

## Openness Muhammadiyah to Women Leader in Amal Usaha Muhammadiyah Kota Pekalongan

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**Abstrak.** Muhammadiyah sebagai harokah mengatur tentang diperbolehkannya seorang perempuan untuk berpartisipasi dalam kegiatan organisasi. Saat ini, banyak wanita dapat memimpin dengan baik. Penelitian ini dilakukan untuk mengetahui seberapa besar keterbukaan Muhammadiyah terhadap penerimaan perempuan sebagai pemimpin di Yayasan Amal Muhammadiyah milik Muhammadiyah di Pekalongan. Penelitian ini merupakan penelitian kuantitatif deskriptif yang merupakan pendekatan untuk menguji teori objektif dengan mengkaji hubungan antar variabel yang menggambarkan respon dan tingkat penerimaan Muhammadiyah kepada pemimpin perempuan di AUM Pekalongan. Responden dalam penelitian ini adalah 24 AMM di Pekalongan dengan total teknik pengambilan sampel atau sensus karena semua sampel yang ada digunakan. Alat analisisnya adalah Analisis Kinerja Impor. Penelitian ini menemukan bahwa pemimpin perempuan harus peduli pada kuadran II. Artinya pendekatan tersebut telah digunakan secara optimal oleh para pemimpin untuk memimpin karyawan atau bawahannya untuk mencapai tujuan organisasi.

**Kata Kunci:** Pemimpin Perempuan, Kesetaraan Gender, Kepemimpinan, Langit-langit Kaca, Muhammadiyah

**Abstract.** Muhammadiyah as harokah manages about being allowed for a woman to participate in organizational activities. At present, many women can lead well. This research conducted to find out how much Muhammadiyah's openness towards the acceptance of women as leaders at Muhammadiyah Charity Foundation owned by Muhammadiyah in Pekalongan. This research is a descriptive quantitative research that is an approach to test objective theory by examining the relationship between variables that describe the response and level of acceptance of Muhammadiyah to female leaders in AUM Pekalongan. Respondents in this study were 24 AUMs in Pekalongan with total sampling or census techniques because of all existing samples were used. The analytical tool is Import Performance Analysis. This research found that women leaders should be concerned in quadrant II. It means that the approaches have been used optimally by leaders to lead their employees or subordinates to achieve the organization's goals.

**Keywords:** Female Leader, Gender Equality, Leadership, Glass Ceiling, Muhammadiyah

### Introduction

In life, human is always associated with the nature of men and women who are different from one another. The nature of women is often used as a weapon to reduce their role in family and in society. Men are considered to be able to carry out various roles while women get fewer shares (Afif, 2018). Men's superiority is caused by the superiority of sense and physical (Suryadilaga, 2011). In fact, women's rights are also to become leaders both in domestic and public sphere (Suhendra, 2012). America, which is considered as the reference of human rights and the democratization of the world, has never put women as president (leader) (Sahban, 2016). In the theory of glass ceiling that proposed by Martina Horner (1969) states that women are limited in

terms of career. If a woman is given the opportunity to have a career, she will be able to provide good performance and her career can be higher than men (Fakih, 2008).

Research on women and gender equality has been carried out and studied. Even though it has been done many times but still there is a renewal effort to review it (Rohmatullah, 2017; Syarifudin A. , 2017). This is because of women are always placed in a minor position in society from the past, perhaps, until now (Rohmatullah, 2017). Opinion of Abu Ja'far concerning the blessed word of Allah "*Ar-rijālu qawwāmūna 'ala an-nisā'*," (QS. *an-Nisā'* [4]: 34) which is interpreted as coordinating the role of women in life which caused in women are being regarded as second-class humans in society (Zakaria, 2013). Because of the wrong application of religious teachings caused by historical factors, patriarchal cultural and traditional environments in society have created attitudes and behaviours that have for generations determined women's status and gender inequality (Syarifudin A. , 2017). Culture that develops in society sees women as weak, emotional, subtle and shy while men are strong, rational, rude and brave (Afif, 2018).

