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Women's Spiritual Leadership at the Nurul Iman Sebapo Islamic Boarding School, Muaro Jambi

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Abstract :

The aim of this research is to find out how women's spiritual leadership in Islamic boarding schools in Jambi Province is. The research approach that researchers used in this study was a qualitative approach. The type of qualitative approach that researchers use is a descriptive approach developed from phenomenological philosophy because this research aims to explain the experiences a person experiences in their life, including their interactions with other people. The data collection methods used were interviews, observation and documentation. The results of this research are that spiritual leadership is dominant in Nyai Hj's personality. R.A. Siti Bakhriyah. With all the potential he has, and all the experiences he has gone through, he has the awareness that he as a creature of Allah SWT must be able to understand his position before Him and the purpose of his creation, and before his fellow creatures. On that basis, it creates energy to be able to do more, and makes it a motivation to serve society.

Keywords: Leadership, Spiritual, Women, Islamic Boarding School

Commented [HB2]: Abstract explained. at least there are research objectives, methods, results and research implications

Abstract:

Tujuan penelitian ini adalah untuk mengetahui bagaimana kepemimpinan spiritual perempuan pada pesantren di Provinsi Jambi. Pendekatan penelitian yang peneliti gunakan dalam penelitian ini adalah pendekatan kualitatif. Adapun jenis pendekatan kualitatif yang peneliti gunakan adalah pendekatan deskripsi yang dikembangkan dari filsafat fenomenologis karena penelitian ini bertujuan untuk menjelaskan pengalaman yang dialami seseorang dalam hidupnya, termasuk interaksinya dengan orang lain. Metode pengumpulan data yang digunakan adalah wawancara, observasi dan dokumentasi. Hasil penelitian ini adalah kepemimpinan spiritual begitu dominan terdapat pada pribadi Nyai Hj. RA. Siti Bakhriyah. Dengan segala potensi yang dimilikinya, dan segenap pengalaman yang telah dilaluinya, menjadikan adanya kesadaran bahwa dirinya sebagai makhluk Allah SWT harus dapat memahami posisi di hadapan-Nya beserta tujuan penciptaanya, dan di hadapan sesama makhluk-Nya. Atas dasar itulah menjadikan sebuah energi untuk dapat berbuat lebih, dan menjadikannya sebagai sebuah motivasi untuk melayani masyarakat.

Keywords : *Kepemimpinan, Spritual, Perempuan, Pesantren*

INTRODUCTION

Islamic boarding schools are called Islamic educational institutions because the Islamic boarding school education system is based on life values based on the basic teachings of Islam. This value is contextually adapted to the social reality of society. Combining these two sources of values is the lifestyle and goal setting that the Islamic boarding school will develop.

Dhofier defines Islamic boarding schools as traditional Islamic educational institutions to study, understand, appreciate and practice Islamic teachings by emphasizing the importance of religious ethics as a guide to daily behavior (Zamakhsyari, 2015).

The existence of Islamic boarding schools which still exist today cannot be separated from the public's belief as a place to learn religious knowledge and a place to instill various morals and noble values taught by Islam. In fact, in its development, Islamic boarding schools are not only a place to learn religious knowledge, but Islamic boarding schools are able to integrate it with scientific developments that are in line with the demands of the times (Zainurrosyid, 2017).

In fact, the discourse on gender equality is still a debate among Islamic boarding schools. In fact, these socialization efforts often encounter resistance from several Islamic boarding school circles. This is due to the assumption that this discourse is a developing Western product and is not in accordance with Islamic teachings. As a result, the majority of Islamic boarding schools, especially those on the island of Java, still maintain traditional gender values which are largely based on the interpretations of previous ulama.

Ubaidah Al-Khaliqi provides an overview of the patriarchal tradition in Islamic boarding schools, namely the division that places women only as wing kings and do not have many opportunities to fulfill themselves, especially in Islamic boarding schools which are characterized by traditional Islamic culture (Abidah, 2001). Islamic boarding school leadership is synonymous with patriarchal leadership, namely leadership that is always dominated by men, and tends to exclude other actors who are equally important in providing education to students.

According to Satibi (2009), it is estimated that since the early 1990s, Islamic boarding school leadership, especially in Java, has always been synonymous with masculine leadership, but recently female ulama have emerged who play a major role in the leadership and management of Islamic boarding schools.

Psychologically, men and women are different in their leadership. These psychological differences have an impact on mental differences, attitudes and behavior. Because leadership is the leader's mindset and behavior in influencing his followers (Wirawan, 2014: 503). However, these differences should not be used as a basis for identifying women in the leadership aspect. For women, there are many possibilities that need to be explored and empowered, not left to chance or even considered unimportant. The potential in women will change women's civilization and even human civilization. Despite the restrictions placed on women, there is great potential for empowerment. However, in general, women are described as emotional, submissive, passive, subjective, poor in mathematics, weak, physically weak, and have a low sex drive (Eti Nurhayati, 2012: 25).

Commented [HB3]: The introduction is quite clear in explaining the research background, but the research objectives are not clearly formulated. Add a clear and explicit statement regarding the research objectives at the end of the introductory paragraph to make it easier for readers to understand the direction of the research.

Apart from developments, it is estimated that since the early 1990s, Islamic boarding school leadership, especially in Java, has always been synonymous with masculine leadership, but recently female scientists have emerged who play a major role in regulation and development. In fact, quite a few of them did not become socio-political leadership figures on a larger scale, one of which was played by Nyai Nafisah Sahal (Ibi Satibi, 2009). In Java, women played several key roles, including Nyai Mahshuna, Nyai Lily Norkholida from Kediri, Nyai Ummu Salma from Jombang, and Nyai Hasbiya Hamid from Malang. Nyai Mahshunah and several members of her family led the Salafiyah Syafiiyah Islamic Boarding School collectively (Eka Srimulyani, 2009).

Likewise, on the island of Java, on the island of Sumatra, and especially in Aceh Province, there are many female figures who lead Islamic boarding schools. In Aceh Besar, for example, there are two well-known figures in office currently, Tgk Lailan from Dayah Raudlatut Talibah, and Tgk Rahimun from Dayah Ar-Rahmah. From Bireun Regency, there is a woman active in leading Dayah, Umi Nurhayati who is the founder of Balee Semeubut which has been running for more than 10 years. Apart from these figures, there are other main roles in Aceh played by women, such as Umi Hanisah, Umi Walidah Marhamah and Umi Rabi'ah (Eka Srimulyani, 2009).

The phenomenon of emerging female leadership in Islamic boarding schools has attracted the attention of academics who have studied it. So much research has been produced, including that conducted by Fikriyah Istiqlaliyani (2022) examining Nyai Hj. Masriyah Amva from the aspect of her leadership in developing Islamic boarding school institutions. Furthermore, Viki Amalia and Zainal Arifin (2018) in their scientific publication explained Nyai's leadership in maintaining yellow book studies at Ma'had Aly Nurul Jadid Probolinggo. In contrast to Nilna Imroatus Sholikhah (2022), Asriana Kibtiyah, and Syaiful Alim in a scientific publication concluded that Mrs. Nyai Hj. Lathifah Masruh is a multi-dimensional leader.

