EMPOWERING LIFELONG SUCCESS MINDSET THROUGH WOMEN'S LEADERSHIP: TRANSFORMATIVE STRATEGIES FOR EDUCATION

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Abstract:
This research aims to understand women's leadership in educational transformation through women leaders in educational institutions. With this evidence, women get equal opportunities to receive education and become leaders. In Situbondo there are many female leaders, one of the most prominent being the Deputy Regent of Situbondo who is also the Chair of the Situbondo Muslimat. The female leader who was deputy to be regent was the first time in Situbondo who was also the leader of the Miftahul Ulum Besuki Islamic Boarding School. The approach used in this research is qualitative with a case study type. Data obtained through observation, in-depth interviews, and documentation. The data collected was analyzed using the Miles and Huberman data analysis technique, which consists of data reduction, data display and verification. The research results show that women's leadership in educational transformation which can build mindsets is carried out in the form of example, providing rewards, paying attention to subordinates who have problems, and providing soft skills training.

Abstrak:
Penelitian ini bertujuan untuk memahami kepemimpinan perempuan dalam transformasi pendidikan melalui Pemimpin perempuan di lembaga pendidikan dengan adanya bukti ini, Perempuan mendapatkan kesempatan yang sama dalam mengenyam pendidikan dan menjadi pemimpin. Di Situbondo banyak ditemukan pemimpin perempuan salah satunya yang paling menonjol ibu wakil Bupati Situbondo yang sekaligus menjadi Ketua Muslimat Situbondo. Pemimpin Perempuan yang menjadi wakil bupati baru pertama kali di Situbondo yang sekaligus pemimpin Pondok Pesantren Miftahul Ulum Besuki. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan jenis studi kasus. Data didapatkan melalui observasi, wawancara mendalam, dan dokumentasi. Data yang terkumpul dianalisa menggunakan teknik analisis data Miles and Huberman, yang terdiri dari reduksi data, display data dan verifikasi. Hasil penelitian menunjukkan bahwa kepemimpinan perempuan dalam transformasi pendidikan yang dapat membangun mindset dilakukan dalam bentuk keteladanan,
INTRODUCTION

An organization's success depends on a leader's role because the leader is the primary driver in realizing organizational success. In achieving success, a leader needs help from subordinates to create pleasing cooperation in responding to the organization's goals, demands and challenges (Balkis, 2020).

There is still a lack of attention to the development of high-level women leaders in the field of education; the literature continually mentions a lack of women leaders at high levels, and only a few projects focus on in-depth exploration and investigation of the backgrounds and experiences of successful women leaders (Wulandari et al. 2018). Understanding the influences, locations, and career paths of women who have successfully obtained and maintained influential positions in higher education is critical in deepening and expanding understanding of leadership development (Madsen, 2007).

A report shows that women are more likely to head higher education associations attended by baccalaureate colleges, master's colleges, and universities (Ballenger, 2010). Many definitions of leadership have been put forward by experts according to their respective points of view (Muali et al., 2021; Junaris et al., 2022). Leadership seems more of a concept based on discourses and experiences. The meaning of the words chairman, leader, head, president or king, which can be found in several languages, only shows the difference between the government and the members being governed (Hamzah & Sarwoko, 2020). In current developments, many women have emerged as leaders in various fields, so women have additional duties; namely, apart from being housewives, they are also leaders. Reformation in Indonesia has given great hope to women stuck in everything (Mahendra & Mujjati, 2018). The rise of women in the era of globalization of life patterns has brought changes in development. In the current era, women are attached to multiple roles, no longer focused on being a wife or mother solely, but are oriented towards utilizing the quality of their existence as human beings (Alaslan, 2021).

There are several theories about leadership, including (Faizal, 2016) Leadership as the focus of group processes. The Leader is the central feature that unites the group. The personality traits of a leader are a social group that reflects its unity in interconnected activities. 2) Leadership as a personality and the Leader as an individual with desirable or good character traits. Leadership aims to influence other people to carry out specific tasks. 3) Leadership is the art of influencing other people. Leadership is the ability to generate obedience, respect, loyalty and cooperation and control others to obtain maximum results with as little friction as possible and excellent cooperation. 4) Leadership as the use of influence. Leadership is an individual's effort to change the behaviour of others (Zamroni et al., 2020). So, leadership involves a relationship of mutual influence between two or more people. 5) Leadership as a power relationship. Leadership is a relationship between a leader and those he leads, where the Leader influences more than he is influenced because it is a power relationship. This concerns the
rights of group members to determine patterns of behaviour that are appropriate to group activities. 6) Leadership has different roles. Group leadership is a position that arises from the interaction process itself (Mukrimaa et al., 2016).

