

**THE ROLE OF NYAI IN ACTUALIZING AN ECO-PESANTREN:
A STUDY OF WOMEN'S LEADERSHIP AT THE ASY-SYARIFIY
ISLAMIC ECO-BOARDING SCHOOL LUMAJANG EAST JAVA
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Abstract: *Nyai* is one of the central figures in the Islamic boarding school. *Nyai* is not only the wife of the *Kiai* but also the leader of spiritual activities and the whole life of the Islamic boarding school. Unfortunately, women's leadership is still always connoted as a negative thing. This is because there are still many extremists of patriarchal culture and gender-biased religious understandings that continue to be rooted in underestimating women. So that the concept of pure and broad leadership is tarnished by the understanding of women's leadership in a very narrow context. Moreover, the leadership within the scope of the Islamic educational institution is usually under the authority of a *Kiai*. This study highlights how a *Nyai* at the Asy-Syarifiy Islamic Eco-Boarding School has the power to manage all the ins and outs of Islamic boarding schools, especially her skills in realizing an ecological friendly Islamic boarding school, and how *Nyai* can make it an eco excellence boarding school in Lumajang district. A qualitative method with a feminist biographical and ethnographic approach is used in this article. This study shows, *first*, *Nyai* in Asy-Syarifiy has a democratic, transformative, and charismatic leadership style. *Second*, She applies special strategies regarding environmental management, cleanliness, and even the architecture of Islamic boarding schools.

Keywords: *Nyai*, Eco-Pesantren, Women's Leadership, Gender

Introduction

Leadership is something that every organizational leader should have. The effectiveness of a leader is determined by his ability to influence and direct his members. Leaders can affect morale, security, quality of work-life, and also the level of achievement of an organization or institution. Leaders also play an important role in helping groups, and individuals achieve goals.

A leader is a person who has skills and strengths, especially skills and strengths in one area so that he can influence others to work together.¹

Leadership is believed to be one of the important factors that affect the performance of subordinates. One of the important factors that influence the success of the leadership process is the behavior of the leader concerned or the style of the leader.² Leadership style is defined as the behavior or method chosen and used by the leader in influencing the thoughts, feelings, attitudes, and behavior of the organization. Leadership style is also defined as the way a leader influences the behavior of subordinates so that they are willing to cooperate and work productively to achieve organizational goals. In an organization or institution, the dominance of men as leaders is still very strong. Women also have potential that is not inferior to men in terms of leadership.³

In almost all parts of the world, there are still unequal relations between women and men. Women are still in a subordinate position in various fields of life, for example in accessing education, health, information, and science and technology. This condition is believed by many to be caused by the strong patriarchal culture.⁴ In addition, in today's society like Indonesian society, women's lives only revolve around household life, and women are often considered unfit to be leaders. Meanwhile, leadership is impossible to be separated from the individual who acts as the leader himself. Many link the individual's ability to lead with the biological aspects inherent in the leader, which is based on the difference in gender between men and women. human resources are even more numerous throughout the world than men.⁵

The leadership of women in the management of Islamic boarding schools today still leaves problems, one of which is the issue of authority over women leaders within the Islamic boarding school environment. In addition to cultural factors on women's leadership which are considered less participatory, the authority of a Kiai in managing the pesantren is also the

¹ Yulianti, R., D. Putra, and P. Takanjanji, "Women Leadership Kapasitas Perempuan Sebagai Pemimpin," *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 10, no. 2 (2018): 14, <http://e-jurnal.unisda.ac.id/index.php/MADANI/article/view/973>.

² Alfiatun Munawwaroh, 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 (2019): 261, <https://doi.org/10.47453/eduprof.v1i2.21>.

³ Annisa Fitriani, "Gaya Kepemimpinan," *Jurnal TAPIS* 11, no. 2 (2015): 4.

⁴ Arief Budiman, *Pembagian Kerja Secara Seksual, Sebuah Pembahasan Sosiologis Tentang Peran Wanita Di Dalam Masyarakat* (Jakarta: PT. Gramedia, 1985), 3–5.