Of the several studies on women's leadership in Islamic boarding schools, no one has studied the aspect of spiritual leadership carried out by women. This article will explain the spiritual leadership played by Nyai Hj. R.A. Siti Bakhriyah who is the head of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School, which is one of the large Islamic boarding schools that has shown its development under her leadership.

RESEARCH METHOD

This research use descriptive qualitative approach. Descriptively what is meant here is that this research explores or photographs the social situation in a comprehensive and in-depth manner regarding the phenomenon of women's spiritual leadership at the Nurul Iman Sebapo Islamic Boarding School. Then this research also focuses on social phenomena, providing information in the form of feelings and perceptions from participants. The descriptive approach in this research was developed from phenomenological philosophy, because it aims to explain the experiences a person experiences in their life, including their interactions with other people (Sudarwan Danim, 2002: 52).

Data collection was carried out by means of observation, interviews and documentation. Determining research subjects uses a purposive sampling technique, namely a sampling technique by considering certain criteria that are

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Add a more detailed description of the research design, including justification for selecting the design.

Include information about the validity and reliability of the instruments used or how they were tested to ensure data accuracy.
Detail each step in the research procedure to ensure research replicability and transparency.

in accordance with the research objectives. Thus, the subject of this research is the leadership of Nyai Hj. R.A. Siti Bakhriyah as head of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School.

Data analysis is carried out during data collection, and after completing data collection within a certain period using data reduction techniques, data presentation, data verification and drawing conclusions. Trustworthiness with extended participation techniques, accuracy of observation, data triangulation, and consultation with experts and colleagues.

FINDINGS AND DISCUSSION

The research carried out started from the spiritual leadership theory put forward by Fry, where spiritual leadership has several indicators as follows: first, Vision, this indicator functions to motivate people to make changes to achieve the desired goals. This vision has three functions, namely; 1) clarify the general direction of a change; 2) simplifying more detailed decisions; and 3) helps more quickly and efficiently in coordinating the actions or opinions of different people so that an organization's goals can be achieved. Second, hope/faith. Hope/Faith is a hope or belief that can be used to believe in each individual in the process of achieving the goals, vision and mission of the organization they lead. Third, Altruistic Love as an attitude or concern, to be given to oneself or others. Fourth, meaning/calling. A belief and belief in something he does is important, significant and significant for him. Fifth, Membership. The act of participating, taking part directly in

institutions will make organizational members feel appreciated for all the work they have done. Paying attention to the theory above, it can be concluded that spiritual leadership can be formed in leaders. If the leader has vision, hope/faith, altruistic love, meaning/calling, and membership. In this research, the author examines the phenomenon of the presence of women's spiritual leadership in Islamic educational institutions, especially Islamic boarding schools, which are able to make a positive contribution to the implementation of Islamic boarding schools. The position of women in carrying out leadership functions is no longer underestimated as something that is taboo and not commensurate with that of men. The phenomenon of women's way of thinking which is considered not equal to men in terms of becoming leaders, can be refuted by the birth of female Islamic boarding school leaders. Women who have led Islamic boarding schools, are usually called Nyai, this shows evidence that women are also able to demonstrate their leadership roles in Islamic boarding schools with their own leadership characteristics.

The leadership highlighted in this research is the spiritual leadership of women at the Nurul Iman Sebapo Islamic Boarding School. Looking at spiritual leadership, this section describes several indicators, namely; vision, namely the view and formulation of goals that an organization wants to achieve in the short and long term; altruistic love is a description of an organization's culture in the form of a feeling of completeness, harmony, well-being through attention, concern and appreciation for oneself and others; hope/faith, namely the desire for expectations to be fulfilled and is the basis for establishing the vision, goals

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Research Limitations

Explain the limitations of the study in more detail and how these limitations may affect the results and interpretation of the study.

and mission of the organization that will be fulfilled; calling, namely the extraordinary calling of the soul to obtain the meaning and purpose of life in making a change by serving others; and membership, namely the basic needs of wanting to be understood and being appreciated.

Vision

The development process of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School to date cannot be separated from the leadership of Nyai Hj. R.A. Siti Bakhriyah in formulating the vision and mission of the institution which functions as a determinant of the direction of Islamic boarding school development. In terms of the process of formulating the vision and mission of the Islamic boarding school, he is classified as a visionary and democratic leader. He has far-sightedness, and can read the various potentials that exist, and manage them with the right strategies. Apart from that, he also involved his members, and was very open to input in the process of formulating the Islamic boarding school's vision and mission.

In the process of formulating the vision and mission of the Islamic boarding school, he as the leader firmly and straightforwardly provided his ideas and thoughts to be developed by his members at a meeting at the Islamic boarding school. He and the members discussed and discussed their ideas and ideas until they were formulated into the vision and mission of the Islamic boarding school. The discussion and discussion that took place examined and analyzed the strengths, weaknesses, opportunities and challenges of the institution in realizing the Nyai's thoughts, suggestions and thoughts. Thus, we hope that the vision and mission formulated can be implemented well by all members.

The formulated vision of the Islamic boarding school started from an idea which was the result of the Nyai's thinking in prioritizing religion as the basis and pillar of life in this world and the afterlife, as well as as a legal basis in facing changing times from time to time. This was what he thought about during the journey he took while pursuing religious education at one of the Islamic boarding schools owned by his parents' family. Then he also observed the changes that continued to occur in society, which made him feel called to establish and become the leader of the Nurul Iman Sebapo Islamic Boarding School.

Nyai also explained that the vision of the Nurul Iman Sebapo Islamic boarding school was formulated by paying attention to and predicting future conditions. His goal as leader of an Islamic boarding school is to motivate the community to use religious knowledge and modern science as a reference and underlying knowledge and also as a guide for the life goals of his students in responding to challenges and needs in the future.

Leadership Nyai Hj. R.A. Bakhriyah is motivated from within herself to become a person who is beneficial to society, especially in religious development. The results of the interview show that his desire to lead an Islamic boarding school began with his dream of becoming a religious teacher and developing Islamic education for the entire community. So he felt called to establish and lead an Islamic boarding school, so that he could share religious knowledge by preaching wherever he was. Motivation is what fosters self-confidence, which

makes the strength and leadership spirit expressed in the values of one's personality. Then in the end this encouragement was able to make him achieve his goal in establishing the Islamic boarding school.

