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## Application of Prophetic Democratic Leadership Mudirah at Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta


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**Abstract:** In Indonesia, pesantrens are traditionally led by men (kiai/Ustāz), but female leadership (nyai/Ustāzah) is increasing, though often perceived as less participatory due to the dominance of male authority. Women's leadership in pesantrens plays a crucial role in shaping santriwati (female students), yet research on its impact on student achievement is limited. This study analyzes the leadership role of the Mudirah in developing the achievements of santriwati at Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta. Using a qualitative approach and phenomenological methods, data were gathered from key figures such as the Mudirah, teachers, caregivers, and students. Data collection involved observation, interviews, and document analysis, with validity ensured through credibility and triangulation tests. Pondok Pesantren Tahfiz Putri Khoiro Ummah, established in 2010, focuses on Qur'an memorization and Islamic character development. Ustāzah Hj. Umi Hajar, Lc, who co-founded the pesantren, now leads it as Mudirah. Her leadership style combines democratic and prophetic traits—valuing subordinates' potential, involving them in decision-making, and embodying Islamic values such as siddiq, amānah, tabligh, and faṭānah. She creates a positive and innovative environment that fosters both academic and non-academic achievements, particularly in Qur'an memorization. Her role as a caregiver, mentor, and manager supports the overall development of the santriwati, helping them meet pesantren standards.

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## INTRODUCTION

Pesantren is an Islamic educational institution that has a significant role in the spiritual, moral, and intellectual development of students. In Indonesia, Pondok Pesantren is one of the main pillars in creating a young generation with noble and knowledgeable character. However, in the environment of Islamic boarding schools, especially those led by women, challenges arise regarding the authority of the leadership. According to research conducted by Eva Maghfiroh, one of the problems that often arise is the lack of participation of women leaders, which is caused by the dominance of the authority of a kiai in the management of boarding schools. (Maghfiroh, 2018)

However, the study also confirms that female leaders, if given the space that corresponds to their portion, can lead well, even on a par with male leaders. The existence of women leaders is very necessary in certain fields, especially in communities with most women, such as female only boarding schools. In this environment, santriwati tend to be more comfortable if led by a female caregiver. Nevertheless, the role of men remains important in guiding and supporting women's leadership.

Women's leadership is often more transformational-democratic than that of men. Women tend to be more people-oriented, more communicative, and have compassion and superior organizational skills. In this regard, women's leadership is considered more participatory, democratic and has a higher personal sensitivity. (Tsany et al., 2022)

Female leaders, when given appropriate space, can lead just as effectively as men. In certain fields, such as female-only communities like all-girls Islamic boarding schools (pesantren), female leadership is essential, as it provides comfort and relatability to students. Although men may offer support or guidance, women often excel in transformational-democratic leadership, especially in team settings, due to their people-oriented and communicative nature. Key differences include compassion and organization, where women generally outperform men. Research shows that female leadership tends to be more participative, democratic, and personally sensitive compared to male leadership.

With growing awareness of gender equality, various fields, including education, now recognize its importance. Gender theory highlights that differences between men and women are not solely biological but are also shaped by social constructs. In the context of educational leadership in pesantren, gender equality policies play a crucial role in providing equal opportunities for women to lead and develop their capabilities. (Noor, et al., 2022)

In Indonesia, gender equality has been reinforced through legislation, such as Law No. 14 of 2005 on Teachers and Lecturers and Ministerial Regulation No. 11 of 2010 on Gender Mainstreaming in Madrasahs by the Ministry of Religious Affairs. These policies aim to eliminate gender discrimination and encourage women to assume leadership roles in educational institutions. Pondok Pesantren Tahfiz Putri Khoiro Ummah, founded in 2010, focuses on Qur'ān memorization and Islamic character development. Ustāzah Hj. Umi Hajar, Lc, as the Mudīrah, applies a democratic-prophetic leadership style, involving team participation in decision-making, listening to input, and integrating Islamic values like honesty (siddiq), trustworthiness (amānah), communication (tabligh), and intelligence (faṭānah). She fosters a positive environment, motivating students to excel academically and non-academically, particularly in Qur'ān memorization. Her leadership blends the roles of a mentor, educator, and manager, effectively supporting the holistic development of her students.

