

## The leadership model of female clerics in managing Islamic boarding school education in Lampung

Dwi Noviatul Zahra <sup>a.1,\*</sup>, Tri Mulyanto <sup>b.2</sup>

<sup>\*ab</sup> Sekolah Tinggi Agama Islam Ibnu Rusyd, Indonesia.

<sup>c</sup> Universitas Muhammadiyah OKU Timur, Indonesia.

<sup>\*1</sup> [dwinoviatulzahra11@gmail.com](mailto:dwinoviatulzahra11@gmail.com); <sup>2</sup> [trimulyanto@umokut.ac.id](mailto:trimulyanto@umokut.ac.id).

\*Correspondent Author

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### KEYWORDS

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### ABSTRACT

This research aims to explore the leadership model of female ulama in managing Islamic boarding school education in Lampung and analyze strategies for adapting Islamic boarding school education to modernity without abandoning the Islamic boarding school's identity. This research uses a descriptive qualitative approach with the type of field research. Data was collected through observations of a series of educational activities in Islamic boarding schools, in-depth interviews with female clerics, Islamic boarding school administrators, and Islamic boarding school students, then documentation at five Islamic boarding schools managed by female clerics in Lampung, namely the Tri Bhakti At-Taqwa Islamic Boarding School, East Lampung, Al-Hikmah Bandar Lampung, Darussa'adah Central Lampung, Roudlotus Sholihin West Lampung, and Istiqomah Al-Amin South Lampung. Data analysis was carried out through stages of data reduction, data presentation, and continuous conclusion drawing. The research results show that the leadership of female ulama in Lampung Islamic boarding schools displays a variety of dynamic models, especially in human resource (HR) management and curriculum development. There are two main models in HR management, namely the empowerment model for senior students and the selection-based professionalization model. In the curriculum aspect, the five Islamic boarding schools integrate Salaf traditions with modern formal education in different proportions, giving rise to their respective institutional differences. Several Islamic boarding schools have developed superior programs such as express learning programs, tahfiz Al-Qur'an, Islamic entrepreneurship, and religious congregation education as a form of response to community needs. Apart from that, adaptation to technology and modernization are important characteristics of female ulama leadership in the contemporary era. Islamic boarding schools optimize the use of online learning platforms, digitalization of books, social media and marketplaces to strengthen education and economic independence. The findings of this research confirm that the leadership of female ulama in Lampung Islamic boarding schools is transformative and adaptive, able to negotiate between tradition and modernity, and contribute significantly to strengthening inclusive, responsive and sustainable Islamic education.

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## Introduction

Education is the main foundation for the development of a nation's civilization, especially in Indonesia as a country with the largest Muslim population in the world, where Islamic boarding schools play a central role in character formation and social transformation (Yuli Yani et al., 2025). Islamic boarding schools are not only religious educational institutions, but also socio-cultural spaces that shape the collective consciousness of the people, including strengthening the leadership of women such as Nyai or Bunyai who manage female students' education, taklim councils, and community da'wah. In a patriarchal society, women's roles are often marginalized (Ulyan Nasri, 2023) (Imel Berlian Kusmastuti, 2026). However, Islam emphasizes the equality of leadership potential based on piety (Q.S. Al-Hujurat: 13). This verse emphasizes that human glory in the sight of Allah is not determined by gender or origin, but by piety and social contribution. Apart from that, in the hadith it is explained that *kullukum ra'in wa kullukum mas'ulun an ra'iyatihi* means "Each of you is a leader and each of you will be held accountable for what he leads," (HR. Bukhari-Muslim), (Buya Barokah, 2014).

In the context of Islamic boarding schools, women known as Nyai or Bunyai have a very strategic position, although they are often less exposed in public discourse. They not only act as companions to kiai, but also as caregivers for female students, teachers of book recitation, managers of formal and non-formal educational institutions, mobilizers of socio-religious activities, and determine the direction of internal Islamic boarding school policies, especially in the aspects of character development, religious moderation, and women's empowerment. Various recent studies show that Nyai's leadership in Islamic boarding schools reflects a transformative leadership style: inspiring, building trust, encouraging social change, and integrating Islamic values with gender sensitivity and social justice (Rahmadhani et al., 2025).

Since its founding in 2021, the Jam'iyyah Perempuan Pesantren and Muballighoh (JPPPM) Lampung has become a strategic forum for Nyai and muballighoh to strengthen leadership capacity, Aswaja preaching networks, and educational empowerment. In Lampung there are a number of female clerics (Bu Nyai) who play important roles as Islamic boarding school leaders and religious figures. Bu Nyai not only carry out the domestic role of Islamic boarding schools, but also function as social actors, mediators, dynamists, catalysts, motivators, as well as holders of scientific authority and symbolic power in society.

