Women's Leadership Management Model in Islamic Higher Education Institution

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ARTICLE INFO	ABSTRACT
	This study examines the management model of women's leadership in Islamic higher education institution. Amidst the unpopularity of women leaders leading public Islamic religious universities, IAIN Ponorogo has been led by women for over a decade (2010-2023). This research employed a qualitative methodology involving some women leaders at IAIN Ponorogo, mainly the current rector and two heads of study programs. This research is limited to examining the last period of current women's leadership. The results of this study reveal that leaders at IAIN Ponorogo have standards for building the quality of higher education. The women's leadership management model tends to be feminist-transformational, which explores how women leaders contribute to the main elements of management: input, process, and output. The role of leaders in the main aspects of management is to ensure the availability of input indicators, encourage implementation, assist implementation, be actively involved in process indicators, and produce a feminist-transformational leadership model in output indicators. The behavioral framework that shows feminist-transformational is a charismatic leader who can stimulate intellectually, have individual attention, and be an inspiration and motivation.

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INTRODUCTION

The discourse on the role of women as leaders has become an exciting issue for scholars to study. Often, the discussion that arises is the representation of women in the public sphere, the pros and cons of women as leaders, and the ability of women to lead. The discourse on women's leadership has discussed many inhibiting factors, the challenges of women as leaders, and how women leaders adapt amid cultural and religious legitimacy that 'favors.'[1] Dzuhayatin & Edward highlighted the minimal role of women compared to men in leadership and policy-making in various sectors.[2] Women face more significant challenges in becoming leaders as the times and complexity of work evolve.[3] As a 'shortcut,' Winchester proposes a promotion policy for women.[4] This is also confirmed by Dzuhayatin & Edwards in one of their findings.

Men and women are often differentiated when it comes to leadership styles. However, this difference does not necessarily make one superior to the other. Growe & Montgomery try to map out how leadership styles differ. *First,* men understand leadership as *directive*, while women view it as *facilitative. Secondly,* in terms of work, men focus more on tasks, achieving goals, mastering information, and winning. In contrast, women focus on strengthening relationships, togetherness, and process. *Third,* women's leadership focuses on instruction compared to men's, which focuses on organization. *Fourth,* male leaders are concerned with reciprocity, while women are more inclined to interact in relationships. *Fifth, the* traditional leadership style - *top-down,* is still the main style of male leadership, while women leaders are interested in transforming personal interests towards goals. *Sixth, the* approach taken by leaders is more informal, while men tend to prioritize formal approaches.

In the world of education - higher education, for example- women are faced with the dilemma of becoming academic or managerial leaders.[5] When faced with this choice, women prefer to be educational leaders rather than managerial leaders.[6] This dilemma is why women are still behind men in terms of leadership. Kholis said women are inhibited from becoming leaders because they give up in the face of many challenges.[7] Gender segregation, for

[1] Amanda Sinclair, "Journey around Leadership," *Discourse* 25, no. 1 (2004): 7–19; Amanda Sinclair, "Seducing Leadership: Stories of Leadership Development," *Gender, Work and Organization* 16, no. 2 (2009): 266–284; Dana Heller Levitt, "Women and Leadership: A Developmental Paradox?," *Adultspan Journal* 9, no. 2 (2010): 66–75; Joelle K. Jay and Howard J. Morgan, "Strategies for Women in Leadership to Advance Their Careers," *Employment Relations Today* 43, no. 3 (2016): 23.

[2] Siti Ruhaini Dzuhayatin and Jan Edwards, "Hitting Our Heads on the Glass Ceiling: Women and Leadership in Education in Indonesia," *Studia Islamika* 17, no. 2 (1970).

[3] Kristen A. Renn and Leah E. Beasley, "Unfinished Agendas: New and Continuing Gender Challenges in Higher Education (Review)," *The Review of Higher Education* 32, no. 4 (2009): 551–552.

[4] Hilary Winchester et al., "Academic Women's Promotions in Australian Universities," *Employee Relations* 28, no. 6 (2006): 505–522.

[5] Siti Nur Hidayah and Erni Munastiwi, "Pemimpin Akademik Atau Manajerial? Aspirasi, Harapan Dan Tantangan Perempuan Untuk Menjadi Pemimpin Di Lembaga Pendidikan Tinggi Islam," *PALASTREN Jurnal Studi Gender* 12, no. 2 (2019): 455–486.

[6] The terminology of academic and managerial leadership has two different things, academic leadership is understood as a career path of lecturers when viewed from functional positions, for example Expert Assistant, Lecturer, Head Lecturer and Professor. While managerial leadership is understood as a position in the organizational structure on campus, for example the Chancellor, Vice Chancellor and so on.

