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Religious Feminist Leadership in Entrepreneruship-Based Pesantren Management: A Single-Case Study of PPTI Al-Hidayah Mojokerto Throguh the Lens of Wadud's Tawhidic Paradigm and Engineer's Liberation Theology

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Abstract
While scholarship on Islamic leadership frequently explores organizational management, the intersection of feminist leadership, Islamic liberation theology, and educational entrepreneurship remains undertheorized. This study conceptualizes religious feminist leadership within entrepreneurship-based education management by synthesizing Amina Wadud's Tawhidic paradigm and Asghar Ali Engineer's liberation theology. Employing a qualitative single-case study design, this research critically investigates the leadership practices at PPTI Al-Hidayah, Mojokerto, Indonesia. Data were gathered through in-depth interviews and participatory observations, then examined via thematic qualitative analysis. The findings reveal that the institution effectively synchronizes Islamic education and entrepreneurial management under Nyai Jauharoh Said's transformative leadership. This is empirically demonstrated by an integrated curriculum embedding digital literacy and graphic design, which students directly operationalize by managing commercial units like An-Namiroh Travelindo and JTL Express. Women exclusively occupy all administrative, school, and business leadership positions, fostering widespread economic independence. Ultimately, this empirical model bridges the conceptual gaps between Wadud's gender justice and Engineer's socioeconomic framework, offering a novel operational paradigm that extends contemporary Islamic educational management theories.
***Keywords**: Amina Wadud; Asghar Ali Engineer; Islamic feminism; Leadership; Nyai; Case Study.*

Abstrak
Meskipun kajian tentang kepemimpinan Islam sering kali mengeksplorasi manajemen organisasi, persilangan antara kepemimpinan feminis, teologi pembebasan Islam, dan kewirausahaan pendidikan masih kurang diteorikan. Penelitian ini mengonseptualisasikan kepemimpinan feminis religius dalam manajemen pendidikan berbasis kewirausahaan dengan menyintesis paradigma Tauhid Amina Wadud dan teologi pembebasan Asghar Ali Engineer. Dengan menggunakan desain studi kasus tunggal kualitatif, penelitian ini menyelidiki secara kritis praktik kepemimpinan di PPTI Al-Hidayah, Mojokerto, Indonesia. Data dikumpulkan melalui

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wawancara mendalam, dan observasi partisipatif, serta diperiksa melalui analisis kualitatif tematik. Temuan penelitian menunjukkan bahwa lembaga ini secara efektif menyinkronkan pendidikan Islam dan manajemen kewirausahaan di bawah kepemimpinan transformatif Nyai Jauharoh Said. Hal ini dibuktikan secara empiris melalui kurikulum terintegrasi yang menanamkan literasi digital dan desain grafis, yang langsung dioperasikan oleh para santri dengan mengelola unit usaha komersial seperti An-Namiroh Travelindo dan JTL Express. Yang terpenting, perempuan menduduki semua posisi kepemimpinan di bidang administrasi, sekolah, dan bisnis secara eksklusif, sehingga menumbuhkan kemandirian ekonomi yang luas. Pada akhirnya, model empiris ini menjembatani kesenjangan konseptual antara keadilan gender Wadud dan kerangka sosio-ekonomi Engineer, serta menawarkan paradigma operasional baru yang memperluas teori-teori manajemen pendidikan Islam kontemporer.
Kata kunci: Amina Wadud; Asghar Ali Engineer; Feminisme Islam; Kepemimpinan; Nyai; Studi Kasus.

I. Introduction

Global scholarship on contemporary Islamic studies increasingly scrutinizes the intricate tension between traditional patriarchal structures and the emergence of female religious authority. Traditional Islamic educational management and institutional leadership have historically marginalized women from pivotal decision-making roles. However, a transformative shift is underway where female religious leaders, or nyai, actively negotiate and dismantle these systemic barriers (Raya, 2026). This evolving dynamic introduces a distinct managerial ethos, where female leaders leverage moral exemplars, consultative deliberation (shūrā), and the classical principles of ihsān (spiritual excellence) and ‘adl (systemic justice) to cultivate an empathetic as a value-driven administration (Hayati, Solichin, & Nurhadi, 2026). More importantly, contemporary structural demands and forces an evolution toward institutional self-sustainability, causing the nyai’s authority expands from purely spiritual guidance to a robust feminist-managerial paradigm. This framework expands the nyai's authority from purely spiritual guidance to a holistic model integrating institutional business operations, entrepreneurship, and religious ecosystems.

Recent studies demonstrate how female scholars achieve religious legitimacy even within highly conservative environments, such as the Tabligh Jamaah (Isnaini, 2025). Concurrently, their leadership has proven vital to institutional evolution, driving democratic policymaking and spiritual resilience within Islamic boarding schools or pesantren (Usriyah, 2020). Rather than merely fulfilling administrative tasks, the nyai acts as a vital conduit for socio-educational synergy (Bariroh & Arif, 2023), bridging the gap between monastic institutional management and external community development through highly relational and communicative frameworks (Istiqlaliyani, 2022).

Scholars have also tied this transformative orientation of pesantren to the core of Islamic values like amanah (trust) and ikhlas (Noordin, 2020), frequently operationalized through gender-inclusive shūrā models (Bhutto, Anwar, & Hafeez, 2024), spiritual-emotional intelligence practices (Lahmar, 2024), and gender-fair curricular reforms

(Mardhiyah, Latif, Ma'rifati, & Dewi, 2025). Furthermore, this structural shift directly shapes the rapid expansion of market-oriented pesantren business operations (Cardozo, TA, & Srimulyani, 2021), rendering the role of a nyai an increasingly urgent social phenomenon.

Despite these insightful contributions, a critical theoretical and empirical gap remains unresolved in the existing literature. While current scholarship captures the sociological impact of female leadership or its isolated administrative roles, it frequently overlooks the structural intersection of Islamic female leadership, absolute economic autonomy, institutional business management, and educational entrepreneurship. Existing literature lacks a clear conceptual framework to explain how female-led agency structurally transforms educational management when synthesized through the dual lenses of Islamic liberation and theological egalitarianism. Specially, previous studies tend to separate the nyai's spiritual-educational role from her entrepreneurial agency, treating economic activities as mere secondary support rather than a core theological mechanism for systemic liberation. Furthermore, there is a scarcity of research analyzing how this hybdrid feminist-managerial paradigm functions within highly technological yet traditional pesantren ecosystems that face complex, multi-layered socio-theological barriers.

To address these theoretical omissions, this study poses two central research questions: how does the hybdrid feminist-managerial paradigm of a female religious leader structurally transform educational management and institutional business unts within a traditional yet technologically drived Islamic ecosystem? Wath specific epistemological and theological tools are utilized by female leaders to navigate patriarchal imperetives and transition conservative spaces into egalitarian, self-sustaining environment?

By answering these questions, this study aims to examine the specific epistemological tools that female leaders utilize to navigate and transform conservative Islamic education and patriarchal structure into more democratic spaces. Specifically, this research analyzes how a hybrid feminist-managerial paradigm of Nyai Jauharoh Said at Pondok Pesantren Teknologi Informasi Al-Hidayah, Mojokerto, balances democratic consensus with corporate efficiency, ensuring that both male and female stakeholders are granted equitable agency.

To decode this transformative power, this article utilizes a radical theological lens by synthesizing Amina Wadud's Tawhidic paradigm of gender justice and Asghar Ali Engineer's framework of socioeconomic liberation into a single, unified operational model. This study examines how Nyai Jauharoh Said develops educational management

and integrates it with economic empowerment as a strategic step to achieve gender equality and liberation from poverty and ignorance.