They view that there are aspects of education that are culturally and pedagogically more appropriate for female educators to handle, especially material on feminine jurisprudence and mentoring female students. Differences in masculine and feminine characters in teaching methods are actually understood as the pedagogical richness of Islamic boarding schools. In contrast to the two previous figures, Mrs Nyai Heni highlighted the importance of the involvement of female ulama in the public sphere, especially through digital media. He sees a crisis of role models for female students, so female scholars need to be actively present on social media and online platforms as sources of scientific authority and inspiration (Khakim, 2025). The use of technology is seen as an Islamic boarding school strategy in responding to the modernization of education and strengthening women's capacity (Ali Muchasan, 2024).

These different perspectives gave birth to various Islamic boarding school leadership models, including: Mrs. Nyai Masyitoh: emphasizes a balance in the number of male and female educators as well as internal mentoring for female students. Mrs. Nyai Malikhah: focus on improving the quality of female educators. Bu Nyai Heni: focuses on empowering female educators in public spaces. These differences give rise to different leadership models which have an impact on the characteristics of each Islamic boarding school and various assessments from the community. However, this contestation is basically a form of dynamics and adaptation strategy for Islamic boarding schools in facing social change and educational modernization.

Based on the background above, this research aims to explore the leadership model of female ulama in Lampung in managing Islamic boarding school education. This research highlights

how Mrs. Nyai, as a woman from a Salafist tradition, carries out strategies for adapting and negotiating modernity without losing the Islamic boarding school's symbols, identity and values.

### **The Concept of the Leadership Model of Female Clerics**

Leadership comes from the word "pimpin" which means to guide (Setyawati et al., 2026). In the Big Indonesian Dictionary (KBBI), leadership is defined as the process of influencing or providing an example by a leader to the people he leads to achieve certain goals in an organization (Wahyu Baskoro, 2012). whereas what is meant by a leadership model is a systematic representation of the leadership process, which includes interactions between leaders, followers and situations (Purwanto et al., 2020). It is not simply an innate trait, but rather a combination of abilities, influences, and adaptive strategies to produce positive change (Ali Muchasan, 2024). The leadership model or style does not just come from a formal institution but is due to individual qualities (Zaky Mubarak, 2025). This statement is in line with Kuntowijoyo's statement that there are three trends in leadership among the people: (1) diversification of leadership, where previously religious and political leadership was needed in a narrow sense, now it is necessary to broaden the horizons of thought in the fields of science, technology, economics, culture and others; (2) decentralization, expanding the meaning of leadership where leadership is not only national leadership but spreads everywhere; and (3) proliferation, leadership that is not only in the political field, but spreads everywhere (Kuntowijoyo, 1994).

Leadership theory can be divided into three models, namely trait theory, environmental theory and personal-situational theory. The first talks about how a leader can be said to be successful if he has certain traits and specific characteristics or temperament. The measure of leadership in this theory lies in the extent to which a person can have an ideal characteristic. Second is the theory which believes that leaders are never born but formed. This theory is based on the assumption that everyone can become a leader as long as the environment supports it. Environmental factors play an important role in a person's leadership under the banner of this theory. The third is nothing but a theory that attempts to combine the first and second theories. This theory views that a person can become a leader if he has the qualities of a leader and a supportive environment (Indah Nur Af'idatun Fithroh, Evi Maelani, 2025)

According to Simon Sinek in his book *Leaders Eat Last*, leaders are those who step forward first to face danger. They put aside their own interests to protect us or to lead us into the future. The leaders were ready to sacrifice their own to save us. They would never sacrifice ours to save them (Simon Sinek, 2014). Meanwhile, according to Maxwell's view, when talking about leadership, it will be associated with power, and power is closely related to politics. This is a very narrow mindset when we only associate leadership with politics. However, leadership does not necessarily talk about politics. John C. Maxwell, said that leadership is nothing more than influence, namely the ability to gain followers and each person can influence and be influenced by others (Maxwell, 2001).

