



CONTRIBUTION OF WOMEN IN THE EDUCATION MANAGEMENT OF ISLAMIC BOARDING SCHOOL

Wina Wardiana, Adi Fadli*, Masnun

Universitas Islam Negeri Mataram

*Correspondence email: adi.fadli@uinmataram.ac.id

Abstract: This study investigates the crucial role of women in managing Islamic boarding school education to facilitate the transformation of Islamic teaching. Using a qualitative approach centered on a literature review, data were gathered by analyzing relevant sources, articles and books. The research involved gathering, refining, organizing, and discussing selected materials to explore women's role and contribution in Islamic education. The findings of this study highlight women's significant contributions to boarding school management as caregivers, trainers, and mentors, impacting policies and decision-making. Various leadership styles, including democratic, charismatic, and paternalistic approaches, influence the school's development. Women also contribute to creating a conducive learning environment and promoting gender equality through inclusive programs in Islamic education.

Keywords: Contribution of Women, Education Management, Educational Transformation

DOI: <http://dx.doi.org/10.20414/ujis.v28i1.805>

Introduction

ISLAMIC BOARDING SCHOOLS, as traditional Islamic educational institutions, play a crucial role in shaping the students' character, morals, and knowledge.¹ However, facing social change and increasingly complex demands of the times, it is necessary to acknowledge and explore the contribution of women in the management and development of education in Islamic boarding

¹Ria Gumlilang and Asep Nurcholis, "Peran Pondok Pesantren Dalam Pembentukan Karakter Santri," *Comm-Edu (Community Education Journal)* 1, no. 3 (September 29, 2018): 42, <https://doi.org/10.22460/comm-edu.v1i3.2113>.

schools and their role in the transformation of Islamic education.² Women have played a significant role in the educational management of pesantren, being involved in various leadership positions as administrators, teachers, and coaches. Women's leadership styles, such as democratic, charismatic, and paternalistic, strongly influence the development of pesantren. In addition, women also play an essential role in domestic and public leadership in pesantren, creating a clean, orderly, and educational environment for students.

As agents of transformation, women design inclusive educational programs and play an active role in fighting for gender equality in Islamic education. Support from caregivers, often referred to as "*nyai*" (the wife of *kyai*, founder of traditional Islamic boarding school/*pesantren*) in boarding schools, and the implementation of inclusive practices are critical factors in strengthening the role of women, enriching perspectives, and creating an inclusive learning environment for all students.

However, women in Islamic boarding schools also face challenges that need to be overcome, such as gender gaps, stereotyped views, minimal opportunities to be involved in decision-making, as well as limited access to formal education, and negative stigma against women who are active outside the home or involved in public activities. These resulted in many women being unable to develop their potential and contribution fully.³

Women's contributions to educational management are crucial in transforming education in Islamic boarding schools. The presence of women in the management of boarding schools plays a significant role in overseeing and advancing these institutions. With their contributions, boarding schools can produce competitive graduates ready to face future challenges. Womens'

² Wiwin Warliah, "Pendidikan Berbasis Gender Awarness; Strategi Meminimalisir Bias Gender Di Pondok Pesantren," *Jurnal Pendidikan Nusantara* 1 (2017): 2. See also Wasehudin Wasehudin et al., "Transforming Islamic Education through Merdeka Curriculum in Pesantren," *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 255–66, <https://doi.org/10.15575/jpi.v9i2.28918>.

³ Irwan Abdullah, *Sangkan Paran Gender* (Yogyakarta: Pustaka Pelajar, 2006),7.

roles are also pivotal in enhancing teaching quality and developing effective and efficient learning methods, enabling Islamic education in boarding schools to be more inclusive and of higher quality, meeting the needs of the times while upholding noble values.⁴

Several previous studies and literature have examined the role of women in the management of education in Islamic boarding schools to support the transformation of Islamic education. Rifa'i and Miladiyah show that the contribution of women in program implementation and supervision at Islamic boarding schools enables women to function as an extension of caregivers in managing Islamic boarding schools. They occupy strategic positions such as deputy chairman, secretary, and treasurer and act as managers responsible for managing the santri. On the other hand, men are still recognized as "kings" who have an important role in the pesantren leadership structure.⁵ Habibullah shows that the role of a *nyai* in domestic life is very dominant, where she has a dual role as mother, wife, and mother for her children, including reproductive rights. Furthermore, he states that a *nyai* plays important role as the assistants to the success of Islamic boarding schools. Even though there is a *kyai* who leads, the role of a *nyai* in the development of the pesantren shows the togetherness between the *nyai* and the *kyai*. The roles and contributions of *kyai* and *nyai* in the development of Islamic boarding schools differ, with *nyai* being more dominant in instigating changes in the management of boarding schools and educational management. At the same time, *kyai* is more dominant regarding facilities and infrastructure.⁶ Ambarwati and Husna indicate that *nyais* assume leadership roles in boarding schools. This demand arises because boarding schools segregate males and females, necessitating women's leadership

⁴ Rufaidah Salam, "Pendidikan di Pesantren dan Madrasah," *IQRA: Jurnal Pendidikan Agama Islam* 1, no. 1 (Juni 2021): 2–6.

⁵ Moh Rifa'i and Wardatu Miladiyah, "Agensi Perempuan dalam Manajemen Pendidikan Madrasah: Belajar dari Pondok Pesantren Nurul Jadid Probolinggo," *Marwah: Jurnal Perempuan, Agama dan Jender* 18, no. 1 (2019): 96.

⁶ Habibullah, "Peran Nyai Dalam Pengembangan Pondok Pesantren (Studi Di Pondok Sabilul Huda Gadu Barat Ganding)," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 3, no. 1 (2019): 92.

contributions as representatives of the highest leadership, the *kyai*. However, in this study, the researchers will delve deeper into analyzing women's contributions to the management of education in Islamic boarding schools to support the transformation of Islamic education.⁷

The novelty of this research lies in emphasizing the role and contribution of women in the management of Islamic boarding schools and the transformation of Islamic education. This research combines two essential aspects, namely pesantren education management and transformation of Islamic education, to understand the role of women in creating an inclusive educational environment, empowering female students, and fighting for gender inequality.⁸

In our first discussion of the role of women in pesantren education management, we will highlight the involvement of women in various leadership positions and their impact on pesantren development. This research provides an in-depth discussion of various female leadership styles, such as democratic, charismatic, transformational, autocratic, and paternalistic, and how these styles positively impact the development of the pesantren as a whole. We also link the role of women in pesantren education management to empowering female students, improving the quality of education, and gender inclusion.

