

Prophetic Leadership of Female Islamic Boarding School Leaders: A Phenomenological Study at Al-Munawwir Krapyak

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Abstract: *This research aims to understand the ideas and implementation of prophetic leadership by Ibu Nyai Ida Fatimah Zainal Abidin. As the caretaker of the Almunawwir Islamic boarding school complex R2, Ibu Nyai Ida Fatimah Zainal Abidin has a strong appeal to her students. This research uses a qualitative method with a case study research design. Data collection techniques were carried out through observation, interviews, and documentation. Data analysis used Miles, Huberman, and Saldana with three stages: data condensation, data presentation, and conclusion drawing or verification. The results obtained are the discovery of prophetic qualities in the leadership of Ibu Nyai Ida Fatimah Zainal Abidin, such as shidiq, meaning she practiced what she said, so the students consciously followed her example; amanah, meaning she invited the administrators to discuss in making a policy, considering that the administrators understood the field situation better; tabligh, meaning she always built communication with her students, even alumni, so they were not hesitant to communicate the problems they were facing; and the quality of fathanah was proven as she always studied (muraja'ah) the learning material she would deliver to her students beforehand. The implications of Nyai's prophetic leadership for the development of Islamic boarding schools are the improvement of education quality and human resources for students, the optimization of women's participation in various sectors, and the integration of prophetic leadership materials and the role of women into the Islamic education curriculum.*

Keywords: *Prophetic leadership, Islamic Boarding School, Nyai*

Introduction

As social beings, women have the desire, commitment, and responsibility to become leaders, both in the government bureaucracy and in education, demonstrating that women are also capable of contributing to development.¹ Women have many advantages over men, as evidenced by their ability to perform dual roles, such as fulfilling their natural obligations as mothers who must carry and care for their children with love and quality education, as well as their potential to be more resilient, persistent, willing to

¹ Amtai Alaslan, "Persepsi Masyarakat Dan Kepemimpinan Perempuan," Otonomi 10, no. 20 (2017).

sacrifice, patient, and able to endure suffering.² There are several factors that often prevent women from occupying leadership positions, including patriarchal culture, male dominance in academic institutions that can lead to structural injustice, and capitalism.³ Seeing this patriarchal phenomenon, a rapidly developing civilization should eliminate, oppose, or even eradicate subordinate actions against women from the world.⁴

Women inherently possess the qualities to become successful leaders. In leadership, women always direct and monitor the performance of their subordinates, are friendly in their interactions, are sensitive when problems arise and responsive in providing solutions, are firm in enforcing institutional rules, and make their subordinates feel comfortable working with them, thereby influencing the work discipline of an organization.⁵ Female leadership brings pros and cons. Some jurists such as Ibn Hazm, Al-Mawardi, and Abu Ya'la Al-Farra do not allow women to become heads of state because the duties of a leader are very heavy, requiring *ijtihad*, preserving the existence of religion, etc. In contrast, Quraish Shihab allows women to become leaders as long as they do not neglect their duties as wives and mothers to their children.⁶ Sa'id Ramadhan Al-Buti also believes that there is no prohibition for women who want to become leaders, but they must have expertise in the field and not neglect Islamic law.⁷

Islamic boarding schools are places of religious learning characterized by their use of the Qur'an, hadith, and scholarly texts as primary references. Islamic boarding schools are led by a *kyai* or *Nyai* who generally also serves as a guardian, which is why every policy implemented within the boarding school must be approved by the *kyai* or *Nyai*. In the world of Islamic boarding schools, the highest and absolute authority is held by the caretaker, who is none other than the *kyai* and *Nyai*. The leadership of Islamic boarding schools plays a very important role in integrating Islamic boarding schools into high-

² Rudi Hartono, "Kepemimpinan Perempuan Di Era Globalisasi," *Jupank* 1, no. 1 (2021): 82-99.

³ Rohmatun Lukluk Isnaini et al., "Gender-Based Leadership in Quality Assurance Development: A Phenomenological Study," *Cogent Education* 10, no. 2 (2023), <https://doi.org/10.1080/2331186X.2023.2255078>.

⁴ Khairin Nizomi, "Gaya Kepemimpinan Perempuan Dalam Budaya Organisasi (Studi Kasus Kepala Perpustakaan SMP Muhammadiyah 1 Depok Yogyakarta)," *Jurnal Ilmu Perpustakaan Dan Informasi* 4, no. 2 (2019): 128-49, <https://ekonomi.kompas.com/read/2018/03/10/070000426>.