In its leadership, Nyai has a policy of delegating authority to its members. He is also required to be more careful in using authority in carrying out and monitoring the vision of the Islamic boarding school, because the risks and consequences not only impact himself, but also the Islamic boarding school he leads. The vision of the Islamic boarding school that has been formulated can already describe the organization's journey, because over time, and the development of the Islamic boarding school, it describes the achievements in realizing the vision.

The vision he has formulated seeks to produce students to become an Islamic generation (believing, pious, moral, knowledgeable and charitable), with a global perspective, intelligent-innovative and skilled. In this vision, it can be understood that the vision formulated through her leadership as a woman can balance the teaching of religious knowledge and modern sciences. Because Islamic boarding schools must be able to adapt the content of the curriculum to include all subjects to provide students with knowledge in the future. Therefore, the development of the Nurul Iman Sebapo Islamic Boarding School must continue to be a process so that it can run according to the vision that has been set by the Islamic boarding school from time to time in accordance with all its needs.

The Nurul Iman Sebapo Islamic Boarding School curriculum is combined with various modern sciences which aims to form a generation of Islamic students in various fields. The content of the curriculum also hopes that the alumni of the Nurul Iman Sebapo Islamic Boarding School will be able to be good examples, and become a generation that is capable in various fields such as social, cultural, economic, educational, technological, and even more so in the field of religion.

In the process of its development, the Nurul Iman Sebapo Islamic Boarding School has a long-term goal of making the Islamic boarding school an international standard Islamic religious education institution. The results of the researcher's observations regarding the long-term vision show that Nyai's leadership can also make Islamic boarding schools a forum that is at the forefront and provides adequate facilities that the students need. Meanwhile, the short-term vision of the Islamic boarding school is to provide Islamic religious education for the lessons of Al-Quran, hadith, tafsir, nahwu, shorof, akhlaq, monotheism and other modern knowledge that can create an intelligent and highly educated Islamic generation that is able to face various challenges and obstacles from the times. to the era of being professional, faithful, pious and having a humble spirit to carry out his preaching to all mankind.

Alturistic Love

Nyai Hj's alturistic love. R.A. Siti Bakhriyah as a leader at the Nurul Iman Sebapo Islamic Boarding School shows that she is a leader who has good inner qualities. This can strengthen intrinsic motivation within oneself and give rise to good self-control, especially in relation to interactions with many people in the

leadership process. Apart from that, it can increase concern for yourself and others.

In carrying out her spiritual leadership, Nyai Hj. R.A. Siti Bakhriyah as an ordinary human being certainly cannot be separated from worldly affairs. But on the other hand, he also ensures that worldly affairs do not interfere with his leadership process. Therefore, for worldly matters, he delegates them to certain people who are trusted and can be responsible for the trust he has given. This was done so that he could focus and be total in taking care of the Islamic boarding school and its people.

Apart from focus and totality in leading the Islamic boarding school, he pays great attention to self-control, because he interacts with many parties, both internal and external, which more or less have the potential to cause problems. In terms of self-control, he always tries to get closer to Allah by doing dhikr, prayer and tahajjud prayers. He did all of this when facing personal and Islamic boarding school problems. Then, in such conditions, he often makes friends with figures he believes can provide solutions, input and suggestions. Apart from his personal self-control, he does not forget to maintain the inner life of his members by programming regular group recitation and dhikr activities. This activity aims to strengthen the spiritual and friendship, and emotional bonds of its members, and provide motivation in preaching through Islamic boarding schools.

After efforts to provide and provide inner guidance to the members were carried out, he felt it was important to facilitate the members so that they could work in accordance with the vision of the Islamic boarding school that had been set. Apart from involving the members in formulating the Islamic boarding school's vision, in the process of achieving the vision, he arranged the duties and functions of each member according to the needs of the Islamic boarding school's vision. In the process of carrying out the duties and functions of its members, he regularly schedules meetings of all members to carry out joint evaluations regarding the achievement of the vision, and discuss existing problems and/or obstacles related to achieving the vision. In this way, togetherness, awareness and responsibility will grow among members in carrying out their performance to achieve the vision of the Islamic boarding school.

Harmony with and between all members is very necessary for success in achieving the vision of an Islamic boarding school. To create harmony with and between members, he as the head of the Islamic boarding school routinely gathers his members in a forum with a family nuance, where in this forum he arouses the emotions of the members so that indirectly creating harmony. It can be concluded that creating harmony among members is very important. his existence at the Islamic boarding school. He also said that communication to create harmony is very important and makes it possible for leaders to interact with members.

As a leader, apart from creating harmony, he also pays attention to the welfare of all his members. Through the institutional management of the Islamic boarding school, he tries to meet the personal and financial needs of its members, such as food and shelter. In terms of housing needs, he provides housing with a payment system that can be paid in installments with the total selling value being

below the average selling value in general. Apart from that, he also provides honorariums by considering the general needs of his members, but still paying attention to the workload assigned to him. His attention to the members is not only about their welfare, but also the inner aspects do not escape his attention. He instilled religious values in all his members by making himself a good role model, with the hope that he could set an example for each member. Apart from that, instilling religious values is carried out by presenting religious material in meetings with members both formally and informally.

Hope/Faith

Nyai Hj. R.A. Siti Bakhriyah, in leading the Nurul Iman Sebapo Islamic Boarding School, has motivation and enthusiasm, as well as a lot of hope for developing the institution she leads. He has confidence in being able to achieve the vision of the Islamic boarding school that has been set, because he has the capital in the form of very strong determination, very strong beliefs, and a spirit that never gives up, and is supported by having very solid members who work together in advancing the Nurul Iman Sebapo Islamic boarding school. According to him, realizing the vision of an Islamic boarding school is a necessity and very important, because this is the hope of all its members, and also the wider community.

Creating a solid team in management requires hard work and sincerity from the leadership in terms of convincing and realizing the various hopes of its members. Because every member rationally has expectations of the institution where they work or dedicate themselves. Strengthening the members' confidence in dedicating themselves to the Islamic boarding school, Nyai Hj. R.A. Siti Bakhriyah as the leader always motivates them to always be together in preaching through Islamic boarding schools. Because self-devotion in Islamic boarding schools is a form of da'wah and jihad in the way of Allah SWT. Then in terms of fulfilling the members' expectations, he always tries to fulfill their welfare. The form of welfare fulfillment in question is in the form of providing a decent salary/honor according to their workload, providing assistance with daily consumption to them and their families, assistance with home ownership, and providing assistance to them that is non-binding and conditional in nature.

In the interview he also said that an Islamic boarding school is like a house in which there is a large family. He fostered a sense of kinship and togetherness among his members like a family. He really hopes that all his members can have a prosperous life. Not only in terms of clothing, food and shelter, but also the education of their sons and daughters they are trying to fulfill. He hopes that his role as Islamic boarding school leader can provide comfort for all its members. Islamic boarding schools are educational institutions that must provide good and maximum service to students, members and also the community.

