



WOMEN'S LEADERSHIP THE PESANTREN IN JAMBI PROVINCE

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Article history:	Abstract:
Received: 6 th May 2023 Accepted: 3 rd June 2023 Published: 3 rd July 2023	<p>This study aims to describe the factors that led to the emergence of women's leadership the Pesantren in Jambi Province. The leadership played by the female character in question is the leaders of the Pesantren Nurul Iman Sebapo, the Pesantren Diniyyah Al-Azhar Jambi City, and the Pesantren Ainul Yaqin Jambi City.</p> <p>This research approach uses a qualitative descriptive approach. Data collection was carried out by means of observation, interviews and documentation. Determination of research subjects using purposive sampling technique, which is a sampling technique by considering certain criteria according to the research objectives. Data analysis was carried out at the time of data collection, and after completing data collection within a certain period with data reduction techniques, data presentation, data verification and drawing conclusions. Reliability with extended participation techniques, accuracy of observations, data triangulation and consultation with promoters and colleagues.</p> <p>The results showed that the factors that led to the emergence of female leadership in the three Islamic boarding schools were dominated by social and ecological factors. In general, birth is caused by a process that is passed both consciously and unconsciously. In addition, educational background, experience, and community demands. However, genetic factors also contribute, although not dominant.</p>

Keywords: Leadership, Women, Pesantren

INTRODUCTION

Pesantren are referred to as Islamic educational institutions because the pesantren 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 value is a lifestyle and setting goals that will be developed by the pesantren (Ahmad Muthohar, 2007: 20). The existence of Islamic boarding schools which still exist today cannot be separated from the public's belief as a place to study religious knowledge and a place to instill various morals and noble values taught by Islam. Even in its development, Islamic boarding schools are not only a place to study religion, but Islamic boarding schools are able to integrate them with the development of science in accordance with the demands of the times (Zainurrosyid, 2017: 3). In addition, there are many standards that are strongly adhered to in pesantren in many respects, which have different characteristics from other institutions, making them stronger as educational and religious institutions that are able to survive amid waves of change.

An interesting fact found in Pesantren is the discourse on gender equality which is still being debated among Pesantren today. In fact, these socialization efforts often encounter resistance from some pesantren circles. This is due to the notion that sex is a developed 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 scholars. Ubaidah Al-Khaliqi provides an overview of the patriarchal tradition in Pesantren, namely the division that places women only as winking kanca, and does not have many opportunities to fulfill themselves, especially in Pesantren which are characterized by traditional Islamic culture (Abidah el-Khaliieqy, 2001: 37).

Islam, with its history of being harsh in dealing with cultural backwardness in Arabia, has a bad history regarding the treatment of women. It's just that, in the course of the development of dialectics about Islam, there have been moderate groups that have elevated women's status to be better, but on the other hand, there are still radical and extreme Islamic fundamentalisms that restrict women from obtaining more decent rights.

Continuation of Islamic education in Pesantren by using the books of classical scholarly interpretations as the main reference and supported by traditional culture that is still inherent, most of which provide free space to socialize in the construction of patriarchal culture within the same pesantren environment. How could it not be, the contents of some of these interpretations support the domination and superiority of men over women. This legitimacy in the name of religion ultimately gives more value to the Kiai as a leader in regulating gender politics.

From the explanation above, it is certain that men in Pesantren will get more value, while women will certainly get a negative effect from building their understanding of the rights and obligations of women in the patriarchal tradition. The various types of patriarchal construction processes described above make pesantren leadership synonymous with patriarchal leadership, namely leadership which is always dominated by men, and tends to override other actors who are equally important in providing education to women and children.

Psychologically, men and women differ in their leadership. These psychological differences have an impact on differences in mentality, attitude, and behavior. Because leadership is the mindset of the leader and his behavior in influencing his followers (Wirawan, 2014: 503). However, these differences should not be used as a basis for discrediting women in the aspect of leadership.