Ustāzah Hj. Umi Hajar, Lc, is the daughter of the late K.H. Abdurrahman Syamsuri, a great scholar founder of Pondok Pesantren Karangasem Paciran, Lamongan, known as a memorizer of

the Qur'ān since the age of 15. Inspiration from his father encouraged Ustāzah Umi Hajar to establish Pondok Pesantren Tahfiz Putri Khoiro Ummah, which became a place for students to memorize the Qur'ān and get quality Islamic education. Her leadership in this Islamic boarding school not only proves the ability of women to lead, but also shows the importance of women's role in Islamic education.

Prophetic leadership is considered the most perfect leadership model, rooted in the prophetic values of Siddiq, Amānah, Tabligh, and Faṭōnah. However, in practice, it encompasses various styles, including democratic, transformational, and authoritarian, as exemplified by Prophet Muhammad ﷺ in different situations.

In this study, the author emphasizes that Ustāzah Hj. Umi Hajar, Lc, as Mudīrah of Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta, exhibits a predominantly democratic leadership style. This is evident in her participatory approach, involving teachers and students in decision-making, and fostering an environment conducive to dialogue and consultation. While democratic leadership is part of the broader prophetic model, it stands out as the key characteristic of her leadership style.

Highlighting democratic-prophetic leadership here does not imply separating it from prophetic leadership but rather emphasizes that different leaders may display certain styles more prominently based on their character and context. In the case of Ustāzah Hj. Umi Hajar, Lc, democratic leadership is her hallmark, with prophetic values providing the strong foundation for her leadership. This approach, particularly in enhancing student achievement, offers valuable lessons for both the author and others.

This study focuses on the leadership style of the Mudīrah, based on al-Fārābī's leadership theory, which emphasizes wisdom, justice, guidance, and morality. Wisdom enables sound decision-making, justice ensures fairness, and the ability to guide fosters active collaboration within the community. High moral standards serve as a model for others. These elements align with the democratic leadership principles demonstrated by Mudīrah Ustāzah Hj. Umi Hajar, Lc.

Her leadership is further analyzed through contemporary indicators of democratic leadership, such as team involvement in decision-making, valuing input from members, and recognizing potential. Mudīrah Ustāzah Hj. Umi Hajar, Lc exemplifies this by involving teachers and students in key decisions at the pesantren, optimizing students' potential in tahfiz, and being open to feedback from teachers, students, and staff. Additionally, she works closely with her team to achieve shared goals, such as directly supervising tahfiz activities, creating a strong cooperative environment.

The students' achievements, particularly in tahfiz, are the focus of this research. At Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta, success is measured by students' ability to memorize and recite the Qur'ān accurately. Mudīrah Ustāzah Hj. Umi Hajar, Lc's democratic leadership has created a supportive environment for enhancing students' tahfiz skills through personalized support and targeted programs. Despite her responsibilities at home, especially since her husband, Ustāz H. Jarot Nugroho, Lc, MA, has been ill for several years - may Allah grant him shifa - Ustāzah Hj. Umi Hajar, Lc continues to balance her duties at the pesantren. Living within the pesantren allows her to maintain focus on both teaching and leadership responsibilities, benefiting from proximity to the institution's daily activities.

Based on the background and focus of the research, this study formulates the following research questions:

1. What are the adaptation strategies of the Mudirah's leadership in developing the achievements of female students at Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta?
2. What is the significance of the Mudirah's leadership for female students in developing their achievements at Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta?.

## METHOD

This study uses qualitative descriptive design with phenomenological approach to explore and understand the actualization of prophetic Democratic leadership in Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta. The study population includes Mudirah, principal, teacher caregiver dormitory, Arabic subject teacher, santriwati grade 12, santriwati khidmah, and pesantren's administration staff. The research sample was selected purposively to obtain in-depth information from respondents who have direct knowledge and experience related to Mudirah Prophetic Democratic leadership. Phenomenological research focuses on discovering, learning, and conveying the meaning of phenomena and events, and their relationship with individuals in specific contexts. It falls under pure qualitative research as it aims to understand and describe the intrinsic characteristics of phenomena experienced by individuals, whether oneself or others.(Sugiarto, 2015)

Data were collected through in-depth interviews, observations, and documentation.(Hardani & Husni, 2020) The interview uses a semi-structured interview guide. Observations were conducted to observe daily interactions and activities in the pesantren, especially those related to leadership practices, with observation records as data collection instruments. Document analysis was conducted on official documents in the form of the official website of the pesantren(Visi dan Misi Tahfiz Pondok Pesantren Tahfiz al-Qur'an Khoiro Ummah Yogyakarta, n.d.), the pesantren's profile book (Buku Profil P.P Tahfiz Putri Khoiro Ummah Yogyakarta, 2023), their Social Media Accounts, google links and other relevant documents.