In carrying out her duties as a leader, Nyai Hj. R.A. Siti Bakhriyah has the task of controlling the organization and developing it. To support the process of controlling and developing the Islamic boarding school institution he leads, he must always update his knowledge of the world of Islamic boarding schools. This is because it is very important to help improve and improve the quality of

management for the progress of the Nurul Iman Sebapo Islamic boarding school.

Islamic boarding schools have a very important position and cannot be separated from the dynamics of Muslim life. Islamic boarding schools have a large and strategic role in national civilization. Therefore, Islamic boarding schools must be able to see the reality related to the global changes that are occurring and be able to act and respond to them appropriately. Islamic boarding schools must be able to respond to all problems wisely and wisely. One of the important things that must be addressed properly is related to leadership patterns in Islamic boarding schools.

In an interview with Nyai Hj. R.A. Siti Bakhriyah said that the efforts she made to develop Islamic boarding schools were by involving all members to plan the development of Islamic boarding schools, and the strategies that would be implemented so that the Islamic boarding school development process could be carried out clearly and in a focused manner. He also said that the strategic steps that will be taken to develop Islamic boarding schools cannot be separated from the ideas and thoughts of its members. The involvement of all members' ideas is always discussed so that the development of the Islamic boarding school runs as expected.

Calling

The characteristics of calling according to Fry (2003): (1) The work carried out is very important for him. (2) The work done can provide a positive change in life. (3) Personal work activities are very meaningful to him. Leadership emphasizes internal aspects (inside) and external aspects (outside). The internal aspect (inside) is psychology and spirituality, such as personal growth, life goals, and meaning of life. The external aspects include innovation, performance and competence. In summary, these external aspects are the hard core of leadership, while the internal aspects are the soft core of leadership. Nyai Hj. R.A. Siti Bakhriyah explained that she felt called to preach in the area where the Islamic boarding school was established, because the condition of the local community was relatively lay in terms of religious knowledge and practice. Apart from that, he also has great determination to preach wherever he is.

There are various ways to build members' work motivation so that they will be more enthusiastic in completing all the tasks and responsibilities carried out by the Islamic boarding school leadership. Results of interviews with Nyai Hj. R.A. Siti Bakhriyah explained that her attitude to motivate herself is by always remembering her strong determination to always preach wherever she is. Meanwhile, to motivate his members, he always conveys and transmits his da'wah motivation to his members both in formal forums and in informal forums.

Being an important part of an Islamic boarding school is a special potential in carrying out the holy mission of Allah SWT, because the calling side is a series of unified messages that direct the human personality in establishing a good relationship with Allah SWT, nature and the environment. The establishment of this relationship will become a definite reality in human life. When the intended unity of God's mission and message must be conveyed in a way that is wise, wise and judicious.

The main role of leadership in developing Islamic boarding schools is a form of responsibility that must also be fulfilled, so that in the process it will become an important force in terms of management and effectiveness in order to achieve success. The existence of leadership is an important area in Islamic boarding schools. He is a leader, advisor who is the main figure in the Islamic boarding school environment which is active in the field of education. As the main figure in an educational institution, you are certainly required to understand and master educational practices, especially learning activities. Nyai Hj. R.A. Siti Bakhriyah as the main leader has the ability to teach thanks to her dream of becoming a teacher, and also thanks to the experience she has, further improving her teaching competence. This can be seen from how enthusiastic he is when studying with the students every day, especially in studying the Koran. Likewise, the students who took part in learning with him looked enthusiastic.

The success of the leadership and learning activities carried out by Nyai Hj. R.A. Siti Bakhriyah cannot be separated from her skills in communicating with all components of the Islamic boarding school and the community. He stated that he had quite good communication skills with his members. It can be seen that on several occasions he communicated with the members and students with great warmth, thus creating a family atmosphere between them. He also uses an emotional approach in communicating, so that members, students and the community feel comfortable.

Team empowerment (Empower team) emphasizes trust with the assumption that the values adhered to by members will be in line with the needs and development goals of the Nurul Iman Sebapo Islamic boarding school. Nyai Hj. Raden Ayu Siti Bakhriyah added that specifically the Empower Team tries to make its members responsible for everything they do. He also said that he had quite good technical skills in team empowerment. He uses a family approach to empower members. This means that he conditions all its members to be like a family with strong emotional ties. In this way, it will be easier for him to empower his members.

Membership

Nyai Hj's emotional stability. R.A. Siti Bakhriyah as an Islamic boarding school leader can be said to be stable. However, under certain conditions, anger sometimes cannot be controlled, and results in confronting members with anger. He was consciously aware of his anger, even though some of the members had family relationships, such as children and mothers, brothers and sisters, and nephews.

Then, in his leadership process, he always tried to give appreciation to the achievements and performance of his members, including the students. This is done as a form of appreciation for its members so that they become more enthusiastic and motivated, and can take an active role in the development of Islamic boarding schools. The form of appreciation given is sometimes in the form of an award certificate, sometimes also in the form of scholarships and funding for the Umrah pilgrimage.

Then, in building social relationships with his members, he always provides and creates a sense of kinship with everyone. Apart from creating a

family atmosphere in every activity that always involves his members, he also always communicates with a family nuance, and programs informal meetings. She positions herself as a mother to her children in order to create quality emotional family bonds which will ultimately have an impact on the Islamic boarding school institution.

The results of the interview stated that he created a sense of kinship in various ways. Apart from creating a family atmosphere in every activity involving all members at the Islamic boarding school, he also always fosters a sense of ownership of the institution, so he hopes that they can contribute to advancing the Islamic boarding school.

Apart from that, he pays attention to mutual understanding with and between his members. This is done by implementing open management towards all its members. Apart from that, he also applies a sense of kinship to all his members to avoid feelings of indifference between fellow members, and to foster mutual understanding. He further explained that creating a sense of kinship can foster a strong feeling of membership. Because in essence having a sense of membership will foster a sense of belonging to the Islamic boarding school institution. He hopes that mutual respect and respect for one another will advance all activities to develop Islamic boarding school institutions

CONCLUSION

Spiritual leadership played by Nyai Hj. R.A. Siti Bakhriyah looks so dominant in herself. With all the potential he has, and all the experiences he has gone through, he has the awareness that he as a creature of Allah SWT must be able to understand his position before Him and the purpose of his creation, and before his fellow creatures. On that basis, it creates energy to be able to do more, and makes it a motivation to serve society. The spiritual leadership played by him is due to a process that he goes through both consciously and unconsciously. Apart from that, educational background, experience, and environmental/society demands. However, genetic factors also contribute to it, although they are not dominant.

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Women's Spiritual Leadership at the Nurul Iman Sebapo Islamic Boarding School, Muaro Jambi

Commented [A1]: Overall, this research has good potential and is relevant, but requires some improvements in the introduction, methods, and results to ensure clarity, depth, and strength of the research. By making the suggested improvements, this research can make a stronger and clearer contribution to the field of science being researched.

