

# LEADERSHIP OF WOMEN ULAMA DURING PANDEMIC IN PESANTREN: STUDY IN KEBON JAMBU CIWARINGIN AND AL-BAQAROH LIRBOYO

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## **Abstract**

This study aims to analyze the leadership of Women Ulama as Nyai Pesantren during the pandemic. This research was conducted in two Pesantren led by women, Nyai Hannah Zamzami in East Java and Nyai Masriyah Amva in West Java. Using qualitative research with a phenomenological approach, researchers revealed how women's leadership could respond to the challenges of the Covid-19 pandemic. Data collection was conducted through in-depth interviews and intense life researchers in Pesantren. The collected data were analyzed comparatively. The results showed: (1) The typology of the Pesantren has different characteristics. Pesantren, under the leadership of Nyai Masriyah Amva is favored with character education according to talents and interests as well as edupreneurship. Pesantren, under the leadership of Nyai Hannah Zamzami, emphasized more tahfidz al-Qur'an with the Fami Bisyauiqin method (2) The type of Nyai leadership in Pesantren Kebon Jambu Babakan Ciwaringin West Java and Pesantren al-Baqarah East Java, both apply democratic, egalitarian, openness leadership types. The difference is that Nyai Masriyah Amva is more dominant with the character of independence, while Nyai Hannah Zamzami is more dominant with a strong character in memorizing the Qur'an. (3) The implications of the leadership types of Nyai Masriyah and Nyai Hannah are very influential on developing Pesantren and human resources, especially during the Covid-19 pandemic. With a democratic, egalitarian, and openness, Pesantren education continues its educational process during a pandemic and innovates by utilizing social medicine as a medium for da'wah.

**Keywords:** Leadership, Women Ulama, Pesantren, Kebon Jambu, Al Baqarah

## **Introduction**

Studies related to the leadership of Women Ulama have begun to be demanded by researchers, both academics and non-academics. Indonesian Women Ulama Congress (KUPI) in 2017 and KUPI 2 in 2022, as evidence that the study about women's ulama has been appreciated. This movement initiated by Pesantren affiliated with Nahdlatul

Ulama (NU) and various Pesantren networks throughout Indonesia (Ma'ruf et al., 2021). The Indonesian Women Ulama congress movement reached 500 participants and 200 participants from various foreign countries, proves the growing interest in the role of the women's ulama movement (Ma'ruf et al., 2021). Badriyah explained that the congress was a meeting space for academics, ulama, government, and activists to share experiences and knowledge. Initially, the women's ulama in the development of Islam in Indonesia was very small due to gender bias, so the women's ulama movement was not fully described.

Several researchers have reviewed several studies discussing women's Pesantren and the leadership of Nyai Pesantren. The study of women scholars discussed by Faizah proved that women scholars from various regions, such as West Java, Central Java, DIY, and East Java, carried out various initiatives during the covid-19 pandemic with the charity preaching through online media and initiating business management with the community (A. N. Faizah, 2020). Istiqlaliyani conducted further research about the Leadership of Nyai Masriyah Amva. The results explain her work in having a positive life character, optimism, and enthusiasm in living life so that she was able to develop Pesantren in the academic and non-academic fields and also cared about gender and feminist movements (Istiqlaliyani, 2022). Method *Fami Bisyaugin* at the Pesantren Al Baqarah Lirboyo, East Java, has been conducted by Sabella. The research uses descriptive analytical methods. The result of the study determines how much *Fami Bisyaugin* makes in safeguarding the Qur'an (Sabella, 2021).

The study of Nyai's leadership pattern in Pesantren has also been studied by Anggraeni in her research, revealing that Nyai Masriyah Amva's leadership pattern during the Covid-19 pandemic is very influential on the resilience of Pesantren. This is based on the theory of women's determinism (Anggraeni et al., 2023). From many research studies, there has been no discussion of research on the comparison of the leadership of women ulama Pesantren, which reveals that Pesantren still exists as an educational entity amid the Covid-19 pandemic.