Several previous studies, including the first, Women's Leadership Style in Tanjungpinang City, show that leadership style is an internal environmental factor that will influence the formulation of policies and strategy development. Second, Ni Wayan Eka Sumartini said that women's leadership in society is where the position of women is equal to men in the community environment according to marriage law. Women have an essential role in social life so that a harmonious life can be realized. Third, Yuminah Rohmatullah talked about women's leadership in Islam and traced the history of feminism through the hadith approach and its relationship with constitutional law (Balkis, 2020).

In this research, there is something new at the Miftahul Ulum Besuki Situbondo Islamic boarding school: women's leadership in Islamic boarding schools can be an example for young women inside and outside the Islamic boarding school. Women leaders can prioritize women's empowerment, including education, health, economics and skills.

It is possible for a woman as a leader to create an outstanding school because work related to education and attention and affection for children and teenagers are the tendencies of women in general (Prasetiawan & Lis, 2019). In recorded history, several successful women were able to represent and occupy the highest positions at the district, provincial and central levels, such as chief justice, minister, prime minister, and vice president, and even became president (Baharun et al., 2021).

The struggle for the figure of R.A. Kartini can be felt in the movement for women's emancipation. The role of women as leaders is now starting to be respected and equalized. In Indonesian history, the daughter of Megawati Soekarno became one of Indonesia's leaders. This is clear evidence that women can become leaders, let alone Heads of State (Sabhan, 2016).

Article 27, paragraph 1 of the 1945 Constitution states that all citizens have equal status under the law and government and are obliged to uphold the law and government without exception. Education has been recognized as one of the main pillars of community development and improving the quality of life. Educational transformation centred on women's leadership is the key to opening lifelong opportunities and advancing society (Wahid et al., 2022).

Leadership is a leader's way of directing, encouraging and managing all elements within a group or organization to achieve a desired organizational goal (Hidayah, 2023). Leaders must know and understand the people they lead in an organization. Leaders are also responsible for all matters relating to the organization they run. Therefore, ability and leadership skills are essential factors in organizational effectiveness (Kana, Indriani, & Lubis, 2022).

Leadership in relationships is only sometimes related to formal positions in the organizational structure but rather how a person builds and maintains healthy, productive and sustainable relationships with other people. This can be done by, for example, attention and rewards (Kana et al., 2022).
Women's leadership in education does not only refer to the position of principal or dean but also involves the active participation of women in decision-making, teaching, research, and various essential roles throughout the education system. Many countries still face gender gaps in access to education, especially at secondary levels and in specific fields of study (Gitleman & Kleberger, 2014).

Women's leadership brings a different and valuable perspective to managing educational institutions. They are often more sensitive to social and emotional issues, promote an inclusive organizational culture, and encourage active participation from all educational community members (Prasetiawan & Lis, 2019).

In addition, female leadership in education is a robust role model for students, especially female students, who can inspire and believe them to pursue their aspirations without gender restrictions. This can help overcome stereotypes and traditional societal expectations that have limited women's roles (Kana, Indriani, & Lubis, 2022).

The educational transformation focusing on women's leadership also positively impacts the curriculum and teaching methods (Al-Muttaqin & Sembodo, 2021). Female leadership encourages a more inclusive, problem-solving-oriented approach and promotes student collaboration. This provides opportunities for all students to develop holistically, regardless of gender (Alaslan, 2021).

However, to achieve this transformation, challenges must be overcome. Action must be taken to address gender disparities in access to education, eliminate stereotypes and social norms that hinder women's development, and strengthen support and training for women leaders in education.

This research is to investigate the vital role of women's leadership in shaping a more inclusive and sustainable educational future. Through a deep understanding of the benefits of female leadership in educational transformation, we can create an environment where every woman and man has equal opportunities to achieve academic success and develop their full potential.

