

Intellectual Stimulation of Women's Transformational Leadership in Improving Institutional *Brand Image*

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ABSTRACT

Education is one of the efforts to improve human quality. One of the elements that makes education more qualified, Various problems that are inseparable from life as an organization. These problems cover several aspects, such as defining goals, determining policies, developing programs, employing people, providing facilities, achieving results and coordinating separate activities. All of these activities require the involvement of people with different ability backgrounds, such as professional supervisors, and other personnel. This study aims to describe: Intellectual stimulation of women's transformational leadership in improving institutional brand image at the Bahrul Ulum Mambaiyyah Islamic Boarding School (BUM) in South Lampung Regency. This study uses a qualitative approach. This type of research can be used to find and understand what is hidden behind a phenomenon that is sometimes difficult to know or understand. Data collection in this study uses in-depth interview techniques, observation, and documentation where the data sources are from people, documents (paper) and places (place). While to obtain data obtained from informants in various forms such as written notes, interviews, observations and photos. Both from leaders, staff, stakeholders and also those involved in the management of the Bahrul Ulum Mambaiyyah Islamic Boarding School (BUM) in South Lampung Regency. The results of this study can be concluded that; In intellectual stimulation, Mbah Nyai is seen from her intelligence, tenacity, relationships, willingness to sacrifice and uniqueness in her preaching. As well as the charismatic and revolutionary leadership model approach and policies based on the mandate of the vision, mission and objectives of the institution and the mandate.

INTRODUCTION

Education is a planned process in realizing the learning process teach so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by oneself, society, nation and state. In the context of the State, education as regulated in Constitution Republic Indonesia number 20 year 2003 about System National Education (UU Sisdiknas, 2003) article 3 is a planned process in 'develop And to form character as well as civilization nation Which dignified in frame to make smart life nation, aiming For development potential participant educate so that become man believe And devoted to God Almighty, of noble character, healthy, knowledgeable, capable, creative, independent, And become inhabitant country Which democratic And responsible'. (UUD No 20, 2003)

Study to education more Lots colored talks about quality education And effort make it happen. In general general quality education interpreted as description And characteristics comprehensive service service education in a way internal, and also external Which show his abilities, satisfying need Which in expect, or Which implied includes input, process and output of education. (Syafidul Sagala, 2011) And quality education is is education Which capable produce graduate of Which own abilities or competencies, both academic and non-academic competencies, which is based on personal and social competence, which is comprehensive called

as skills life (*life skills*) (Syariful Sagala, 2011). And For reach quality education And education Which quality the needed ability schools in operational and efficient management of components school-related components, thereby generating added value to the components are according to norms/standards Which applies (Mulyasa, 2005).

Education is one of the important means in building a nation and state. Because through education will be formed human resources that are qualified and moral so that they are able to build this country to be better and more advanced. Moreover, with the rapid development, especially in the field of communication and electronics, resulting in an information revolution in all areas of life without recognizing geographical, political and socio-cultural boundaries.

This condition certainly provides new demands, challenges, and even threats for every country in the world, including Indonesia. Sukmadinata in Mulyadi stated that the demands of the global community are the formation of superior, moral and hard-working humans. To realize this, quality education plays an important role. Without good and quality education, it can be said that it is impossible to form a generation that is ready to face global challenges and meet the demands of society (Mulyadi, 2010)

Education is a process of change towards a positive direction in all aspects of human life. Therefore, education is a right for every human being and even an obligation in Islamic teachings. The height of human status will be obtained from the knowledge possessed by a servant. (Surah al-Mujadalah (58): verse 11). Therefore, education occupies an important priority scale in Islam.

In order to obtain education, the Islamic concept also has a requirement to care about education that leads to success in life, not only in the world or in the hereafter. Therefore, in Indonesia there are many educational institutions established by the state or initiated by private institutions that offer educational patterns without dichotomy. The combination of the national education system and local education is taken by private institutions or Islamic boarding schools as a form of concern for the nation's generation to have the ability to understand and have scientific abilities in the world and the hereafter. All forms of education are recognized by the state and even this education system can be called formal and non-formal education.