For women, there are many possibilities that need to be explored and empowered, not allowed to go unpunished and even considered as unimportant. The potential in women will change women's civilization and even human civilization. Despite the limitations placed on women, there is great potential for empowerment. However, in general, women are described as women who are emotional, submissive, passive, subjective, poor in mathematics, weak, physically weak, and have a low sex drive (Eti Nurhayati, 2012: 25). Therefore, the majority of women in the world of work, leadership paths, organizational structures, positions, decision makers and access to opportunities remain marginalized. Men get advantageous positions and opportunities, not only because they excel, but (perhaps) because they are men. On the other hand, even though women are superior, they often do not get profitable positions and opportunities, simply because they are (probably) women (Eti Nurhayati, 2012: 26).

In addition to its development, it is estimated that since the early 1990s the leadership of pesantren, especially in Java, has always been synonymous with masculine leadership, but recently women scientists have emerged who play a major role in regulation and development. In fact, not a few of them do not become figures of socio-political leadership on a larger scale, one of which is played by Nyai Nafisah Sahal (Ibi Satibi: 2009). In Java, women play several key roles, including Nyai Mahshuna, Nyai Lily Norkholida from Kediri, Nyai Umm Salma from Jombang, and Nyai Hasbiya Hamid from Malang. Nyai Mahshunah and several members of her family lead the Salafiyah Syafiyah pesantren collectively (Eka Srimulyani: 2009).

Likewise, on the island of Java, on the island of Sumatra, and especially in the Province of Aceh, there are many female leaders who lead Pesantren. In Aceh Besar, for example, there are two well-known figures currently in office, Tgk Lailan from Dayah Raudlatut Talibah, and Tgk Rahimun from Dayah Ar-Rahmah. From Bireun Regency, there is a woman who is active in leading Dayah, Umi Nurhayati who is the founder of Balee Semeubeut 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 emergence of female figures in the leadership of pesantren in Indonesia is partly due to modernization pressures which have created awareness among pesantren about democracy, human rights and women's liberation. In addition, this phenomenon occurs due to the opening of opportunities for higher education for women in pesantren, which in turn will broaden their horizons and influence attitudes and confidence to emerge as leaders (Musdah Mulia, 2021: 58).

The phenomenon of the emergence of women in pesantren leadership also occurred in Jambi Province. Based on the latest data from the Ministry of Religion, this area which is located on the island of Sumatra, has approximately 200 pesantren spread throughout its territory. Of these, there are 7 Pesantren located in four districts/cities, whose leadership is played by women. This research will reveal the factors causing the emergence of female leadership the Pesantren in Jambi Province.

METHODOLOGY

This research use descriptive qualitative approach. What is meant by descriptive here is that this research explores or takes a thorough and in-depth picture of the social situation regarding the phenomenon of the emergence of women's leadership the Pesantren in Jambi Province. Then this research also focuses on social phenomena, providing information in the form of feelings and perceptions of participants. The description approach in this study was developed from phenomenological philosophy, because it aims to explain the experiences experienced by a person in his life, including his interactions with other people (Sudarwan Danim, 2002: 52).

Data collection was carried out by means of observation, interviews and documentation. Determination of research subjects using purposive sampling technique, which is a sampling technique by considering certain criteria according to the research objectives. Thus, the subjects of this study were 3 pesantren led by women, namely the Pesantren Nurul Iman Sebapo Muaro Jambi, the Pesantren Diniyyah Al-Azhar Muaro Bungo, and the Pesantren Ainul Yaqin Jambi City. The three pesantren were used as the subject of this research because the three pesantren were considered to represent other pesantren in Jambi Province.

Data analysis was carried out at the time of data collection, and after completing data collection within a certain period with data reduction techniques, data presentation, data verification and drawing conclusions. Reliability with extended participation techniques, observation accuracy, data triangulation, and consultation with experts and peers.

RESEARCH RESULT

Leadership is the ability of an individual to be able to influence, encourage, and move others to do something in order to achieve the desired goals. Leadership comes from the basic word in English, namely leader which means leader or to lead which means to move early, take the first step, go first, do first, guide, pioneer, guide, direct the thoughts or opinions of others, and influence others to move. Leadership (Leadership) according to Hendiyat Soetopo and Waty Soemanto is the activity of guiding a group or groups to achieve a common goal. Meanwhile, according to J. Salusu leadership means the power to influence others in achieving general goals (Bahruddin & Umairson, 2012: 47).