⁵ L Gibson, James, *Organisasi, Perilaku, Struktur Dan Proses*, 5th editio (Jakarta: Penerbit Erlangga, 2005), 47.

basis for the emergence of this problem.⁶ Many works of literature that describe leadership in Islamic boarding schools, that the leadership of pesantren is a direct appointment for the relay of leadership in pesantren. The leadership of the pesantren is also hereditary and is dominated by men who are referred to as Kiai. The domination of the Kiai makes the power of the Kiai absolute and undeniable.⁷ All policies that have been made by the Kiai, both in line with and not in line with educational institutions that are shaded by state-owned institutions, are legally obligatory to implement. Domination is stronger when Kiai is in politics and becomes a member of the council. All power is absolute against the institution he founded.⁸

The phenomenon of the dominance of Kiai's leadership almost occurs in all Islamic boarding schools in Indonesia.⁹ However, there are still some Islamic boarding schools whose authority is divided equally, one of which is the authority of *Kiai* and *Nyai* at Asy-Syarifiy Islamic Eco-Boarding School which is divided proportionally. Kiai Fawahim Adzra'i Syarif as the founder and main leader of this pesantren did not dominate his power but also gave authority to his wife, Nyai Zamratul Chasanah Chois. Both of them also have their duties, everything related to the male pesantren is managed by Kiai Fawahim Adzra'i Syarif, while for female students it is managed by Nyai Zamratul Chasanah Chois. But all the authority in the pesantren is decided jointly by the two of them. Therefore, the role of Nyai Zamratul Chasanah in leading the Asy-Syarifiy Islamic boarding school is interesting to study, especially in the aspect of realizing an eco-pesantren

Research Method

This research is a qualitative method with a feminist biographical and ethnographic approach. This research will mainly focus on a critical examination of women's leadership in an eco-friendly cottage located in Lumajang, East Java. The main sources of this research are observations, documentation, and interviews in related places, while the rest will use data from books, theses, and journals related to the topic of this research.

Brief of Eco-Pesantren and Asy-Syarifiy Islamic Eco-Boarding School

⁶ Eva Maghfiroh, "Kepemimpinan Pengasuh Perempuan Di Lingkungan Pesantren (Studi Atas Fenomena Kepemimpinan Nyai Maqtuatis Surroh Dalam Mengasuh Santri Putri Di Pondok Pesantren Kyai Syarifuddin Lumajang)," *An-Nisa'* 11, no. 2 (2018): 236.

⁷ Agus Mursidi, "Dominasi Kiai Dalam Pendidikan Di Pondok Pesantren Ihya'Ulumiddin," *Historia* 4, no. 2 (2016): 93, <https://doi.org/10.24127/hj.v4i2.543>.

⁸ Mursidi, 94.

⁹ Mursidi, 97.

Asy-Syarifiy Islamic Eco-Boarding School is one of the Islamic boarding schools located in Pandanwangi Village, Tempeh District, Lumajang Regency, East Java-Indonesia. This boarding school was founded by KH. Fawahim 'Adzra'i Syarif and Ny. Hj. Zamratul Chasanah Chois in 1988, which initially did not have an official name, and was temporarily given the name *Pesantren Karang Kates* (Papaya Headquarters) because it was located in the biggest papaya plantation area in Pandanwangi village.¹⁰ But in 1990, coincided with the birthday of the first son of KH. Fawahim 'Adzra'i Syarif and Ny. Hj. Zamratul Chasanah Chois, this boarding school was given the name "*Zadul Ma'ad* Islamic boarding school" which was taken from the name of his first son Gus Achmad Zadul Ma'ad Syarif. When it was still named the *Zadul Ma'ad* Islamic Boarding School, it still used the *Salaf* (Classic) Islamic Boarding School system which only focused on the study of Islamic studies and classic literature, and there was still no formal education. Then in 2009 "*Zadul Ma'ad* Islamic boarding school " changed its education system, from classic to modern system. Likewise, the name from "*Zadul Ma'ad* Islamic Boarding School" changed to "*Asy-Syarifiy* Islamic Boarding School" which was taken from the name of his grandfather, Kiai Syarifuddin (Founder of Kyai Syarifuddin Islamic Boarding School Wonorejo-Lumajang).¹¹

After changing the name of the *pesantren* to Asy-Syarifiy, the education system has also changed to be modern and has formal education which includes: SMP Asy-Syarofiy (Asy-Syarifiy Junior High School), SMK Asy-Syarifiy (Asy-Syarifiy Vocational High School), and MA Excellent Asy-Syarifiy (Asy-Syarifiy Islamic Excellent Senior High School). In addition, Asy-Syarifiy also has main programs, namely the Foreign Language Development Institute which includes Arabic, English, Japanese, and Mandarin, as well as the *Tahfidzul Quran development institution* (a Quran memorization development institution). The Asy-Syarifiy Islamic Boarding School also has several extracurricular programs including the development of student's talents and interests which include training in recitations of the Quran (*Tilawah Quran*), *al-Khat* (Arabic calligraphy), Music Band, Marching Band, photography, and video editing, sewing courses, entrepreneurship guidance, etc.¹²

In 2020 the Asy-Syarifiy Islamic Boarding School was launched by the Regent of Lumajang is the first environmentally friendly Islamic boarding

¹⁰ "https://www.Asy-Syarifiy.Com/," n.d.