⁵ Musoli, "Peran Kepemimpinan Perempuan, Motivasi Dan Disiplin Kerja Dalam Meningkatkan Kinerja Karyawan," *JPIM* 6, no. 1 (2021): 64-88.

⁶ Fahmi Ibnu Khoer, Syarifah Gustiawati, and Yono, "Kepemimpinan Perempuan Dalam Perspektif Hukum Islam: Studi Analisis M. Quraish Shihab," *As-Syar'i* 3, no. 2 (2021): 33-50, <https://doi.org/10.47476/as.v3i2.536>.

⁷ Nasirudin Al Ahsani, "Kepemimpinan Perempuan Pada Masyarakat Dalam Perspektif Sa'id Ramaḍān Al-Būṭi: Telaah Hadis Misoginis," *Al Hikmah* 18, no. 1 (2020): 51-65, <https://doi.org/10.21580/wa.v1i2.816>.

quality Islamic education.⁸

The limited literature examining *Nyai*'s prophetic leadership in Islamic boarding schools reflects a gap in research on gender studies, Islamic leadership, and the role of women in the pesantren tradition. Researchers have found more prophetic leadership in the figure of the kyai than in the *Nyai*. However, researchers have found a number of studies on the theme of *Nyai* leadership, although they do not focus on the prophetic type of leadership. In 2022, Fikriyah Istiqlaliyani wrote an article titled "Female Scholars in Islamic Boarding Schools: A Study of the Leadership of *Nyai* Hj. Masriyah Amva." Fikriyah mentioned that *Nyai*, as a female scholar, contributed to the genderization and feminism movements.⁹ Moh Zammil Al Muttaqin and Sigit Priyo Sembodo, in their article "Patterns of Female Leadership at Darut Thayyibah Islamic Boarding School and Their Social Role in Society" published in 2021, stated that *Nyai* was not only active in teaching at the boarding school but also in religious education in the community.¹⁰ Both articles highlight the importance of *Nyai* leadership in Islamic boarding schools and society.

Mrs. Ida Fatimah Zainal Abidin is the caretaker of the Almunawwir Islamic boarding school in the R2 complex. She took over the management of the boarding school after the death of KH. Zainal Abidin Munawwir on February 15, 2014. Mrs. Ida Fatimah Zainal Abidin was born in Bangil on August 4, 1952, to KH. Abdurrohman and Hj. Aisyah. He was known to be active and skilled in organizing, having served as the head of the student council and chair of the Islamic Student Association (IPPNU) in high school. He then continued his studies at the Almunawwir Islamic Boarding School in the Nurussalam complex and the Sunan Pandanaran Islamic Boarding School. After getting married, he decided to stop participating in organizations, but this idea was not approved by KH. Zainal Abidin Munawwir because he saw great potential in his wife and asked *Nyai* Ida Fatimah Zainal Abidin to remain active in the organization and lead religious study sessions around the village of Krapyak. In addition, KH. Zainal Abidin Munawwir also supported his wife, *Nyai* Ida Fatimah Zainal Abidin, to continue her education to the master's level. His support for his wife proved successful in making Mrs. Ida Fatimah Zainal Abidin the chairwoman of Muslimat NU DIY and a member of the Bantul Regional Representative Council for two terms. Even today, his

⁸ Ratih Pratiwi et al., "Pemberdayaan Santripreneur Di Pesantren: Kajian Kepemimpinan Perempuan (*Nyai*) Dalam Meningkatkan Keterlibatan Santriwati Dalam Berwirausaha," *Jurnal Iqtisaduna* 8, no. 2 (October 27, 2022): 98-110, <https://doi.org/10.24252/iqtisaduna.v8i2.31321>.

⁹ Fikriyah Istiqlaliyani, "Ulama Perempuan Di Pesantren: Studi Tentang Kepemimpinan *Nyai* Hj. Masriyah Amva," *EDUCATIO* 8, no. 1 (2022).

¹⁰ Moh Zammil Al Muttaqin and Sigit Priyo Sembodo, "Pola Kepemimpinan Perempuan Di Pondok Pesantren Darut Thayyibah Dan Peran Sosialnya Di Masyarakat," *IRSYADUNA* 1, no. 3 (2021).

leadership spirit remains strong. Among the boarding schools he leads are the Almunawwir Islamic Boarding School complexes R1, R2, R3, AB, CD, and Fatimiyyah.

