



The Strategy of Madurese Women to Get a Leadership Position

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Abstract. The emancipation of women has been echoed since the new order. Kartini has become an icon of women's struggle and movement in realizing empowered women. However, the reality that has happened until now is that women's efforts to occupy leadership positions are not as easy as the opportunities obtained by men. The dominance of patriarchal culture is still deeply rooted in the lives of most people in Indonesia. The island of Madura, which dominance with a religious community and closely attached patriarchal culture, is a challenge for Madurese women leaders to show success. The existence of women's roles in the domestic and public spheres is a very interesting dilemma for in-depth study. This study aims to examine women's leadership strategies in obtaining leadership space. The author believes that every society has a different cultural style, and of course this strengthens the uniqueness of each leader in getting his leadership space. By using a grounded theory approach, this qualitative research uses data collection techniques through: interviews, observation, and documentation. The main resource persons are female village heads who are supported by the opinions of village staff and the general public. Data collection was carried out in one of the villages in Batang-Batang District, Sumenep Regency, Madura.

Keywords: Madurese Women · Women Leadership · Indigenous Leadership · Local Wisdom

1 Introduction

Leadership is the art of influencing other people or groups to achieve a certain goal. The art of leading always involves who is leading and who is being led. A good leader is expected to be able to bind, harmonize, and encourage his followers to compete well. In the process, a leader needs certain skills as capital to influence others. Fitriani revealed that the skill of a leader becomes the capital for the leader to achieve certain goals through certain activities [1, 2]. If the theory of leadership mostly mentions that leadership is a description of the authority that a person has in a formal structure. Robbin revealed that "nonsanctioned leadership" is a person's ability to influence others who come from outside the formal structure or in other words a leader appears in a group even without being formally appointed [1].

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S. Setiawan et al. (Eds.): IJCAH 2022, ASSEHR 724, pp. 1401–1409, 2023.

https://doi.org/10.2991/978-2-38476-008-4_151

In Siagian's thinking, the skills or talents possessed by a leader are considered as one of the assets, but it is not enough when a leader does not have the opportunity to gain theoretical knowledge about the art of leading. Furthermore, whether talent and knowledge have become sufficient capital to occupy a leadership position? Siagian still thinks that these two things are not enough. A leader will be said to be successful when a leader with talent and knowledge capital is accompanied by the opportunity to occupy a leadership position. Thus the leader will develop talent and apply the knowledge possessed [3].

In the midst of a very dominant Indonesian culture with patriarchal values. The theme of leadership is often considered as a theme of conversation that is full of masculinity. Not infrequently this is increasingly justified through inadequately understood religious doctrines and postulates. If studied properly and correctly, in Islam it has been said that there is an equal position between men and women. The level of devotion to Allah SWT. Which distinguishes between the two. "And those who believe, male and female, some of them (are) helpers for others. They command (do) what is right, prevent what is evil, establish prayer, pay zakat, and they obey Allah and His Messenger. They will be blessed by Allah. Verily Allah is Mighty and Wise." The verse explains that there is an equal position between men and women and both were created to work together and complement each other [4]. Thus the competition created in the relationship between men and women should be eliminated. Parawansa illustrates that the concept of partnership (partnership) is the right concept to build a relationship between the two sexes [5]. The concept of partnership leads to the creation of a collective power distribution.

The impropriety of women in the public sphere is increasingly dismissed by the involvement of women in public activities to the participation of women in politics. The state has been present in the context of increasing the quota for women's representation in Indonesian politics. This was marked by the adoption of the affirmative policy of the 30% quota for women's representation in Indonesian politics.

A result of the author's research shows the participation of women in the implementation of the 2019 General Election in the city of Surabaya. During the implementation of the people's party, it was discovered that the fulfillment of the 30% quota for women's representation only reached the Provisional Candidate List stage and the Permanent Candidate List stage only. In the advanced stage, the quota for women's representation decreased drastically below 30% when entering the selection stage or determining the Selected Candidate List. Based on the results of interviews with many political party administrators, it can be concluded that the nomination of women in political parties is nothing more than an excuse for fulfilling legality. Thus, credibility and competence have not become the commitment of political parties in recruiting women to become representatives of political parties [6].

The results of the next research were presented by the author regarding the participation of women in the 2019 general election in Jombang Regency. In Law (Undang-Undang) No. 7 of 2017 concerning General Elections it has been explained about the involvement of women in elections with a minimum quota of 30% of the total number. This minimum limit applies to women's involvement in political parties, election administration (General Election Commission/KPU), and election supervision (Election Oversight Body/Banwaslu). The research that has been done by the author shows that

the 30% quota for female election organizers has not been fulfilled at the KPU commissioner level, the District Election Committee (Panitia Pemilihan Kecamatan), and the Voting Committee (Panitia Pemungutan Suara). Meanwhile, at the level of the Voting Organizing Group (Kelompok Penyelenggara Pemungutan Suara) it is in the condition that the 30% quota for women's representation is fulfilled [7]. This shows the importance of increasing political literacy for women so that women's sensitivity to politics also increases.