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Abstract :

The aim of this research is to find out how women's spiritual leadership in Islamic boarding schools in Jambi Province is. The research approach that researchers used in this study was a qualitative approach. The type of qualitative approach that researchers use is a descriptive approach developed from phenomenological philosophy because this research aims to explain the experiences a person experiences in their life, including their interactions with other people. The data collection methods used were interviews, observation and documentation. The results of this research are that spiritual leadership is dominant in Nyai Hj's personality. R.A. Siti Bakhriyah. With all the potential he has, and all the experiences he has gone through, he has the awareness that he as a creature of Allah SWT must be able to understand his position before Him and the purpose of his creation, and before his fellow creatures. On that basis, it creates energy to be able to do more, and makes it a motivation to serve society.

Keywords: Leadership, Spiritual, Women, Islamic Boarding School

Abstract:

Tujuan penelitian ini adalah untuk mengetahui bagaimana kepemimpinan spiritual perempuan pada pesantren di Provinsi Jambi. Pendekatan penelitian yang peneliti gunakan dalam penelitian ini adalah pendekatan kualitatif. Adapun jenis pendekatan kualitatif yang peneliti gunakan adalah pendekatan deskripsi yang dikembangkan dari filsafat fenomenologis karena penelitian ini bertujuan untuk menjelaskan pengalaman yang dialami seseorang dalam hidupnya, termasuk interaksinya dengan orang lain. Metode pengumpulan data yang digunakan adalah wawancara, observasi dan dokumentasi. Hasil penelitian ini adalah kepemimpinan spiritual begitu dominan terdapat pada pribadi Nyai Hj. RA. Siti Bakhriyah. Dengan segala potensi yang dimilikinya, dan segenap pengalaman yang telah dilaluinya, menjadikan adanya kesadaran bahwa dirinya sebagai makhluk Allah SWT harus dapat memahami posisi di hadapan-Nya beserta tujuan penciptaanya, dan di hadapan sesama makhluk-Nya. Atas dasar itulah menjadikan sebuah energi untuk dapat berbuat lebih, dan menjadikannya sebagai sebuah motivasi untuk melayani masyarakat.

Keywords : *Kepemimpinan, Spritual, Perempuan, Pesantren*

INTRODUCTION

Islamic boarding schools are called Islamic educational institutions because the Islamic boarding school education system is based on life values based on the basic teachings of Islam. This value is contextually adapted to the social reality of society. Combining these two sources of values is the lifestyle and goal setting that the Islamic boarding school will develop.

Dhofier defines Islamic boarding schools as traditional Islamic educational institutions to study, understand, appreciate and practice Islamic teachings by emphasizing the importance of religious ethics as a guide to daily behavior (Zamakhsyari, 2015).

The existence of Islamic boarding schools which still exist today cannot be separated from the public's belief as a place to learn religious knowledge and a place to instill various morals and noble values taught by Islam. In fact, in its development, Islamic boarding schools are not only a place to learn religious knowledge, but Islamic boarding schools are able to integrate it with scientific developments that are in line with the demands of the times (Zainurrosyid, 2017).

In fact, the discourse on gender equality is still a debate among Islamic boarding schools. In fact, these socialization efforts often encounter resistance from several Islamic boarding school circles. This is due to the assumption that this discourse is a developing Western product and is not in accordance with Islamic teachings. As a result, the majority of Islamic boarding schools, especially those on the island of Java, still maintain traditional gender values which are largely based on the interpretations of previous ulama.

Ubaidah Al-Khaliqi provides an overview of the patriarchal tradition in Islamic boarding schools, namely the division that places women only as wing kings and do not have many opportunities to fulfill themselves, especially in Islamic boarding schools which are characterized by traditional Islamic culture (Abidah, 2001). Islamic boarding school leadership is synonymous with patriarchal leadership, namely leadership that is always dominated by men, and tends to exclude other actors who are equally important in providing education to students.

According to Satibi (2009), it is estimated that since the early 1990s, Islamic boarding school leadership, especially in Java, has always been synonymous with masculine leadership, but recently female ulama have emerged who play a major role in the leadership and management of Islamic boarding schools.

Psychologically, men and women are different in their leadership. These psychological differences have an impact on mental differences, attitudes and behavior. Because leadership is the leader's mindset and behavior in influencing his followers (Wirawan, 2014: 503). However, these differences should not be used as a basis for identifying women in the leadership aspect. For women, there are many possibilities that need to be explored and empowered, not left to chance or even considered unimportant. The potential in women will change women's civilization and even human civilization. Despite the restrictions placed on women, there is great potential for empowerment. However, in general, women are described as emotional, submissive, passive, subjective, poor in mathematics, weak, physically weak, and have a low sex drive (Eti Nurhayati, 2012: 25).

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Apart from developments, it is estimated that since the early 1990s, Islamic boarding school leadership, especially in Java, has always been synonymous with masculine leadership, but recently female scientists have emerged who play a major role in regulation and development. In fact, quite a few of them did not become socio-political leadership figures on a larger scale, one of which was played by Nyai Nafisah Sahal (Ibi Satibi, 2009). In Java, women played several key roles, including Nyai Mahshuna, Nyai Lily Norkholida from Kediri, Nyai Ummu Salma from Jombang, and Nyai Hasbiya Hamid from Malang. Nyai Mahshunah and several members of her family led the Salafiyah Syafiiyah Islamic Boarding School collectively (Eka Srimulyani, 2009).

Likewise, on the island of Java, on the island of Sumatra, and especially in Aceh Province, there are many female figures who lead Islamic boarding schools. In Aceh Besar, for example, there are two well-known figures in office currently, Tgk Lailan from Dayah Raudlatut Talibah, and Tgk Rahimun from Dayah Ar-Rahmah. From Bireun Regency, there is a woman active in leading Dayah, Umi Nurhayati who is the founder of Balee Semeubut which has been running for more than 10 years. Apart from these figures, there are other main roles in Aceh played by women, such as Umi Hanisah, Umi Walidah Marhamah and Umi Rabi'ah (Eka Srimulyani, 2009).

The phenomenon of emerging female leadership in Islamic boarding schools has attracted the attention of academics who have studied it. So much research has been produced, including that conducted by Fikriyah Istiqlaliyani (2022) examining Nyai Hj. Masriyah Amva from the aspect of her leadership in developing Islamic boarding school institutions. Furthermore, Viki Amalia and Zainal Arifin (2018) in their scientific publication explained Nyai's leadership in maintaining yellow book studies at Ma'had Aly Nurul Jadid Probolinggo. In contrast to Nilna Imroatus Sholikhah (2022), Asriana Kibtiyah, and Syaiful Alim in a scientific publication concluded that Mrs. Nyai Hj. Lathifah Masruh is a multi-dimensional leader.

