Women Leadership on Public Institution in Muslim Minority Society of West Papua

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ABSTRAK

Artikel ini bertujuan untuk mendeskripsikan gaya kepemimpinan, peran dan konstruksi kepemimpinan perempuan Papua Barat dalam bidang politik dan pendidikan. Penelitian ini menerapkan metode studi kasus. Simpulan dalam artikel ini menunjukkan di Papua Barat perempuan memiliki peran strategis dalam pemberdayaan masyarakat melalui berbagai cara. Dalam bidang politik, perempuan banyak menduduki posisi penting dalam pemerintahan. Peran perempuan Papua Barat dalam bidang pendidikan juga tampak melalui berbagai terobosan yang mereka lakukan dalam memimpin lembaga pendidikan. Dengan demikian, peran perempuan dalam bidang politik dan pendidikan, bukan sebagai pelengkap bagi laki-laki, melainkan menjadi mitra dalam membangun Papua Barat .

Kata Kunci: Perempuan, Kepemimpinan, Papua Barat.

ABSTRACT

This article focuses on the leadership style, role, and construction of West Papuan women's leadership in politics and education.This

research applied case study method.The results show that West Papuan women have several roles in empowering society in different ways. This is indicated by the large number of women in West Papua occupying important positions in the government in West Papua.In addition, education field shows that West Papuan women made many breakthroughs and led several educational institutions in West Papua.In fact, it can be concluded that the role of West Papuan women, both in politics and in education,is not a complement of men, but partners of men in leading and building West Papua.

Keywords: Women, Leadership, West Papua

A. Introduction

Women, in the tradition of mankind, become a male complement.The involvement of men in leadership in the world is more than the involvement of women in leadership. In addition, men leadership is better than women's leadership (Van Emmerik, H., Wendt, H. and Euwema, M.C., 2010).They later became second class citizens and did not have the authority to conduct their own initiative and movement.Men have more representation than women at work. Women do more low-level jobs than men. Women also do more unpaid work or volunteer (Teasdale, S., McKay, S., Phillimore, J. and Teasdale, N., 2011). Also, Halilah (2010) argues that men tend to be more dominant in decision making or becoming leaders. Further, Aulia and Anthon (2016) stated that women's ability to lead is still doubted by most societies. Besides, Lahti E (2013) argued that the nature and style leadership is different with the style and nature of woman. Woman tended to use their emotion than

reaching a goal. In the cosmology story, when Adam was expelled from heaven, the prejudices against women were more dominant. Eve was considered to tempt Adam to eat the khuldi fruit which caused them to be expelled from heaven. Including the development of oral stories, where Eve's creation was nothing more than Adam's ribs. So, life, in the past, now, and until whenever, always just ranges on the existence of women as a companion only.Men challenges are less than women's challenges when becoming a leader. Women's leadership tends only to women organizations and women may become leaders when men leaders are not present. The challenge arises from discrimination against women. Linking leadership with masculinity is the same as underestimating women's achievements. There are many achievements achieved by women that cannot be achieved by men (Priola, V., 2007). Women are also considered only able to take care of the household rather than being a leader in an organization (Tsania, N., 2018). Even religion is sometimes used as a legitimacy of patriarchal culture that was built in society (Umar, 1998).

The same situation, more or less, occurred in West Papua. It's just that some women do not choose that path and then subject to stigma of the society's law. Then they choose to get out of the existing cages, even broadly, then they just do not do it only limited to the family environment alone, but they strive to continue to devote thoughts and energies to common misconceptions, not just for women but also for all mankind for life.Women leaders are very concerned about local livelihoods and culture. Maintaining local culture and wisdom can help develop the region itself because with so many local cultures and wisdom people will be interested in visiting the area. This can increase financial income for the region (White, N., 2010).Even the traditions of Kokoda, Arandai, and Moi in West Papua place women

as a highly respected figure, not only as a mother but even a reference to big family decisions.In West Papua, review of women's involvementis still limited to the struggle for education (Wekke, 2013).