[7] N. Kholis, "Perempuan Dalam Posisi Kepemimpinan Pendidikan," in *Kuliah Umum Pada Sertifikasi Kepala Madrasah* (Surabaya, 2006), 1–11.

example, makes women take longer to take office than men.[8] Family, unsupportive organizations, and oneself at least become challenges for women in achieving leadership positions[9]. In addition, cultural influences, religious legitimacy, and impartial institutional policies complicate women's opportunities to become leaders.[10] Kholis revealed two factors that inhibit women from becoming leaders. The first is internal barriers, which include essential personality traits, management behavior, and strategies. *Second,* external barriers are seen as a big challenge. Women have to deal with myths; women have to deal with a community culture that does not trust them as leaders, and women are faced with a lack of involvement and social networks due to limited public space and few patrons of women leaders.[11]

Ideally, universities teach the urgency of gender equality values and democratic principles that can give birth to critical and rational attitudes so that they will not shackle the cultural values that exist in society - in this case, the university community. Leadership should look at the quality of each person. Because leadership can also be interpreted as an art, there is undoubtedly a distinction between men and women. Although men and women have different characteristics, the difference does not need to be debated, nor does it need to be disputed as to whether it is good. However, equal opportunity to become a leader is what must be pursued.

Women's leadership as captains in Islamic higher education institutions still needs to be improved. Women who hold positions as rectors or university leaders are still minimal. A study by Herdiyanto in 2017 found that the percentage of men holding positions in public and private universities is higher than women. This finding also reinforces Coate and Howson's argument that higher education leadership is masculine.[12] Most of the leaders in higher education institutions are men. However, recently, the number of female students has dominated in quantity. Even concerning the number of lecturers, the participation of women is still lower than that of men. Male lecturers amounted to 56% compared to 44% of female lecturers. In 2017, data from Forlap dikti stated that there were 49,973 male lecturers and 28,680 female lecturers. Although the difference is not so prominent, this figure represents women's low participation level in the higher education sector.

Meanwhile, in the state Islamic universities, women's leadership in number still needs to be more significant than male leadership. Of the 58 state Islamic universities, there are only seven state Islamic universities led by women.[13] However, amid the dryness of women's leadership in state Islamic universities, a state Islamic university has had a woman leader for

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[8] N. Kholis, "Gender Role on the Effects of Human Capital and Social Capital on Academic Career Success," in *Educational Administration Innovation for Sustainable Development*, 2020, 1–8.

[9] Kholis.

[10] Dzuhayatin and Edwards, "Hitting Our Heads on the Glass Ceiling: Women and Leadership in Education in Indonesia"; C.T. Murniati, "Career Advancement of Women Senior Academic Administrators in Indonesia: Supports and Challenges" (University of Iowa America, 2012); E.A. Amalo, "Understanding Socio-Cultural and Organizational Constrains on Women's Leadership: A Case Study in Indonesian Higher Education" (University Of Waiko New Zealand, 2014). 23.

[11] Kholis, "Perempuan Dalam Posisi Kepemimpinan Pendidikan."

[12] Kelly Coate and Camille Kandiko Howson, "Indicators of Esteem: Gender and Prestige in Academic Work," *British Journal of Sociology of Education* 37, no. 4 (2016): 567–585.

[13] Ali Mustofa Asrori, "Rektor Perempuan Masih Terhitung Jari, PMA 68/2015 Perlu Direvisi," NU Online, 2020.

several consecutive periods. That public Islamic university is IAIN Ponorogo. When it was still a STAIN, the college was led by a woman chairman for two periods, from 2010 to 2016. After transforming into IAIN in 2016, the old chairman, also a woman, held the leadership until 2020. After the election of the rector in 2020, the highest position on campus was again occupied by a woman leader. This has become interesting to study after more than a decade. STAIN - now, IAIN Ponorogo is led by a woman leader. Therefore, amid the unpopularity of women leaders in religious-based universities, it is necessary to conduct an in-depth study of the women's leadership model. There can be a view of the women's leadership model in public Islamic universities that can improve the quality of education. This study tries to capture how women leaders perform management functions at IAIN Ponorogo. In addition, this study also reveals how the management model of women's leadership at IAIN Ponorogo.

RESEARCH METHOD

This research used a qualitative approach. The qualitative method makes it possible to describe the phenomena and events in the research setting. This research was conducted at IAIN Ponorogo involving several participants. The researcher used a purposive sampling technique to select participants. This technique was used considering that the participants were people who were supposed to be able to answer the research questions. The primary respondent is the rector of IAIN Ponorogo. Meanwhile, researchers also involved several women leaders who held structural positions on campus, as well as deans and department heads, to strengthen women's leadership. The research instrument in qualitative research is the researcher himself. The researcher acts as a critical instrument. Researchers carried out planning, collected field data, and analyzed data. Researchers made the interview guidelines as a reference in data collection. Through open and in-depth interviews, researchers collected data from participants. Researchers also observed and recorded the data. Data documentation was done by looking for written sources related to campus policies that represent the managerial role of leaders. The data analysis model used Miles Huberman, namely by collecting, reducing, presenting, and drawing conclusions. Although the unique background of the research location is in two periods of women's leadership in more than a decade, this research is limited to examining the last period of current women's leadership.