In Islam, women are humanized as men (Zakaria, 2013). Women have the right and obligation to live a life that is respected in Islam (Afif, 2018). Equality in context of leadership means that between men and women have the same right to lead on micro or macro scale based on their level of ability of their own sense. It is possibly that a woman who has received adequate education had abilities that exceed male abilities. If viewed from the history of equality of women at the time of The Prophet Muhammad, the position of women is not only as a wife, companion and complementary men but also seen as having an equal position with men in the rights and obligations before Allah.

Gender equality in Indonesia has been seen for example when the resignation of Abdurrahman "Gus Dur" Wahid from the presidential throne and the rise of Megawati Soekarnoputri to become the first female president in Indonesia. Many people have seen the success of women leading an organization, both formal and informal. Before Indonesian independence, there was R.A. Kartini (1908), Cut Nyak Dien (1907), Laksamana Malahayati (1615), H.R. Rasuna Said (1965), Dewi Santika (1947) Nyi Ageng Serang (1838), Nyai Hj. Sholichah Munawwaroh (Wahid Hasyim's wife) (1994), and Siti Walidah (Ahmad Dahlan's wife) (1946). After the reformation and Megawati became a president, other female leaders were appeared such as Ratu Atut as Governor of Banten, Tri Rismaharini as Mayor of Surabaya, Tetty Paruntu as Regent of Minahasa (Sahban, 2016), Khofifah Indarparawangsa as Governor of East Java, Dyah Hayuning Pratiwi as Regent of Purbalingga and many othe women who hold positions in the parliament who have been able to lead well. Even in Muhammadiyah based on the National Conference in 2010 stated that women may serve as head of the country. Muhammadiyah as *harokah* (the movement of Islamic da'wah which focuses on education, health and the economy of the ummah which aims to enforce and uphold Islam so that the realization of the true Islamic

community) is manage about whether a woman is allowed to participate in organizational activities. The implementation of Muhammadiyah's goals is supported by the word of Allah in Ali Imran (3): 104 which is meaningful in a certain space and time both men and women are encouraged to take part and participate in the da'wah's movement.

Previous research has explained that women are permitted to carry out male's role as long as they do not leave their primary obligations such as wives and mothers (Afif, 2018) likewise with the role of leader. Therefore, this research examined the extent of Muhammadiyah's openness towards the acceptance of women as leaders in AUM in Pekalongan.

## **Research Methodology**

The method used for this research is descriptive quantitative research, which is an approach to test objective theory by examining the relationship between variables that describe the response and level of acceptance of Muhammadiyah to female leaders in AUM Pekalongan. These variables in turn can be measured, usually on an instrument, so that numbered data can be analyzed using statistical procedures (Creswell, 2014). Data collection techniques used three methods, namely (i) literature study, (ii) interviews and (iii) questionnaires distributed to respondents with the object of research, namely AUM which is under the auspices of Muhammadiyah in Pekalongan. In research that uses a questionnaire as a method for collecting data, the validity and reliability must first be tested with the aim of showing the extent to which the research instrument can be trusted.

## **Data Analysis Technique**

The analysis technique uses Importance Performance Analysis (IPA) / Cartesian Diagram. According to Martila & James in Supranto (2011) Importance Performance Analysis (IPA) / Cartesian diagram is a shape divided into four parts bounded by two lines that intersect perpendicular to the points (X, Y), where X is the average the average of the average performance level scores (in this study is the current leadership style) and Y is the average of the average expectation level scores (in this study it is the expected leadership style). The line of intersection in the Cartesian diagram is obtained from the average of X and Y. The level of conformity is the result of the comparison of the performance/implementation score with the importance score. This level of conformity will determine the order of priority for increasing the influencing factors.

The IPA method has four quadrants, namely: (1) Quadrant I High Importance/Low Performance. Commonly called concentrate here. The attributes contained in this quadrant represent important things but their quality is low, so they must be improved and are the highest priority that needs to be carried out by Muhammadiyah in terms of accepting women as leaders. (2) Quadrant II High Importance/High Performance. Commonly called Keep Up the Good Work. The attributes contained in this quadrant represent important things and are of high quality. These attributes are strength, pillars, and pride. (3) Quadrant III Low Importance/Low Performance.