¹¹ "https://www.Asy-Syarifiy.Com/."

¹² Gus Achmad Zadul Ma'ad Syarif Interview (The Vice Director of Asy-Syarifiy Islamic Boarding School) on June 12 2021.

school in Lumajang District, as well as being a pilot Islamic boarding school with the best environmental management in Lumajang district.¹³ This is because the Asy-Syarifiy Islamic boarding school cultivates a clean and beautiful environment and has been renamed Asy-Syarifiy Islamic Eco-Boarding School.¹⁴ The Head of the Lumajang Regency Environmental Service, Yuli Harismawati, said that the environmentally friendly concept promoted by the Asy Syarifiy Islamic Boarding School is a potential that must be supported by the government. The concept of *Eco-Pesantren* is an embryo for further application in other institutions.¹⁵

The vision and mission to be achieved by the Asy-Syarifiy Islamic boarding school are: 1) The realization of a generation of Islam that is Rahmatan Lil 'Alamin. 2) Global insight with local behavior according to the teachings of the Quran and as-Sunnah. 3) Have a concern for the environment. Meanwhile, the missions are: 1) Implementing active and optimal teaching and learning activities. 2) Integrating the concept of Salaf and Modern education. 3) Stimulate students' sensitivity to religion, social, culture & environment.¹⁶

Women's Leadership

The relationship between male stereotypes and values in the organization is very striking. Organizations are often rational, analytically strategic, decision-oriented, tough, and aggressive and so are men. This has important implications for women who want to run this kind of world because so far if they try to develop these values, they are often seen as violating the traditional stereotypes of women so that it will lead to criticism such as being "too strict" and trying to play the male role.¹⁷

The problem of leadership has arisen since the beginning of human history. Leadership is defined as a complex process that a leader influences his subordinates in carrying out the vision, mission, and tasks that will make

¹³ “<https://www.antarane.ws.com/Berita/1808005/Diluncurkan-Bupati-Lumajang-Jatim-Miliki-Eco-Pesantren-Pertama>,” n.d.

¹⁴ “<https://dlh.lumajangkab.go.id/News461-Budayakan-Sikap-Peduli-Lingkungan-Kepada-Santri-Baru-Pp-Asy-Syarifiy-.html>,” n.d.

¹⁵ “<https://memorandum.co.id/Bupati-Lumajang-Launching-Ponpes-Asy-Syarifiy-Sebagai-Eco-Pesantren/>,” n.d.

¹⁶ “<https://www.asy-syarifiy.com/Read/3/Visi-Dan-Misi>,” n.d.

¹⁷ Ryani Dhyana Parashakti, “Perbedaan Gaya Kepemimpinan,” *Jurnal Ilmiah Manajemen Dan Bisnis* 1, no. 10 (2015): 92.

the organization more progressive.¹⁸ Leadership is the ability to gain consensus and commitment to common goals, beyond organizational requirements, which is achieved by contributing experience, and satisfaction in the workgroup.¹⁹ According to Rosener, the leadership styles of men and women are always opposite, where men prioritize the principle of control, are task-oriented, while women focus on change and emphasize interpersonal relationships.²⁰

In general, there are two typical female leadership styles namely masculine-feminine leadership and transformational-transactional leadership.²¹ One of the theories that emphasize a change and the most comprehensive related to leadership is the theory of transformational and transactional leadership. The transformational leadership pattern is one of the concepts that are relevant to the current situation because changes occur very quickly and require every organization to adapt.²² While leadership in the Islamic perspective explains there is no limit in gender, both have the right to lead. In this context, women are required to continue to learn and improve their quality so that they can influence others with scientific and logical arguments.²³ If this can be realized, then women have two powerful “weapons”, namely subtle feelings that can touch the heart and have strong arguments so that they can realize healthy leadership.