The development of education in Indonesia is so rapid that many private institutions offer the public a learning system that has combined formal and non-formal education at once. This is a breath of fresh air for parents who want to direct their children to have a scientific ability at the same time. Especially this education model was initiated by Islamic boarding schools in Indonesia and this is also given the same opportunity by the state as state education.

The education model in Indonesia is stated in Law Number 20 of 2003 concerning education in Indonesia in general, education is divided into 2 , namely formal education and non-formal education. Formal education is structured and tiered education consisting of basic education, secondary education, and higher education. Non-formal education is education outside formal education that can be implemented in a structured and tiered manner. Marzuki argues that non-formal education is a learning activity outside the school system or formal education that is carried out in an organized manner, Non-formal education is carried out separately from a larger activity to serve certain educational targets and certain learning. Non-formal education has a learning nature that is oriented towards the needs of the community, flexible, based on life skills, has the ability to penetrate all levels of society (Law Number 20 of, 2003).

Non-formal education as a source of learning for the community must be seen as a supporting force for the realization and management of programs, and used as a program development in the future, one of which is non-formal education which is now developing and can stand side by side with formal education, namely non-formal education in Islamic boarding schools. The world of Islamic boarding schools as non-formal education will be able to erode and answer the assumption that Islamic boarding schools have collective abilities so that they will become the education of choice for the needs of all levels of society. Based on the explanation above, the researcher is interested in reviewing how intellectual stimulation of

Women's Transformational Leadership in Improving Institutional *Brand Image at the Bahrul Ulum Mambaiyyah* Islamic Boarding School (BUM) in South Lampung Regency can provide benefits to the Islamic educational institutions studied and other educational institutions

METHOD

This study uses a qualitative approach. The reason is, because this type of research can be used to find and understand what is hidden behind phenomena that are sometimes difficult to know or understand. Qualitative research is also expected to be able to provide a detailed explanation of phenomena that are difficult to convey with quantitative methods (Anselm Strauss & Juliet Corbin, 1997).

Lexi J. Moleong stated that a qualitative approach is "a research procedure that uses descriptive data in the form of written or spoken words from people or actors that can be observed". (Lexy J. Moleong, 2003) Then Sukmadinata explained that a qualitative approach is a research that is aimed at to describe and analyze phenomena, events, activities, social, attitudes, beliefs, thoughts of people individually (Nana Syabdi Sukmadinata, 2005).

In this case, the researcher focuses on Women's Transformational Leadership in Improving Institutional *Brand Image at the Bahrul Ulum Mambaiyyah* Islamic Boarding School (BUM) in South Lampung Regency which includes intellectual stimulation. Data collection techniques are the most important step in research, because the main purpose of the research is to obtain data. Without knowing the data collection techniques, the researcher will not get data that meets the specified data. Therefore, in order for the results obtained in this study to be truly accurate and accountable data, the data collection techniques used by the researcher in this study are as follows: interviews, observations and documentation.

RESULTS AND DISCUSSION

Results

1. In intellectual stimulation, Mbah Nyai is seen from her intelligence, tenacity, relationships, willingness to sacrifice and uniqueness in her preaching.
2. Use model leadership revolutionary
3. Policy Which taken based on characteristic trust to vision, mission and objectives of the institution and mandate given by the guardian, through policy in determination power educator And education, policy curriculum, policy means infrastructure as well as santri management policy;
4. Policy making related to teaching staff and education (based on alumni And gender), curriculum, means infrastructure And management student reflect existence commitment Which tall (*trustworthy*) And *shidik*) from Mrs. Hj. Umi Ida Mambaiyah to quality education Which offered by institution education Which led by him;
5. Retrieval policy based aspiration And deliberation;
6. In some urgent matters, Mrs. Hj. Umi Ida Mambaiyah have courage take policy beyond aspiration organization And forum deliberation with risk failure (*faithful*) matter This at a time
2. reflect existence belief self Which strong as a leader;
1. Retrieval policy use approach leadership collective reflects the character of closeness to all members organization Which led by him.
2. Retrieval policy more prioritize based on deliberation (principle deliberation and proximity with the people).
3. Try to avoid taking personal decisions in any situation. whatever (commitment to togetherness).
4. In Terms of *Strengthness* (strength) *brand image* : Mbah Nyai's strength in brand image is that Mbah Nyai has very strong charisma in society. And also in the field of religious preaching which has been expert for decades now and is very much liked by the local community.