Of the several studies on women's leadership in Islamic boarding schools, no one has studied the aspect of spiritual leadership carried out by women. This article will explain the spiritual leadership played by Nyai Hj. R.A. Siti Bakhriyah who is the head of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School, which is one of the large Islamic boarding schools that has shown its development under her leadership.

RESEARCH METHOD

This research use descriptive qualitative approach. Descriptively what is meant here is that this research explores or photographs the social situation in a comprehensive and in-depth manner regarding the phenomenon of women's spiritual leadership at the Nurul Iman Sebapo Islamic Boarding School. Then this research also focuses on social phenomena, providing information in the form of feelings and perceptions from participants. The descriptive approach in this research was developed from phenomenological philosophy, because it aims to explain the experiences a person experiences in their life, including their interactions with other people (Sudarwan Danim, 2002: 52).

Data collection was carried out by means of observation, interviews and documentation. Determining research subjects uses a purposive sampling technique, namely a sampling technique by considering certain criteria that are

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Strengthen this section by providing a more in-depth and specific literature review that shows where the gaps lie and how this research contributes to filling them.

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in accordance with the research objectives. Thus, the subject of this research is the leadership of Nyai Hj. R.A. Siti Bakhriyah as head of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School.

Data analysis is carried out during data collection, and after completing data collection within a certain period using data reduction techniques, data presentation, data verification and drawing conclusions. Trustworthiness with extended participation techniques, accuracy of observation, data triangulation, and consultation with experts and colleagues.

FINDINGS AND DISCUSSION

The research carried out started from the spiritual leadership theory put forward by Fry, where spiritual leadership has several indicators as follows: first, Vision, this indicator functions to motivate people to make changes to achieve the desired goals. This vision has three functions, namely; 1) clarify the general direction of a change; 2) simplifying more detailed decisions; and 3) helps more quickly and efficiently in coordinating the actions or opinions of different people so that an organization's goals can be achieved. Second, hope/faith. Hope/Faith is a hope or belief that can be used to believe in each individual in the process of achieving the goals, vision and mission of the organization they lead. Third, Altruistic Love as an attitude or concern, to be given to oneself or others. Fourth, meaning/calling. A belief and belief in something he does is important, significant and significant for him. Fifth, Membership. The act of participating, taking part directly in

institutions will make organizational members feel appreciated for all the work they have done. Paying attention to the theory above, it can be concluded that spiritual leadership can be formed in leaders. If the leader has vision, hope/faith, altruistic love, meaning/calling, and membership. In this research, the author examines the phenomenon of the presence of women's spiritual leadership in Islamic educational institutions, especially Islamic boarding schools, which are able to make a positive contribution to the implementation of Islamic boarding schools. The position of women in carrying out leadership functions is no longer underestimated as something that is taboo and not commensurate with that of men. The phenomenon of women's way of thinking which is considered not equal to men in terms of becoming leaders, can be refuted by the birth of female Islamic boarding school leaders. Women who have led Islamic boarding schools, are usually called Nyai, this shows evidence that women are also able to demonstrate their leadership roles in Islamic boarding schools with their own leadership characteristics.

The leadership highlighted in this research is the spiritual leadership of women at the Nurul Iman Sebapo Islamic Boarding School. Looking at spiritual leadership, this section describes several indicators, namely; vision, namely the view and formulation of goals that an organization wants to achieve in the short and long term; altruistic love is a description of an organization's culture in the form of a feeling of completeness, harmony, well-being through attention, concern and appreciation for oneself and others; hope/faith, namely the desire for expectations to be fulfilled and is the basis for establishing the vision, goals

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Organize the findings in a more structured way, for example based on the main themes or categories identified during the research. This will make it easier for readers to understand and follow the flow of findings.

Enrich the presentation of results with direct quotes from informants to provide depth to the findings and illustrate the context more clearly.

In the Discussion section, review the findings in the context of the theory discussed in the introduction. Explain how these findings support, challenge, or expand existing theory. Include references to recent literature to strengthen your argument.

Conduct a more in-depth and critical analysis of the findings. For example, consider factors that might influence the findings, and discuss the implications of various perspectives.

and mission of the organization that will be fulfilled; calling, namely the extraordinary calling of the soul to obtain the meaning and purpose of life in making a change by serving others; and membership, namely the basic needs of wanting to be understood and being appreciated.

Vision

The development process of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School to date cannot be separated from the leadership of Nyai Hj. R.A. Siti Bakhriyah in formulating the vision and mission of the institution which functions as a determinant of the direction of Islamic boarding school development. In terms of the process of formulating the vision and mission of the Islamic boarding school, he is classified as a visionary and democratic leader. He has far-sightedness, and can read the various potentials that exist, and manage them with the right strategies. Apart from that, he also involved his members, and was very open to input in the process of formulating the Islamic boarding school's vision and mission.

In the process of formulating the vision and mission of the Islamic boarding school, he as the leader firmly and straightforwardly provided his ideas and thoughts to be developed by his members at a meeting at the Islamic boarding school. He and the members discussed and discussed their ideas and ideas until they were formulated into the vision and mission of the Islamic boarding school. The discussion and discussion that took place examined and analyzed the strengths, weaknesses, opportunities and challenges of the institution in realizing the Nyai's thoughts, suggestions and thoughts. Thus, we hope that the vision and mission formulated can be implemented well by all members.

The formulated vision of the Islamic boarding school started from an idea which was the result of the Nyai's thinking in prioritizing religion as the basis and pillar of life in this world and the afterlife, as well as as a legal basis in facing changing times from time to time. This was what he thought about during the journey he took while pursuing religious education at one of the Islamic boarding schools owned by his parents' family. Then he also observed the changes that continued to occur in society, which made him feel called to establish and become the leader of the Nurul Iman Sebapo Islamic Boarding School.

Nyai also explained that the vision of the Nurul Iman Sebapo Islamic boarding school was formulated by paying attention to and predicting future conditions. His goal as leader of an Islamic boarding school is to motivate the community to use religious knowledge and modern science as a reference and underlying knowledge and also as a guide for the life goals of his students in responding to challenges and needs in the future.

Leadership Nyai Hj. R.A. Bakhriyah is motivated from within herself to become a person who is beneficial to society, especially in religious development. The results of the interview show that his desire to lead an Islamic boarding school began with his dream of becoming a religious teacher and developing Islamic education for the entire community. So he felt called to establish and lead an Islamic boarding school, so that he could share religious knowledge by preaching wherever he was. Motivation is what fosters self-confidence, which

makes the strength and leadership spirit expressed in the values of one's personality. Then in the end this encouragement was able to make him achieve his goal in establishing the Islamic boarding school.

In its leadership, Nyai has a policy of delegating authority to its members. He is also required to be more careful in using authority in carrying out and monitoring the vision of the Islamic boarding school, because the risks and consequences not only impact himself, but also the Islamic boarding school he leads. The vision of the Islamic boarding school that has been formulated can already describe the organization's journey, because over time, and the development of the Islamic boarding school, it describes the achievements in realizing the vision.