The second discussion highlights the contribution of women in the transformation of Islamic education, emphasizing empowering women as agents of transformation in Islamic boarding schools. We emphasize the role of women as designers of inclusive education programs, which cover gender aspects and specific skills such as entrepreneurship. This research also describes women as pioneers of gender inclusion and equality in pesantren education and the broader social impact of their role.

⁷ Ambarwati dan Aida Husna, "Manajemen Pesantren Responsif Gender: Studi Analisis Di Kepemimpinan Pesantren Nyai Di Kabupaten Pati," *PALASTREN* 7, no. 2 (Desember 2014).

⁸ Syahdara Anisa Makruf, Sutrisno Sutrisno, and Zalik Nuryana, "Islamic Education for Women in Madrasah Mu'allimat," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 191–206, <https://doi.org/10.15575/jpi.v8i2.19452>.

The whole of this research provides a more comprehensive understanding of the contribution of women in the management of Islamic boarding schools and the transformation of Islamic education. By emphasizing the role of women in creating an inclusive educational environment, empowering female students, and fighting for gender equality, this research reveals the great potential of women to contribute to the management of Islamic boarding schools and support the transformation of Islamic education in the modern era.

We argue that women have contributed in the management of Islamic boarding schools and supported the transformation of Islamic education in the modern era. The involvement of women in pesantren education management can have a positive impact on improving the quality of pesantren education, as well as creating a more inclusive and gender-equal environment.

This library research collects any relevant materials concerning the topica and analyze those to explore women's contributions to the management of education in Islamic boarding schools to support the transformation of Islamic education.

Gender equality education at Islamic boarding schools

The definition and concept of gender, according to Sanah, is that gender is the result of social construction that describes the roles and functions between men and women that do not depend on biological, natural, or natural differences.⁹ Gender is the distinction between women and men in roles, functions, rights, and behaviors shaped by local social and cultural provisions.¹⁰ Meanwhile, according to Sumaryati, gender is a social construction formed through place, time, race, ethnicity, nation, social status, culture, religion, ideology, politics, law, and economy.¹¹

⁹Bella Fadhilatus Sanah et al., "Implementasi Keadilan Gender di Pondok Pesantren Sabilurrosyad Kota Malang," *Jurnal Sosiologi Reflektif* 16, no. 1 (October 29, 2021): 113, <https://doi.org/10.14421/jsr.v16i1.1774>.

¹⁰ Riant Nugroho, *Gender Dan Administrasi Publik* (Yogyakarta: Pustaka pelajar, 2008), 33.

¹¹ Sumaryati Sumaryati, "Keadilan Gender dalam Pendidikan Islam di Pondok Pesantren," *Tarbawiyah Jurnal Ilmiah Pendidikan* 2, no. 02 (December 14, 2018): 215, <https://doi.org/10.32332/tarbawiyah.v2i02.1315>.

Meanwhile, according to Moose, gender is a series of roles, such as costumes and masks in the theater, to convey to others that we are feminine or masculine, which includes appearance, clothing, attitude, personality, work outside or within the household, sexuality, responsibility, and immediately.¹²

In general, gender is a social construction that involves roles, differences, and distinctions between men and women in social and cultural contexts. Gender is influenced by social, cultural, and contextual factors, including various aspects of identity and behavior used to convey feminine or masculine identities to others. Therefore, the issue of gender equality is often discussed and fought for because a lack of understanding about gender can make a person conservative. Gender injustice in society can be in the form of marginalization, subordination, stereotypes, violence, and double burdens.¹³

Meanwhile, based on Law No. 20/2003, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can develop their potential to have religious and spiritual strength, self-control, pleasing personality, noble character, and skills needed by themselves, the people of the nation and the state. Education is a process of knowledge through learning and teaching to achieve a safe and happy life. Education is a fundamental human right regardless of gender differences.

Everyone can excel and have potential as long as they are willing to try and be patient through the process. Education is at the heart of a nation's progress; without it, it would not have become a developed nation. Education is the spearhead of the nation's progress, so the right to education is listed in laws and regulations for both men and women.¹⁴

¹² Moose, J. C. M., *Gender Dan Pembangunan* (Yogyakarta: Pustaka Pelajar, 2007), 2.

¹³ Rina Haslita et al., "Implementasi Kebijakan pada Kesetaraan Gender dalam Bidang Pendidikan," *Takzim: Jurnal Pengabdian Masyarakat* 1, no. 1 (November 1, 2021): 81–86, <https://doi.org/10.31629/takzimjpm.v1i1.3845>.

¹⁴ Arifah Nurfaiz, "Pendidikan Kesetaraan Gender di Pondok Pesantren sebagai Upaya Membangun Peradaban Bangsa," *Wawasan: Jurnal Kediklatan Balai*

Gender injustice behaviors and attitudes also occur within the scope of educational institutions. This is due to the factors that influence the gender gap related to the curriculum in institutions/institutions, namely: a) the participation of women/clerics in the decision-making process is limited or even very low so that they do not occupy policyholder bureaucratic positions; b) men are more dominant when making curriculum content to be implemented so that the learning process is more inclined to men because it is beneficial for them, c) in the contents of the material/textbooks they often discuss the status of women either as women, sisters, wives, and mothers are pretty dominant in influencing mindsets, behaviors, and actions towards gender gaps in the learning process.

Understanding and knowing the factors of the gender gap can be balanced with an open-mindedness that making the curriculum of formal or informal educational institutions must involve both parties (male and female) so that the learning process can run well and be accepted by all parties so that it can be realized. The goal of gender equality in Islamic boarding schools is to elevate the status and position of women, so they have equal rights. Women have the right to play a significant role in realizing a mighty nation; thus, achieving gender justice in boarding schools with a strong foundation in Islam can be a force in building Islamic civilization, the nation, and the state.