Discussion

Based on the research findings with the title Intellectual Stimulation of Women's Transformational Leadership in Improving Institutional Brand Image at the Bahrul Ulum Mambaiyyah (BUM) Islamic Boarding School, South Lampung Regency, which includes intellectual stimulation, realized by Bu Nyai in nine attitude or action.

Approach model leadership charismatic And revolutionary. In intellectual stimulation, Mbah Nyai is seen from her intelligence, tenacity, relationships, willingness to sacrifice and uniqueness in her preaching. Principles leadership Which most fundamental is *theinfluencing the process of leaders and followers to achieve organizational objectives through change* (Robert N. Lussier and Christopher F. Ahua, 2010). How leader capable to plantits influence to people Which led so that motivated For follow every policy Which taken. Whereas 'influence' most fundamental born from attitude sympathy or empathyfrom somebody to person others (leaders). Leadership or which are called with *leadership* means also *power of leading*, It means the power to lead In tune about influence Al Ghazali stated that influence means the influence of the leader's position in the eyes and in the hearts of people. This influence exists because the leader hasnoble values, such as leaders with broad intellectualism, deep understanding of religion, as well as noble morals (Afriansyah, 2017). And successfully build awareness and trust in academic community For Keep going increase its performance (Ling Li and Yan Liu, 2019).

In context institution Islamic boarding school education that upholds the traditions of Bu Nyai, students and subjects chain of knowledge, the figure of Bu Nyai as a leader in her nature has has the potential for charisma from generation to generation, both in perspective genetic (direct descendants), kinship (relative relationships), and knowledge (selected quality students). This general phenomenon can seen from How people Islam give respect on descendants The Messenger of Allah Saw, descendants scholars, moreover descendants from Teacher-Teacher religion they. Practical, challenge fundamental from leadership Mrs. Nyai is here Islamic boarding school is How guard potential charisma so that more dynamic And productive for life Islamic boarding school.

Mrs. Nyai tends to style revolutionary, revolutionary means own Power smashed in realizing the vision in the midst of certain situations, this vision is translated into in action, and the goals of institutions are assimilated using a number of practice main. (Hanna Kurland, 2019) And as well as tend charismatic. Charismatic means soulful perfect, moral sublime, And characteristic Which dear. Its perfection Which No owned anybody even acknowledged by his enemies. Matter the cause heart captive And willing to fight to the last drop of blood, Mrs. Nyai of the Bahrul Ulum Mambaiyyah Islamic Boarding School (BUM) in South Lampung Regency, with her courage (Fathonah), personally dared to takesteps strategic For realize quality in Islamic boarding school. Startestablish networks outside the Islamic boarding school and apply them within the scope Islamic boarding school in a way fast And effective. Besides attribute revolutionary Which become character Mrs. Nyai at the Bahrul Ulum Mambaiyyah Islamic Boarding School is also on the side morals nubuwah which is realized through uswah in every decision. Also always become commitment For step face phenomena development era. So that quality education institution start curriculum, sapra, service, always experience development significant as Which expected (trust) guardian students. Whereas style leadership Charismatic Mrs. Nyai at the Bahrul Ulum Mambaiyyah Islamic Boarding School always put forward communication collective through meeting/deliberation Which impact on awareness for all community academic For realize quality education start curriculum, sapra, in accordance Which entrusted by guardian students (Shafiiyurrahman Al-Mubarakfuri, 2011).

Related with charisma Which owned a leader Islamic boarding schools, Islamic communities have a set of values as measure measuring personality Which interpreted from characteristics leadership The Messenger of Allah Saw, covering four character big, that is *shidik* (seriousness, hard work and honesty), *trustworthiness* (commitment and ability) trusted), *tabligh* (clarity program Work And performance as well as near withWhich led), And *fathanah* (intelligent, creative, realistic And finishproblem). That a Mrs. Nyai is the leader Islamic boarding school as

patron Islamic boarding schools are assumed and believed to be the most perfect figure his personality (*moral morals*) at a time as Which most competent (*faithful*) to mark And tradition in organization Islamic boarding school (Anjar Nugroho, 2017).