The leadership of female nyai or clerics is more flexible than the rigid and authoritarian leadership of kiai (Khoirul Mudawinun Nisa' et al., 2022). This is because a nyai does not go directly, but gives orders which are conveyed to her children and the boarding house administrators. The leadership style that Nyai applies in leading Islamic boarding schools is in accordance with the 9 C perspective (Credibility, Competent, Confident, Commitment, Creative, Change, Challenge, Consistence, Communication Skill) which are Islamic leadership factors. The realization of moderate education in Islamic boarding schools by the Nyai by implementing religious teachings through the understanding of Ahlussunnah wal Jama'ah and also instilling an attitude of humility, mutual respect and fostering love which is manifested in national commitment, tolerance, non-violence and accommodating to local traditions (Khoirul Mudawinun Nisa' et al., 2022)

This is in accordance with the view of nyai or female scholars, diversity is a characteristic of Allah's creation and indicates Allah's perfection and beauty . How is it possible that a human being rejects the diversity of His creation, eradicates different people and different beliefs, forbids differences of opinion and forbids differences in choice (Nurhakim et al., 2024). Such people are

among those who do not understand God and do not understand how God created life (Mundzir, 2019).

The leadership attitude of nyai or female clerics is to be a democratic leader, a charismatic leader, a servant leader. Nyai has a life principle of positive thinking, optimism (full of enthusiasm) and always learning from her own and other people's experiences. In the idea and implementation of becoming an Islamic boarding school leader, many Nyai have succeeded in developing Islamic boarding school programs in the academic and non-academic fields. Nyai is also a charismatic, democratic and serving leader (Istiqlaliyani, 2022).

## Method

This research is field research with a qualitative descriptive approach (Creswell John W, 2012). This descriptive qualitative research approach is based on social phenomena that occur at the research location, especially those related to the leadership practices of female ulama (Nyai/Bunyai) in managing Islamic boarding school education. The location of this research is in five Islamic boarding schools in Lampung, including: Tri Bhakti At-Taqwa Islamic boarding school, East Lampung, Al-Hikmah Bandar Lampung, Darussa'adah Central Lampung, Roudlotus Sholihin West Lampung, Istiqomah Al-Amin South Lampung. Data collection in this research was carried out in natural conditions (natural settings) using primary and secondary data sources. Data collection techniques used include observation, in-depth interviews, and documentation (Sugiono, 2010).

Data analysis in this research was carried out continuously from the data collection process until the research was completed. Data obtained from observations, interviews and documentation are sorted, classified and analyzed critically and objectively according to the research focus. Data analysis was carried out in three stages, namely: 1) Data reduction was carried out by summarizing, selecting and focusing the data on the main things and relevant to the leadership model of female ulama in managing Islamic boarding school education. Data that is not related to the research focus is set aside so that the analysis can be more focused. 2) Data Presentation (Data Display) Data presentation is carried out by arranging the reduced data into the form of descriptive narratives, tables or matrices so that the data is presented systematically and is easy to understand. The aim of presenting this data is to provide a complete picture of the leadership patterns and characteristics of female ulama in Islamic boarding schools. 3) Drawing conclusions, namely formulating the meaning and research findings based on the data that has been analyzed. Conclusions are made carefully and continuously verified during the research process so that the research results truly reflect objective conditions in the field. (M.B Miles, A.M, Huberman, 2014)

## Result

The research results show that the leadership of female ulama (Nyai/Bunyai) in managing Islamic boarding school education in Lampung displays diverse, adaptive and contextual styles. These variations are especially visible in human resource (HR) management, curriculum development, superior programs, as well as adaptation strategies to technology and modernization. These findings strengthen the view that Islamic boarding schools are not static institutions, but rather social spaces that continue to negotiate with changing times through the leadership of their caregivers (Azra, 2012) .

### 1. Leadership Model of Female Clerics in Islamic Boarding School Human Resource Management

In the aspect of HR management, this research found two main models applied by female clerics in Lampung Islamic boarding schools, namely the senior santri empowerment model and the selection-based HR professionalization model. These two models reflect differences in leadership vision and institutional strategies in maintaining the sustainability of Islamic boarding schools.

The model of empowering senior students is implemented at the Tri Bhakti At-Taqwa, Roudlotus Sholihin, and Al-Amin Islamic Boarding Schools. Senior students are given the role of educators and boarding school administrators with the aim of building independence, loyalty and regenerating internal leadership. This finding is in line with the concept of experiential learning in Islamic education, where the learning process does not only take place cognitively, but also through social and leadership practices (Rahmadhani et al., 2025). Empowering senior students also strengthens the emotional bond between students and Islamic boarding schools, which becomes important social capital for the sustainability of the institution (Maturul, Hasim Abdul Jamil, Andi Aziz, Hasan, 2025).

However, this research also found structural weaknesses in the empowerment model, namely the instability of human resources due to the mobility of students after graduating, getting married, or returning to society. This condition demands the flexibility of Nyai's leadership in making continuous adjustments to the needs of the institution. In contrast, the selection-based HR professionalization model is applied at the Al-Hikmah and Darussa'adah Islamic Boarding Schools. In this model, Islamic boarding schools recruit teaching and management staff selectively, including recruiting human resources from outside the Islamic boarding school environment. This approach shows a more modern and rational institutional orientation, with an emphasis on organizational stability and standardization of educational quality (Akhmad Robayt Alfauzi, 2025).