The leadership of women ulama in proselytizing religion (*da'wah*) is based on the experience of women themselves. The role of women in *da'wah* uses their authority to spread the teachings of Islam that are peaceful, compassionate, and equitable. In the broader community, there are still many assumptions that Nyai's success in leading the Pesantren is the influence of the Kiai's role as her husband, not because of her ability, so women cannot exist because of her power (Faiqoh, 2017). Muzayanah describes the research about Nyai Khoiriyah Hashim Socio Movement, was able to establish a Banat

*Madrassa* in Makkah. This show that women Pesantren's have the significant role in education and women could become role models at that time (Muzayanah, 2020). According to Dhofier, three factors show the charismatic leadership of Pesantren as a central figure: heredity, breadth of knowledge, and observance of worship (spiritual) (Dhofier, 2000). The phenomenon of women ulama Pesantren, with their role and contribution, has received considerable attention. Their role as role models in their communities is genuine, but the honors they have received have not been commensurate with their efforts. (El-Saha, 2007).

The research also clarifies an assumption that Pesantren must value women's efforts in the public realm since men always dominate Pesantren's leadership. There are Pesantren managed by women who are role models today, such as Nyai Masriyah Amva, the caregiver Kebon Jambu Pesantren, and Nyai Hannah Zamzami, the caregiver Al-Baqarah Pesantren. These two individuals' choices are inextricably linked to their numerous initiatives and innovations in running Pesantren education throughout the pandemic. During the Covid-19 epidemic, he innovated in his da'wah and teaching in Islamic boarding schools by employing YouTube media as a form of da'wah and education.

The advantages of the two Pesantren are unique in that they both apply their learning methods during the pandemic without losing their uniqueness and goal in developing a superior and charitable generation of pupils. Researchers are interested in conducting an ethnographic life history study to discover the phenomenon of Pesantren by the two Nyai and the phenomenon of leadership during the Covid-19 pandemic. The researchers assume that the leadership pattern of Nyai Pesantren is significant to become a role model in society. So, from the various descriptions above, the researcher wants to focus on revealing the leadership of women ulama Pesantren during the pandemic.

## **Research Methods**

This study depends on a qualitative approach based on ethnographic phenomenology, which investigates the phenomenon of individual experience that refers to meaning and seeks uniqueness in the context of individuals in social communities who are related to each other in the form of the same pattern (Creswell, 2010). The choice of phenomenological approach is based on events that occurred, namely the Covid-19 pandemic, where Pesantren are one of the institutions affected by the pandemic. Researchers seek to learn how Pesantren, under the leadership of Nyai, can respond to

the Covid-19 pandemic. Researchers conduct history life, which captures the full activities of Pesantren, as well as anthropological study, to provide reliable facts, which captures the entire activity of Pesantren as well as ethnographic research.

This study was conducted in April-June 2022. The subjects of this study are Pesantren Babakan Ciwaringin in West Java and Pesantren Al-Baqarah in East Java, and the object of study is the Leadership of Nyai Masriyah Amva and Leadership of Nyai Hannah in carrying out the Pesantren based on their respective life experiences, which have implications for the characteristics of each Pesantren.

In this design, researchers and participants explore experiences and phenomena felt directly by participants, whose data can be memoirs, biographies, autobiographies, diaries, archival documents, and track records (Ahn et al., 2019). This research focuses on the leadership experiences of the two Nyai, who have separate domiciles in East and West Java, as well as the narratives of the two Nyai's students and descendants on the leadership they do. This study compared the variations in regular activities carried out in the two Pesantren using participants (*santri*) from Babakan Ciwaringin and Al-Baqarah. Here are the demographics of the participants:

