



Transformational Leadership of Female Ulama in Improving Education Quality (Case Study at Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang)

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ABSTRACT

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This study aims to formulate in depth related to: How is the transformational leadership of Female Ulama in defining success. Analyzing the internal-external context, setting strategies, building capacity, negotiating authority in improving the quality of education. This study uses a type of qualitative research with a case study approach. Data collection techniques using in-depth interviews, participant observation, and documentation. The data obtained were analyzed using techniques of reading all data, coding, interconnecting themes or descriptions, and interpreting the meaning of themes or descriptions. While the method of checking the validity of the data uses credibility, dependability, transferability, and confirmability techniques. The results of this study indicate that the transformational leadership of female Ulama in improving the quality of Islamic boarding school education is by means of better output of students, better management and leadership of Islamic boarding schools, Islamic boarding schools have religious values in their members in the form of trustworthiness, resignation and tawadu. The definition of pesantren success in a broad sense can reflect the values and beliefs of life. Internal analysis includes 1) an analysis of better school performance, 2) increased student capacity and 3) expectations of teachers are in accordance with expectations, namely the affective process of the school and the conditions of Islamic boarding schools and madrasas that support it. External analysis includes 1) the background and expectations of the parents of the students who enroll their children in Islamic boarding schools, 2) government policies in a global context. Preconditional strategy, Excellent service, Academic strategies, Supporting strategy, Final strategy. Capacity building in the form of: Developing human resources, Creating Islamic boarding schools' cultures in the form of professional values at work, Decision-making processes through participatory and collaborative methods. In negotiating authority in the form of: collaborative culture, visioning process by the chairman of the foundation, building collaboration with members of the wider community.

KEYWORDS:

Transformational Leadership, Female Scholars, Quality of Education

1. INTRODUCTION

Notes on the leadership of women clerics in the history of the development of Islam in Indonesia are still minimal. The unilateral construction of history (Isnaini, 2016) causes women to rarely write about their work in a

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balanced and proportional way. Even though the number of female clerics is abundant, historical records only tell of the dominance of the role of men in all fields, be it political, economic, social, cultural, including education (Burhanudin, 2002). The figure of a female scholar in the early Islamic period appeared as a religious, political and scientific figure (Srimulyani, 2012). Like Sayyidah Zaenab bint Sayyidina Ali, Aisyah Bint Abu Bakr, Umm Salamah bin Umayyah, or Hafsa bint Umar, Fatimah bint Qais whose work was recognized because of her knowledge at that time. They are active in domestic and public spaces.

Writing about the role of women in leading Islamic boarding schools is very interesting, where the scope of

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Islamic boarding schools is education, da'wah and community empowerment (Islamic Boarding School Law, 2019). This is because leadership in an educational institution greatly influences the sustainability of the indigenous Indonesian education system. Many pesantren have decreased the quality of education (Hidayat, 2011), or even progressed even though their founders had died.

The role of female clerics in leading Islamic boarding schools requires massive religio-sociological factors (Kodir, 2019). Scholars are recognized not only considering expertise in religious knowledge (Ismah, 2016), but also integrity in community empowerment (OEPEAN AND Jargher, 1987). The term female ulema emerged as a form of resistance and discourse movement related to the work of ulema which only refers to one gender, namely men. Leadership, which is usually in the hands of men (kyai) (Syukur, 2018), and women (nyai) are considered only as a complement (Wulpiah, 2018). Then when the kiai dies, the one who replaces his position in the pesantren is his son or son-in-law (Ma'unah, 2021).

Traditions and culture in mainstream society make men become leaders. When women occupy positions, they are only secretaries and treasurers, rarely becoming top leaders or heads of foundations (Khotimah, 2017). Because the views of society are still taboo if the leader is a woman. The personality of a woman who is independent, dares to express her opinion, is persistent, aggressive, and a negotiator is considered to have crossed the boundaries of tradition and culture. Even though the role of women is very large, it is very rare for women to occupy the position of being the top leader (Ma'unah, 2019).