The data collected were analyzed thematically through the steps of description stage, reduction stage, and selection stage. The researcher was present directly at the research site in May 2023 and March 2024, to conduct interviews, observations, document collection, and documentation. This direct presence is aimed at ensuring comprehensive and in-depth data collection.

The Data was excavated through in-depth interviews, direct observation with field notes, and analysis of documents relevant to the leadership in the pesantren. To ensure the validity of the research results, triangulation of data sources (interviews, observations, and documentation) was carried out. This methodology is designed to gain an in-depth understanding of the actualization of Mudirah 's Prophetic Democratic leadership, by ensuring the validity and reliability of the data collected.

## RESULTS AND DISCUSSION

### Introduction To Prophetic Democratic Theory

In discussing leadership theories, Ibn Taymiyyah's perspective in Al-Siyāsah al-Syar'iyyah emphasizes that leadership is a trust that must be executed with integrity, honesty, and wisdom.(Rivai et al., 2017) Leaders should be selected based on expertise and professionalism rather than personal connections, and they must be receptive to constructive solutions and criticism. Purwangono identifies several leadership styles: autocratic (where decisions are made

unilaterally), democratic (involving team input), transactional (based on rewards and exchanges), transformational (inspiring and motivating for higher goals), servant (prioritizing the needs of the team), situational (adapting to varying contexts), and laissez-faire (granting autonomy to the team). Effective leaders often blend elements from these styles to fit specific needs and contexts.

Prophetic leadership, as exemplified by Prophet Muhammad ﷺ, serves as a model for Islamic leadership, integrating spiritual and practical aspects of leadership. Muhammad Syafii Antonio describes prophetic leadership as grounded in the prophetic qualities of sincerity (*siddiq*), trustworthiness (*amānah*), truthfulness (*tabligh*), and wisdom (*faṭōnah*). (Antonio, 2009) Quraish Shihab further explains prophetic leadership as embodying the attributes of the Prophet ﷺ, including clear vision, effective communication, and high moral standards. (Shihab, 2007).

On the other hand, democratic leadership, as conceptualized by various scholars, provides a nuanced framework for understanding leadership dynamics within organizations. A Islamic Scholar, al-Fārābī' asserts that democratic leadership focuses on collaboration and coordination between leaders and community members to achieve shared goals. Leaders must have a strong theoretical and ethical foundation and promote shared responsibility, emphasizing active participation and collective responsibility as key to societal well-being and progress. (Agustina & Mutiullah, 2024) Similarly, A.S. Tsany links female leadership styles to democratic principles, highlighting that although involving subordinates can slow decision-making, it benefits from valuing individual contributions, accepting criticism, and guiding team members. This aligns with democratic leadership's key components and indicators. (Tsany et al., 2022)

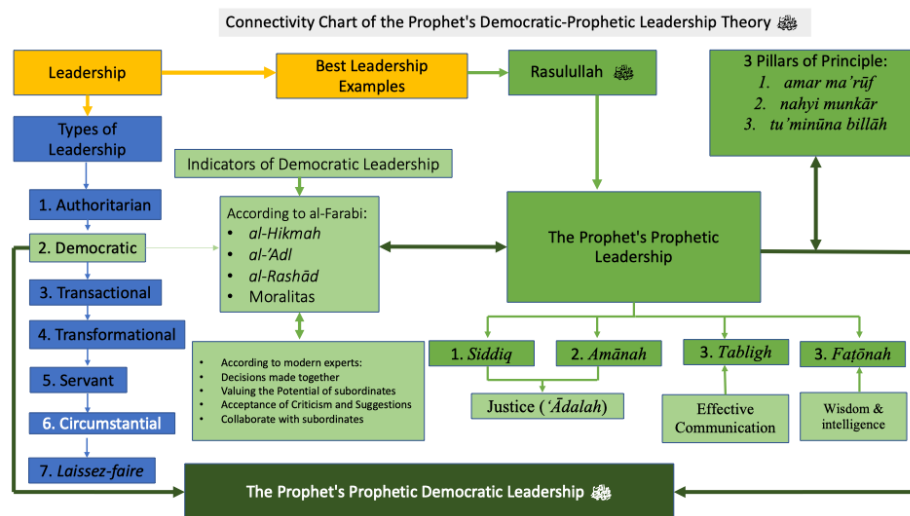
Components and Indicators of Democratic Leadership According to al-Fārābī's Theory: 1) Wisdom (*al-Hikmah*): A leader must possess profound wisdom to understand situations, make appropriate decisions, and uphold justice. This reflects the democratic leadership aspect that requires leaders to consider various perspectives before reaching conclusions. (Agustina & Mutiullah, 2024) 2) Justice (*al-'Adl*): al-Fārābī emphasizes the importance of justice in leadership. A leader must act and decide fairly, ensuring that everyone is treated equally without discrimination. This principle is central to democratic leadership. (Aravik & Hamzani, 2019) 3) Guidance Ability (*al-Rashād*): According to al-Fārābī, an ideal leader should be capable of guiding their people towards happiness and well-being, which involves active participation from the community in the governance process. This aligns with the principles of democratic leadership, where the leader collaborates with the people to achieve common goals. (Rofiq et al., 2022) 4) Morality: al-Fārābī underscores that a leader must possess high moral character, including honesty, trustworthiness, and integrity. These values are crucial in democratic leadership, where leaders are expected to serve as role models for society. (Santosa & Abdillah, 2021)