Eco-Pesantren

Pesantren (Islamic Boarding School) is a non-formal educational institution that is very close to the community and even becomes part of the community. This institution has long been a reference in the field of education, social, and culture for the local community.²⁴ In addition, eco-pesantren are also able to provide social change to their communities around the environment. While *eco-pesantren* is taken from the word ecology or

¹⁸ Wulpiah, “Menelaah Kepemimpinan Perempuan Di Pondok Pesantren Al-Islam Kemuja,” *Noura* 3, no. 1 (2018): 5.

¹⁹ Veithzal Rivai and Arviyan Arifin, *Islamic Leadership: Membangun SuperLeadership Melalui Kecerdasan Spiritual* (Jakarta: PT. Bumi Aksara, 2013), 6–7.

²⁰ B. Rosener, J., “In ‘Ways Men and Women Lead,’ Debate, Harvard Business Review, January/February” (1991), 152/3.

²¹ Suci Wulandari, “Kepemimpinan Dalam Organisasi Perspektif Teoritik Dan Metodologi,” *Jurnal Ilmiah Kesatuan*, *Jurnal Ilmiah Kesatuan* 2, no. 5 (2003): 39–40.

²² Bass, *Leadership and Performance Beyond Expectation* (New York: Free Press, 1985), 47.

²³ Dhurotun Nasicha Aliyatul Himmah and Nurul Yaqien, “Kepemimpinan Perempuan Dalam Perspektif Islam,” *J-MPI (Jurnal Manajemen Pendidikan Islam)* 2, no. 2 (2017): 142, <https://doi.org/10.18860/jmpi.v2i2.5483>.

²⁴ M. Dawam Rahardjo, *Pesantren Dan Pembaharuan* (Jakarta: LP3ES, 1988), 26.

ecosystem which is a terminology that is closely related to the environment. Meanwhile, pesantren has a commonly understood definition, namely a typical educational institution in Indonesia with the teaching of in-depth knowledge of religion.²⁵

Eco-pesantren programs and activities are in the form of environmental sustainability to provide a basis for togetherness about the importance of benefits that depend on environmental sustainability, as well as to increase awareness in the management of sustainable resources in environmental management.²⁶ In terminology, eco-pesantren is a transformation of religious moral values in interacting with the environment where the educational process is oriented towards the formation of a complete human being, both physically and mentally.²⁷

Eco-pesantren aims to produce students who have a balanced provision, between the life of the world and the life of *ukhrawi* (hereafter).²⁸ Conservation education through the eco-pesantren model is a means of forming human resources who have the knowledge, attitudes, skills, and motivation as well as a commitment to participate in solving conservation and environmental problems and preventing environmental problems from arising.²⁹ Eco-Pesantren first appeared in 2005, namely the idea of Darul Tauhid Islamic boarding school education, in Bandung, West Java.³⁰ Now many Islamic boarding schools have adopted the *eco-pesantren* system, one of which is the Asy-Syarifiy Islamic Eco-Boarding School which is the only eco-pesantren in Lumajang Regency.³¹

Nyai's Leadership Style at Asy-Syarifiy Islamic Eco-Boarding School

Nyai's leadership style is a form of attitude that reflects the leadership possessed by a Nyai to direct, move, lead, influence others in managing and achieving success in Islamic boarding schools because each leader has his style tendency in carrying out his leadership. Nyai in Islamic boarding schools has a role and position that is no less important, besides Kiai. For this

²⁵ Kementerian Lingkungan Hidup, *Eco-Pesantren, Deputi Kementerian Lingkunga Hidup Bidang Komunikasi Lingkungan Dan Pemberdayaan Masyarakat* (Jakarta, 2008), 66.

²⁶ Kementerian Lingkungan Hidup, 68.

²⁷ Siswanto, "Islam Dan Pelestarian Lingkungan Hidup: Menggagas Pendidikan Islam Berwawasan Lingkungan," *Karsa XIV*, no. 2 (2008): 82–90.

²⁸ Universitas Islam and Negeri Sunan, "Kepemimpinan Kiai Dalam Mewujudkan Eco- Pesantren" (UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA, 2019), 6.

²⁹ Islam and Sunan, 7–8.

³⁰ Jumarddin La Fua, "ECO-PESANTREN; MODEL PENDIDIKAN BERBASIS PELESTARIAN LINGKUNGAN," *Jurnal Al-Ta'dib* 6, no. 1 (2013): 119, <https://doi.org/10.1088/1751-8113/44/8/085201>.