Hasan and Othman (2013), in their research findings, put forward four specific statements about the quality of women's leadership: (1) women's leadership is more persuasive than men's, (2) when they experience rejection, women leaders learn from the difficulties they experience, (3) female leadership shows an overall involvement, building a work team leadership style including problem-solving and decision making, and (4) female leadership is more likely to ignore rules and take risks (Wulandari, Dwi Sartika, & Perawati, 2018).

In Situbondo, there is a figure of a female leader who has a boarding school background, namely Mrs. Nyai Hj Khoirani, KH's wife. Muhamin Abdul Razaq Caretaker of the Miftahul Ulum Besuki Islamic Boarding School - Situbondo. In 1998-2009 Mrs. Nyai Hj Khoirani was the principal at Madrasah Aliyah (MA) Miftahul Ulum Besuki. From the world of education, he entered the world of politics by being elected as a member of the Situbondo DPRD for the 2004-2009 period and serving as Deputy Chair of the Situbondo Branch of the NU Muslimat. In 2020, she was elected as the first female deputy regent of Situbondo. Apart from serving as deputy regent of Situbondo, Khoirani has just been given
another position, namely chairman of the PC Muslimat NU Situbondo in 2023.

Khoirani pays excellent attention to education with concrete evidence of providing educational assistance through scholarships for outstanding students and outstanding teachers, especially Nahdliyin residents with an NU card and active in Banom NU, who can get a scholarship with the P ERGUNU program. This helps improve the quality of education in Situbondo.

Many education in Situbondo implement an independent curriculum with existing local wisdom. The Education Department and school principals in Situbondo support this curriculum. There should be no withdrawal of tuition fees at schools, while school operational assistance is minimal to cover teachers' salaries, infrastructure and school activities. So schools innovate by applying existing local wisdom and teaching entrepreneurship (Kana et al., 2022). For example, schools under the auspices of Islamic Boarding Schools utilize existing organic waste to be developed into Ecoenzymes to be used as fertilizer. This has economic value and helps farmers with scarce fertilizer solutions.

Mrs Khoirani supports this activity by providing training and development to other schools and Muslim mothers on utilizing household (organic) waste, which is usually thrown away and turns out to have selling value. This activity also collaborates with the BLK in Situbondo. The novelty of this research is that women's leadership can change education to be more advanced by utilizing local wisdom and developing the existing curriculum.

RESEARCH METHOD
This research uses a qualitative type with a case study approach (Harahap, 2020). Data collection techniques were carried out using interviews, observation and documentation. The research location at PP Miftahul Ulum Besuki was the Islamic boarding school owned by Mrs Nyai Hj Khoirani, which contained several educational institutions, Muslimat Kindergarten, MI Miftahul Ulum, MTs Mifathul Ulum, MA Mifathul Ulum and SMK Miftahul Ulum so that it can facilitate data collection and research and communicate intensively with information sources (informants). Research subjects consist of school heads, teachers, TU staff, students/Santri under the auspices of PP Miftahul Ulum, the school committee as community representatives, staff, Deputy Regent, and driver.

Teknik pengumpulan data dalam penelitian ini adalah metode observasi, dokumentasi, dan wawancara (Ahmad et al., 2021). Some information obtained from observations is space (place), actors, activities, objects, actions, incidents or occurrences, time and feelings. The reason researchers conduct observations is to present a realistic picture of behaviour or events to answer questions, to help understand human behaviour, and for evaluation, namely to carry out measurements of certain aspects, providing feedback on these measurements. Documentation data includes Islamic boarding school vision and mission, program proposals, school and principal work programs, policies, school principals and teachers, administrative staff, award charters, and a list of facilities and infrastructure. The main issues in the interviews include women's leadership in educational transformation, women's competence as leaders, work programs,
functions and duties as leaders, leadership styles, supervision, leaders' relationships with school principals, teachers and staff, relationships with parents- community, development of students, teachers and Guidance Counseling (Harahap, 2020). All information obtained through in-depth interviews, using either recording equipment or manually, is then transcribed (transferred into written form).

