

## Conference Paper

# The Role of Women Leaders in Developing the Organizational Culture of Madrasah

Junaidah<sup>1\*</sup>, Meisuri<sup>2</sup>, Tresiya Pratiwi<sup>3</sup>.<sup>1,2,3</sup>Universitas Islam Negeri Raden Intan Lampung - Indonesia**ORCID****Junaidah:** <https://orcid.org/0000-0003-4466-2500>**Meisuri:** <https://orcid.org/0009-0008-0229-1311>**Tresiya Pratiwi:** <https://orcid.org/0009-0008-4008-2836>**Abstract.**

This study aims to describe the role of women leaders in developing the organizational culture of madrasah. The method used in this study is a qualitative descriptive method. In this study, researchers conducted interviews with madrasa heads in the city of Bandar Lampung and MIN in Pringsewu district. The research results show that the Heads of MIN in Bandar Lampung City and MIN in Pringsewu Regency always try to foster good and harmonious cooperation between teachers and other madrasah teachers. They are also courageous enough in decision making. This can be seen from the various policies she made or decided, despite the pros and cons from teachers, but still decided to make that decision. All of these decisions can be accounted for properly.

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## 1. Introduction

Leadership is an attitude of influencing others to achieve a goal with a strong vision and mission. So far, women have always been considered objects of development, even though evidence has been found for a very long time that women have succeeded in becoming the subject of development, so that the term "Women's Empowerment" is no longer suitable for use, because what is more appropriate is "Increasing Women's Empowerment" (1). Feminists in Indonesia prefer to use the word woman rather than woman. In the Gandasuli inscription it is stated that the origin of the word woman is parpuanta which means lordship or respect. Meanwhile, the notion of a woman has an inferior connotation (gentle, forgetful, entertainer, lacking in reason) (2). On this occasion the author will discuss the Role of Women Leaders. Several research results show the superiority of women's leadership, because women have unique advantages, one of

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which is the ability of women to play multiple roles. In addition to the loving nature of pregnant women, giving birth, breastfeeding and child rearing, women also have greater resilience and basic potential for sacrifice, endure pain than men, are tenacious and patient. From the above perspective, it can be understood that the special experiences experienced by women that differentiate them from men provide various leadership advantages for women.

Several previous studies viz Abdul Rahim, "The Role of Women's Leadership in Gender Perspective." The role of women in society between the aspects of reproduction, economics, social, politics and Islamic leadership places women as members of community activities or organizations. This is evidenced by the large number of women who are active in organizations and are less courageous than men. For this reason, only a few of their proposals were accepted and implemented in the existing political world. The factor that influences women's involvement in society is their level of education. All tasks entrusted to women can be carried out because of their education. That is, there is a relationship between tasks and education. The next research is research conducted by Yuminah Rohmatullah, whose title "Women's Leadership in Islam: Tracing the History of Feminism through the Hadith Approach and its Relationship with Constitutional Law." The controversy over the issue of women's leadership in Islam stems from differences in the interpretation of a number of verses and hadiths by the Prophet. In general, if we analyze the quality of the hadiths narrated by al-Bukhârî, al-Turmuzî, and al-Nasâ'î and Imam Ahmad regarding women's leadership in general, they are shahîh li dzâtihi. The sanad fulfills the validity of the hadith sanad, that is, the sanad is continuous, the narrator is tsiqah, and avoids syudzûdz and 'illah. His eyes also fulfill the validity of the hadith matan rules, namely avoiding syudzûdz and 'illah. This research will discuss about women's leadership through the approach of the prophet's hadith and its relationship with the state. The next research is Halilah, "Women's Leadership in Educational Management." The leadership of a school principal determines the development of a harmonious spirit of cooperation among teachers, staff and students. Good school principal leadership can influence a pleasant and comfortable work atmosphere, teachers can carry out their teaching duties properly and students can learn happily and in an orderly manner which ultimately affects professional development among teachers. The key to the success of a school essentially lies in the efficiency and effectiveness of the performance of a school principal. The leadership style of female school principals is able to realize effective leadership because women have advantages in playing and creating organizational effectiveness.