³¹ "https://Memorandum.Co.Id/Bupati-Lumajang-Launching-Ponpes-Asy-Syarifiy-Sebagai-Eco-Pesantren/."

reason, it is necessary to conduct a detailed study of the figure of a Nyai so that the role and position of the nyai can be expressed specifically so that they too (nyai) can be used as public figures for both female students and the general public. Nyai as religious figures as well as carriers of change towards cultural transformation, especially regarding the role of women in today's development era. For this reason, researchers are very interested in researching the role and position of nyai in leading Islamic boarding schools. In this article, it is Nyai Zamratul Hasanah Chois who is the wife of Kiai Fawahim Adzara'i Syarif as the Director of Asy-Syarifiy Islamic Eco-Boarding School.

Nyai Zamratul Hasanah Chois's leadership style is democratic. Democratic leadership style is the ability to influence other people to want to understand in achieving the goals that have been set with various activities that will be carried out together between leaders and subordinates.³² Indicators to measure democratic leadership style are:³³ First, the ability to encourage subordinates to use their cognitive power and reasoning power in solving various problems they face. Second, encourage the use of innovation and creativity in carrying out tasks. Third, leaders and subordinates are equally involved in decision-making or problem-solving. Fourth, the relationship between leaders and subordinates is well established. Among the leadership aspects of Nyai Zumrotun Hasanah Choice are:

1. Decision-making

Based on the results of interviews and observations of researchers in the field, Nyai Zamratul Hasanah Chois' leadership model is indeed able to influence her students, according to her democratic leadership style (all decisions are taken through deliberation and consensus and must be obeyed. Leaders respect and respect the opinions of each board and provide opportunities for administrators and their students to develop their creative initiative and power, the leader encourages his students to develop their skills concerning their efforts to try a new method).³⁴ An example is the decision-making process by Nyai Zamratul Hasanah Chois by gathering all parties such as administrators and students. The first time Nyai Zamratul Hasanah Chois presented the material being discussed that Nyai Zamratul Hasanah

³² Susanti, "Pengaruh Gaya Kepemimpinan Demokratis Terhadap Kinerja Pegawai Pada Kantor Kecamatan Sungai Pinang Kota Samarinda," *EJournal Ilmu Administrasi Negara* 3, no. 1 (2015): 74.

³³ Susanti, "Pengaruh Gaya Kepemimpinan Demokratis Terhadap Kinerja Pegawai Pada Kantor Kecamatan Sungai Pinang Kota Samarinda."

³⁴ Hendiyat Soetopo and Wasty Soemanto, *Kepemimpinan Dan Supevisi Pendidikan* (Jakarta: Bina Aksara, 1988), 1–3.

Chois gave time for the management to respond, and every input submitted by the management, Nyai Zamratul Hasanah Chois always responded well so that decisions were made based on mutual agreement.³⁵

2. Provision of Supervision and Monitoring

To create a quality pesantren environment, Nyai Zamratul Hasanah Chois can carry out good supervision. Nyai Zamratul Hasanah Chois directly observes all the activities in the pesantren, but if she is unable to be handled by Ning Robi'ah (her daughter-in-law). Monitoring and evaluation, which must be carried out every time there is a moment of pesantren activity, both activities inside the pesantren and activities outside the pesantren. While the field of teaching and learning activities involves senior u teachers to help and work according to their main duties and functions. This was also emphasized by Ustadzah Vindy that every time he supervised Nyai Zamratul Hasanah Chois, he was always willing to accept criticism and suggestions from the management. The monitoring process is needed to create a harmonious organization, institution, and community.³⁶ And this can only be realized with a close relationship between leaders and members.³⁷ And this is proven by Zamratul Hasanah Chois who has a close relationship with his students.

Furthermore, the leadership type of Nyai Zamratul Hasanah Chois can be categorized as transformational or reformer leadership. Which in this case sets an example, encourages performance, harmonizes the work environment, empowers, acts on the value system, improves his abilities continuously, and can deal with complex situations.³⁸ Of these characteristics are in the leadership of Nyai Zamratul Hasanah Chois as explained by Ustadzah Roizah. In transformational leadership, the leader and his students have a common goal that describes their values, motivations, desires, needs, aspirations, and hopes. The leader, in this case, Nyai Zamratul Hasanah Chois, saw this goal and acted on behalf of the institution, not on behalf of itself and behalf of its students.