RESULT AND DISCUSSION
Concept of Women's Leadership

The word women in the phrase women's leadership is a modifier for the previous word. The diction of women is different from that of women, and this has its reasons. The concept of women (*perempuan*) differs from that of women (*wanita*). The term must first be dissected to clarify why women are worthy and qualified to be leaders, unlike the conventional view of women. When examined linguistically – javanese, a woman (*perempuan*) comes from the word '*empu*', which means 'master,' 'ruler,' 'employer' or 'owner.' *Empu* has experienced a shift in meaning, a title of honor, or an expert. *Empu* is often synonymous with people who are experts in making krises, as we usually hear from the history books of kingdoms in Indonesia - *Empu* Gandring, *Empu* Sendok, and so on. Implicitly, empu is a root

word that forms the word woman (per-empu-an).[14] From this meaning, it appears that there is a connection between 'master,' 'ruler,' 'employer,' or 'owner' with leadership. The master, of course, has authority over the servant, the ruler; of course, he is understood as a person who has power, who has power, of course, the leader. Likewise, employers and owners are synonymous with leaders. The rationalization described above is also an argument as to why the diction of women's leadership is chosen rather than women's leadership. The description of the discussion of the diction of women's leadership leads to the understanding that understanding women is an inseparable part of understanding leadership. In short, understanding women is the same as understanding leadership itself.

When discussing leadership, several definitions are so complex and diverse. It looks the same but is different, seen from various perspectives by the experts who define it. Stogdill tries to formulate and conclude that '*there are almost as many definitions of leadership as there are persons who have attempted to explain the concept. Gary* Yukl tries to summarise the various definitions of leadership so that they can be mapped in such a way that they can be used as operational definitions. Leadership is about behavior, impact, method of influencing, or people's capacity to influence, persuade, and empower others.

A closer look reveals that the definition is a series of activities carried out by women as mothers towards their children. When this understanding is brought into the context of leadership, a leader directs, motivates, encourages, and provides support. In the context of higher education leaders, rectors organize, motivate, provide support, assist, direct, and set an example to achieve organizational goals. Thus, women's leadership can be understood as the process of influencing - carried out by women - organizational activities to achieve goals. The roles of women in leadership in every sector need to be appreciated.

The diversity of leader behavior and the fast pace of change must also be quickly responded to with various research on effective leadership. There needs to be a new way of looking at the phenomenon of leaders. Rapid social changes and organizational problems that take turns require a responsive attitude to look for solutions immediately. New theories are needed to support adjustments to the dynamics of these changes. Bass and Riggio believe that a change in leadership is necessary to solve this problem. He believes that transformational leadership can address rapidly changing times and organizational dynamics. According to him, the superiority of transformational leadership is due to its broad spectrum and universality. Bass and Riggio said, "*Transformational leadership can be found in all parts of the globe and all forms of organizations. Indeed, research on transformational leadership, including using the MLQ, has occurred in every continent and nearly every industrialized nation. Furthermore, transformational leadership should be a more effective form of leadership globally because transformational leadership isn't consistent with people's prototypes of an ideal leader.*"[15]

Bass and Riggio's explanation above illustrates the universality of transformational leadership theory. In their opinion, this leadership can be found in all organizations in industrialized countries. Both argue that transformational leadership is always consistent with

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[14] Pitri Indriyani, Eka Yusuf, and Muhammad Ramdhani, "Konstruksi Makna Perempuan Pergerakan," *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 19, no. 2 (2020): 238–248.

[15] Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (New Jersey: Lawrance Erlbaum Associate, 2006), 16.

the prototype of an ideal leader who can advance the organization, company, or team he leads. That is why it is necessary to conduct research that supports the theory constantly being developed, including, in this case, whether gender differences will also have their color in the concept of transformational leadership.

Charol Shakeshaft gives five fundamental reasons for including women in educational leadership. First, women spend more time in the community, are more communicative, careful, attentive to marginalized teachers and students, and motivated. Secondly, female administrators show more knowledge of teaching methods and techniques, like helping new teachers, supervising all teachers directly, and creating a conducive learning climate that is neat, safe, and quiet. Third, women are more democratic, involving staff and students to participate more and maintaining organizational cohesiveness. Fourth, female administrators are always visible and quickly criticized by misogynistic men in the world of educational administration. Fifth, women's behavior is more favorable to the public than men's.