Edwin A. Locke defines a leader as a person who is in the process of persuading (inducing) others to take steps towards a common goal (Edwin A. Locke, 2002: 3). This definition contains three important elements as follows. First, the leader is the person who creates a relationship concept. Referred to as a leader when there is a relationship with other people. If there are no followers, then there is no leader. Thus what this definition implies is that effective leaders must know how to inspire and relate to their followers. Second, leadership is a process. In order to lead, leaders must do something. Leadership is more than simply occupying a position of authority. Although a formalized position of authority may greatly promote the leadership process, simply occupying that position is not sufficient to make a person a leader. Third, leaders must persuade people to take action. Leaders persuade followers in various ways, such as using legitimate authority, creating models, setting goals, rewarding and punishing, restructuring the organization, and communicating a vision.

Related to this, there are three views in understanding the phenomenon of leadership. First, leadership does not focus on individual strengths, not on the position or status they have. In Weber's perspective, a leadership that focuses on legal procedures is called legal authority. Second, traditional leadership based on beliefs about previous traditions that are considered sacred. Based on tradition, leaders are chosen based on old customs and habits. Third, leadership is a will within. In accordance with Weber's view, the term charismatic authority is known, which means that leadership comes from trusted power (Max Weber, 1966: 358). The definition of leadership will be more diverse according to the views of experts who define the meaning of leadership itself.

Based on this definition, it can be understood that leaders have an important influence in achieving common goals in a group. A leader is expected to have high integrity. Integrity means being able to identify and understand yourself with the values in the social system and being able to apply them honestly. The main consideration is the consideration of goodness without considering the advantages and disadvantages of oneself or the organization. Success in leadership is greatly influenced by integrity and honesty, because this will bring the trust of his followers (Sudaryono, 2014: 50-51). The emergence of a leader can be explained by existing theory. There are at least three theories about the emergence of leaders, namely genetic, social, and ecological/synthetic theories (Imam Machali and Ara Hidayat, 2016: 87).

The pesantren leadership played by women in Jambi Province is relatively small. They are not just born without a process that precedes it. In this section, the factors that cause the birth of women's spiritual leadership in several pesantren which are the research locations will be explained.

1. Pesantren Nurul Iman Sebapo

a. genetics

Pesantren is an Islamic educational institution that has been able to survive the storms of change and the era of globalization that have occurred, so that until now it has been able to survive, still consistently survive with all its scientific disciplines and other characteristics. The existence of pesantren, from its emergence to today, certainly has something to do with the leadership within it. The management of pesantren requires a pattern or leadership style from a central figure to develop the pesantren. How can a pesantren always stand firm in the midst of this increasingly competitive world competition, then in its leadership everything can be managed and determined.

Someone can become a leader because of heredity or inheritance, because their parents are leaders, so their children may be passed on to become leaders replacing their parents, as if someone becomes a leader because they are destined. And there are also those who say that leaders are born because of their talent. he became a leader because he has the talent to be a leader. Leadership talent must be developed, for example by giving the person the opportunity to occupy a position.

Results of interviews with Nyai Hj. R.A. Siti Bakhriyah as the leader of the Nurul Iman Sebapo Pesantren, where she explained that she did not believe that her leadership talent was inborn. What is clear is that he was born and raised in a pesantren family.

Pesantren are entities that are always ready to dialogue with the times. In the past, everyone could freely set up a pesantren, but now they have to register under certain terms and conditions through the Ministry of Religion. This is as stated in Law Number 18 of 2019 concerning Pesantren. Institutions that call themselves Pesantren are called "Pesantren" when they fulfill the five pillars. First, there is an element of Nyai (Kiai) or caretaker as a figure who looks after and teaches the santri. Second, mukim students. Why is there an additional residence? This is because there is a type of santri in society called "santri bats". They come to the pesantren or to the mosque or to the prayer room only for the recitation or prayer time, then after that they return to their respective homes. Third, must have a hostel. The

image is of course not a dormitory with a large building, but a place for students to stay as a private space. They were entrusted by their parents to recite the Koran there. Fourth, there is a special mosque/musala/place of worship in the pesantren which has one of its functions as a shared riyadhah (spiritual teaching) space led by a Nyai (Kiai). Fifth, Pesantren education, in this case, is the yellow book or Islamic dirasat (Haidar Putra Daulay, 2007: 61). Thus, it is these five elements that make an institution can be called a pesantren. If one of the five elements is absent, then it is not yet called a pesantren, according to the law. This is what is called Arkanul Ma'had.