Commonly called low priority. Attributes in this quadrant represent things that are less important and of low quality. (4) Quadrant IV Low Importance/High Performance. Commonly called possible overkill. The attributes contained in this quadrant represent things that are less important and of high quality. There is no need to take further action on indicators in this quadrant.

## Result and Discussion

Test the validity and reliability to test each indicator using the product-moment correlation using SPSS software. Before using IPA, the questionnaire must be assessed for feasibility using validity and reliability on 14 samples. This test aims to determine the extent to which the questionnaire is feasible to be used in this study. The indicator is said to be valid if the t-statistic is greater than the t-table. Based on the tests that have been carried out, it can be seen that this research can only use 17 questions on the questionnaire out of 35 questions. The sampling technique used in this study is saturation sampling, which is using all 24 AUM samples in Pekalongan as a sample. The reliability test used in this study was Cronbach Alpha. The indicator is said to be reliable if the Cronbach Alpha value is greater than the t-table.

**Table 1. Reliability Statistics**

<i>Cronbach's Alpha</i>	<i>N of Items</i>
.899	35

*Source: Processed Data.*

The SPSS output in Table 1. shows that the Cronbach Alpha value is 0.899, which is greater than the t-table, which is 0.532. From the results above, it can be said that all indicators are reliable. The first step of the Importance Performance Analysis (IPA) is to determine the level of correspondence between the degree of importance and the degree of reality from the attribute quality rating associated with the achievement of the reality score and the importance score. The degree of conformity formula used is:

$$Tki = \frac{Xi}{Yi} \times 100\% \dots \dots \dots (1)$$

Where: Tki is the degree of conformity, Xi is the reality score and Yi is the importance score.

**Table 2. Conformity**

Total Reality (Xi)	Total Importance (Yi)	Conformity (%)
1339	1356	98.75

*Source: Processed Data.*

Table 2 shows that the overall acceptance of female leaders is in the good category. Meanwhile, in the overall attribute assessment, it is known that there are no bad attributes because all of them are in the range of 0.81 – 1. The second step is to analyze the quadrants. For quadrant analysis, calculate the average rank on the items of importance and reality attributes using the formula:

$$X_i = \frac{\sum_{i=1}^k X_i}{n} \dots\dots\dots(2)$$

Where:  $X_i$  is the average rating weight on the reality assessment  $i$  and  $n$  is the respondent.

$$Y_i = \frac{\sum_{i=1}^k y_i}{n} \dots\dots\dots(3)$$

With:  $Y_i$  is the weighted average rank on the importance assessment of  $i$  and  $n$  is the respondent.

**Table 3.** Average Value of Attribute Performance

Reality Total Score	Level of Reality	Importance Total Score	Level of Importance
1339	2.32	1356	2.35

*Source: Processed Data.*

The third step is to calculate the average level (average level) for all attributes using the formula:

$$X_i = \frac{\sum_{i=1}^k X_i}{n} \dots\dots\dots(4)$$

Where:  $X_i$  is the rating weight of the average reality attribute  $i$  and  $n$  is the attribute.

$$Y_i = \frac{\sum_{i=1}^k y_i}{n} \dots\dots\dots(5)$$

With:  $Y_i$  rating the average rank of the attributes of importance  $i$  and  $n$  are attributes.