In addition, Islamic boarding schools will be able to improve quality and efficiency by optimally empowering the potential of female students so that they can develop and continue a better education system. Moreover, female students should be allowed to participate in extracurricular activities such as silat. This is because everyone has different abilities, so as educators, they can direct them to develop their potential and abilities so that they do not feel burdened that they have to understand all the religious subjects being taught.¹⁵

Diklat Keagamaan Jakarta 3, no. 2 (December 31, 2022): 213–27,
<https://doi.org/10.53800/wawasan.v3i2.162>.

¹⁵Haslita et al., "Implementasi Kebijakan pada Kesetaraan Gender dalam Bidang Pendidikan."

In learning gender equality at Islamic boarding schools, the objectives are as follows: a) have equal and equal access rights in education, b) have the same obligations, c) men and women have a position and position, namely as actors in nation building. So, to become a developed country, it must become a driving force and give birth to the nation's successors who excel in all fields.¹⁶ Therefore, gender justice in Islamic boarding schools must be encouraged. The perception of women as weak and helpless must be removed. All humans have their strengths and capacities, and Allah has given the mind and heart of every human being to distinguish his creatures. Realizing gender justice in Islamic boarding schools is not impossible as long as you want to learn to open yourself up and think about changing times. The indicators that mark gender equity are a) access, namely, opportunities to obtain and use specific resources. Providing fair access for male and female students to the resources to be created, b) individual or group participation in an activity or decision-making at Islamic boarding schools, c) control, namely mastery or authority in making decisions at Islamic boarding schools, d) benefits, namely benefits that can be obtained and enjoyed optimally.¹⁷

Whereas Islamic boarding schools are defined as traditional/informal educational institutions that specifically study religion and are usually led by a *kyai*. Islamic boarding schools are traditional Islamic community development institutions with objectives including understanding, appreciation, and practicing Islamic teachings to re-emphasize the importance of religious morality as a guideline for social life.¹⁸

Thus, it can be interpreted that gender equality education in Islamic boarding schools is a teaching and learning process in an informal institution that studies Islamic religious knowledge where the teacher, namely the *ustad/ustadzah* discusses and

¹⁶Haslita et al.

¹⁷ Sumaryati, "Keadilan Gender dalam Pendidikan Islam di Pondok Pesantren."

¹⁸Tutik Sulistyowati, "Model Pemberdayaan Perempuan dalam Meningkatkan Profesionalitas dan Daya Saing untuk Menghadapi Komersialisasi Dunia Kerja," *Jurnal Perempuan dan Anak* 1, no. 1 (March 5, 2016), <https://doi.org/10.22219/jpa.v1i1.2748>.

explains in detail the position between men and women (students and female students) so that they have equal and equal opportunities in various matters within society by providing understanding and insight that human beings have the same right to benefit others and are not differentiated based on gender.

The principles of Islamic education management consist of seven aspects: sincerity, honesty, trustworthiness, fairness, responsibility, dynamism, practicality, and flexibility. In the context of Islamic boarding school education, two management models can be identified: the modern Islamic boarding school management model and the traditional Islamic boarding school management model. The modern Islamic boarding school management model integrates the madrasah educational approach into the school system. The traditional Islamic boarding school model heavily relies on modern management systems. They tend to learn and operate based on existing conditions. They believe that Islamic educational institutions will develop by the pleasure and guidance of Allah if implemented with good intentions.

Islamic Boarding School Education Management

Management can be interpreted as a science and art discipline that effectively uses human and other resources to achieve specific organizational goals. Management involves efforts to regulate the process of utilizing these resources effectively and efficiently to achieve the goals set.¹⁹ In this understanding, management involves planning, organizing, directing, and controlling resources to achieve organizational success.

In the leadership structure of Islamic boarding schools, women can hold various vital positions. They can serve as administrators, teachers, or trainers. As administrators, women are responsible for managing various operational aspects of the boarding school, such as administration, finances, and human resources. In teaching positions, they provide students with religious education, academic knowledge, or practical skills. Women can also serve as trainers who guide and provide

¹⁹ Malayu Hasibuan, *Manajemen (Dasar, Pengertian Dan Masalah)* (Jakarta: Bumi Aksara, 2006), 2.

direction to students in matters of religion, ethics, and personal development.²⁰

Meanwhile, managing Islamic boarding schools is the process of structuring and managing Islamic boarding schools, which involves human and non-human resources to achieve the goals of Islamic boarding schools effectively and efficiently. Effectiveness and efficiency in this management include achieving goals with perfection, speed, accuracy, and safety. Ineffective management is when the goal is not achieved due to an error in management, while inefficient management is when the goal is achieved but with a waste of resources such as unnecessary workforce, time or costs.²¹

The principles of Islamic education management consist of seven aspects: sincerity, honesty, trustworthiness, fairness, responsibility, dynamic, practical, and flexible.²² In the context of pesantren education, two management models can be identified: the modern and traditional pesantren management models. The modern pesantren management model includes incorporating the madrasa education approach. Meanwhile, the traditional pesantren management model needs to incorporate madrasah understanding. In the traditional pesantren model, management does not significantly refer to modern management systems. They tend to learn with conditions as they are. They believe that Islamic educational institutions will develop by the pleasure and guidance of Allah if they are carried out with good intentions.

Transformation of Islamic Education

In the history of pesantren education, there has been a significant transformation from traditional to modern pesantren. This transformation involves changes in the educational goals, curriculum, teaching methods, and organization of the pesantren. Islamic boarding schools no longer only focus on religious

²⁰ Evi Muafiah, "Pendidikan Perempuan di Pondok Pesantren," *Nadwa: Jurnal Pendidikan Islam* 7, no. 1 (20 April 2013): 89–110, <https://doi.org/10.21580/nw.2013.7.1.545>.

²¹ Kompri, *Manajemen Kepemimpinan Pondok Pesantren* (Jakarta: Prenadamedia Group, 2018).

²² Ramayulis, *Ilmu Pendidikan Islam*. (Jakarta: Kalam Mulia, 2002).

education but also integrate general education into their programs. This opens up the potential of pesantren as agents of change in the transformation of Islamic education.²³

Islamic boarding schools originally functioned as a place to form scholars and spread religious knowledge. However, with the demands of national development, Islamic boarding schools are involved in efforts to educate the nation and play a role in community development. Islamic boarding schools currently have a broader role in education, maintaining the tradition of religious knowledge and providing general education to students.