Ultimately, this study is theoretically positioned to build and refine a novel conceptual framework for Islamic feminist leadership. Rather than merely testing existing Western-centric or conventional management frameworks, this study expands Islamic educational management theory by demonstrating how the convergence of technological orientation, financial autonomy, and liberative theology can dismantle deep-seated institutional patriarchy.

II. Research Methods

This research employs a qualitative methodology situated within an interpretive-critical paradigm (Zoelner, 2025). This epistemological framing enables a nuanced dissection of subjective meanings and underlying power relations inherent in female religious leadership within Islamic boarding schools. While the interpretive lens allows for a holistic and inductive capture of the nyai's lived experiences as an agent of change, the critical dimension serves to dismantle traditional, hegemonic patriarchal structures that historically restrict gender equality in Islamic institutional governance (Mir-Hosseini, 2025). Operationally, the research is designed as a qualitative single-case study (Gaya & Smith, 2016). Rather than seeking statistical generalization, this design is intentionally selected because PPTI Al-Hidayah, Mojokerto, constitutes a revelatory case wherein the integration of radical theological frameworks and entrepreneurship management can be investigated in profound depth and meticulous detail.

The primary researcher operated from an insider positionality, which yielded substantial methodological affordances. This emic perspective facilitated unhindered access to primary data, cultivated immediate trust and rapport with key informants, and provided an implicit, contextualized comprehension of the pesantren's distinct socio-religious fabric (Bukamal, 2022). To guaranteee analytical rigor, transparency, and empirical verifiability, the database of this study is systematically structured around three core operational pillars: a well-stratified profile of informants, a longitudinal fielwork schedule, and a comprehensive corpus of analyzed document.

The informants in this study amounted to 6 people, selected via purposive samping to ensure comprehensive triangulation across institutional, administrative, and grassroots dimensions: 1) Nyai Jauharoh Said as Caregiver of the Islamic Boarding School, key actor of theological-feminist leadership, 2) Anna Maulida as a Head of the Entrepreneurship Unit, key informant for financial autonomy and managerial governance, 3) Ika Lestari as a Principal, key informant for formal curricuum integration and IT infrastructure development, 4) Maimanah as an Active Student, internal perspective on the day-to-day impact of institutional governance, 5) Lailatul Istiqomah as an alumni, external-retrospective perspective on agency transmission outside the pesantren, and 6) Yeni

Widyastuti, Community member and external-sociological perspective on the school's community relations.

The empirical fieldwork was centered at PPTI Al-Hidayah, Mojokerto. This research lasted 2 years, spanning from 2025 to 2026, divided into threee distinct operational phases.: 1) preparation phase (January- April 2025), securing institutional clearance, conducting preliminary field assessments, and validating semi-structured interview protocols; 2) data generation phase (May 2025- June 2026), executing prolonged participatory field immersion, periodic managerial shadowing, and comprehensive interviews with the 6 designated informants; 3) verification and finalization phase (July-August 2026), conducting systematic member-checking, collaborative peer-debriefing, and final framework synthesis.

Primary data generation relied on a rigorous triad of qualitative methods: participant observation, semi-structured in-depth interviews, and documentary analysis (Chand, 2025). Rather than acting as a passive onlooker, the researcher engaged in participatory observation over a prolonged field immersion (Seim, 2024), directly shadowing Nyai Jauharoh Said's daily managerial routines, institutional meetings, and decision-making processes within PPTI Al-Hidayah's business units. This was complemented by semi-structured interviews designed to elicit the nuance of the nyai's agentic vision and theological-liberation stance regarding educational governance.

Qualitative data analysis was performed iteratively using the interactive model, which encompasses data condensation, data display, and conclusion drawing or verification (Schutt, 2022). During the data condensation phase, the expansive corpus of field material was filtered and coded into specific thematic categories: the structural construction of religious feminist leadership, the operationalization of liberation theology, and the transformation of educational entrepreneurship. Subsequently, data display organized these themes into conceptually clustered matrices, network flowcharts, and analytical narratives. In the final stage of conclusion drawing and verification, the empirically generated patterns were continuously cross-examined against Amina Wadud's (1999) Tawhidic paradigm and Asghar Ali Engineer's (2009) liberation theology to secure a robust, verified conceptual framework (Gajdzik, Wolniak, & Siwiec, 2025). Given that this study examines the nuanced intellectual and practical dynamics of a prominent religious figure, establishing transparent ethical boundaries and epistemological reflexivity is critical to ensuring academic rigor and objectivity.

This study strictly adhered to international human subject protection standards: firstly, all 6 participants voluntarily agreed to participate and signed written informed consent forms after receiving a transparent explanation of the research scope, dissemination goals, and publication risks. Secondly, personal data and sensitive

institutional financial sheets were securely stored in an encrypted cloud database accessible exclusively to the primary researcher. Cryptonyms or institutional codes were deployed where necessary to protect vulnerable stakeholders (e.g., students and community members). Thirdly, to avoid interpretive distortion, interview transcripts and critical analytical narratives were systematically sent back to Nyai Jauharoh Said and the respective unit heads for validation and accuracy verification.

The primary researcher operated from an insider positionality (emic perspective), which yielded substantial methodological affordances. This perspective facilitated unhindered access to primary data, cultivated immediate trust and rapport with key informants, and provided an implicit, contextualized comprehension of the pesantren's distinct socio-religious fabric (Bukamal, 2022).

Concurrently, the researcher maintained acute awareness that such cultural and emotional proximity could introduce subjectivity biases, particularly the risk of adopting an apologetic or hagiographic stance toward the subject's leadership. To mitigate these reflexivity challenges and eliminate any potential conflict of interest, specific safeguards were institutionalized: 1) every qualitative claim or oral testimony put forward by the internal leadership was strictly cross-checked against independent external documents, financial ledgers, and community interviews; 2) the analytical codings and theoretical interpretations were subjected to regular external reviews by independent sociologists and gender study scholars who had no structural affiliation with YPPTI Al-Hidayah (Schlunegger, Zumstein-Shaha, & Palm, 2024); and 3) the researcher deliberately operationalized Amina Wadud's and Asghar Ali Engineer's critical parameters as an objective matrix to evaluate the nyai's management, ensuring the conclusions transcended personal emotional affinity or localized institutional bias.

III. Result and Discussion

A. Research Findings

1. Instutional Evolution of PPTI Al-Hidayah

The institutional evolution of Pondok Pesantren Teknologi Informasi Al-Hidayah, Mojokerto, East Java, demonstrates an institutional shift from a traditionalist (salaf) monastic enclave into an educational system that integrates formal schooling with vocational training. This structural transformation was explicitly engineered to address the socio-economic vulnerabilities of muslīmah (muslim women). Nyai Jauharoh Said said:

> Our Islamic boarding school accommodate many female students, who economically come from the lower middle class and the poor. Especially, those who come from villages. We feel the need to change our vision on education from just transfering knowledge to a kind of women empowerment. We train them to do some business until truly economically are independent, both when they are still active students and later after becoming alumni (Said, 2026).

Established in 1990, PPTI Al-Hidayah was envisioned by a foundational partnership between Kiai Ahmad Irfan and Nyai Jauharoh Said. Driven by a joint commitment to elevate the *pesantren* beyond its classical boundaries, these central figures strategically repositioned the institution. Pesantren is not merely as a center for scriptural transmission but also as an institution utilizing digital technology to support student economic self-reliance. Head of the Entrepreneurship Units, Anna Maulida, said:

> The economic development and business units in this pesantren are not solely the pursuit of profit. The goal is only secondary. Our main goal as directed by Nyai Jauharoh Said is to educate students, especially female students, so that they are more independent (Maulida, 2026).

