

Conference Paper

Women's Leadership and Communication Building in Madrasa

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Abstract.

This study aims to identify and analyze women's leadership in State Madrasah Ibtidaiyah, South Lampung Regency. The type of research conducted is descriptive qualitative. This research focuses not only on the leadership of women in State Madrasah Ibtidaiyah, South Lampung Regency along with but also their communication building strategies. The data sources are the head of madrasa and teachers at State Madrasah Ibtidaiyah, South Lampung Regency. Data collection methods used were interviews, observation, and documentation. The collected data were analyzed through data reduction procedures, data presentation, and conclusion drawing. The validity of the data was tested by triangulating methods and sources. The results of the study found that the leadership of women in State Madrasah Ibtidaiyah, South Lampung Regency was able to carry out its leadership function in building communication, which was carried out by: 1) using good words, 2) saying the right words, 3) using clear language that can be understood by the public subordinates, 4) convey words that are in accordance with their actions, 5) be friendly, 6) be open, and 7) establish closeness with subordinates. Based on these findings, it can be concluded that one of the advantages of women's leadership is in terms of building communication.

Keywords: leadership, women, communication, Madrasa, Lampung

1. Introduction

In the scope of Islamic education, leadership is in the hands of the head of the madrasa. The head of the madrasa is the manager and executive of the madrasa who shows himself as a technical managerial executor who has the skills to run the madrasa (1). Related to that, there are pros and cons in society regarding women's leadership. With a religious or cultural background, some people support it and some don't. while many sources say that women's leadership since ancient times until now has made a lot of real contributions (2). In general, this study aims to analyze women's leadership in State Madrasah Ibtidaiyah, South Lampung Regency. Specifically, this study aims to identify

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and analyze women's leadership in State Madrasah Ibtidaiyah , South Lampung Regency in building communication.

There are several previous studies regarding this discussion. Previous research conducted by Ratih Siti Aminah was conducted in RW 07 and RW 03 Katulampa Village Bogor, in April 2018. This study used qualitative descriptions in the form of case studies. The results of the study prove that the function of informative, regulative, persuasive, and integrative communication is carried out by the Chairperson of PKK, TW 07 and RW 13 Katulampa Village to be able to carry out PKK programs optimally by promoting friendship, tolerance, and kinship (3). Likewise, research conducted by Ditha Prasanti conducted at the PAUD Institute in Bandung stated that the communication pattern of female figures in Islamic education leadership in these institutions has certain characteristics that are different from other institutions. The pattern of verbal communication carried out by the principal through the secretary uses verbal language that applies Islamic values. In this PAUD institution, all decisions are held by the secretary because of Islamic teachings, men are authorized to make decisions in all activities in PAUD. The pattern of nonverbal communication in the form of Islamic nonverbal messages is applied by the school principal through the concepts of smiles, greetings, greetings, and courtesy in the culture of these Islamic educational institutions. This study uses a case study qualitative research method by conducting in-depth observations and interviews with five informants (4).

2. Literatur Review

A leader means a person who is known and has tried to influence his followers to realize his vision (Parashakti & Setiawan, 2019). Meanwhile, according to the term, leadership means the traits possessed by a leader so that he can direct and guide the people he leads to follow in his footsteps in achieving a goal (5). George R. Terry in Sagala provides an understanding of leadership as the relationship between a leader in influencing others to cooperate consciously in a task related to achieve what the leader want (6). Siagian defines leadership as the ability to influence and move others to be willing, able, and able to follow the wishes of management to achieve predetermined goals efficiently, effectively, and economicall (7).

In the Indonesian dictionary, women are defined as gender, namely, people or humans who have a uterus, experience menstruation, become pregnant, give birth, and breastfeeding. While the word woman is usually used to indicate an adult woman. Understanding the meaning of women certainly cannot be separated from physical and

psychological problems. From a physical point of view, it is based on the biological structure of the composition and development of the chemical elements of the body. While the psychic point of view is based on nature, masculinity, or femininity. Women in the context of psychics or gender are defined as the inherent nature of a person to be feminine (8). Whereas women in a physical sense are one of the sexes which are characterized by reproductive organs in the form of a uterus, eggs, and breasts so that women can get pregnant, give birth, and breastfeed. Communication is a fundamental thing that must be understood by a leader (9). The success of a leader in achieving the expected goals of the organization, of which is also largely determined by the way the leader communicates with people associated with the organization he leads.