This change is reflected in the use of more modern teaching methods, such as classroom learning, as well as the teaching of general subjects such as English and natural sciences. The pesantren education curriculum has also changed, integrating religious knowledge and general science. Islamic boarding schools are now opening madrasas or schools integrated with pesantren to combine these two types of education. Islamic boarding schools must be able to become centers of community development and produce cadres of scholars who are strong in both fields.

There are changes in the organization and management of the pesantren. The board of directors was formed to oversee the education program and involve the community in administering the pesantren. Islamic boarding schools also become independent in providing education, even though they use a curriculum set by the government.

The presence of pesantren as agents of change and transformation of Islamic education is significant. By becoming a center for community development, pesantren have the potential to make meaningful changes. Islamic boarding schools must be able to become transformers, motivators, and innovators in integrating religious knowledge with contemporary social sciences. Thus, pesantren can contribute to the transformation of Islamic education and positively impact society at large.

²³ Husmiaty Hasyim, "Transformasi Pendidikan Islam (Konteks Pendidikan Pondok Pesantren)" 13, no. 1 (2015): 68–73.

The Role of Women in Islamic Boarding School Education Management

Women's Involvement in Islamic Boarding School Leadership

Women have an essential role in the management of pesantren education. They are involved in various leadership positions and play a significant role in developing the pesantren and influencing policies and decision-making within the pesantren environment.

In the pesantren leadership structure, women can occupy various important positions.²⁴ They can be administrators, teachers, or coaches. As administrators, women are responsible for managing various operational aspects of the pesantren, such as administration, finance, and human resources. In teaching positions, they provide the students with religious education, science, or practical skills. Women can also become coaches who guide students in religion, ethics, and personal development.²⁵

Their service-oriented attitude demonstrates care for the boarding school residents, thereby helping foster harmonious and supportive relationships.²⁶

The role played by women in influencing policy and decision-making in pesantren is also vital. They provide diverse perspectives and reflect the aspirations and needs of female santri. Through active participation in discussion forums and decision-making meetings, women contribute to formulating educational policies and improving the quality of teaching, curriculum development, and pesantren development programs.

Women also bring different ideas and innovative solutions to address the challenges faced by pesantren, including the gender

²⁴ Sri Wahyuni and Zainal Arifin, "Kepemimpinan Demokratis Nyai dalam Pengembangan Pondok Pesantren," *JMIE* 1, no. 1 (2016): 1. On the context of senior high school, see Nuranifah Nuranifah, Cut Zahri Harun, and Nasir Usman, "Management of Strengthening Islamic Character Education in Senior High School," *Jurnal Ilmiah Peuradeun* 10, no. 3 (September 30, 2022): 629–38, <https://doi.org/10.26811/peuradeun.v10i3.659>.

²⁵ Muafiah, "Pendidikan Perempuan di Pondok Pesantren."

²⁶ Alfiatun Munawwaroh, Farid Wajdi, and Vinesa Fitri, "Gaya Kepemimpinan Nyai Hajah Masriyah Amva Di Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwareringin Kabupaten Cirebon," *Eduprof: Jurnal Pendidikan Islam* 1, no. 2 (22 September 2019): 78–92, <https://doi.org/10.47453/eduprof.v1i2.21>.

gap and the empowerment of female students. The involvement of women in pesantren leadership helps create more inclusive policies, maintain the sustainability of pesantren, and improve the welfare of female students.²⁷

Several studies that support the role of women in pesantren education management can provide a deeper understanding of their contribution. Several studies have been conducted to explain the role of women in pesantren education management, which can strengthen this research. In the research conducted by Salimnah, al-Islamy Islamic Boarding School leader, applies a democratic, charismatic, and full-service leadership style. The democratic leadership style applied by the nyai enables the active participation of pesantren members in decision-making, which encourages their critical thinking and involvement in developing the pesantren. The leadership style motivates charisma and inspires pesantren members, creates strong relationships between leaders and followers, and helps achieve pesantren goals. His whole attitude of service shows concern for the members of the pesantren, which helps build harmonious and mutually supportive relationships.²⁸

Nisa, Risqiya, and Putri highlight the leadership roles of the *nyai* at *Ma'hadul 'Ilmi Pondok Pesantren wal 'Amal* (MIA) in both domestic and public spheres. In household leadership, the *nyai* is responsible for creating a clean, healthy, and disciplined environment and meeting the students' logistical needs. They also play a role in shaping religious culture. In public leadership, they are involved in planning, organizing, implementing, and supervising all programs at *Pondok Pesantren MIA*. The *nyai* is also responsible for managing finances and building partnerships.²⁹

²⁷ Ahmad Yusuf Prasetyawan and Safitri Lis, "Kepemimpinan Perempuan dalam Pesantren," *Yinyang: Jurnal Studi Islam Gender dan Anak* 14, no. 1 (July 24, 2019): 39–69, <https://doi.org/10.24090/yinyang.v14i1.2874>.

²⁸ Alfiatun Munawwaroh, Farid Wajdi, and Vinesa Fitri, "Gaya Kepemimpinan Nyai Hajah Masriyah Amva Di Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwarining Kabupaten Cirebon," *Eduprof: Islamic Education Journal* 1, no. 2 (September 22, 2019): 78–92, <https://doi.org/10.47453/eduprof.v1i2.21>.

²⁹ Khoirul Mudawinun Nisa', Nabila Arqis Risqiya, and Chairin Najwa Alifiansyah Putri, "Otoritas Ulama Perempuan: Kepemimpinan Nyai dalam

Nurdiana shows that the *nyai*'s leadership at *Pondok Pesantren Nurut Taqwa* reveals that the *nyai* plays a dual role in the domestic and public spheres. In their domestic role, they function as homemakers, mothers to the children, and the wife of the *kyai*. Their duties include meeting the family's needs, educating the children, maintaining family health, and preserving the family's honor. In the public role, the *nyai* holds a central position after the *kyai*, participating in decision-making, providing opinions, and considering their opinions before making decisions. They are also involved in deciding sanctions for violations committed by students, managing the economic development of the pesantren through student cooperatives, monitoring students and teachers at the pesantren, and participating in the evaluation of pesantren management.³⁰

Those studies show that the role of *nyai* in domestic and public leadership in Islamic boarding schools has a significant impact on the management and development of the pesantren. Their role in creating a clean, healthy environment, exhibiting good behavior towards the students, and meeting the logistical needs of the students are crucial factors in the development and sustainability of the pesantren. Additionally, their involvement in planning, implementing, and overseeing educational programs, as well as managing the pesantren's economy, has a positive impact on enhancing the quality and sustainability of pesantren education.