**Table 1. Participants Demographic Data**

<b>Name of Pesantren</b>	<b>Identity</b>	<b>Age</b>	<b>As long as</b>
<b>PPKJC</b>	NA	24	Pekalongan
	RS	21	Cirebon
	GT	24	Jambi
	DH	23	Sumatra
	IL	22	Demak
	YN	24	Bantam
	FM	25	Barrier
	HR	26	Cirebon
	RF	25	Tuban
	SJ	23	Semarang
<b>PPA</b>	NR	27	Lamongan
	LY	25	Sumatra
	MH	24	Tuban
	SK	28	Hapless
	LF	26	Pasuruan
	PF	25	Surabaya
	KH	23	Sidoarjo
	MZ	24	Bantam
	JH	25	Kendal
RM	23	Surabaya	

The researchers employed a semi-structured list of questions for in-depth interviews as an instrument. Instruments assist researchers in obtaining accurate information from informants. Researchers investigate key informants' and participants' responses to the issue of Nyai leadership in cultivating Pesantren; how is Nyai's leadership pattern in nurturing Pesantren and its consequences during the Covid-19 pandemic. The researcher contacted the student administration, Nyai's family, and Nyai, the Pesantren leader. The Nyai's determination is carried out by agreement. Meanwhile, the decision of management students and their descendants to support participants is made by chance, particularly, someone who has time to recount their experiences witnessing Nyai lead his Pesantren.

Interview data were collected directly in the form of audio-visual records in a separate room. Conversations between researchers and informants are informal. though there is a paucity of data, use What's App as a communication middleman even though the distance is great. Researchers maintain their identity using pseudonyms, and sensitive information is incorporated in the final story only with their permission. The interview transcript included information from gestures and visually recorded expressions.

The transcribed interview findings were analyzed for data. According to Widodo, researchers perform more comprehensive interview data analysis procedures, such as listening to audio recordings of interview findings, recording important things needed, writing and codifying data, and evaluating validating data (Widodo et al., 2018). The leadership of Nyai Pesantren is analyzed using the theory of Self-Agency and Feminist Ethic (Uva, n.d.). Both theories is a feminist approach to one's ability to make acting decisions (Meyers, 2001), and moral decision-making that is often expected to be rational and logical. In contrast, the ethics of caring defends some emotions, such as caring or compassion, as a moral (D'olimpio, 2019). In the view of Feminist Ethics, there is no duality between reason and emotion. Emotions are considered reasonable and morally acceptable in influencing good decisions or behaviors. In front of pupils and the community, the decision model in one's leadership will be a role model and best practice.

## **Results and Discussion**

Besides on findings of data, Researchers structure their findings so that readers get a holistic representation, as outlined in three sub-topic discussions in conveying their findings, namely (1) typology of educational patterns in Pesantren Kebon Jambu Ciwaringin and Pesantren Al-Baqarah (2) Nyai Pesantren Leadership Type in Executing

Leadership (3) Implications of the Nyai leadership Pesantren against the Covid-19 situation.

### **Typology of Educational Patterns of Pesantren Kebon Jambu Ciwaringin and Al-Pesantren Al Baqarah**

Every Pesantren has the same goal to educate students to become superior individuals. Each Pesantren has a different vision and mission according to their respective characteristics. Pesantren Kebon Jambu, Ciwaringin has a vision and mission, as stated by Masriyah Amva in the interview session.

*"The realization of smart, skilled and charismatic people to become noble pious people, and sincere charity to be able to produce knowledgeable people in the framework of national development, realizing people with national and religious insight, akhlaqul karimah, creating quality, comfortable and religious institutions"*

To support this vision and mission, all students receive Pesantren education and receive formal education. According to Nyai Amva and the head of the student (Sarah) also said the same thing.