## **2. Leadership of Female Clerics in Islamic Boarding School Curriculum Development**

In the curriculum aspect, the research results show that the leadership of female clerics in Lampung plays a significant role in constructing integration between Salaf traditions and modern education. The five Islamic boarding schools studied developed curricula with different emphases, according to the caregivers' vision and community needs. The Tri Bhakti At-Taqwa Islamic Boarding School places the salaf curriculum as its main scientific identity, by strengthening the study of jurisprudence, tafsir, hadith and tool science. This strategy reflects an effort to maintain the continuity of the classical Islamic scientific tradition as the basis of Islamic boarding school authority. However, this Islamic boarding school still opens up space for formal education through madrasas that follow the Ministry of Religion curriculum, showing an integrative approach between tradition and the national education system.

In contrast to that, Al-Hikmah Islamic Boarding School displays a more adaptive and pragmatic curriculum. The selection of teaching materials is carried out selectively by considering the interests and needs of the education market. This approach is in line with the findings of Zarkasyi who stated that some Islamic boarding schools are starting to adopt modern managerial logic in curriculum development to maintain institutional competitiveness. (Siti Afifah Zahro, 2021)

The Darussa'adah and Roudlotus Sholihin Islamic boarding schools demonstrate a moderate Salaf model, namely maintaining the study of classical books while expanding access to formal and non-formal education. The integration of tarekat education at Roudlotus Sholihin emphasizes that women's Islamic boarding schools also have the capacity to develop Sufism spirituality in a structured and institutional manner.

## **3. Flagship Program as Islamic Boarding School Distinction Strategy**

The research results show that superior programs are an important instrument in shaping the Islamic boarding school's distinctiveness as well as reflecting the leadership style of female ulama. The express learning program developed by the Al-Hikmah Islamic Boarding School is the most progressive example of responding to the needs of urban communities who have limited time. This strategy shows Mrs. Nyai Masyitoh's ability to read social dynamics and innovate without abandoning the basic principles of Islamic boarding school education. The research results show that superior programs are an important instrument in shaping the Islamic boarding school's distinctiveness as well as reflecting the leadership style of female ulama. The express learning



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#### **4. Adaptation of Technology and Modernization of Islamic Boarding Schools**

In the context of contemporary challenges, this research finds that the leadership of female ulama in Lampung is relatively adaptive to technology and modernization. Utilizing online learning platforms, digitizing books, social media and marketplaces are important strategies in maintaining the relevance of Islamic boarding schools. This finding is in line with the study of Sabarudin et al. which emphasizes that the resilience of Islamic boarding schools in the crisis era is largely determined by their innovation capabilities and institutional flexibility. Al-Amin and Darussa'adah Islamic boarding schools display significant adaptations through the use of Zoom Meetings, YouTube and social media as learning and preaching tools. Meanwhile, Roudlotus Sholihin demonstrated digital economic innovation by utilizing the marketplace to market student products. This practice strengthens the argument that the digitalization of Islamic boarding schools not only has an impact on learning, but also on strengthening the sharia-based economy (Khakim, 2025).

#### **5. General Analysis**

Overall, the results of this research show that the leadership of female ulama in Lampung Islamic boarding schools is transformative, adaptive and contextual. Nyai not only act as guardians of tradition, but also as agents of change who are able to negotiate between Salaf values and the demands of modernity. These findings confirm that female leadership in Islamic boarding schools has scientific legitimacy, moral authority, and managerial capacity that is equal to male leadership, as confirmed in the principles of Islamic equality based on piety and social contribution.

### **Discussion**

#### **Leadership Model of Female Clerics in Islamic Boarding Schools**

Islamic boarding school management essentially includes three main dimensions: financial management, learning management, and human resource (HR) management. Among these three dimensions, HR management is a strategic element that reflects the leadership vision and educational priorities of each Islamic boarding school manager. Therefore, the focus of discussion in this research is human resource management (HR) and learning management.