The vision he has formulated seeks to produce students to become an Islamic generation (believing, pious, moral, knowledgeable and charitable), with a global perspective, intelligent-innovative and skilled. In this vision, it can be understood that the vision formulated through her leadership as a woman can balance the teaching of religious knowledge and modern sciences. Because Islamic boarding schools must be able to adapt the content of the curriculum to include all subjects to provide students with knowledge in the future. Therefore, the development of the Nurul Iman Sebapo Islamic Boarding School must continue to be a process so that it can run according to the vision that has been set by the Islamic boarding school from time to time in accordance with all its needs.

The Nurul Iman Sebapo Islamic Boarding School curriculum is combined with various modern sciences which aims to form a generation of Islamic students in various fields. The content of the curriculum also hopes that the alumni of the Nurul Iman Sebapo Islamic Boarding School will be able to be good examples, and become a generation that is capable in various fields such as social, cultural, economic, educational, technological, and even more so in the field of religion.

In the process of its development, the Nurul Iman Sebapo Islamic Boarding School has a long-term goal of making the Islamic boarding school an international standard Islamic religious education institution. The results of the researcher's observations regarding the long-term vision show that Nyai's leadership can also make Islamic boarding schools a forum that is at the forefront and provides adequate facilities that the students need. Meanwhile, the short-term vision of the Islamic boarding school is to provide Islamic religious education for the lessons of Al-Quran, hadith, tafsir, nahwu, shorof, akhlaq, monotheism and other modern knowledge that can create an intelligent and highly educated Islamic generation that is able to face various challenges and obstacles from the times. to the era of being professional, faithful, pious and having a humble spirit to carry out his preaching to all mankind.

Alturistic Love

Nyai Hj's alturistic love. R.A. Siti Bakhriyah as a leader at the Nurul Iman Sebapo Islamic Boarding School shows that she is a leader who has good inner qualities. This can strengthen intrinsic motivation within oneself and give rise to good self-control, especially in relation to interactions with many people in the

leadership process. Apart from that, it can increase concern for yourself and others.

In carrying out her spiritual leadership, Nyai Hj. R.A. Siti Bakhriyah as an ordinary human being certainly cannot be separated from worldly affairs. But on the other hand, he also ensures that worldly affairs do not interfere with his leadership process. Therefore, for worldly matters, he delegates them to certain people who are trusted and can be responsible for the trust he has given. This was done so that he could focus and be total in taking care of the Islamic boarding school and its people.

Apart from focus and totality in leading the Islamic boarding school, he pays great attention to self-control, because he interacts with many parties, both internal and external, which more or less have the potential to cause problems. In terms of self-control, he always tries to get closer to Allah by doing dhikr, prayer and tahajjud prayers. He did all of this when facing personal and Islamic boarding school problems. Then, in such conditions, he often makes friends with figures he believes can provide solutions, input and suggestions. Apart from his personal self-control, he does not forget to maintain the inner life of his members by programming regular group recitation and dhikr activities. This activity aims to strengthen the spiritual and friendship, and emotional bonds of its members, and provide motivation in preaching through Islamic boarding schools.

After efforts to provide and provide inner guidance to the members were carried out, he felt it was important to facilitate the members so that they could work in accordance with the vision of the Islamic boarding school that had been set. Apart from involving the members in formulating the Islamic boarding school's vision, in the process of achieving the vision, he arranged the duties and functions of each member according to the needs of the Islamic boarding school's vision. In the process of carrying out the duties and functions of its members, he regularly schedules meetings of all members to carry out joint evaluations regarding the achievement of the vision, and discuss existing problems and/or obstacles related to achieving the vision. In this way, togetherness, awareness and responsibility will grow among members in carrying out their performance to achieve the vision of the Islamic boarding school.

Harmony with and between all members is very necessary for success in achieving the vision of an Islamic boarding school. To create harmony with and between members, he as the head of the Islamic boarding school routinely gathers his members in a forum with a family nuance, where in this forum he arouses the emotions of the members so that indirectly creating harmony. It can be concluded that creating harmony among members is very important. his existence at the Islamic boarding school. He also said that communication to create harmony is very important and makes it possible for leaders to interact with members.

As a leader, apart from creating harmony, he also pays attention to the welfare of all his members. Through the institutional management of the Islamic boarding school, he tries to meet the personal and financial needs of its members, such as food and shelter. In terms of housing needs, he provides housing with a payment system that can be paid in installments with the total selling value being

below the average selling value in general. Apart from that, he also provides honorariums by considering the general needs of his members, but still paying attention to the workload assigned to him. His attention to the members is not only about their welfare, but also the inner aspects do not escape his attention. He instilled religious values in all his members by making himself a good role model, with the hope that he could set an example for each member. Apart from that, instilling religious values is carried out by presenting religious material in meetings with members both formally and informally.

Hope/Faith

Nyai Hj. R.A. Siti Bakhriyah, in leading the Nurul Iman Sebapo Islamic Boarding School, has motivation and enthusiasm, as well as a lot of hope for developing the institution she leads. He has confidence in being able to achieve the vision of the Islamic boarding school that has been set, because he has the capital in the form of very strong determination, very strong beliefs, and a spirit that never gives up, and is supported by having very solid members who work together in advancing the Nurul Iman Sebapo Islamic boarding school. According to him, realizing the vision of an Islamic boarding school is a necessity and very important, because this is the hope of all its members, and also the wider community.

Creating a solid team in management requires hard work and sincerity from the leadership in terms of convincing and realizing the various hopes of its members. Because every member rationally has expectations of the institution where they work or dedicate themselves. Strengthening the members' confidence in dedicating themselves to the Islamic boarding school, Nyai Hj. R.A. Siti Bakhriyah as the leader always motivates them to always be together in preaching through Islamic boarding schools. Because self-devotion in Islamic boarding schools is a form of da'wah and jihad in the way of Allah SWT. Then in terms of fulfilling the members' expectations, he always tries to fulfill their welfare. The form of welfare fulfillment in question is in the form of providing a decent salary/honor according to their workload, providing assistance with daily consumption to them and their families, assistance with home ownership, and providing assistance to them that is non-binding and conditional in nature.

In the interview he also said that an Islamic boarding school is like a house in which there is a large family. He fostered a sense of kinship and togetherness among his members like a family. He really hopes that all his members can have a prosperous life. Not only in terms of clothing, food and shelter, but also the education of their sons and daughters they are trying to fulfill. He hopes that his role as Islamic boarding school leader can provide comfort for all its members. Islamic boarding schools are educational institutions that must provide good and maximum service to students, members and also the community.