He believes that women should play an active role in education and society. Increasing the role of women aims to improve the quality of education, the health of women and their families, scientific resources, and play an active role in society in a balanced manner to improve the dignity and status of women.¹¹ This character trait remains ingrained in her soul to this day. Even though she is now in her seventies, she remains active in organizations and discussion forums. This indirectly influences her students to follow her example in shaping their future. As a woman and a religious leader, *Nyai* has brought about changes, particularly in the culture surrounding the role of women in the current era of development.¹² Women are both the source and center of human civilization. It is said in a hadith that if women in a country are good, then the country will also be good. The word "good" here refers not only to moral, physical, and personal goodness, but also to intellectual intelligence and the ability to actualize oneself in all areas.¹³

This study focuses on the implementation of prophetic leadership by *Nyai* Ida Fatimah Zainal Abidin in boosting the intellectual spirit of female students at the Almunawwir Islamic boarding school in the R2 complex. The researcher attempts to examine the extent of *Nyai* Ida Fatimah Zainal Abidin's role and application of Islamic leadership in fostering and igniting the enthusiasm for learning among her female students. This study aims to analyze the prophetic leadership model practiced by *Nyai* Ida Fatimah Zainal Abidin in educating her students and how these prophetic leadership values are implemented in the context of Islamic boarding school education.

Methods

This research is classified as a case study and is therefore categorized as qualitative research. Case studies focus on in-depth analysis of a case involving an individual, group, or phenomenon. According to Yin, the case study research method is appropriate for research that uses the questions "how" and "why."¹⁴ This research is classified as a case study because *Nyai* leadership is a complex and multidimensional contemporary phenomenon, in which a *Nyai* not only acts as a spiritual leader but also as an educator,

¹¹ Ismi Rohmattul Muslimah, "Kepemimpinan Perempuan Dalam Mengembangkan Budaya Organisasi," *Jurnal Kependidikan Islam* 11, no. 2 (2021): 198–207.

¹² Dwi Cahya Oktavia et al., "Tipologi Ibu *Nyai* Dalam Pengembangan Pondok Pesantren Di Sidosermo Surabaya," *Tadris* 17, no. 1 (2023): 43–54.

¹³ Ahmad Yusuf Prasetyawan and Lis Safitri, "Kepemimpinan Perempuan Dalam Pesantren," *Yinyang* 14, no. 1 (2019), <https://doi.org/10.24090/yinyang.V14>.

¹⁴ Ratna Dewi Nur'aini, "Penerapan Metode Studi Kasus Yin Dalam Penelitian Arsitektur Dan Perilaku," *INERSIA* 16, no. 1 (2020).

community leader, and decision maker in various aspects of the lives of student and the surrounding community.

In addition, this study requires a deep understanding of "how" and "why" a cleric leads in a certain way, which is the main question in the case study. The data collection techniques used were observation, interviews, and documentation. Observations were made by directly observing the daily activities of Mrs. *Nyai* Ida Fatimah Zainal, while interviews were conducted to obtain data through conversations between the researcher and informants. Informants were selected using purposive sampling, whereby informants had to meet the 3M criteria, namely knowing, understanding, and experiencing. The informants in this study were Mrs. *Nyai* Ida Fatimah Zainal, *santri ndalem* (students who serve Mrs. *Nyai* Ida Fatimah Zainal on a daily basis), the head of the boarding school, and two senior female students. Documentation refers to the collection of data and information in the form of books, photos, videos, documents, and other materials that support the research.

Data analysis using Miles, Huberman, and Saldana involves three stages, namely data condensation, data presentation, and conclusion drawing or verification. The initial stage is condensation, where information obtained from the field is selected, focused, and simplified so that it is more concise. Data presentation is displaying data in the form of narrative text, matrices, or graphics that make it easier for researchers to analyze. Finally, there is verification, where researchers interpret the meaning of the condensed and presented data. Validity testing is carried out through triangulation of data sources, namely by matching the data obtained during interviews with various informants and direct observation processes. In addition, researchers also validate documents related to the research theme. This ensures that the data findings are original and valid.