Table 1. Demographics of PPTI Al-Hidayah Students Based on Socio-Economic Background

Vocational / Formal Unit Education Level	Total Female Students	Percentage of Weak Economic Background/Village	Financial Subsidy Scheme
PAUD & TK Plus Al-Hidayah	45	60%	Cross-Cash Subsidies
SDIT Firdaus	120	65%	Local Partnership Scholarships
SMPTI Al-Hidayah	185	75%	Logistics Revolving Fund
MASTI Berlian	150	80%	Free Tuition Fees via Business Unit Internship

The foundational shift laid the structural and ideological groundwork for female leadership. The shift subsequently reconfigure the institutional space through an emancipatory framework. In its present phase, PPTI Al-Hidayah operated within the private domestic sphere of its founders, utilizing their personal residence as the initial site for educational and communal activities. This convergence of private and public spaces provided a tactical baseline for institutional expansion, which subsequently materialized in the construction of a centralized multi-story facility in Mojokerto. Nyai Jauharoh Said explained:

> At first, my ideas to change the orientation of pesantren felt heavy. Some kiai and nyai elders initially refused. After quite a long negotiation, they all gave me the opportunity to prove. From then until now, I have struggled to prove

> that my vision is much better. After seeing the achievements as right now, in the end they began to soften and agree with my steps (Said, 2026).

The physical infrastructure allowed PPTI Al-Hidayah to scale up its three-fold mandate: Islamic education, *da'wah* (proselytization), and socio-economic empowerment. From this early developmental stage, Al-Hidayah intentionally geared its ideological orientation toward dismantling traditional limitations on Muslim women. By prioritizing the training of female Islamic scholars with specialized digital and theological skills, the Al-Hidayah's strategies commenced with early-childhood Qur'anic literacy programs. This is oriented to establish a structured religious baseline upon which future gender-inclusive management models could be built. The principal, Ika Lestari, said:

> The main goal of education here is to instill Islamic values, form morals since an early age, as well as leadership character. At the direction of Nyai Jauaroh Said, we collaborate with the managers of entrepreneurship units, so that education can synergize with the work. We compile the curriculum by integrating entrepreneurship. Usually, the media that bridges the interests of education and business are mastery of technology, digital literacy, and the like. We can provide training, then they can use the output for the sake of digital promotion or others (Lestari, 2026).

Al-Hidayah's expansion model followed a highly strategic and incremental trajectory of institutional scalability. This vertical growth commenced with early-childhood pedagogy through the establishment of the Al-Hidayah Playgroup (2001), Al-Hidayah Plus Kindergarten (2002), Firdaus Integrated Islamic Elementary School/SDIT (2004), Al-Hidayah Information Technology Junior High School/SMPTI (2018), and Madrasah Aliyah Information Technology (MASTI) Berlian (2021). These formal education units extend their religious curricula by incorporating technological instruction. The curriculum intentionally synthesizes traditional *tahfīdh* (Qur'anic memorization) with comprehensive protocols of digital literacy, advanced computing, web development, graphic architecture, and bilingual fluencies. This dual orientation aims to align religious instruction with practical digital skills to meet contemporary employment demands (Alhidayah, 2026). Beyond the infusion of secular sciences into the religious curriculum, PPTI Al-Hidayah deliberately embeds an entrepreneurial spirit. Within this ecosystem, entrepreneurship is operationalized not merely to maximize organizational revenue, but fundamentally as a pedagogical vehicle for student empowerment and a mechanism for community-based solidarity economics. Maulida said:

> Under the professional and sustainable guidance of Nyai Jauharoh Said, PPTI Al-Hidayah orchestrated a diversified portfolio of pesantren-owned business units such as An-Namiroh Travelindo (religious tourism and hospitality), JTL Express, Za-Ziya Store, and Najwa Baby Shop (commercial retail and logistics), Formosa Print (industrial printing services), UD. Hidayah Jaya Motor (automotive supply and showroom management). The diversification of these business units reduces the institution's financial reliance on external funding while providing students with practical business experience (Maulida, 2026).

Table 2. Portfolio and Profile of Business Units Owned by Islamic Boarding Schools (Ecosystem Biz-Pesantren)

Business Unit Names	Commercial Sectors	Involvement of the Active and Alumni Students	The Main Functions of the Community
An-Namiroh Travelindo	Hajj, Umrah, & Hospitality	IT Management & Ticket Administration	Education Operational Financing
JTL Express	Logistics & Distribution	Kurir Internal & Data Entry Manifest	Village-City Economic Linkage
Za-Ziya Store	Retail & Basic Necessities	Cashier & Trading Stock Management	Cheap Basic Food Providers for Residents
Najwa Baby Shop	Baby Supplies Retail	Storefront Management & Digital Marketing	Empowerment of Women Alumni
Formosa Print	Printing & Graphic Design	Content Designer & Print Operator	Direct Digital Vocational
UD. Hidayah Jaya Motor	Automotive & Showroom	Business Financial Administration	Independent Income Diversification

Complementing these commercial ventures, PPTI Al-Hidayah estabilished the internal micro-economy of pesantren. Al-Hidayah simultaneously subsidied the financial activities of the surrounding local community. Nyai Jauharoh Said explained:

> Our institution extends its corporate-social responsibility by providing standardized, affordable, and inclusive spiritual training protocols for diverse socio-economic strata. We give priority to alumni who are married or not. They are an economically vulnerable social class. Therefore, our multifaceted institutional landscapes demonstrate that PPTI Al-Hidayah is no longer a static religious school, but also dynamic entity and self-sustaining socio-economic institution (Said, 2026).

Table 3. Institutional Evolution Theme Codification Matrix

Main Theme	Sub-Theme	Field Indicators / Data Patterns	Data Source Reference
Structural Transformation	The Shift of Salaf Enclaves to Vocational Integration	Establishment of IT-based formal school units. Reconstruction of the tahfīdh curriculum with	Interview Nyai Jauharoh Said, Ika Lestari, Curriculum Document (2026).

		computational content.	
Economic Empowerment	Gender-Based Financial Independence	Establishment of 6 independent business units. Termination of dependence on external donors/state budget.	Interview with Anna Maulida (2026).
Traditional Resistance	Conflict of Legitimacy of Religious Authority	The initial rejection of the elder figure/elder kiai. The tension of the domestic space vs the public function of the pesantren.	Field Notes, Interview Nyai Jauharoh Said (2026).

This institutional profile provides the empirical baseline to analyze the dynamics of this technology-integrated educational governance through the analytical framework of religious feminist leadership.

2. Entrepreneurship-Based Education at PPTI Al-Hidayah

Nyai Jauharoh Said's leadership approach combines religious principles with initiatives for material independence. By operationalizing community empowerment, Nyai Jauharoh Said extends the educational governance. This integration of a one-stop educational and commercial ecosystem reflects a leadership vision that refuses to compartmentalize spiritual devotion from socio-economic justice. In alignment with an emancipatory theological worldview, the *pesantren* under Jauharoh Said's guidance is structurally repositioned. It functions not merely as an isolated space for ritualistic worship but also a critical civic institution, that actively addressing systemic economic vulnerabilities and material needs. Jauharoh Said said:

> We holistically integrate the education, market dynamics, and *da'wah*. Digital infrastructure strategically were advanced as an institutional enabler as well as a media for da'wah. That is in accordance with the current conditions of students. This holistic approach is empirically grounded in our managerial

> philosophy. The entrepreneurial framework at PPTI Al-Hidayah intentionally engineered to foster a generation of Muslim women, who possess deep scriptural erudition and rigorous economic autonomy (Said, 2026).

