



Women Leadership Pattern towards the Resilience of *Pesantren* in the TUNA Era

Moh. Hanif Adzhar,^{1*} Umil Mu'alimatun Muzaroh Fitroroh,²

Diki Darmawan,³ Nabila Husna,⁴

^{1,2,3}Universitas Islam Negeri Syekh Wasil Kediri, Indonesia

⁴St. Lawrence University, Canton, New York, United States

¹hanifadzhar601@gmail.com, ²zarzaroh3@gmail.com, ³dikydarmawan149@gmail.com,

⁴nhusn24@stlawu.edu

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Abstract

Pesantren face new challenges in the form of turbulent, uncertain, and novel changes, or the TUNA Era, which refers to an institutional condition characterized by turbulence, uncertainty, novelty, and ambiguity. This study aims to analyze how the leadership of Nyai Hj. Bariroh Aziz at the Al-Madienah Denanyar *Pesantren* in Jombang builds institutional resilience through the perspectives of self-agency and feminist ethics. This study employs a qualitative case study design. Data were collected through in-depth interviews, participatory observation, and document analysis, and then analyzed thematically through data reduction, coding, and case interpretation. The results indicate that Nyai's leadership is built upon eight dimensions of self-agency: self-reflection, open communication, processing of experiences, the ability to make sound decisions, analysis of long-term benefits, care for oneself and the environment, consistent commitment, and a willingness to engage in continuous learning. These dimensions form a leadership style that is reflective, adaptive, inclusive, and oriented toward the common good, thereby strengthening the resilience of the *pesantren* without compromising its core values. This study expands the discourse on women's leadership in *pesantrens* by demonstrating that women's agency serves as a source of institutional resilience. Theoretically, self-agency and feminist ethics help explain how the authority, moral responsibility, and strategic decisions of female leaders contribute to institutional resilience amid uncertainty.

Keywords: Feminist Ethics; Institutional Resilience; Self-Agency; TUNA Era; Women's Leadership.

Abstrak

Pesantren menghadapi tantangan baru berupa perubahan yang turbulen, tidak pasti, dan penuh kebaruan atau Era TUNA, yakni kondisi kelembagaan yang ditandai oleh *turbulence*, *uncertainty*, *novelty*, dan *ambiguity*. Penelitian ini bertujuan menganalisis bagaimana kepemimpinan Nyai Hj. Bariroh Aziz di Pondok Pesantren Al-Madienah Denanyar Jombang membangun resiliensi kelembagaan melalui perspektif *self-agency* dan etika feminis. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus instrumental. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen, lalu dianalisis secara tematik melalui reduksi data, pengodean, dan penafsiran kasus. Hasil penelitian menunjukkan bahwa kepemimpinan Nyai dibangun oleh delapan dimensi *self-agency*, yaitu refleksi diri, komunikasi terbuka, pengolahan pengalaman, kemampuan memilih keputusan yang tepat, analisis manfaat jangka panjang, perawatan diri dan lingkungan, komitmen yang konsisten, dan kemauan belajar berkelanjutan. Dimensi tersebut membentuk pola kepemimpinan yang reflektif, adaptif, inklusif, dan berorientasi maslahat sehingga memperkuat daya tahan pesantren tanpa melepaskan nilai-nilai intinya. Penelitian ini memperluas kajian kepemimpinan perempuan di pesantren dengan menunjukkan bahwa agensi perempuan bukan hanya pelengkap, melainkan sumber utama ketahanan kelembagaan. Secara teoretis, *self-agency* dan etika feminis membantu menjelaskan bagaimana otoritas, tanggung jawab moral, dan keputusan strategis pemimpin perempuan berkontribusi terhadap resiliensi institusional di tengah ketidakpastian.

Kata Kunci: Etika Feminis; Era TUNA; Kepemimpinan Perempuan; Resiliensi Kelembagaan; *Self-Agency*.

INTRODUCTION

Pesantren, as the oldest Islamic educational institutions in Indonesia, are now at a crucial juncture in maintaining their existence and the relevance of their role within society. Pressure to align with various factors, such as government policies, the needs of a new generation, and advancements in science and technology, has made the governance of *pesantren* increasingly complex.¹ The rapidly changing global landscape today demands that *pesantren* possess transformative capacity, not merely the ability to preserve traditions, to remain competitive, and maintain public trust.² A deep understanding of the dynamics of contemporary disruption is an absolute prerequisite for *pesantren* leaders to chart the right institutional course.

These conditions of global uncertainty can be explained through a conceptual framework that has evolved in strategic management studies since the late 20th century. The concept of Volatility, Uncertainty, Complexity, and Ambiguity (VUCA) was first popularized by Bennis and Nanus in their work *Leaders: The Strategies for Taking Charge*, and was later widely adopted by the U.S. military after the Cold War to describe a strategic environment that is difficult to predict.³ Three decades later, Ramirez and Wilkinson, in their book *Strategic Reframing: The Oxford Scenario Planning Approach*, introduced the acronym Turbulence, Uncertainty, Novelty, Ambiguity (TUNA) in response to the need for a framework that places greater emphasis on novelty and uncertainty, aspects that cannot be predicted using traditional patterns.⁴

This approach was developed and taught in the executive program at the Saïd Business School, University of Oxford, as a scenario analysis tool for organizations facing conditions with no clear historical precedent. More recently, Cascio introduced the Brittle, Anxious, Non-linear, Incomprehensible (BANI) framework to capture the psychological dimensions of the chaos individuals and organizations experience, complementing the VUCA and TUNA frameworks, which are more oriented toward external conditions.⁵ These three frameworks share common ground and key differences that are worth highlighting. VUCA emphasizes the four dimensions of volatility, uncertainty, complexity, and ambiguity as a general description of an organization's external landscape.⁶

¹ Mohammad Arief and Ridhatullah Assya'bani, "Eksistensi Manajemen Pesantren Di Era Digital," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (February 2023): 2548, <https://doi.org/10.35931/aq.v16i6.1541>; Zu'ama Anggun Larasati et al., "Problematika Pendidikan Agama Di Pondok Pesantren," *DIKSI: Jurnal Kajian Pendidikan Dan Sosial* 6, no. 2 (June 2025): 146–56, <https://doi.org/10.53299/diksi.v6i2.1620>.

² Shokhibun Ni'am and Nawal Nur Arafah, "Transformasi Sistem Pendidikan Formal Pesantren," *DIMAR: Jurnal Pendidikan Islam* 6, no. 1 (December 2024): 69–84, <https://doi.org/10.58577/dimar.v6i1.271>.

³ Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge* (Harper & Row, 1985); Maimunatun Habibah and Edi Nurhidin, "Profil Pelajar Dalam Kurikulum Merdeka Madrasah Di Era VUCA," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 13, no. 2 (September 2023): 211–30, <https://doi.org/10.33367/ji.v13i2.4061>; Ariel Sarid and Maya Levanon, "Embracing Dualities: Principles of Education for a VUCA World," *Educational Philosophy and Theory* 55, no. 12 (October 2023): 1375–86, <https://doi.org/10.1080/00131857.2022.2162384>.