The Mamba'ul Ma'arif Denanyar Islamic boarding school was chosen as the research location because it is located in the city of Jombang, which is known as the city of students. The pesantren is the forerunner of the existence of female pesantren in Indonesia. management dominated by women. Pondok Pesantren Mamba'ul Ma'arif Jombang The placement of management depends on having the appropriate competence to occupy this position. Even though sons-in-law have competence, they still cannot hold high authority. This Islamic boarding school does not look at gender in the distribution of leadership mandate, but based on the dzuriyyah line, with the condition that they have competence and deserve to occupy this position

As conveyed by Mrs. Nyai Muflaha Shohib as chairman of the Jombang Mamba'ul Ma'arif Islamic Boarding School Foundation, "Kiai Bisri Syansuri has three sons and three daughters, from his sons and daughters, more daughters are born. And according to his message that those who take on leadership roles can be men or women as long as they have competence." During this period, the leadership of the foundation no longer looked at whether it had to be men who carried out the tasks, it was permissible for both.

II. LITERATURE REVIEW

A. Overview of Transformational Leadership

1. History of Transformational Leadership

Transformative leaders contain interesting situations and visions that reflect the values of their followers. Sarros and Butchatsky agree that the Transformational Leadership model is a leadership concept that integrates ideas through traits, style, behavior approaches. The five leadership models that have been developed in the study are as described by Stephen P. Robbins, as follows:

- a. Traits model of leadership (1900-1950) which examines more about individual traits that are inherent in many leaders.
- b. Models of situational leadership (1970s to 1980s) focused more on situational factors as determining variables for leadership.
- c. Model of effective leadership (1960s-1980s). This model supports the assumption that an effective leader is a leader who is able to handle organizational and human aspects at the same time (Syadzili, 2018).
- d. Contingency models (1960s to 1980s). Theories that produce clarifications about the most effective combinations between personal characteristics, leader behavior, and situational variables. (Sutikno, 2014).
- e. Model of transformational leadership (viour) and contingency.

2. Definition of Transformational Leadership

Transformational leadership is formed from the words leadership (leadership) and transformative (transformational), the Big Indonesian Dictionary includes the word transformative not transformational. Robbins argues, "We define leadership as the ability to influence a group toward the achievement of a vision or set of goals". Leadership is the ability and readiness to inspire, guide, direct or manage others.

Burns defines, "The process of uniting the motives of superiors and subordinates based on the direction of achieving change. Meanwhile, Bass defines the ability to inspire and motivate followers for achievement." He also emphasized the ability to influence his followers so that they believe, emulate and respect him. It can be concluded that leaders influence and revitalize their followers towards major changes based on the vision and goals of the organization, increase efficiency, be productive and innovative according to the values relevant to the change process.

3. Principles and Characteristics of Transformational Leadership

According to Harbani in implementing Transformational Leadership, there are 10 principles that must be considered, namely:

- a. The leader's vision is clear and communicated to subordinates;
- b. Subordinate awareness of the meaning and importance of his duties
- c. Having an orientation towards achieving a shared vision,
- d. Pioneering nature of change,
- e. Continuous self-potential development,
- f. The occurrence of a learning process for subordinates,
- g. The process of empowering the potential of subordinates,
- h. The process of developing innovation and creativity,
- i. The realization of a culture of cooperation in the organization, and
- j. The creation of a conducive working climate, multilevel communication, and respect for ethics and morality.

4. Components of Transformational Leadership

According to Avolio, Bass and Jung, Transformational Leadership is seen through behavior, namely charisma, individual consideration, and intellectual stimulation. Meanwhile, Gary Yukl added that Transformational leadership is described in five main components, namely: charisma attributes, idealization of influence, inspirational motivation, intellectual stimulation, and individual consideration.