##### **1. Empowerment Model for Senior Santri as Human Resources**

Several Islamic boarding schools in Lampung, such as the Tri Bhakti At-Taqwa, Roudlotus Sholihin, and Al-Amin Islamic Boarding Schools, implement a human resource management model that emphasizes empowering senior students to act as educators and boarding school administrators (Rahmadhani et al., 2025). According to Mrs. Nyai Amanah, empowering senior students is not only a response to institutional needs, but also as a means of sustainable learning. In this perspective, teaching experience is not only the implementation of knowledge, but also the momentum for transforming students' competencies through educational leadership and management practices. This Islamic boarding school model provides sufficient dispensation for students' monthly fees. As for the drawbacks, Islamic boarding schools must be prepared to lose them, when they graduate, get married, or just want to go home and work somewhere else. The advantages of this approach are the strengthening of Islamic boarding school community ties and the organic development of student leadership. However, the empowerment model faces

structural challenges, especially regarding the mobility of students after graduating, getting married, or returning to their homes; which has an impact on the uncertainty of HR sustainability

## **2. Model of Professionalization of Human Resources through Selection**

Different from the empowerment approach, Islamic boarding schools such as Al-Hikmah and Darussa'adah adopt a selection-based HR professionalization model. Under the leadership of Mrs. Nyai Masyitoh and Mrs. Nyai Malikah, the Islamic boarding school carries out open and selective recruitment to fill the positions of administrators and educators, including recruiting professional staff from outside the santri environment.

This approach is based on the belief that the main role of students is learning. Thus, students focus on formal education and self-development, while teaching and education management duties are carried out by competent professional human resources. Institutionally, this strategy provides organizational stability, minimizes the risk of vacancies in teaching staff, and allows standardization of the quality of educators, for example, the dominance of undergraduate graduates at the Al-Hikmah Islamic boarding school (more than 90%) and the strong academic background of the management (Masyitoh himself has a master's degree and has lecturer status).

The advantage of this model is the ability to ensure uniformity of human resource competencies, consistency of learning quality, and to prevent the potential for 'brain drain' of teaching staff to other institutions. However, the professionalization model also requires greater operational costs and can have implications for reducing emotional ties with the santri community compared to the empowerment approach.

### **Leadership in Flagship Programs and Curriculum Models for Women's Islamic Boarding Schools in Lampung**

#### **1. Curriculum Model Combining Salaf and Modern**

Bu nyai in Lampung show innovation and various considerations in managing Islamic boarding schools. One of the strategic aspects that is of primary concern is superior programs and curriculum development, because both play an important role in shaping the character, identity and segmentation of Islamic boarding schools. The superior program not only reflects the vision of Bu Nyai's leadership, but also marks the Islamic boarding school's distinction amidst the competition of contemporary Islamic educational institutions.

Five Islamic boarding schools run by Bu Nyai in Lampung show a variety of curriculum approaches that can be read as a contestation between Salaf traditions and the demands of modernity, with different emphases according to the caretaker's preferences and community needs.

##### **a. Tri Bhakti At-Taqwa Islamic Boarding School, Lampung: Salaf as a Scientific Identity**

Tri Bhakti At-Taqwa Lampung Islamic Boarding School curriculum places Salaf traditions as the main foundation. Historically, this Islamic boarding school began with the strengthening of Madrasah Diniyah, so that the subjects developed focused on aqidah, fiqh, hadith, and interpretation typical of Salaf Islamic boarding schools. Apart from that, this Islamic boarding school provides the Tahfiz Al-Qur'an Program as a special route for students who are interested in memorizing the Al-Qur'an, while other students follow the regular diniyah curriculum. This choice is based on the Tri Dharma Pesantren principles, namely faith and piety, development of useful knowledge, and devotion to religion and state. In Mrs. Nyai Amanah's understanding, maintaining Salaf traditions is a form of scientific continuity at Islamic boarding schools as institutions that guard classical Islamic religious authority.

However, the Tri Bhakti At-Taqwa Islamic Boarding School does not close itself off from modern education. This is demonstrated by the implementation of formal education starting from Madrasah Ibtidaiyah (MI) to Madrasah Aliyah (MA) which uses the Ministry of Religion curriculum with adjustments to the Islamic boarding school context. This pattern shows an integrative strategy between the Salaf tradition and the national education system.

#### **b. Al-Hikmah Islamic Boarding School: Adaptive Curriculum and Modern Orientation**

Different from Tri Bhakti At-Taqwa, Al-Hikmah Islamic Boarding School under the guidance of Mrs. Nyai Masyitoh displays a curriculum approach that is more adaptive to modernity. The education system at Al-Hikmah is divided into three streams: Islamic boarding school, Madrasah Diniyah (Madin), and formal education, each with a functionally designed curriculum. At the boarding school level, Al-Hikmah developed the Takhasus Buku Kuning program, Bahtsul Polar, Kilat Kita Kuning Program, and Takhasus Al-Qur'an. At the Madin level there are sifir, ula and wustha levels, while formal education includes MTs and MA.