*"Currently, in Kebon Jambu, educational institutions are available from Madrasah Tahsinul Ahlak Kebon Jamu, Mts Tunas Pertiwi, MA Tunas Pertiwi to typical Islamic boarding schools, namely Mahad Aly Kebon Jambu."*

In Pesantren Kebon Jambu, students are classified into two types: santri 'am (general students) and *takhassus* santri (special students). Santri 'am (*general students*) are students who attend official school programs, including elementary, junior high, junior high school, MTsN, MSS (Madrasah Salafiyah Syafi'iyah), MAN, MA, and SMKP (Pesantren Vocational High Schools). While santri *takhassus* are those who follow the non-formal school program that has been held for a long time by Pesantren. The school/educational institution is MTAKJ (Madrasah Tahsinul Akhlak Kebon Jambu). Regarding the curriculum, Nyai Masriyah Amva said:

*"The government does not regulate the curriculum in the madrasah system at Kebon Jambu Islamic Boarding School like formal schools, but stands alone using the curriculum needed and appropriate for Kebon Jambu Al-Islamy Islamic Boarding School."*

According to Robith, in addition to Pesantren activities, students are equipped with various extracurricular activities such as *Tahfidz al-Qur'an*, Reading Turats, Ma'hadiyah Deliberation, Bahtsul Ma'sail, Scientific Discussion, Hadrah, Development

of Various Sports, Entrepreneurial Skills, Drum Band, Journalistic, Foreign Languages, Scouting, PMR, PKS, OMIM, Speech Practice, Discussion, Scientific Research and Calligraphy.

Santri at the Kebon Jambu is not only equipped with academic knowledge but also with soft skills in the form of *eduprenership* by various kinds of business units managed by Santri such as; Jambu Cafe, bookstore, laundry, clothing store, multimedia to the hydroponic garden.

According to Nyai Hannah, during the interview process, Pesantren Al Baqarah has a vision and mission

*"Faith, piety, charity, and discipline." To cultivate intellectual Muslims who believe, fear, and have morality, as well as to develop cadres of academics capable of transforming Islamic knowledge under varied contexts."*

Al-Baqarah refers to the Al-Hidayah P3HMQ Madrasah institution, whereas the Al-Baqarah Madrasah Institute operates under the auspices of the Al-Baqarah Pesantren. Activities at the Al-Baqarah Madrasah Institute include studies that provide Santri with understanding, particularly in the Turoats book, grade levels such as *Ula*, *Wusta*, and *Ulya*. The Educational is divided into two categories: 1) Madrasah Diniah 2) Qur'an Tahfidzul.

The Pesantren Al Baqarah has made teaching based on the Turoats book and memorizing the Qur'an an emblem of producing exceptional students. In addition to memorizing the Qur'an, Santri must learn Fiqh principles such as, *'Uyunul Masa'ilun nisa'*, *Abi Jamroh*, *Ta'lim Muta'allim*.

Pesantren Al Baqarah is a Salafiyah Pesantren that still adheres to traditional Pesantren ideals such as memorizing the Turots and the Qur'an focusing on Kyai and Nyai. The teaching method used in pesantren Al Baqarah is *bandongan* and *sorogan* and *talaqqi method* for memorizing al Qur'an.

Pesantren Kebon Jambu and Pesantren Al Baqarah have distinct qualities. Kebon Jambu gives Santri independence, as proven by numerous business units controlled by Santri and eduprenership instruction. While the Pesantren Al Baqarah promotes Qur'an memorization even in its approach, specifically *Fami Bisyauqin*. The two Pesantren typologies are known to sustain the traditional principles of Pesantren salaf through various Turot studies, Pesantren-based teaching methods, and the growth of moral values. Nonetheless, as the era progresses, Pesantren continue to innovate to produce students who not only master religious knowledge but can also serve society and contribute to knowledge and culture.

### **Nyai Pesantren Leadership Type in Executing Leadership**

Social and cultural processes recognize the existence of women scholars and value women's roles and contributions to the realization of Islamic, national, and humanitarian values (Hadi & Anggraeni, 2021) Looking at the leadership of Nyai Masriyah Amva and Nyai Hannah, there are differences and similarities related to leading their respective according to culture, culture, social phenomena and backgrounds experienced.