Attribute revolutionary prophetic in to form policy very much effective remember courage leader in respond to condition will importance change is A inevitability in responding to a situation. In addition to the potential charisma in quality certain things that have become part of the leadership tradition. Islamic boarding school, charisma Also Can born from thoughts or breakthroughs new as differentiator from stability from leadership previously. Thinking or breakthrough new Which assumed as intelligence Mrs. Nyai (Fathanah) so that accepted as leader Which revolutionary in size tradition leadership Which There is and has developed in the pesantren environment. In line with what is stated by Gary Yulk that Through consideration that ripe based on on mark moral And his ethics in in take policy based on on values, commitment And his belief, make Influence leader on his subordinates. (Gary Yulk, 2006) Besides That with consider The purpose of education itself, Bu Nyai's leadership is relevant to what al Ghazali said that humans as theocentric beings. So the goal of education is not just to scare thought just, but Also try For guide, direct, increase And to purify heart For facing to God (Suryadarma, Y., & Haq, A. H, 2015).

Mambaiyyah Islamic Boarding School by making collective policies. is proof that Bu Nyai's perseverance, thoroughness and accuracy in every policy steps involving subordinates will have an impact on charisma And obedience for subordinate in follow every results policy. Mrs. Nyai at the Bahrul Ulum *Mambaiyyah* Islamic Boarding School since beginning Already develop institution education. Side revolutionary Mrs. Nyai in management education Islamic boarding school, including the courage to adopt learning methods that latest. As Mrs. Nyai is here Islamic boarding school Which relative new, Mrs. Nyai has courage anti mainstream that is accept system leadership collective. Leadership collective need seriousness Bu Nyai to lower the ego, in contrast to centralistic leadership as applicable on Islamic boarding school Which Still on time beginning establishments as Islamic boarding school on in general (Binti Maunah, 2019).

a. Policy as follow-up from trust

System management Islamic boarding school always develop along development attitude public And manager Islamic boarding school as a positive impact of the complexity of the educational background obtained. Institution education Which move in field service service Today's education is required to be more community-oriented users of educational services. Mrs. Nyai of the Bahrul Ulum *Mambaiyyah* Islamic Boarding School always takes into account the aspirations and mandates of the students' guardians in order to determine direction policy. Different with system education traditional Islamic boarding schools in previous times that placed Mrs. Nyai as axis orientation. Management Islamic boarding school For furthermore sued For apply system management open, Where society as users, has a space for involvement. In addition, support various program school Which touch direct with public, in matter This various program collaboration. Ability managerial conceptual leader like This Which needed For arrange, coordinate, And move all stakeholders in together use develop institutions (Katz and Robert L, 1974).

System management institution education Islamic boarding school new require existence proportionality in taking related policies interest together. Mrs. Nyai is leader center policy makers, but on the side other Mrs. Nyai must own openness dialog with interest together Which represented by administrator foundation Islamic boarding school. Mrs. Nyai at the Bahrul Ulum *Mambaiyyah* Islamic Boarding School is part from administrator foundation Which own authority For influence policy foundation. Furthermore as guarantor replied the Islamic boarding school, Bu Nyai is the implementer of the foundation's policies because of that policies taken in the process This implementation must be in harmony with policy foundation For avoid the occurrence resistance that can have a negative impact on the development of the institution education.

- b. Policy based on trust from vision, mission And objective institution as well as the mandate given by the guardian, through policies in determining power educator And education, policy curriculum, policy means infrastructure as well as santri management policy.

The vision, mission and goals of an educational institution are a way of thinking, act And behave, as identity together in reach common goals. Policies that are in line with the vision and mission of the institution will accepted as owned by together as ideals together And How they extension. For create effectiveness in achievement vision, mission And objective needed a set supporting devices, among them power education, curriculum And means infrastructure. That the educational staff policy, starting from the characteristics, competence and assignment are based on considerations of suitability with vision, mission and goals to be achieved. Likewise with the policy curriculum and infrastructure due to the mismatch in availability teaching staff, curriculum and infrastructure with a vision, mission and objectives can hinder institutions in realizing their vision and mission. has determined (Syaiful Ali, 2011).