B. Overview of the Transformational Leadership of Women Ulama

1. Definition of Female Ulama

The term ulema comes from Arabic, namely jama' from the sentence 'alimun' which means mastering religious knowledge. The words ulema and alimun are different, alimun is the plural of mudzakar salim from the word al-alim. The definition of female clerics still raises debate conceptually. Distinctively, it requires the term male ulema, even though it shouldn't. Because the word ulama is in the plural which represents both. In a gender perspective, this contains "contradictio in terminis", which should have a neutral meaning. According to Azyumardi Azra, adding the words male or female indicates a gender bias. However, this is different in the view of Kiai Husein Muhammad, that the term 'ulama' does not only refer

to men. Rather, both men and women see a problem from a gender-equitable perspective. The point of view of the two is different, Azra uses an idealistic and grammatical Arabic perspective. As for Kiai Husein Muhammad, from a sociological perspective, he pinned the word woman as reinforcement in fighting for women's issues.

2. Requirements to Become a Female Ulama

The characteristics that must be owned by a scholar is to imitate the prophetic nature inherent in him. Among others:

- a. Sidiq: is honesty. His acknowledgment as a Naabi and his acknowledgment of various things he conveyed from Allah SWT.
- b. Amanah: is the inner and outer guard of the prophets from committing unlawful acts in the form of minor sins and major sins, disbelief.
- c. Fathanah: Transformative leaders must be smart (fathanah), able to increase understanding and stimulate the emergence of new perspectives in seeing problems, thinking, and imagining. Upholding hujjah and the value of truth
- d. Tabligh: delivering the message ordered. Do not store important knowledge and information.

Dr. Husein Syahatah, an expert in Islamic management science from Al Azhar University in Cairo, Egypt, explains some of the basic principles that a manager must follow, as follows;

- 1) Trust,
- 2) Mishdaqiah/according to reality,
- 3) Diqqah/careful and perfect,
- 4) Tauqit/proper scheduling or timeliness,
- 5) Fair and Neutral,
- 6) Tibyan

C. Overview of the Quality of Education

1. The Basic Concept of Education Quality

The quality of education consists of the words quality and education. Quality in Arabic is called hasan which means good, in English it is called quality which means quality or quality. In the Big Indonesian Dictionary, quality is (measurement), good or bad of an object; level or degree (smartness, intelligence, etc.). Quality is the quality of meeting or exceeding customer expectations. Quality is the level of quality that meets the standard, can be perceived as continuous improvement.

There are three of the most popular quality conceptors, namely W. Edwards Deming (Umar and Ismail, 2018) Philip B. Crosby, and Joseph M. Juran

(Sallis, 2010) Deming defines quality as all the needs and wants of customers. Philip B. Crosby defines quality as conformity to requirements. Meanwhile, M. Joseph Juran defines quality as conformity to specifications. In general, the definition of quality has been agreed upon as something of good value (Koswara, 2008).

2. Characteristics of Education Quality

The quality of education can be seen in terms of input, process, output and outcome. There are 13 characteristics to be assessed, namely:

- a. Performan
- b. Timelines
- c. Reliability
- d. Durability
- e. Aesteties
- f. Personal Interface
- g. Easy of use
- h. Feature
- i. Comformance to specification
- j. Concistency
- k. Uniformity
- l. Serviceability
- m. Acuracy

According to Hensler and Brunell in Husaini Usman, there are four main principles in education quality management, namely:

- a. Customer principle. Quality does not only mean compliance with certain specifications, but that quality is determined by the customer.
- b. Respect for everyone in a world-class quality school, everyone in the school is seen as having potential.
- c. Fact-based management of world-class schools is fact-oriented, meaning that every decision is always based on facts, not on mere feelings or memories.
- d. Continuous improvement. In order to be successful every school needs to carry out a systematic process of carrying out continuous improvement (Usman, 2011) Given that quality improvement efforts are endless tasks that emphasize continuous effort (Dale and Oakland, 1991).

3. Education Quality Standards

There are differences in understanding and perception in terms of education quality standards. Some parents say that the comfort of the boarding school is one of the best benchmarks, some others think that learning outcomes or academic results. Quality from different points of view uses different benchmarks. Some people use benchmarks based on

institutional conditions, others use benchmarks for learning achievement, and the quality of education needs to be reviewed from various relevant benchmarks.