⁴ Rafael Ramirez and Angela Wilkinson, *Strategic Reframing: The Oxford Scenario Planning Approach* (Oxford University Press, 2016).

⁵ Jamais Cascio, "Facing the Age of Chaos," Medium, 2020.

⁶ Syamsir Syamsir, Nika Saputra, and Rizki Afri Mulia, "Leadership Agility in a VUCA World: A Systematic Review, Conceptual Insights, and Research Directions," *Cogent Business & Management* 12, no. 1 (December 2025): 2482022, <https://doi.org/10.1080/23311975.2025.2482022>.

TUNA expands the focus to include turbulence and novelty, indicating that the challenges organizations face are no longer variations of familiar patterns but entirely new phenomena for which no standard resolution framework yet exists. BANI adds the dimensions of system fragility and collective anxiety as psychological responses to the two preceding conditions. Syamsir emphasizes that the shift from VUCA to BANI and TUNA reflects the need for leadership that is more adaptive, reflective, and capable of building collective resilience, rather than merely responding to short-term threats. The selection of the TUNA framework aligns with the conditions *pesantrens* face, including the demands of digitized learning and shifts in social dynamics among student generations, for which there are no established solutions drawn from previous institutional experiences.

Institutional resilience is a logical consequence that organizations must cultivate in navigating the conditions of the TUNA Era. Organizational resilience is the dynamic capacity to anticipate various disruptions and undertake structural renewal without losing the institution's core functions. In the context of *pesantrens*, several studies have shown how these institutions strive to build resilience through various avenues, ranging from incubating *pesantren*-based businesses⁷ to strengthening a self-reliant economic base⁸ to countering extremist ideologies in coastal communities.⁹ Data from the Ministry of Religious Affairs of the Republic of Indonesia 2022 indicates that there are more than 36,600 *pesantren* and four million students spread across all regions of Indonesia, an institutional scale that, unfortunately, has not been matched by updates to managerial practices in the majority of these *pesantren*.¹⁰

It is this gap between the large institutional scale and adaptive capacity that underscores the importance of examining the drivers of *pesantren* resilience. Leadership is the most decisive driver of resilience in various organizational studies. Previous studies on *pesantren* have tended to focus on general institutional management¹¹ or *pesantren* resilience strategies regarding specific issues¹² without directly linking them to the leadership styles employed by *pesantren* leaders. Other studies have examined the leadership styles of kiai in the context of social and

⁷ Biyati Ahwarumi and Tjiptohadi Sawarjuwono, "Enhancing Innovation Roles of Pesantren Business Incubator in Pondok Pesantren Sunan Drajat," *Journal of Innovation in Business and Economics* 1, no. 02 (December 2017): 71, <https://doi.org/10.22219/jibe.v1i02.4938>.

⁸ A. Kuvaini et al., "Institutional Resilience of Pesantren in Mangrove Forest Management in Kangean Island, East Java Province, Indonesia," *Aquaculture, Aquarium, Conservation and Legislation* 10, no. 6 (2017): 1475–82; Ahmad Misbah, "Model Manajemen Keuangan Syariah Di Pesantren: Meningkatkan Kemandirian Ekonomi Lembaga Pendidikan Islam Di Era Digital," *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (July 2024): 166–84, <https://doi.org/10.38073/nidhomiyah.v5i2.1940>.

⁹ Nafik Muthohirin and Suherman Suherman, "Resiliensi Pesantren Terhadap Ekstrimisme Kekerasan Berbasis Agama Dan Implikasinya Terhadap Masyarakat Pesisir Lamongan," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (December 2020), <https://doi.org/10.18860/jpai.v7i1.11887>.

¹⁰ Zuyyina Candra Kirana, "Adaptasi Tradisi Kearifan Pesantren Dalam Pendidikan Modern," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 2, no. 4 (2021): 45–59, <https://doi.org/10.2906/salimiya.v2i4.476>.

¹¹ Ahmad Janan Asifudin, "Manajemen Pendidikan Untuk Pondok Pesantren," *Manageria: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2017): 355–66, <https://doi.org/10.14421/manageria.2016.12-10>; Rika Fadilatul Laila and Nur Ittihadatul Ummah, "Manajemen Kurikulum Program Muadalah Kulliyatul Muballighien Al-Islamiah (KMI) Di Pondok Pesantren Al-Ishlah Bondowoso," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2024): 168–75, <https://doi.org/10.61132/jmpai.v3i1.844>; Syaiful Sagala, "Manajemen Dan Kepemimpinan Pendidikan Pondok Pesantren," *Jurnal Tarbiyah* 22, no. 2 (2015), <https://doi.org/10.30829/tar.v22i2.37>.

¹² Saiful Bahri, "Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40, no. 1 (2016), <https://doi.org/10.30821/miqot.v40i1.221>; Muthohirin and Suherman, "Resiliensi Pesantren Terhadap Ekstrimisme Kekerasan Berbasis Agama Dan Implikasinya Terhadap Masyarakat Pesisir Lamongan"; Savira Annisa Putri Suprpto, "Pengaruh Religiusitas Terhadap Resiliensi Pada Santri Pondok Pesantren," *Cognicia* 8, no. 1 (March 2020): 69–78, <https://doi.org/10.22219/cognicia.v8i1.11738>.

multicultural integration¹³ as well as the conceptual role of Islamic educational leadership, but have not yet positioned such leadership as a determining variable for institutional resilience in the era of disruption.

This gap indicates that studies on *pesantren* leadership are still conducted separately from studies on institutional resilience, even though these two aspects are conceptually closely interrelated. This gap becomes even more pronounced when linked to the issue of women's leadership. Most studies on *pesantren* leadership still focus on the figure of the *Kiai*, while the leadership of the *Nyai* is relatively rarely the primary subject of study.¹⁴ In fact, the leadership role of women in Islamic educational institutions is increasingly recognized for their capacity to address the challenges of modernity through inclusive and participatory approaches.¹⁵ A study by Cardozo et al. examined female educational leaders in Islamic institutions in post-conflict Aceh and found that women often exercise transformative leadership quietly within institutional structures still dominated by male figures, a pattern the authors refer to as silent struggles.¹⁶

A study on the leadership of *Nyai* Hj. Masriyah Amva's during the pandemic¹⁷ serves as one of the few references linking women's leadership to *pesantren* resilience; however, this study is limited to the context of the health crisis and has not addressed the broader conditions of TUNA. The scarcity of studies that position *Nyai*'s leadership as the primary unit of analysis within the context of institutional resilience during this era of uncertainty constitutes the second gap that this research aims to address. The third gap arises at a more fundamental level: understanding how the autonomy and decision-making capacity of female *pesantren* leaders are shaped and exercised. Meyers, through the self-agency framework, explains that an individual's ability to reflect on oneself, make independent choices, and direct actions in accordance with one's values constitutes the core of personal agency, an agency that, for women, is often shaped through prolonged negotiation with restrictive social and cultural norms.¹⁸

Jaggar complements this framework with a feminist ethic that emphasizes how gender identity and sensitivity also shape how women understand power relations and moral responsibility in leadership.¹⁹ The research by Cardozo et al. is particularly relevant here because it demonstrates that the agency of women leading Islamic educational institutions often develops through a process of negotiation that is not always visible within formal institutional structures, a finding that has not been extensively examined in the context of *pesantren* in

¹³ S. Futaqi and S. Mashuri, "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration," *Cultural Management: Science and Education* 6, no. 2 (2022): 57–73; Paisun Paisun, Maskuri Maskuri, and Junaidi Mistar, "The Kiai's Leadership in Harmonizing Chinese-Muslim Relations through Multicultural Islamic Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (June 2025): 329–44, <https://doi.org/10.31538/munaddhomah.v6i2.1897>.