Result and Discussion

A leader must set an example for their members. Leadership is a determining factor in the success of an organization, which is achieved through cooperation rather than individual effort.¹⁵ Leadership in education must be based on scientific practice and practical knowledge in accordance with the guidance of the Qur'an, namely the benefit of the people. In Islamic theology, leadership is seen as a responsibility that must be fulfilled and explained correctly before Allah SWT in this world and the hereafter.¹⁶

The leadership of Mrs. *Nyai* Ida Fatimah Zainal Abidin as the caretaker

¹⁵ Hammam Misbakhul Munir and Rz. Ricky Satria Wiranata, "Gaya Kepemimpinan Karismatik Abu Bakar Ash-Shiddiq Perspektif Kitab Al-Bidayah Wan Nihayah Dan Relevansinya Pada Pendidikan Tinggi Islam," *Ál-Fâhim* 6, no. 1 (2024).

¹⁶ Hasna Nabilah Mumtaz and Cecep Anwar, "Memahami Kepemimpinan Kuat Amanah Dan Tanggung Jawab Pendidikan Perspektif Al-Qur'an," *Expectation: Journal of Islamic of Education Management* 1, no. 2 (2023): 64, <https://journal.albadar.ac.id/index.php/JIM>.

of the Almunawwir Islamic boarding school in the R2 complex has a special appeal for her students. She not only vocally expresses the urgency of education for women, but also encourages and facilitates her students to constantly stimulate their intellectual spirit. For Mrs. Ida Fatimah Zainal Abidin, a woman must be intelligent and broad-minded because in social life women have dual roles: as children who must be devoted to their parents, as students who must obey school rules, as members of society who must be good at socializing, as wives who must be ready to accompany their husbands, and as mothers who will be the first educators of their children. Therefore, women must be equipped to fulfill all these roles.

The efforts made by Mrs. Ida Fatimah Zainal Abidin in realizing the above statement were to facilitate activities that support the intellectual spirit of the students, such as holding training sessions, organizing seminars, discussion forums, etc., being active in campus and community organizations, as well as advising her students to continue their studies at the master's and doctoral levels and to apply for various scholarships such as LPDP, BIB, and PBSB. The intellectual spirit of *Nyai* Ida Fatimah Zainal Abidin inspires her students to apply it in their lives, as stated by Atikah Salamah (a student from the R2 complex) that *Nyai* Ida Fatimah Zainal Abidin is one of her inspirations in studying diligently, having broad knowledge, and building relationships.¹⁷

The leadership style of *Nyai* Ida Fatimah Zainal Abidin follows in the footsteps of the Prophet Muhammad SAW. She mentions that the prophetic leadership of the Prophet Muhammad SAW is very important to be applied in Islamic boarding schools.¹⁸ Everything that happened to him was always guided by and modeled after the behavior of the Prophet Muhammad SAW. In his view, society expected a good leader who was able to set an example in leadership.¹⁹ In relation to Islamic educational institutions, leaders should choose the Prophet Muhammad SAW as a role model in carrying out their leadership mandate.²⁰ A leader in an Islamic boarding school needs to apply prophetic leadership so that the characteristics of the Prophet continue to flow to the students.²¹

A small example is when a student makes a mistake, he will give advice

¹⁷ Wawancara dengan Atikah, tanggal 31 Maret 2024 di kediaman atikah.

¹⁸ Wawancara dengan Ibu *Nyai* Ida Fatimah Zainal, tanggal 28 Maret 2024 di Pondok Pesantren Al-Munawwir Komplek R

¹⁹ Luluk Maktumah and Minhaji, "Prophetic Leadership Dan Implementasinya Dalam Lembaga Pendidikan Islam," *Jurnal Pendidikan Islam Indonesia* 4, no. 2 (April 15, 2020): 133–48, <https://doi.org/10.35316/jpii.v4i2.196>.

²⁰ Hikmatul Faujiah and Eneng muslihah, "Model Kepemimpinan Profetik (Nabi Muhammad Saw) Dan Implementasinya Di Pondok Pesantren Miftahunnajah Lamongan Serang," *JlIP (Jurnal Ilmiah Ilmu Pendidikan)* 7, no. 2 (2024): 1436, <http://jiip.stkipyapisdompuc.ac.id>.

²¹ Ira Yanti et al., "Implementasi Kepmimpinan Profetik Di Pondok Pesantren Madrasah Tarbiyah Islamiyah (MTI) Canduang," *Jurnal Kepemimpinan dan Kepengurusan Sekolah* 8, no. 1 (2023), <https://doi.org/10.34125/kp.v8i1.924>.

and then guide them to the right path according to Islamic law. Another example is when he himself makes a mistake, Kyai Zainal Abidin Munawwir always gives advice by asking *Nyai* Ida Fatimah Zainal Abidin to open the yellow book and read the "ibarah" that corresponds to the problem. Kyai Zainal Abidin Munawwir would then explain the meaning of the "ibarah" quotation. This proves that Kyai Zainal Abidin Munawwir and *Nyai* Ida Fatimah Zainal Abidin relied on Islamic literature, such as verses from the Qur'an, Hadith, and books by scholars, to resolve issues.