The Pesantren Nurul Iman, which is located in the Sebapo area, Muaro Jambi Regency, is said to be a pesantren because it fulfills the five elements of a pesantren. The pesantren was founded by Nyai Hj. RA. Siti Bakhriyah with the assistance of her husband. Establishing and becoming a pesantren leader is his personal will. Starting from his dream of becoming a teacher and preacher, so that he can benefit many people, especially his family and the surrounding community.

In establishing the pesantren he did not do it alone, but was assisted by his family and the surrounding community. As the founder, he also acts as its leader. Where the role is based on his personal encouragement, and there is no influence at all from the encouragement of parents or family. His parents were not a pesantren leader. His leadership competence is obtained from his active experience in several organizations, which in turn can shape personality and have a leadership spirit.

b. Social

The establishment of the Pesantren Nurul Iman Sebapo Muaro Jambi Regency, started with the response of Nyai Hj. RA. Siti Bakhriyah in view of the condition of the people who are very unfamiliar with the knowledge and practice of religion. He approaches the surrounding community by providing motivation so that his children want to study religion with him. The efforts he did finally bore fruit in the form of the coming of the people's trust to entrust their children to study the Koran at their home. Starting with only 1 person, but then it continued to grow, and in the end he founded a pesantren based on the trust of the local community.

In establishing this pesantren, the community was very helpful and contributed in the form of waqf land. It was from the people's trust that pushed him to be more enthusiastic in establishing Islamic boarding schools as well as to become its leader. In addition, his activeness in organizing and being an administrator and holding the position of chairperson in several organizations, such as Fatayat Nahdhatul Ulama and Jamiyah Qurro Huffazh (JQH) Nahdhatul Ulama, made the public trust him more and more to establish and lead Pesantren.

c. Ecological

Leadership Nyai Hj. RA. Siti Bakhriyah was historically formed with the influence of her experiences while at the previous Pesantren, namely her parents' family Pesantren. Where while in the pesantren he received religious education. It is believed that his experience contributed more or less to him in establishing and becoming a pesantren leader.

In terms of academic experience, the level of formal education he has taken is limited to Junior High School (SMP), but not completed. After that he continued his education at the pesantren owned by his parents' family. At the pesantren, he studied religion and served for a long time.

2. Pesantren Muara Bungo Al-Azhar

a. genetics

Pesantren are the oldest Islamic educational institutions in Indonesia dating back several centuries. The number continues to grow from time to time with the various concepts offered. The birth of pesantren in society certainly has its own history which is different from one another. All of this is inseparable from the social conditions of the local community where the pesantren is located, as well as from the factors of religious figures and their families.

Pesantren Diniyyah Al-Azhar Muara Bungo is a Pesantren founded and led by Umi Dra. Hj. Rosmaini, M.Pd I., a woman who does not have a pesantren family background at all. None of his family owns an Islamic boarding school, or has an educational background from a Islamic boarding school. However, the pesantren which is currently the largest pesantren in Jambi Province was founded purely on the basis of its own ideals and dreams. His parents are police officers, who according to him contributed a lot in shaping leadership attitudes, such as discipline and commitment. One of the blessings of her father's upbringing has made her a strong woman since receiving religious education at Pesantren Diniyyah Putri Padang Panjang. While undergoing the educational process at Pesantren Diniyyah Putri Padang Panjang, she received a lot of valuable lessons and experiences that made her a stronger person.

Actually, the departure of Umi Dra. Hj. Rosmaini, M.Pd I., when he was a teenager, went to an Pesantren led by Hj. Rahmah El Yunusiah to gain religious knowledge did not fully receive the blessing of her parents, especially her father. This happens because it can be said that it is a tradition in the Bungo community where she was born and raised that girls are generally married off early, and are rarely sent to school until they reach higher education. Therefore, her father had planned to marry her off at a young age.