Gender discrimination between men and women should turn into a story of the past that should be left behind. Both have the same opportunity in self-actualization. The strong dominance of patriarchal culture is also a challenge in realizing gender equality. However, one thing that cannot be denied is that with culture, changes in people's behavior and paradigms can be changed. Ayu Sutatra explained that cultural values are conventionally agreed upon by their owners as references and guidelines for regulating social interactions and achieving noble goals related to improving the quality of life and humanity [8]. In the today's era, it is appropriate if the cultural approach becomes the approach of choice when other approaches are considered unable to overcome the multidimensional crisis that exists in a multi-cultural country. Mahbub Ul Haaq stated that without culture, development will lose its spirit [8]. Culture is considered as a social construction that is not formed suddenly, there are no firm boundaries, and is formed from various elements.

Local wisdom as a form of in-depth study of a culture can also be a tool for leaders to perpetuate power. Taylor explains that culture as a complex thing includes knowledge, belief, art, morals, law, customs, and other abilities, as well as habits acquired by humans as members of society [14]. With different terms, Onukwuba in his research entitled "Indigenous Management Practices in Africa" explains the importance of culture (indigenous) in leadership. In this study involving 200 respondents, it was explained that as many as 90% of respondents believed that culture played an important role in the formation of leadership styles in Africa. As a former European colony, the public realizes that this directly or indirectly has an influence on indigenous leadership, the spirit of the leader, or his followers [5].

In the practice of leadership in the village, a leader is expected to be able to utilize and collaborate with the local culture well. Leaders' skills in managing non-formal relationships with community leaders and local communities are very promising social capital. The close family relationship is one of the characteristics of rural communities that can be studied well by a leader, so that it can be used as positive capital for leaders in formulating successful leadership strategies.

The dominant Madurese community with religiosity, of course, is one of the foundations for the close patriarchal culture which is still very dominant in that society. This departs from the closeness between Madurese religious culture which is still considered very masculine by most people. In previous research conducted by the author on Madura Women's Leadership, taking place in Bangkalan Regency, it was found that the existence of women as leaders cannot be separated from the shadow or active role of men in promoting these women leaders. The dominance of a patriarchal society strongly believes in and considers the existence of men who are behind female leaders. This of course raises

the meaning if the independence of women leaders is certainly still underestimated in the midst of a patriarchal culture of society [9].

The study of the success of women leaders becomes an interesting matter to be studied further. The study of the strategy of Madurese women in obtaining leadership space in the midst of a strong patriarchal culture becomes an interesting study to be analyzed in depth. The characteristics of the religious Madurese community, patriarchy, close kinship relations, and community obedience to traditional leaders are cultural phenomena that are interesting to study.

2 Method

This research on women's leadership is qualitative leadership by prioritizing a grounded theory approach. Qualitative research begins with the initial theory, the researcher enters the research location, builds experience through observation or interviews, resulting in new actions called new theory as theoretical implications which of course bring benefits [10].

The research focus is a form of limitation on the researcher's frame of mind, making it easier for researchers when the data collection process is in the field. The focus of research helps researchers in forming the initial concept of research, because Moleong believes that a research cannot be started from something empty [11]. This research focuses on the study of the strategy of Madurese women in obtaining leadership space amidst the thick patriarchal culture. By using the basic theory of the origin of leadership, the author wants to explore how leaders are able to obtain leadership positions.

The research was conducted in one of the female village leaders in Batang-Batang District, Sumenep Regency, Madura. Research data obtained through observation, observation, and documentation. Interview is a tool used to create situational understanding that comes from the interaction between researchers and those being studied [12]. The interviews were conducted with the leaders concerned and related parties, as well as observing the village government environment.

The data analysis stage is the final step in research. In qualitative research, the stages of analysis are carried out using an interactive model including, among others; first, data collection; second, data presentation; third: data reduction; and drawing conclusions [13]. The last step in this stage ends with testing the validity of the data to test the concepts of validity and reliability [11].

