationships with previous leaders.

If Weber’s view above is followed, Nyai Amaniah’s authority is categorized as traditional and charismatic. Her leadership authority comes not only from her family lineage and husband but also her piety and depth of religious knowledge. From the family side, she is the leader of Bustanul Ulum Islamic Boarding School, Poreh Lenteng Sumenep Nyai Amaniah, is the fourth of six children of the married couple K.H Muhammad Hasyim with Nyai Hajah Lailiyah.

BIBLIOGRAPHY


Banyuwangi (Pendidikan budaya dan sejarah): dibalik revitalisasi budaya,