In carrying out her duties as a leader, Nyai Hj. R.A. Siti Bakhriyah has the task of controlling the organization and developing it. To support the process of controlling and developing the Islamic boarding school institution he leads, he must always update his knowledge of the world of Islamic boarding schools. This is because it is very important to help improve and improve the quality of

management for the progress of the Nurul Iman Sebapo Islamic boarding school.

Islamic boarding schools have a very important position and cannot be separated from the dynamics of Muslim life. Islamic boarding schools have a large and strategic role in national civilization. Therefore, Islamic boarding schools must be able to see the reality related to the global changes that are occurring and be able to act and respond to them appropriately. Islamic boarding schools must be able to respond to all problems wisely and wisely. One of the important things that must be addressed properly is related to leadership patterns in Islamic boarding schools.

In an interview with Nyai Hj. R.A. Siti Bakhriyah said that the efforts she made to develop Islamic boarding schools were by involving all members to plan the development of Islamic boarding schools, and the strategies that would be implemented so that the Islamic boarding school development process could be carried out clearly and in a focused manner. He also said that the strategic steps that will be taken to develop Islamic boarding schools cannot be separated from the ideas and thoughts of its members. The involvement of all members' ideas is always discussed so that the development of the Islamic boarding school runs as expected.

Calling

The characteristics of calling according to Fry (2003): (1) The work carried out is very important for him. (2) The work done can provide a positive change in life. (3) Personal work activities are very meaningful to him. Leadership emphasizes internal aspects (inside) and external aspects (outside). The internal aspect (inside) is psychology and spirituality, such as personal growth, life goals, and meaning of life. The external aspects include innovation, performance and competence. In summary, these external aspects are the hard core of leadership, while the internal aspects are the soft core of leadership. Nyai Hj. R.A. Siti Bakhriyah explained that she felt called to preach in the area where the Islamic boarding school was established, because the condition of the local community was relatively lay in terms of religious knowledge and practice. Apart from that, he also has great determination to preach wherever he is.

There are various ways to build members' work motivation so that they will be more enthusiastic in completing all the tasks and responsibilities carried out by the Islamic boarding school leadership. Results of interviews with Nyai Hj. R.A. Siti Bakhriyah explained that her attitude to motivate herself is by always remembering her strong determination to always preach wherever she is. Meanwhile, to motivate his members, he always conveys and transmits his da'wah motivation to his members both in formal forums and in informal forums.

Being an important part of an Islamic boarding school is a special potential in carrying out the holy mission of Allah SWT, because the calling side is a series of unified messages that direct the human personality in establishing a good relationship with Allah SWT, nature and the environment. The establishment of this relationship will become a definite reality in human life. When the intended unity of God's mission and message must be conveyed in a way that is wise, wise and judicious.

The main role of leadership in developing Islamic boarding schools is a form of responsibility that must also be fulfilled, so that in the process it will become an important force in terms of management and effectiveness in order to achieve success. The existence of leadership is an important area in Islamic boarding schools. He is a leader, advisor who is the main figure in the Islamic boarding school environment which is active in the field of education. As the main figure in an educational institution, you are certainly required to understand and master educational practices, especially learning activities. Nyai Hj. R.A. Siti Bakhriyah as the main leader has the ability to teach thanks to her dream of becoming a teacher, and also thanks to the experience she has, further improving her teaching competence. This can be seen from how enthusiastic he is when studying with the students every day, especially in studying the Koran. Likewise, the students who took part in learning with him looked enthusiastic.

The success of the leadership and learning activities carried out by Nyai Hj. R.A. Siti Bakhriyah cannot be separated from her skills in communicating with all components of the Islamic boarding school and the community. He stated that he had quite good communication skills with his members. It can be seen that on several occasions he communicated with the members and students with great warmth, thus creating a family atmosphere between them. He also uses an emotional approach in communicating, so that members, students and the community feel comfortable.

Team empowerment (Empower team) emphasizes trust with the assumption that the values adhered to by members will be in line with the needs and development goals of the Nurul Iman Sebapo Islamic boarding school. Nyai Hj. Raden Ayu Siti Bakhriyah added that specifically the Empower Team tries to make its members responsible for everything they do. He also said that he had quite good technical skills in team empowerment. He uses a family approach to empower members. This means that he conditions all its members to be like a family with strong emotional ties. In this way, it will be easier for him to empower his members.

Membership

Nyai Hj's emotional stability. R.A. Siti Bakhriyah as an Islamic boarding school leader can be said to be stable. However, under certain conditions, anger sometimes cannot be controlled, and results in confronting members with anger. He was consciously aware of his anger, even though some of the members had family relationships, such as children and mothers, brothers and sisters, and nephews.

Then, in his leadership process, he always tried to give appreciation to the achievements and performance of his members, including the students. This is done as a form of appreciation for its members so that they become more enthusiastic and motivated, and can take an active role in the development of Islamic boarding schools. The form of appreciation given is sometimes in the form of an award certificate, sometimes also in the form of scholarships and funding for the Umrah pilgrimage.

Then, in building social relationships with his members, he always provides and creates a sense of kinship with everyone. Apart from creating a

family atmosphere in every activity that always involves his members, he also always communicates with a family nuance, and programs informal meetings. She positions herself as a mother to her children in order to create quality emotional family bonds which will ultimately have an impact on the Islamic boarding school institution.

The results of the interview stated that he created a sense of kinship in various ways. Apart from creating a family atmosphere in every activity involving all members at the Islamic boarding school, he also always fosters a sense of ownership of the institution, so he hopes that they can contribute to advancing the Islamic boarding school.

Apart from that, he pays attention to mutual understanding with and between his members. This is done by implementing open management towards all its members. Apart from that, he also applies a sense of kinship to all his members to avoid feelings of indifference between fellow members, and to foster mutual understanding. He further explained that creating a sense of kinship can foster a strong feeling of membership. Because in essence having a sense of membership will foster a sense of belonging to the Islamic boarding school institution. He hopes that mutual respect and respect for one another will advance all activities to develop Islamic boarding school institutions

CONCLUSION

Spiritual leadership played by Nyai Hj. R.A. Siti Bakhriyah looks so dominant in herself. With all the potential he has, and all the experiences he has gone through, he has the awareness that he as a creature of Allah SWT must be able to understand his position before Him and the purpose of his creation, and before his fellow creatures. On that basis, it creates energy to be able to do more, and makes it a motivation to serve society. The spiritual leadership played by him is due to a process that he goes through both consciously and unconsciously. Apart from that, educational background, experience, and environmental/society demands. However, genetic factors also contribute to it, although they are not dominant.

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Commented [A6]: Explain the practical implications of the findings for Islamic boarding school management, women's leadership development, and religious education curriculum development. Provide concrete recommendations that stakeholders can implement.

Commented [A7]: Identify and discuss research limitations in depth. Provide recommendations for future research, including methods that could be used, different populations, or unanswered research questions.

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