

WOMEN'S LEADERSHIP STYLES: THE DEVELOPMENT OF ISLAMIC HIGHER EDUCATION (MULTI CASE STUDY AT ISLAMIC UNIVERSITY OF MAKASSAR AND SCHOOLS ISLAMIC HIGH SCHOOL YAPNAS JENEPONTO)

M. HASIBUDDIN¹, ROSTINAH RAYONG ARIFIN², ABDUL RAHMAN MUS³ and YUSRI MUHAMMAD ARSYAD⁴

¹Faculty of Islamic Religion, Universitas Muslim Indonesia, Indonesia.

²Doctor of Islamic Education Management, Universitas Muslim Indonesia, Indonesia.

³Faculty of Economy & Business, Universitas Muslim Indonesia, Indonesia. Email: abdul.rahman@umi.ac.id

⁴Faculty of Islamic Religion, Universitas Muslim Indonesia, Indonesia.

Abstract

In an organization, leaders do not absolutely have to come from men; women must be given equal opportunities to become leaders. There is no denying the fact that men are generally physically stronger than women. This study uses a descriptive-qualitative research method. Data collection techniques in this study used interview, observation, and documentation techniques. Then the data obtained in the field will be analyzed and described in narrative form. Furthermore, the results of this study illustrate that the leadership style of women is that of the Chancellor of the Islamic University of Makassar and STAI Yapnas Jeneponto. The leadership style applied by the Chancellor of UIM in the development of Islamic tertiary institutions is a situational leadership style. The chairperson of STAI Yapnas has a feminine leadership style and a transformational leadership style. Women's leadership has positive implications for the development of UIM and STAI Yapnas.

Keywords: Women's Leadership; The Development of Islamic; Higher Education

INTRODUCTION

In an organization, leaders do not absolutely have to come from men; women must be given equal opportunities to become leaders. There is no denying the fact that men are generally physically stronger than women. It is this factor that makes men more often chosen to be leaders than women. Added to this is the fact that men are already attached to the title of head of the family, while women play more roles as housewives or a wife and the fact that men are more often directly involved in society. In general, women are seen as weak creatures. Women are considered to have various weaknesses and deficiencies that limit them from carrying out tasks outside of household duties. The presence of Islam approximately 1400 ago became a milestone in changing this traditional view. According to Musdah Mulia, as quoted by Zakaria, women themselves are weak creatures (mustad'afin) who benefit the most from the presence of Islam. In Islam, he continued, women are humanized as (human) men. The position of women who in Islam have the same degree of nobility as men are built on the logic (understanding) of the Qur'an, which eliminates the inhumane attitude of women in life. If earlier, during the Jahiliyah era, the birth of women was considered disgraceful, and it was not uncommon to be killed alive, this is not the case now after Islam has spread across the world.

In the current era of globalization, it is essential to involve men and women in efforts to develop human resources. The physical difference between women and men is natural; even so, building relationships between the sexes is not natural but a social construction. Men and women can work together to develop the organization even though both have limitations. Women, in historical records, have played many roles. Women play the roles of mothers, wives, farmers, police, soldiers, and volunteers. Women's roles even expand into the political field of government, such as becoming village heads, district heads, regents/mayors, governors, council members, and even prime ministers or presidents. This further strengthens the fact that women in their lives not only play multiple roles but also play multiple roles in society. Research reveals that women's progress is currently experiencing significant development. This can be seen from the emergence of women who show themselves in public for their talents. In this achievement, women have contributed a lot to the development and also occupied certain positions starting from the lowest position to the highest position. Even history says that there have been many women who have held the highest positions, such as presidents, ministers, and other high positions. Basically, the potential possessed by women as religious, individual, social and cultural beings is actually no different from that of men. The results showed that there were no significant differences in the potential basic abilities of both types of men and women.

Discussion about women is something that is endless and has a high enough interest in a topic of discussion. Various problems have emerged regarding the discussion of women seen from various types of problems, one of which is in terms of politics, employment, the economy, and violence. Topics concerning women's conversations today have had an impact on women's position as part of the strongest foundation in development. Usually, the debate about women gives birth to new problems regarding gender equality in existing society. According to Musdah Mulia, Islam places women in an equal position with men. This equality can be seen from three angles. First, from the nature of humanity. Islam gives a number of rights to women in order to improve their human qualities. That right includes inheritance as in Q.S. An-Nisa', 4: 11, testimony in Q.S. Al-Baqarah, 2: 282, Aqiqah in Q.S. At-Taubah, 9:21, and others. Second, Islam teaches that both men and women get the same reward for the good deeds they do. On the other hand, men and women receive the same punishment for their offences.

Whoever does righteousness, whether male or female, and is a believer, then let us give him a good life, and let us reward them with a reward. They are the best of what they used to do. Translation: Whoever does righteous deeds, both men and women in a state of faith, then indeed we will give them a good life, and indeed we will reward them with a better reward than what they have done (Q. S. Al- Nahl, 16: 97)

Third, Islam does not tolerate differences and unfair treatment of humans. This is confirmed in Q. S. Al-Hujurat, 49: 13. One of the questions that are often the subject of debate is whether a woman can be a leader from an Islamic perspective, both as a national leader, regional leader, institutional leader, and leader in a smaller scope. In the Islamqa.com site managed by the Saudi Arabian scholar Muhammad Shalih al-Munajjid, it was stated that a woman could not hold general leadership positions such as caliph, ministry, judiciary or other positions. The opinion

is based, among other things, on Q. S. An-Nisa' 4: 34, which states that men are leaders for women. This opinion, according to al-Munajjid, is also supported by a hadith narrated by Imam al-Bukhari, which states that people who rely on women for their affairs are not fortunate. Of course, this opinion needs to be studied further because there are other views that state that women can be a leader. According to Erviena, female leadership from an Islamic perspective has been a problem since a few moments ago. This problem caused a long-lasting controversy. Some scholars allow it, and some prohibit it based on the Qur'an and Hadith. Although in reality, the group that allows it also uses the principles of the Qur'an and Hadith. The number of groups that do not allow women to be leaders is directly proportional to the interest of women to be leaders in various sectors. This shows that women's ability to lead is not inferior to men. For scholars who allow verses and hadiths that forbid women to be leaders, it is understood as a prohibition in the context of the family.

The discussion of these two opposing opinions will be reviewed in more depth in the literature review. In addition, according to Purwati, as quoted by Rahmah, theologically, humans were created by God and will return to the same God and have the same degree. All humans are born from the same womb, the same type of parents, male and female. How can a man be more honourable than a woman? Even though he was born from a woman's womb. In essence, theologically, women and men have almost the same organs; the difference lies in carrying out the reproductive-regeneration function so that they can always prosper on the earth. So, God completes with organs, instincts and emotional frequencies that are different from men. What if observed, the differences seen as a form of weakness are privileges that are quite strongly attached to women. Therefore, socio-culturally, economically and politically, both of them have the same rights and obligations, so this world must be built together without a sense of difference. However, it should be recognized that according to the Shari'a, there are things that women cannot do; for example, women cannot be prayer leaders for men. It can be added that from a minor perspective of Islamic history, women have played a significant role, as an example of Aisyah R.A., the wife of the Prophet Muhammad, who was a female scholar who narrated many hadiths and whose opinions were referred to by men. Huwaida lists female figures who played important roles in the history of Islamic civilization; among them is Lubna. Lubna is a warrior from Cordoba who is glorified for her books and talents. Lubna is a native Spanish princess who, in the 10th century, grew up in the palace environment of the Umayyad caliph Abdurrahman III (931-961). Lubna was originally a slave who was later freed by the caliph Abdurrahman. After independence, Lubna became a secretary and clerk at the palace. Subsequently, he assumed an important position as head of the library at the Palace of Cordoba. In her struggle as a librarian, Lubna managed to get a book collection of up to 500 thousand books. Ibn Bashkuwal, an Andalusian chronicler, said that Lubna was a woman skilled in writing, grammar and poetry. The progress of women in today's world has penetrated various fields. Not a few women have careers and even become leaders in various organizations in the public sector and not just take care of the household. In the field of education, many women work as teachers and carry out the mandate of being school principals. For elementary schools, for example, women dominate the number of elementary school teachers in Indonesia. Out of a total of around 1.4 million elementary school teachers, almost one million of them are women