## 2. Literature Review

Leadership is a science that is practiced, although leadership has different types, but leadership has a similar goal. Leadership is the ability to influence a group of people or members or subordinates to work according to the goals and objectives previously desired (3). Leadership is also often distinguished between leadership as a position and leadership as a social process (4). As a position, leadership is a complex of rights and obligations that can be owned by someone. Meanwhile, as a social process, leadership includes everything that is done by someone who causes influence and change in society. There are two real differences in social life for men and women, the community environment is the first place for men, and it is women who are familiar with the household environment. The relationship between the two is indirect. The interpretation given to women's biology causes their harm at all levels of society not their own biology.

Women everywhere are generally less well known and have less authority in adat. This interpretation is what binds them to only raise children and remain in the household environment. In Indonesia, the inclusion of women's role in nation-building began in the 1978 GBHN until now, which mandates that women have the same rights, obligations and opportunities as men to participate in development. However, until now women's participation has not been running according to its potential, and even tends to occupy a backward position. The historical structural roots of women's position and status have received serious attention both globally through the World Women's Congress and at the national level as stated in the 1993 GBHN, namely that the program to increase the position and role of women in PJP II is directed at the general goal of improving the quality of women and creating a climate socio-cultural support for women to develop themselves and increase their role in various dimensions of family, community, nation and state life (5).

Basically, leadership does not differentiate who the subject is, whether a man or a woman may become a leader and also has the potential to become a leader. In Indonesia, the inclusion of women's role in nation-building mandates that a woman has the same rights, obligations and opportunities as men to participate in development matters. Women are part of a society that is more numerous than men (6). In current developments, many women have emerged as leaders in various fields. So besides women having the duty of being housewives, a woman can also be a leader.

A leader in carrying out his main tasks and functions cannot be separated from managerial skills and the development of organizational culture. Organizational culture

in an organization is always associated with the values, attitudes, ethics and norms of each organization. Issues related to organizational culture in various fields are usually the lack of role models for leaders in events that occur or start and leave or end in the organization. As a result, many members act as leaders, thus occupying a dominant position or becoming a tradition among members. Organizational culture is related to how members perceive the characteristics or characteristics of organizational culture, and has nothing to do with whether they like organizational culture. Organizational culture is a vision or view that is shared by all members of the organization (7).

Glaser et al revealed that organizational culture is often described in a shared sense (8). Patterns of beliefs, symbols, rituals and myths that develop over time and serve as the glue that holds organizations together. Various forms of organization or company, of course, have different cultures. This is reasonable because the organizational environment is different. For example, the organizational culture between service, manufacturing and trading companies is of course not the same and each has its own characteristics. Hofstede argues that culture is a variety of interactions of habitual characteristics that affect groups of people in their environment (9). According to Beach culture is the core of what is important in the organization (10). Like the activity of giving orders and prohibitions and describing something that is done and not done that governs the behavior of members. So culture contains what may or may not be done so that it can be regarded as a guide used to carry out organizational activities.

Basically, organizational culture is a tool to unite every individual who carries out activities together. Kreitner and Kinicki argue that organizational culture is the social glue that remembers the members of the organization (11). It seems that in order for a characteristic or personality that differs from one person to another to be united in an organizational strength, it is necessary to have a social attachment. Bliss's opinion says that in culture there is an agreement that refers to a system of shared meaning, shared by members of the organization in distinguishing one organization from another (11).

Unlike Robbins, organizational culture is a shared perception held by members of the organization, and is a system of shared meaning (12). Considering that organizational culture is an agreement with members in an organization or company so as to facilitate the birth of broader agreements for individual interests. The primacy of organizational culture is the controller and direction in shaping the attitudes and behavior of people who are involved in an organizational activity. Individually or in groups, a person will not be separated from the organizational culture. In general, they will be influenced by the diversity of existing resources as a stimulus for someone to act.

### 3. Research Question

In general, the problems to be studied in this study are How is women's leadership in developing organizational culture in the Public Madrasah Ibtidaiyah Bandar Lampung City and State Madrasah Ibtidaiyah in Pringsewu Regency?

### 4. Methods

#### 4.1. The Course.

This research was conducted at MIN in Bandar Lampung City and in MIN in Pringsewu Regency. This study aims to analyze women's leadership in MIN in Bandar Lampung City and in MIN in Pringsewu Regency.

#### 4.2. Participants

Participants in this study were school principals in Bandar Lampung City and at MIN in Pringsewu District.

