CASE REPORT

Transformational Leadership of Nyai – Case Study in Roudlotun Nasyiin Islamic Boarding School

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A B S T R A C T

Transformational leadership plays an important role in the sustainable development of Islamic boarding schools. It has brought a positive and constructive influence on modern Islamic boarding schools. This study aims to analyze, describe and discover in detail Nyai's transformational leadership and its impact on Roudlotun Nasyiin Islamic Boarding School in Mojokerto. Use the descriptive characterization of the case study as a research method. Data is collected through observations, in-depth interviews and documents. Data analysis is done through data reduction process, data service and drawing conclusions. Use credibility, transferability, reliability and confirmability to test the data to verify its validity. The results showed that Nyai's transformational leadership includes the effects of idealized internalization, that is, leaders have big ideas, innovations,

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beliefs, strong intentions, consistency, high commitment, integrity, an all-out attitude, and motivation Internalization of sexual motivations (such as vision and imagination). Tasks, transformation and maintenance, become role models, provide solutions, etc. The internalization of personal considerations includes enthusiastic attitudes, caring, self-realization, giving support, efforts in performance and growth, attention to needs and sharing experiences. Last but not least, the internalization of intellectual stimulation. According to the results, it can be concluded that transformational leadership can be divided into three forms: psychological effects, social effects and cultural effects.

Introduction

In today's modern era, many Islamic boarding schools only impart knowledge about religious issues, while ignoring current developments (Ibrahim, 2014). The curriculum is still using textual, which limited on the old book (yellow book), such as *nahwu, sharaf, fiqh, tauhid,* and others. The leadership in Islamic boarding school is still adhere to the heredity and only favor the charisma. Its management is still conservative, and even some boarding schools restrict its scope to external development (Muis, 2020). This situation makes Islamic boarding school left or ignored by public and had negative stigma on its low performance. This stigma appears because it is considered as uncapable in implementing good education process as expected. Basically, the pattern of leadership in Islamic boarding schools is judged from the perspective of social genetics (Aedi, 2016). Kyai pays special attention to his son becoming the future successor. If he has more than one son, the eldest son will be the successor, and the other sons will be trained to establish a new Islamic boarding school or take over his in law's Islamic boarding school (legal Islamic boarding school) since kyai is usually marry off his son/daughter with other kyai's son/daughter. Somewhile, he already prepared one of his students who is smart to marry his daughter and become his successor. Hence it is seen that the leadership in Islamic boarding school is a mere limited rights that dominated by men (Dhofer, 2011). Based on the Javanese Islamic boarding school tradition, the wife of Kyai receive a title as "Nyai". Structurally, Nyai is seen as a secondary leadership after Kyai, but in the context of education and culture, Nyai has similar role as Kyai (Ambarwati & Husna, 2016).

Since the acceptance of female students (*santri*) in Islamic boarding schools, people have increasingly felt the need for women's autonomous leadership in Islamic boarding schools. In addition, the tradition of separation of men and women has also played an important role in choosing women as leaders. The irony is that although there are many important female roles that play a role in the management and leadership of Islamic boarding schools, the opportunities for women to hold this position are small.

However, in the development of Islamic boarding schools, women have been given opportunities to lead boarding schools. Nyai's external recognition demonstrated her wisdom and spirituality, and her ability to manage institutions, and she even had the opportunity to become the first person to manage a boarding school. Women's leadership style in education, especially in Islamic boarding schools, is participatory and transformative (Ambarwati & Husna, 2016). Nyai's communication and organizational style can strengthen the leadership and management of the boarding school itself. Burns in Luthans (2006) pointed out that transformational leadership is a process in which individuals participate with others and create a relationship that can enhance the moral and motivation of the leader or follower. This kind of leadership focuses on the needs of the followers and helps the followers achieve their best abilities.

Avolio et al. (1999) explained that there are four main component of transformational leadership, including; idealized influence, inspirational motivation, individual consideration, and intellectual stimulation. Yulianti and Sanjaya (2018) found that organizations that want to retain transformational leadership should choose leaders who can challenge their followers, without changing or breaking the organizational culture that has been good and effective in the past. The behavior of the leader should show emotion in the human aspect. This not only unleashes the maximum potential of the followers, but also increases the prosperity of the followers. Indarti (2017) pointed out that transformational leadership is a kind of leadership that can make basic changes based on religious values, systems, and culture, and can realize the innovation and creativity of its followers to realize the established vision.