The impacts of womens' domestic and public leadership on the development and sustainability of Islamic boarding schools.

Based on the literature review previously mentioned, several findings can be found that describe the role of women, especially the *nyai*, in managing pesantren education, particularly in

Mewujudkan Pendidikan Moderat di Pondok Pesantren MIA melalui Perspektif 9C," *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (26 Desember 2022): 317, <https://doi.org/10.21154/sajiem.v3i2.109>.

³⁰ Defi Dachlian Nurdiana, "Peran 'Nyai' Dalam Meningkatkan Mutu Pendidikan Pesantren Di Pondok Pesantren Nurut Taqwa Sangkapura Bawean Gresik," *Buku Prosiding: The 1st International Conference on Islamic Studies (ICIS)* , nd, 244.

domestic and public leadership.³¹ Their role significantly impacts the development and sustainability of Islamic boarding schools. In Khusnul Khotimah's research, the domestic role of the *nyai* at the *Al-Hidayah Putri Karang Suci* Islamic Boarding School includes responsibility for creating cleanliness, tidiness, and discipline in the pesantren. They also play an essential role in cultivating sound character in students and meeting logistical needs. In public leadership, the *nyai* is involved in planning, organizing, implementing, and supervising programs in pesantren. They are also responsible for designing activities, managing facilities and infrastructure, preparing budgets, and developing curricula.³²

Nisa, Risqiya, and Putri show that *Nyai* Hj. Sa'adah Abdul Aziz at the *Ma'hadul 'Ilmi wal' Amal* (MIA) Islamic Boarding School also has domestic and public leadership roles. In household leadership, *Nyai* Hj. Sa'adah Abdul Aziz is responsible for creating a clean, healthy, and disciplined environment and meeting students' logistical needs. They also play a role in shaping religious culture and forbidding good behavior towards santri. In public leadership, they are involved in planning, organizing, implementing, and supervising all programs at Pondok Pesantren MIA. *Nyai* is also responsible for managing financing and establishing partnerships.³³

According to Nurdiana, the *nyai* at the *Nurut Taqwa* Islamic Boarding School has a dual role, namely a domestic and public role. Domestically, they act as housewives, mothers of children, and wives of *kyai*. Their duties include meeting family needs, educating children, maintaining family health, and maintaining family honor. In the public role, the *nyai* has a central role after the

³¹ Inayatillah Inayatillah, "Acehnese Women in Public Spaces: Their Movement and Political Participation," *Jurnal Ilmiah Peuradeun* 11, no. 1 (January 30, 2023): 117–36, <https://doi.org/10.26811/peuradeun.v11i1.823>; Basri Basri et al., "Acehnese Women's Move in Academic Leadership in 2020," *Jurnal Ilmiah Peuradeun* 10, no. 1 (January 30, 2022): 251–66, <https://doi.org/10.26811/peuradeun.v10i1.703>.

³² Khusnul Khotimah, "Peran Kepemimpinan Bu Nyai Dalam Memanajemen Pesantren (Studi Kasus Pesantren AL-Hidayah Putri Karang Suci Purwokerto Utara)," *JPA* 18, no. 2 (Desember 2017): 352.

³³ Khoirul Mudawinun Nisa', Nabila Arqis Risqiya, and Chairin Najwa Alifiansyah Putri, "Otoritas Ulama Perempuan."

kyai, participating in decision-making, giving opinions, and considering their opinions before decisions are taken. They are also involved in deciding sanctions for student violations, managing Islamic boarding schools' economic development through student cooperatives, controlling students and teachers at Islamic boarding schools, and evaluating Islamic boarding school management.³⁴

From the literature review, the role of *nyai* as women in domestic and public leadership in Islamic boarding schools significantly impacts the management and development of Islamic boarding schools. Their role in creating a clean, healthy, and disciplined environment, prohibiting religious values and good behavior towards students, and meeting the logistical needs of students are essential factors in the development and sustainability of Islamic boarding schools. In addition, his involvement in planning, implementing, and supervising educational programs and managing the pesantren economy has also positively impacted the quality and sustainability of pesantren education.

Contribution of Women in the Transformation of Islamic Education

Women as Agents of Transformation

Women in Islamic boarding schools have an increasing role in educational activities. They are empowered to be actively involved in educational activities as teachers, companions, or facilitators.³⁵ Efforts to empower women include providing wider opportunities and fair access in the world of Islamic boarding schools.

Increasing women's participation in Islamic boarding school educational activities provides significant benefits. 1) women's participation enriches perspectives and experiences in Islamic boarding school education. With the presence of women, diverse views and thoughts can be accommodated, thereby creating a

³⁴ Defi Dachlian Nurdiana, "Peran 'Nyai' Dalam Meningkatkan Mutu Pendidikan Pesantren Di Pondok Pesantren Nurut Taqwa Sangkapura Bawean Gresik."

³⁵ Muafiah, "Pendidikan Perempuan di Pondok Pesantren."

more inclusive and holistic learning environment. 2) women's participation in Islamic boarding school education activities positively impacts the role and dignity of women in society. Through their role as teachers, assistants, or facilitators, women can become examples and role models for other female students. This helps raise awareness of the importance of education for women, strengthens religious knowledge, and strengthens women's leadership in society.³⁶

Women are also crucial in designing inclusive education programs in Islamic boarding schools. They contribute to designing educational programs that do not discriminate between the gender or social background of students but ensure that all students have equal opportunities to get a quality education.