His father's upbringing towards him was somewhat harsh since his childhood. His father, H. M. Sittin, was a disciplined and hardworking person. Little Rosmaini was always involved by her father in managing the shop. He was assigned to control the cashier and supervise employees while working. His father always showed and exemplified a firm attitude towards his employees in front of him. On this basis, he realized that what his father taught him helped him learn many things, including shaping his character. Especially in managing a lot of people.

In addition, since childhood, Rosmaini has been known to be a tomboy, brave and hyperactive. He could not stay still since childhood. His habit was brought up to this day when he was in his old age. He couldn't sit still for long. Definitely going somewhere soon and doing something that shouldn't have to be done.

b. Social

After graduating from college in 1975, Umi Rosmaini decided to realize her holy dream, namely to establish an Islamic boarding school. His determination is getting stronger to dedicate his life, preaching through the world of Islamic education, after seeing the minimal condition of religious education in his area. It is so difficult to study religion, that it requires leaving the province with very difficult access and full of risks. Apart from that, the existing religious education institutions are still managed by simple management, makeshift methods, and with traditional systems. Pesantren also seem classic, rundown, and considered backward.

Initiating steps to realize her noble aspirations, Umi Rosmaini had to think and try extra hard, especially with regard to places. He tried to visit several important figures to convey his desire to establish a pesantren. Like tit for tat, his plan received a warm welcome and support from the local government and the community. H. Ramli Umar, who at that time served as a member of the DPRD Bungo Tebo and his extended family H. Saman lent a house to be used as a place for Pesantren activities. With all the struggles, and the limitations that exist, finally on August 5, 1977 a Pesantren that was so simple was established. This ancient stilt house with wooden walls and floors in an area called Tanjung Gedang was the beginning of his dream of establishing an Pesantren, which was named Pesantren Diniyyah Putri Muara Bungo, which is a branch of Pesantren Diniyyah Putri Padang Panjang.

After the establishment of the pesantren, which became Umi Rosmaini's life dream, does not mean that her struggle is over. But it was the beginning of a struggle that drained the mind, energy and time, as well as a very long process in the future. Why not, at the beginning of the establishment of the pesantren, many parties spoke discordantly, made fun of, and were pessimistic about the sustainability of the pesantren that they had founded. Many also doubted his ability to lead a pesantren, because only a woman was a second-class human being in Malay society at that time. Even so, it doesn't make him give up, and is pessimistic. It even made him more passionate and persistent to show that he was capable of succeeding.

He made various maximum efforts for the sustainability of pesantren operations. Apart from asking Allah SWT for help through night prayers, and his prayers, he continues to struggle by taking strategic steps. He actively stays in touch with figures to discuss various matters related to the sustainability of the pesantren. He even visited a number of important officials. Apart from that, he also conducted traveling preaching to socialize the pesantren he had founded.

The various efforts he made did not necessarily produce the results he expected. Again, various difficulties were encountered, even ridicule and ridicule came from several figures. They also doubted the sustainability of their pesantren. Such conditions had made Umi Rosmaini pessimistic. Optimism about the realization of the pesantren development process gradually began to erode, his determination began to waver, his enthusiasm began to weaken, and his intentions began to fade. He thought as if the noble ideals and dreams of his life would vanish in the middle of the road.

In December 1977 Umi Rosmaini's spirit was on fire again. He compiled a cross-provincial fundraising agenda, all the way to Jakarta. He also actively stays in touch with leaders and education experts to discuss various matters related to the sustainability of Pesantren. He visited countless figures and experts, including important officials in Jakarta. From his efforts, he seems to get new energy, because little by little it bears fruit. It started with the availability of large enough land for the construction of a pesantren, and then came financial assistance from various parties. With her toughness, even though she is a woman, she was able to command the process of building an Pesantren on land that was originally wilderness, until a simple Pesantren building was realized.

After the establishment of the Pesantren permanently and operating soberly, it does not stop problems from coming. The safety and comfort of the students are threatened by the disturbance of thugs around the Pesantren. Rumors are skewed in the community that the religious teachings in their pesantren adhere to certain views, unlike pesantren in general. With the development of this issue, people are reluctant to send their children to the Pesantren Muara Bungo Diniyyah. However, with her courage and toughness, Umi Rosmaini managed to overcome it.