Women have been created differently from men physically and psychologically, and with different functions. Naturally, women experience menstruation every month until menopause and can get pregnant. This natural condition causes the managerial productivity of women in government to be different from that of men. These differences make men often become the main characters in social life because men are considered more potential to carry out social tasks. The biological condition of women is considered a weakness that limits their space for movement, so they are considered unable to carry out social tasks (10).

Boverman defines the psychological characteristics of women as follows, "Feminine are not at all aggressive, not at all independent, and very emotional, does not hide emotions at all, very subjective, very easily influenced, very submissive, dislikes math and science very much, very excitable in a minor crisis, very passive, not at all competitive, very illogical, very home oriented, not at all skilled in business, very sneaky, does not know the way of the world, feeling easy hurt, not at all adventurous, has difficulty making decisions, cries very easily, almost never act as leader, not at all self confident, very uncomfortable about being aggressive, not at all ambitious, unable to separate feelings from ideas, very dependent, very conceited about appearance, thinks women are always superior to men, does not talk freely about sex with men, doesn't use harsh language at all, very talkative, very tactful, very gentle, very aware of feelings of others, very religious, very interested in own appearance, very neat in habits, very quiet, very strong need for security, enjoys art and literature, easily expresses inner feelings." (11).

Based on the results of this study, generally, girls from childhood to adulthood show better verbal skills, girls usually start speaking earlier, tend to have a larger vocabulary, get high achievement in school, and do reading and writing assignments better than children. man. Boys from childhood to adulthood show better spatial abilities, perform

better on spatial tasks, and have more advanced math, geography, and political skills than girls, although this difference is very slight.

The assumption that women are less intelligent than men stems from differences in the size of the brains of men and women. The female skull is smaller than the male skull, and the size and capacity of the brain are closer to that of the gorilla brain than the most developed male brain (12). The average size of the male brain is larger than the female brain because of its greater weight and height. In addition, it was found that the parietal lobes of women were larger, but the frontal lobes were smaller, which made women less intelligent. But not long ago it was reported that the part of the brain that has to do with intelligence is the parietal lobes. A logical consequence based on the structure of the brain, women are smarter than men (13). Researches in the field of psychology continue to be carried out, and later it was reported that the part of the brain that has to do with the intellect is the parietal lobe. Based on the findings of research on the structure of the brain, it shows that women are more intelligent than men (14).

Another opinion says that women's intelligence is not only related to the structure of the brain but must be related to the hormonal mechanism, where the function of women's intelligence will experience disturbances when menstruation comes (menstruation). Differences in intellectual abilities between women and men include: (1) verbal ability, (2) visual-spatial ability, (3) mathematical ability (15). Girls have better verbal skills than boys, especially after the middle school age, while boys outperform in visual-spatial and math skills.

Robert N. Lussier and Christopher F. Achua said that the process of influencing is not only from the leader to the followers or in one direction but also reciprocal or two-way. They further state that influence is the process by which the leader communicates ideas, gains acceptance of the ideas, and motivates the acceptance of followers to support and implement these ideas through change. Dean Popp of Hassa Nurrohim said the role of leadership in organizations includes behavior modification (influencing changes in someone's external attitude without changing their attitudes, beliefs, feelings, and opinions) and attitude modification (affecting their thoughts and even attitudes, feelings, and opinions). In other words, a leader has the spirit of influence (influence), which is the result obtained from the existence of quality communication, and a motivator spirit that requires the ability to understand individual behavior and its constituent components such as perceptions, attitudes, and personality. One thing that must exist for the success of the motivation given is the trust that is built through quality communication between leaders and subordinates. Thus, a person can be called a woman leader if she is a woman who meets the requirements as a leader and can influence her subordinates by

building communication, providing motivation, and being able to manage change in an organization (16). Thus, based on the understanding of leadership and the characteristics of women that have been described previously, it can be said that leadership is a process of several actions in which one or more people use influence, authority, or power over others in moving them to achieve goals. While women's leadership is the process of influencing others to achieve the goals that have been set by a woman leader (17).

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According to the Webster New Dictionary, as quoted by Siti Aminah, it is stated that communication is the art of expressing ideas, especially in speech and writing, or in other words, the art of expressing ideas both orally and in writing. While Hovland suggests communication is the process by which an individual, as a communicator, transmits stimuli to modify the behavior of other individuals, communication is a process in which a communicator sends stimuli to change the behavior of other people (communicants) (3). Indah Husnul Khotimah said that communication is the process of delivering messages carried out by two or more people who have the same goal and are carried out both verbally and non-verbally. So communication is an art used by communicators, in this context female leaders are in the process of exerting influence on subordinates (communicants) both verbally and in writing and verbally and non-verbally to change the behavior of the communicant.