The prophetic leadership values applied by Mrs. Ida Fatimah Zainal Abidin in boosting the intellectual spirit of female students at the Almunawwir Islamic boarding school in Complex R2 can be seen in the following aspects:

First, *shidiq* or honesty, which is consistency between actions and words.²² *Shidiq* means to confirm one's heart to accept the teachings of Allah in the Qur'an and Sunnah, to confirm one's heart to live a religious life in accordance with the Qur'an and Sunnah. A Muslim must be careful in teaching the Qur'an and Sunnah to others.²³

Leaders in running an organization must walk straight with the vision, mission, and goals of the organization, set an example for others by starting with others, make habits in their programs so that others are willing to follow their example and practice independently, be consistent in their words and actions, and speak gently. This is mentioned in Q.S. Maryam verse 50 about the honesty of the Prophet Muhammad SAW, who was not influenced by the bad character of the jahiliyyah society but strengthened his heart by showing good character, namely honesty.²⁴ The phrase *lisāna ṣidqin 'aliyyan* in that verse, according to the interpretation of *Fathul Qodir* in its *asbabul nuzul*, refers to the gentle words of Prophet Ibrahim A.S., who chose civilized and appropriate words, full of respect and not demeaning to the objects of his preaching, even though they had committed grave sins.²⁵

Arina Al-Ayya (head of the Almunawwir Islamic boarding school in Complex R2) said that *Nyai* Ida Fatimah Zainal Abidin gave advice to the students with compassion, not looking down on those who did not understand a matter, so she explained it carefully. In addition, she sets an

²² Zaedun Na'im, "Etika Kepemimpinan Dalam Perspektif Islam Dan Korelasinya Terhadap Kinerja," *Evaluasi* 6, no. 1 (2022), <https://doi.org/10.32478/evaluasi>.

²³ Suraiya Chapakiya, "Gagasan 'Al-Muallim Ar-Rabbani' Menurut Syekh Ismail Lutfi Al-Fatoni," *Firdaus Journal* 4, no. 1 (2044): 44-50.

²⁴ Farihin Farihin, "Perspektif Islam Dalam Kepemimpinan: Sebuah Studi Di Lembaga Pendidikan Islam," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (April 18, 2023): 252-60, <https://doi.org/10.31538/munaddhomah.v4i2.446>.

²⁵ Muhammad Utama Al-Faruqi, "Pendidikan Akhlaq Pendakwah Dalam Surat Maryam Ayat 41-50 Menurut Tafsir Fathul Qodir," *El-Tarbawi* 13, no. 2 (2020), <https://doi.org/10.20885/tarbawi.vol13.iss2.art3>.

example by practicing what she preaches first, so that the students are aware to follow her actions. The students saw the leadership qualities of Mrs. Ida Fatimah Zainal Abidin, who instilled a sense of love, compassion, firmness, and intelligence, motivating them to make her their role model.²⁶ This is also what led Ariana Al-Ayya to see *Nyai* Ida Fatimah Zainal Abidin as a great leader. She represented a woman who was also a strong, intelligent, and independent leader in managing several boarding school complexes after K.H. Zainal Abidin Munawwir passed away, making her an inspiration in carrying out her leadership as head of the boarding school.²⁷

Second, *amanah* means trustworthy. The Prophet Muhammad SAW was given the title Al-Amin by the Quraish tribe long before he became a Prophet. He was famous for his trustworthiness, which elevated his status above that of previous Prophets.²⁸ A leader must be able to maintain the trust of others that has been entrusted to him. He must not betray that trust, especially since every leader will be held accountable for what he leads, both in this world and in the hereafter.