Women's leadership is a form of active leadership. It is a process in which the leader is the caretaker of others, the person in charge of activities, or the bearer of experiences. According to Fusun and Altintas, women's leadership consists of three elements, namely:[16] First, women leaders may exhibit transformational leadership attributes. The behavioral framework of charisma is that leaders have foresight and are confident, enthusiastic, and motivational. Second, women leaders act more democratically and collaboratively than male leaders. The behavioral framework of group orientation is leaders are group-oriented, collaborative, and loyal. And the leader is the one who communicates and coordinates within the company. Third, women leaders have more of a relationship-based orientation and lower levels of selfishness in the organization. The behavioral framework is that leaders need to work on socializing and are non-participatory, while leaders are procedural and formal people.

Along with social and cultural developments, views on women leaders will likely continue to change and evolve. The more women occupy leadership positions, the more their capabilities are proven. The more society will realize the value and positive contributions they can bring to various fields. Therefore, leadership studies must focus on how women become leaders to strengthen the position of women themselves further.

Women's Leadership Management at IAIN Ponorogo

The involvement of women in leading a university is a phenomenon that has been around for a while. History presents the fact that women were the founders of the first universities in the world. Fatima Al Fihri founded Al Qarawwiyun in the city of Fez, Morocco. Al Qarawiyyun was the first university to become a formal education center during the Murabbitun dynasty.[17] This institution has given birth to many Muslim scholars that we know today; for example, Abu Abbas Az Zawawi, a mathematician; Ibn Bajjah, a doctor; Ibn Khaldun is also alleged to have received an education here. From this fact, it can be

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[16] Füsun Çinar Altintaş and Murat Hakan Altintaş, "The Relationship between Feminist/Womanist Identity and Leadership Styles of Women Managers in Turkey," *Gender in Management* 23, no. 3 (2008): 175–93.

[17] Tristiana Novita Eka, "Kiprah Perempuan Dalam Perguruan Tinggi," in *Perempuan Pemimpin Di Perguruan Tinggi*, ed. Hidayati Arini Nurul and Ramalia Tenia (Bengkalis: Dotplus Publisher, 2022), 121.

understood that the role of women in higher education has long been present. However, the reality seems obscured because of the many factors hindering it.

The facts of women's leadership in higher education institutions are blurred due to the many pros and cons of women as leaders. Cultural narratives, religion, and patriarchal traditions cause women's contribution to be minimal in leadership. Often, there is still a dichotomy between men and women in the context of leadership. For example, Growe and Mongomery mapped leadership characteristics between men and women, where men have directive characteristics and women are more facilitative. Then, in the aspect of work, women strengthen relationships, togetherness, and process. At the same time, men focus more on tasks, goal achievement, mastery of information, and winning. Women have instructional tendencies, while men are more organizational. Men typically lead from the front, while women are facilitative, contributing through delegation, encouragement, and motivation. Women in leadership focus more on building relationships, while men focus on completing tasks. Some of the above are leadership characteristics between men and women that unexpectedly become a *gap in* gender affairs.

Regardless of the characteristics that distinguish the two, women have advantages in leading an organization. The ability to lead certainly cannot be judged by gender differences, but it needs to be seen in terms of the organization's management quality. A person can manage an organization that becomes the benchmark for leadership, not gender differences. This ability can be observed in the leader's role in carrying out management principles: the ability to plan, organize, implement, and supervise. In this study, researchers looked at the main elements of the management process, including input, process, and output, to observe the role of leaders in carrying out management principles.

Input

Input is the strength or capital of the institution as an opportunity to develop the institution's management in the future. Input must exist in an institution or organization because it will be needed. In the education system, the input consists of three things, first raw input, second instrumental input, and third environmental input. Raw input or raw input will be processed into graduates (*output*). The quality of this input is related to the quality of educational inputs, such as public interest in registering as prospective new students and the ability level of new students accepted by academic institutions. Then, instrumental input consists of how the curriculum is used, human resources, including educators and education personnel, facilities and infrastructure, and sources of financing. Environmental input consists of the environment in which education is organized, the culture influencing society, etc.

The inputs include the campus's vision, mission and objectives, human resources, adequate facilities and infrastructure, organizational structure, finance, curriculum, job descriptions, transformative leadership, decisions, problem-solving, and networking. IAIN Ponorogo has had these inputs, and based on these inputs, the institution has managed them thoughtfully. It has adjusted to the future development and needs of higher education. The vision of the campus is *"as a center for the study and development of superior Islamic science to realize a civil society." Campus ideals to be achieved"*. The campus's goal is to become a center for the study

and development of Islamic science, and the hope is that this study and development results can create a civil society. Islam is the basis of the knowledge to be developed, as the spirit of this vision quotes Surah Alaq verses 1-5, which shows the spirit of scientific development.