Women play a role as designers of educational programs that focus on inclusivity, which includes all students regardless of gender, social background, or ability. They develop educational programs that pay attention to individual needs and potential and accommodate differences in students' learning styles, interests, and development.³⁷

Women as designers of inclusive education programs

The development and improvement of the quality of boarding schools and the role of women in designing inclusive education programs are urgently needed in Indonesia's education context. Several literature reviews discussing the development and enhancement of boarding school quality and the role of women in designing inclusive education programs. Arifin studied in three leading Islamic schools in East Java, namely Pesantren *al-Lathifiyah* II Tambakberas Jombang, *Nur Khadijah* Denanyar Jombang, and *al-Hikmah* Purwoasri Kediri, found that the development and improvement of boarding school quality are achieved through empowering the students. The programs implemented by

³⁶ Rifa'i and Miladiyah, "Agensi Perempuan dalam Manajemen Pendidikan Madrasah: Belajar dari Pondok Pesantren Nurul Jadid Probolinggo."

³⁷ Ratih Pratiwi et al., "Pemberdayaan Santripreneur di Pesantren: Kajian Kepemimpinan Perempuan (Nyai) dalam Meningkatkan Keterlibatan Santriwati dalam Berwirausaha," *Jurnal Iqtisaduna* 8, no. 2 (October 27, 2022): 108, <https://doi.org/10.24252/iqtisaduna.v8i2.31321>.

boarding school leaders consider not only gender but also abilities, skills, and charisma, especially the female pesantren leaders who independently manage the boarding school.³⁸

Meanwhile Pratiwi, Wardhani, Prabowo, Amaniyah, and Rohims' study at an NU-affiliated Islamic boarding school in Semarang reveal that the school include entrepreneurial values. However, entrepreneurship training is still obtained through collaboration with related agencies, such as the provincial or local state offices. This shows that the role of external parties is also essential in providing more specific training and knowledge in entrepreneurship.³⁹

In addition, Nisa, Risqiya, and Putri states that the *Ma'hadul 'Ilmi wal' Amal* Islamic Boarding School shows an educational program with a global outlook, such as teaching English and entrepreneurship. This program aims to equip students to be ready to face the challenges of globalization.⁴⁰

In the context of women as designers of inclusive education programs, these studies illustrate that the role of women, especially Nyai in Islamic boarding schools, is essential in managing and designing educational programs that cover gender aspects and specific skills, such as entrepreneurship. Although the management of Islamic boarding schools is generally internal and relies on family management, cooperation with external parties, such as related agencies, is also needed to expand the knowledge and training that can be provided to students.

This shows that women have potential and a significant role in creating education that is inclusive and relevant to the times. They can act as facilitators, designers, and implementers of educational programs that explore students' potential, including entrepreneurship and foreign language learning. The diversity of abilities and skills women possess can make a valuable contribution to the development of education that emphasizes inclusivity and pays attention to various aspects, including gender

³⁸ Pratiwi et al.

³⁹ Pratiwi et al.

⁴⁰ Khoirul Mudawinun Nisa', Nabila Arqis Risqiya, and Chairin Najwa Alifiansyah Putri, "Otoritas Ulama Perempuan."

equality, abilities, and individual needs. By expanding educational programs adapted to the global context and integrating entrepreneurial values, women as program designers can create an inclusive learning environment and prepare students to face future challenges. However, it should be noted that although some studies highlight the role of women in designing education programs in Islamic boarding schools, the role of men is still relevant and vital. The involvement and participation of all parties, both men and women, are needed to create inclusive and sustainable education programs.

Women as Pioneers of Inclusion and Gender Equality

Women in Islamic boarding schools have been pioneers in fighting for gender inclusion and equality in education. Several studies that have been conducted reveal strong support from caregivers and *nyai* for the concept of gender equality and the feminist movement in the context of Islamic boarding schools. One of the studies conducted by Siti Malikah Towaf at the Islamic boarding school found that caregivers at this pesantren recognize the importance of gender equality in the household and accommodate issues that protect women in everyday life. They believe education about gender equality is essential for developing santri to create a more gender-equal future. In practice, they use various methods, such as counseling, training, discussions, and advisory services, to educate and promote understanding of gender.⁴¹

In another study by Ani Kurniawati about pesantren management in Ponorogo shows that male and female students have equal positions, responsibilities, rights, and obligations. The aim is to prevent gender disturbances in the boarding school environment and to instill in the students the practice of gender equality when living in the broader community. Caretakers also instill the same understanding in male and female students regarding respecting and protecting one another. In practice,

⁴¹ Siti Malikah Towaf, "Peran Perempuan, Wawasan Gender dan Implikasinya Terhadap Pendidikan di Pesantren," *Jurnal Ilmu Pendidikan*, Oktober 2008, 143–44.

gender equality is manifested through daily activities, such as the learning process involving male and female students with the same teachers and textbooks, the freedom to participate in the same community, and the equality in tasks and responsibilities within the boarding school.⁴²

Another research conducted by Reka Agustina at the *Nurul Islam* Antriko Jember Islamic Boarding School is the application of the essential public role of *nyai* in implementing gender equality education in Islamic boarding schools. As leaders, motivators, scholars, educators, and social controllers, *nyai* provides a platform for developing the talents and interests of the students without differentiating between male and female students. Through this role, *nyai* actively fights for gender equality in Islamic boarding school education.⁴³

Razak and Mundzirs' study at the *Kebon Jambu Al-Islami* Islamic Boarding School in Cirebon, West Java, the female leader, *Nyai* Masriyah struggles for gender equality by promoting the concept that husbands and wives should be travel companions, help each other, and love each other without being dependent one another. Based on the literature review presented, it can be interpreted that women in boarding schools play a pioneering role in inclusion and gender equality. Their caretakers, known as *nyai*, play a crucial role in advocating for gender equality and fighting for it within the context of boarding school education.

Nyai also encouraged women to be independent and not depend on men and forbade the importance of begging for wealth for themselves rather than looking for a wealthy partner. These

⁴² Ani Kurniawati dan Evi Muafiah, "Kesetaraan dan Keadilan Gender dalam Lingkungan Pesantren," *Excelencia: Jurnal Pendidikan & Manajemen Islam* 3, no. 01 (9 Mei 2023): 31–32, <https://doi.org/10.21154/excelencia.v3i01.1478>.