– the proportion is almost 70%. However, only a third of primary schools have female principals. In madrasah, the number is less than in SD; the percentage is less than 20%. This disparity not only indicates gender inequality but also indicates that many schools in Indonesia have the potential to lose out on the benefits of the effective leadership of female school principals as well as from a more favourable learning environment. It was also found that female school principals tended to allocate more funds for teacher capacity building, student learning activities, and library management. On the other hand, male school principals are more inclined to allocate funds for honorary teacher salaries, purchasing multimedia equipment, and other operational costs. This might explain why more teachers with female principals are satisfied with the performance of their principals (84%) compared to those with male principals (74%).

There are two female-led Islamic higher education institutions. The institutions are located in the city of Makassar and Jeneponto Regency. Both are Makassar Islamic University (UIM) and STAI YAPNAS Jeneponto. Makassar Islamic University, abbreviated as UIM, is a private Islamic university organized by the Makassar Al-Gazali Higher Education Foundation; having its address at Jalan Perintis Kemerdekaan Km. 9 No. 29 Makassar City. Makassar Islamic University was established based on the Decree of the Minister of National Education Number 71/O/D/2000 dated June 6, 2000, as a change in form and development of the 1984 College of Agricultural Sciences (STIP) and the College of Da'wah Sciences (STID), is the successor to the ideals, vision and the mission of the NU Academy of Da'wah (1966), UNNU (1968) and UNIZAI (1972). Until 2016 Makassar Islamic University managed 8 Faculties, 1 PPs and 26 Study Programs. In 2016, 5 Study Programs were also proposed, namely Civil Engineering, Law, Forestry and the Environment, Interpretation and Master of State/Public Administration. Currently, UIM is led by Dr Hj. A. Majdah M. Zain, M.Sc., and the fourth rector and, at the same time, the first female rector to lead UIM. YAPNAS Jeneponto Islamic High School was established on November 20, 2001, Decree Number PT: E/272/2001. STAI YAPNAS Jeneponto is currently led by Dr. Hartina Fattah, SS., and MM. Managing three study programs, namely Islamic Religious Education, Sharia Banking, and Islamic Law. Starting from this explanation, the researcher is interested in studying the leadership style of women on campus. So, the author proposes a research title, "Women's Leadership Style: Development of Islamic Higher Education (Multi Case Studies at Makassar Islamic University and Yapnas Jeneponto Islamic College).

RESEARCH METHODS

The research method is a principal tool in the development of science and technology as well as art. The research method is a process of research or understanding based on a methodology that investigates a social phenomenon and human problems. Basically, the method can be interpreted as a basis for values (which concern scientific philosophy), assumptions, ethics, and norms which become standard rules used to interpret and conclude research data, including the criteria for assessing the quality of research results. This type of research is a type of qualitative research, meaning research procedures that produce descriptive data in the form of written or spoken words from people and observed behaviour. The analysis is a series of activities for

reviewing, grouping, systematically interpreting and verifying data so that a phenomenon has social, academic and scientific value. Data analysis is the process of arranging data sequences and organizing them into patterns, categories and basic descriptive units. In qualitative research, data is obtained from various sources using various data collection techniques (triangulation) and is carried out continuously until the data is found. The data obtained is generally qualitative data (although it does not reject quantitative), so the data analysis technique used does not have a clear pattern

RESULTS AND DISCUSSION

Research Result

The results of the research are steps taken to review data validation after conducting interviews or collecting data needed in research. The discussion of the results of this study can be explained as the result of the original thoughts of the researchers to provide explanations and interpretations of the results of the research that has been carried out and will produce an analysis to answer the questions that become the formulation of the problems in the research. This research was conducted to explain how women's leadership styles develop Makassar Islamic University and Yapnas Jeneponto STAI, analyze the supporting and inhibiting factors in the development of the two tertiary institutions and the implications of women's leadership styles in campus development.

Women's Leadership Style for the Development of Islamic Higher Education at the Islamic University of Makassar (UIM)

Before describing the leadership style of women in the development of higher education institutions at UIM, the researcher will present a profile of the Chancellor of UIM. In the previous description, the UIM Chancellor was briefly presented. It is known that this campus has been led by four rectors, and the fourth rector or the rector who leads UIM, is the first female rector at UIM. This woman, whose full name is Majdah Muhyiddin Zain, was born in Yogyakarta on November 25, 1963. Majdah is married to Agus Arifin Nu'mang and has five children. Majdah completed her undergraduate education in the Social Economics study program at Hasanuddin University (Unhas) Makassar in 1987. At the same campus, Majdah continued her studies in the Agribusiness study program and completed her studies in 1997. Then in 2006, Majdah won a doctorate in the Science study program -Agricultural Science at Unhas. In the course of his career, Majdah has held a number of positions. These positions include:

- a. Permanent Lecturer (DPK) Kopertis IX STIP Al Gazali / UIM Makassar 1989 to present
- b. Assistant Dean II STIP Al-Gazali Ujung Pandang 1994 – 1998
- c. Head of LPPM STIP Al-Gazali Ujung Pandang 1998 – 2000
- d. Head of LP3M Makassar Islamic University 2000 – 2005
- e. It is. Vice Rector II of Makassar Islamic University 2005 – 2007

- f. Permanent Lecturer in the Postgraduate Program at the Islamic University of Makassar, 2000 until now
- g. Chancellor of Makassar Islamic University 2007 – present

In exploring the leadership styles of the two Islamic higher education leaders, the researcher asked about their perceptions of the opportunities and opportunities for women to be appointed as leaders. The Chancellor of UIM, in his response to the question, stated the following: Women becoming leaders is not only an opportunity but also needed, not just an opportunity but more than that requires adequate competence. So, it's not just about wanting to. Women have to show they have the ability to do that because leading is an art. The art of leading. Then, from past experiences, the woman was successful because apart from having the talent to lead, at least leading her children or leading the household, 'the household must be managed as a mother or wife. Arrange the kitchen, arrange so that bait jannati. Arrange the house so that it is comfortable for the children and cool for the husband. That's proof that women are small leaders in society. Especially if you get a chance in society or in a company, and in politics, I think that's normal for women, so women really have to show that they have capacity. The response above shows that the Chancellor of UIM considers equality not just how many opportunities are given to women but how capable women are of showing their ability to occupy certain positions. Women must be able to show their capabilities in working and creating. This statement shows that women's leadership is not a mere issue of gender or portion but is a personal issue of the women themselves. Therefore, women need to develop their competence and ability to face a world full of competition. Women cannot demand to take part in society either in the form of participation in a social or political organization when they do not equip themselves with the required knowledge, skills and competencies. It takes women who are willing to try to develop themselves and can take part in various activities in society. Furthermore, Majdah emphasized that, basically, women have innate talents as leaders. This is shown in the success of a family is very dependent on a woman's ability to manage her household. The experience of women in educating or leading their children can be used as initial capital in leading organizations that are larger than their families. In Majdah's statement, it is also implied that leadership is a matter of the ability to adapt to those being led because, for example, in a family, there are various kinds of child behaviour that must be faced so that sufficient ability is needed to be able to educate and manage a family so as to create baiti jannati.

