# CHAPTER 7

## Women Leadership: The Existence of Women's Leadership in Education and Social Sector
## Sri Utaminingsih

The challenge of globalization in the future is the rapid development of the times. Therefore, it is very necessary for the role of women to participate in development. Regarding the role of women, it is certainly an issue that is constantly being discussed. There are many advantages and disadvantages regarding the leading role of women in terms of leadership or equality with men in the world of work. Whereas in the modern era like today it is very necessary to optimize the role of women to optimize human resources. The progress of justice and welfare is not only seen and determined by gender. But the capability and credibility that a person has.

To borrow the words of Najwa Sihab, "There are 3 essences of a woman, namely menstruation, childbirth, and breastfeeding. So women have the same rights and opportunities as men. From these words, a common thread can be drawn that women also have a role in all life activities. The existence of women in taking strategic roles in leadership both in terms of professionalism and government cannot be separated from the role of the Indonesian female hero, Raden Ajeng Kartini who incised the emancipation of women.

According to the Big Indonesian Dictionary, emancipation is the liberation of differences and the fulfillment of equal rights in various aspects of people's lives, both in the social, economic, educational, and cultural fields. human rights for women, such as the right to speak, the right to life. Emancipation is also defined as a form of giving women the right to develop and develop their professional skills so that they can work together with men in the development of the country.

## A.  WOMEN AND LEADERSHIP

The stereotype that often appears in society is that "So women should not be highly educated. In the end, it will also take care of the household." Another view, for example, if women achieve higher education is considered as an ambitious figure. This stigma is so firmly entrenched in society that many women have withdrawn from pursuing education. This view, if we look more deeply, precisely the role of women in taking care of the family is very necessary for higher education. This is because women are the madrasa or the first education for children. 80% of children's biological intelligence comes down from the mother's genes. So it is very important to be an educated woman. Good education management from a mother will give birth to a great next generation. This is following the view of Albert Einstein who said that true education is when knowledge is acquired in school and that knowledge can be implemented in society. And often this knowledge comes from the family. This is following the opinion (Nurlaili, 2018) who said that the first life experience obtained by children is through interaction in the family.

So women have a big responsibility for the journey of the household. Women not only play a role in the teaching process but also in leadership. Regarding the form of women's leadership,(Nurlaili, 2018) describes some of the duties of a woman (a mother) in her family as follows.

1.  Women are like managers who must be able to manage all household matters
2.  Women are like teachers who must be able to educate their children to be smart and have good personalities.
3.  Women are like chefs who must be creative in serving food for the family to eat.
4.  As a nurse who must be able to take care of her children since they were babies.
5.  As an accountant who must be able to manage family finances so that the stake is not bigger than the pillar.
6.  As a doctor who must be able to maintain the health of all family members.

The six roles of women in the family can be concluded that women occupy an important role in managing the journey of family life. So in this case women have taken a leadership role in the family.

## LEADERSHIP

In general terms, especially in management, leadership is often referred to as Leader

There are several definitions of leadership, including:

1. Getting things done is achieving results through other people

2. Motivate others to achieve the desired work results

3. Leadership is influence, nothing more and nothing less

4. Leadership is one word, namely Influence which means influencing, motivating, directing others to achieve organizational goals.

According to Wahjosumidjo (1987:11), the essence of leadership is something that is attached to a leader in the form of certain characteristics such as personality, competence, and capability. It can also be interpreted that leadership is a form of activity that cannot be

separated from the position and style of leading. Furthermore, the meaning of leadership is viewed from the opinion of Ki Hadjar Dewantara in his philosophy, namely Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tutwuri Handayani.

Ralph M. Stogdill in the book "Personnel Factor Associated with Leadership" quoted by James A. Lee in his book "Management Theories and Prescriptions", states that a leader must have several advantages:

1) Skills, including intelligence, speaking ability or fluency, accuracy in making judgments.
2) Achievements, such as competencies, academic degrees, science, athletic achievements, and others.
3) Have an attitude of responsibility, independence, initiative, perseverance, aggressiveness, and want and achieve.
4) Have good social skills, easy to get along with, humanist, cooperative, and adaptable
5) Has a fairly high socioeconomic position, and is popular
   (Faizah and Effendi, 2006; 165).