¹⁴ Fikriyah Istiqlaliyani, "Ulama Perempuan Di Pesantren: Studi Tentang Kepemimpinan Nyai Hj. Masriyah Amva," *Jurnal Educatio FKIP UNMA* 8, no. 1 (January 2022): 104–9, <https://doi.org/10.31949/educatio.v8i1.1670>.

¹⁵ Hilmiyatul Latifah and Hasyim Asy'ari, "The Role of Women's Leadership in the Development of Islamic Education Management," *Thawalib: Jurnal Kependidikan Islam* 5, no. 2 (October 2024): 463–72, <https://doi.org/10.54150/thawalib.v5i2.486>.

¹⁶ Mieke T. A. Lopes Cardozo et al., "Silent Struggles: Women Education Leaders' Agency for Peacebuilding in Islamic Schools in Post-Conflict Aceh," *Journal of Peace Education* 19, no. 2 (May 2022): 158–81, <https://doi.org/10.1080/17400201.2022.2052826>.

¹⁷ Dewi Anggraeni, Fitrotul Muzayyanah, and Gumilar Irfanullah, "Pola Kepemimpinan Nyai Masriyah Amva Terhadap Resiliensi Pesantren Di Era Pandemi Covid -19," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 7, no. 1 (January 2023): 107–24, <https://doi.org/10.21009/hayula.007.01.07>.

¹⁸ Diana Tietjens Meyers, *Gender in the Mirror: Cultural Imagery and Women's Agency* (Oxford University Press, 2002).

¹⁹ Alison M. Jaggar, "Feminist Ethics," in *The Blackwell Guide to Ethical Theory* (Wiley, 2013), 433–60, <https://doi.org/10.1111/b.9780631201199.1999.00022.x>.

Indonesia, particularly those led independently by women without an active *Kiai* as a mentor. This gap in research on the self-agency of female *pesantren* leaders is what completes the series of theoretical gaps underpinning this study.

This study aims to address these gaps by conducting an in-depth analysis of *Nyai* Hj.'s leadership style. Bariroh Aziz, a central figure at the Al-Madienah Denanyar *pesantren* in Jombang, is building institutional resilience during the TUNA era. *Nyai* Hj. Bariroh leadership fulfills a dual function, spiritual and managerial, while serving as the driving force behind a transformation that integrates the *pesantrens'* distinctive values with an innovative and adaptive vision in response to changing times. The inclusive nature of her leadership is a crucial element that strengthens the institutional resilience of the *pesantren* she oversees. The self-agency framework is used to understand *Nyai* Hj. Bariroh autonomy, self-reflection, and independent decision-making. Bariroh, while the feminist ethics framework is used to analyze how gender identity and sensitivity shape her leadership style in managing and guiding the *pesantren*. This study was designed to answer three research questions. The first question concerns the characteristics of the *pesantren* led by *Nyai* Hj. Bariroh Aziz. The second question focuses on the patterns of women's leadership applied by *Nyai* Hj. Bariroh Aziz is addressing the challenges of the TUNA era. The third question focuses on the implications of this woman's leadership for the resilience of the *pesantren* she leads.

METHODS

This study employs a qualitative approach grounded in the tradition of instrumental case studies as conceptualized by Robert E. Stake.²⁰ The choice of Stake's approach is based on its relevance to understanding the case in depth and interpretatively, not merely to establish empirical generalizations, but to capture the meaning, context, and complexity inherent in the phenomenon of women's leadership at the Al-Madienah Denanyar Jombang *Pesantren*. Creswell and Poth state that qualitative case studies are appropriate when researchers intend to explore one or more cases comprehensively through detailed and in-depth data collection from various information sources.²¹ This study meets these criteria because it focuses on a single case (the Al-Madienah *Pesantren*) and draws on diverse data sources and complementary perspectives from informants. Informants were selected through purposive sampling, with strict criteria based on relevance, direct involvement, and the informants' capacity to reflect on the dynamics of *pesantren* leadership: guardians, supervisors, and administrators.

Data collection integrated three complementary techniques in accordance with Stake's case study principles: semi-structured in-depth interviews, participatory observation, and document analysis. Interviews were conducted face-to-face for 40–60 minutes per session using a guide of 24 open-ended questions designed based on a thematic framework of leadership, adaptation strategies, and institutional resilience; each session was audio-recorded with the informants' consent and transcribed verbatim.²² Participatory observation focused on the leadership dynamics of the *Nyai*, patterns of interaction among administrators, the management of student activities, and decision-making processes, with field notes systematically written after

²⁰ Robert Stake and Merel Visse, *Case Study Research* (Springer, 1995).

²¹ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (SAGE Publications, 2018).

²² Michael Quinn Patton, *Qualitative Research and Evaluation Methods: Integrating Theory and Practice*, 4th ed. (SAGE Publications, 2015).

each session to capture contextual nuances not accessible through interviews. Document analysis included institutional profiles, policy archives, work programs, activity records, and the *pesantren* official social media content as triangulation sources to reinforce and confirm the empirical data.

Data analysis was conducted through four integrated stages that combined the interactive data management approach of Miles et al.²³ with the in-depth case interpretation tradition of Stake. The first stage involved data reduction and condensation through in vivo coding and focused coding to identify recurring patterns; the second stage constructs themes that link the empirical data to the perspectives of transformational leadership and organizational resilience; the third stage applies naturalistic generalization and narrative analysis to relate case-specific findings to a broader understanding of the phenomenon; the fourth stage presents a rich thematic narrative supplemented with informant quotes as interpretive evidence. Data validity was established through the four criteria of trustworthiness: credibility was ensured through triangulation of sources and techniques, member checking, and peer debriefing; transferability through thick descriptions of the case context; dependability through documented, audited procedures; and confirmability through the maintenance of an audit trail from raw data to conclusions.