According to Mujamil, educational institutions are said to be of high quality if their inputs, processes and results can meet the requirements demanded by users of educational services (Qomar, 2009). The starting point for measuring the quality of education is that users of educational services focus more on output, namely the potential and use value of alumni in life.

4. Education Quality Improvement

There are three terms in quality management, namely quality control, quality assurance, and total quality. Quality control or inspection is and is usually used in terms of the world of education. Quality assurance or quality assurance aims to prevent damage and errors. Quality assurance is carried out before, at the beginning, and during the process.

Quality assurance is all planned and systematic activities implemented in a quality system based on prevention and problem solving. Designed in such a way as to guarantee the production of predetermined specifications. Quality assurance (quality assurance) education is actually not the same as the quality of education (quality of education). The quality of education is more of the best form produced by the learning process by producing quality figures as expected.

Total quality or integrated quality is a continuation of quality assurance. Integrated quality management is carried out in order to create a quality culture, namely aiming at customer satisfaction. Customers in integrated quality are the most important. According to Hanif, the failure of Indonesia's education quality policy can be overcome by implementing an integrated quality assurance system (total quality assurance system).

Quality improvement programs must be oriented to the expectations of customers or stake holders. The beneficiaries of educational services must become a reference for the program. Giving satisfaction continuously and continuously, because satisfaction is a process that is always changing. Islamic boarding schools are said to be successful if (Suhartini, 2005):

- a. Students enjoy the school environment. Santri are comfortable with the lessons they receive, with the treatment of teachers and leaders, with the facilities provided by the school.

- b. Parents are satisfied with the service to their children and the service to parents. For example, satisfied with receiving periodic reports on student progress and school programs.
- c. User side. Recipients of graduates (universities, industry, and society) are satisfied with receiving graduates with quality that is in line with expectations.
- d. Teachers and employees are satisfied with school services. For example, in the division of work obligations, the relationship between teachers/employees/leaders, honorarium/salary, and so on (Depdikbud, 1998)

5. The Concept of Improving the Quality of Education in Islam

According to Syaiful Sagala, improving the quality of education is obtained through two strategies, namely academic orientation (high based education) as a minimum standard of education quality. Then oriented to life skills (broad based education) in a broad, real and meaningful way. Hari Sudradjad stated that quality education is being able to produce graduates who have competence, both academically and vocationally. Based on personal and social competence, as well as noble moral values, all of which are life skills. Education that is capable of producing complete human beings has an integrated personality in faith, knowledge, and charity (Suderajat, 2005).

III. RESULTS

1. Female Ulama Define Success in Improving the Quality of Islamic Boarding School Education

Female clerics in defining their success in improving the quality of Islamic boarding school education are: 1) The output of students is better, with a focus on academic and affective achievements, reflecting educational and religious values and beliefs. 2) Better management and leadership of the pesantren, in which the pesantren is managed starting from the management of the Foundation level, formal madrasah and caring for boarding units. 3) Islamic boarding schools have religious values for their members in the form of trustworthiness, resignation and resignation, with an atmosphere of boarding schools that can provide a comfortable, safe atmosphere and can apply discipline to the pesantren community starting from students, teachers, staff, etc. 4) The definition of pesantren success is reflected in the relationship of all pesantren members starting from the foundation level to the students and staff.

2. Female Ulama Analyze the Internal-External Context of Islamic Boarding Schools in Improving the Quality of Islamic Boarding School Education

Management at the Foundation is led by women. The requirements for being a leader in the management ranks 1. Are pious or knowledgeable. 2. Good character, 3. Good mastery of religious knowledge. This was conveyed by Mrs. Nyai Muflihah herself. There are opportunities for women to manage foundations by becoming administrators. The dzuriyyah have the motivation to study hard and hone their leadership skills.