While Indicators of Democratic Leadership According to Contemporary Scholars: 1) Leaders engage team members in decision-making processes and place high value on their input, as emphasized by Kurt Lewin. (Riwayanto et al., 2024) 2) They recognize and strive to optimize each team member's potential, a concept highlighted by Mary Parker Follett. (Sudiarti et al., 2020) Additionally, 3) democratic leaders are open to feedback and use it to foster development and improvement, reflecting the views of Douglas McGregor. (Aestetika, 2024) 4) They also collaborate closely with team members, often directly participating in tasks to achieve shared objectives, as noted by Warren Bennis. (Aini & Apriyanti, 2024) These components collectively define the essence of democratic leadership. (Pasolong, 2013)

From the above discussion, both al-Fārābī's leadership theory and contemporary scholars' perspectives are relevant for understanding the concept of ideal leadership. The author agrees with most principles presented, particularly regarding morality, justice, wisdom, and the

importance of active participation in decision-making. However, some differences in approach need attention, especially concerning the dynamics of democratic leadership in contemporary contexts, such as enhancing the achievements of students at *Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta*. The author acknowledges wisdom as a crucial component of democratic leadership, emphasizing the need for leaders to consider multiple viewpoints and make decisions grounded in justice. Additionally, the author argues that this wisdom must be coupled with the ability to adapt to changing times.

The importance of justice in leadership is also endorsed, with fair leaders ensuring equal treatment for all, which aligns with democratic principles that encourage inclusive decision-making. The author agrees that leaders should guide their followers toward goodness, as al-Fārābī suggests, meaning they must help students reach their full potential. However, modern democratic leadership necessitates active involvement from subordinates as well. Furthermore, the author strongly supports al-Fārābī's emphasis on morality, asserting that honesty, integrity, and trust are essential qualities for leaders. In modern contexts, it is also vital for leaders to be open to feedback and criticism from their teams, as highlighted by experts like Douglas McGregor. This openness fosters transparency and builds trust between leaders and their teams. In conclusion, while the author endorses many aspects of al-Fārābī's theory—especially related to wisdom, justice, and morality—modern democratic leadership requires additional elements, such as receptiveness to feedback and closer collaboration with subordinates, which are equally important.



**Figure 1. Connectivity Diagram of the Democratic-Prophetic Leadership Theory of Rasūlullāh**

### Mudīrah leadership style in developing santriwati achievements at Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta

Prophetic leadership is an ideal leadership concept in Islam that encompasses essential qualities such as *Siddiq* (truthfulness), *Amānah* (trustworthiness), *Tabligh* (communication), and *Faṭānah* (wisdom). At *Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta*, *Mudīrah Ustāzah* Hj. Umi Hajar, Lc exemplifies all these traits in her role. However, her most prominent leadership style is democratic.

The democratic leadership style of the *Mudīrah* is evident in the involvement of students and teachers in decision-making, open communication, and the creation of a supportive environment that fosters student achievement. While prophetic leadership encompasses various leadership styles, such as transformative and authoritarian, the *Mudīrah* predominantly emphasizes the democratic style. This is reflected in her collective participation, consultations, and deliberations, in line with the institution's vision and mission.