Nyai Masriyah Amva is is linked with independent leadership, capable of leading both male and female Santri. While Nyai Hannah resembles the leading female and male Santri, she is aided by her husband, K.H. Hasan Syukri Zamzami. Nyai Hannah is more concerned with memorizing the Qur'an.

Both Pesantren in the covid-19 is classified as blended Pesantren traditions. The character of independence to become a leader can be refined democratically according to talents and interests through online seminars and scientific studies held in the cottage and from outside the cottage under the guidance of Nyai Masriyah Amva. Her leadership traits are egalitarian. While at the Pesantren Al-Baqarah, under the leadership of Nyai Hannah prioritized memorization of the Qur' an and *murojaah* with the *Fami Bisyauqin* method which became an icon in the learning system.

Nyai's leadership type in Kebon Jambu Babakan Ciwaringin in West Java and al-Baqarah in East Java both apply the democratic type, which is characterized by the principle of cooperation and deliberation with students. The openness of Nyai Masriyah Amva through Pesantren demonstrates the leadership pattern of receiving guests from many circles, including interfaith. This also dispels the myth that Pesantren, as Islamic educational institution, is only available to specific populations. Pesantren can exist inclusively since they are open to many nationalities and communities. (Anggraeni et al., 2023). Pesantren life as a subculture reveals a different and distinct reality from that of the surrounding community. Relationships and interactions between others, including fellow students and strangers, show a pattern of harmony and fraternity (Maarif, 2010).

Nyai Hannah Zamzami's leadership in the pandemic was implemented at al-Baqarah to carry out the tradition of *Tadarus* al-Qur'an. Pesantren facilities and infrastructure fulfillment follows the standards regulation covid-19 so Pesantren can carry out the learning process in *Sorogan* traditions. The form of anticipation carried out for the sustainability of Pesantren during the pandemic is limiting visits from guests and students' parents.

Both Nyai Masriyah Amva and Nyai Hannah Zamzami are charismatic leaders, as seen by several initiatives that reflect the sustainability of Pesantren education and benefit students. Nyai Masriyah Amva and Nyai Hannah Zamzami prioritize egalitarian and democratic values in carrying out the Pesantren, as evidenced by an attitude of openness between Nyai as a caregiver of Pesantren and Santri demonstrated by direct teaching. The distinctive leadership is that Nyai Masriyah Amva is more inclined to the character of an independent leader. She is present as a caregiver without Kiai. While Nyai Hannah Zamzami tends to be a strong character, not just any student can memorize the Qur'an because the most challenging thing is how to practice it, not just memorize it. Therefore, supporting knowledge in memorizing the Qur'an is an absolute requirement that must be mastered by students such as Tajwid and supported by practical knowledge in the form of Jurisprudence.

#### **Implications of the Nyai Leadership Pesantren against the Covid-19 situation.**

The implications of Nyai's leadership style have an equal impact on the development of Pesantren in management and human resource development in the form of self-development and student personality development, allowing the younger generation to grow in synergy with enthusiasm according to their respective talents.

The difference is in the Kebon Jambu, the Pesantren is more identical, modern and contemporary, able to synergize with differences, without discriminating against religious and racial groups. Unlike in Al-Baqarah, the intricacies of Pesantren tradition are still dense between Nyai as the Pesantren's caregiver, so Santri must act following what their carers say (*Dhawuh*) (Munawwaroh et al., 2019).

However, these two Nyai's had highly advanced ideas. They were successful in practicing the famous principle *al-muhâfadatu 'alâ qadîmi al shâlih wal akhdu bi jadîdi al-ashlâh*, being able to retain old traditions and create new traditions for the sake of the Ummah. The term can be understood by expanding on tradition in the Pesantren curriculum.