RESULTS AND DISCUSSION

Al-Madienah *Pesantren* is an Islamic educational institution based on the *pesantren* system, established in 1997 in Denanyar, Jombang, East Java, under the guidance of *Abah Kiai* H. Muhammad Najib Muhammad Al-Imam and *Nyai* Hj. Bariroh Aziz (great-grandchild of KH. Bisri Syansuri). This *pesantren* integrates the traditional *salaf* educational method with a tiered classical system, from *I'dad* to *Aby* level, with a curriculum covering yellow books such as *Syifaul Jinan*, *Tuhfatul Athfal*, *Safinah*, *Fathul Mu'in*, *Imrithi*, as well as books on morals, such as *Akhlauqul Banin* and *Ta'limul Muta'allim*. Assessment and promotion are conducted through rigorous examinations to evaluate student learning achievements. Currently, Al-Madienah accommodates around 515 students from various regions. Its main vision is to cultivate a generation of knowledgeable, responsible, skilled, and morally upright Muslims.

Al-Madienah Denanyar Jombang is a *pesantren* that integrates traditional teachings with modern educational innovations. Like a *khalaf pesantren*, the school provides both *diniyah* and formal education. The students continue to study traditional Islamic texts unique to *salaf pesantrens* to preserve the continuity of Islamic knowledge. On the other hand, they also receive formal education, including elementary, junior high, senior high, and higher education, or their equivalents. Therefore, its graduates can adapt to various fields, including Islamic knowledge, science, and social studies.

The competitive advantage offered is that upon graduation, the students are proficient in foreign languages (Arabic and English). The collaboration between Al-Madienah *Pesantren* and language course institutions from *Kampung Inggris* Pare supports this. Through this partnership, students are trained and equipped with active foreign language skills, both oral and written. The main focus is to prepare graduates with the competence to pursue further studies at various universities, both domestically and abroad. The result of this program is a wide

²³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (California: Sage Publications, 2014).

international network, with many alums continuing their studies in the Middle East, including Egypt and Saudi Arabia, as well as in several European countries. This demonstrates that Al-Madienah *Pesantren* has a mission to prepare students to thrive on the international stage.

The second competitive advantage is its graduates, who are skilled and capable of entrepreneurship, under the guidance of *Nyai* Hj. Bariroh Aziz, the students are always encouraged to hone their skills. One of the skills taught is in the field of fashion, with students trained through internal workshops at the *pesantren* and through collaborations with the local community. Students with an interest and potential in entrepreneurship receive specialized training in selling products and managing businesses marketed to the public. The impact of this program is the establishment of a *pesantren*-owned boutique that serves as a platform for students, alums, and residents to showcase and market their creations. The boutique has both a physical store and an online store, such as *Shopee* under the name Betterclo.id. The products sold range from gamis, sarongs, tunics, and other types of clothing. The boutique owned by this boarding school is called “*Rejo Al-Madienah*”, while another boutique also managed by the caretakers' family is called “*Madienah*”. To this day, the boutique remains active and continues to attract many buyers, serving as a testament to the success of the boarding school's skills and entrepreneurship program.

In addition, the *pesantren* leaders have a chain of knowledge directly connected to the late KH. Maimun Zubair and other prominent scholars. This chain, or *sanad*, is a strong legitimacy ensuring the continuity of Islamic scholarly tradition. The lush and well-equipped facilities, complemented by modern learning tools, reflect the *pesantren*'s commitment to creating a conducive environment for students to focus on developing their potential. Through a blend of traditional and modern approaches, Al-Madienah *Pesantren* emerges as a model of progressive *pesantren* that dispels the stigma of backwardness and demonstrates that *pesantren* can serve as centers of modern, inclusive Islamic civilization.

In detail, *Nyai* Hj. Bariroh Aziz is the child of KH. Aziz Masyhuri and Hj. Anik Nur Azizah was the first of three siblings. She received her initial education at *Madrasah Ibtidaiyah* Denanyar, then continued at MTs Denanyar, and after graduating, pursued her *Aliyah* at Paiton Nurul Jadid. In 1990, *Nyai* Hj. Bariroh married KH. M. Najib Muhammad was blessed with her first child in 1995. After having her first child, she continued her undergraduate studies at UIN Maulana Malik Ibrahim Malang, majoring in PAI. After graduating from UIN Malang, *Nyai* Hj. Bariroh Aziz taught at MAN Denanyar as a religious teacher, covering subjects such as *Akidah Akhlak*, and *Fiqh*. Then, in 2002, *Nyai* Hj. Bariroh was appointed as a civil servant teacher at MTsN Denanyar, teaching Arabic for 12 years. After 12 years, he moved to teach at Al-Azhar Junior High School for 10 years and is now retired, shifting his focus to the Al-Madienah *Pesantren* and developing his business (fashion, skincare, and health products).

***Nyai* Hj. Bariroh Aziz's Leadership Pattern**

According to the self-agency theory proposed by Meyers, eight factors shape a woman's determination.²⁴ These eight aspects form the foundation for the personality development process while also influencing the leadership style that emerges and becomes inherent in a woman. These aspects provide a framework for how a woman can assert her independence, make decisions, and demonstrate distinctive leadership qualities.

²⁴ Diana T Meyers, *Gender in the Mirror: Cultural Imagery and Women's Agency* (Oxford University Press, 2002).

The Ability to Reflect and the Willingness

In the context of *Nyai* Hj. Bariroh leadership and reflection emerge as a contemplative process rooted in past experiences, lessons from the environment, and spiritual experiences. She explained her learning process, which began when she was a *santri* and has been actively involved in organizations since childhood: “So, from experience, from the environment, from habits, these are what I use as guidelines, so that I can be better than the *santris* of the past,” intensive communication with KH. M. Najib Muhammad serves as an additional medium for reflection to understand issues and discuss important decisions. One of the mentors reinforced this pattern by stating, “He always considers decisions from various angles, seeking the greatest benefit and the least harm.” This reflective pattern does not stop at personal contemplation but also leads to institutional decisions, as evidenced by the development of a foreign-language curriculum designed to enable students to continue their studies in the Middle East.