The description above implies that, in essence women are born naturally as leaders, but this natural ability will not have a significant effect on women if women do not hone and sharpen their leadership potential. In this case, women who want to lead or become leaders, be they leaders on campus, political leaders, school principals, to the president, must be willing to sacrifice their time and must be able to manage their time well to develop themselves.

One of the strengths of women is that women are multitasking or can do several jobs at one time. Women can be good housewives as well as good organizational leaders; of course, extraordinary abilities are needed so that this can run smoothly. This statement is the conclusion of Majdah's statement about the personal ability of a woman to play the role of a housewife as

well as a person who is involved in the social sector. In fact, in a statement, Majdah said that she should not be diligent about cleaning the house compared to women who have no activities outside the home. Majdah's statement about women's abilities and skills in managing various activities properly was emphasized by Helen Fisher, anthropologist, writer, and lecturer at Rutgers University, in her research which was published in a book entitled *The First Sex: The Natural Talents of Women and How They are changing the World*. Helen said that women have the ability to make changes in the world. This is caused by the innate character of women, for example, in terms of being good at communicating and being able to read non-verbal language so that you can see the atmosphere and feelings of other people. In addition, according to Fisher, women also have high emotional sensitivity and empathy, so they are able to feel what their subordinates feel. Another superior innate characteristic of women is their skill to do several things simultaneously or multitask. This natural tendency of women is used as a benchmark for feminine values. Thus, feminine values do not mean that they only belong to women. The statement above is also supported by the statement of one of the UIM lecturers, Tahir, who was interviewed regarding his views on the opportunity for a woman to become a leader. Tahir put it as follows: In my opinion today, gender equality has been equated in terms of work or leadership because each person has the right to make his choice; both men and women before the law are equal. So, in conclusion, whoever it is, as long as it is still the truth and does not break the law. Tahir's statement above can be interpreted with Tahir's attitude that accepts women's leadership on the grounds of the rights and capabilities of women who will become leaders. According to him, as long as the person is worthy in the sense of having skills as a leader, gender is not a barrier to this because it does not conflict with applicable norms and laws. Coupled with the fact of democracy today where everyone has the right to nominate or be nominated as a leader. Nonetheless, Tahir emphasized that gender is not the most important consideration in selecting leaders. The point is that as long as the person has sufficient ability to be appointed as a leader and in accordance with the applicable regulations, that person is eligible to become a leader regardless of gender or gender.

In an interview with Hasrawati, a staff at UIM, the same thing was found. When asked about the opportunity for a woman to become a leader, she stated that: The opportunity for women to become a leader in the current era, women should have the same opportunity as men to become leaders, women have the same rights as men, but It is undeniable that there are still some people who think that women are still weak and backward, unable to compete with men. However, in the field, there are also several work sectors that have provided equal opportunities for women and men to become leaders, of course, by looking at each other's work ethic. Hasrawati, in responding to the question, preceded her description by explaining 'what should' and 'what happened'. In Hasrawati's view, there is a discrepancy between expectations and reality. Women in many events are often not given the opportunity to show their abilities for gender reasons. Women should be given the same opportunity to take part in various fields, the same as men. Some circles think that women cannot take part in certain sectors for reasons of inability, being backward and unable to compete. Even so, this does not close the opportunity for women to work in sectors that have opened opportunities for women. From this explanation, it was concluded that the respondents understood that leadership should not only be based on

gender considerations but rather on consideration of one's personal abilities. Women have their own capital as a leader because women, in the household context, are an important factor in creating a *sakinah* family or in terms of *Majdah baiti jannati*. The previous description also suggests the perception that there will be doubts by a number of parties about the personal abilities of a woman when given the opportunity to occupy a leadership position. These doubts were answered by the respondents by stating that leadership is an art that can be learned and practised; leadership is a matter of capability, and leadership must look at the work ethic, not gender. Regarding the leadership style used in leading the Islamic University of Makassar, Majdah, in his description of the appropriate leadership style for leading UIM, stated the following: When it comes to leadership style, for me, leading is an art. I have been a rector since I was in my thirties (30s). Before forty, if I'm not mistaken. Then, there are those who are more senior, more junior, and those who are the same age as I lead; therefore, you have to be able to recognize typical people. It's all just dealing with all kinds of people. Sometimes you also put yourself in a situation; this has to be like this, it has to be like that. Sometimes you have to be firm; sometimes, you have to be gentle. The style is according to the situation and condition of the problem that I am facing. Majdah reiterated the statement that leading is an art. Majdah became a rector at a relatively young age, and it is common for leaders to be faced with various types of people or subordinates to be led. In terms of age, there are lecturers and staff who are more senior, the same age, and those who are younger. The education of the subordinates also varies from high school to undergraduate graduates. To deal with this, Majdah argued that in leading, a leader must be able to know the subordinates or people he leads. This expression implicitly illustrates the importance of identifying various things that are encountered when leading. Majdah's view is in line with Borra, who stated:

A leader's biggest resources are the people and the potential they hold. Time and again, it is proven that the engagement, productivity, and profits of any organization will increase when people feel empowered and valued. Therefore, leaders should always prioritize learning more about their team members. The better they know people as individuals, the better they'll perform as leaders. (A leader's greatest resource is people and the potential they possess. It has been proven time and time again that the engagement, productivity and profits of any organization increase when people feel empowered and valued. Therefore, leaders should always prioritize learning more about their members. The better they know people as individuals, the better they will perform as leaders. By getting to know the individuals who are subordinates or the work team at UIM, Majdah stated that he would be able to position himself according to the conditions and situations that existed on the ground. According to him, there is no patent leadership style to use because leadership is situational or depends on the problem at hand. There are conditions where a leader must be firm while at other times being gentle. In cases when a subordinate commits a violation or does not carry out the main duties and functions in accordance with organizational policies, Majdah discloses that:

I did not directly sanction but was advised and directed. Previously sought to know in advance the real problem. By knowing the cause and then giving the right treatment. This statement reinforces Majdah's previous statement, which states that it is necessary to know and identify something before taking the necessary steps and policies. The statement above can also be

understood that Majdah is very concerned about the validity of the information before making decisions related to actions to be taken against subordinates. In another statement, Majdah revealed that for him, UIM lecturers and staff were considered friends, so the approach taken was that of a friend with another friend. Even so, this did not prevent Majdah from evaluating their performance. Majdah, in carrying out her leadership duties, routinely provides direction, guidance, and motivation to lecturers and staff at UIM. The medium used to provide direction and guidance is carried out through a flag ceremony which is held every Monday, leadership meetings, face-to-face meetings which are held in rotation, and direct invitations to personnel who are deemed necessary. In more detail, Majdah's statement is as follows: I first gave directions, right? Usually, there is a ceremony every Monday, Tuesday, and there is a leadership meeting, which sometimes takes turns with the leadership, staff, and lecturers. If you violate it, I will call you; first, I will advise you, but if you repeat it, I will take firm action. In dealing with naughty subordinates, make the approach. I sometimes consider them as friends, but I tell you that even though it's my friend, I still evaluate it. Sometimes reprimanded in a joking tone but firmly.

Majdah's statement is reinforced by the results of interviews conducted with Hasrawati. According to him, guidance and direction from the Chancellor is a routine thing to do. Hasrawati underlined that the Chancellor as a leader, uses various available means to be able to provide direction and motivation to UIM lecturers, staff, and students. So at UIM, there is a routine agenda every Monday. First, every Monday, there is a ceremonial agenda, so becoming the supervisor of the ceremony directly gives directions to all employees, especially lecturers and staff officials, on how to encourage improving the quality of our work, to improve work ethic, especially for development and UIM progress in the future, we are also directed how to continue to cooperate with fellow employees then stay in touch and improve discipline.