Pesantren Kebon Jambu and Pesantren Al-Baqarah are more receptive to current customs as a result of their use of digital media and advice quote platforms on social media. Pesantren can adopt technology without abandoning the salaf tradition that defines them. Nyai Masriyah Amva is an example of a quotation. *"Everything must come from the heart."* It is often said in various things to learn to understand and understand the situation of others, to try to give comfort to someone when he feels depressed and uncomfortable when others move away because they think negatively, to approach and

dive in, to give affection, and to continue to pray for them to be comfortable. This confirms that a leader must be a good *Qudwah* or example in all policies implemented. "Children will follow what their parents do, set a good example, because parents, especially mothers, are the best teachers for their children." The message shows the ability to communicate with individuals with themselves and others and can be used as a good example.

The approach in communication between Nyai and Santri carried out by Nyai Masriyah Amva and Nyai Hannah Zamzami both set good examples *Qudwah* or example in the communication carried out not only in the form of oral but more than that, how her role is directly exemplified as an example which the students then follow. In other words, the leadership pattern of both communications is oral (*da'wah bil lisan*) and practice (*da'wah bil hal*). According to Weber, Nyai's leadership with his personality and ability to persuade others comes from obedience not because of rules or traditions but because of personality factors associated with holiness, heroism, and extraordinary character. This will ultimately form a pattern of leadership that Charismatic. (D'olimpio, 2019)

Referring to the feminist ethics approach (N. Faizah, 2004) A leader must examine multiple factors when making decisions and policies. So, the leadership styles of Nyai Masriyah Amva and Nyai Hannah Zamzami have significance for Pesantren resilience, as seen by the features of Kebon Jambu Pesantren, which stresses an egalitarian approach in all types of policies. At the same time, *Fami Bisyauiqin* proposed what Nyai's Hannah Zamzami in al-Baqarah Pesantren as a method-oriented Muroja'ah al-Qur'an. This understanding is always being developed for all Pesantren students and educators.

## **Conclusions and Suggestions**

The characteristics of equality and inclusion displayed at Pesantren Kebon Jambu Al-Islamy paint a picture of Pesantren as a treasure of Islamic education in Indonesia that is very friendly to women and teaches peaceful religious knowledge, while the characteristics in Pesantren Al-Baqarah prioritize Salafi portraits but can develop a more moderate image of Pesantren that can be accepted by the community with the existence of digital media as a means of *da'wah* for invite people to love the Qur'an more.

The distinction in leading Pesantren patterns, Nyai Masriyah Amva is identical with leading independent or independent Pesantren. Nyai Hannah was aided in her leadership by her husband, K.H. Hasan Syukri Zamzami. Interconnectedness (*mubadalah*) exists. Nyai's leadership style in Kebon Jambu Babakan Ciwaringin, West

Java, and al-Baqarah, East Java, are both democratic, as defined by the concepts of cooperation, deliberation with students, and stressing equitable principles.

The implications of Nyai's leadership are equally influential on the development of Pesantren in the field of Pesantren management and human resource development in the form of self-development and personality development of students, so that the younger generation can grow in synergy in the spirit according to their respective talents. Nyai Masriyah Amva and Nyai Hannah Zamzami have very forward-thinking minds. They were successful in carrying out the famous principle *al-muhâfadatu 'alâ qadîmi al shâlih wal akhdu bi jadîdi al-ashlâh*, being able to retain old traditions while embracing new ones for the sake of the Ummah. Tradition in the Pesantren curriculum might be used to interpret the term. This is the ability of Pesantren to exist in a variety of situations, including in a pandemic situation.

This study is restricted to Nyai's leadership style as a major figure in Pesantren, as well as activities carried out by Nyai Pesantrens Nyai Masriyah Amva and Nyai Hannah Zamzami. More research can be done with Nyai in Central Java and the archipelago to see the character of their experiences with a greater and wider number of respondents.

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