HARI	JAM	KLAS													
		PUTRA				PUTRI				PA PI		TSALIS			
		I'DAD	AWWAL	TSANY		I'DAD	AWWAL	TSANY		TSANY		TSANY			
		A	B	A	B	A	B	A	B	C	A	B			
Tempat		RKB LI II (4)	RKB LI II (3)	Musholla P1.1	LI III P1.1	Aula Bawah P1.2	LI III P1.1	RKB LI I (1)	Musholla P1.2	Alas Masjid	Masjid	RKB LI I (2)			
SABTU	16.00 - 17.00	الإحلاق البين	تقريب	مق سفين	خطاب	مباي ١	أجبرية	تقريب	مق سفين	هداية السعيد	UTBK	قواعد الفقهية			
		الإحلاق البين	تقريب	مق سفين	خطاب	مباي ١	أجبرية	تقريب	مق سفين	هداية السعيد	UTBK	قواعد الفقهية			
AHAD	16.00 - 17.00	فصلان	مباي ٣	BAHASA	تعليم المعلم	مباي ١	تقريب	تيسر الحلق	تقريب	هداية السعيد	BAHASA	قواعد الفقهية			
		فصلان	مباي ٣	BAHASA	تعليم المعلم	مباي ١	تقريب	تيسر الحلق	تقريب	هداية السعيد	BAHASA	قواعد الفقهية			
SENIN	16.00 - 17.00	شفاء الهمان	BAHASA	تعليم المعلم	BAHASA	تقريب	خطاب	تقريب	تقريب	تقريب	تقريب	تقريب			
		شفاء الهمان	BAHASA	تعليم المعلم	BAHASA	تقريب	خطاب	تقريب	تقريب	تقريب	تقريب	تقريب			
SELASA	16.00 - 17.00	تقريب	تيسر الحلق	BAHASA	تعليم المعلم	فصلان	الإحلاق البين	تقريب	مباي ٢	BAHASA	BAHASA	تعليم المعلم			
		تقريب	تيسر الحلق	BAHASA	تعليم المعلم	فصلان	الإحلاق البين	تقريب	مباي ٢	BAHASA	BAHASA	تعليم المعلم			
RABU	16.00 - 17.00	خطاب	أجبرية	تقريب	شفاء الهمان	فصلان	BAHASA	وصايا	تقريب	تعليم المعلم	BAHASA	تقريب			
		خطاب	أجبرية	تقريب	شفاء الهمان	فصلان	BAHASA	وصايا	تقريب	تعليم المعلم	BAHASA	تقريب			
KAMIS	16.00 - 17.00	مباي ١	تقريب	هداية السعيد	BAHASA	تعليم المعلم	تقريب	مق سفين	BAHASA	تعليم المعلم	تقريب	تقريب			
		مباي ١	تقريب	هداية السعيد	BAHASA	تعليم المعلم	تقريب	مق سفين	BAHASA	تعليم المعلم	تقريب	تقريب			
JUM'AT		RO'AN & KHOTMIL QUR'AN													

Figure 1. Al-Madienah Pesantrens Dimiyah Schedule Language Program

These data indicate that *Nyai* Hj. Bariroh self-reflection is not merely a cognitive activity that stops at self-awareness but rather a mechanism that consistently translates into measurable institutional decisions. Avolio and Gardner explain that self-awareness is the root of authentic leadership, as leaders who recognize their own values, motives, and limitations are more consistent in determining the organization’s direction, even amid rapidly changing external pressures.²⁵ The pattern of reflective communication between *Nyai* and KH. M. Najib Muhammad demonstrates how this process of self-awareness is enriched through internal institutional dialogue, so that the resulting decisions are not spontaneous but rather the product of multi-layered deliberation that minimizes the risk of institutional misdirection.

Linked to institutional resilience, this kind of reflective capacity serves as a sensemaking mechanism, enabling the *pesantren* to reinterpret new situations before taking action. Hillmann and Guenther emphasize that organizational resilience is the dynamic capacity to accurately interpret disruptions and design innovative responses without losing the organization’s core

²⁵ Bruce J. Avolio and William L. Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” *The Leadership Quarterly* 16, no. 3 (June 2005): 315–38, <https://doi.org/10.1016/j.leaqua.2005.03.001>.

identity.²⁶ *Nyai's* decision to develop a foreign language program is a concrete example of this sensemaking, as the change was driven by a reflective assessment of students' future needs. It is this reflective mindset that explains why the Al-Madienah *Pesantren* she leads can respond to the novelties of the TUNA era in a measured way, since every change is first filtered through a process of contemplation, maintaining a balance between traditional values and the demands of adaptation.

Communication Skills

Communication is *Nyai Hj. Bariroh's* primary strength. She emphasizes the principle of openness in building relationships with students, their guardians, and the surrounding community. The *pesantren* administrators state that *Nyai* routinely delivers guidance sessions after congregational prayers and is always open to receiving visits from students and their guardians, as one administrator explained: "She is very pleased when students come to visit her directly." The communication network established by *Nyai* is not limited to the internal sphere; it also extends to relationships with community leaders around the *pesantren*: "Umi (I) always gives gifts to the residents, so that we remain mindful of our surroundings and continue to maintain our bonds of friendship." Openness to criticism is also an important part of her communication style, as emphasized in this statement: "Even if we are right, if we act out of emotion, the outcome will be different."

The communication style practiced by *Nyai Hj. Bariroh* demonstrates leadership traits that prioritize the interests of others over her own, whether in her relationships with students or with the surrounding community. In their systematic review of servant leadership, explain that the ability to listen actively and accept criticism without becoming defensive is a key indicator of servant leadership, as this approach builds structural trust between leaders and those they lead.²⁷ *Nyai's* willingness to receive visitors in person and to remain composed when criticized concretely illustrates this practice of servant leadership, rather than merely a rhetorical slogan of openness.

A strong communication network between the leader, students, and the surrounding community serves as relational capital that strengthens institutional resilience during crises. Hillmann and Guenther explain that organizational resilience is determined by the quality of relationships with external stakeholders, who can serve as a source of support when the organization faces unexpected pressures. *Nyai's* practice of maintaining close ties with residents by distributing gifts demonstrates the power of social capital; thus, when the *pesantren* faces new challenges in the TUNA era, support from this external network can serve as a buffer, easing the burden of institutional adaptation. It is this pattern of open communication that explains how *pesantren* resilience is not built in isolation but through a broad network of trust continuously nurtured.

Skill in Sharing Experiences

Past experiences form the cornerstone of *Nyai Hj. Bariroh* leadership. She acknowledges that the traits of discipline, compassion, and firmness she learned at the *pesantren* have shaped her leadership style. Changing times have prompted her to adapt her traditional approach: "The

²⁶ Julia Hillmann and Edeltraud Guenther, "Organizational Resilience: A Valuable Construct for Management Research?," *International Journal of Management Reviews* 23, no. 1 (January 2021): 7–44, <https://doi.org/10.1111/ijmr.12239>.

²⁷ Nathan Eva et al., "Servant Leadership: A Systematic Review and Call for Future Research," *The Leadership Quarterly* 30, no. 1 (2019): 111–32, <https://doi.org/10.1016/j.leaqua.2018.07.004>.

model is different now; we must adapt to the times.” The *pesantren* administrators believe *Nyai* has successfully blended traditional values with a modern approach, including her ability to manage the *pesantren* and run a business simultaneously, as one administrator noted: “She has not only successfully led the *pesantren* with great dedication but has also managed her business exceptionally well.” This ability is also reflected in her practice of teaching female students sewing and entrepreneurship skills to prepare them for independent living.

This practice demonstrates that *Nyai*'s personal experiences are not rigidly preserved as a traditional legacy but are reinterpreted as a source of learning relevant to the contemporary context. Avolio and Gardner explain that authentic leadership develops through a process of learning from a leader's life experiences, which are then utilized as material for reflection to formulate a new leadership approach without losing the core values she holds dear.²⁸ *Nyai*'s decision to adapt the traditional parenting style to the needs of the current generation of *santri* exemplifies this experiential learning process, in which the values of discipline and compassion are upheld. At the same time, delivery methods are adapted to the demands of the times.