RESULTS AND DISCUSSION

Leadership does not differentiate between the perpetrators, whether men or women carry them out. The same requirements apply to being a good leader (Syatibi, 2016). Dari data – data yang diperoleh menghasilkan, Pemimpin From the data obtained, female leaders have proven that changing education can improve people's quality of life. The research results show that women's leadership in educational transformation, which can increase lifelong opportunity, is carried out in the form of;

Exemplary

Mrs. Nyai Khoirani's exemplary leadership is proven by, First, Integrity: someone who has high integrity and consistently follows the correct values and principles will be a robust role model. Integrity builds trust and inspires others to behave in the same way. Second, Consistency: Exemplary requires consistency in behaviour and actions. A leader who consistently practices positive values will help create a solid and sustainable work culture. Third, Openness and Humblity: A leader who is open and humble will be better able to receive input, learn from team members, and admit weaknesses. Fourth, Collaborative Approach: Leaders demonstrating a collaborative approach and cooperation in action will encourage team members to collaborate and contribute positively. Fifth, Caring and Empathy: Leadership that is empathetic and cares about the welfare of its team members creates a supportive and inclusive environment. Sixth, Courage and Innovation: A leader who dares to take risks and encourage innovation can inspire creativity and progress in his team. Seventh, Responsibility and Dedication: A leader who is responsible and highly dedicated to the goals and values of the organization. Eighth, Recognition and Appreciation: Recognizing and appreciating the achievements of team members is an essential part of modelling to strengthen work morale and provide positive encouragement. Ninth, Work-Life Balance: Leaders who demonstrate a good balance between work and personal life inspire team members to achieve a similar balance. Tenth, Sharing Experiences and Learning: Sharing personal experiences, including challenges and failures, and learning from these situations, can help inspire team members to keep fighting and growing.

Exemplary leadership is a continuous process and requires awareness and strong commitment from a leader. By being a good role model, a leader can change an organization's culture and motivate others to develop their leadership qualities.

There are several theories about exemplary female leadership. Alice Eagly is a social psychologist who has investigated gender differences in leadership.
According to him, women are likelier to use a transformational leadership style that focuses on motivating and developing team members. Deborah Rhode is a law professor who has researched gender issues in various contexts, including leadership. She highlighted the importance of women in leadership positions as role models for other women and overcoming cultural and structural barriers that can prevent women from achieving leadership positions. Mary C. Mattis is an expert in studying gender roles in leadership. She has identified several characteristics of women's leadership, including building interpersonal relationships, effective communication, and involvement in decision-making. Barbara Kellerman is a professor who has studied various aspects of leadership, including women's leadership (Prasetiawan & Lis, 2019). He stated that women tend to be more task-oriented, more collaborative, and more likely to prioritize ethics in decision-making.

Mrs. Nyai Hj. Khoirani is a great woman, independent, brave and mentally strong. She dares to communicate with anyone, including the community, the ulama, civil servants and government officials who do not hesitate to communicate. She is a Nyai or woman with good communication relations with the community and the local government.

The results of interviews with the two informants above show that Mrs. Nyai Hj. Khoirani is a leadership figure who strongly influences the Islamic boarding school environment and the community. She is brave in acting and making decisions, is an example of a leader, and has good communication relations with the community and government officials. This follows the opinion of Rivai (2009) who stated that leadership is a process of influencing the activities of an organized group to determine goals and achieve them. So, being a leader cannot be separated from his qualities of serving, protecting, having a sense of compassion, nurturing and providing attention (Al-Muttaqin & Sembodo, 2021)

Mrs. Nyai Khoirani's example can be seen in her excellent communication with the community and government officials, considering that she is the deputy regent elected by the people. This is proven by the fact that santri and students are continuously increasing, and the congregation or mass base is significant, especially among women.

**Attention**

Mrs. Nyai Khoirani gives attention to her subordinates, both those who excel and those who have problems. For example, school principals who excel will be given scholarships to continue their studies. Meanwhile, those with problems will be given special attention by providing treatments that will make changes for the better.

She always goes to the field to monitor and provide supervision to school principals, teachers, and students to see student progress and the development of educational institutions, as well as remind the teacher council to improve their competence and maintain morals.

A communication style that can be accepted by all levels of society and Situbondo government relations in implementing and running programs, not dictating. He is also a democratic figure because he considers the opinions and
input of teachers who teach at the institution and their subordinates within the Situbondo government.

He pays attention to students who excel by providing educational scholarships through the Situbondo Smart Scholarship Program, free of UKT fees and earning Rp. 600,000 per month for living expenses. In order to improve the quality of teachers in education, a PerguNU scholarship program is given to teachers. Although it is not 100% free, it only requires 50% of the UKT fees.

Educational institutions and the community highly appreciated his attention to education. So he was loved, admired and respected by them.