Leadership is a science, art, and profession (Suhada, 2019). The form of leadership as a science can be learned, but its implementation must be adapted to the circumstances or realities of life to be faced. develop functional tasks to guide the process and be able to influence the thoughts, behavior, and feelings of others, both groups, and individuals, to achieve common goals.

Based on the opinions of the figures above, it can be concluded that leadership can be defined as how a capable leader directs, encourages, and manages all elements of a group or organization to achieve a desired organizational goal.

## B. WOMEN'S LEADERSHIP IN EDUCATION (CASE STUDY AT MURIA KUDUS UNIVERSITY)

The meaning of women seen from Javanese philosophy is taken from the word woman which means to be arranged or dare to be arranged. therefore this philosophy regulates women's activities so that it becomes a limitation for them. Then the female figure is defined as a person who depends on men, is gentle, tends to succumb, is weaker, less active, has an irregular emotional nature. This view later became a widely held reference that men have the right to be leaders. (Fitria, 2013)explained that the basic differences between women and men cause injustice to women in the form of stereotypes, including the assumption that women have an "emotional" innate nature, women are not right to be leaders or managers. This results in the existence of discrimination in society against women.

A similar opinion was also conveyed by (Shava & Chasokela, 2020) based on his findings that "organizational structures, parenthood, and culture make it difficult for women to advance to higher levels in leadership positions.

However, this opinion has been broken in line with the development of globalization and the existence of gender equality as regulated in Law Number 1 of 2017 concerning Gender Equality, women have obtained the same rights as men in various fields. So women experience the development of roles to a wider dimension where women have the opportunity to contribute to professional life. According to Wadud (Arsal et al., 2020) Leadership is not only the right of men, but women can also become leaders because the Qur'an does not prohibit it, and the interpretation of the verse is still debatable.

The idea of women's inability to become leaders inspired her to take part in life. As research conducted by(Mohamad Saleh Baqutayan & Raji, 2021), "Women leaders were less acceptable to their subordinates. There exists a perception of underestimating a woman leader. This, however, led them to strive and prove their worthiness as women leader".

The existence of women in the world of education and other professions is also evidenced by the birth of many world figures (women) who can position themselves as leaders, intelligent, tough, firm figures, without compromising their nature as women. according to(Novianty Djafri, 2014) The effectiveness of women's leadership in the formation and improvement of careers will be successful if it is managed/organized/managed properly, through improving the concept of strategy by improving the conditions and position of women to be equal in various development sectors and their family environment. This opinion is supported by (Aveline, 2021)who said that "women leaders who have high individual characteristics can be a women leader in the company of women leaders who have high individual characteristics in terms of ability, confidence, and experience. Such individual characteristics become an essential element for a woman to become a leader".

RA Kartini was a pioneer of women's emancipation and a pioneer in the rise of women's education in the archipelago, Indonesia. Based on this view, conclusions can be drawn. Education for women is a necessity. Women have the right to get the highest possible education considering how important the role of women in the family is. according to(Pratiwi, 2021)There is no difference in the right to learn, all are equal whether poor or rich, male or female. Learning is obligatory and required by Islam for every human being. According to (Bowen., et al, 2018), "What is the significance of education for women? it means the path of development, not only for individuals but for the country as a whole. Her perspective also underscores WALC's goals: to empower young women to become leaders". The above opinion explains that education for women not only equips intellectuals but also prepares young women to become future leaders.