To realize the quality of education, an educational institution must first have a vision and mission. The vision and mission are functional as directions or compasses for where this institution will go. In addition, the vision and mission will guide the organization of educational institutions that excel in academic and non-academic fields. That way, an institution has images and expectations to be achieved. A vision is a picture of the future idealized by the institution. This vision must align with the values adopted or the *institution's core*, which must be adjusted to the needs of the times. Meanwhile, the mission is an action that will be taken to realize the vision with various indicators.[18]

To *break* down the vision, IAIN Ponorogo also has a mission and goals. These missions and goals are the operational framework for carrying out the vision. These missions and objectives have been well formulated and become a reference for the profile of graduates in each study program. For example, how IAIN Ponorogo prepares educated human resources is in line with the profile of graduates. In this context, women leaders play a role in encouraging and ensuring how the vision, mission, and goals can be understood and implemented in work programs, both at the institute, faculty unit, and institution levels.

The next step is related to human resources. To support higher education with good quality, IAIN Ponorogo provides superior human resources. This can be seen from the qualifications of educators - lecturers, and education personnel. The commitment of the rector of IAIN Ponorogo is to ensure the quality of higher education by providing quality human resources, which is reflected in the educational qualifications of lecturers and education personnel. This is also reinforced by the leadership's encouragement to lecturers and education personnel to continue their education to a higher level—mainly encouragement to continue doctoral studies for lecturers and education personnel who have a master's degree. Meanwhile, doctoral-level lecturers are encouraged to achieve positions as professors immediately. One of IAIN Ponorogo's main programs is the acceleration of professors. Capacity building is one of the important agendas for IAIN Ponorogo through (1) debriefing for employees - both lecturers and education personnel; (2) utilization of employees in the organizational structure of the college; (3) building and developing relationships between the academic community. French in Handoko mentions that human resource management in organizations includes selecting, developing, using, and maintaining human resources to achieve organizational goals.[19]

Facilities, infrastructure, and financing are part of the input elements of the management process that educational institutions must fulfill. As a public Islamic higher education institution, IAIN Ponorogo generally has a variety of infrastructure facilities such as representative classroom buildings, office buildings for administration, halls for meetings both on a small and large scale, and facilities to support student activities, both academic and non-academic interests. In education management, facilities and infrastructure are inputs that

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[18] Muhammad Asrori Ma'sum, "Analisis Aktualisasi Manajemen Peningkatan Mutu Berbasis Madrasah," *Realita : Jurnal Penelitian Dan Kebudayaan Islam* 15, no. 2 (2022): 1–19.

[19] Handoko T. Hani, *Manajemen Personalia Dan Sumber Daya Manusia* (Yogyakarta: BPFE, 2004), 3-4.

education providers must provide. According to Machali and Hidayat, facilities and infrastructure are inputs from other resource elements. In this case, educational institutions need to prepare equipment and money.[20] Also included in the inputs are organizational structure, leadership style, and communication. These are inseparable in organizing education. Higher education has an organizational structure from top to bottom and is regulated by its duties and main functions in the statute. In comparison, the leadership style is more on the individual leader in carrying out his leadership. Leadership and communication styles will appear more deeply in the process element, where the inputs of this management element are carried out.

Process

The process is the transformation of something into something else. A quality educational process must be supported by personnel such as lecturers, administrators, and quality and professional administrators. In addition, the process needs support from adequate facilities and infrastructure, currently plus adequate information media, adequate learning resources, sufficient costs, proper management, and a supportive environment. Talking about the quality of education must be done holistically or thoroughly, involving all components, implementers, and educational activities or integrated quality management.[21]

The process in educational institutions is all forms of work programs carried out during the running of education in an academic institution to change a value that exists in input to be more valuable or quality. The quality implemented in an educational institution must be educational to improve the quality and quality of students. The process is always based on the vision and mission.[22] A vision and mission only mean something when formulated into objectives and become the profile achievement in each department. The role of the leader is how to transmit the vision and mission of the institute to the faculty and ensure that the message reaches the departments. Of course, in this case, it is done through a systematized process. Some indicators boil down to the profile of graduates in each department. Then, talking about human resources, in this context, will be directed to creating quality education. Resources—in this case, lecturers who already have scientific qualifications—need to be encouraged to maximize their abilities. For example, lecturers should carry out the *tri dharma* of higher education. The professionalism of lecturers can be assessed from their active role in carrying out the tri dharma of higher education.