Under Jauharoh Said's strategic supervision, information technology functions as a core structural instrument integrated into the entrepreneurial pipeline, that spanning from systemic planning, automated production, digital marketing to cloud-based financial reporting. According to Jauharoh Said's operational philosophy:

> This technology-driven managerial architecture directly enhances the institutional efficacy and fiscal efficiency of the *pesantren*, thereby accelerating the realization of collective self-reliance (Said, 2026)

The deployment of digital tools institutionalizes transparency, accountability, and optimization within the *pesantren's* commercial ventures. From a sociological perspective, this digital integration offers a mechanism to address traditional and spatial boundaries that have historically limited female religious leaders within the private sphere. Consequently, this technological integration aims to respond to market challenges while modifying the framework of Islamic educational management and female public involvement. Jauharoh Said explained:

> The optimization of digital technology within PPTI Al-Hidayah gains a deeper theoretical significance, because it is explicitly anchored in emancipatory theological principles. Rather than viewing modernization as a secular threat, digital tools extend the structure of *da'wah* and critical pedagogy and ensure that technological integration remains epistemologically subordinate to ethical-religious values (Said, 2026).

Within that governance framework, the religious subjectivities instilled in the classroom function as internal ethical regulators to navigate the digital sphere. Ika Lestari said:

> By requiring students to engage in professional content creation such as producing digital *da'wah* graphics, constructing Islamic educational videos, and managing institutional social media networks, Nyai Jauharoh Said manages actively a gender-inclusive democratization of religious discourse. In a traditionalist landscape, where physical pulpits and public religious authority have been historically monopolized by male clerics (*kiai*), this tech-driven pedagogical strategy equips young Muslim women with the digital literacy and counter-discursive tools to reclaim and redefine female religious authority in the global public sphere (Lestari, 2026).

Table 4. Architecture of Vocational Digital Governance for Female Students

Business Stages	**Digital Tools/Infrastructure Used**	**The Role of Female Student**	**Output**
Planning System	Trello/Notion Enterprise	Data Analytics & Project Management Team	Automated business work timeline
Automated Production	Canva Pro, Adobe Illustrator, CapCut	Content Creator, Vocational Graphic Designer	Product design and da'wah videos
Digital Marketing	TikTok Ads, Meta Business Suite, Shopee	Live Streaming Specialist & Social Media Admin	Digital campaign of retail units (Za-Ziya)
Financial Statements	Accurate Online / Cloud-Based Accounting	Integrated Administrative & Accounting Staff	Transparent profit and loss statement

The deployment of information technology provides the infrastructural framewok for student vocational programs. This management model is designed to offer an alternative to passive consumerism by encouraging active digital production. Jauharoh Said said:

> The ideological stance right now introduces a complex and paradox between the institutional commercialization of *pesantren*-owned products and a fierce theological critique of capitalist consumer culture. Rather than succumbing to market exploitation, PPTI al-Hidayah resolves this internal tension by structurally shifting the student's role from passive consumers of global technological commodities into active digital creators, innovators, and sovereign economic actors (Said, 2026).

That balance is not a mere pragmatic compromise with the market. Instead, it reflect an effort to repurpose market mechanism for institutional sustainability, using entrepreneurship as a tool for collective economic empowerment. By utilizing market mechanisms as an instrument for socio-economic justice and collective self-sustainability, she refused individual wealth accumulation. The teleological goal of this collective empowerment is driven by Jauharo Said's leadership. Through a deliberate socio-theological bias toward the marginalized (*mustad'afīn*), Jauharoh Said specifically targeted rural Muslim women who constitute the vast majority of PPTI Al-Hidayah's student body. Said underscores:

> We are facing a critical structural inequality. The rural women are systematically disenfranchised from proper educational access, particularly

within advanced digital technology domains, despite a rapidly shifting modern landscape that demands these competencies. In response to this systemic exclusion, PPTI Al-Hidayah intentionally mobilized to produce a resilient, self-determined, and competitive generation of Muslim women. This model proves that material empowerment and structural critique do not dilute traditional ethical virtues or *akhlāq al-karīmah*. The model must actualize them (Said, 2026).

Table 5. Coding Matrix of Entrepreneurship Education Theme

Main Theme	Sub-Theme	Field Indicators / Data Patterns	Data Source Reference
Emancipatory Theology	Integration of Spiritual Devotion and Economic Justice	Re-positioning of pesantren from a mere place of ritual to a critical public institution. Structural segregation of the marginalized (mustad'afīn).	Interview with Nyai Jauharoh Said (2026).
Democratization of Discourse	Reclamation of Women's Religious Authority	Mass production of digital da'wah graphics by female students. Deconstruction of the monopoly of traditional physical pulpits by male kiai.	Interview Ika Lestari (2026).
Commercial Paradox	Resolution of the Tension of Capitalism vs Traditional Ethics	A shift in role from passive consumers of global commodities to active innovators. Rejection of individual wealth accumulation.	Interview with Nyai Jauharoh Said (2026).

3. Managerial Transformation of Education at PPTI Al-Hidayah

At an institutional level, Jauharoh Said's vision initiates a structural reorganization of both pedagogical administration and entrepreneurial management. This managerial framework involves changes across three main dimensions: structural, cultural, and functional dimensions. Jauharoh Said intentionally re-oriented toward an inclusive, adaptive, and sustainable model positioning female emancipation as its ontological axis. Empirically, this shift is manifested in the delegation of administrative authority, where

key executive roles including the heads of Pesantren, School Principal, and commercial Units are assigned to both senior and younger female students. Maulida said:

> The organizational management is no longer reduced to a static and compliance-driven administrative mechanism. Under Jauharoh Said's supervision, it is operationalized as a dynamic matrix to redistribute authority, co-produce knowledge, and fortify collective capacity. Now we can see that the female students have become leaders in various sectors in this pesantren (Maulida, 2026).

The systematic capacity-building serves as a framewok to support female leadership development. Through this program, female students are trained to actively engage in management and public administration. Ika Lestari said:

> The transformation of structural model fosters the female independence and transcends mere fiscal metrics. That transformation also expands into intellectual and psychological domains by producing a capability of young generation of Muslim women. They can adapte to and lead global social changes (Lestari, 2026).

This deliberate expansion of gendered agentic spaces constitutes a pivotal instrument in reconstructing organizational governance. The reconstruction seem more inclusive and friendly for women apparatus. Rather than adhering strictly to a top-down bureaucratic model, Jauharoh Said's leadership utilizes a more horizontal and participatory communication approach. This structural realignment is vividly captured in her operational directive:

> In this pesantren, I ensure that the female teachers (*ustadzah*), dormitory administrators, and even senior female students have the space to convey ideas, criticisms, and solutions. I believe that if the female students are given the opportunity and authority to manage the institution, their potentions will emerge. So far, such opportunities are very rare, especially in traditional Islamic boarding schools (Said, 2026)

The mechanism enabling women leadership modifies traditional hierarchical patterns by introducing a participatory model, that facilitates group deliberation. Ika Lestari said:

> Under the justice framework, the collaborative forums provided for these female actors do not merely serve as passive communication channels. Instead, they function as dynamic media for organizational learning, wherein each individual is systematically trained to engage in critical, constructive inquiry, and reflexive problem-solving. The trainings we do is to empower female students (Lestari, 2026).

By redefining institutional communication, this participatory strategy directly challenges the historical marginalization of female voices in classical Islamic educational administrations. This inclusivity is further consolidated through the democratization.

The female actors establish a strategic decision-making forum, wherein senior female students are granted substantial operational autonomy to formulate institutional policies. As elucidated in her interview, Jauharoh Said strategically institutionalized this participatory protocol:

> In every internal meeting such as encompassing curriculum design, student affairs, and commercial business governance, I systematically integrate female student representatives. This is an important opportunity to mentally educate their leadership. Moreover, providing this kind of opportunity is part of changing the old tradition that is too male-biased (Said, Pendidikan dan Kewirausahaan di PPTI Al-Hidayah, 2026).

The structural inclusion signifies a equitable redistribution of epistemic authority, particularly within the pesantren's entrepreneurial-educational sectors. Maulida said:

> Rather than operating as a tokenistic gesture, the deliberative process at PPTI Al-Hidayah enriches the institutional governance matrix. It directly elevates the quality of administrative outcomes by structurally incorporating a diversity of gendered lived experiences (Maulida, 2026).