Majdah's statements above can be summed up as follows:

- a. Leadership style depends on the situation and conditions in the field
- b. Firm and soft attitude adapted to the problems at hand
- c. Provide direction and guidance
- d. There is an effort to solve organizational problems
- e. Leaders are flexible

Factors Inhibiting and Supporting Women's Leadership at the Islamic University of Makassar

In running the organization, there are various factors that can influence the success of the organization. These factors can be things that are positive and support the running of the organization as well as factors that hinder organizational leadership. Based on the results of interviews with UIM's Chancellor, lecturers, staff, and students, a number of factors were found that could support and hinder women's leadership. In general, Majdah revealed that he had no significant problems in carrying out his mandate as the leader of the UIM campus. For Majdah, the leadership task that is carried out is a noble task that must be carried out in accordance with

the expectations of the trustee. When asked about the burden he faced as a rector, Majdah stated. Load during the lead. Enjoy the job; I, as a wife, have an obligation to my husband. Sometimes someone asks how did Ms Majdah manage her time as rector and head of the RT? (Laughs) Don't let my bed be tidier than the one that doesn't work. When my child was small, I would go between schools, I would take the Koran and tutoring until if I had to be present, I would take a report card, and I would still attend. As a lecturer, thank God, it's easy to manage time. The point is don't think of work and obligations as a burden. From this statement, it was understood that, personally, Majdah did not experience significant obstacles in carrying out her duties as a female leader in a tertiary institution. For him, work is something to be enjoyed. This reaffirms Majdah's frequent adage that leading is an art. One of the obstacles that leaders often face is the inability to manage time effectively. For Majdah, time management is not seen as an obstacle in carrying out his duties as a rector. Majdah argued that a leader must be able to place his position properly. As a woman, Majdah did not forget her obligations as a wife and mother to her husband and children. Instead, the duties of a lecturer are still carried out in accordance with the demands of the profession. Majdah's statement above indicates that the obstacle for a female leader is when the female leader is unable to position herself properly and is unable to manage her time properly. Majdah further revealed the following: Alhamdulillah, difficulties and obstacles must exist, but they can be overcome. Barriers can come from within the organization and from outside. Through this statement, Majdah conveyed that obstacles to women's leadership are a necessity and cannot be rejected; it's just that these obstacles can be overcome. Obstacles originate from within the organization, for example, the low quality of human resources, which is inferred from the statement that lecturers or staff who do not carry out their duties properly will be given guidance and direction before taking more decisive action. Meanwhile, obstacles come from outside the organization, for example, the stigma of women's inability to lead. The results of interviews with Hasrawati show that among the obstacles to women's leadership at UIM is the lack of effective communication between subordinates and the top leadership. As a campus with 26 study programs, it is understandable that it is difficult to establish communication with all lecturers and staff. It's just that from Hasrawati's statement, it is understood that the pattern of communication carried out by the Chancellor is one-way, and the forums for conveying aspirations, criticisms and suggestions to the top leadership are still limited. Hasrawati's statement is as follows: The atmosphere of good collaboration with her subordinates is actually quite good in my personal opinion, but needs to be improved because she rarely meets in work unit rooms to see our work and see our work ethic, even though she sometimes conducts spot checks at the faculty, in institutions, and in work units in the rectorate. For me, it still needs to be improved.

Hasrawati's statement illustrates the staff's desire to get the Chancellor's attention. This is understood from the staff's expectation that their work ethic is noticed and the expectation of an increase in visits from the Chancellor. From Hasrawati's presentation, it was also understood that one of the obstacles to leadership is the inability of leaders to reach all lines within their organization. Hasrawati further stated other obstacles to leadership as follows. Actually, there

are pluses and minuses because he has made regular meetings. Then put forward every problem in each work unit and continue to ask for solutions. His weakness is that he only hears input and reports from the leadership level and rarely checks whether it is true or not. This statement further strengthens that communication is one of the obstacles to women's leadership at UIM. The quote from Hasrawati's statement shows that in the respondent's perception there are certain cases or events where the leader is considered to only listen to one party and does not validate the information conveyed. Hasrawati's statement is in line with Tahir's statement. In my opinion, it still needs to be improved in overcoming a problem, especially at the lower level, because what usually happens is only receiving reports from staff, without checking directly whether it is true or just engineered to corner someone, for example. So, in my opinion, a leader must also have the courage to accept criticism from his subordinates to improve a management system. According to Tahir's perception, in solving the problem, the Chancellor only listens to one source and does not directly check the facts on the ground. As a result, according to Tahir, someone is harmed by this. This reinforces the statement of previous researchers that communication patterns are an obstacle to leadership at UIM. Tahir added that a leader must have the courage to open himself up to accept criticism and suggestions aimed at improving the organization. Statements can be understood as there is no place to convey suggestions and criticism directly to the leader, or indeed the leader is indeed perceived as a leader who does not want to accept suggestions and criticism from subordinates. With regard to collaboration between leaders and subordinates, Tahir discloses below. In my opinion, collaboration is not maximized because there is usually space between the leader and his subordinates, so it is still awkward. The lack of collaboration that Tahir feels as a UIM lecturer is the result of ineffective communication between leaders and subordinates. What Tahir feels is in line with Hasrawati's statement quoted earlier regarding the not optimal collaboration. Based on the explanation above, it can be concluded that there are several obstacles to women's leadership at UIM. These obstacles are:

- a. Barriers of a personal nature, for example, the inability to place oneself and manage time
- b. Patterns of communication that are considered ineffective
- c. Perceived problem solving has not proceeded as it should
- d. Lack of maximum collaboration between superiors and subordinates.

It has been described previously that there are inhibiting and supporting factors for women's leadership. The inhibiting factors for women's leadership have been explained in the previous section, while the supporting factors for women's leadership at UIM are described as follows. In an interview with the Chancellor of UIM, it was found that women's leadership is supported by women's experiences as household managers and educators for their children. Household leadership, the household must be managed. As a mother or wife. Arrange the kitchen, arrange so that baiti jannati. Arrange the house so that it is comfortable for the children and cool for the husband. That's proof that women are small leaders in society. Especially if you get a chance in society or in a company, and in politics, I think that's normal for women...The

statement reveals that a woman's gender is a supporting factor in leadership. Women are potential leaders who are forged from the smallest organizational units. Women are used to adapting to different behaviours that arise in the household. In the household, women are also required to be good at managing family financial matters. Thus, women's gender in the perception of respondents is not an obstacle but a supporter in leadership. In line with what Hasrawati revealed: In my personal opinion, there is. Women tend to lead more conscientiously than men. Women tend to be more cooperative and participatory. In general, women's ability to build a wider network is better than men. Then, in terms of management, are women better than men? Men are more into leading, more in giving orders and monitoring their subordinates, but in general, yes, basically, there is no difference in principle between the leadership abilities of women and men. The difference lies only in the opportunities they often get, both women and men. In fact, the two of them can complement each other for mutual interests and progress in an institution or company, namely by being able to approach each other as complementary partners; of course, as positive leaders who want to continue to develop, we can copy the networking skills of a female leader. Hasrawati's statement further strengthened Majdah's statement that being a woman was not an obstacle to becoming a leader. In fact, Hasrawati explained the superiority of the female gender as leaders when compared to male leaders. These advantages are:

1. Women are more conscientious than men
2. Women are more cooperative and participatory
3. Women are able to build better working networks than male leaders.
4. Leaders are better at managing the organization

Hasrawati, at the end of her statement, emphasized that male leaders and female leaders can complement each other for the betterment of the organization. In addition, the differences between women's leadership and male leadership were also conveyed by Tahir. Tahir said: It exists from various aspects of perspective, examples of the character of men and women. Men may prioritize selfishness, while women are more concerned with feelings. Then from intelligence and physique, men are more dominant in leadership, for more thoroughness than women. In his perception, Tahir distinguishes between male and female leadership as leadership that is selfish (rational) and leadership based on feelings. It was also explained that women are more conscientious than men. Thus, Tahir and Hasrawati's statement has an understanding that there are distinct advantages of women's leadership which are supporting factors for women's leadership. The statement also implies that women's leadership has certain characteristics that are identical to feminist ethics and values and can be understood through actions in the form of emotional and interpersonal attachment, such as caring, humanity, inclusivity, and empathy. However, in reality, these feminine values are often seen as a weak point for women and can be used as a tool to oppress women in a political world where the values of 'masculinity' are dominant. In line with that, Fitriani, in her study of research examining women's leadership patterns, found that there are five main characteristics in women's leadership. These characteristics are as follows.