Communication created in carrying out leadership depends on the level of leadership which includes upper level, middle level, and lower level. At the highest level, the leader's task is to make decisions based on input from various parties, especially subordinates, as a consideration for decision-making, at this time the role of communication looks very real. In addition, communication can also be divided into three types which include: (19). Communication commands for developing policies, describing, and establishing plans for making decisions 1) Ensuring that communications are functioning properly 2) Evaluating the results of communications, assessing their effectiveness, and making some basic changes for further decisions.

Covey in Hassa argues that to build effective communication, there are five important basics, namely, the effort to truly understand others, the ability to fulfill commitments, the ability to explain expectations, the willingness to sincerely apologize if you make a mistake, and the ability to show integrity (19). Some research results reveal that as the decoding ability increases, the importance of non-verbal communication will also increase. From a gender perspective, women have better decoding abilities than men and better decoders or encoders in terms of non-verbal cues. Women who work in education have higher decoding abilities than other groups (19). This shows that communication can be said to be one of the advantages of leadership played by women.

3. Research Question

In general, the problem to be studied in this study is how the leadership of women in State Madrasah Ibtidaiyah, South Lampung Regency in building communication?

4. Methods

4.1. The Course

This research was conducted in State Madrasah Ibtidaiyah in South Lampung Regency, Lampung Province, which was selected based on the criteria of women's leadership.

4.2. Participants

Participants in this study were all women principals in State Madrasah Ibtidaiyah in South Lampung Regency, which was selected based on the criteria of women's leadership.

4.3. Procedure

The type of research used in this study is qualitative using a descriptive approach. Qualitative research is a research that is used to examine the condition of natural objects where the researcher is the key instrument (20). While what is meant by descriptive research is research that aims to describe systematically, factually, and accurately the facts and characteristics of certain populations (21). Based on this understanding, it can be understood that in this study the researcher will describe factually and accurately women's leadership in State Madrasah Ibtidaiyah , South Lampung Regency, and then describe it analytically so that conclusions are obtained as research results. In this study, researchers will use two data sources, namely, primary data source and secondary data source. As for this study, the primary data sources are the head of the State Madrasah Ibtidaiyah and their representatives, teachers, and staff of the State Madrasah Ibtidaiyah in South Lampung Regency. Meanwhile, to obtain secondary data, the researcher took several books, brochures, websites, and examples of previous studies related to this research.

4.4. Data Analysis

The data analysis technique went through three stages, namely, data reduction, data display, and conclusion drawing. In this study, the researchers used the technique of testing the validity of the data with triangulation techniques. Triangulation techniques, namely, researchers use different techniques in collecting data. The data collection technique in question is in the form of interviews, observations, and documentation from the same data source simultaneously.

5. Findings and Discussion

5.1. Findings

Based on the results of the researcher's observations, female madrasah principals in the State Madrasah Ibtidaiyah, South Lampung Regency when communicating with teachers and education staff who are their subordinates, verbally and in writing have used good language. Communication carried out by the head of the madrasa is not only done verbally but also in writing via short messages sent via cellular phones either personally or through WhatsApp groups that are made specifically for smooth

communication between the principal and teachers and other education personnel. (interview with Mustofa, teacher of MIN 1, South Lampung).

The head of the madrasa always tries to mingle with the teachers and education staff in his madrasa, so the head of the madrasa hopes to create an emotional closeness between the head of the madrasa and the teachers and education staff at the madrasa (interview with Siti Faridah, Head of MIN 6, South Lampung). According to one of the teachers of the State Madrasah Ibtidaiyah , South Lampung Regency, the head of the madrasa always took the time to approach the teacher's room before entering his own office and greet his subordinates every morning when he came to the madrasa. The head of the madrasa asked how the teachers and education staff were found in the room (interview with Indah Kurnia Asih, teacher of MIN 1, South Lampung). The head of the madrasa also often takes the time to visit the teacher's room and chat with the existing teachers and education staff to make the communication relationship more intimate and open. The head of the madrasa always tries to establish communication with his subordinates intensely and tries to get closer to the existing teachers and education staff, so that they can better understand each other's character and it is hoped that his subordinates will not hesitate to submit suggestions and criticisms to the principal. madrasah, so that the headmaster can finally hear and explore the aspirations of his subordinates (interview with Rodliyah Ummu Hanik, Head of MIN 5, South Lampung). This is justified by one teacher who said that the head of the madrasa always tried to listen to the complaints and asked what obstacles and difficulties were faced by the teachers in carrying out their duties. (interview with Melyani, teacher of MIN 5, South Lampung).