This managerial transformation is further systemicized through the institutionalization of highly structured and gender-focused empowerment programs. As articulated by Jauharoh Said, these initiatives are born out of a deliberate strategic intent:

> Alhamdulillah, over the past few years, I have concentrated on pioneering specialized programs for female empowerment. The objective is to equip them with advanced knowledge, vocational skills, and a dual framework of spiritual and economic autonomy (Said, Pendidikan dan Kewirausahaan di PPTI Al-Hidayah, 2026).

Rather than operating merely as extracurricular activities, these capacity-building programs are designed to address the socio-economic and practical needs fo female students. The internal ecosystem of pesantren and the broader public sphere open up the widest possible opportunities for women to play an important role. An active student, Maimanah, said:

> This targeted intervention effectively reconfigures the traditional boarding school from a purely normative, scriptural educational space into a highly productive, emancipatory site of structural transformation (Maimanah, 2025).

This systemic capacity-building is fundamentally operationalized through the creation of autonomous discursive and counter-spaces within the pesantren. Rather than restricting women's assemblies to ritualistic and passive devotional practices, Jauharo Said intentionally repurposed these gatherings into critical pedagogy. This structural shift is reflected in her statement:

> In this assembly, women do not merely engage in collective worship. We critically deliberate on multifaceted issues ranging from female-led *da'wah*, mental health to marital dynamics, and women's broader socio-political roles (Said, Pendidikan dan Kewirausahaan di PPTI Al-Hidayah, 2026).

This deliberative forum functions as a vital incubator for collective reflexivity. It is also enabling rural Muslim women to cultivate a sharp and critical consciousness regarding contemporary structural challenges. A housewife and alumnus of PPTI Al-Hidayah, Lailatul Istiqomah, said:

> By intersectionally addressing pastoral care, domestic politics, and public agency, this discursive forum actively fosters a modernized female Islamic identity, that effectively resists and transcends localized patriarchal definitions of womanhood (Istiqomah, 2025).

Beyond the structural re-engineering of pedagogical administration, Jauharoh Said's inclusive-liberative governance deeply reshapes the entrepreneurial architecture within the pesantren ecosystem. Her management applies a model of faith-based economics aimed at achieving institutional sustainability and supporting the financial autonomy of young muslim women. Maulida said:

> Within this framework, commercial practices are no longer treated as peripheral or secondary activities. They are systematically woven into the core curriculum and the fabric of ethical character-building. By explicitly merging commercial market operations with progressive Islamic ethics, this leadership model births a highly productive and value-driven enterprise designed for *maṣlaḥah* (collective social welfare). Empirically, these practices drive a pivotal shift in the gendered division of labor, elevating rural women from the margins of economic life to the prime movers of business governance (Maulida, 2026).

This transformative process is philosophically anchored in a commitment to epistemic adaptability and structural openness. Within traditionalist institutions, stagnation often persists due to rigid historical dogmatism. Jauharoh Said actively counters this tendency by establishing innovation as both an ontological and operational imperative. This stance is explicitly validated in her administrative worldview:

> Pesantren leadership must possess the cognitive flexibility and willingness to open the institutional borders to contemporary innovation and structural change. I intentionally position female empowerment not as a peripheral program, but as the absolute central axis of my leadership paradigm (Said, 2026).

Table 6. Integrative Matrix of Executive Roles and Codification of Managerial Themes

Dimension of Change	Board & Apparatus Sector (Structural Data)	Main Themes/Field Indicators (Data Patterns)	Data Reference Sources
Structural Dimensions	Unit: Head of Islamic Boarding School & Principal (MASTI/SMPTI) Apparatus: Senior Putri Students & Young Ustadzah	Redistribution of Epistemic Authority Deconstruction of top-down bureaucracy. Horizontal delegation of curriculum policy formulation rights. Involvement of female students in regular meetings of the institution.	Interview with Anna Maulida (2026), and Nyai Jauharoh Said (2026).
Cultural Dimensions	Unit: Discussion Assembly, Counseling & Pastoral Care Room Apparatus: Alumnus (Housewives) & Active Students	Incubation of the Counter-Discourse Space Repositioning of women's assemblies into critical pedagogy. Discussion of domestic mental health and political issues. Rejection of local sociocultural passive taklids.	Interview with Maimanah (2025), and Lailatul Istiqomah (2025).
Functional Dimensions	Unit: 6 Commercial Business Units (Ecosystem Biz-Pesantren) Apparatus: Santri Putri Intern & Commercial Unit Management	1. Maslahah-Based Economy 2. Reconfiguration of gender-based division of labor. 3. Cloud-based financial report automation. • Rural women as the main drivers of business.	Interview with Anna Maulida (2026), Entrepreneurship Curriculum Document (2026).

B. Discussion

1. The Tawhidic Paradigm of female authority

Said's religious feminist governance at PPTI Al-Hidayah, Mojokerto, constitutes a compelling socio-religious embodiment that shares a profound epistemological affinity with Amina Wadud's Islamic feminist paradigm. Rather than treating critical theology as a mere theoretical abstraction, Said systematically operationalizes these conceptual

foundations into concrete, contextualized, and welfare-oriented (maṣlaḥah) pesantren management practices. In Wadud's (1999) egalitarian framework, Tawḥīd (the oneness of God) transcends vertical dogma; it is intrinsically conceptualized as a radical horizontal critique that rejects all iterations of human superiority, most notably the structural dominance of men over women. Mirroring this epistemological stance, Said identifies that the structural marginalization of women does not emanate from core Islamic doctrines, but from deeply entrenched patriarchal hermeneutics embedded within traditionalist religious institutions (cf. Said 2024). This shared starting point matters because it relocates the problem: the issue is not Islam as such, but the interpretive authority that has claimed to speak for it. Once the oneness of God is understood as a standard that relativizes every human claim to supremacy, any institutional arrangement that grants one gender permanent precedence becomes open to ethical scrutiny.

Both Said and Wadud strategically reposition women not merely as passive recipients of dogma, but as sovereign moral agents and legitimate interpretive subjects. Wadud (1999) fundamentally contends that female lived experiences must be systematically integrated as an indispensable epistemological component in the hermeneutical engagement with sacred texts. Translating this textual critique into structural reality, Said explicitly rejects the paternalistic framework that reduces Muslim women to mere objects of socio-religious protection; instead, she elevates them into active agents of structural change endowed with intellectual, spiritual, and managerial competencies. This ideological stance is empirically visible in her operational methodology, which insists that the validity of any religious interpretation must be measured by its tangible capacity to produce social justice and collective welfare (maṣlaḥah), rather than by the traditional dominance or institutional power of the interpreter (cf. Said 2024). In this way, the criterion of legitimacy shifts from who speaks to what the interpretation actually does for the people it governs.

Methodologically, Said's analytical approach mirrors the critical hermeneutical matrix popularized by Wadud. A central tenet of Wadud's (1999) scholarship is the epistemic demarcation between the universal, immutable ethical messages of the Qur'an and the temporal, culturally contingent human interpretations that append them. This trajectory is visible in how Said contextually decodes religious texts within the pesantren curriculum. Rather than subscribing to static literalism, her hermeneutical engagement demands a rigorous multi-layered scrutiny encompassing philological dimensions, the intra-textual thematic linkages between Qur'anic verses and Hadith corpora, the socio-historical occasions of revelation (asbāb al-nuzūl), and the direct impact of the text on human dignity. Consequently, religious interpretation is prevented from ossifying into frozen literal dogma; instead, its validity must be continuously tested against the overarching objectives of Islamic ethics, specifically structural justice, pastoral protection, and egalitarian human dignity. Within this critical perspective, Said

categorically invalidates any misogynistic interpretation that demeans or subjugates women, arguing that such readings strip the texts of their foundational ethical spirit (cf. Said 2024). Because this method is taught within the curriculum itself, it does more than correct individual readings: it trains students to ask, of any text, what ethical purpose it serves and whose interests its conventional interpretation protects.