Mrs. Ida Fatimah Zainal Abidin leads her students using a democratic style. She always invites administrators to discuss the development of the boarding school and listens directly to the students' complaints. Ideally, leaders must be trustworthy so that there is no suspicion and they can motivate the members of the organization to move forward.²⁹ He took this step so that in leading the boarding school, he could fulfill the promise made by the guardians of the students to educate their daughters at the Almunawwir Komplek R2 Islamic boarding school. In addition, he was very careful in making decisions so as not to deviate from the original ideals of K.H. Zainal Abidin Munawwir in establishing the boarding school. A leader has responsibilities to Allah SWT, fellow human beings, and himself, therefore he must establish harmonious relationships with all three.³⁰

A leader must foster the trust of his members and maintain that trust. The importance of maintaining trust is explained in Q.S. Al-Anfal verse 27, in the interpretation of Al-Misbah commentary, Prof. Quraish Shihab states that believers should be careful not to neglect the command to be grateful, not to

²⁶ Aulia Rizki Abdinigrum and Supriyadi Supriyadi, "Penguatan Watak Kewarganegaraan Santri Di Pondok Pesantren Al-Munawwir Komplek R Krapyak Yogyakarta," *Jurnal Kewarganegaraan* 20, no. 1 (April 1, 2023): 13, <https://doi.org/10.24114/jk.v20i1.41016>.

²⁷ Wawancara dengan Arina, tanggal 30 Maret 2024 di Pondok Pesantren Al-Munawwir Komplek R

²⁸ Muhammad Yani, "Konsep Dasar Karakteristik Kepemimpinan Dalam Pendidikan Islam," *Jurnal Al-Hikmah* 3, no. 2 (2021).

²⁹ Putra Aditya Bagus Setyaki and Muh Ghifari Al Farqan, "Kepemimpinan (Leadership) Berkarakter Dalam Kemajuan Organisasi," *Nusantara* 8, no. 3 (2021), <https://doi.org/10.31604/jips.v8i3.2021.427-435>.

³⁰ Acep Rahlan Maulana and Cecep Anwar, "Konsep Pemimpin Dan Kriteria Memilih Pemimpin Dalam Alqur'an," *Mirah* 4, no. 2 (2022).

justify those who betray Allah SWT and His Messenger, betray others in relation to the taking of spoils, and be reluctant to wage jihad, as well as the prohibition of betraying trust while knowing His prohibitions and commands.³¹

Third, *tabligh*, which means to convey. In their mission, Prophets and Messengers were sent to communicate revelations to their people. Communication between members and leaders is considered important for cooperation between individuals. Mrs. Ida Fatimah Zainal Abidin always maintains close relationships with her students so that they can feel her motherly care even though they are living in a boarding school environment. She also encourages her students to continue communicating with her about their college life, boarding school life, and even personal issues. This communication continues even after the students graduate and become alumni.

Khoirin Nida said that *Nyai* Ida Fatimah Zainal Abidin was very open to discussion. When students encountered problems, she always advised them to visit and consult with her so that they would not make rash decisions.³² Despite his status as a caregiver and student, he implied that there should be no distance between the two, but also that the etiquette of teaching and learning should not be violated. Students are expected to be brave enough to communicate with caregivers and not feel alone when facing problems. This is in line with the story of the Prophet Muhammad SAW who was commanded to convey all of Allah SWT's revelations without fear of opposition from the people of the book, criminals, and idolaters. Allah would protect the Prophet Muhammad SAW from their interference, both before and after the migration, because the Quraish and Jews did not believe.³³

Allah says in Surah Al-Maidah verse 67 regarding the command to the Prophet Muhammad SAW to convey the message. The word "baligh" in that verse is a clear statement in the form of an imperative (command). Even in the *Tafsir Jalalain*, it is stated that the word "baligh" has *jami'*, a comprehensive meaning³⁴. The reason for the revelation of this verse, as explained in the tafsir Al-Qur'an Al-'Adhim, is that at first the Prophet Muhammad SAW was afraid to convey the message, but his courage arose because of the direct support

³¹ Anis Masruroh and Miftarah Ainul Mufid, "Harmonisasi Keluarga Dalam Al-Qur'an (Kajian Tafsir Tematik)," *Mafhum* 6, no. 1 (2021), <https://jurnal.yudharta.ac.id/v2/index.php/mafhum>.

³² Wawancara dengan Khoirin, tanggal 31 Maret 2024 di Pondok Pesantren Al-Munawwir Komplek R

³³ Mega Fitri et al., "Tinjauan Terhadap Surat Al-Maidah Ayat 67 Dan Surat An-Nahl Ayat 125 Tentang Metode Pendidikan Dalam Al-Qur'an," *Indonesian Journal of Multidisciplinary on Social and Technology* 2, no. 3 (June 12, 2024): 35-39, <https://doi.org/10.69693/ijmst.v2i3.315>.