Strengthening that the equality of men and women has no boundaries in the realm of leadership and management of Islamic boarding schools within the Mamba'ul Ma'arif Islamic Boarding School, Denanyar, Jombang. In fact, it has become an unwritten rule that a son-in-law, no matter how competent, cannot occupy a top leadership position or a strategic position in the management of the Foundation. Everything must be dzurriyah. Can be male or female. The son-in-law can be the leader of the hostel care, but not the caretaker or kiai in the top leader position.

The requirements to become a leader at the Denanyar Mamba'ul Ma'arif Jombang Islamic Boarding School indeed imply knowledge, morality and religion. However, they did not realize that the charisma of the dzurriyah who became leaders emerged. Such as the age factor, which is considered "nyunggi". Moreover, every dzurriyah is equipped with higher education as a regeneration step. As if the dzurriyah had been prepared from an early age to lead the pesantren.

Female clerics in analyzing the internal context of Islamic boarding schools in improving their quality can be categorized from indicators, namely: 1) analysis of better school performance, 2) Increased student capacity and 3) expectations of teachers according to expectations, namely the affective process of the school and the conditions of the Islamic boarding school support.

As for female scholars in external analysis in improving the quality of Islamic boarding school education can be categorized; 1) the background and expectations of the guardians of the students who enroll their children in Islamic boarding schools, 2) government policies in a global context.

3. Female Ulama Establish Strategies in Improving the Quality of Islamic Boarding School Education

To realize the vision of the pesantren, the head of the foundation determines the strategy or compiles programs. Women Ulama in establishing strategies, include: 1) Preconditional strategies, namely upholding discipline, providing motivation, building trust,

changing the management paradigm, creating teamwork. 2) Excellent service, which means high-level service through the provision of good conditions for Islamic boarding schools and madrasas and developing teaching and learning processes for students, as well as being implemented when making decisions that are transparent and accountable. Excellent service in this case also includes when the guardians of the students are welcomed. 3) Academic strategies, namely strategies that refer to the curriculum and program instructions. For example holding additional hours, increasing instructional programs and intensifying Qur'an memorization. 4) The non-academic strategy, the chairman of the Foundation together with the caregivers and the head of the madrasah determines another strategy, namely a non-academic strategy that refers to extracurricular activities. 5) Supporting strategies in the form of policy implementation in the development of Islamic boarding schools facilities and providing supporting programs. 5) The final strategy is through routine program evaluation.

4. Female Ulama Build Capacity in Improving the Quality of Islamic Boarding School Education

In addition to paying attention to establishing strategies to achieve the pesantren's vision, women ulemas build the capacity of their members in the form of; 1) Developing human resources, through developing the professionalism of teachers and staff, for example providing opportunities for madrasah heads to continue their education to master and doctoral programs 2) Creating Islamic boarding schools' cultures in the form of professional values at work, for example the head of the Foundation is in the Foundation's office on working hours that include the values of discipline, responsibility, accountability, transparency and good performance. 3) The process of making decisions through participatory and collaborative methods. The Chair of the Foundation receives input from the managers under him as well as discussions and negotiations.

5. Female Ulama in Negotiating Their Authority and Authority

In negotiating their authority, female clerics go through: 1) collaborative culture by lobbying agencies related to the development of Islamic boarding schools to absorb assistance from other agencies or institutions. 2) the visioning process by the chairman of the Foundation such as building a vision, spreading the vision, setting high expectations. The vision is developed through meetings with stakeholders, including the madrasah committee, teachers and staff. 3) build collaboration with members of the wider

community. The partnership includes collaboration with Islamic boarding schools, good relations between pesantren caregivers, pesantren alumni and other institutions.

IV. DISCUSSION

A. Definition of Success of Islamic Boarding Schools in Improving the Quality of Education

The success of pesantren makes the quality of education as a reference, at the level of quality that has been fulfilled than expected. Related to the quality of education can be perceived in various ways. Understood as continuous improvement and fulfillment of customer expectations (Carlos, 2002). There are three of the most popular quality conceptors (Edward, 2010), including Deming who defines quality as all the needs and desires of customers, in this case students, guardians of students and the community. Philip B. Crosby defines quality as conformity to requirements. Meanwhile, M. Joseph Juran defines quality as conformity to specifications. The definition of quality is something of good value (Deni, 2008).