Transformational leadership has had a significant impact on Islamic boarding schools. Through transformational leadership, Kyai/Nyai tries to use various resources, such as its human resources, to achieve goals. This has provided constructive and positive effects for modern Islamic boarding

schools. The Roudlotun Nasyiin Islamic Boarding School in Mojokerto is a representative of the Islamic Boarding School that still survive under its leadership and management. This Islamic boarding school is becoming a pioneer in gender equality. The phenomenon of collective leadership in terms of the division of tasks and power is treated as an attempt to fill a new position due to the increasingly specific and modern social requirements. Another unique phenomenon is the gender change that can be seen in the role of Nyai. Nyai is able to apply the knowledge, experience and skills of her role in home life, as a wife and teacher to her children, and in public, as a leader, motivator, teacher, social controller and scholar of Islam.

Therefore, this study has objective to analyse the transformational leadership of Nyai and the effect of the leadership in Roudlotun Nasyiin Islamic boarding school.

Methodology

This study uses a descriptive qualitative method and a case study method. Descriptive qualitative is a method of describing and analyzing objective conditions based on certain facts (Sugiyono, 2016). Data collection is done through observation, in-depth interviews and recording of participants. Data analysis is done using data reduction, data services and drawing conclusions. The validation test is checked by its credibility, transferability, reliability and confirmability.

Result and Discussion

Transformational leadership of Nyai can be classified in three forms, those are psychology effect, social effect and cultural effect.

Psychology effect

    a. Improve work motivation

        Nyai's transformational leadership frees the ego because of the importance of the followers. Nyai has the ability to improve the motivation of officials, teachers and students. From all the running procedures and rules in the organization, it can be seen how great the motivation is. In the context of leadership, transformational leaders are required to have the ability to inspire everyone. In other words, the leader must be able to change the goals of the organization according to individual needs (Robbins, 2001). Supports given to

students can have a positive impact, such as motivation and self-confidence that stimulate their interest, skills and abilities.

b. *Enhance intention nad belief of all elements*

By implementing the intentions and beliefs of various plans in a structured and continuous manner within the organization, the rules that operate smoothly without obstacles, the process that runs consistently, and the intentions and beliefs that the learning process, either in formal school *(madrasiyah)* or boarding school *(ma'hadiyah)*, works well can also be seen to this effect.

c. *Stimulate the enthusiasm for continuous learning*

Walumbwa et al. (2008) point out that transformational leaders should be able to persuade their followers to do their jobs, not for personal gain. This is in line with Burns's statement, who claimed that the transformational leadership model emphasizes leaders to inspire the followers to be responsible for their tasks without expecting on something high. The impact on Nyai's transformational leadership, can be seen such as; 1). More than 35% of teachers and education officials in Roudlotun Nasyiin Islamic Boarding School have master degrees, 2). Strengthen participation in certain activities, such as seminar, workshops, discussion groups and other, 3). Conduct comparative studies with other institutions that are more professional in the program, 4). Complete and refine the materials in the Islamic boarding school library, and 5). Participate in Islamic competition.

Social impact

Social impact is an impact that relates with society. Based on the data, it is found that social impact on transformational leadership of nyai was divided in two forms, such as:

a. *Public trust is increased*

The findings showed that transformational leadership of Nyai on public trust toward Islamic boarding school is increased. As Covey stated in his book entitled "The Speed of Trust: The One Thing that Changes Everything" that there are five waves of trust (cited in Sani (2018), including;

1) Self-trust or belief in your own self. This means that leaders have a high degree of integrity and good will in leadership, good presentations and good past performance. This is commonly referred to as the reputation axis.

2) Relationship trust. This is the availability of consistent and continuous organizational behavior.

3) The trust of stakeholders. Every organization cannot protect but must guarantee the quality of its members by giving a high degree of trust. Here, the working principle applies to the establishment of an organization.

4) Use the principle of reputation, brand image and conclusive evidence to use market trust, that is, everything delivered has evidence.

5) Social trust is that leaders should give back in the form of a dynamic and continuous community development process, so as to maintain the trust given by society.