Said's leadership expands the praxis of Wadud's hermeneutical framework by bridging the gap between critical epistemology and institutional application. While Wadud's scholarly contribution remains largely concentrated within abstract epistemological domains and textual re-interpretation, Said relocates these ideas into a living pesantren governance model. To conceptualize this transition from abstraction to institutional theory, this study maps Said's model into five explicit, structurally linked components: ethical accountability, technical competence, pastoral protection, democratic deliberation, and fiscal-economic capability. The relational mechanics of this framework operate through three causal propositions.

Proposition 1: The Epistemic-Administrative Link. By positioning Tawḥīd as a horizontal leveler, the model dictates that ethical accountability and democratic deliberation are the direct prerequisites for establishing technical competence. Leadership ceases to be a gendered biological privilege and becomes a measurable administrative function. In practical terms, authority is justified by demonstrated capacity and answerability rather than by lineage or sex.

Proposition 2: The Protection Loop. Democratic deliberation directly governs pastoral protection. When women act as interpretive subjects, institutional protection is stripped of its paternalistic control and re-engineered as reciprocal partnership. Protection is thus no longer something done to women, but something negotiated with them.

Proposition 3: The Capability Foundation. Technical competence and pastoral protection collectively generate and sustain fiscal-economic capability. An educational apparatus cannot provide structural justice without autonomous economic survival. Economic capacity is therefore not an optional addition to the model but its material base, since an institution that depends on external patrons remains vulnerable to the very hierarchies it seeks to challenge.

By formulating these observable indicators, Said transcends mere normative recognition of female authority. This categorization transforms critical discourse from a defensive theological apologia into a tangible, measurable administrative framework capable of supporting large-scale organizational management. Consequently, this model extends Wadud's paradigm: it goes beyond the deconstruction of patriarchal

hermeneutics to codify an operational matrix for gender-equitable Islamic educational leadership (cf. Said 2024).

Said's religious feminist governance also offers a stringent systemic critique of the historical weaponization of leadership-oriented Qur'anic verses to legitimize male absolute dominance within domestic and educational institutions. She contends that interpreting these foundational texts as mandates for rigid hierarchy inevitably normalizes structural inequality. Within this institutional dynamic, gender biases operate insidiously through moralistic discourses, such as protection, responsibility, or guardianship, veiling what is fundamentally a mechanism of socio-religious control over women (cf. Said 2024). This diagnosis converges with Wadud's (1999) deconstruction of patriarchal hermeneutics, which challenges the positioning of men as the locus of absolute, non-negotiable authority. For both figures, the relationship between genders must be reconstructed upon the twin principles of reciprocal partnership and democratic deliberation (shūrā), rejecting any subordinate arrangement that reduces women to passive objects of institutional regulation.

From the standpoint of Islamic feminism, Said's conceptualization of reciprocal protection offers a sophisticated reinterpretation of leadership ethics. Her model consciously dismantles dominative vocabulary, such as subjugate, rule, or enforce, terms that have historically draped patriarchal hegemony in a veil of religious legitimacy. In place of these hierarchical constraints, she advances a relational paradigm rooted in strategic, equitable cooperation between genders (cf. Said 2024). This reconfiguration directly mirrors Wadud's (1999) Tawhidic paradigm, which refutes any claim to absolute human hierarchy as a violation of divine oneness. Within this synthesized framework, leadership is stripped of its utility as an instrument of autocratic control and elevated into a collective ethical mandate geared toward physical protection, socio-theological justice, and participatory governance.

The strength of this synthesis should nevertheless be weighed against the limits of what the framework can currently demonstrate. The three propositions are best read as analytical relationships derived from Said's own account of her leadership (cf. Said 2024), not as causal findings that have been tested independently. Whether deliberation actually reshapes protection, and whether competence and protection in fact generate economic capability, depends on how these mechanisms operate in everyday institutional practice: who participates in deliberation, whose objections are recorded, and how authority is exercised when consensus fails. A governance model can articulate egalitarian principles while still concentrating practical decisions in a few hands. For this reason, the framework gains credibility to the extent that its indicators can be observed, compared, and revised through further empirical inquiry.

In sum, Said's leadership at PPTI Al-Hidayah can be read as a point at which Wadud's Islamic feminist hermeneutics moves from textual critique to institutional design. Where

Wadud reconstructs the interpretive foundations, Said supplies an organizational vocabulary of ethical accountability, technical competence, pastoral protection, democratic deliberation, and fiscal-economic capability through which those foundations can be put to work. The result is a model in which Tawḥīd is not only a doctrine to be affirmed but a principle of governance to be practiced: leadership is measured by justice and welfare, protection is rebuilt as partnership, and women are recognized as interpreters, decision-makers, and managers. Whether this model proves durable and replicable remains a question for continued study, but it already demonstrates how a critical theological paradigm can be translated into a workable framework for gender-equitable Islamic educational leadership.

2. Liberating the Traditional Education of Pesantren

The foundational axioms of Asghar Ali Engineer's Islamic liberation theology find an empirical point of engagement in the institutional leadership of Nyai Jauharoh Said at PPTI Al-Hidayah, Mojokerto. Engineer (2009) positions Islam not merely as a repository of static dogmatic teachings, but as an emancipatory force directed toward the structural liberation of marginalized communities (mustad'afīn), particularly women subjected to entrenched patriarchal systems. Within this framework, Said's leadership can be examined as a form of praxis through which liberationist principles are translated into institutional practice within the traditional pesantren. This process is reflected in four interrelated dimensions: curricular transformation, the development of women's economic capacities, the renegotiation of patriarchal institutional culture, and the creation of an inclusive educational environment responsive to female students' intellectual and material needs (cf. Said 2024). Their emancipatory significance, however, depends not only on the availability of educational and entrepreneurial opportunities but on whether these opportunities redistribute decision-making power and control over economic resources. Likewise, the presence of a female leader does not, by itself, establish that the wider institutional structure has become emancipatory.

This transformation is operationalized through a curriculum that integrates technological literacy with entrepreneurial education and financial management. Said's managerial orientation is consistent with liberation-oriented education, in which religious instruction is complemented by practical competencies that enable women to pursue economic independence (Lestari 2026). Digital skills, micro-enterprise activities, and sharia-compliant financial management connect religious education with the material conditions of women's lives and potentially position economic participation as an extension of religious and social responsibility (Maulida 2025). This resonates with Engineer's (2009) critique of unequal socio-economic structures: women's marginalization cannot be explained as individual deficiency but must be examined in

relation to unequal access to resources, opportunities, and institutional authority. Yet acquiring productive skills is not equivalent to achieving economic autonomy. Autonomy also requires control over the means of production, access to capital, the ability to make business decisions, and a fair share of the income generated. A curriculum may improve students' employability without changing their dependence on the institution or other actors who control productive resources. The central question is therefore not simply whether PPTI Al-Hidayah equips women with entrepreneurial skills, but whether these skills enable them to alter their position within existing economic relations.

This distinction calls for a critical assessment of how the institution's entrepreneurial activities distribute economic benefits among the institution, its managers, and the students involved in production. It requires distinguishing institutional revenue from individual income, training from productive labor, and participation in operations from ownership or control. Relevant questions include who provides the initial capital, who owns the equipment and products, who sets prices, who controls sales revenue, and how profits are allocated. If students participate in production but lack access to financial information or influence over the use of income, their participation may be educational engagement rather than economic emancipation. If they gain transferable skills, receive appropriate compensation, take part in decisions, and retain a meaningful share of the benefits, entrepreneurial education may contribute more directly to independence. These are analytical criteria, not established findings; their application requires empirical evidence about the institution's actual arrangements.