Then, facilities and infrastructure are optimized to support education. The availability of classrooms, offices, meeting halls, places of worship, student buildings, and sports halls is adequate. Although some need maintenance, these problems are under the coordination of those responsible. Monitoring of leaders and employees, in this case, is always

[20] Machali Imam and Ara Hidayat, *The Handbook of Education Management: Teori Dan Praktik Pengelolaan Sekolah/Madrasah Di Indonesia*, 2nd ed. (Jakarta: Kencana, 2014), 365.

[21] Hennie E.L. Mokoginta, "Implementasi Manajemen Mutu Terpadu Dalam Peningkatan Kualitas Pendidikan Tinggi," *Seminar Internasional Peran LPTK Dalam Pengembangan Pendidikan Vokasi Di Indonesia* 6, no. 1 (2012): 23.

[22] I G K Artha, N Dantes, and M Candiasa, "Determinasi Komponen Konteks, Input, Proses, Dan Produk Pelaksanaan Program Sekolah Standar Nasional (SSN) Terhadap Kualitas Pelaksanaan Pembelajaran Para Guru Di SMP Negeri 2 Kuta," *E-Jurnal Program Pascasarjana Universitas Pendidikan Ganesha* 3 (2013): 1–5.

communicated. The transparency of the financial system is running well under the supervision of related institutions.

The leadership style tends to be transformational leadership. Transformational leadership tends to be owned by women leaders. Women's leadership characteristics involve more subordinate participation, collaboration, and charisma. As leaders on campus, participants are often seen in formal and non-formal activities. For example, in terms of research, she usually involves young lecturers' participation and frequently encourages them to improve their quality. This gives a positive image for young lecturers to be more productive. Collaboration is an effort to build and strengthen relationships. And this is one of the characteristics of this women leader. In this process, the leader encourages, assists, and actively participates in implementation. The method implements the input element to observe behavioral attributes at this stage. The process will involve many aspects, structures, human resources, and systems. All organizational resources are engaged in this process element.

Output

Output is the result, output, or achievement obtained by an institution based on inputs and processes. In general, this output can be in the form of academic and non-academic output. In this context, output results from the intersection between input and process elements and leader behavior. This means leader behavior can be observed and identified when organizational attributes move. From how the leader influences and communicates, involves members, how the leader inspires, and how the leader delegates job descriptions, the whole will appear to be typical behavior. Each leader has distinctive characteristics from the intersection between management elements and leader behavior. In other words, a leader's personality will be formed while carrying out managerial functions. The output of the leader's interaction with the input and the process produces a distinctive leadership style owned by women. This interaction causes a leader to adjust her character to the character of the organization being led.

Because the organization is a collection of elements ready to be moved in the input element, the leader must ensure availability and describe the work pattern before entering the process area. Then, in the process element, the dynamics between the leader and the conditions of the organization occur. The implementation of inputs causes various forms of interaction between leaders, members, and organizations where, from this process, the role of the leader can be observed. This process produces what is studied in this research, namely, a model of how a woman leader manages a higher education institution.

Feminist-Transformational Leader: A Management Model for Women's Leadership at IAIN Ponorogo

The process of looking at how a woman leader models managing a higher education institution is one of the parts explained in this chapter. Leadership intersects the leader's character with members and the organization. The dynamic nature of the organization and its members causes a leader to adjust well. The leader's interaction with the main elements

of the management process - the input and output process, produces a model of women's leadership. In-depth, if observed, the leadership of the rector of IAIN Ponorogo is closer to *transformational feminist* leadership. At least this argument is explained in more depth below.

Humm calls feminine leadership a form of active leadership. This leadership is one of the processes in which the leader is the caretaker of others, the person in charge of activities, and the bearer of experience.[23] Meanwhile, Fusun and Altintas mentioned that feminine leadership has three dimensions, which are explained as follows: (1) the charismatic dimension and value-based leadership. The behavioral framework includes visionary, inspirational, confident, enthusiastic, and motivational; (2) team-oriented. The behavioral framework is oriented towards team collaboration, communication, and coordination; (3) self-protected.[24] The behavioral framework included in this is self-oriented, procedural, and formal.

Regarding some of the above, the leader of IAIN Ponorogo is a visionary. Leaders have good foresight and move to harmonize with the needs and developments of the times. Leaders have clear plans on how to develop the university in the future. The input dimension, which consists of the institution's vision, mission, and goals, is available and runs well in the process. For example, in the short term, the leader's plan focuses on transforming from IAIN to UIN. This can be evidenced by the work programs driven towards this priority.

Related to the inspirational framework, leaders appear to inspire their members. Leaders have tremendous aspects to encourage others in various aspects of life. Women who become leaders often become a source of inspiration for others, both for women themselves and for men. A leader will provide positive stimulation to subordinates to provide an understanding of themselves or the organization they lead. However, in this case, the leader emphasizes that her main priority is to be a good role model and example for everyone at home, work, and society. This inspiration for the leader cannot be separated from her focus as a gender activist. As a woman who has contributed to gender mainstreaming in Islamic Religious Universities, she has influenced policies on the campus where she leads and inspires young lecturers.