The correlation between quality and Islamic boarding school education is the ability of educational institutions to manage operationally and efficiently the quality components (Djauzak, 2006). The process of changing the attitudes and behavior of pesantren members in maturing themselves closer to Allah SWT through guidance, teaching and training (Makinudin, 2019). An educational institution is said to be successful in the context of quality and effectiveness if the institution has the capacity to maximize its goals and functions.

The principles and characteristics of the Transformational Leadership of female clerics at the Mamba'ul Ma'arif Islamic Boarding School, namely: (a) Identifying themselves as agents of change, (b) Leaders have a clear vision (visionary) and communicated to subordinates, (c) Dare, (d) Values driving force, (e) All-time learner, (f) Trusting others, (g) The process of learning, empowering, and developing innovation and potential creativity for subordinates, (h) Creating a culture of cooperation and a positive organizational work climate conducive, (i) Have the ability to deal with complexity, ambiguity, and uncertainty, and (j) Involve the role of subordinates in solving organizational strategic problems.

B. Internal-external Context Analysis in Improving the Quality of Islamic Boarding School Education

Female clerics at the Mamba'ul Ma'arif Islamic boarding school Denanyar Jombang design controlled changes at the Islamic boarding school. Seek input from

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both internal and external before making a decision, then presenting an idea for action. Guided by the values and beliefs of life from the tradition or culture of the pesantren. Analyze the pesantren context and take appropriate action (Hasbi, 2013).

The context analyzed by each female scholar starts from internal and external. Internal analysis uses values and life beliefs as a filter. Among them are formed from several namely the performance of pesantren and their capacities including teachers, students and improved facilities. This context also includes teachers' expectations regarding their welfare, structural changes in pesantren, and the professional development of teachers and staff. Regarding the available programs (Hamzah, 2020).

The external context includes the expectations of the santri guardian, higher authority policies and societal changes. The understanding of female ulama as decision makers in these contexts is manifested in the vision and strategies of the pesantren (Teguh, 2020). Invite pesantren members to analyze the performance of pesantren and then transfer critical and analytical thinking in problem solving. The female scholars understand that the socio-cultural background of the students is an important variable, including the religious piety and morality of the students, when it comes to students' passing in the National Examination (Zaini, 2017).

C. Establish Development Strategies in Improving the Quality of Islamic Boarding School Education

The strategies set by each female ulama can be categorized into five themes: pre-conditional, academic, non-academic, supportive and evaluative. Islamic boarding schools have specific strategies as a result of their understanding of the specific context in their institutions. Ulama define a strategic leader as someone who has a clear vision and mission, a responsive listener to his followers. An analysis and assessor of the situation in which the leader can exercise his leadership.

Female clerics carry out transformational leadership, by providing motivation and intervention in instructional development in facilitating student outcomes. Female clerics in the ranks of administrators and caretakers of dormitories at Islamic boarding schools have concern for this problem. These policy makers accommodate the development of the learning process by using instructional methods and strategies. The learning process using multimedia in formal madrasas and the impact when reciting the yellow book becomes a culture in Islamic boarding schools.

In summary, the findings in this study corroborate the pesantren leadership that successful

leaders must have the ability to define strategies as a basic dimension. This ability is in the form of being able to design a clear vision, having high expectations for the performance of Islamic boarding schools, students and teachers. Provide motivation so that the performance increases through the determination of strategies and programs that they arrange.

D. Building the Capacity of Islamic Boarding Schools in Improving the Quality of Islamic Boarding School Education

One of the conditions for a pesantren to be successful in improving its quality is the human resource factor of teaching and educational staff, through capacity building. Female clerics intervene on aspects of pesantren capacity which include personal, professional, organizational and community capacities that support overall development.