The students' employment status matters equally. Participation may take the form of supervised learning, voluntary collective activity, paid employment, or productive work that sustains the institution's commercial operations, and these arrangements entail different expectations, obligations, and distributions of benefits. If the work is primarily an educational exercise, the key issue is its quality and educational value. If it contributes substantially to commercial revenue, the analysis must also consider working hours, compensation, freedom to refuse assignments, access to financial information, and the line between educational discipline and labor obligation. Being a student in a religious institution does not resolve these questions, and collective enterprise does not necessarily constitute exploitation. What matters is whether students' interests are protected and the economic value of their work is recognized and fairly distributed. From Engineer's perspective, emancipation cannot be measured by the number of women engaged in productive activities but by the quality of their participation and their position within the structures that organize production. Students might gain technical expertise while authorities retain exclusive control over capital, marketing, pricing, and revenue, which would limit the program's contribution to structural liberation. Transparent financial information, fair compensation, shared governance, and access to resources usable beyond the institution would offer stronger evidence of an emancipatory model.

The distinction between participation and control thus becomes a central analytical criterion.

The liberationist blueprint is further manifested in Said's deconstruction of the pesantren's patriarchal micro-culture. In the traditional paradigm, executive leadership has been monopolized by male clerics (kiai), while women (nyai) are restricted to ancillary roles as domestic companions without independent strategic authority. Said diagnoses this asymmetry as producing an internalized powerlessness in which women view themselves as unfit for executive governance. To counter it, she fosters a critical counter-consciousness, asserting women's equal rights as strategic decision-makers, institutional executives, and agents of social transformation (Istiqomah 2025). This intervention resonates with Engineer's (2009) criticism of androcentric interpretations of fiqh that legitimize women's subordination, and with his insistence that religious teachings be read in light of justice and equality rather than treating historical gender hierarchies as immutable. Yet the significance of Said's leadership lies not in the symbolic presence of a woman at the helm but in whether it changes the distribution of authority and creates pathways for other women to exercise meaningful decision-making power. Transformation is more substantial when women's authority is embedded in organizational practice rather than dependent on the position or personal influence of a single leader.

Said's leadership also addresses a subtler form of oppression: the crisis of self-confidence among rural women resulting from patriarchal socialization. Childhood enculturation that relegates women to secondary positions leaves many female students with deep-seated self-doubt about their eligibility for leadership. In Engineer's (2009) terms, this psychological paralysis reflects cultural hegemony that colonizes the consciousness of marginalized subjects. Genuine emancipation therefore cannot be achieved through bureaucratic updates alone; it demands what critical pedagogy calls conscientization, the awakening of critical consciousness (Maimanah 2025). By providing structured public platforms and leadership roles, Said's approach may strengthen students' sense of agency. However, confidence-building is no substitute for structural change. Encouraging women to believe in their leadership abilities is insufficient if they still face restrictions on authority, unequal access to resources, or limited opportunities to act independently. Psychological and structural empowerment are complementary, not interchangeable.

To facilitate reform, Said reportedly employs a persuasive, dialogical approach. Rather than framing gender equality as a confrontation between women and religious tradition, she engages male religious authorities and senior figures in discussions to establish the legitimacy of women's leadership (Maimanah 2025). This can be

understood as negotiated institutional transformation, mobilizing existing religious and cultural resources to challenge restrictive gender arrangements without needlessly intensifying conflict. Its effectiveness, however, must be judged by outcomes rather than by the existence of dialogue. If negotiation yields expanded decision-making authority, greater access to resources, and sustainable leadership opportunities, it can produce substantive change. If women's participation depends on the approval of established authorities and can be withdrawn without institutional safeguards, the transformation remains conditional. The critical issue is whether dialogue produces durable changes in the rules and practices governing institutional power.

Taken together, curricular reform, economic participation, institutional authority, and psychological agency can be conceptualized as interdependent components of an emancipatory institutional process. Curricular reform provides knowledge and competencies; economic participation creates opportunities to apply them; institutional authority determines whether women can influence resource allocation and the organization of work; and psychological agency strengthens their capacity to recognize and exercise their rights. The relationship is potentially reciprocal but not automatic. This can be expressed as a provisional model: educational capability-building → meaningful economic participation → access to decision-making and productive resources → strengthened individual and collective agency. The arrows are proposed relationships to be examined empirically, conditioned at each step by institutional culture and the distribution of power. The model extends Engineer's liberation theology by connecting its normative commitment to the mustad'afīn with observable institutional mechanisms, and it distinguishes empowerment, the provision of opportunities, from emancipation, the transformation of the relationships through which opportunities, authority, and economic benefits are distributed.

Within this model, the claim that PPTI Al-Hidayah advances the liberation of the mustad'afīn must be evaluated against both its educational achievements and its economic relations. Evidence of digital skills, entrepreneurial participation, or leadership responsibilities would demonstrate important institutional engagement, but a stronger claim of structural emancipation requires evidence of expanded control over resources, stronger bargaining positions, fair recognition of productive labor, and sustained economic independence. Religious motivation and social benefit, including the language of social da'wah, do not on their own establish that an enterprise's economic arrangements are equitable.

Ultimately, Said's leadership can be examined as a potentially significant form of Islamic liberation praxis connecting religious education, women's leadership, technological literacy, and entrepreneurial participation (Maimanah 2025; Lestari 2026). Its emancipatory character, however, must remain an empirical question rather than a predetermined conclusion. The decisive test is whether women's increased participation

is accompanied by a substantive redistribution of authority, productive resources, and economic benefits. If the institution enables women to acquire competencies while preserving arrangements that concentrate control and leave students dependent on institutional decisions, its contribution to liberation will be partial. If educational and entrepreneurial activities instead create transparent, equitable, and sustainable opportunities for economic and institutional agency, the case would offer stronger evidence of a liberation-oriented model of pesantren education. In this sense, Engineer's theology serves not only as a framework for interpreting institutional change but also as a critical standard for distinguishing empowerment initiatives from the deeper structural transformation required to advance the liberation of the mustadʻafīn.

3. The Outcomes of Managerial Transformation

The radical re-engineering of pedagogical and entrepreneurial governance at PPTI Al-Hidayah, Mojokerto, into an inclusive-liberative framework constitutes the direct empirical dividend of Said's religious feminist leadership. This model demonstrates a structural departure from traditionalist scholastic paradigms toward a dynamic socio-economic empowerment ecosystem rooted in absolute participation, gender equality, and institutional collaboration. Empirically, this systemic transformation is driven by a highly calculated model of strategic partnership management, consciously avoiding zero-sum confrontation or adversarial posturing against entrenched male ecclesiastical authority. In practice, Said conceptualizes gender relations not through a matrix of competitive dominance, but as a framework of functional synergy optimized for the collective maximization of the public good (maṣlaḥah). Consequently, male scholars, traditionalist kiai, and institutional elders are strategically positioned as vital dialogue interlocutors in curricular architecture, administrative policy, and organizational reinforcement. Through this collaborative framework, pesantren protocols are generated via collective consensus mechanisms, establishing a deeply inclusive, gender-fair educational system while simultaneously securing an unassailable baseline of socio-religious legitimacy within the conservative boarding school community (Dhofier, 2011).

This transformation is dynamically reflected in the institutional evolution of PPTI Al-Hidayah as an information technology-driven pesantren. Since its inception in 1990, the institution has systematically integrated classical theological education with the mastery of modern science and advanced computing. This structural integration demonstrates a distinct emancipatory orientation within educational management, designed to liberate rural students from localized exclusion and systematic disenfranchisement from digital competencies, without compromising their foundational Islamic ethics. Under this governance paradigm, the pesantren aggressively transcends its traditionalist assignment as a mere passive repository for scriptural transmission. Instead, it is

systematically repurposed into a sovereign incubator for critical digital literacy, professional entrepreneurship, and public socio-political leadership tailored to navigate contemporary global challenges (Qomar, 2007).