- a. Ability to persuade, female leaders are generally more persuasive when compared to men. She tends to be more ambitious than men in persuading others to say "yes". This persuasion, although conveyed with more, is more coercive. When forcing her will, her social, feminine, and empathetic side will not be lost,
- b. Women leaders have lower levels of ego strength than men, meaning they can still feel the pain of rejection and criticism. However, their high levels of courage, flexibility, and amiability allow them to quickly recover, learn from mistakes, and move forward with a positive attitude.
- c. Team work spirit. Great women leaders tend to apply a comprehensive leadership style when it comes to solving problems and making decisions. They are also more flexible, considerate, and helpful to their staff.
- d. Great women leaders generally have strong charisma, and so do men. They are persuasive, confident, and strong-willed to get the job done and energetic.
- e. Dare to take risks, no longer in the safe territory; female leaders are inherently willing to break the rules and take risks, just like men, while paying the same attention to detail. They speculate outside the boundaries of the company and do not fully accept existing structural rules, such as company rules and policies.

There is a concordance between the results of the interview and the theory put forward by Fitriani regarding the superiority of women's leadership which is a supporting factor in her success in leading. The results of interviews with respondents indicate that women's leadership at the Islamic University of Makassar is supported by an environment that accepts women's leadership. Interviews with three rectors, lecturers, and staff respondents found no statements that led to the respondents' disagreement with women's leadership. All three agreed that the problem of leadership lies not in the leader's gender but rather in the leader's abilities. Regarding the criteria for an ideal leader, Majdah argues that an ideal leader is a leader who fulfills the competency requirements of a leader. Meanwhile, Tahir perceives a good leader as a dynamic leader who acts in accordance with applicable regulations, is wise, has character, and can be an example to his subordinates. Tahir's statement in full is as follows: Dynamic leadership that is in accordance with existing rules and practices without unilateral harm and must be an example for his subordinates, good morals and character. Agreeing with Tahir, Hasrawati described the ideal leader as a leader who can be emulated by his words and actions, is able to collaborate, willing to listen, be solutive, and care about the problems faced by his subordinates. The following is a quote from Hasrawati's statement. A good leader is a leader who can set a good example to his subordinates, then can work together, can work with partners, and can hear problems that occur at the level below him or up to the staff level. What is clear is to set a good example, a good example to his subordinates, because 1001 actions alone are better than 1000 good words. Based on this description, it can be concluded that the supporting factors for women's leadership are:

- a. Female characters who are considered to be more conscientious have good management.
- b. Women's ability to build networking
- c. Collaborative and participatory skills
- d. An environment that supports women's leadership

Implications of Women's leadership styles in the Development of Makassar Islamic University

Good leadership will lead the organization to success, whereas ineffective leadership will lead the organization to become an organization that does not develop and can even become a failed organization. Based on the results of interviews with respondents, a number of facts were found related to the impact of women's leadership on the development of the Makassar Islamic University campus. In the past, this campus was not seen by people at all. There is a campus in the middle of a rice field, oh, that Al-Ghazali. In the past, this campus was known as the 'campus in the middle of a rice field'... Now it is full of buildings, even iconic buildings. From this statement, respondents revealed that the chancellor's leadership as a representation of women's leadership has been able to have a positive impact on the image of the campus from a campus that is underestimated by the public to become a prestigious campus. The statement also describes the rapid development of infrastructure on the UIM campus. Respondents revealed that previously UIM had minimal facilities, while now, during the leadership of the fourth term rector, the UIM campus has provided adequate facilities, and even the building is iconic. Majdah explained more clearly that women's leadership had succeeded in changing the face of the campus from a slum to a beautifully organized campus. Changing the face of the campus from a slum to a beautifully organized campus, then implementing good management and improving the quality of existing human resources. In addition to physically changing the UIM campus, the UIM Chancellor's leadership also seeks to implement good organizational governance and improve the quality of human resources on the UIM campus. This presentation is in line with the results of interviews with Hasrawati and Tahir. Hasrawati revealed that during Majdah's leadership, UIM experienced rapid development. Of course, when asked about his innovations, of course, there are many. Because he has been a rector for quite a long time, he was the Chancellor for three to four terms as a leader, if I'm not mistaken, from the beginning I entered UIM. In the past, yes, starting from infrastructure innovation which developed very rapidly, then the management was quite organized so that previously maybe the management was still somewhat disorganized; now it is starting to be arranged so that it can be organized. Then in terms of HR. Our human resources have also started to improve the quality. Then in terms of infrastructure, what is the infrastructure, then in terms of management, it's pretty good, then the increase in human resources is the most, what, the networking is very good, collaborating with agencies or other high-level meetings, lots and lots from him because he happened to have been leading for a long time at UIM. Hasrawati's statement details what Majdah has done, namely: carrying out infrastructure development, structuring campus management, improving the quality of human resources, building networks, and establishing

various collaborations with various parties. Tahir expressed the same thing as Hasraawait regarding innovation and the impact of women's leadership at UIM. Tahir stated: Maybe in terms of lecture building infrastructure and others. In terms of HR, they usually conduct some kind of training for staff and employees to further improve the quality of their HR. Then do a kind of cooperation MOU and others. Based on the explanation above, it is known that women's leadership has a positive impact on the development of Islamic tertiary institutions. This can be seen in the physical development of the campus, management governance, and human resource development. As general information, Makassar Islamic University was established on 06 July 2000 with SK number 071DO2000. Currently, the Islamic University of Makassar has won B accreditation from BAN-PT for Institutional Accreditation and for Study Program Accreditation; on average, it has won a B accreditation rating. In terms of human resources, the learning system on this campus is supported by teaching staff or lecturers of the highest quality. And competent in their scientific fields and supported by complete educational support facilities in accordance with the existing majors/study programs. Another implication that researchers found in women's leadership on the UIM campus is the better image of women as leaders. This dispels the common assumption that is often found that women are unable to carry out the mandate as a leader.