3 Result and Discussion

In a book "Leaders and Leaders", Kartono [14] explains that there are 3 theories to discuss the origins of a leader, including: genetic theory, social theory, and ecological theory. Genetic theory reveals that a leader is not made, but a leader is born because of the natural talents possessed by a person since birth. Deterministically, this theory assumes that a leader is born to be a leader in any condition and situation. Furthermore, in social theory thinking, it is assumed that to be a leader, a leader must be prepared, educated, and formed. This theory automatically assumes that a leader is not born just like that. Social theory believes that to become a leader, a person must go through an effort of preparation,

education, and accompanied by his own will. Lastly is the ecological theory, this theory was born as a reaction to the two previous theories. In ecological theory, it is assumed that a person will be successful in becoming a leader if from birth the person has had leadership talents, which are then developed through experience and effort (education), and lead by adjusting to the times/environment.

3.1 Genetic Factors of Madurese Women Leadership

DM (pseudonym) is a great woman who is able to attract the attention of the people in Maju Jaya Village (pseudonym of village) Batang-Batang District, Sumenep Regency, Madura. A beautiful and graceful woman who became the choice of the local community to lead the village. This village head mother with one child has extraordinary fanatics and supporters so that she can win the choice absolutely.

With the profile as a daughter of the previous village head, this has become a separate social capital for DM to be brave in nominating the village head. Having a mother who has served as a village head and grandfather and great-grandfather who is also a former village head, of course, this is a capital for DM.

One of the Maju Jaya village officials, Mr. AB (pseudonym) revealed that “Maju Jaya’s leadership has been held by Mrs. DM’s family from the time of her grandfather, which was then continued by her mother (Mr. DM) who served for one term”. This confirms that the village leadership has been held (won politically) by the descendants of Mrs. DM. However, this is not the main capital in obtaining a leadership position.

In this case, what needs to be remembered is that although the chair of leadership in Maju Jaya Village has been led by the family of Mrs. DM for generations, this phenomenon cannot be studied by genetic theory. A politically acquired leadership seat (village head election) and legally won by the leader. The victory over the village community’s votes was obtained legally. The family profile is nothing more than social capital owned by the female leader. So genetic theory would be more suitable to dissect leadership with a royal or sultanate government system, for example the Sultanate of Yogyakarta and Solo which are still perpetuated today.

3.2 Social Factors of Madurese Women Leadership

Social theory believes that a leader must be prepared, educated, and formed. Of course, this opinion is contrary to genetic theory which assumes that leaders are born to be leaders in any condition and situation. If referring to social theory, where a person is prepared to become a leader, it can be interpreted that by all means the leader is trained in such a way as to be able to become a leader. This preparation can be obtained through parenting or family parenting in educating a prospective leader. Leaders are educated through formal education and non-formal education, so that prospective leaders are ready to become future leaders.

The process of preparing this leadership can be seen from the profile of Mrs. DM who has obtained a bachelor’s degree in Economics from Wiraraja University, Madura. With the provision of education from the leading university in Madura, it can be said that Mrs. DM has qualified and undoubted abilities as capital to compete in the leadership position. In addition to getting a cumlaude degree at the graduation, Mrs. DM has been

active in organization and leadership since her college days. It was proven that she had served as a student governor at the faculty level. This strengthens the soul and leadership experience that is not in doubt.

According to her husband's story, who was also a discussion partner during college, stated that Ms. DM was a person who was proficient in socializing and active in organizations since her college days. The man who also graduated from the same department and campus as Mrs. DM said, "She (the Village Head) used to be very active in organizations, starting from the Menwa (Student Regiment), BEM (as Student Executive Board), until being elected as the Student Governor at the Faculty level". This further strengthens that the village head's ability to get along with the community cannot be doubted.

In addition to being proficient in organization, another skill possessed by the Village Head is the ability to communicate with the local community. Her sociability is her own value for the Village Head to get the attention of the community. Mrs. DM's skill in winning the hearts of the people in the implementation of vaccinations against the previous Covid-19 pandemic.

This was proven when she was able to gather more than 50% of the Maju Jaya community to participate in vaccination activities. "The vaccination in Maju Jaya Village was successful. From a total of 2,056 people who have been vaccinated, 50% is already and that is a high number in Sumenep," said Mr. AB, one of the village officials. Mr. NM, another Maju Jaya village apparatus confirmed this opinion by revealing that the village head's communication style made the vaccination process easier. This is shown by the number of people who before being afraid or unwilling to vaccinate finally become brave and willing to vaccinate.

This phenomenon is due to the author in a chat with one of the Sumenep people who at that time stated that the vaccination program in Sumenep (Madura in general) was very difficult to implement quickly. If in other regions consider vaccination to be a community need, then it is different with the thoughts of most people in Madura. Vaccination for the majority of the community is becoming something that is not in demand. "People say that vaccination can make (us) die, Ma'am," said Mr. KK, one of the Sumenep people. The news of hoaxes and baseless doctrines is enough to trigger an attitude of fear and distrust of the community towards the community. This phenomenon has in the end provoked the government's response, such as holding a vaccination program with prizes for people who are willing to be vaccinated.