*Mudīrah Ustāzah* Hj. Umi Hajar, Lc not only applies democratic leadership but also prioritizes prophetic values. In practice, several indicators of democratic and prophetic leadership are implemented: 1) Collective Decision-Making: The *Mudīrah* regularly holds meetings with teachers and staff to discuss the management of the pesantren and the education of students. This demonstrates her appreciation for opinions and input from her team; 2) Valuing Subordinate Potential: The *Mudīrah* strives to empower staff and students by providing them with space to contribute and innovate. For example, she developed an application for fee payment to enhance administrative efficiency; 3) Listening to Feedback: She is open to criticism and suggestions, as seen when she received input from new staff regarding administrative management. Her willingness to adapt and learn from others reflects her prophetic nature; 4) Wisdom in Decision-Making: The *Mudīrah* always involves senior educators in significant changes, ensuring that the decisions made are beneficial for all parties and not solely based on her desires.

### Examples of Democratic-Prophetic Leadership Value Application by *Mudīrah*

*Mudīrah Ustāzah* Hj. Umi Hajar, Lc applies prophetic leadership values in several tangible examples:

1. Truthfulness (*Ṣiddīq*): In a crisis, such as a dengue outbreak, she quickly sent students home and informed their guardians about the situation, showing her concern for the safety and health of the students.
2. Trustworthiness (*Amānah*): She demonstrates commitment by consistently attending important events, strengthening the trust placed in her by students and staff.
3. Conveying Truth (*Tablīgh*): *Ustāzah* Hj. Umi Hajar, Lc regularly conducts tasmi' in public, serving as a role model for students in maintaining their memorization.
4. Wisdom (*Faṭānah*): In implementing curriculum changes, she involves senior teachers to discuss various related aspects, showing thoughtful consideration in decision-making.

**Table 1. Mapping of Leadership Style Research Findings *Mudīrah Ustāzah* Hj. Umi Hajar, Lc based on aspects of Democratic/Prophetic Leadership in developing Santriwati Achievements.**

<i>Leadership Aspects/Style</i>	<i>Research Findings</i>	<i>Information</i>
Democratic leadership style	<i>Mudīrah</i> prioritizes the participation of staff and students in decision-making.	<i>Mudīrah</i> often involves staff and students in important discussions and decisions, reflecting democratic principles.
Prophetic Leadership Style	<i>Mudīrah</i> exemplifies the leadership values of the Prophet Muhammad ﷺ ( <i>Ṣiddīq</i> , <i>Amānah</i> , <i>Tablīgh</i> and <i>Faṭōnah</i> )	<i>Mudīrah's leadership</i> reflects prophetic qualities such as honesty, trustworthiness, and wisdom.
Wisdom ( <i>al-Hikmah</i> )	In the case of problems among the students, <i>Mudīrah</i> bertabayyun called the two.	This action demonstrates a fair and thoughtful attitude, ensuring that decisions are based on clear facts, not

		assumptions, so that issues are resolved appropriately and fairly.
Justice ( <i>al-'Adl</i> )	<i>Mudirah</i> ensures the implementation of the same rights and obligations and enforcement of regulations for all students.	Each student is treated equally without discrimination, reflecting a commitment to justice.
Diligent in Guiding ( <i>al-Rashād</i> )	<i>Mudirah</i> is directly involved in teaching students, especially in the field of diniyyah and routinely conducts studies to motivate students as well as the residents of the boarding school.	<i>Mudirah</i> is active in providing guidance and encouragement for students and creating a conducive atmosphere to improve the achievements of students in the field of <i>Tahfiz</i> .
High Morality	The example of Islamic values exemplified by <i>Mudirah</i> .	The students saw a direct example of <i>Mudirah</i> that had a positive impact on the development of their achievements.
Role in Developing <i>Tahfiz</i> Santriwati Achievements	Holding regular Tasmi' events at the cottage, as well as <i>Hifzil Qur'an</i> competitions in order to prepare students to excel in the field of <i>Tahfiz</i> .	<i>Mudirah</i> actively monitors the memorization of the students.

### ***Mudirah* leadership adaptation strategy in developing the achievements of santriwati at Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta**

Essentially, leadership is the action of a leader to provide motivation and guidance to all members of an organization to achieve the programmed goals. The adaptation strategies implemented by *Ustāzah* Hj. Umi Hajar, Lc. in developing the achievements of the female students (*santriwati*) at this pesantren are highly relevant to the characteristics of the leadership of the Prophet Muhammad ﷺ, particularly in terms of delegation of authority and mentoring. When her husband, *Ustāz* Jarot, fell ill, *Ustāzah* Hj. Umi Hajar, Lc. quickly adapted by taking on a larger role in the leadership of the pesantren. She not only managed daily activities but also ensured that the *santriwati* continued to receive quality education despite the changes in the leadership structure.