The inclusive-liberative character of this governance model is structurally consolidated through the active institutionalization of female students and alumni within the planning, execution, and evaluation phases of the entrepreneurial programs. Said and her female executive team deploy a robust participatory framework that transcends conventional top-down management. Rather than rely on arbitrary administrative intuition, the management utilizes structured focus group deliberations, algorithmic skill surveys, and localized feedback mechanisms to execute a comprehensive aggregation of students' socio-economic needs, capital access, and training trajectories. Mechanistically, this process ensures that young female students are never reduced to passive objects of institutional policy; instead, they are elevated into sovereign, active subjects who co-author the executive decision-making process. Furthermore, by strategically integrating successful female alumni as peer mentors and technical training partners, the leadership network constructs an intergenerational ecosystem of solidarity economics. This circular mentorship model fosters a profound collective ownership over the pesantren's empowerment initiatives, transforming individual career achievements into sustainable institutional capital (Maimanah, 2025).

This liberative turn is structurally materialized through a highly sophisticated diversification of commercial enterprises spearheaded by female executives. The institutional expansion into large-scale, supply-chain industrial operations,encompassing mechanized cold-storage warehousing, industrial aquaculture, localized energy distribution, and international hospitality frameworks such as catering networks in Mecca,empirically demonstrates that under female religious governance, the economic boundary of the pesantren is forcefully pushed into complex global-local market networks. Furthermore, the integration of cutting-edge, adaptive agro-technologies, exemplified by climate-controlled export-quality greenhouse cultivation and technical vocational initiatives such as professional transport academies, highlights a highly agile entrepreneurial governance (Maulida, 2026). Rather than replicating standard retail models, this robust portfolio positions female religious agency at the absolute forefront of market innovation. By controlling capital-intensive sectors that were historically restricted to male-dominated corporate networks, this managerial model proves that rural women can navigate, govern, and master contemporary economic opportunities without abandoning their collective, value-driven institutional commitments.

This direct immersion of female students across the entire commercial continuum, encompassing raw production, aesthetic packaging, digital marketing, and logistical distribution, serves a profound pedagogical purpose beyond immediate economic utility.

Within this experiential learning framework, the pesantren's empowerment strategy intentionally restructures the students' habitus, replacing traditionalist domestic passivity with an autonomous and progressive Islamic entrepreneurial mentality. Rather than operating as fragmented vocational tasks, the training protocols are systematically stratified to cultivate both high-level technocratic capitals, such as digital market architecture and multimedia graphic design,and critical soft-skill competencies, including strategic time optimization, executive leadership, communicative diplomacy, and micro-financial management. Consequently, this holistic integration ensures that the pedagogical evolution within the boarding school forcefully expands beyond narrow, cognitive-scriptural orthodoxies. By deliberately synthesizing theological erudition with material execution, this model orchestrates a robust socio-economic capability that empowers rural Muslim women to fluidly navigate and contest shifting global market dynamics (Srimulyani, 2012).

Beyond driving structural disruptions in pedagogical and entrepreneurial governance, Said's inclusive-liberative leadership triggers a profound reconfiguration of the intellectual subjectivities of both students and alumni, specifically fostering a robust capacity for critical agency. This religious feminist leadership architecture,anchored in non-dualistic Tawhidic axioms and the ethos of structural liberation,transcends the normative reproduction of compliant religious subjects. Instead, it deliberately births a generation of Muslim women who are deeply reflexive, critical, and transformative in their engagement with shifting socio-political realities (Wadud, Amina, 2006). Within the landscape of contemporary Islamic boarding schools, Said's methodology engineers a progressive epistemic space. This educational environment explicitly incentivizes active critical inquiry, democratic dialogical exchange, and counter-hegemonic intellectual courage, precisely while reinforcing the indigenous ethical codes and deeply rooted moral scaffolding of the pesantren tradition.

This critical evolution is empirically demonstrated by a radical shift in the students' participatory behavior, transitioning from a historically passive-receptive stance to an active-critical engagement within various pedagogical and administrative sectors. Rather than consuming knowledge through unidirectional indoctrination, these young women demonstrate the intellectual confidence to systematically question orthodoxies, articulate novel ideas, and initiate rigorous scientific debates. This behavioral realignment underscores a fundamental transformation of character, wherein students evolve into highly reflexive individuals endowed with both intellectual consciousness and the moral courage required to interpret complex socio-religious issues independently (Lestari, 2026).

Said's leadership effectively catalyzes a profound epistemic consciousness among the female student body. Within this restructured environment, they are no longer restricted to their traditional assignment as mere objects of scriptural transmission; instead, they are elevated into autonomous epistemic subjects who possess genuine authority to interpret and negotiate Islamic doctrines (Doorn-Harder, 2006). In advanced theological forums and organizational operations, these students exhibit a highly developed capacity to voice highly argumentative, textually grounded opinions, even when navigating entrenched, male-dominated traditional authority structures. Consequently, this analytical intersection proves that Islamic education under a feminist-managerial framework does not merely produce uncritical obedience to tradition; rather, it structurally hardwires an independent character capable of autonomous thought and self-determined social action..

The emergent independence of thought cultivated within the pesantren ecosystem does not constitute an adversarial rebellion against Islamic traditions; rather, it manifests as a sophisticated realization of the Tawhidic paradigm. Within this theological framework, students internalize that as direct servants of God, they possess a non-negotiable moral responsibility to utilize critical reason, exercise reflexive judgment, and execute autonomous actions strictly within the ethical boundaries of divine values. This acute theological consciousness effectively constructs an agentic subject who transcends mere ritualistic compliance. It equips young Muslim women with the ideological courage to radically re-examine and redefine female roles within contemporary socio-economic life. Consequently, womanhood is no longer reduced to a subordinate, domestic complement; instead, it is structurally and culturally repositioned as a primary, sovereign site of social transformation, carrying equal executive responsibility in the developmental advancement of the global Muslim community (ummah) and civic society (Burhanudin & Fathurahman, 2004).

IV. **Conclusion**

This study suggests that the socio-educational and entrepreneurial governance at PPTI Al-Hidayah, Mojokerto, offers an empirical illustration of how Amina Wadud's Tawhidic paradigm and Asghar Ali Engineer's liberation theology may be brought into dialogue in practice. While Wadud articulates an egalitarian, non-hierarchical understanding of monotheism and Engineer emphasizes the structural liberation of the marginalized (mustad'afīn), the leadership of Nyai Jauharoh Said appears to draw on both frameworks in shaping institutional decisions. In this case, her feminist-managerial approach shows that a pesantren can adopt digital technology and market-oriented entrepreneurship while remaining anchored in its indigenous moral traditions, although the extent to which this balance holds over time was beyond the scope of this study.

The findings indicate that this integration may contribute to an environment that supports rural Muslim women in developing critical agency, economic independence, and ethical character, as reflected in the accounts of the participants studied here. By translating Islamic feminist principles into organizational practice rather than limiting them to textual interpretation, this case offers a preliminary contribution to discussions on gender-inclusive educational administration and faith-based solidarity economics. These insights should be read as context-bound and exploratory rather than conclusive.

This research has several limitations. Its findings derive from a qualitative single-case study that relies on the perspectives of a limited number of participants and on the particular leadership style of Nyai Jauharoh Said. This design allows for an in-depth analysis, but it limits the transferability of the findings to other Islamic boarding schools, whose institutional histories, leadership structures, and resources may differ considerably. Future research could employ multi-case comparative or mixed-methods designs across traditionalist and modernist pesantren to examine whether, and under what conditions, the model identified here is applicable elsewhere.

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