It's good that Mrs. Nyai prioritizes background alumni. In In the field of curriculum, Mrs. Nyai at the Bahrul Ulum *Mambaiyyah* Islamic Boarding School held a dialogue between curriculum long legacy for mu'asis with curriculum new, while Bu Nyai Pesantren Bahrul Ulum as the new Islamic boarding school policy curriculum is dialogue between curriculum Islamic boarding school so far Which known to the administrators with the new curriculum and communicated with all guardians of students. as a form of suitability of product use (services / service education) For fulfil need And satisfaction customer (guardian students). (Edward Sallis, 2010) in tune with Which defined by Ahmad, related with quality as institution Which quality capable provide things related to school, so that it becomes plus load for the institution (Dzaujak, 1996)

- c. High commitment to the quality of the values taught in Islamic boarding schools Muassis with the policy of recruiting teaching and education personnel based on alumni.

The next consideration regarding educational staff is character. science and religion, where Nyai has a high commitment to maintain the chain of knowledge and religiosity that is its characteristics each. As is the case Mrs. Nyai of the Bahrul Ulum *Mambaiyyah* Islamic Boarding School in apply recruitment alumni Islamic boarding schools For support chain of knowledge, a similar commitment is made Mrs. Nyai of the Bahrul Ulum *Mambaiyyah* Islamic Boarding School in implementing an alumni-based recruitment system aiming For co-opt science And pattern think student as the musicians aspire to. Social and cultural patterns that the characteristics of the institution will provide cognitive abilities that are typical of Teacher And participant his students (Binti Maunah, 2020). increase trust interpersonal cognitive Similarities or interconnections in the chain science And religiosity This is bond emotional between residents of Islamic boarding schools, even between Islamic boarding schools and other Islamic boarding schools (Huey-Wen Chou, Yu-Hsun Lin, Hsiu-Hua Chang and Wen-Wei Chuan, 2013). In context organization Islamic boarding school, bond emotional This Enough potential in create climate organization Which dynamic. In accordance with Bruce J. Avolio, and Bernard M. Bass also explains with The commitment of transformational leaders is able to provide influence and cause emotions Which strong on all element organization For move to achieve the target Which determined. (Bruce J. Avolio and Bernard M. Bass, 2002).

Prioritize recruitment of teaching staff with a background alumni for the Bahrul Ulum *Mambaiyyah* Islamic Boarding School is a logical policy and quite effective, both in terms of the potential of teaching staff and the need for new teaching staff to adapt to the climate Islamic boarding schools. In terms of Islamic boarding school values and traditions, alumni has own ability Which measurable And similar with power educator other. Thus Also from side emotion And spirit scientific. Have commitment And loyalty tall to Madam. Based on results study Huen Yu, Kenneth Leithwood, placing commitment as influence the biggest to change teacher/staff educator. Prioritize power educator Having an alumni background can also minimize jealousy among residents Islamic boarding schools, both those that are still active and alumni, which can

give rise to stigma negative to leadership cleric, and also quality his education. (Huen Yu, Kenneth Leithwood, and Doris Jantzi, 2002)

d. High commitment to Islamic boarding school values with policies recruitment power educator And education based on gender(consideration mahram).

The Islamic boarding school education system has unique traditions and awake from time to time. Both in terms of gender and character. Between characteristics the most prominent is a treatment to power educator And student in context gender. Policy Agus Muezzin(explicitly also Fathurrouf at the Sunan Gunungjati Islamic Boarding School) as Mrs. Nyai is the nanny Islamic Boarding School Nurul Ulum Blitar Which more prioritize recruitment power educator man is Wrong One example How a Mrs. Nyai must guard spirit tradition Islamic boarding school For avoid the possibility of friction and climate disharmony organization. This is in accordance with the opinion of Robert L Kazt and Maria Niculescu Which categorize in technical skills that is knowledge or ability For use technique certain in carry out tasks or certain jobs. (Katz and L., 2015)

This is important because the pesantren tradition emphasizes education moral etic Islamic, among them is about against type(ajnaby). In general, male educators can still be accepted. as a teacher for both male and female students. Viewed from the aspect of efficiency And effectiveness, election power educator man Canteach in two segment the, different with power educator Woman.