The Leadership Style of the Head of STAI Yapnas in the Development of STAI Yapnas

The researcher will present the profile of the chairman of STAI Yapnas before presenting the leadership style that is applied in carrying out leadership at STAI Yapnas. A woman whose full name is Hartina was born in Ujung Pandang on May 29, 1983, and works as a Permanent Lecturer at STAI YAPNAS Jenepono. He completed Bachelor (S1) in 2008 at Hasanuddin University Makassar, Masters (S2) in 2015 at Hasanuddin University Makassar. On the same campus, Hartina completed her doctoral studies (S3) in 2021. The position she has held is as Head of SMAS Islam Yapnas Jenepono in 2013. From 2015 to 2020, she served as Deputy Chair II of STAI YAPNAS Jenepono, and from 2021 until now, she has been entrusted as Head of STAI YAPNAS Jenepono. Community organizations that are followed include:

- a. Member of Associate International Business Professional Management (AIBPM)
- b. Chairman of the Commissariat of the Association of Indonesian Islamic Economists (IAEI) STAI YAPNAS Jenepono
- c. The Indonesian Council of Ulama (MUI) for Education Empowerment and Empowerment of Women in Kab. Jenepono
- d. Chairman of the Amil Zakat, Infaq and Sadaqah Nahdatul Ulama Institute (LAZIZNU) PCNU Kab. Jenepono
- e. It is. Advisory Board of Nahdatul Ulama Scholars Association (ISNU) PCNU Kab. Jenepono
- f. Board of Muslimat NU PCNU Kab. Jenepono
- g. Management of PTKIS Region VIII Sulawesi Maluku and Papua Certified Lecturers Forum

The researcher asked about the perceptions of the Head of STAI Yapnas on the opportunities and opportunities for women to be appointed as leaders. Hartina, in the interview, both of them gave the following statements: Personally, of course, I am happy to have this opportunity, and as a woman, I think this opportunity should not be wasted to show that women are equal to men. Women can also lead an organization. The head of STAI Yapnas responded to the question, how do you respond to the opportunity for women to become leaders? With a more personal answer by stating that the opportunities or opportunities obtained as a leader, especially as a leader of STAI Yapnas, should be used wisely and wisely. Women must be able to show maximum performance because this will prove that women are equal in terms of skills in leading and managing organizations. Thus, the opportunity given is a great opportunity to be able to elevate the dignity of women in general. The success of leading a woman in one area will become a benchmark for women in other areas. Interviews with STAI Yapnas lecturers also found a similar opinion. In his view, anyone can become a leader regardless of the person's gender because taking leadership is a matter of ability, competence and integrity. Basically, everyone has the same opportunity regardless of gender; therefore, I won't be a problem regardless of gender as long as I have the ability, competence and integrity as a leader. Vhera, one of the students who was interviewed in this study, strengthened her view of the need for a woman to be given the opportunity to occupy a leadership position. I think that the opportunity for women to become leaders is something to be proud of and a challenge in itself, that through this, I am able to prove myself and show the ability to love and set an example to other women that, as women, we can also lead and give changes to the surroundings. Being a leader for STAI Yapnas students is an opportunity as well as a challenge to show ability. Being a leader is a struggle to represent to women that women are able to work in society and benefit others.

These opinions basically share the same view, namely the importance of opening the door as wide as possible for women to work in various areas of life. Women need to be given the opportunity to be able to demonstrate their abilities and skills, although it must be admitted that this opportunity has not been fully opened for women in several sectors. The understanding of these two women leaders on the importance of opening up opportunities for women encouraged researchers to further explore the leadership model used by the two in leading their institutions. Becoming a leader not only requires talent but also skills and skills that are trained from a young age. Women must have leadership qualities, including visionary, participative, thinking globally, acting locally, having character, and being spiritually, emotionally, socially and intellectually intelligent. There is also a competitive passion. Women must be able to build positive personal branding/self-image, both as individuals, mothers, husband partners, leaders and community servants. Women must understand self-concept, namely awareness, attitude, and understanding about who we are, what our goals are, what are our weaknesses, strengths, abilities, strengths, etc. Leaders must have a positive self-concept and believe in their ability to solve problems. Feels equal to others, accepts praise without shame, is aware that every desire and behaviour is not always approved by society, and is able to improve oneself. Self-concept is not something that suddenly "becomes" but must be formed by learning. A female leader must have an assertive attitude that is full of confidence, have strong beliefs about her actions and be able to express her feelings and opinions without hurting her own feelings or the feelings

of others and without disturbing the rights of others. How to be an assertive female leader? Here, of course, it involves elements of identity, self-image, and self-esteem. With regard to the leadership style applied in leading and managing the campus. Hartina stated: Actually, all leadership styles are good for male or female leaders to apply depending on our work environment. For myself, I always try to use a transformational leadership style, along with the rapid changes that occur both in regulations and environmental conditions. In the interview transcript above, it is explained that the chairman of Yapnas explained that generally, all leadership styles are suitable for use in certain situations and times depending on the work environment in which a leader serves; however, Hartina explicitly stated that she uses a transformational leadership style on the grounds that the work environment the current era changes rapidly and drastically so it requires this type of leadership style. Transformational leadership or transformational leadership is a leadership style that identifies the changes needed, develops a vision that will pave the way for the changes to be made and executes the necessary plans for those changes to occur. This is the reason for adopting leadership styles in today's ever-changing world. The transformational leadership style is part of the female leadership style. There are two female leadership styles, namely, the masculine-feminine leadership style and the transactional transformational leadership style. From the analysis conducted, it was found that there were two dominant leadership styles used by the two campus leaders studied, namely, the feminine leadership style and the transformational leadership style. The feminine leadership style has the characteristic of building women's self-worth to be stronger in leadership; this feminine leadership style equips women with abilities, resources, and access so they are able to make changes and women's positions. This female leadership style is more focused on the redistribution of power and responsibility. The other opinion of the existence of this leadership style is instead of competition. This feminine female leadership style also illustrates the existence of collaboration and building relationships, and the formation of a solid team. This feminine leadership style has three dimensions, namely:

- a. Charismatic dan Value Based
- b. Team Oriented
- c. Self-Protective.

In carrying out her leadership function, Hartina consistently applies a transformational leadership style that distributes responsibility and power and utilizes all the potential that the campus has. In solving problems, Hartina said: When I look for solutions to problems, I always ask for input from people who are involved, for example, financial problems (the ones who are asked for input are the deputy chairperson 2 and the finance department). Of the several existing solutions, we will choose one of them. And I am fully responsible for implementing the solution to solve the problem. This statement shows that Hartina is making every effort to involve subordinates she sees as capable of finding solutions to the problems she is facing. The statement also indicates a good relationship and solid teamwork between leaders and subordinates. Thus, the transformational leadership that Hartina applies is an active leadership style; this leadership is leadership that is responsible and takes care of other people. The feminine soul that is attached to the leader will bring out a motherly attitude, self-protective

and soft-hearted instincts. When leading, a woman will be faced with various types of people in terms of age, temperament, knowledge, ethnicity, and language, so a leader who is truly skilled is needed to manage the differences and be able to make these different people work in one team to achieve organizational goals or organizational vision and mission. Therefore, based on Hartina's description, it can be seen that this female leader applies a transformational leadership style, which, of course, has feminine characteristics. The leadership style adopted by these female college leaders is a slick blend of transformational leadership styles and feminine leadership styles. This can be seen from the methods and steps they use in leading, but of course, it does not negate the assertive, rational or task-oriented attitude that is characteristic of other leadership styles. Transformational leadership or transformational leadership is a leadership style that identifies the changes needed, develops a vision that will pave the way for the changes to be made and executes the necessary plans for those changes to occur. It is easy to see why this leadership style is important in today's ever-changing world. Hartina's statement is supported by Abdul Khalik's statement as follows: Our leaders in solving problems are always based on careful consideration by looking at the basis of the problem so that we can find the best solution and solution.