Leadership and self-confidence have a very close relationship, as several behaviors associated with self-confidence can explain how they facilitate leadership effectiveness. Many studies illustrate that self-confidence is positively related to effectiveness and self-improvement.[25] Leaders need self-confidence to influence others. Strong self-confidence is necessary for leaders to manage people and mobilize towards a common goal. With self-confidence, the influence received by members is excellent and affects leadership effectiveness.

The self-confidence of women leaders at IAIN Ponorogo can be seen in their ability to build relationships and exert influence. Building emotional and personal relationships is essential to instilling confidence in members and solidifying one's confidence. Confidence is the basis of leadership. A person who is in front is impossible without having confidence.[26]

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[23] Sisparyadi, *Kepemimpinan Yang Berperspektif Gender* (Yogyakarta: Bigraf Publishing, 2009), 23.

[24] Altintaş and Altintaş, "The Relationship between Feminist/Womanist Identity and Leadership Styles of Women Managers in Turkey."

[25] Bass and Riggio, *Transformational Leadership*. 5-6.

[26] Stephen. P Robbins, *Management*, 7th ed. (Jakarta: Index, 2005), 462.

Confidence grows from the leader's qualities, including integrity, competence, consistency, loyalty, and openness.[27] Leaders who have good self-confidence will have high enthusiasm as well. He has the desire to bring the organization he leads to be better.

Women leaders act more democratically and collaboratively than male leaders.[28] The campus is heterogeneous, having a variety of different backgrounds. This diversity requires a leader to act democratically by providing equal development opportunities without discriminating against backgrounds. Members have the same opportunity to develop within the institution as the rules apply to each type of work. Cooperation is essential in an organization. So that each other needs to cooperate to achieve common goals. In higher education, cooperation appears in the entire work system and organizational structure, starting from the institute, faculty, and units or institutions. All work by playing their respective roles. Leaders encourage each system unit to be able to work together (collaborative).

The characteristics of IAIN Ponorogo's women leaders also tend to be transformational leadership. Transformational leadership is charismatic, creating a vision and environment that motivates members to achieve beyond expectations.[29] According to Daft, transformational leadership is characterized by the ability to bring about significant change for follower members and the organization. Transformational leaders can lead vision, organizational strategy, and culture changes and promote creativity.

Eagly, in Layne's research, revealed that women use transformational leadership style more than men. This leadership emphasizes building awareness of the importance of work and tasks to members.[30] The application of transformational leadership in the field of education is appropriate. Transformational leaders tend to make new changes and innovations. Transformational leaders motivate their followers to achieve goals and maximize the potential that exists in each individual.[31] *Transformational leadership* was initiated by Burn and then developed by Bass and Riggio. They at least grouped four dimensions associated with individual leaders who are transformative in character. The four things are *idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.*[32] Each dimension of transformational leadership is (1) Idealized influence/charisma. Behavioral characteristics that show charismatic leaders are exemplary, honest, authoritative, enthusiasm, praise, and expression; (2) Intellectual stimulation. Behaviors that demonstrate this are innovative and professional. Self-evaluating, developing new ideas, being a leader who involves subordinates, creative: (3) individual attention, the behavioral framework that reflects this is tolerance, fairness, employee empowerment, democratic, participatory, giving

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[27] Hwee Hoon Tan and Christy S.F. Tan, "Toward the Differentiation of Trust in Supervisor and Trust in Organization," *Genetic, Social, and General Psychology Monographs* 126, no. 2 (2000): 563–573.

[28] Jessie Amanda Zabrina and Roy Setiawan, "Analisis Gaya Kepemimpinan Perempuan Pada Pt. Seni Optima Pratama Surabaya," *Agora* 2, no. 2 (2014): 1–11.

[29] Bass and Riggio, *Transformational Leadership.*

[30] Peggy Layne, "Perspectives on Leadership From Female Engineering Deans," *Leadership and Management in Engineering* 10, no. 4 (2010): 185–190.

[31] Ovi Savitri Kristiyanti, Suharnomo, and Mahfudz, "Kepemimpinan Wanita Pada Perguruan Tinggi (Studi Kasus Pada Dekan Wanita Di Kota Semarang)," (Thesis, Semarang, Universitas Diponegoro, 2016): 1–19.

[32] Bass and Riggio, *Transformational Leadership.* 5-6.

appreciation. (4) Inspirational motivation is the behavioral framework that shows motivation, inspiring followers, self-confidence, increasing optimism, and encouraging the group.