⁴³ Reka Agustina, "Peran Nyai Hj. Fatimah Dalam Penerapan Pendidikan Berkesetaraan Gender Di Pondok Pesantren Nurul Islam (NURIS) Antirogo Jember" (Institut Agama Islam Negeri Jember Fakultas Tarbiyah Dan Ilmu Keguruan, 2019), 86, <http://digilib.uinkhas.ac.id/18442/>.

steps aim to create gender awareness and self-awareness among the santri.⁴⁴

Based on the literature studies that have been submitted, it can be interpreted that women in Islamic boarding schools play a role as pioneers of gender inclusion and equality. The caregivers, *nyai*, have played an essential role in advocating for gender equality and fighting for it in the context of pesantren education. Support from caregivers and *nyai* for clear gender representation in educational practices that involve male and female students equally, such as selecting teaching staff based on gender equality, using books that avoid gender bias, and teaching material that tends to be gender biased.

In the context of boarding school education, women as pioneers of inclusion and gender equality also play a role in bringing about broader social change. Through their roles as teachers, mentors, and leaders, women in boarding schools can be role models for other female students. This helps raise awareness of the importance of education for women, strengthen religious knowledge, and empower women's leadership in society. Overall, studies indicate that women in boarding schools have a significant role in advocating for gender inclusion and equality in education. The support of caretakers, *nyai*, activists, and the implementation of inclusive educational practices have had a positive impact in enriching perspectives and experiences in boarding school education, strengthening the roles and dignity of women in society, and creating a conducive, inclusive, and relevant learning environment in line with the development of the times.

Conclusion

Women play a crucial role in the management of Islamic boarding school education. They are involved in various leadership positions, such as administrators, supervisors, and mentors, and make significant contributions to the policies and decision-making processes of the boarding school. They show very

⁴⁴ Yusron Razak and Ilham Mundzir, "Otoritas Agama Ulama Perempuan: Relevansi Pemikiran Nyai Masriyah Amva terhadap Kesetaraan Gender dan Pluralisme," *PALASTREN* 12, no. 2 (Desember 2019): 418–20.

dynamic leadership styles, such as democratic, charismatic, and paternalistic, impact the development of the boarding school.

Furthermore, women also have domestic and public leadership roles within the Islamic boarding school. As household leaders, women are responsible for creating a clean, healthy, and disciplined environment in the boarding school and educating students with good religious values and morals. Public leaders are involved in planning, organizing, implementing, and monitoring educational programs, as well as managing finances and collaborations.

Furthermore, the role of women as agents of transformation in Islamic education entails empowering women to actively engage in educational activities, design inclusive programs, and advocate for gender equality in education. Support from caregivers, female religious leaders, activists, and the implementation of inclusive educational practices are crucial factors in achieving a perspective of Islamic boarding school education, strengthening the role and dignity of women in society, and creating an inclusive environment.

Therefore, this study asserts that women play a significant role in managing Islamic boarding schools and transforming Islamic education. With a better understanding of their roles, high-quality, inclusive, and relevant boarding schools can be developed. It is essential to provide appropriate support and recognition for women's roles in boarding schools in order to create quality education regardless of gender

References

Abdullah, Irwan. *Sangkan Paran Gender*. Yogyakarta: Pustaka Pelajar, 2006.

Ambarwati dan Aida Husna. "Manajemen Pesantren Responsif Gender: Studi Analisis Di Kepemimpinan Nyai Pesantren Di Kabupaten Pati." *PALASTREN* 7, no. 2 (Desember 2014).

Basri, Basri, Rita Sari, Muhammad Nazar, and Andhika Jaya Putra. "Acehnese Women's Move in Academic Leadership in 2020." *Jurnal Ilmiah Peuradeun* 10, no. 1 (January 30, 2022): 251–66. <https://doi.org/10.26811/peuradeun.v10i1.703>.

Defi Dachlian Nurdiana. "Peran 'Nyai' Dalam Meningkatkan Mutu Pendidikan Pesantren Di Pondok Pesantren Nurut Taqwa Sangkapura Bawean Gresik." *Proceeding Book of: The 1st International Conference on Islamic Studies (ICIS)*, n.d., 244.

Gumilang, Ria, and Asep Nurcholis. "PERAN PONDOK PESANTREN DALAM PEMBENTUKAN KARAKTER SANTRI." *Comm-Edu (Community Education Journal)* 1, no. 3 (September 29, 2018): 42. <https://doi.org/10.22460/comm-edu.v1i3.2113>.

Habibullah. "Peran Nyai Dalam Pengembangan Pondok Pesantren (Studi Di Pondok Sabilul Huda Gadu Barat Ganding)." *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 3, no. 1 (2019): 92.

Hasibuan, Malayu. *Manajemen (Dasar, Pengertian Dan Masalah)*. Jakarta: Bumi Aksara, 2006.

Haslita, Rina, Rumzi Samin, Fitri Kurnianingsih, Okparizan Okparizan, Rudi Subiyakto, Riawani Elyta, Riang Anggraini, Muhazinatul Muhazinatul, and Achmad Ardiantsya. "Implementasi Kebijakan pada Kesetaraan Gender dalam Bidang Pendidikan." *Takzim : Jurnal Pengabdian Masyarakat* 1, no. 1 (November 1, 2021): 81–86. <https://doi.org/10.31629/takzimjpm.v1i1.3845>.

Inayatillah, Inayatillah. "Acehnese Women in Public Spaces: Their Movement and Political Participation." *Jurnal Ilmiah Peuradeun* 11, no. 1 (January 30, 2023): 117–36. <https://doi.org/10.26811/peuradeun.v11i1.823>.

Khoirul Mudawinun Nisa', Nabila Arqis Risqiya, and Chairin Najwa Alifiansyah Putri. "Otoritas Ulama Perempuan: Kepemimpinan Nyai dalam Mewujudkan Pendidikan Moderat di Pondok Pesantren MIA melalui Perspektif 9C." *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (December 26, 2022): 317. <https://doi.org/10.21154/sajiem.v3i2.109>.

Khusnul Khotimah. "Peran Kepemimpinan Bu Nyai Dalam Memanajemen Pesantren (Studi Kasus Pesantren AL-Hidayah Putri Karang Suci Purwokerto Utara)." *JPA* 18, no. 2 (Desember 2017): 352.

Kompri. *Manajemen Kepemimpinan Pondok Pesantren*. Jakarta: Prenadamedia Group, 2018.