#### 4.3. Procedure

This research is categorized as descriptive research and the approach used is qualitative. According to Trianto, descriptive research is a type of research that aims to describe conditions found in the field which are then described in words. The definition of a qualitative approach is a research approach with researchers as the main data collection tool to collect data about the actual conditions found in the particular population being studied (13). In qualitative research the results of the research are described in verbal form regarding the results of the statements and the behavior of the people being studied. Margono emphasized that in qualitative research (14). It is more likely to present research results in verbal words which are arranged systematically to describe the results of the research as a whole. Based on this understanding, it can be understood that this research describes precisely and accurately the ability of women's leadership at the State Islamic Elementary School in Bandar Lampung City and the Public Elementary Madrasah in Pringsewu. District, then analyze the results to draw conclusions from the study. Thus this type of descriptive research with a qualitative approach is in accordance with the main objective of this study, which is to analyze women's leadership in MIN

Bandar Lampung City and State Madrasah Ibtidaiyah in Pringsewu Regency, so that concepts can be found that can improve superior female leadership, especially in MIN Bandar City Lampung and State Islamic Elementary Schools in Pringsewu District.

#### 4.4. Data Analysis

Data analysis technique is the process of systematically collecting data to facilitate researchers in obtaining conclusions. Data analysis according to Bogdan in Sugiyono is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials so that it is easy to understand and the findings can be informed to others (15). Qualitative data analysis is inductive, namely analysis based on the data obtained. The data analysis technique in this study was carried out by referring to Miles and Huberman's plot where the analysis consisted of three activity flows that occurred simultaneously, namely: data reduction, data presentation, drawing conclusions/verification (16)

### 5. Findings and Discussion

#### 5.1. Findings

The next function of women's leadership is to develop organizational culture (17). The organizational culture referred to in this study is the values adopted by the organization which become a habit and behavior of all its citizens. Following are the results of an analysis of the ability of female leaders at Islamic Elementary Schools in Bandar Lampung City and Elementary Schools in Pringsewu District in developing organizational culture at Elementary Schools in Bandar Lampung City and Elementary Schools in Pringsewu District (Rohmatullah, 2017)

One of the organizational cultures developed is discipline in work. According to the Head of the MIN in Bandar Lampung City, the Head of the MIN in Pringsewu Regency, the efforts he has made in carrying out his function in developing organizational culture by increasing teacher work discipline include making himself a role model for teachers and other employees. According to him a rule cannot be implemented properly if the leader himself does not obey and does not implement the rule. Therefore, the first effort he made in improving the work discipline of his teachers was to start with himself as a leader. (19) He always tries to come at the earliest time and come home last. He always completes all administrative requirements according to time, with the hope that it can

be an example for teachers to always be on time in completing school administration properly. Likewise for activities held at the madrasa, he always tries to arrive at the earliest time, so that the teachers will always be ready ahead of time.

The information provided by the Head of MIN in Bandar Lampung City and the Head of MIN in Pringsewu Regency was emphasized again by one of his teachers by providing information that in disciplining the work of the teachers, the headmaster always set an example starting from himself. The head of the madrasa always arrives early in the morning and does not return before the other teachers return, as well as when carrying out ceremonies or other activities, he never arrives late, so the teachers are embarrassed when they arrive late. The various regulations and policies that exist in the State Madrasah Ibtidaiyah in Bandar Lampung City and the State Madrasah Ibtidaiyah in Pringsewu Regency are always carried out by the head of the madrasa properly. (20)

The results of the author's interview with one of the teachers obtained information that their madrasah head was quite disciplined. Rarely did they see him arriving late to school or not attending even if there were important matters that were part of his responsibilities as head of the madrasa, for example there was a meeting between the head of the madrasa and others. The principal of their madrasa also has class hours, and as far as I know he is rarely absent during his class hours. He always tries to stay present or enter. Other teachers also argue that if there is a meeting, he always tries to come or be present to lead the meeting. If indeed unable to attend, then he will definitely give news, or postpone the meeting schedule with the teacher council (21).

According to the Head of MIN in Bandar Lampung City and the Head of MIN in Pringsewu Regency, he tries to maintain self-authority, while maintaining a good image in front of the teacher council. Whatever policy has been made, I must first do it and set an example to the teachers and other staff. I try to keep my words and attitude, lest my words and attitude do not reflect a leader and are educated. For that no matter how angry I am, I still try to control my words and attitude By Head of MIN in Pringsewu Regency.