How many obstacles and obstacles have always colored every stage of Umi Rosmaini's struggle to date, even though the fruit of her struggle has been recognized and has been felt by millions of people. Thanks to his strong determination, tenacity, toughness, and seriousness, he devoted his whole life to Islamic education, so that it bore fruit.

c. Ecological

The success he has achieved is certainly achieved with great struggle and sacrifice which is not easy. How could it not be, starting with Rosmaini as a teenager at that time, at the age of 13, she had the courage to make a big decision to start her life, namely to go abroad to Padang Panjang to study religion at the Pesantren Diniyyah Putri Padang Panjang, without the blessing and support of her parents. Of course, this condition made disappointment mixed with sadness always adorn his days while in Padang Panjang. However, all of this did not make him give up to realize his hopes and dreams. It is proven that he succeeded in completing his studies at Diniyyah Putri Padang Panjang up to the tertiary level.

It was during his studies at Padang Panjang that armed with his tenacity, apart from gaining knowledge from lectures, he gained more and more valuable experience about life and organization. He was active in organizations that

led him to the position of chairman of the senate, which was a prestigious position for students at that time. This position brought him close to Hj. Rahmah El Yunusiyah (Leader of the Pesantren Diniyyah Putri Padang Panjang), who made her learn a lot about leadership. Apart from organizing, he is also busy with various activities which make him more mature in thinking and behaving.

3. Pesantren Ainul Yaqin Jambi City

a. genetics

Leadership is a process of influencing the activities of an organized group towards achieving goals. It means a process of giving meaning or meaningful direction to collective effort and which results in a willingness to make the desired effort to achieve goals. Thus leadership is an activity in influencing other people so that they work together in achieving the goals set in a group or organization.

A leader is more likely to be open, confident, and has a strong determination to achieve results. Although there are those who think that leadership is a gift, there are also those who think that leadership is a gift that can also be learned. Leaders are born leaders and that only people endowed with heroic potential can become leaders.

Someone can become a leader because of heredity or inheritance, because his parents are leaders, then his child will automatically become a leader replacing his parents, as if someone becomes a leader because he is destined. And there are also those who say that leaders are born because of their talent. He became a leader because he has the talent to be a leader. Leadership talent must be developed, for example by giving the person the opportunity to occupy a position.

Unlike the Pesantren Ainul Yaqin, Ms. Jumiyah, BA explained that the person who first founded the pesantren was her husband. Because her husband died, Mrs. Jumiyah, BA was forced to manage and lead the Pesantren, because no one else could carry out this task except herself, and she had also been entrusted by her husband before he died. He further added that establishing and becoming a pesantren leader was not his own will, and there was also no hereditary factor, because his parents were only farmers and traders.

At first, the husband of Jumaiyah, BA, who founded this Pesantren, saw that the community was very unfamiliar with religious knowledge and experience. Then he approached the surrounding community by providing motivation so that their children could study religion, and finally gradually the trust from the community increased by entrusting their children to study the Qur'an at home.

Being a leader is based on experience, intuition and practical skills. Leadership is seen as a person's innate nature, as a gift from God. Because of that, look for people who have special characteristics that are seen as a condition for the success of a leader. The results of the interview with Mrs. Jumaiyah, BA where she said that she had no aspirations to become a pesantren leader. However, because her husband died, under these conditions she had to continue her husband's leadership.

Although leadership can be learned by anyone who has a foundation as a leader. But on the other hand, there are many elements of leadership that cannot be taught. Of course, this can be obtained from experience over time during his leadership. A good and quality leader is a leader who has descended from leaders, has talent, experience, and is supported by education and leadership training he has received.

Leaders are born and not formed (Leaders are born and not made). The theoretical view argues that a person will become a leader because of "heredity" or he has been born with "talent" leadership. This heredity theory can happen because a person is born with "potential" including having the potential or talent to lead, and this is what is called the "basic" factor. In reality, this hereditary theory can usually occur among the nobility or descendants of kings, because their parents become kings, a child born in these descendants will be appointed king. The results of an interview with Mrs. Jumaiyah, BA, she explained that the main character in the establishment of this pesantren was her husband. He accompanied her and helped her. Likewise, the community also helped in the establishment of this Pesantren.

b. Social

Leadership is seen as a function, not as a position or personal trait. Then an analysis of the elements and functions is carried out which can explain to us what conditions are needed so that leaders can work effectively in different situations. This new view brought big changes. The way of working and the attitude of a leader is learned. The way of training leaders of leaders changed.