In terms of material, Al-Hikmah emphasizes the science of tools and jurisprudence, with limitations on hadith books and does not include tafsir books in the core curriculum. This approach shows pragmatic considerations, namely adapting the curriculum to the needs of the education market and community preferences, by eliminating material that is considered less relevant and adding programs that are more popular. This is what gives rise to symbolic contestation between Al-Hikmah and Tri Bhakti At-Taqwa, both in terms of student segmentation and scientific orientation.

#### **c. Darussa'adah Islamic Boarding School: Moderate Salafism with the Expansion of Formal Education**

The Darussa'adah Islamic Boarding School which is managed by Mrs. Nyai Malikah also departs from the Salaf curriculum, with a focus on aqidah, fiqh, science of instruments, and hadith. Basic books such as Aqidatul Awam, Mabadi' al-Fiqhiyyah, Fathul Qarib, and Fathul Mu'in are the main references, while tafsir studies are not included in the curriculum. However, Darussa'adah shows strong openness to modern education through the management of complete formal institutions, from RA to MA. In fact, compared to Tri Bhakti At-Taqwa and Al-Hikmah, Darussa'adah has more formal education units. This pattern shows the moderate Salaf model, namely maintaining the core traditions of Islamic boarding schools while expanding access to formal education.

#### **d. Roudlotus Sholihin Islamic Boarding School: Integration of Salaf and Tarekat Education**

Another uniqueness can be seen at the Roudlotus Sholihin Islamic Boarding School which is managed by Mrs. Nyai Hamidah. Apart from using the Salaf curriculum with the study of fiqh, hadith, and books such as Fathul Qarib, Fathul Mu'in, and Ihya' Ulumuddin this Islamic boarding school develops tarekat education, especially the Qadiriyyah Naqsyabandiyah Tarekat. This tarekat program was formed organically, along with the religious affiliation of the caregivers and the increasing interest of the students. The practice of suluk is part of the non-formal curriculum, with certain terms and conditions for students who have met the criteria for age and spiritual readiness. This integration shows how women's Islamic boarding schools are able to develop Sufism spirituality without leaving the structure of Salaf and formal education. On the other hand, Roudlotus Sholihin also has the most complete formal education institutions, from RA to universities (in the licensing process), so that the government curriculum remains part of its education system.



**e. Al-Amin Islamic Boarding School: Salaf with the Islamic Boarding School's Practical Al-Qur'an Literacy Program**

Al-Amin under the guidance of Mrs. Nyai Heni maintains a salaf curriculum with the study of creeds, fiqh, hadith and tafsir. Classical books such as Fathul Qarib, Fathul Mu'in, Imriti, Alfiyah, and Bulughul Maram are the main references. Al-Amin's uniqueness lies in the development of five educational programs, namely formal education (SD, SMP and SMK), Madrasah Diniyah, Bahtsul Masail, Takhasus Al-Qur'an, and the Community Service Program. Another excellent program is the Yanbu'a Al-Qur'an reading method, which is seen as more effective and efficient by some students. This innovation shows the Islamic boarding school's response to the practical needs of learning the Koran in the modern era (Fathurrohman, 2023). The differences in curriculum models can be seen in table form below:

Tabel 1.1: comparison of Islamic boarding school curriculum

| No | Nama Ponpes                       | Kurikulum Pesantren                                                                                                                                                                                                                                                                                                                                                                         |
|----|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Tri Bhakti At-Taqwa Lampung Timur | Using a combination of the diniyah (yellow book) curriculum, as well as madrasa-based formal education. Santri are taught the sciences of jurisprudence, tafsir, nahu, and nerves, and are given Islamic entrepreneurship provisions. There are also classical book study programs and moral strengthening through Islamic boarding school-based character learning.                        |
| 2  | Al-Hikmah Bandar Lampung          | Implementing the Salafiyah Islamic boarding school curriculum with the main focus on learning the yellow book, science of tools (nahu-saraf), as well as strengthening faith and worship. Apart from that, this Islamic boarding school also has a madrasa-based formal education program that follows the national curriculum, including general subjects such as mathematics and English. |
| 3  | Darussa'adah Lampung Tengah       | Using an integrated curriculum that includes diniyah education, tahfiz Al-Qur'an, as well as madrasa-based formal education. Santri receive intensive religious knowledge learning, including interpretation, hadith and morals. There are also extracurricular activities such as book study and preaching training.                                                                       |
| 4  | Roudlotus Sholihin Lampung Barat  | Implementing a modern Islamic boarding school education system that integrates religious knowledge and general knowledge. Santri study the yellow book, fiqh, tauhid, and Arabic, while also receiving education in science, technology, and entrepreneurship. Islamic boarding schools also have vocational-based moral and skills development programs.                                   |
| 5  | Istiqomah Al-Amin Lampung Selatan | Implementing a Salafiyah Islamic boarding school-based curriculum with a main focus on tahfidz al-Qur'an, yellow book study, tafsir, hadith science, and fiqh. Santri also attend formal madrasa education up to Madrasah Aliyah (MA) level with                                                                                                                                            |

|  |  |                                                                  |
|--|--|------------------------------------------------------------------|
|  |  | additional skills lessons such as agriculture and Islamic trade. |
|--|--|------------------------------------------------------------------|