*Mudirah Ustāzah* Hj. Umi Hajar, Lc leads this pesantren with a clear vision to become a center of excellent education, emphasizing the formation of a Qur'ānic generation that memorizes the *Qur'ān*, adheres to the beliefs of *Salafas-Ṣālih*, and possesses noble character, ready to preach with full obedience and patience. As a leader of the *pesantren*, *Mudirah Ustāzah* Hj. Umi Hajar, Lc has a mission focused on producing *santriwati* who memorize the *Qur'ān* and understand its interpretation, with a curriculum that integrates *Tahfizul Qur'ān* into the levels of *Salafiyah Wustho* (equivalent to junior high school) and *Madrasah 'Āliyah* (equivalent to senior high school). Furthermore, *Mudirah Ustāzah* Hj. Umi Hajar, Lc is also responsible for nurturing *santriwati* to become *dā'iyyah* useful for themselves, their families, society, religion, and the nation, and to shape them into pious Muslim women, possessing sound beliefs, noble character, sharp intellect, and strong, healthy bodies. All of this is expected to create *santriwati* who carry and defend the *Qur'ān* and *as-Sunnah* in the arena of *da'wah*, with performance standards established at *Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta* as a form of emulation from the life of *Salafas-Ṣālih*. *Mudirah Ustāzah* Hj. Umi Hajar, Lc has successfully applied inspiration and motivation in her leadership, ensuring that every interaction and direction she provides gives a positive encouragement to the *santriwati*. Additionally, she has successfully built strong relationships and trust with the *santriwati*, creating an environment that supports their personal and academic growth. Through leadership skill development programs, *Mudirah Ustāzah* Hj. Umi Hajar, Lc

actively nurtures *santriwati* to develop their leadership abilities, ensuring that they are ready to face future challenges. Not only that, but *Mudīrah Ustāzah* Hj. Umi Hajar, Lc also conducts planned monitoring and evaluation of academic performance enhancement programs, ensuring that every initiative has a positive impact and aligns with the educational goals of the *pesantren*.

*Mudīrah Ustāzah* Hj. Umi Hajar, Lc has created a positive atmosphere that encourages a spirit of learning and creativity in the *pesantren*. Here are the points of implementation of the leadership adaptation strategy by the *Mudīrah* of *Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta* in developing the achievements of *santriwati*:

1. Development of Learning Programs: *Mudīrah Ustāzah* Hj. Umi Hajar, Lc implements a structured curriculum by designing and applying a systematic and planned *tahfiz* curriculum. This aims to provide *santriwati* with clear guidance in memorizing and understanding the *Qur'ān*. Additionally, she holds regular study sessions as part of the performance development strategy. These studies aim to deepen the *santriwati*'s understanding of the *Qur'ān* and help them overcome difficulties they may face during the memorization process.
2. Provision of Motivation and Support: This is done by *Mudīrah Ustāzah* Hj. Umi Hajar, Lc through organizing *Tasmi'* events and *Qur'ānic* memorization competitions regularly to motivate *santriwati* in achieving their memorization targets and to enhance their self-confidence. Furthermore, she awards and appreciates *santriwati* who show significant progress in their memorization and achievements. This recognition serves to encourage the learning spirit of *santriwati*, motivating them to continue striving and to achieve better results in *tahfiz*. One of the initiatives includes creating congratulatory flyers to announce the *tasmi'* achievements of the *santriwati*, shared via the *pesantren*'s official social media accounts, to provide public recognition. Additionally, *santriwati* who meet their monthly memorization targets are allowed to leave the *pesantren* with their *mahram*, as a form of appreciation for their efforts. Sometimes, these rewards also come in the form of monetary incentives.
3. Personal Approach: This is reflected in how she provides individual guidance to *santriwati* who require additional support in their memorization. Open communication is a key aspect of this approach. *Mudīrah Ustāzah* Hj. Umi Hajar, Lc, who lives on the *pesantren* premises with her door always open, allows *santriwati* and staff to come at any time for further guidance or direction. She also routinely visits the *santriwati*'s dormitories to personally inquire about their memorization progress and provide the necessary support to help them reach their goals. Her open attitude towards feedback, from both long-term and new staff, has brought positive changes in the management and facilities of the *pesantren*. Examples of these changes include the introduction of applications for managing savings and tuition fee payments for the *santriwati*, as well as improvements in administration in the office. She actively listens to criticisms, suggestions, and opinions from her subordinates. By opening effective communication channels, *Mudīrah Ustāzah* Hj. Umi Hajar, Lc fosters a culture where members of the *pesantren* feel comfortable sharing their ideas. She routinely nurtures the *santriwati* and their management through regular meetings and study sessions. For communication with the guardians of the students, she is very open, both online through personal chats via WhatsApp and offline at her home. Important announcements regarding the memorization reports of the *santriwati* or about learning activities are conveyed by the management teachers through special WhatsApp groups.
4. Development of Leadership Skills: Leadership training involves programs for public speaking in class, aimed at enhancing the speaking and presentation skills of the *santriwati*. Additionally, the empowerment of *santriwati* is achieved by giving responsibilities to upper-class students