**Reward**

Mrs. Nyai Khoirani rewards school principals, teachers and students who excel and are exemplary. Both in the form of awards and prizes given once a year during the halal event at the Miftahul Ulum Islamic Boarding School.

Meanwhile, among the community, it is not uncommon for him to give gifts in the form of his favourite items, starting from the beautiful brooch he wears, even his favourite ring, if there is one member of the recitation assembly who can answer questions during the question and answer session during a recitation event in the community.

Once a year, he gives gifts to the Muslimat assembly during the halal bihalah event at his house to increase the Muslims' enthusiasm to participate in the assembly diligently. Reward and punishment are closely related; if you are successful, you will receive a reward, whereas if you are guilty or problematic, you will receive punishment in the form of a light reprimand, Letter of Attention (SP), transfer and even dismissal.

Nyai's work and role. Hj. Khoirani, both in the Islamic boarding school environment and in the socio-political realm, shows that she has made serious efforts to mobilize the knowledge and skills resources she possesses and has also provided inspiration, especially to other female clerics in Islamic boarding school circles, in optimizing the current political opportunity structure. Which emerged to strengthen the democratization process, protect human rights, and strengthen women's emancipation or feminism. Rogan and Brookes (1995)(Kana et al., 2022) show that women as leaders pay more attention to collaboration, caring, empathy, and respect for all people. Women's leadership has the following characteristics: a). Nurturing like a mother is more nurturing because of the motherly spirit always included in her leadership, b). Serve like a guardian, act towards all subordinates as if you were your children, and position yourself as a guardian or protective parent. 3). Rational, not pragmatic, prioritizes the profit and loss in determining considerations. Women are often more careful and look at details in depth when looking at something. 4). Spiritual and charismatic, an attitude of spirituality in leadership can give rise to more trust so that charisma is more pronounced. 5). Love and sincerity: The nuances of affection and Love in her leadership are more pronounced, shown in the woman's gentle nature. Efforts to negotiate each debate can be explained more clearly when deliberating with members. 6). Visionary and futuristic. Be careful because you are aware of your womanhood. If a risk occurs, you may not be able to position it directly as
a solution. Women's cautious character encourages them to think far and be visionary towards the highest goals they want to achieve. 7) Cadre formation: Realizing his temporary status, he tries to work hard in his leadership opportunities and prepare his successor seriously. 8) Forming sakinah, women are the ones who know the household organization best, so the success of a family depends, among other things, on women.

Changes in education have made much progress when women lead by providing scholarships for underprivileged students who cannot even afford to continue their education to a higher level. Namely, universities have provided an intelligent Situbondo scholarship program through UKT payments and monthly living costs of IDR 600,000. Meanwhile, Nahdliyin residents who want to continue to the Master's level only need to attach their NU identification card, better known as KartaNU, as a requirement to the NU campuses that have collaborated. Teachers at MA Miftahul Ulum have felt this to continue their Master's studies.

Schools under the auspices of the Miftahul Ulum Islamic Boarding School feel the impact of women's leadership by empowering existing local wisdom and a supportive curriculum. Utilizing existing human resources and natural resources. For example, vocational schools specializing in motorbikes provide free service to the surrounding community. The fashion department provides sewing services to schools and local communities at lower costs than usual. Meanwhile, in the Islamic boarding school environment, organic waste is used to make coenzymes for fertilizer to sell to farmers.

The benefits of female leadership include: a). Showing that women can work and contribute pretty. b). Erasing the wrong image of Islam regarding the marginalization and subordination of women; c). Multitasking Ability Many women have strong multitasking abilities, enabling them to juggle various tasks and responsibilities efficiently.

This data shows that women's leadership skills can be trusted and can provide success in changing education for the better. However, it is essential to remember that women's leadership faces challenges and obstacles (Carolina & Tjakrawiralaksana, 2021). Disadvantages of women's leadership include: a). Cannot do technical and physical work; b). Sentimental and emotional; c). Inferior

In the Islamic Sharia concept, the criteria a leader must possess have been formulated in the following scope: a). Leaders must be trustworthy people. Trust is related to many things, one of which is being fair. The justice demanded is not only for groups, classes or Muslims but includes all humans and even all creatures. In the Al-Quran, Surah An-Nisa's verse 58 is explained:

Meaning: Allah calls on you to convey trust to those entitled to receive it and when establishing laws between people so that you determine what is just. Indeed, Allah will give you the best teaching. Indeed, Allah is All-Hearing and All-Seeing.

b) A leader must be knowledgeable and have common sense, intelligence, wisdom, and physical and mental abilities to control the wheels of leadership and assume responsibility. As in verse 83 of Surah An-Nisa':
Moreover, when news about safety or fear comes to them, they broadcast it. Moreover, if they hand it over to Rasul and Uli Amri (leaders) among them, surely people who want to know the truth will be able to find out from them (Rasul and Uli Amri). If it were not for Allah’s grace and mercy towards you, you would have followed Satan, except for a small number of you.

c). Leaders must be people who believe, are devout and do good deeds; they must not be people who are ungodly, wicked, do evil, neglect the commands of Allah SWT and violate His limits. An evil leader’s leadership will be cancelled.

d). Responsible for implementing the leadership order by what is mandated to him.

A leader must indeed have Islamic criteria and characteristics so that the leadership goal of improving the welfare of the people and providing the benefit of the ummah can be realized. (Faizal, 2016).

Transformational Leadership is an agent of change and acts as a catalyst, providing a role in improving the system. Transformational Leadership was born in the 1980s. Bass and Apolio define Transformational Leadership as a process in which leaders take actions to increase the awareness of their co-workers as to what is right and what is essential, to increase the motivational maturity of their co-workers and encourage them to go beyond their interests to achieve the benefit of the group, organization, or society (Halilah, 2015).

Women's Leadership in changing education has great potential to create positive changes in the education system (Mahendra & Mujiati, 2018). Some results and discussions regarding the role and impact of women's Leadership in changing education, namely diversity of perspectives, formation of role models skills, and mainstreaming gender in the curriculum.

Transforming education to unlock lifelong opportunity and success mindset through women's Leadership has been carried out by Mrs Nyai Hj Khoirani, especially in her educational institution at PP Miftahul Ulum in Besuki sub-district, which consists of MI, MTs, MA and Miftahul Ulum Vocational Schools.

Women's Leadership in education has great potential to change the face of education and open up lifelong opportunities for all individuals (Baharun et al., 2021). By taking a role in changing the educational paradigm and promoting a successful mindset, women can play a crucial role in creating a more inclusive, innovative and sustainable society.

Provide Soft Skills Training

Women's leadership in educational transformation, especially in providing soft skills training, is essential to advancing the education sector. Women leaders have different and valuable perspectives in facing the challenges of modern education (Muali et al., 2022). Here are several ways female leaders can play a role in educational transformation through soft skills training, including (1) Increasing self-awareness; in this case, female leaders can promote self-awareness and personal development as the main components of soft skills training. They can facilitate workshops or programs that help students and teachers identify their strengths and weaknesses and develop communication
skills, empathy, and emotional intelligence (Balkis, 2020). (2) Collaboration and networking, he emphasized that female leaders tend to be vital in building networks and collaboration. They can connect schools, teachers, and students with various external resources such as companies, non-profit organizations, or professionals who can provide additional insight and training in soft skills. (3) Understanding student needs, namely that a female leader can play a role in designing curriculum and educational programs considering students' unique needs in developing soft skills. This could involve including extracurricular subjects or activities that focus on developing social and emotional skills (Mundiri & Hasanah, 2018).

Women's leadership in educational transformation and soft skills training is essential for creating an educational environment that is inclusive, competitive and oriented towards comprehensive personal development for all students (Alaslan, 2021). It also contributes to the empowerment of women in various sectors of society.

**CONCLUSION**

Becoming a female leader takes work, considering women's many roles as wives, mothers, and children. However, this is not an obstacle for women to become leaders. This is proof that women multitask differently from men. This is proven by women's leadership in improving education, which all groups with the Situbondo Smart and Pergunu scholarship programs can feel. As well as utilizing the natural and human resources available in schools, especially under the auspices of her Islamic boarding school.

Women's leadership in education has enormous potential to change the face of education and open up lifelong opportunities for all individuals. By taking a role in changing the educational paradigm and promoting a successful mindset, women can play a crucial role in creating a more inclusive, innovative and sustainable society. Women's leadership in educational transformation that can build a mindset is carried out by example, giving rewards, paying attention to subordinates who have problems, and providing soft skills training.

**REFERENCES**