The existence of women's leadership can also be seen from the large number of women who occupy important positions, especially in the academic environment. Based on the research data that the author has done, a case study conducted at the University of

Muria Kudus highlights the role of women as leaders in several existing units. The results of the study can be seen in the following table.

| Unit or Institution | Number of Women | Total number | Percentage |
|---|---|---|---|
| Rector | 1 | 4 | 25% |
| Dean of Faculty | 3 | 6 | 50% |
| Head of Department | 8 | 19 | 42% |
| Head of Cluster | 6 | 12 | 50% |
| Head of administration | 6 | 6 | 100% |
| Vice Dean of Faculty of Economics | 2 | 3 | 67% |
| Vice Dean of Faculty of FKIP | 1 | 3 | 33% |
| Vice Dean of Faculty of Agriculture | 1 | 3 | 33% |
| Vice Dean of Faculty of Law | 1 | 3 | 33% |
| Vice Dean of Faculty of Engineering | 1 | 3 | 33% |
| **Total number** | **30** | **62** | **48%** |

**Table 1.** Number of Unit Leaders at Muria Kudus University

The table above is the number of leaders of each unit at Muria Kudus University. Based on the data above, it is evidence that women are given equal opportunities to participate in leading in the academic environment. The overall results of female leaders at Muria Kudus University reached a percentage of 48%, namely 30 out of 62 leaders, meaning that the role of women in leading was very high. Based on data on the head of the TU as a whole, it is led by women. In addition, based on the results of an interview with one of the female leaders at Muria Kudus University where she served for two terms with very good performance results. This is proof that women have the capacity and ability to lead.

Based on these results, we can conclude that leadership success is based on the characteristics of each individual, not on gender differences. Individual character is an important element for a woman to become a leader. In addition, the innate nature of women is a positive value where women's leadership styles are more likely to take an approach that invites subordinates to come forward and develop in thinking and leaders participate in carrying out tasks to achieve goals, whereas in contrast to men who have a leadership style that tends to only the relationship between superiors and subordinates in which subordinates do what is ordered by superiors without any emotional approach between subordinates and superiors.

The results of this study are supported by (Peterson, 2019)The research subject is a woman who is a director at a university in Sweden. Some of the questions asked were how they would explain the increase in women in the Chancellor. Since the early 2000s, various opinions have emerged in the Swedish higher education sector, including, "women have the same potential in leading higher education. This is because women also have an intellectual level, leadership skills, and have a different way from men who are effective as

leaders. However, women need to develop their ability to lead by emphasizing the importance of learning about women in senior academic leadership positions, taking leadership training, improving their intellectual abilities, and so on".

Based on the views above, it can be concluded that what is needed is a visionary leader. Visionary leadership is not only based on gender. Visionary leadership and organizational culture significantly influence change towards a better work environment. This finding is supported by(Sarwono et al., 2020)One of the things that must be done by a visionary leader is to realize their vision and dreams in programs, actions, and goals to achieve. Without all of this, this vision will not benefit the organization she leads. The Rector of the IWU translates and fulfills his dreams in a suitable, elegant, and familiar manner which has produced positive results, which changes the rigid and formal working atmosphere into a flexible and informal way of working that is more able to improve the labor productivity of employees.

## B. WOMEN'S LEADERSHIP IN SOCIAL LIFE

The existence of women in the public sphere is an absolute necessity to achieve equitable development. Women have an important role that cannot be ignored. There are many roles of women in family life, economy, politics, socio-culture, education, and religion. In Indonesia, concern for the existence of women is the instruction of the President of the Republic of Indonesia No. 9 of 2000 on "Gender Mainstreaming in National Development". This is in line with the opinion (Manembu, 2017) that women, both as citizens and as sources of development, have the same rights, obligations, and opportunities as men in all development activities in all areas of life. (Ibrahim, 2018) explained in the view of fiqh scholars, the political role of men and women in the sense of amar ma'ruf nahi munkar is to have the same capacity.

Furthermore (Manembu, 2017) explained that there are things that need to be considered to strengthen the role and activities of social organizations so that the development of women's self-quality in the fields of insight, organizational capacity, creativity, knowledge, and roles to help the community towards village development can develop well.