to become the *pesantren's* management. They are also given opportunities to become *musyrifah* (mentors) for their junior classmates. For the twelfth-grade *santriwati*, *Mudīrah Ustāzah* Hj. Umi Hajar, Lc shows greater attention to religious teaching, dedicating special time to ensure that the *santriwati* receive adequate knowledge. The main focus of *Mudīrah Ustāzah* Hj. Umi Hajar, Lc is to prepare these final-year *santriwati* so that when they become service *santriwati* (*khidmah*), they can teach that knowledge to their younger classmates. *Mudīrah Ustāzah* Hj. Umi Hajar, Lc not only provides religious lessons but also mentors and is always available to accompany the *santriwati* in their learning process.

5. Implementation of Islamic Values and Leadership: *Mudīrah Ustāzah* Hj. Umi Hajar, Lc applies these values by providing direct examples through her actions. For instance, she still conducts her own *Tasmī'* recitations of the *Qur'ān* in front of the public. By doing so, she demonstrates dedication and consistency in practicing Islamic values that teach the importance of preserving the memorization of the *Qur'ān*. This exemplification strengthens the message to the *santriwati* that leadership is not just about giving directions and motivation but also about doing what one has taught. *Ustāzah* Hj. Umi Hajar, Lc also shows a high level of dedication by dedicating special time to hold religious study sessions, even on holidays. In addition to organizing studies for all the *santriwati* at the *pesantren*, *Ustāzah* Hj. Umi Hajar, Lc also routinely conducts studies for the *asātizah*, service *santriwati* (*khidmah*), and mentors. Through these studies, she not only provides in-depth religious education but also strengthens the bond and spirit of knowledge among all members of the *pesantren*, both teachers and students.
6. Continuous Improvement: *Mudīrah Ustāzah* Hj. Umi Hajar, Lc consistently holds regular meetings with the *pesantren* management and schedules routine internal studies at the *pesantren*. The adaptations made by *Mudīrah Ustāzah* Hj. Umi Hajar, Lc is certainly adjusted based on the needs and conditions of the *santriwati*. This strategy demonstrates her intelligence and wisdom in managing the *pesantren*, akin to the quality of *Faṭōnah* possessed by the Prophet Muhammad ﷺ. *Mudīrah Ustāzah* Hj. Umi Hajar, Lc is effective in mentoring the *santriwati* to become future leaders by delegating responsibilities to senior *santriwati* and *pesantren* management. She also creates an inclusive environment by valuing the contributions of every individual and being open to input for management improvements, such as applications for managing savings and tuition fee payments.

**Table 2. Mapping of Research Findings on the Leadership Strategy of *Mudīrah Ustāzah* Hj. Umi Hajar, Lc in Developing the Achievements of *Santriwati***

Aspects	Research Findings	Leadership Theory	Characteristics of Prophetic Leadership
Vision and Mission	<i>Mudīrah</i> has a vision to produce a generation of Qur'anis who memorize the <i>Qur'ān</i> and have noble character. The mission includes the integration of <i>Tahfīzul Qur'ān</i> in education.	Democratic leadership (clear vision and mission)	<b>Amānah</b> (entrusting duties to <i>santriwati</i> )
Decision-making	Make decisions with the management of the lodge, involve staff in meetings and studies to determine policies.	Democratic leadership (joint decision)	<b>Faṭānah</b> (intelligence in decision-making)
Appreciation for Potential	Appreciate and nurture students who have the potential to become leaders, as well as appreciate the contribution	Democratic leadership	<b>Ṣiddīq</b> (honesty in the recognition of potential)