The statement above further emphasizes the application of the transformational leadership style by Hartina as the leader of STAI Yapnas. The chairman of Yapnas, in the perception of the Khalik, always carefully identifies problems so that the best solution is obtained. In addition, the distribution and delegation of tasks are carried out in detail. Initially, conveying the main tasks of each staff first, then convey and explain the working mechanism of the assigned task and then evaluate the work results. From this statement, it is also understood that there is a good mechanism for implementing activities at STAI Yapnas. In more detail, Khalik revealed that in carrying out the program that had been designed by the chairman of Yapnas, he made a working arrangement and discussed and discussed it together. In its implementation, Hartina, according to Khalik, continues to monitor and direct the program so that it can run well. Quote from Khalik's statement as follows: Make a work arrangement, then discuss and discuss it together and direct how the program can run well. The characteristics of transformational leaders are: visionary, inspiring, adaptable, open, and progressive. Transformational leaders must be visionary in order to predict ideal conditions for their company before planning changes to achieve that vision. To develop a vision for their company, transformational leaders must have an optimistic mindset about industry developments and constantly analyze how these developments impact the organization. Changes within the company cannot be implemented by force, as this method requires constant monitoring, which means wasted resources. Changes must be made accompanied by gradual changes in thinking, mindset, and behaviour. This is the reason why transformational leaders must be able to inspire; set ethical, empathetic, sincere, optimistic, and authoritative role models. Demonstrating these positive attributes will automatically inspire the employees around them and make it easier to implement the necessary changes. The goal of transformational leaders is to create positive change. Therefore, they must be able to adapt to a dynamic work environment. They look for ways to minimize risks resulting from various new implementations and changes, respond to challenges from new market dynamics, and experiment with various methods to perform

certain tasks for the betterment of the company. In order to implement change, there must first be acceptance of the new values and procedures. Leaders are required to have an open mind regarding the proposed new method. Leaders must try not to be conservative or sceptical; showing a willingness to try is a signal for employees to be open-minded as well, a 'subtle' force that drives innovation and change within the company. Hartina as chairperson of Yapnas, has demonstrated an open mind to accept suggestions and criticism from subordinates. Communication is very well established because our leaders are also very open to input from staff/subordinates. From this statement, it was found that in the perception of his subordinates, Hartina was considered a leader who was willing to accept suggestions and was easy to communicate with. Meanwhile, something transformational involves changes and improvements or basically progress. Therefore, leaders who have transformational goals must be progressive; willing to accept ideas and industry best practices that will raise company standards in various aspects. They are not afraid to explore new areas as long as they are judged to be profitable in the future. Thus this further strengthens the previous view, which states that the leadership style applied is a transformational leadership style.

Vhera argued that the differences in leadership between women and men lie in attitudes, behaviour, and ways of thinking. In the interview, Vhera revealed: In my opinion, there are differences in the way of leading men and women, for example, from the way of speaking, and their masculine and feminine traits, from the way of thinking, from emotions, and from the way of solving problems. Even so, that doesn't prevent a woman from being able to lead; in fact, leadership depends on the individual itself; everyone is a leader for themselves or other people who can influence her. Vhera's statement above provides the same affirmation that male leaders are different from female leaders. The two statements above share a rational-emotional and masculine-feminine dichotomy. In addition, Vhera underlined that these aspects do not become a barrier for a woman to become a leader; instead, as implied in her opinion, it becomes capital for women to become leaders. Everyone is a leader, at least a leader for himself and is equipped by God with the skills to lead. Contrary to previous statements regarding the differences between male leaders and female leaders, according to Yapnas lecturers who were interviewed, there really is no difference in leadership. Do the same. This was conveyed by Yapnas lecturers in interviews with researchers quoted as follows. There is no significant difference because women are also able to act decisively and think logically as leaders in carrying out their duties.

Factors Supporting and Inhibiting Women's Leadership at STAI Yapnas

Based on the results of observations and interviews conducted with lecturers, staff and students at both campuses, it was found that there were several supporting factors in women's leadership at STAI Yapnas Jeneponto. The first is the personal competence of the female leader. From the results of the interviews, it was found that Hartina was a person who was persistent and diligent in fighting for the ideas that had been proclaimed. This is illustrated by the ability to manage campuses which previously may have been mediocre, but today, the achievements are far greater than what was done by their predecessors. Both external support and support from outside themselves. They work and take part in an environment that is able to accept the leadership of women from these two Islamic educational institutions. STAI Yapnas has the

characteristics of Ahlussunnah Wal Jamaah, which can accept the existence of women as leaders without denying the existence of a conservative opinion that states that women should not occupy strategic leadership positions. This support can be seen in the answers given, which are always positive regarding the leadership of the Chair of Yapnas. Third, good communication. It is perceived that Hartina is able to establish good communication with the academic community on their respective campuses. It should be understood that communication is the key to success in an organization. Deadlocked communication can make small problems big; on the other hand, effective communication will be able to unravel the clutter of the problems faced. This communication ability supports leadership tasks. Fourth, the availability of adequate human resources for the two campuses is supported by evidence that both the lecturers and staff at these two public universities are people who have the required competencies. Thus, it can be concluded that there are four supporting factors in women's leadership in the development of STAI Yapnas, namely: the competence and capabilities of the leader himself, environmental factors, good communication, and availability of human resources. The inhibiting factors in women's leadership are, as stated by Khalik, that women are still seen as not having the capacity and capability to carry out the mandate as leaders. They often receive stigma and justification from other parties for their ability to lead as women. When confirmed regarding the burdens or obstacles in women's leadership, Hartina actually showed that there were no significant obstacles in her leadership. In terms of communication and relations with subordinates, Hartina is considered to have established good relations and communication.

Implications of Women's Leadership for the Development of STAI Yapnas Jeneponto.

The leadership of the Chairman of Yapnas has brought these two campuses into educational institutions that are more advanced than the previous leadership. Hartina says:

STAI Yapnas Jeneponto has carried out leadership restructuring three times since its establishment in 2000. The previous two leaders were men. Where there are still 3 study programs. There are even those whose accreditation has expired. After I became a leader... Alhamdulillah, I was able to complete the expired study program accreditation and add three new study programs. From this statement, it is known that Hartina's leadership had a good impact on the development of STAI Yapnas. This is evidenced by the increase in the number of study programs and the improvement in study program accreditation. In addition, Hartina stated: I have already answered the opening question earlier. In addition, the most important thing to do right now in my opinion is to improve campus human resources. Based on the quote, it is known that Hartina has also made improving the quality of campus human resources the main target for the development of STAI Yapnas. This was reinforced by Khalik's statement, which stated that as the chairman of Yapnas, Hartina gave rewards and appreciation to STAI Yapnas employees who excelled. In addition, according to Khalik, during Hartina's leadership, there were many collaborations with campuses and other institutions that were expected to contribute to campus development. Establishing many collaborations with many campuses and other institutions that have a positive impact on the campus. The success of women's leadership at STAI Yapnas will have implications for changing negative views that despise the ability and

competence of women leaders.

Theory Relevance with Research Results

Aspects of the research conducted that are relevant to this research include Annisa Fitriani with the title Women's Leadership Style. This research is focused on women's leadership style and aims to find a model of leadership style that is typical of women. The results of the research show that, in general, there are not many gender differences in terms of organization. However, if gender is related to leadership style, it can be seen that there is a certain style typical of women, but not because of gender differences, but rather on the characteristics/demands of the job. It was found that the leadership style applied by the Chancellor of UIM was a situational leadership style, while the head of STAI Yapnas applied a transformational (feminine) leadership style. This shows the effect of job characteristics on women's leadership styles. If job characteristics are associated with women's leadership styles, in general, women's leadership styles are divided into 2 (two), namely the feminist-masculine leadership style and the transformational-transactional leadership style. This research is also in line with research conducted by Conni Welvionita with the title Women's Leadership Style in Tanjungpinang City. The purpose of this study was to determine the Leadership Style of Women in Tanjungpinang City (Case Study of Hj. Rahma, S.IP). The results of this study indicate that there are different leadership styles both in gender equality and in different genders. In this case, the leadership style that is attached to the leadership used is the feminine-transformational leadership style. Although there are still many shortcomings in his leadership, Hj. Rahma, S.IP., was able to prove that women are capable of being leaders, as evidenced by the recognition that there is a woman leader who is firm, courageous, and responsible. This research is also in accordance with research conducted by Rizki Pratama with the title Women's Leadership Style in Improving Employee Performance (Study at the Paal Merah District Office, Jambi City, and Jambi Province). The study aims to determine leadership style in improving employee performance in the Paal Merah District Office, Jambi City, and Jambi Province. Knowing how the performance of employees in the Paal Merah District Office, Jambi City, under the leadership of women. Based on the research conducted, the following results and conclusions were obtained: first, the leadership style used by the Camat uses good communication patterns and approaches to subordinates. Second, the performance of employees at the Paal Merah District Office, Jambi City, has experienced a significant increase and is responsible for completing their duties according to the regulation of the Minister of State Apparatus and Bureaucratic Reform of the Republic of Indonesia Number 53 of 2014 by comparing the realization of the achievement of the target performance indicators that have been set in the performance agreement.