## 5.2. Discussion

### 5.2.1. Efforts for the Role of Women Leaders in Madrasas

Efforts made by the head of the madrasa in developing an organizational culture in his madrasa are to be open to all of his subordinates. He accepts all suggestions and criticisms from his teachers and subordinates. He will accommodate their criticism

as input for him in deciding various matters in the future. According to one of the teachers, the head of their madrasa was quite open, if they criticized him, he would accept it openly and try to self-reflect. He did not respond with anger, but kept calm and tried to understand the aspirations of the teachers. The head of their madrasa is also quite friendly, when meeting teachers and other employees, he will smile, greet and say hello. Sometimes they sit in the teacher’s room and invite teachers to talk about problems outside of school, just like colleagues at work (22). So they don’t feel awkward or stiff when the headmaster of the madrasa is around, just as usual. Another effort made by the Head of MIN in Bandar Lampung City and the Head of MIN in Pringsewu Regency in developing an organizational culture in madrasas is to create a conducive and cooperative work climate. According to the results of the researchers’ observations, between the teachers of the State Elementary School in Bandar Lampung City and the Head of MIN in Pringsewu Regency, there was a very close cooperative relationship. They help each other, it is not seen that they put each other down, there is no boundary between PNS and honorary teachers, all of them help each other in carrying out lesson activities as well as possible. Based on the results of observations and interviews regarding women’s leadership in developing organizational culture at MIN in Bandar Lampung City, it was found that the efforts made were (1) making herself a good role model, (2) being open, (3) creating a conducive work climate, and (4) carry out discipline consistently. For more details can be seen in the following diagram:

TABLE 1: State Elementary Madrasah in Bandar Lampung City Based on Leadership.

| No | Madrasa name          | Principal's name            | Gender (M/F) |
|----|-----------------------|-----------------------------|--------------|
| 1  | Min 1 Bandar Lampung  | Desi Deria Herawati, M.Pd.I | Woman        |
| 2  | Min 2 Bandar Lampung  | Hartawan, S.Pd.I, MM        | Man          |
| 3  | Min 3 Bandar Lampung  | Rahmawati, S.Ag., MMPd.     | Woman        |
| 4  | Min 4 Bandar Lampung  | Imam Asyrofi, M.Pd.I        | Man          |
| 5  | Min 5 Bandar Lampung  | Junaidy, S.Pd., M.Kes       | Man          |
| 6  | Min 6 Bandar Lampung  | Evi Linawati, S.Ag          | Woman        |
| 7  | Min 7 Bandar Lampung  | Agustami, S.Ag              | Man          |
| 8  | Min 8 Bandar Lampung  | Suntari, S.Ag               | Man          |
| 9  | Min 9 Bandar Lampung  | Fakihah, M.Pd               | Woman        |
| 10 | Min 10 Bandar Lampung | Salmah, S.Ag, M.Pd          | Woman        |
| 11 | Min 11 Bandar Lampung | Parzon S, S.Ag              | Man          |
| 12 | Min 12 Bandar Lampung | Munasiroh, S.Ag., M.Pd      | Woman        |

(Women’s leadership in MIN Bandar Lampung City, Observation, July – December 2019)

(Women’s Leadership in MIN Pringsewu District, Observation, March-August 2021)



TABLE 2: State Elementary Madrasah in Pringsewu Regency Based on Leadership.

| No | Madrasa name    | Principal's name            | Gender (M/F) |
|----|-----------------|-----------------------------|--------------|
| 1  | MIN 1 Pringsewu | Umi Kalsum, S.Ag., M.Pd.I   | Homework     |
| 2  | MIN 2 Pringsewu | Syarifuddin, M.Pd           | LK           |
| 3  | MIN 3 Pringsewu | Syahril Bahrom, S.Ag., M.Pd | LK           |
| 4  | MIN 4 Pringsewu | Nova Antina, S.Ag           | Homework     |

Based on the data in table 1, it is known that out of the 12 State Madrasah Ibtidaiyah in Bandar Lampung City, 6 MIN are led by women and 6 MIN are led by men. And the data in table 2 shows that out of the 4 public elementary schools in Pringsewu District, 2 are led by women and 2 are led by men.

## 6. Conclusion

Based on the results of data representation and analysis, as well as the formulation of the questions posed in this study, it can be concluded that. Women's leadership in developing organizational culture at the Public Madrasah Ibtidaiyah Bandar Lampung City, among others (1) set a good example; (2) stay open; (3) create a good working atmosphere; (4) take disciplinary action.

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