	of staff and input from outside experts for management improvement.	(respecting subordinates)	
Delegation of Responsibilities	Delegation of responsibility to senior students and staff, especially in the management of the boarding school and <i>the Tahfiz program</i> .	Democratic leadership (delegation and empowerment)	<b>Amānah</b> (responsibility in delegation)
Acceptance of Criticism and Suggestions	Listening to and responding to criticism and suggestions from students and administrators related to tahfiz teaching methods, opening up space for program evaluation.	Democratic leadership (receiving criticism and suggestions)	<b>Ṣiddīq</b> (openness in receiving input)
Implementation	Developing intensive <i>tahfiz programs</i> , such as special halaqah <i>tahfiz</i> and <i>tasmi'</i> in public to motivate students in improving memorization.	Democratic leadership (development and evaluation)	<b>Amānah</b> (integrity in program development)
Technology Adaptation	Making an application for tuition payment for guardians of students.	Democratic leadership (adaptation and innovation)	<b>Faṭānah</b> (intelligence in technological adaptation)
Data Management	The management of student memorization data still needs improvement; Memorization data has not been fully arranged neatly and integrated with more modern systems.	Democratic leadership (management system needs improvement)	<b>Ṣiddīq</b> (honesty in reporting and record-keeping)
Activities	Routinely hold studies and halaqah tahfiz to strengthen memorization and increase the motivation of students in memorizing <i>the Qur'an</i> .	Democratic leadership	<b>Tabligh</b> (imparting knowledge and advice)
Achievement Development	The main focus is on improving the quality of students' memorization through structured tahfiz programs, <i>tasmi'</i> in front of the public, and tahfiz competitions outside the boarding school.	Prophetic leadership (formation of tahfiz achievements)	<b>Tabligh</b> (conveying and fostering the memorization of <i>the Qur'an</i> )

The portrayal of *Ustāzah* Hj. Umi Hajar, Lc's leadership in managing her *pesantren* is very involved, especially after her husband, *Ustāz* Jarot, became ill. *Ustāzah* Hajar is known for her sharp memory and attention to the students she supervises, as she always knows their strengths and weaknesses, providing guidance to help them become better and responsible individuals. Overall, *Ustāzah* Hj. Umi Hajar, Lc's leadership reflects a blend of prophetic values and democratic leadership styles that adapt to the changing needs of the santriwati. Her commitment to developing the achievements of the santriwati and fostering a supportive environment for learning exemplifies her role as a leader dedicated to nurturing future generations.

## CONCLUSION

1. The leadership style of *Mudīrah Ustāzah* Hj. Umi Hajar, Lc at *Pondok Pesantren Tahfiz* Putri Khoiro Ummah Yogyakarta effectively combines democratic and prophetic approaches. This assumption is based on:
  - a. Democratic Approach: The *Mudīrah* actively involves teachers, *asātizah*, and staff in decision-making through regular meetings, fostering an inclusive and collaborative work environment. This suggests that participation and input from team members enhance the

- management effectiveness of the *pesantren* and support the development of student achievements.
- b. Prophetic Values: *Ustāzah* Hj. Umi Hajar, Lc's leadership is characterized by prophetic qualities such as honesty, trust, and wisdom. Her personal example and effective communication create an atmosphere where the *santriwati* feel valued and supported. This indicates that the application of prophetic values in leadership contributes to the students' achievements.
2. Leadership Adaptation Strategies of *Mudīrah Ustāzah* Hj. Umi Hajar, Lc in Developing Student Achievements at *Pondok Pesantren Tahfiz Putri Khoiro Ummah Yogyakarta*:
    - a. A systematic *tahfiz* learning program supports the achievement of memorization targets.
    - b. Rewards and *Tasmi'* events motivate students, encouraging them to meet their memorization goals. Proposition: An effective reward system leads students to reach their targets.
    - c. Individual guidance and open communication strengthen support for students in their memorization efforts. Assumption: The *Mudīrah's* active involvement helps students overcome memorization challenges.
    - d. Training and empowerment of senior students aid in preparing them for future leadership roles. Proposition: Additional responsibilities facilitate the leadership development of students.
    - e. The *Mudīrah's* exemplary conduct in religious practices enhances the integrity and motivation of students. Assumption: Her actions reflect prophetic values and boost students' religious enthusiasm.
    - f. Adaptation of administrative systems and responsiveness to feedback demonstrate the *Mudīrah's* wisdom in management. Proposition: The ability to adapt plays a crucial role in the effective management of the *pesantren*

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