Likewise, when conveying instructions to their subordinates both personally and during meetings, the madrasa principal uses clear words that can be understood by teachers and education staff. One of the teachers at State Madrasah Ibtidaiyah , South Lampung Regency said that the head of the madrasa always uses the national language, namely, Indonesian when communicating with teachers and education staff who consist of various ethnic groups, so that the way what is conveyed by the head of the madrasa can be accepted and understood well by his subordinates. (interview to ibu Rahmi Zulyana, Head of MIN 1, South Lampung).

However, based on these observations, the researcher found that there were times when the head of the madrasa used the local language to communicate with his subordinates. This can be seen when the head of the madrasah gives directions to one of the madrasa security guards who are quite old. At that time the researcher saw the principal of the madrasa, speak openly from heart to heart, and convey his meaning

in a kind, gentle, and not yelling way. The principal of the madrasa tries to communicate in the most easily understood way and looks at the background of the interlocutor so that what is conveyed can be received by the person he is talking to. (interview to ibu Rahmi Zulyana, Head of MIN 1, South Lampung).

In conveying information to his subordinates, the head of the madrasa also always tries to convey the right words. The principal tries to filter information so that what is conveyed is something that can be accounted for. The head of the madrasa always tries to say things that are in his words, so it is hoped that his subordinates will respect and imitate the attitude shown by the head of the madrasa. (interview with ibu Siti Faridah, Head of MIN 6 South Lampung).

5.2. Discussion

Based on the results of these observations and interviews, it can be understood that the leadership of women in State Madrasah Ibtidaiyah Lampung Selatan Regency in building communication always uses good, clear, easy-to-understand words and is delivered in an open, heart-to-heart and gentle way. What is conveyed is the true word and by what is done. More details can be seen in the following diagram:

Communication is essential and fundamental in social life. Al-Qur'an also has set how we should communicate in everyday life. From the search results, researchers found at least ten verses in the Qur'an that regulate communication procedures. In these verses, it is stated that in communicating a Muslim should always use good language (Qs. Al Baqarah: 235, Qs. Annisa: 5 dan 8, Qs. Al Isra: 23, dan Qs. Al Ahzab: 32), gentle (Qs. Al Isra: 28, dan Qs. Thahaa: 44), don't yell (Qs. Al Isra: 23), say the right words (Qs. Annisa: 9 dan Qs. Al Ahzab: 70) advice that leaves a mark on the soul (Qs. Annisa: 63), and the words spoken should match the actions (Qs. Ash Shaaf: 2-3) (El-Qurtuby, 2020).

The use of good communication ethics when interacting in daily life will be very helpful in conveying one's meaning and purpose so that it can be accepted and easily understood by the interlocutor so that unity of perception about the information being conveyed can be achieved. Likewise, a madrasa head in interacting with his subordinates should always use good words with clear intonation, be easy to understand, and be delivered with gentleness, as well as what is delivered should be true words and can be held accountable through his actions.

Many communication experts agree with psychologists who say that communication failure will be fatal both individually and socially. Communication failure individually will lead to frustration, demoralization, alienation, and other mental illnesses. Whereas