Figure 2. Empowering *Santri*'s: Sewing Training

The transformation of experience into practical skills for students, such as training in sewing and entrepreneurship, plays a crucial role in strengthening the *pesantren*'s economic and social resilience in the face of future uncertainty. Eva et al. identify empowerment of followers as one of the core dimensions of servant leadership, noting that leaders who prioritize the capacity development of those they lead help build the foundation for the organization's long-term sustainability.²⁹ Equipping female students with entrepreneurial skills represents an investment in human capital that can support the economic independence of both the *pesantren* and the *santris* themselves amid unpredictable external pressures. This pattern illustrates how the resilience of the Al-Madienah *Pesantren* in the TUNA era depends on *santris*' individual capacities, shaped through reflective leadership experiences passed down.

Skill in Making Appropriate Choices

Nyai Hj. Bariroh regards consultation as the first step in making important decisions: “We consult with our family to reach a decision that is urgent and must be wise.” *Fiqh* principles are also used as a filter for decisions, particularly in prioritizing the greater public good and

²⁸ Bruce J. Avolio and William L. Gardner, “Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership,” *The Leadership Quarterly* 16, no. 3 (June 2005): 315–38, <https://doi.org/10.1016/j.leaqua.2005.03.001>

²⁹ Nathan Eva et al., “Servant Leadership: A Systematic Review and Call for Future Research,” *The Leadership Quarterly* 30, no. 1 (2019): 111–32, <https://doi.org/10.1016/j.leaqua.2018.07.004>.

avoiding harm: “If two public goods conflict, the greater one must take precedence.” The *pesantren* administrators emphasize that every major decision is preceded by a comprehensive analysis of opportunities, benefits, and risks, as seen in the development of the English language program, which was transferred between implementing institutions before it was finally implemented consistently: “That program was very much needed; even though it was transferred between institutions, we still made every effort to implement it.”

This decision-making pattern reflects a framework of thought rooted in the values of *maqasid al-sharia*, prioritizing the collective public interest over short-term interests. Bedoui and Mansour explain that the *maqasid al-sharia* framework provides an ethical assessment structure that enables leaders to weigh the impacts of decisions in a multi-layered manner, encompassing dimensions of justice and the public good before those decisions are implemented.³⁰ *Nyai*'s decision-making process, which involves family deliberation and the principle of the greatest public good, reflects the practical application of this ethical framework rather than merely serving as a normative reference confined to religious discourse.



Figure 3. English Learning Practices

Her consistent pursuit of strategic programs despite technical obstacles, such as the relocation of the agency that administers the English language program, demonstrates an adaptive capacity at the core of institutional resilience. Hillmann and Guenther identify the capacity for strategic renewal as a key element of resilience, as resilient organizations do not stick to a single course of action when facing obstacles but continue to seek alternative paths without abandoning their established core objectives. *Nyai*'s decision to persist with the program despite having to switch implementing agencies illustrates how steadfastness in purpose is combined with flexibility in the means of achieving it. This pattern of decision-making directly explains how the Al-Madientah *Pesantren* survived the ambiguities of the TUNA era, as every strategic decision was made through a flexible assessment of the public interest in response to changing conditions on the ground.

Analytical Ability to See Future Benefits

Nyai Hj. Bariroh possesses a long-term vision deeply embedded in every policy decision. She emphasizes that meaningful change arises only from consistent effort and the courage to deviate from common practice: “Never give up; do something different from others so that the

³⁰ Hichem E. Bedoui and Walid Mansour, “Performance and Maqasid Al-Shari’ah’s Pentagon-Shaped Ethical Measurement,” *Science and Engineering Ethics* 21, no. 3 (2015): 555–76, <https://doi.org/10.1007/s11948-014-9561-9>.

results can be better.” Before finalizing a policy, she identifies the *pesantren* needs, gathers information, and then evaluates the potential impact, as evidenced by the decision to launch an English language program despite facing challenges related to costs and the quality of partner institutions: “We do not just calculate how much money needs to be spent, but rather what results we will ultimately achieve.” The *pesantren* administrators view this step as a strategic decision that has yielded concrete results, as evidenced by the students’ proficiency in Arabic and English. This feature distinguishes this *pesantren* from most others.

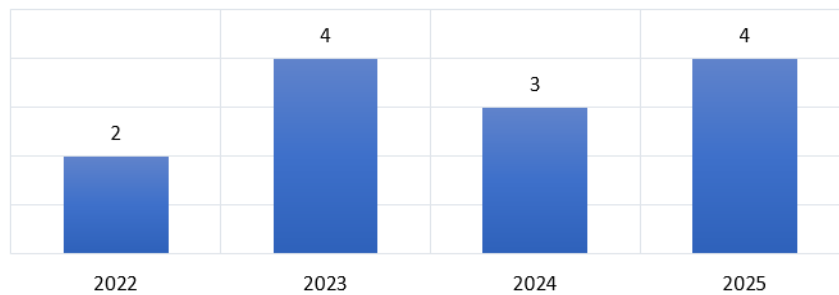


Figure 4. Recapitulation of *Santri's* Studying Abroad in 2022-2025

This way of thinking demonstrates an anticipatory capacity that goes beyond short-term cost-benefit calculations. Ramirez and Wilkinson explain that the ability to develop future scenarios and weigh long-term benefits is at the core of adaptive leadership in the face of constant novelty, as leaders accustomed to scenario-based thinking are better prepared to handle situations with no established solutions.³¹ *Nyai's* decision to continue promoting the English language program despite financial constraints exemplifies scenario-based thinking, as her considerations were not merely budgetary calculations but projections of the long-term impact on students’ competitiveness.

This capacity is a crucial pillar of institutional resilience, enabling the organization to act proactively before external pressures force reactive change. The ability to detect opportunities and threats early so that change can be proactively designed, rather than merely responding to a crisis that has already occurred. *Nyai's* courage to take financial risks for the sake of the *santri's* foreign language proficiency illustrates how the Al-Madienah *Pesantren* built a competitive advantage early on; thus, when the challenges of educational globalization became increasingly apparent during the TUNA era, the *Pesantren* she led already possessed a competitive edge that had been strategically developed long beforehand.

Self-Care Skills

Nyai Hj. Bariroh understands the importance of taking care of oneself physically and mentally. She disciplined herself to maintain physical fitness through regular exercise and emphasized that self-care is not merely knowledge but a commitment carried out consistently: “Maintaining health is not just about having the knowledge; it must be done consistently and with enthusiasm.” This principle of care extends to the *pesantren* environment, which is kept clean, green, and conducive to *santris'* learning. The administrators believe that a conducive environment, discipline, and positive routines serve as a source of collective energy for all elements of the *pesantren*.

³¹ Rafael Ramirez and Angela Wilkinson, *Strategic Reframing: The Oxford Scenario Planning Approach* (Oxford University Press, 2016).