The real form of the role of women in the social field is their participation in organizational activities in the community which also have a major influence on the development of the country. One of them is Muslimat NU. Muslimat Nahdlatul Ulama is a socio-religious organization and is one of the autonomous organs of Jam'iyah Nahdlatul Ulama which was founded on 26 Rabiul Akhir on 29 March 1946 in Purwokerto.

The program and activities of the Muslimat Nahdlatul Ulama membership are estimated at 32 million spread across 34 provincial levels, 532 district/city levels, 5,222 sub-district levels, and 36,000 village-level branches. In the context of women's contribution to development, Muslimat NU has educational services, social services, religious services, health services, economic services, advocacy services, and networks at home and abroad. Education services manage TK/RA or PAUD, TPQ, and TPA, social services manage orphanages, which from year to year are increasing in number. There is also a home for the

elderly and children. In the field of religion, it manages thousands of taklim majlis, in the health sector, it manages hospitals and is active in government programs that are currently being implemented, such as vaccinations, family planning services. The economic sector manages primary cooperatives at the district level, cooperative centers at the provincial level, and the An Nisa cooperative parent at the central level. In addition, Muslim organizations also have branches abroad.

The leadership of women in the Muslimat NU organizations in the regions has also made a lot of progress. In a case study of NU Muslims in the Demak Regency, it can be seen that the leadership for the 2016-2021 period in 5 years was able to establish services for men's orphanages and special women's orphanages to memorize the Koran. In addition, it can establish an excellent MI educational institution which has progressed quite rapidly within 3 years. Then they can manage KBIH which serves pilgrims and hold activities that involve thousands of people several times.

This success cannot be separated from the role of management mastery in managing the organization so that all aspects can be empowered. This is in line with the opinion (Krisnawati, et al: 2021) that good management mastery has a great influence on the effectiveness of achieving a goal, vision, and mission of an organization. This opinion is reinforced by the opinion, (Abdurrahman., et al: 2020) which says that Management is part of the activities of managing and utilizing organizational resources through the cooperation of members to achieve organizational goals effectively and efficiently. Mastery of management in a good organization produces a good organizational form, including work systems, structures, resource management, and other aspects of the organization (Syamsudin, et al: 2020).

According to (Lyness & Grotto, 2018)The strategies taken by leaders to manage their leadership include (1) Adapting to the situation, (2) Go in order, (3) Another strategy is to be kind (or caring and collaborative), Look for win-win solutions means focusing on identifying opportunities where kindness and toughness meet, (4) Be firm on tasks and respect people. Reframe the engagement and focus on connecting the two and strengthening positive associations. Based on the data from the case studies carried out as well as several supporting kinds of research, it is proven that women's leadership in the social field is very good and beneficial.

## C. WOMEN'S LEADERSHIP EXCELLENCE

Currently, there are many national and world leaders who excel and are strong in leading. Jacinda Ardern, New Zealand's Prime Minister, is one of the women's leaders now under the spotlight. With the slogan go hard and go early. Taiwan, under the leadership of Tsai Ing-wen, is even more alert in dealing with COVID cases in the country. From the description of the success of women leaders in various countries in handling the Covid-19 pandemic, it is evidence that women can also be capable of leading, even leading the country.

There are many studies and evidence regarding the success and existence of women's leadership. The existence of successful women leaders in carrying out multiple

roles is now a capital to prove their ability to lead and organize an institution or group in the community. The following will describe the advantages of women's leadership from various research studies. The success of women's leadership can not be separated from the distinctive style of leadership of a woman.

Women's leadership styles are divided into 2.

1. The feminine leadership style is characterized by being cooperative, establishing good collaborative relationships with managers and subordinates, solving big problems based on intuition and empathy, and having little control over the leader.

2. The transformational leadership style is charismatic, the leader has a vision that can motivate his subordinates to achieve goals or high performance at work.