## 2. Flagship Program

In terms of superior programs, the Al-Hikmah Islamic boarding school offers express programs, such as: the yellow book reading program and the express Al-Qur'an reading program. This program, according to Mrs. Nyai Masyitoh, was created in response to market needs. Mrs. Nyai Masyitoh said: "Da'wah is about the market. If we want to be successful, we have to listen to the market and adapt. But, this is important, this doesn't mean we have to abandon the principles of Islamic boarding school education itself. The points must be balanced." In other words, Mrs. Nyai Masitoh sees that young people today want everything quickly. So it doesn't say instant. They have the intention to study the yellow book, learn to read the Koran, but don't want it to be too complicated and long. That is their wish, so if there is no Islamic boarding school that accommodates it. It is very likely that their intention to study religion will be lost. Exactly here, Al-Hikmah felt the need to initiate a crash program. However, the express program at Al-Hikmah does not mean it is not quality. The quality remains the same, it's just that what is conveyed in it is not detailed. The curriculum is created only based on core needs.

In the case of reading the yellow book, what is studied in the express program are the main aspects, such as sentence types, structure, and the like. The target is basically not to achieve that students can read the yellow book. However, according to Mrs. Nyai Masyitoh, this cannot be fully achieved. The target is limited to that these students at least know that in the yellow book there is *mubtada'*, there is *maf'ul*, *fa'il*, and others. One method for learning to read the yellow book is summarized in the book *An Nahwu At Thatbiqi* which is taught at the *Wustho* level. This method emphasizes a little theory but a lot of practice, with the main aim of increasing accuracy in reading and understanding reading content. The learning process begins with providing material for seven days at the initial week's meeting, followed by guidance for two months with a frequency of two meetings a week. *Santri* are guided to read, interpret and translate the prescribed books in front of the teacher. Then provide necessary comments and guidance. This program is only held every month of Ramadan and is open to the public.

At the Tri Bhanti At-Taqwa Islamic Boarding School there is a crash program in Arabic and English, which is designed to help students improve their foreign language skills in a faster time compared to regular learning methods. Arabic is the main language in Islamic religious learning, both for understanding classical books and interacting with Islamic texts, while English is an international language which opens up opportunities for students to access global literature and communicate internationally. This is the reason that underlies Mrs Nyai Amanah in providing the two language express learning. On the other hand, the Istiqomah Al-Amin Islamic boarding school in South Lampung has a fast Islamic entrepreneurship program and hydroponic skills for students.

Tabel 1.2: Flagship Program

| No | Nama Ponpes                       | Bentuk Program Belajar Kilat                                                  |
|----|-----------------------------------|-------------------------------------------------------------------------------|
| 1  | Tri Bhakti At-Taqwa Lampung Timur | Arabic and English Express Program for Santri                                 |
| 2  | Al-Hikmah Bandar Lampung          | Lightning Yellow Book Reading Program and Lightning Al-Qur'an Reading Program |
| 3  | Darussa'adah Lampung Tengah       | -                                                                             |
| 4  | Roudlotus Sholihin Lampung Barat  | -                                                                             |
| 5  | Istiqomah Al-Amin Lampung Selatan | Express Islamic Entrepreneurship Program and Hydroponic Skills for Santri     |

### **3. Contemporary Challenges: adaptation of Islamic boarding schools to technology and modernization**

An important part of the contemporary era is technology and modernization. As mentioned in the study by Sabarudin et al. it is necessary to look at the role of technology in education, and how the development of innovative educational methods has implications for educational policy and practice (Sabarudin, Siti Halawatus Sa'diyah, 2024). In this context, Islamic boarding schools have been competing to optimize technology, including Islamic boarding schools in Lampung. The most visible in terms of technology optimization and modernization is the Al-Amin Islamic Boarding School. These Islamic boarding schools tend to take significant efforts in optimizing technology and modernizing to improve the quality of their education and da'wah. In an effort to combine tradition and modernity, this Islamic boarding school has integrated technology in the learning process.