Figure 5. Environmental Conditions of Al-Madientah Pesantren

The practices of self-care and environmental care carried out by *Nyai* reflect the dimension of stewardship in leadership, namely the responsibility to safeguard entrusted resources, whether personal physical resources or the institutional environment. Eva et al. explain that stewardship is a core dimension in which leaders view themselves as stewards of the organization's resources, rather than merely as users for personal gain.³² *Nyai's* consistent practice of maintaining her physical well-being and the cleanliness of the *pesantren* environment demonstrates stewardship, which, in turn, serves as a model for *santris* and administrators in treating the learning space as a shared trust.

A leader's capacity for self-care is directly linked to the sustainability of leadership functions in situations demanding high energy. The individual resilience of its leaders also supports organizational resilience, as leaders' maintained physical and mental well-being enables consistent decision-making even under prolonged pressure. *Nyai's* discipline in maintaining her physical well-being and in creating a conducive environment explains why her leadership as the head of the Al-Madientah *Pesantren* has enabled her to withstand the complex workload of the TUNA era; after all, sustained personal energy is a prerequisite for consistent, long-term institutional decision-making.

Commitment

Commitment is a crucial element in *Nyai* Hj. Bariroh self-agency structure. She defines commitment as a readiness, both physically and spiritually, to develop the *pesantren*, including a willingness to make sacrifices for the institution's progress: "Commitment means we must be ready both physically and spiritually; sacrifice is a must." Such sacrifice is understood as a moral and religious investment that brings blessings, as expressed by one of the administrators: "It does not diminish; it actually increases if the sacrifice is genuine." *Nyai* does not deny that feelings of fatigue and wavering are human. However, she always strives to overcome them by recalling the *pesantren's* primary purpose. At the same time, the administrators observe that *Nyai* consistently communicates the *pesantren* vision to maintain the collective spirit of all its members.

Consistency between held values and actual actions, even in the face of fatigue, serves as a key indicator of leadership authenticity. Avolio and Gardner explain that authentic leadership is characterized by self-regulation, the ability to maintain alignment between personal values and leadership behavior despite emotional or physical pressures.³³ *Nyai's* willingness to

³² Nathan Eva et al., "Servant Leadership: A Systematic Review and Call for Future Research," *The Leadership Quarterly* 30, no. 1 (2019): 111–32, <https://doi.org/10.1016/j.leaqua.2018.07.004>.

³³ Bruce J. Avolio and William L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *The Leadership Quarterly* 16, no. 3 (June 2005): 315–38, <https://doi.org/10.1016/j.leaqua.2005.03.001>.

openly acknowledge her fatigue while remaining focused on the *pesantren* goals concretely demonstrates this self-regulation. Thus, the commitment she displays is not merely performative but is genuinely internalized. A leader's consistent commitment serves as a collective glue, keeping the organization's direction stable amid external turmoil. Furthermore, the cohesion of shared values and commitment forms one of the foundations of organizational resilience, because when all elements of the organization feel connected to a common purpose, the organization is better able to absorb pressure without experiencing internal fragmentation. *Nyai's* efforts to maintain the collective spirit of the administrators and students through the consistent articulation of her vision illustrate how her personal commitment has translated into institutional commitment, ensuring that the *pesantren* remains steadfast in the face of contemporary uncertainties without losing its shared direction.

Intrapersonal Skills for Development

Nyai Hj. Bariroh demonstrates a high capacity for learning, both formally and informally. She continues to develop herself through training, seminars, and discussions with scholars from other *pesantrens*, and emphasizes that the learning process must take place anywhere, anytime, and from anyone. This openness is not limited to the academic scope of the *pesantren*; it extends to the broader development of science and technology. This spirit of learning is instilled in the students and administrators through a principle of openness to new ideas and collaboration, as expressed by one of the administrators: "She always pushes herself to keep learning, keep up with the times, read books, and share knowledge."



Figure 6. Digital Learning for *Santri's* at the Vocational Training Center

The learning habits *Nyai* practices demonstrate the "growth and development" dimension, a hallmark of servant leadership. The "growth and development" dimension of servant leadership is reflected in a leader's commitment to fostering learning capacity in themselves and those they lead, thereby creating a culture of learning that permeates the entire organization. *Nyai's* openness to discussions with other *masyayikh* and her involvement in training directly demonstrate these practices, which she then passes on to students and administrators through her example, rather than merely through one-way instruction.

A consistently instilled learning culture becomes a source of adaptive capacity, enabling the organization to absorb new knowledge when facing previously unencountered problems. It demonstrates that an organization's learning capacity is a central component of resilience, as organizations accustomed to updating their knowledge will adjust their strategies more quickly when facing new, ambiguous situations. *Nyai's* encouragement for students and administrators to keep pace with the times illustrates how the *pesantren* builds capacity for continuous

knowledge renewal, so that when the TUNA era presented entirely new challenges, the *pesantren* already possessed a culture of learning ready to respond without having to start from scratch. According to self-agency theory, an individual's character provides a foundation that significantly influences their leadership patterns. The results of the previous analysis are presented in Table 1.

Table 1. Summary of Findings on Self-Agency

No.	Self-Agency Aspect	Determination (Behavior)
1.	The Ability to Reflect and the Willingness	Learning from past experiences as a <i>santri</i> , and consistently reflecting through discussions and deliberations.
2.	Communication skills	<i>Nyai</i> Hj. Bariroh builds open communication, actively accepts input from <i>santri</i> and parents, and maintains social relations.
3.	Skill in sharing experiences	<i>Nyai</i> Hj. Bariroh strives to teach <i>santri</i> storytelling and role-modeling skills.
4.	Skill in making appropriate choices	Prioritizes family deliberation; based decisions on <i>maslabat syar'i</i> (religious benefit) in <i>pesantren</i> strategy planning.
5.	Analytical skills to see future benefits	Has long-term vision; analyzes <i>Pesantren</i> needs before designing new programs; always open to change and development.
6.	Self-care skills	<i>Nyai</i> Hj. Bariroh creates a healthy environment in the <i>Pesantren</i> ; promotes health care and a comfortable <i>Pesantren</i> atmosphere.
7.	Commitment skills	<i>Nyai</i> Hj. Bariroh demonstrates a strong commitment as a spiritual and emotional foundation, leading to consistent evaluations and reviews.
8.	Intrapersonal skills for development	<i>Nyai</i> Hj. Bariroh is always eager to learn through training, reading, and social interaction; is adaptive and open to innovation.

Implications of Leadership for the Resilience of *Pesantren*

An examination of the eight dimensions of self-agency proposed by Meyers reveals a consistent pattern in *Nyai* Hj. Bariroh Aziz, namely, the ability to continuously integrate personal reflection with institutional decision-making. The capacity to reflect on experiences, foster open communication, transform experiences into practical skills, weigh options based on the greater good, identify future opportunities, care for oneself and the environment, uphold commitments, and continuously update knowledge- all of these converge on a single outcome: a *pesantren* capable of adapting dynamically without losing its anchor of values. This pattern underscores the crucial role of feminist ethics in interpreting *Nyai's* leadership, as every strategic decision consistently considers its impact on others, from students and administrators to the surrounding community, rather than being driven solely by narrow institutional self-interest.