Because the Islamic Boarding School is an Islamic educational institution that has... role important in history Islam in Indonesia, especially on the islands of Java and Madura. In Aceh it is called *ranggang* or *maunasah* and in Sumatra West called *prayer room* . Cottage Islamic boarding school grow and has developed since the beginning of the arrival of Islam in Indonesia. On the island of Java, Islamic boarding schools were established First on era guardian songo, namely 15th century AD, And Sheikh Maulana Malik Ibrahim is considered the founder of the first Islamic boarding school. At that time, Islamic boarding schools had an important function as centers of education and broadcasting of the Islamic religion. Maulana Malik Ibrahim educated a number of students who were accommodated and lived together in his house in Gresik, East Java. The students who had completed their education then returned home to their respective places of origin and began to spread Islam and establish new Islamic boarding schools. (Binti Maunah, 2019)

e. High commitment to quality education through policies curriculum formal and non-formal schools.

The key to the success of implementing Bu Nyai's transformational leadership in Islamic boarding schools is commitment, both in implementing the formal curriculum. both formal and non-formal and the quality of learning offered. This is in accordance with what Yukl (in Usman) said that transformational is empowering by building commitment them towards new values, (Binti Maunah, 2019) or commitment to staff in the form of concern for what Which desired and assistance (M. Moradi Korejan and H. Shahbazi, 2016).

Regarding the curriculum field, Bu Nyai Bahrul Ulum *Mambaiyyah Islamic Boarding School* as new pesantren curriculum policy is a dialogue between the curriculum Islamic boarding school so far Which known manager with curriculum new. And Mrs. Nyai of the Bahrul Ulum *Mambaiyyah Islamic Boarding School* held a dialogue between the curriculum long the legacy of Mu'asis with new curriculum.

f. High commitment to realizing quality education through means And infrastructure And management student through learning based on Islamic boarding school.

Quality of education will be achieved if supported by a system appropriate learning. To maximize the achievement of quality, Good Bahrul Ulum *Mambaiyyah Islamic Boarding School* adopts a dormitory-based education policy. All students must live in the Islamic boarding school dormitory. With this policy, every In their daily lives, students will receive three lessons, namely learning in formal schools, learning in Islamic schools And learning in environment hostel Islamic

boarding school. With three pattern This learning is practical, students in both Islamic boarding schools, from the personal quality side has a higher quality than the participants educate other Which do not get education system Which similar.

Retrieval policy more prioritize based on deliberation (principle deliberation And proximity with people) as well as avoid taking policy personal in condition whatever (commitment togetherness).

Leadership Mrs. Nyai of the Bahrul Ulum *Mambaiyyah Islamic Boarding School* in increase brand image furthermore as Which carried out by Mrs. Nyai at the Bahrul Ulum *Mambaiyyah Islamic Boarding School* is taking policy more prioritize based on deliberation (principle deliberation And proximity with people) with avoid taking policy personal in condition whatever (commitment togetherness). However, under certain conditions Bu Nyai Bahrul Ulum *Mambaiyyah Islamic Boarding School* have the courage to take personal decisions as a leader with risk of failure.

Deliberation is Wrong One pillar leadership in Islam. Without deliberation, a leader No can knowing the aspirations of the people he leads. he feels he is the smartest and right on his own. His behavior also tends to be authoritarian. With deliberation, It is hoped that all decisions that will be taken will bring goodness for all. The behavior of always consulting is exemplified by the Prophet Saw, depicted by Fauzi that The Messenger of Allah Saw. No Once hold a meeting in an assembly except to remember Allah Allah. He No to give priority to a place or one person in a congregation, all are treated the same and are treated equally Good. When Prophet Muhammad Saw. speak in assembly, all person Which There is silent pay attention full carefully, he to invite person other For convey opinion, even Also No Once cut conversation. Although prioritize deliberation, in certain conditions the Prophet Muhammad SAW had the courage take personal decisions, as a reflection of self-confidence Which strong. That when they are determined to do something they consider it a glory and pride then there is none Which can dampen their determination, they will even be reckless to charge danger for that matter. (Muhammad Iqbal, 2010)

g. In condition certain own courage take policy personal as a leader with risks failure.