³⁴ Suut Hermanto, Zidna Nur Azizah, and Hamidatun Nihayah, "Metode Pendidikan Perspektif Mufassir Quraish Syihab (Talaah Surat Al Maidah Ayat : 67, An Nahl Aayat : 125)," *AL-Ghazali* 6, no. 2 (2023).

from Allah, who directly inspired the Prophet's spirit of preaching. He no longer felt alone because behind him was a great source of encouragement, namely Allah SWT. It is mentioned in the interpretation of Al-Munir by Wahbah Az-Zuhaili that this verse was revealed to refute the opinion of those who accused the Prophet Muhammad SAW of hiding something about religion to protect himself.³⁵

Fourth, *fathanah*, which means intelligent, analytical, and critical. In her daily life, *Nyai* Ida Fatimah Zainal Abidin always uses her time to study and discuss, from waking up before dawn until bedtime at night. She fills her time with reading the Qur'an, listening to students recite their memorized verses, studying books, teaching classical Islamic texts, etc. She even skips her afternoon break several times to listen to students recite their memorized verses. As stated in Surah Al-Maidah verse 67, the command to teach that Allah SWT gave to the Prophet Muhammad SAW informs mankind that teaching is the responsibility of everyone who has knowledge.³⁶ The Prophet did not bequeath wealth (dirhams or dinars) to his followers, but rather the knowledge that he passed down to us today.³⁷

Novi kurnitasari (*santri abdi ndalem*) said that her enthusiasm for teaching was tireless. In class, she explained the material with patience and detailed understanding so that the students could easily understand.³⁸ Leaders must be able to optimize their potential in facing and resolving problems that arise.³⁹ An intelligent leader can understand problems quickly and accurately, enabling them to respond appropriately in solving issues. In addition, an intelligent leader will always thirst for knowledge because faith and knowledge are the only ways to live, and with both, leaders will be respected by both humans and their creator.⁴⁰ In line with this, intelligence is gained from consistent learning, so that intelligent leaders will be able to make

³⁵ Waode Sitti Karsi, "Pendidikan Agama Islam Dalam Perspektif Kajian Tafsir Surah AL-Maidah Ayat 67 & Aurah Al-Ahzab Ayat 21," *Jurnal Pendidikan Ar-Rasyid* 8, no. 2 (2023).

³⁶ Feronika Munthe and Yulius Mataputun, "Analisis Kerjasama Sekolah Dengan Dunia Usaha Dan Dunia Industri Dalam Meningkatkan Mutu Lulusan Sekolah Menengah Kejuruan," *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 7, no. 4 (December 30, 2021): 586, <https://doi.org/10.29210/020211479>.

³⁷ Nurchamidah et al., "Tugas Guru Dalam Perspektif Al-Quran Tafsir Surat Al-Baqarah Ayat 151," *Al-Afkar* 7, no. 1 (2024): 829–40, <https://doi.org/10.31943/afkarjournal.v7i1.882>.

³⁸ Wawancara dengan Novi, tanggal 31 Maret 2024 di Pondok Pesantren Al-Munawwir Komplek R

³⁹ Devi Astuti, Sri Rahmawati, and Inong Satriadi, "Tinjauan Al-Qur'an Dan Hadits Tentang Pemimpin Dan Persyaratanya," *Indo-MathEdu Intellectuals Journal* 5, no. 2 (May 15, 2024): 2219–31, <https://doi.org/10.54373/imeij.v5i2.1013>.

⁴⁰ Amit Saepul Malik1 et al., "Islam Dan Pengaruhnya Terhadap Kepemimpinan Pendidikan," *Jurnal Ilmu Pendidikan* 1, no. 2 (2022).

quick and accurate decisions.⁴¹ Therefore, his ethos in spreading knowledge is worthy of being emulated and applied by students.

From the above explanation, researchers found a prophetic leadership style in the parenting of *Nyai* Ida Fatimah Zainal Abidin, which is based on three pillars, namely: *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *tu'minuna billah* (transcendence).⁴² Humanization teaches us to uphold virtue and humanize people by bringing out their positive potential, thereby eliminating the dehumanization caused by the passage of time.⁴³ Mrs. Ida Fatimah Zainal Abidin saw potential in her students, then she motivated, guided, and facilitated them so that they would continue to develop. Additionally, she took the time to listen to the students' concerns regarding personal, academic, and administrative issues without judgment. This made the students feel valued, fostering self-confidence and a desire to grow. This humanization aligns with the educational mission aimed at promoting human values and morality.