In addition, it can also be said that the leadership of Nyai Zamratul Hasanah Chois tends to the democratic type of leadership. Democratic leaders consider themselves to be part of their group and together with their group

³⁵ Roizah Interview (Leader of girl dormitory of Asy-Syarifiy Islamic Eco-Boarding School, 28th October 2021

³⁶ Vindy interview, 28th October 2021

³⁷ Ngalim Purwanto, *Administrasi Dan Supervise Pendidikan* (Bandung: PT Remaja Rosda Karya, 2006), 68–70.

³⁸ Kartini Kartono, *Pemimpin Dan Kepemimpinan, Apakah Pemimpin Ab- Normal Itu?* (Yogyakarta: CV Rajawali, 1991), 42.

try to be responsible for the implementation of common goals.³⁹ For each of her students to be responsible, then all of his students participate in all activities, planning, organizing, monitoring, and assessing. Each student is considered a valuable potential in the effort to achieve goals.

It was also explained that the leadership type of Nyai Zamratul Hasanah Chois tends to be more open and democratic. Based on the opinion above, that the transformational and democratic type of leadership is widely applied by leaders in various organizations, one of which is in the field of Islamic boarding school leadership.⁴⁰ This democratic leadership style is characterized by his attitude that is always open, involving all important elements in the Islamic Boarding School for the progress of the boarding school and being open to the choices of their children in all things, respecting the opinions and choices of others. By looking at this, leaders in this field are expected to have the type of leadership that is by the expectations and goals, be it the expectations of their students or administrators of a higher position, which in the end the style or type of leadership used by leaders, especially in the field of pesantren leadership, is correct. properly reflects as a professional leader.

The application of several types of leadership is expected to facilitate the management of female boarding schools. With the possession of several types of leadership by Nyai Zamratul Hasanah Chois, in carrying out his duties he can use the right strategy according to the situation and conditions. With several types of leadership, Nyai Zamratul Hasanah Chois can make decisions by considering input, suggestions, and even criticism from all elements of the pesantren. The form of Nyai Zamratul Hasanah Chois' leadership style which tends to be transformational can be seen from the way he carries out his duties. Nyai Zamratul Hasanah Chois is willing to accept and even expect opinions and suggestions from students and administrators. He has confidence in the teachers that they can work well and be responsible. He always tries to build the spirit of the teacher in carrying out and developing his work power by fostering a sense of kinship and brotherhood.

In addition, Nyai Zamratul Hasanah Chois also provides opportunities for her students to have leadership skills by delegating some of their duties and responsibilities. Transformational leadership can show more as an effective leader with better work results. Therefore, it is very beneficial if

³⁹ Munawwaroh, Wajdi, and Fitri, "Gaya Kepemimpinan Nyai Hajah Masriyah Amva Di Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwaringin Kabupaten Cirebon," 27.

⁴⁰ Susanti, "Pengaruh Gaya Kepemimpinan Demokratis Terhadap Kinerja Pegawai Pada Kantor Kecamatan Sungai Pinang Kota Samarinda."

Zamratul Hasanah Chois can apply transformational leadership in his pesantren. Therefore, transformational leadership is a broad range of aspects of leadership, so to be able to become an effective transformational leader requires a process and requires a conscious and earnest effort from the person concerned.⁴¹

Nyai's Strategy in Realizing an Eco-Pesantren

The main concept ecological movement in Asy-Syarifiy Islamic Eco-Boarding School is an eco-pesantren system, which is in environmental preservation, and the educational values contained in the model which is transformed as an education model based on environmental conservation.⁴² Through this eco-pesantren activity, it is hoped that students will have behavior that cares about the environment, which is carried out intensively which is expected to have a positive impact on awareness of the surrounding environment. So a Kiai and Nyai support all aspects of the environment that make them more focused and become role models. As well as involvement in managing the pesantren environment which has an impact on the environment and the behavior of students in awareness of environmental cleanliness.

Kiai Fawahim Adzra'i Syarif and Nyai Zamratul Hasanah Chois became figures and provided role models, especially in all things, which enabled him to do whatever he wanted to devote himself to boarding schools. Everything he does is for the success of his students, which is supported in everyday life, especially the environment. The role of Nyai Zamratul Hasanah Chois in regulating environmental stability is very large, starting from carrying out the cleanliness, the layout of plants, trees, and flowers in the pesantren, all of which are directly controlled by Nyai Zamratul Hasanah Chois. Even the disposal of organic and non-organic waste is self-controlled⁴³.