Transformative leaders stimulate their followers to be more innovative and creative by asking for opinions, describing problems, and taking new approaches to the problems at hand. They do not publicly criticize their subordinates. Employees who have ideas are then involved in the problem-solving process. Karim gave an example, leaders can stimulate the intellectuality of their employees by: (1) inviting imagination and dreaming, (2) providing learning and further study opportunities, (3) challenging the status quo, (4) teaching not to think procedurally, (5) inviting new perspectives, (6) questioning old assumptions, and (7) socializing symbols of innovation (Karim, 2010).

E. Negotiating Authority in Improving the Quality of Islamic Boarding School Education

Women clerics in society have a bargaining position in 'negotiating' the public sphere with people who hold patriarchal views from the pesantren perspective. Some of them have to struggle with very traditional views of women. Each of the female ulama has demonstrated their ability to develop collaboration and partnerships with a wider segment of pesantren stakeholders. Negotiation of this authority in order to strengthen the position and transformation of the task as a whole. Transformational leadership is specifically related to the idea of improvement. Bass and Avolio (1994) assert that leaders must: (a) stimulate the enthusiasm of their colleagues and followers to see their work from several new perspectives, (b) pass on the mission and vision to the team and the organization, (c) develop colleagues and followers at the highest level. higher capabilities and potential, and (d) motivating colleagues and followers to look at their respective interests, so that they can benefit the interests of their organization.

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Female clerics as figureheads (symbol leaders). In this case caregivers from each dormitory unit can reflect on their function as a substitute for parents who protect students as they educate their own children (Mardiyah, 2019). When the family principle is applied in the pesantren organization, the kiai is the father figure, while the nyai represents the adoptive mother. In most cases, a nyai does have limited interaction with male pesantren students, while a kiai very rarely interacts with female students, both in terms of quality and quantity. Now in the era of Ibu Nyai, whatever her qualifications, she is a leader for her students. In other words, they can be said to represent the kiai's leadership for female students.

V. CONCLUSION

The conclusions of the Transformational Leadership of Women Ulama in Improving the Quality of Education from research at the two institutions are as follows:

1. Female Ulama define success in improving the quality of Islamic boarding school education at the Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang, namely: (a) Identifying themselves as agents of reform; (b) Having courage, (c) Trusting other people, (d) Acting on the basis of the public interest and group pressure. (e) Improving capabilities on an ongoing basis, (f) Having the ability to deal with complex, unclear or uncertain situations, and (g) Having a vision for the future.
2. Female Ulama conduct internal and external analysis in improving the quality of Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang, that in this case can: (a) stimulate the enthusiasm of colleagues and followers to see their work from several new perspectives, (b) transmitting the mission and vision to the team and the organization, (c) developing colleagues and followers at a higher level of ability and potential, and (d) motivating colleagues and followers to look at their respective interests, so that they can be of benefit to the interests of the organization.
3. Female clerics set a strategy to improve the quality of education at the Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang, through the following indicators: a) making themselves role models (role model/uswah hasanah), b) convincing communication, c) inviting on change and improvement, d) presenting an interesting vision and mission, e) campaigning for action, f) giving meaning to work, g) comparing work, h) providing solutions, i) understanding opportunities and opportunities and handling them intelligently, and j) leader not trapped in the mainstream or general understanding.
4. Female clerics in carrying out capacity building in improving the quality of education at the Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang, can implement through indicators: a) making themselves role models (role model/uswah hasanah), b) convincing communication, c) inviting on change and improvement, d) presenting an interesting vision and mission, e) campaigning for action, f) giving meaning to work, g) comparing work, h) providing solutions, i) understanding opportunities and opportunities and handling them intelligently, and j) leader not trapped in the mainstream or general understanding.
5. Female clerics in negotiating their authority in improving the quality of education at the Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang, by: 1) inviting imagination and dreaming, (2) providing opportunities for study and further study, (3) opposing the status quo, (4) teaching not procedural thinking, (5) inviting new perspectives, (6) questioning old assumptions, and (7) socializing symbols of innovation.

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