Kurniawati, Ani, and Evi Muafiah. "Kesetaraan dan Keadilan Gender dalam Lingkungan Pesantren." *Excelencia: Journal of Islamic Education & Management* 3, no. 01 (May 9, 2023): 31–32. <https://doi.org/10.21154/excelencia.v3i01.1478>.

Makruf, Syahdara Anisa, Sutrisno Sutrisno, and Zalik Nuryana. "Islamic Education for Women in Madrasah Mu'allimat." *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 191–206. <https://doi.org/10.15575/jpi.v8i2.19452>.

Moose, J. C. M. *Gender Dan Pembangunan*. Yogyakarta: Pustaka Pelajar, 2007.

Muafiah, Evi. "Pendidikan Perempuan di Pondok Pesantren." *Nadwa: Jurnal Pendidikan Islam* 7, no. 1 (April 20, 2013): 89–110. <https://doi.org/10.21580/nw.2013.7.1.545>.

Munawwaroh, Alfiatun, Farid Wajdi, and Vinesa Fitri. "GAYA KEPEMIMPINAN NYAI HAJAH MASRIYAH AMVA DI PONDOK PESANTREN KEBON JAMBU AL-ISLAMY BABAKAN CIWARINGIN KABUPATEN CIREBON." *Eduprof: Islamic Education Journal* 1, no. 2 (September 22, 2019): 78–92. <https://doi.org/10.47453/eduprof.v1i2.21>.

Nugroho, Riant. *Gender Dan Administrasi Publik*. Yogyakarta: Pustaka pelajar, 2008.

Nuranifah, Nuranifah, Cut Zahri Harun, and Nasir Usman. "Management of Strengthening Islamic Character Education in Senior High School." *Jurnal Ilmiah Peuradeun* 10, no. 3 (September 30, 2022): 629–38. <https://doi.org/10.26811/peuradeun.v10i3.659>.

Nurfaiz, Arifah. "Pendidikan Kesetaraan Gender di Pondok Pesantren sebagai Upaya Membangun Peradaban Bangsa." *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta* 3, no. 2 (December 31, 2022): 213–27. <https://doi.org/10.53800/wawasan.v3i2.162>.

Prasetyawan, Ahmad Yusuf, and Safitri Lis. "Kepemimpinan Perempuan dalam Pesantren." *Yinyang: Jurnal Studi Islam Gender dan Anak* 14, no. 1 (July 24, 2019): 39–69. <https://doi.org/10.24090/yinyang.v14i1.2874>.

Pratiwi, Ratih, Windi Novia Ratri Wardhani, Shidqon Prabowo, Farikhah Amaniyah, and Fatkhur Rohim. "Pemberdayaan Santripreneur di Pesantren: Kajian Kepemimpinan Perempuan

(Nyai) dalam Meningkatkan Keterlibatan Santriwati dalam Berwirausaha." *Jurnal Iqtisaduna* 8, no. 2 (October 27, 2022): 108. <https://doi.org/10.24252/iqtisaduna.v8i2.31321>.

Ramayulis. *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia, 2002.

Razak, Yusron, and Ilham Mundzir. "OTORITAS AGAMA ULAMA PEREMPUAN: Relevansi Pemikiran Nyai Masriyah Amva terhadap Kesetaraan Gender dan Pluralisme." *PALASTREN* 12, no. 2 (Desember 2019): 418–20.

Reka Agustina. "Peran Nyai Hj. Fatimah Dalam Penerapan Pendidikan Berkesetaraan Gender Di Pondok Pesantren Nurul Islam (NURIS) Antirogo Jember." INSTITUT AGAMA ISLAM NEGERI JEMBER FAKULTAS TARBIYAH DAN ILMU KEGURUAN, 2019. <http://digilib.uinkhas.ac.id/18442/>.

Rifa'i, Moh, and Wardatu Miladiyah. "Agenzi Perempuan dalam Manajemen Pendidikan Madrasah: Belajar dari Pondok Pesantren Nurul Jadid Probolinggo." *Marwah: Jurnal Perempuan, Agama dan Jender* 18, no. 1 (2019): 96.

Salam, Rufaidah. "Pendidikan di Pesantren dan Madrasah." *IQRA: Jurnal Pendidikan Agama Islam* 1, no. 1 (June 2021): 2–6.

Sanah, Bella Fadhlatus, Ika Wildah Nafisah, Maulidina Zahrah Mukmina, Satria Adli Cholid, and Taufan Adi Prayoga. "Implementasi Keadilan Gender di Pondok Pesantren Sabilurrosyad Kota Malang." *Jurnal Sosiologi Reflektif* 16, no. 1 (October 29, 2021): 113. <https://doi.org/10.14421/jsr.v16i1.1774>.

Sulistiyowati, Tutik. "Model Pemberdayaan Perempuan dalam Meningkatkan Profesionalitas dan Daya Saing untuk Menghadapi Komersialisasi Dunia Kerja." *Jurnal Perempuan dan Anak* 1, no. 1 (March 5, 2016). <https://doi.org/10.22219/jpa.v1i1.2748>.

Sumaryati, Sumaryati. "Keadilan Gender dalam Pendidikan Islam di Pondok Pesantren." *Tarbawiyah Jurnal Ilmiah Pendidikan* 2, no. 02 (December 14, 2018): 215. <https://doi.org/10.32332/tarbawiyah.v2i02.1315>.

Towaf, Siti Malikhah. "Peran Perempuan, Wawasan Gender dan Implikasinya Terhadap Pendidikan di Pesantren." *Jurnal Ilmu Pendidikan*, Oktober 2008, 143–44.

Wahyuni, Sri, and Zainal Arifin. "Kepemimpinan Demokratis Nyai dalam Pengembangan Pondok Pesantren." *JMIE* 1, no. 1 (2016): 1.

Wasehudin, Wasehudin, Abdul Rohman, Muh Barid Nizarudin Wajdi, and Marwan Marwan. "Transforming Islamic Education through Merdeka Curriculum in Pesantren." *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 255–66. <https://doi.org/10.15575/jpi.v9i2.28918>.

Wiwin Warliah. "Pendidikan Berbasis Gender Awarness; Strategi Meminimalisir Bias Gender Di Pondok Pesantren." *Jurnal Pendidikan Nusantara* 1 (2017): 2.