The application of the environment became basic at the Asy-Syarifiy Islamic Eco-Boarding School where Kiai Fawahim and Nyai Zamratul Hasanah Chois immediately went to the field and set an example of standards

⁴¹ Husain Hamka, "Kepemimpinan Perempuan Dalam Era Modern," *Jurnal "Al-Qalam"* 19, no. 1 (2013): 107–16.

⁴² Jumarddin La Fua, "Eco-Pesantren; Model Pendidikan Berbasis Pelestarian Lingkungan."

⁴³ Larita Interview (Student), 29th October 2021

in cleanliness.⁴⁴ In particular, Nyai Zamratul Hasanah Chois does not hesitate to provide hygiene standards in daily life, and everything is done to provide students with a concern for the environment and raise awareness that is done to change behavior patterns from an early age.

Instilling the value of awareness in the environment that makes his behavior respected in giving examples, as well as his involvement in making examples in everyday life, giving behavior to embedded personality about environmental care, and making everyone interested in the environment in particular.

All of these activities are the values that have been indoctrinated and become the foundation of their activities in the daily life of all students. And provide value, not from learning activities but also daily activities seen by the students. Nyai Zamratul Hasanah pays attention to the totality of all things, even the smallest things, for example, the stones in the garden of the Islamic boarding school must always be clean, the front gate must be clean, and it can be ensured that in every corner of the Asy-Syarifiy Islamic Eco-Boarding School there is no trash little, and this is the thought of people who come to the Islamic boarding school to have the impression, beauty, and cleanliness of the environment.⁴⁵

Furthermore, all activities in environmental care have been scheduled for students and their administrators, where all these activities provide the value of discipline and responsibility that has been given and must be carried out, even Nyai Zamratul Hasanah Chois every day, morning and evening always directly assists cleaning activities the.⁴⁶ Instilling the value of awareness in the environment that makes his behavior respected in giving examples, as well as his involvement in making examples in everyday life, giving behavior to embedded personality about environmental care, and making everyone interested in the environment in particular.

The spirit possessed and the high awareness of the importance of cleanliness and environmental health, which indirectly became a doctrine for all students, had a high sense of concern for the environment.⁴⁷ No wonder the Asy-Syarifiy Islamic Eco-Boarding School eventually became an eco-pesantren and became a model Islamic boarding school with the best governance in Lumajang Regency.⁴⁸ Nyai Zamratul Hasanah Chois also not only regulates environmental governance, but also regulates and initiates the

⁴⁴ Jelita Maharani interview (student), 29th October 2021

⁴⁵ Uyun Rahmah interview (student), 29th October 2021

⁴⁶ Riska Nur interview (student), 29th October 2021

⁴⁷ Roizah interview, 29th October 2021

⁴⁸ “<https://Dlh.Lumajangkab.Go.Id/News461-Budayakan-Sikap-Peduli-Lingkungan-Kepada-Santri-Baru-Pp-Asy-Syarifiy-.Html>.”

style of Islamic boarding school buildings, where the style of the boarding school building is a classic building that blends with nature and is all green, to the buildings in the Islamic boarding school, it looks beautiful, peaceful, and of course clean.⁴⁹

Conclusion

Leadership, which is usually only identified with men, especially women, is often not given the space and time of the world of leadership. However, this does not happen at Asy-Syarifiy Islamic Eco-Boarding School, a boarding school where usually all decisions are held by the Kiai's authority in Asy-Syarifiy.). It can be concluded that the role of women from various aspects, be it in reproduction, economics, social, politics, and leadership, which is usually gendered, has so far been placed only as a

members in terms of management, this is because women who are active in community organizations or an institution are considered not to have courageous characteristics like men. However, Nyai Zamratul Hasanah proved that she can be a leader who can handle everything, especially in terms of environmental management of Islamic boarding schools, until finally, the Asy-Syarifiy Islamic boarding school became the only eco-pesantren in Lumajang Regency. The leadership style used by Nyai Zamratul Hasanah Chois is a democratic and transformative leadership style, in which she always invites and sets an example of kindness to her students. This democratic leadership style is characterized by his always open attitude, involving all important elements in the Islamic Boarding School for the progress of the boarding school and being open to the choices of their children in all things, respecting the opinions and choices of others.

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⁴⁹ Laura Shakira interview (student), 29th October 2021

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