The role of an Islamic leader in building the faith of society, including internally and externally, has great potential. In internal aspect, leaders can build social trust related to attempts to transfer and ensure high performance of human resources in Islamic education. While in external aspect, leader pays attention to the hope of the society by building a good communication concerning on public service measurement. A smart leader cannot be guaranteed to have effective education organization because a leader, besides having knowledge and ability to lead, also demanded to behave as a role model for his followers.

a. *Gender bias is fading*

Nyai's transformational leadership in Roudlotun Nasyiin Islamic Boarding School has opened up a new perspective for society, that the success of leadership does not depend on gender, but on the competition of knowledge and skills. In establishing an ideal world and society based on Islamic terminology, men and women have similar responsibilities mainly in sociopolitics. The social impact of Nyai's transformational leadership and the disappearance of gender prejudice also originated from the selection of women as organizers in Roudlotun Nasyiin Islamic Boarding School. Shihab also expanded its meaning to suggest or criticize the government (Shihab, 1996). Therefore, for the good and prosperity of society, Muslims should give suggestions, criticisms and suggestions to the society in order to follow the development of society.

b. *Strong cooperation and solidarity*

Nyai's transformational leadership is reflected in her attitude and behavior with a high degree of integrity, caring, enthusiasm and full of love. These actions affected the cooperation and solidarity within the Islamic boarding school. A strong and solid team spirit has been established between students and teachers. Munawir (1992) believes that leaders with comprehensive characteristics can do *(silahturahmi)* or brotherly bond or hospitality by observing the situation around. The policy she adopted is not only a top-down approach, but also a bottom-up rooted approach, thus it is establishing a strong teamwork and solidarity.

Cultural effect

Cultural effect is an effect that related with custom that has been exist or develop. According to KEPMENPAN No.25/KEP/M.PAN/04/2002, culture is derived from Sanskrit language *"budhayah"* as a plural form of *"budhi"* which means sense or everything that related to mind, values, and mental attitude. Based on the data, it is found that the cultural impact on transformational leadership of Nyai can be classified into three forms, including:

a. *Organizational culture quality and performance*

The influence of culture on the quality and performance of organizational culture can be seen from; 1). The opening of advanced classes in Roudlotun Nasyiin Islamic Boarding School, 2). The total achievements obtained by teachers and students in academic or artistic competitions, 3). It has strong institutional flexibility in maintaining simplicity, sincerity, sacrifice, and other values, 4). Obtained certification or accreditation in rank "A and B" from BAN-S/M, and 5). The accountability and quality of education of all institutions affiliated to Roudlotun Nasyiin Islamic Boarding School. Humphreys (2005) reinforces this, claiming that leaders with transformative leadership will continue to shift to better ways of organizing themselves. With these positive changes, workers can accept the tasks assigned by the leader at any time without feeling burdened, happy and satisfied, which can improve productivity and performance.

The transformational leaders did stimulation to their followers to be more innovative and creative by asking for their arguments, drawing conclusion and implementing new approach on faced problems (Bass & Riggio, 2006). However, the efficiency of a

management organization system without cultural support affects ethics and motivation.

b. *Authority in decision making*

One of the cultural influences on transformational leadership is authority in decentralized decision-making. Bennis and Nanus (1985) proposed that in its implementation, leaders should manage five main issues, those are: attention, communication, belief, respect, and risk. The form of non-centralized decision-making is: 1) Each principal has the authority to manage the institution that become his responsibility; 2) The agency already has a plan that each principals can import it into the institution working program, such as main development plan, strategic plan and operation plan, and 3) The person in charge of the institution has the right to plan, organize, guide and observe all resources for performing certain activities (such as education, learning, and social religion). Supported by Bass, who said that transformational leader is a person who has personal and common self-confidence, has awareness and interest in groups or organizations, and mobilizes the attention of subordinates to achieve and develop survival.

c. *Transformation on the management*

Nyai's leadership has brought a larger-scale management change from traditional to modern. This happens because Nyai believes that she is the agent of change who has the courage and trust in people. She also believes that she has the ability to face complexity, ambiguity and uncertainty. Tichy and Devanna cited in Luthans (2006) stated that transformational leaders have characteristics such as courage, trust in others, good learners, and visionaries. Transformational leaders also able to identify themselves as a promoter of change and value drivers, and have ability to face complexity, ambiguity and uncertainty. Kuswaeri (2016) also supports this point. He claimed that leaders who successfully implement transformational leadership have the following characteristics, such as: as the agents of change, courageous and fearless, able to face complex and uncertain situations, and full of vision for the future.

Conclusion

From the result, it can be concluded that Nyai's transformative leadership, with her high integrity, makes her a role model with great affection to participate in every occasion, a warm and protecting person, and has an impact on strong solidarity and teamwork in the life of the Islamic school boarding. Nyai's transformational leadership has also changed the management style from traditional to modern, which has undergone major changes. Nyai's transformational leadership has produced three kinds of influence, namely psychological influence, social influence and cultural influence. Psychological influences affect students' motivation and intentions, while social influences affect social beliefs and boarding school life. Last but not least, cultural influences affect customs, organizational culture, and organizational authority of leaders.

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