Liberation refers to emancipation, which means making people aware of their existence as social beings who are equal to one another. Every human being has strengths and weaknesses, and as brothers and sisters, we should not insult others' weaknesses as if they were a disgrace.⁴⁴ *Ibu Nyai* Ida Fatimah Zainal Abidin broke the perception that women should only stay at home and take care of children. She believed that women should be independent, highly educated, and active in society. In relation to liberation, the Prophet Muhammad SAW was sent to encourage people to leave the era of ignorance and move towards the enlightened world of Islam in order to be free from slavery, discrimination against women, and tribalism. Mrs. Ida Fatimah Zainal Abidin demonstrated this by instilling in her students the understanding that there is no discrimination between men and women; both have equal rights and responsibilities as human beings, and only piety before Allah distinguishes them, as stated in Q.S. Al-Hujurat verse 13.

Transcendence means spirituality, that humans acknowledge the absolute authority of God.⁴⁵ Mrs. Ida Fatimah Zainal Abidin realized that as

⁴¹ Sahad, Otong Husni Taufiq, and Ari Kusumah Wardani, "Karakter Pemimpin Ideal Dalam Organisasi," *Moderat* 6, no. 3 (2020).

⁴² Dicky Artanto, Zainal Arifin, and Diningrum Citraningsih, "Strategi Kepemimpinan Profetik Dalam Mengelola Lembaga Pendidikan Islam Di Masa Krisis," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 06, no. 01 (2022), <https://doi.org/10.32478/evaluasi>.

⁴³ M Yusuf Aminuddin, "Model Kepemimpinan Profetik Dalam Membentuk Karakter Religius Peserta Didik Di SMP Mamba'us Sholihin 8 Katerban Senori Tuban," *Al Kamal* 1, no. 2 (2021).

⁴⁴ Rosyada Ayu Fatimah, Farid Setiawan, and Muhammad Afif Nur Tajuddin, "Kepemimpinan Profetik Dalam Manajemen Pendidikan Bagi Pemimpin Masa Depan," *Anwarul* 2, no. 6 (2022): 447-54, <https://ejournal.yasin-alsys.org/index.php/anwarul>.

⁴⁵ Ziyadul Ildhal Ghazali, "Prophetic Leadership in Islamic Educational

a human being, she had limitations and needed Allah SWT in every aspect of her life. From there, she always involved Allah in every decision she made and was careful and responsible in leading the Islamic boarding school.

In general, from the above description, it can be understood that prophetic leadership motivates a high work ethic, member involvement and responsibility, emotional intelligence and self-development, and also improvement in the quality of life of the community.⁴⁶

Conclusion

The prophetic leadership of *Nyai* Ida Fatimah Zainal Abidin influenced the actions of her students. She made the Prophet Muhammad SAW her role model in life, so she always acted and spoke in accordance with the teachings of the Prophet Muhammad SAW, which were based on faith and knowledge. Seeing this, the students followed in the footsteps of *Nyai* Ida Fatimah Zainal Abidin, who indirectly emulated the character of the Prophet Muhammad SAW. The prophetic leadership model needs to be emulated and applied in Islamic educational institutions. This is based on the need for leaders of Islamic educational institutions to be able to integrate Islamic values with the demands of scientific and technological progress. Despite being constrained by a lack of literature, it is hoped that this research will contribute to enriching the theoretical knowledge of prophetic leadership rooted in the teachings of the Prophet, the ability of women to lead religious institutions, and the development of women's leadership, including strategies for cadre development, empowerment, and capacity building.

Research on prophetic leadership is important for strengthening the position of women in Islamic education and contributing to a more progressive transformation of Islamic boarding schools. It is hoped that this article will be useful for policy makers in involving *Nyai* in decision-making forums related to education policy and women's empowerment. The researchers acknowledge that there are still shortcomings in this article, and it is hoped that future research can be developed in theoretical, practical, contemporary issues, and methodological aspects.

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⁴⁶ Reno Candra Sangaji and Tomi Agus Triono, "Implementasi Kepemimpinan Profetik Dalam Memecahkan Masalah Sosial Di Indonesia: Study Literatur Prophetic Leadership," *Journal of Society Bridge* 1, no. 2 (2023), <https://www.bk3s.org/ojs/index.php/jsb>.

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