In line with the distinctive style of women's leadership, (Kollo, 2017) explains that the characteristics of women include possessing, gentle nature, so they must support women and provide equal opportunities to occupy strategic positions in an organization, and implement their basic character in leadership in the context of welfare. society at large. A similar opinion was also conveyed by(Utaminingsih et al., 2020) In general, women's leadership style is active, emphasizing the nature of compassion, gentleness, non-violence, and refers to peace. as well as in the development of families, communities, even nations and countries.

# REFERENCE

Abdurrahman, A., Anggriani, R., Rodhi, M. N., Cahyadi, I., Irany, R. B. F. B. F., Jauhari, M. T., … & Fadila, M. (2020). Pelatihan Manajemen Organisasi dan Kepemimpinan di Kelurahan Batulayar, Desa Batulayar, Lombok Barat. *ADMA: Jurnal Pengabdian dan Pemberdayaan Masyarakat*, *1*(1), 1-10.

Arsal, A., Busyro, B., & Imran, M. (2020). Kepemimpinan Perempuan: Penerapan Metode Tafsir Hermeneutika Feminisme Amina Wadud. *AL QUDS : Jurnal Studi Alquran Dan Hadis*, *4*(2), 481. https://doi.org/10.29240/alquds.v4i2.1976.

Aveline, V. (2021). Women Leadership And Its Association To Individual Characteristics , Social Support , And Diversity Of Work Environment. *International Journal of Business and Society (IJBS) Format Guidelines*, 1–11.

Dawn S. Bowen, Amy Leap Miller. (2018). Education, leadership, and conservation: Empowering young Q'eqchi' women in Guatemala, International Journal of Educational Development, Volume 59,Pages 28-34, ISSN 0738-0593, https://doi.org/10.1016/j.ijedudev.2017.10.012. (https://www. sciencedirect.com/science/article/pii/S0738059317300998).

Arsal, A., Busyro, B., & Imran, M. (2020). Kepemimpinan Perempuan: Penerapan Metode Tafsir Hermeneutika Feminisme Amina Wadud. *AL QUDS : Jurnal Studi Alquran Dan Hadis*, *4*(2), 481. https://doi.org/10.29240/alquds.v4i2.1976

Aveline, V. (2021). Women Leadership And Its Association To Individual Characteristics , Social Support , And Diversity Of Work Environment. *International Journal of Business and Society (IJBS) Format Guidelines*, 1–11.

Badan Pengembangan dan Pembinaan Bahasa Kemdikbud. (2020). *Arti kata keras - Kamus Besar Bahasa Indonesia (KBBI) Online*.

Baker, D., Guilmoto, C. Z., & Roseman, M. (2020). The Practices Defying. *UNFPA*.

Dpr Ri. (2004). *UU RI No. 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga*. *113*(2), 180–190.

Fitria. (2013). Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin. *Journal of Chemical Information and Modeling*, *53*(9), 1689–1699.

Hidajat, Z. M. (1993). *Masyarakat dan Kebudayaan Cina Indonesia.* Tarsito.

Ibrahim, S. (2018). Kepemimpinan Perempuan di Ruang Publik dalam Tafsir Al-Kasysyâf. *Al-Ulum*, *18*(2), 459–480. https://doi.org/10.30603/au.v18i2.536

Kemenkes. (2014). Infodatin Reproduksi Remaja-Ed.Pdf. In *Situasi Kesehatan Reproduksi Remaja* (p. 1).

Komnas Perempuan. (2020). Kekerasan meningkat: Kebijakan penghapusan kekerasan seksual untuk membangun ruang aman bagi perempuan dan anak perempuan. *Catahu: Catatan Tahunan Tentang Kekerasan Terhadap Perempuan*, 1–109.

Lombard, D. (1996). Nusa Jawa: Silang Budaya, Kajian Sejarah Terpadu, Bagian II: Jaringan

Asia.e. In *Jakarta: Gramedia*.

Lyness, K. S., & Grotto, A. R. (2018). Womenand Leadership in the United States: Are We Closing the Gender Gap? *Annual Review of Organizational Psychology and Organizational Behavior*, *5*(1), 227–265. https://doi.org/10.1146/annurev-orgpsych-032117-104739

Manembu, A. E. (2017). Peranan perempuan dalam pembangunan masyarakat desa. *Jurnal Politico*, *6*(1), 1–28.