The use of computers and the internet is utilized to support teaching and learning activities, such as access to digital libraries and the use of learning applications. The use of technology in the learning process has become an important need, especially during the Covid-19 pandemic. At the Darussa'adah Islamic Boarding School, implementing online learning methods is a solution to ensure the continuity of teaching and learning activities. One platform that is often used in this case is Zoom Meeting. This shows the adaptability of this Islamic boarding school to technological advances and modernization amidst the urgent situation during the pandemic. Apart from that, the Darussa'adah Islamic Boarding School also uses social media such as YouTube for promotional and da'wah activities. This training on using YouTube social media is aimed at improving the abilities of administrators and students in managing digital content (Imam Mahmud, Ridho Sholehurrohman, Suroto, 2023).

This shows a form of adaptation of Islamic boarding schools to technological developments to support educational and da'wah activities. Overall, although there are challenges in implementing online learning, Darussa'adah Islamic Boarding School has attempted to integrate technology in the educational process and other activities to ensure the continuity and effectiveness of learning amidst challenging conditions. Other Islamic boarding schools, such as Tri Bhakti At-Taqwa, are starting to implement online learning platforms, either through Google Classroom, Zoom, or e-Learning-based websites. This is very important to help students who have limited time or access to continue learning flexibly. Others use innovations such as digital Al-Qur'an applications and digital audio devices in learning tahfiz and other Islamic-based applications.

This allows students to study independently outside of formal learning hours, especially in improving the quality of reading the Koran. The use of YouTube, TikTok and Instagram is also maximized to reach a wider audience in spreading Islamic values. Existing Islamic boarding schools use this media to disseminate Islamic studies, motivate students, as well as document their learning and business activities. What is quite progressive is the Roudlotus Sholihin Islamic Boarding School which has adapted to the digital era by using online marketplaces such as Shopee and Tokopedia to market student products. This shows that Islamic boarding schools are not only building sharia-based economic independence, but also following digital trends in marketing. With the adoption of technology and social media, Islamic boarding schools are increasingly developing into Islamic educational institutions that are modern, inclusive and relevant to the needs of the times. This is in line with the findings from the study by Sabarudin et al. about the resilience and adaptability of Islamic boarding schools when facing crises such as the Covid-19 pandemic, which can then become a model for other educational institutions. The study underscores the importance of innovation, flexibility and cross-sector collaboration in managing education sustainability during the global crisis, which can provide input for policymakers and education stakeholders in developing resilient crisis management strategies (Sabarudin et al., 2023).

## Conclusion

Based on the research results, it can be concluded that the leadership of female clerics (Bu Nyai) in managing Islamic boarding school education in Lampung shows a transformative, adaptive and contextual character. Bu Nyai not only carry out symbolic functions as Islamic boarding school caregivers, but also play a strategic role in decision making, human resource management, curriculum development, and the formulation of superior programs that determine the direction and institutional identity of the Islamic boarding school. In the aspect of human resource management (HR), there are two main models that are developing, namely the senior student empowerment model and the selection-based professionalization model. The empowerment model emphasizes the internal cadre formation process and the formation of organic leadership for students through direct involvement in the management of Islamic boarding schools. Meanwhile, the professionalization model is oriented towards institutional stability and standardization of the quality of educators through the recruitment of professional staff. These two models show that female ulama leadership is able to read institutional needs and formulate managerial strategies according to the social context of each Islamic boarding school. In curriculum development, all Islamic boarding schools studied adopted an integrative pattern between Salaf traditions and modern formal education. The difference lies in the proportion and emphasis of the curriculum, starting from Islamic boarding schools that place the Salaf tradition as their main identity, to Islamic boarding schools that are more adaptive to the demands of modernity and the needs of the education market. Excellent programs such as the express learning program, tahfiz Al-Qur'an, Islamic entrepreneurship, tarekat education, as well as the integration of vocational skills and technology, show the creativity of Mrs. Nyai's leadership in responding to the increasingly diverse needs of society. This innovation is not intended to shift Islamic boarding school traditions, but rather as a form of negotiating modernity so that Islamic boarding schools remain relevant, inclusive and competitive. In the contemporary era, adaptation to technology has become an important indicator of the leadership of female ulama. The use of online learning platforms, digitalization of books, social media, and marketplaces for economic independence shows that women's Islamic boarding schools in Lampung have resilience and flexibility in facing global change. Modernization is positioned not as a threat, but as an instrument for strengthening education and da'wah. Thus, the leadership of female ulama in Lampung Islamic boarding schools can be understood as a model of Islamic educational leadership that is value-based, empowerment-oriented, and able to bridge tradition and modernity in a balanced way. These findings confirm that female ulama have made a significant contribution to the development of Islamic boarding school education and socio-religious transformation at the local and national levels.

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