All form risk is A inevitability in every wisdom Which born from initiative cleric, naturally for The initiator is not free from the risk of likes and dislikes from the lower currents, and this is the dynamic of the Islamic boarding school which Mrs. Nyai lives with *istiqomah* without feeling tired and full of sincerity in line with risk current lower Mercy son dahlán disclose " Liked all person That objective Which not Possible achieved. Person Which most loss is person Which to hope get matter Which not Possible achieved. Hoping so that liked all person That torturing once. because life will never be calm and peace" .

The learning process both in formal and informal educational institutions non-formal is often faced with various new problems which have not been reviewed or taken into account by managers in planning And need decision quick (urge). Mrs. Nyai as responsible for the implementation of all educational programs has formulated together sued For own courage And speed (*fathanah*) in responding to new problems or phenomena which requires an immediate decision. Of course in this case, Mrs. Nyai also must be ready to take responsibility (*trust*) for various risks and resistance Which Possible happened (Ihsan son dahlán, 2007).

Referring to on exposure in on can concluded that key success leadership Mrs. Nyai is here Islamic boarding school is commitment to formal and non-formal curriculum and the quality of learning offered. Matter This in tune with What Which expressed by Come on (in Usman) that transformational is empowering with build commitment they to mark new, or commitment to staff in form concern to What Which wanted and assistance. In line with Bu Nyai's commitment to overseeing the curriculum Imam Syuyuti has stated that creating a curriculum is not off on rules "guard tradition long Which Still Good as well as take something new that is better". So in printing curriculum Islamic boarding school always relevant to development of the times. In terms of *Strengthness* (strength) *brand image*: Mbah Nyai's strength in brand image is that Mbah Nyai has very strong charisma in society. And also in the field of religious preaching which has

been expert for decades now and is very much liked by the local community (M. Moradi Korejan and H. Shahbazi, 2016).

The high commitment of Bu Nyai's transformational leadership at the Islamic boarding school in realizing the quality of the institution is implemented in several elements of leadership, namely; a) high commitment to quality mark Islamic boarding school Which taught muassis with policy recruitment power educator And education based on alumni; b) high commitment in guarding the values of Islamic boarding schools with policies recruitment power educator And education based on gender (consideration mahram); c) Commitment Which tall to quality education through policy curriculum school formal And non formal; Commitment Which tall in realize quality education through means And infrastructure And management student through learning based on Islamic boarding schools (Imam syuyuti , 2007).

Results study This similar with findings study Yunis The Great that in leadership transformational head madrasah is needed existence elimination resistance implementation leadership transformational is done by building teacher commitment. (Yunis Hidayati , 2018) Also study Zuhri that in leadership visionary inner kiai realize service excellent in cottage Islamic boarding school especially in determine objective And strategy program Which will implemented, Andmake a commitment to turn the vision into action. (Zuhri, 2018)

CONCLUSION

Intellectual stimulation of Women's Transformational Leadership in Improving Institutional Brand Image at the Bahrul Ulum Mambaiyyah (BUM) Islamic Boarding School, South Lampung Regency is manifested in the form of; a) In intellectual stimulation, Mbah Nyai is seen from her intelligence, tenacity, relationships, willingness to sacrifice and uniqueness in her preaching. As well as the charismatic leadership model approach and revolutionary; b) Policies based on the mandate of the vision, mission and goals institutions and mandates given by guardians, through policies in determination power educator And education, policy curriculum, infrastructure policy and student management policy; c) Commitment which is high in terms of the quality of the pesantren values taught by muassis with policy recruitment power educator And education based on alumni; values Islamic boarding school with policy recruitment power educator And gender-based education (mahram considerations); quality of education through formal and non-formal school curriculum policies, and commitment Which tall in realize quality education through means And infrastructure and management of students through Islamic boarding school-based learning; d) Policy making is more based on deliberation (principle) deliberation and closeness to the people) by always avoiding taking policy personal in condition whatever (commitment to togetherness) but in certain conditions have the courage to take policy personal as leader at risk failure. e) In terms of *Strengthness* (strength) *brand image* : Mbah Nyai's strength in brand image is that Mbah Nyai has very strong charisma in society. And also in the field of religious preaching which has been expert for decades now and is very popular with the local community.

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