Maryanti. D dan Hikmah. N. (2017). Perbedaan Luaran Ibu Bersalin Antara Usia Kurang dari 20 Tahun dengan Usia Reproduktif Sehat di Rsud Cilacap 2015. In *Poltekita : Jurnal Ilmu Kesehatan* (Vol. 11, Issue 1). Berliner Verkehrs-Betriebe.

Maryanti. D, P. D. dan Su. T. (2019). *Asphyxia a major risk factors of early neonatal mortality*. IJPR.

Maryanti, D. (2017). *Risiko Kelainan Kongenital Terhadap Kematian Neonatal di Rsud Cilacap 2014-2016*. Proceeding Management Communication In Health Team Collaboration Of Giving High Alert For Patient Safety – Prosiding STIKES AIAIC.

Mohamad Saleh Baqutayan, S., & Raji, F. (2021). The Impact of Religion and Culture on Leadership Styles of Women Policy-Makers in the Education Industry. *Journal of Science, Technology and Innovation Policy*, *7*(1), 18–26. https://doi.org/10.11113/jostip.v7n1.64

Novianty Djafri. (2014). Efektivitas Kepemimpinan Perempuan dalam Karir. *Musawa; Journal for Gender Studies*, *6*(1), ISSN; 2085-0255.

Nurlaili. (2018). Al Fitrah. *Optimalisasi Peranan Ibu dalam Mendidik Karakter Anak Usia Dini Pada Zaman Now*, *2*(1), 229–241.

Peterson, H. (2019). A women-only leadership development program: Facilitating access to authority for women in Swedish higher education? *Social Sciences*, *8*(5). https://doi.org/10.3390/socsci8050137

Pratiwi, T. A. (2021). Pemikiran Kartini Mengenai Pendidikan Perempuan Abstrak. *EDUKATIF : Jurnal Ilmu Pendidikan*, *3*(2), 562–568.

Prijatni. I dan Rahayu. S. (2016). *Kesehatan Reproduksi dan Keluarga Berencana*.

Pusdatin Kemenkes RI. (2018). *Kekerasan Terhadap Anak dan Remaja*.

Sarwono, J., Jusuf, D. I., & Sumarto, S. (2020). *The Roles of Visionary Leadership and Organization Culture Toward the Response of Changes in Higher Education Institution (Survey at International Women University)*. *400*(44), 189–196. https://doi.org/10.2991/assehr.k.200130.167

Shava, G. N., & Chasokela, D. (2020). *Women in Higher Education Leadership and Parenthood, Experiences from a University in Zimbabwe BT  - The Education Systems of Africa* (K. S. Adeyemo (ed.); pp. 1–15). Springer International Publishing. https://doi.org/10.1007/978-3-030-43042-9_46-1

Statistics Indonesia. (2017). SPHPN 2016: Prevalensi Kekerasan Terhadap Perempuan di

Indonesia. *Badan Pusat Statistik (BPS)*, *29/03*, 1–6.

Susilastuti, D. H., Kiswanto, E., Widyaningrum, N., & Purwatiningsih, S. (2017). *Pemotongan / Perlukaan Genitalia Perempuan dan Modernitas*. 151.

Utaminingsih, A., Sabariman, H., & Riniwat, H. (2020). *Representasi Feminisme Pada Kepemimpinan Perempuan Di Madura (Studi Keberhasilan Kepala Desa Perempuan Menjadikan Desa Bunder Sebagai Desa Swakarya dan Desa Swasembada)*. *10*(2), 173–186.

Witanto, Edy Prabowo. Witanto, E. P. (2002). *"Meretas Latar Sejarah Migrasi Etnis Cina ke Indonesia." Makalah untuk Seminar Nasional Migrasi Orang Tionghoa dari Tiongkok ke Indonesia Hingga Tahun 1945.*