Returning to the study of the phenomenon of the origin of leaders using social theory, the leadership of Madurese women can be analyzed using social theory. Where the person concerned has been prepared directly or indirectly by the family or directly consciously of the prospective leader. She has acquired skills in socializing, communicating, understanding the wishes of the community, both through formal and non-formal education. The awareness to equip oneself with formal education is a very mature preparation. However, what should be noted in this social theory is that educational preparation and provision will not be enough for someone to become a leader when they do not have the natural talent to become a leader.

3.3 Ecological Factors of Madurese Women Leadership

Ecological theory emerged as a response to genetic theory and social theory. This theory reveals that the success of a leader will be obtained if from birth a person has had leadership talents, which are then developed through experience and effort (education), and lead by adjusting to the times/environment. In the previous section, we discussed the educational history and leadership experience of the Village Head.

Furthermore, talking about the leadership talent possessed by Mrs. DM, one of the village officials, Mr. NM said that the Village Head was a leader who was committed to serving the residents seriously. Leadership talent and commitment can be seen from his ability to serve, protect, and be responsive in responding to any complaints and problems that arise. Mr. NM said that “the most important thing for a leader to have ability to lead, because only with tangible evidence of performance can a leader win people’s trust. The success of the vaccination rate in this village is also proof of the village head’s ability to communicate and approach the village community”.

The profile of the Village Head in the eyes of the Maju Jaya Village community is the main key (capital) in achieving a leadership position. Polite, sociable, and educated women become a positive image for the profile of female leaders. Mrs. Village Head educational history is often an example for women in Maju Jaya Village to have higher education. Mr. NM said that Ms. DM was a leader who had the character of being patient, honest, diligent, tenacious, and a leader who cared about her people.

The existence of women or men in the world of leadership is no longer an issue for the community, especially the Maju Jaya community. The most important thing in leadership is how leaders are able to carry out their duties and functions well and are able to bring good progress to the village. When asked about this, Mr. AB said “Freedom, the important thing is to carry out tasks according to the main tasks and functions for East Banuaju Village”. Mr. NM and Mr. ZZ agreed on this. According to both, it is not a question of men or women, but how leaders can be responsible for the tasks they carry out.

3.4 The Other Factors of Madurese Women Leadership

In the midst of a very paternalistic domination of society, women leaders must have self-ability and sufficient social capital so that public doubts against women leaders can be dismissed. The success of Madurese women leaders in Maju Jaya village cannot be separated from the participation and support of their families (parents and husbands) as social capital and self-efficacy.

The support from her husband became a separate energy booster for the Maju Jaya Village Head, both in the nomination process to carrying out her duties as village leader. This was as expressed by Mr. NM who revealed, “her husband is very helpful, taking part in providing advice and input when there are problems”. As a Madurese man, Mr. SY (husband of the village head) has a different view of men in the midst of a very patriarchal Madurese culture. If some religious and patriarchal people think that domestic work is the work of women, then it is different from Mr. SY who thinks that all work can be done by sharing. “Usually I also help with housework, Mbak (call for younger women). For example, sweeping, mopping, babysitting, and some things I can do. In the past, I used

to just go shopping at the market,” explained Mr. SY proudly. This is also reflected in the closeness of the mother of DM’s child with her husband who was directly observed by the author during the research. The character possessed by Mrs. DM’s husband is a big support for the success of the leadership of Madurese women. This also indicates that there are still Madurese men who understand the meaning of gender equality correctly in a very patriarchal society.

4 Conclusion

Based on the profile and history of Mrs. DM and juxtaposing it with the theory of the origin of the leader, it can be concluded that the leadership in Maju Jaya Village is in accordance with the concept of Ecological Theory. This theory is a reaction to genetic theory and social theory. Where the ecological theory assumes that a person will be successful in carrying out his leadership when the leader from birth has had leadership talent and this talent is further developed through experience and educational efforts by adjusting to the demands of the environment (society). The village head mother who was born in a bloody family (breed) is a special advantage for the creation and honing of talents indirectly from birth. Education and organizational experience during college are capital for leaders to be able to occupy leadership positions.

Acknowledgments. A big thank to the Rector of Universitas Negeri Surabaya. Thanks to giving support and international conference funding. By those this international proceeding paper can be carried out.

Authors’ Contributions. All authors contributed. YL writing, LIM correcting, AH editing, and RR approved the final manuscript.

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