The resilience fostered at the Al-Madienah Denanyar Jombang *Pesantren* is not the product of a single mechanism but rather the result of the interaction between *Nyai* Hj. Bariroh's personal agency and the institutional capacity she has gradually built. The decision to strengthen foreign language programs and open access to further studies abroad demonstrates how managerial strategies are designed with a future-oriented perspective. It aligns with Hasan et al.'s view that leadership in the TUNA era must be able to open broader spaces for renewal.³⁴ The integration of the *salaf* approach with the modern classical system, coupled with the strengthening of *santri's* language skills, serves as an adaptive asset that bolsters the *pesantren*

³⁴ Dedy Haryadi Hasan, Almuhammad Almuhammad, and Mukhlisuddin Ilyas, "Soft Skills-Based Curriculum Implementation: A Response to Educational Challenges in the Vuca and Tuna Era," *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan Dan Penelitian* 6, no. 2 (June 2025): 886–93, <https://doi.org/10.56806/jh.v6i2.259>.

competitiveness in the face of external pressures,³⁵ while also serving as evidence that the ability to blend traditional values with innovative approaches is a key determinant of the resilience of Islamic educational institutions today.³⁶

These findings affirm that women's leadership in *pesantren* cannot be understood merely as a complement to the traditional leadership structure, which the figure of the *Kiai* has long dominated. The dialogic, communicative, and open leadership style implemented by *Nyai* Hj. Bariroh demonstrates that collective trust among caregivers, mentors, administrators, and students is one of the foundations of the *pesantren* resilience. This study expands upon this understanding by demonstrating that collective trust itself stems from the reflective and consistent self-agency of the leader; thus, self-agency and institutional resilience must be understood as mutually constitutive constructs rather than independent variables. These findings also reinforce and expand upon the study of *Nyai* leadership.³⁷ The findings indicate that the adaptive capacity of female *pesantren* leaders is relevant in the context of broader and more sustained structural uncertainty, as described by the TUNA framework.

Furthermore, these findings are relevant to the broader management of Islamic boarding schools, particularly in designing leadership models that respond to the dynamics of the times without compromising the institution's Islamic identity. *Nyai* Hj. Bariroh designed the tiered curriculum, which combines modern academic achievements with the preservation of classical scholarly traditions, and can serve as a practical reference for other *pesantren* facing similar pressures between the demands of modernization and the preservation of tradition. The practice of fostering open communication with students, their guardians, and the surrounding community also demonstrates that institutional resilience can be nurtured through consistent relational investment, rather than solely through short-term formal policies. This approach offers an important lesson for other *pesantren* leaders, particularly women leaders, that steadfastness in values and openness to renewal can coexist without one necessarily overshadowing the other.

The findings of this study enrich the body of knowledge on the discourses of women's leadership, institutional resilience, and the framework of disruption in the TUNA era. Jaggar's perspective in feminist ethics emphasizes that gender sensitivity shapes how women understand power relations and moral responsibility in leadership.³⁸ This study empirically demonstrates how this sensitivity translates into leadership practices that foster institutional resilience. *Nyai* Hj. Bariroh's leadership style serves as a concrete example that women can be the driving force behind the resilience of progressive *pesantren*, while also serving as an academic reference for further studies on the relationship between female leaders' self-agency and the resilience of Islamic educational institutions amid the uncertainties of an ever-evolving era.

³⁵ Savira Annisa Putri Suprpto, "Pengaruh Religiusitas Terhadap Resiliensi Pada Santri Pondok Pesantren," *Cognicia* 8, no. 1 (March 2020): 69–78, <https://doi.org/10.22219/cognicia.v8i1.11738>

³⁶ Muhammad Nur Ahsan and Siti Aimah, "Penerapan Manajemen Mutu Terpadu Di Lembaga Pendidikan Swasta Islam: Resiliensi Terhadap Keterbatasan Anggaran," *Southeast Asian Journal of Islamic Education Management* 6, no. 1 (2025): 21–36, <https://doi.org/10.21154/sajiem.v6i1.395>.

³⁷ Dewi Anggraeni, Fitrotul Muzayyanah, and Gumilar Irfanullah, "Pola Kepemimpinan Nyai Masriyah Amva Terhadap Resiliensi Pesantren Di Era Pandemi Covid -19," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 7, no. 1 (January 2023): 107–24, <https://doi.org/10.21009/hayula.007.01.07>

³⁸ Alison M. Jaggar, "Feminist Ethics," in *The Blackwell Guide to Ethical Theory* (Wiley, 2013), 433–60, <https://doi.org/10.1111/b.9780631201199.1999.00022.x>

CONCLUSION

This study found that *Nyai* Hj. Bariroh Aziz leadership is built upon eight dimensions of self-agency: self-reflection, open communication, transforming experiences into skills, the ability to make sound decisions, analysis of long-term benefits, self-care and environmental stewardship, consistent commitment, and the intrapersonal capacity for continuous learning. All of these dimensions work synergistically to shape a leadership style that is reflective, communicative, adaptive, and oriented toward the common good. This leadership approach aligns with the concept of authentic leadership, which emphasizes self-awareness, self-regulation, relational transparency, and consistency of values in action. At the same time, this pattern demonstrates that the resilience of the Al-Madienah *Pesantren* did not arise by chance but grew out of strategic decisions that preserved the school's core values while creating space for renewal aligned with the demands of the TUNA era.

These findings confirm that the self-agency of female leaders can be the primary driver of the *pesantren* institutional resilience when personal values, leadership ethics, and future orientation align. Theoretically, this research reinforces the conceptual relationship between self-agency, authentic leadership, and organizational resilience, while expanding the understanding that resilience also involves the ability to foster purposeful renewal amid uncertainty. Practically, *pesantrens* can develop institutional resilience through warm communication, deliberation, modern learning, strengthening students' skills, and decisions oriented toward long-term benefits. These findings enrich the discourse on women's leadership in *pesantrens* by demonstrating that women's self-agency is the primary driver of a stable and progressive institutional direction.

This study is limited by its single-case focus; therefore, the results cannot yet be broadly generalized to all *pesantren*, as the leadership style, organizational culture, and social context of each institution may differ. Another limitation lies in the strong emphasis on *Nyai's* leadership narrative of *Nyai* Hj. Bariroh Aziz, meaning that aspects of cross-*pesantren* comparisons, comparisons across leaders' genders, and comparisons across governance models have not been adequately explored. Future research is recommended to use a comparative or multi-case design to test whether similar patterns of self-agency and resilience also emerge in other *pesantren* with different leadership characteristics. Future studies should also develop more operational measures of institutional resilience so that these qualitative findings can be supplemented with stronger quantitative or mixed-methods data, in line with the organizational resilience literature, to clarify the concept and its measurement.

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