From the aspect of supporting and inhibiting factors for women's leadership in organizations, this research is in accordance with research conducted by Sondang Sipayung A. with the title Women Leaders in the Government Environment: Case Studies in Government Organizations in the Provincial Government of DKI Jakarta. The research found that there were a number of assumptions made by these women leaders which could be categorized as supporting factors that opened doors for women to develop their leadership potential, including The information

age, which is supported by increasingly sophisticated and complete infrastructure in the telecommunication and transportation sector; Technology advances; women's studies; Stronger networks of cooperation among women that have grown out of a sense of solidarity between people who feel underdeveloped; There are many women who are worthy of being role models for women's leadership, which can increase fighting spirit and motivate many women; and Advances in Contraception. Women and men are basically not. Different, as human beings, they have similarities in brain intelligence, nobility of mind and nobility of ideals. For example, women who are elements of leadership in the government environment in DKI Jakarta Province can compete with their male colleagues to reach leadership positions. However, it should also be realized that there are several obstacles in the structure of society, including physical, theological, sociocultural, perspective and historical barriers, including obstacles in the work environment of the woman herself. If these obstacles can be seen as challenges, then they can even encourage women to fight and turn them into opportunities to be better

RESEARCH FINDING

The findings from this study are as follows:

Based on the research findings described previously, the previous studies are described as follows:

1. This research explores the leadership style used by two higher education leaders in two different districts in South Sulawesi, namely UIM in Makassar and STAI Yapnas in Jeneponto. This is different from Herlina's research dissertation at Sultan Syarif Kasim University in Riau entitled *The Role of Career Women in an Islamic Perspective*, which discusses the efforts of women to be involved and involve themselves in the social environment of society and contribute to improving family welfare. The difference is in the aspect of the realm of women's involvement. In this research, what is studied is specifically related to leadership. This research is also different from Nur Ratih Devi Affandi's research, with the title *Sundanese Women as Politicians (Phenomenological Study of Sundanese Women Politicians in the West Java Regional House of Representatives)*, which aims to construct an understanding of the motives and experiences of Sundanese women entering the world of politics and the meaning of politicians Sundanese women regarding political communication and women politicians themselves.
2. This research examines the supporting and inhibiting factors of women's leadership in carrying out their main leadership duties. This research is different from Mahrita Aprilya Lakburlawal, *The Position of Women in the Traditional Village Government System (A Study of Gender Justice in Customary Law)*, which discusses the role and position of women in a customary law system.
3. This study examines the implications of women's leadership for the institutions they lead.

Conclusion

1. The leadership style applied by the Chancellor of UIM is a situational leadership style, while the Chairperson of STAI Yapnas is a feminine leadership style and a Transformational leadership style.
2. There are several factors supporting women's leadership at UIM, namely: (a) The character of women who are considered to be more thorough, (b) having good management, (c) The ability of women to build networking, (d) The ability to collaborate and be participatory, and (e) An environment that supports women's leadership. While the obstacles to women's leadership at UIM are: (a) personal obstacles such as the inability to position themselves and manage time, (b) Communication patterns that are considered ineffective, (c) Perceived problem solving has not gone as it should, (d) Insufficient maximize the collaboration between superiors and subordinates. There are four supporting factors in women's leadership in the development of STAI Yapnas, namely: the competence and capabilities of the leader himself, environmental factors, good communication, and availability of human resources. Meanwhile, the inhibiting factor for women's leadership is that there is still a negative stigma towards the capacity and capability to carry out the mandate as a leader.
3. The leadership of women on this campus has a positive impact on the development of the two campuses both in terms of management, the quality of human resources and the physical development of the campus.

Suggestion

1. Future researchers are advised to examine women's leadership more sharply in fields other than education.
2. Whoever is the next leader, be it a woman or a man, must still continue development planning with a flexible leadership style and be able to solve increasingly complex problems in the future.

References

1. Affandi, Nur Ratih Devi. 2020. *Sundanese Women as Politicians (Phenomenological Study of Sundanese Women Politicians in the West Java Regional House of Representatives)*. Bandung: UNPAS.
2. Ary, Donal. 2002. *An Invitation to Research in Social Education*. Beverly Hills: Sage Publication.
3. Borra, Kishore. 2022. *The Importance of Getting To Know Your Team Members*. 19 February. Diakses Januari 02, 2023.
4. Erviena, Erlies. 2021. *Women's Leadership in the Qur'an: Reinterpretation of M. Quraish Shihab's Thoughts on the Concept of Al-Qawwamah with the Perspective of Qir'ah Mubâdalah*. Thesis, Jakarta: PTIQ Institute.
5. Fisher, Helen. 2000. *The First Sex: The Natural Talents of Women and how they are changing the World*. New York: Ballantine Books.
6. Fitriany, Annisa. 2015. "Leadership Style." *Journal of TAPIs* 11 (2): 2-25.

7. Herlina. 2020. The Role of Career Women in an Islamic Perspective. Dissertation, Riau: University of Sultan Syarif Kasim Riau.
8. Huwaida. 2016. "Islamic Women and Education in the Trajectory of History." *Gender Equality: International Journal of Child and Gender Studies* 2 (2): 23-33.
9. Lakburlawal, Mahrita Aprilya. 2021. The Position of Women in the Traditional Village Government System (A Study of Gender Justice in Customary Law). Dissertation, Makassar: Doctor of Law Program at Hasanuddin University, Makassar.
10. Primary, Rizki. 2020. Women's Leadership Style in Improving Employee Performance (Study in Paal Merah District, Jambi City, Jambi Province). Thesis, Jambi: UIN Sulthan Thaha Saifuddin Jambi.
11. Sukardi. 2005. Competency Education Methodology and Practice. Jakarta: Earth Script.
12. Sukurdinata, Nana Syaodi. 2007. Educational Research Methods. Bandung: Rosda Karya.
13. Umam, Khaerul. 2010. Organizational Behavior. Bandung: CV. Faithful Library.
14. Villanova University. 2022. The Great Man Theory of Leadership Explained. September 8th. Accessed February 2023. Welvionita, Conni. 2022. The Leadership Style of Women in the City of Tanjungpinang (Case Study of Hj. Rahma, S. IP). Dissertation, Tanjung Pinang: Raja Ali Haji Maritime University.
15. Wibowo. 2014. Performance Management. Jakarta: PT Raja Grafindo Persada.
16. Wijaya, Candra, and Muhammad Rifa'i. 2016. Fundamentals of Management: Optimizing Effective and Efficient Organizational Management. Medan: Perdana Publishing.
17. Wuradji. 2008. The Educational Leadership: Transformational Leadership. Yogyakarta: Gama Media.
18. Yunus, Mahmud. 2015. Arabic-Indonesian Dictionary. Jakarta: Mahmud Yunus Wa Dzurriyah Publisher.
19. Zakaria, Samsul. 2013. "Women's Leadership in the Perspective of Islamic Law." *Treasures* 65-97