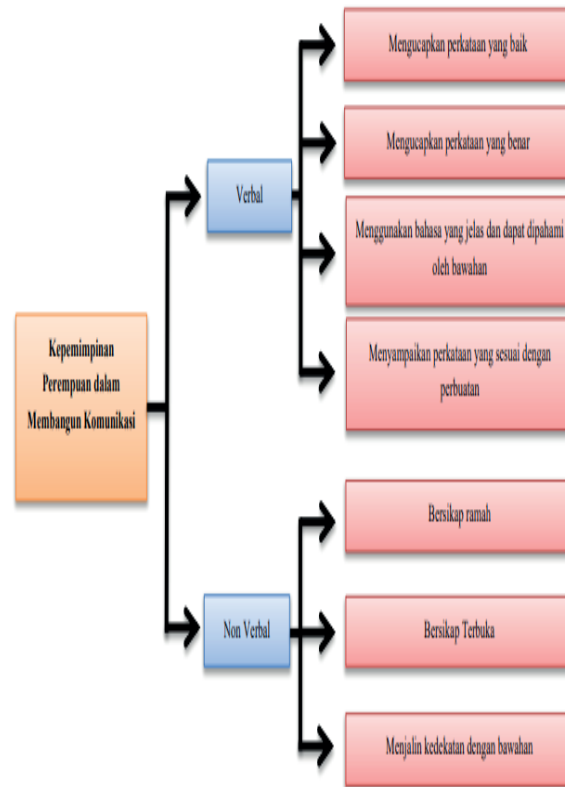


Figure 1: Women’s Leadership in the State Madrasah Ibtidaiyah, South Lampung Regency in Building Communication.

socially, communication failure will hinder mutual understanding, inhibit cooperation, inhibit tolerance, and hinder the implementation of other social norms (5). Likewise, in the interaction between leaders and subordinates, good communication is needed to unite perceptions of the goals to be achieved by a leader in carrying out his leadership in an agency. This is no exception for the leadership of the state Islamic Madrasah Ibtidaiyah in South Lampung Regency.

Based on Figure 2. We can see that the leadership of women in State Madrasah Ibtidaiyah, South Lampung Regency in general has been able to build communication with their subordinates both verbally and non-verbally. Based on the results of observations and interviews, the communication that was established seemed to be by the methods taught by the Qur’an. Verbally the head of the madrasa, in communicating with his subordinates, it is seen that he always uses good words. The head of the madrasa also always tries to convey the right words by first filtering the information he gets. The headmaster always tries to convey his words in a good way. gentle and unyielding. In addition, the head of the madrasa always tries to be responsible for his words by trying to match his words with his actions. This is also in line with the results of previous

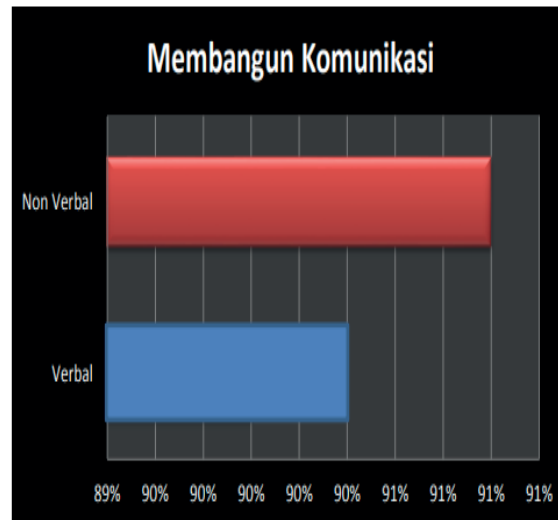


Figure 2: Percentage of Women’s Leadership in State Madrasah Ibtidaiyah South Lampung Regency in Building Communication.

research which said that the voice tone (negative voice tone) will have a strong impact on the recipient of the message (19).

According to Hassa Nurrohim, non-verbal aspects have a major contribution to the success of communication. From a gender perspective, Hassa Nurrohim said that women tend to have better non-verbal communication skills than men (19). Non-verbally, women’s leadership at State Madrasah Ibtidaiyah, South Lampung Regency also seems to have tried to establish good communication with their subordinates, as evidenced by the madrasa principal who always makes efforts to be emotionally close to his subordinates by always greeting and being friendly and mingling. with teachers and education personnel in the madrasa.

6. Conclusion

Based on the results of the research that the researchers conducted on female Madrasah Principals in the State Madrasah Ibtidaiyah, South Lampung Regency, the researchers could conclude that from the several types of leadership available, the leadership of the female Madrasah Heads in the State Madrasah Ibtidaiyah of South Lampung Regency tended to fall into the type of situational leadership, where the type of leadership was situational. This leadership is known to be flexible because the leader can adapt to the conditions of his subordinates. Then based on the results of data presentation and analysis, according to the formulation of the problem proposed in this study, it can be concluded that women’s leadership in State Madrasah Ibtidaiyah,

South Lampung Regency can be said to have been able to build communication with their subordinates. Building communication is done by taking several ways, including (a) using good words, (b) saying the right words, (c) using clear language that can be understood by subordinates, (d) conveying words that are by their actions, (e) be friendly, (f) be open, and (g) establish closeness with subordinates.

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