**Table 4.** Average Level

Level of Reality (X)	Level of Importance (Y)
4.63	4.69

*Source: Processed Data.*

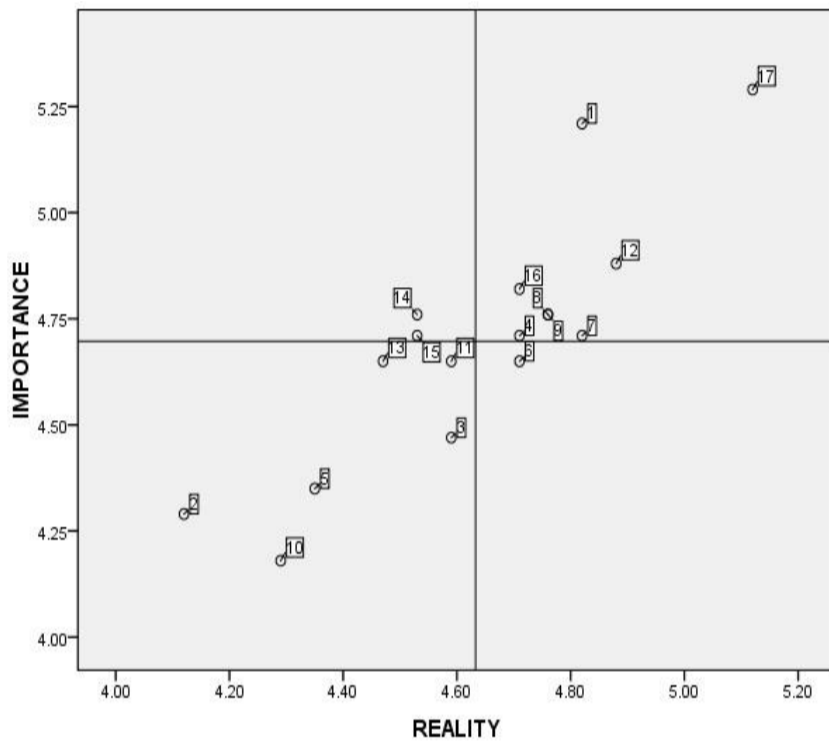
**Table 5.** Acceptance Rate from Employees

No.	Question Items	Reality	Importance	Score
1	When leading, women are able to direct an activity in the organization to achieve certain goals	4.82	5.21	-0.39
2	Women tend to be democratic in decision making	4.12	4.29	-0.17
3	Women tend to have more contact with superiors	4.59	4.47	0.12
4	Women are more respectful and care about their subordinates	4.71	4.71	0
5	Women are always concerned with intrapersonal relationships	4.35	4.35	0
6	Women always motivate their subordinates	4.71	4.65	0.06
7	Women are always task oriented	4.82	4.71	0.11
8	Women really maintain communication with their subordinates	4.76	4.76	0
9	Women are more able to create a family atmosphere	4.76	4.76	0
10	Women have strong charisma	4.29	4.18	0.11
11	Women have good communication skills such as being more flexible	4.59	4.65	-0.06
12	Women have the ability to appear more polite	4.88	4.88	0
13	Women have androgynous qualities (not only relying on the feminine side) (to be a place to complain for their employees) but also have a masculine side (tough)	4.47	4.65	-0.18
14	Women are good listener	4.53	4.76	-0.23
15	Women are more able to work together	4.53	4.71	-0.18
16	Women are more likely to take an approach that invites subordinates to come forward and develop in thinking	4.71	4.82	-0.11
17	Women are involved in carrying out tasks in order to achieve goals	5.12	5.29	-0.17

Source: Processed Data

From table 5, information is obtained that several attributes have negative values, which means that each of these attributes does not meet employee expectations. From this data, further analysis is needed to determine the priority scale in an effort to improve each existing attribute using the IPA method.

The fourth step is to calculate the importance performance analysis (IPA). X cuts perpendicular to the horizontal axis, namely the axis that reflects the attributes of reality perceived by employees. While Y cuts perpendicular to the vertical axis, the axis that reflects the attribute of interest (Y). after considering the attributes of reality and importance as well as the average value of reality and importance, these values are plotted into the Cartesian Quadrant.



**Figure 1.** Cartesian Diagram of Women's Leadership in AUM Pekalongan

Figure 1 interpreted that Quadrant I shows factors or attributes that should be considered important by employees but are not implemented properly by female leaders. The variables included in this quadrant are women are more able to listen and women are more able to work together. Thus this item becomes the leader's main priority scale to be further improved.

Quadrant II indicates factors or attributes that are considered important and satisfy employees that have been done well by the leader. The variables that fall into this quadrant are when leading, women are able to direct an activity within the organization to achieve certain goals, women are more respectful and care about their subordinates, women are always task-oriented, women are very careful about communicating with their subordinates, women create a more familial atmosphere, women have the ability to appear more polite, women are more likely to take approaches that invite subordinates to come forward and develop in thought, and women are directly involved in carrying out tasks in order to achieve the desired goals. Thus the performance of this item needs to be maintained by the leader.