Feminist and transformational leadership have similar behavioral frameworks. Feminist leadership emphasizes charisma and value-based, team-oriented or collaborative, and *self-protected*, meaning that women leaders protect individuals. This has the same character as transformational leadership, which emphasizes the attributes of idealized influence or charisma, having intellectual stimulus, attention to individuals, and being able to motivate and inspire. IAIN Ponorogo's women leaders can influence. The key to influencing members is how women leaders build relationships, positioning themselves as good role models so that authority will automatically emerge. Maintaining good relationships, starting with small things, must be considered. Then, she added that the influence can also depart from the built communication. Charismatic leaders always tend to have qualities as influencers.

The ability to provide intellectual stimulation can be seen in the leader's encouragement to lecturers to continually develop their capacity in the tri dharma of higher education. Strengthening teaching and education skills, conducting research, and community service are always encouraged by leaders in every speech at capacity-building events. In addition, encouragement to continue their education to a higher level is always encouraged to young lecturers. Even so, to be more productive in writing scientific papers is always inserted through formal and informal messages. The characteristics of women leaders may be to see things in more detail, including how leaders pay attention to individuals. Women leaders highly emphasize the empowerment of members, lecturers, and staff who are placed in appropriate positions and democratic in every policy-making mechanism while still paying attention to the benefits of many people; leaders also appear to be very involved in the campus agenda, both formal and non-formal. For women leaders, this is their inner character.

Other attributes of transformational leadership are inspirational and motivational. It is evident in the women leaders of IAIN Ponorogo, who can motivate subordinates, both among lecturers and employees. This motivation is related to work discipline, enthusiasm for work, self-development, and even family matters. Women leaders also appear to be able to inspire other women, which is commonplace given their reputation as national gender activists who have contributed quite well in a broad scope. Of course, this is a source of inspiration for the academic community. Transformational feminist attributes in women leaders appear in their role in the process dimension of the main elements of management. The existence of good input requires efforts to ensure that the next step can run well. This role in the process tends to be observable, resulting in behavioral adjustments as a leadership model. Below, the contribution of women's leadership models in management will be described.
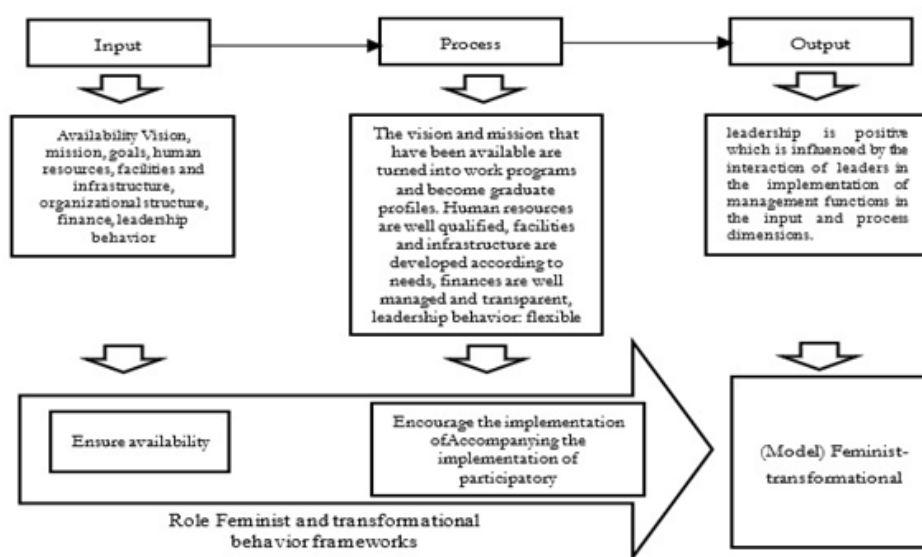
Figure 1: Woman Leadership Management Process

This is the scheme for women's leadership management process. Input is the first process that the leader does. Second is process, what the leader's plan has to do by himself and her members. The last is output. The leader showed the feminine transformational leadership model when the organization did all the roles with a good process.

CONCLUSION

The researcher concludes that the leaders at IAIN Ponorogo already have standards for building the quality of higher education. This is evidenced by the implementation of the main elements of the management process, namely input, process, and output. The management model of women's leadership at IAIN Ponorogo adopts a feminist-transformational leadership style extracted from how women leaders contribute to management, input, process, and output. The behavioral framework that shows feminist-transformational is a charismatic leader who can stimulate intellectually, have individual attention, and be an inspiration and motivation.

This study has limitations in exploring the dynamics of leadership in the institution. These dynamics need to be investigated by other researchers to find out the causes of women's leadership being accepted by the institution for a long time. This research can be used as a model of good women's leadership and contribute as a source of literature for prospective institutional leaders or students. Through this finding, it is also increasingly confirmed that women's leadership in Islam can be accepted without discrimination in roles.

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