The beginning of the establishment of this pesantren was when Mr. Supandi (husband of Mrs. Jumaiyah, BA) saw the condition of the people who were very unfamiliar with the knowledge and practice of religion. Then he approached the surrounding community by providing motivation so that his children could study religion, and eventually he gained the trust of the community, and they also believed in entrusting their children to study the Koran at home.

Mrs. Jumaiyah, BA explained that when my husband founded a pesantren, it started with reciting the Koran for children at home, then established a Center for Community Learning Activities (PKBM), and then only established a Pesantren.

The presence of Pesantren cannot be separated from the demands of the Ummah. Therefore, Pesantren always maintain a harmonious relationship with the surrounding community, at the same time their activities receive full support and appreciation from the surrounding community. All of them gave their own assessment that the Pesantren system is something that is "original" and "indigenous" to Indonesia, so that in itself has positive value and must be developed. Therefore, Pesantren have a positive impact, especially in the economic, social and religious fields.

Mrs. Jumaiyah, BA explained that the community contributed to the process of establishing the Pesantren in the form of providing financial assistance. Then after my husband died, the community gave me advice to continue my husband's leadership in this pesantren.

Despite the death of her husband, Ms. Jumaiyah, BA, she continued to focus independently on developing the educational institution she started and made her pesantren unique, namely providing Islamic religious education to the community, especially people from low-income groups. This activity is carried out consistently as a way of preaching to introduce Islam to the community, even though he does not expect much economic reward from the teaching process he does.

c. Ecological

Humans are lifelong learning creatures, because there are always new problems or situations encountered in this life that force a person to learn in order to be able to adapt, and be able to fulfill his life's needs and remain successful in carrying out his duties and responsibilities according to his potential and devotional work (charity of worship) that he has. In line with this educational concept, Islamic education is one of the education systems in Indonesia with various models applied such as the educational model in Islamic boarding schools which are spread throughout Indonesia and have produced many scholars and national figures as part of nation building. Pesantren are also Islamic education with a focus on studying Islamic religion with its distinctive characteristics, even though it is heavily involved in various social issues such as the economy, health, environment and development.

Leadership is a process that involves the leader and his followers, where the leader influences them to do what they want. In a broad definition, leadership is a process of influencing in determining organizational goals, motivating the behavior of followers to achieve goals, influencing to improve the group and its culture.

Pesantren are Islamic educational institutions where students live in huts led by a Kyai/Nyai to study, understand, explore, and live and practice the teachings of Islam by emphasizing the importance of religious morality as a guide for behavior in everyday life. The results of an interview with Mrs. Jumaiyah, BA where she explained that her leadership was formed after the existence of this pesantren first. Because he in fact only continued the leadership of her husband. As long as her husband led the pesantren, he always accompanied her with full dedication in the pesantren, which she lived with sincerity and responsibility. For himself with dedication everyone is taught to be responsible, trustworthy in every job, and sincere in duty. In addition to this which is the basis of the dedication he does, he also does it as a form of devotion to his husband by helping him in preaching through Pesantren.

Talking about women, history records that there are many women who have a myriad of roles in society. Some of the women who do a lot of work in society mostly grew up in the pesantren environment and received religious education from the pesantren. In today's highly competitive era, women in Pesantren have greater opportunities to take part in many fields. Not only in the realm of religion, but also in the fields of education, economics, politics, bureaucracy and other professional fields.

Of course, to be able to play a role in these fields, a woman must equip herself with education, as happened to Mrs. Jumaiyah, BA, who provided herself with religious education starting from Madrasah Diniyah afternoon, MTs, MA/SPIAIN, and IAIN majoring in sharia (Bachelor).

CONCLUSION

The factors that led to the birth of women's leadership the Pesantren in Jambi Province were the dominant social and ecological factors. Because in general the birth of leadership is caused by a process that is passed both consciously and unconsciously. In addition, educational background, experience, and environmental/community demands. However, genetic factors also contribute, although not dominant. Because in general they are born on the basis of a process, and have no offspring as pesantren leaders.

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