Quadrant III shows factors that are considered less important by employees and are not implemented properly by the leadership. The variables included in quadrant III are women tend to be democratic in decision making, women tend to have more contact with superiors, women always prioritize intrapersonal relationships, women have strong charisma, women have good communication skills such as being more flexible, and women has an androgynous quality (not only relying on the feminine side (to be a place for employees to complain) but also has a masculine (tough) side. Thus, this item can be ignored.

Quadrant IV shows factors or attributes that are considered less important but are implemented excessively by the leader. The variable included in this quadrant is that women always motivate their subordinates. Thus, this item was over-applied by the leader. It is better for leaders to allocate their resources to top priority first.

In a study conducted by Afif (2018) with the title Women's Emancipation which results in emancipation and gender according to an Islamic perspective, it not only describes the prosecution of rights but also explains the obligations that are a consequence of rights that aim to glorify women themselves. Women can have a career but also fulfill their obligations such as wearing the hijab when working, and knowing their position as mother and wife.

In Muhammadiyah there are several AUM led by women. This shows that women can also have a career. Research conducted by Afif (2018) is not in line with research conducted by Walahe (2018) which examined gender with the title Political power of women in the Prosperous Justice Party (PKS) organization in Gorontalo Regency that women occupying positions as cadres in political parties have not fulfilled quota that has been provided. This study shows that although there are regulations that state that women get as much as 30% in the government, but in reality women still cannot fulfill the quota that has been provided, perhaps because there is still a stigma that states that women cannot be leaders. The reason why women still cannot fill the 30% quota in the government could be because there is still an assumption that women are not smart enough to be leaders.

In the international world, the term used is glass ceiling. Research conducted by Walahe (2018) is in line with research conducted by McCarthy and Burns (2013) because basically, the glass ceiling connotes the obstacles women face when they try or desire to occupy senior positions (and also higher salary ratings). in companies, governments and non-profit organizations. The results of Walahe's research (2018) are not in line with research conducted by Rohmatullah (2017). There is no prohibition in Islam regarding women holding a position or being a leader in public affairs such as leading a company or organization. Muhammadiyah as an Islamic organization does not prohibit or even support women to become leaders in AUM and does not differentiate between female and male leaders. This is in line with research conducted by Sahban (2016) that women and men have equal access in achieving a leadership



role. The results of Sahban's research (2016) strengthen the results of research conducted by Haris (2015), namely the role and role of women cannot be ignored, the existence of great people in the world cannot be separated from the role of women. The results of this study are in line with Rohmah, Izzatilah, & Setyawan (2012) that women-led organizations are more effective and make organizational performance better.

## **Conclusion**

This study found that female leaders should focus on Quadrant II. This means that the approach has been used optimally by leaders to achieve organizational goals. The important point in this quadrant is that the items that fall into this quadrant are close to average satisfaction in general. Decreasing points in this quadrant tends to shift to a quadrant that contains items that must be the focus. Therefore female leaders must be more enthusiastic when working in teams, they do not need to be too flexible when communicating with subordinates because misunderstandings may occur, they do not need to be too close to their subordinates because it will create gaps and do not need to take over the work directly because of someone. already took that responsibility.

The total amount of AUM in Pekalongan is 34 with 20% of the AUM is led by women. From data obtained from questionnaires distributed to respondents and from interviews, it was found that although AUM did not reject female leaders, 80% of respondents preferred to be led by men. This is due to several reasons such as the firmness of male leaders in leading and better wisdom than female leaders, men are more resilient in dealing with obstacles, the assumption that men are priests, men are more assertive in making decisions, men are more careful and think for the long term. , better able to manage subordinates, men can participate in external activities, do not prioritize ego, authoritative, rational, focus on performance, more active and assertive, logical and flexible in making any policies and decisions.

## **Limitation**

This study has several limitations. The first is that the small number of respondents results in a validity test that is not good because there are invalid question items and respondents' answers still vary between employees led by women and those who have never been led by women.

## **Suggestion**

Due to the limitations of the study described above, a future research suggestion is to expand the AUM population. Not only in Pekalongan but also in other cities and future research can examine AUM led by women, never led by women, male employees' responses if led by female leaders and female employees' responses if led by female leaders to get more answers. correct and suitable.

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