The discourse of women is of particular concern, as a part of life, but is sometimes consideredonly as part of the family (Smith, Kim, &Faerman, 2013).In fact, in a broader opportunity, women can actually play a role in society. In fact, in some ways women are more carefulthan men (Zacharias, 2013). Women also had their own special idea about what they will do, they also has important role in building network and communities (Hassan, Z. and Silong, A.D., 2008).When they are given the opportunity to be in the organization, they can contribute skills that complement the needs of men.Men and women can complement each other, thus forming harmonious and complementary forces (Fitriani, 2015).Disputes between the Muslims and Hindus can be overcome because of the presence of women bridging the communication gap (Scindia, Bharati, Pradesh, & Hindu, 1996).Meanwhile, in the American political tradition, gender is no longer a major issue. In Arabian, Women leaders have an ideal influence, high motivation, and careful consideration in making decisions. The advantage of women leaders rather than men leaders is that men leaders are quicker to make decisions, firm, and disciplined (Yaseen, Z., 2010).

The ability of men and women is even more balanced in political capacity (States & Fitzsimmons, 2016). Women in America and Britain try to balance themselves with men by taking steps that are usually done by men. This is done because they do not want to be considered unable to become leaders for others (Kirton, G. and Healy, G., 2012). In fact, political competition requires its own toughness (Preece& Stoddard, 2015). While in the tradition of the Iranian society,

women have gained a distinctive mandate to participate in political affairs and common good (Yaghoobi& Ayatollah, 2016).The study illustrates that women have been widely studied.Women's leadership styles began to be recognized at the local to international levels since 1970 and women's leadership styles were considered more innovative than men's leadership styles. There are many international organizations in the world led by a woman. In addition, women also occupy important positions in the government of a country (Chandler, D., 2011).

However, studies related to West Papuan women have not been published so that they are not fully illustrated. Sorong City is a miniature of Indonesia (Wekke, 2015). The city life is so dynamic with the interethnic encounter from various parts of Indonesia.Theyare synergized and it is a clear sign that Indonesia is really a place worth fighting for a prosperous just society.Inmaking Pancasila as a model of life, the Sorongcity is actually a reflection of Pancasilaitself (Wekke, 2014).It's just that the hustle and bustle of life that then sometimes put aside the more dominant positive sides compared with occasional cases.Compared to a harmonious life, the Sorongcity as the backbone of West Papua became the first picture of how this region is a part of Indonesian gemstone.Discrimination in leadership needs to be eliminated. This is so that women can have representation in leadership. Discrimination also causes women to feel insecure about being leaders (Burton, L.J., 2015).

This research was qualitative research and applied case study. The data were collected from journals, books, observation and documentations.

B. DISCUSSION

1. Women and Politics

In the political leadership in the Sorongcity period of 2012-2017, dr. PahimahIskandaraccompanying Drs. Oak. LambertusJitmau is the deputy mayor. In the previous period, DR. BaesarahWael, M.Si.accompaniedthe mayor for the period of 2007-2012. Both are women who are involved in politics. Even the struggle then managed to put them into a position so desirable by many men who are on the political path.Although they are women, both of them's performance showed significant results in leading Sorong city together with the mayor. The combination of women and men leadership can be one of the most appropriate leadership solutions. Men leaders can overcome problems that can only be overcome by men, while women overcome problems that require expertise from women. This can be realized if the tendency to associate leadership with masculinity is eliminated (Baxter, J., 2012.). An airport could not have been built because the unavailable communication between residents who occupy the land prepared for extension of the airstrip, finally can be solved. In fact, the airport DEO Sorong city was inaugurated in February 2016 ago by Minister of Transportation, Ignatius Jonan.

The airport became the symbol that women's leadership in the political sphere is not a hindrance.In fact, women's leadership becomes a part that is able to be a supportive power in fighting for common interests. Women have a large role in an organization and have a good relationship with their employees, but it must also be supported by good governance of its members. A great woman will be successful if supported by her members and the leader will fail if her members do not support the work she is running. Thus, collaboration between leaders

and members is very important in achieving the goals of an organization / work(Strøm, R.Ø., D'Espallier, B. and Mersland, R., 2014).Women are more concerned about social issues in society.The ethics of women's leadership is considered better than the ethics of men leadership. This is because women have feelings that are more sensitive to the problems they face.

(Fine, M.G., 2009). This makes them faster in handling problems. In addition, the character of women is also considered more suitable to deal with issues that exist in society (Iversen, T. and Stephens, J.D., 2008).The airport can be established and thenthe people who originally occupied the existing landcan move and get their rights properly. Women have communication skills that men cannot reach. The presence of women in politics can have a positive effect on women's participation rates. Women have a special method that is not owned by men, in particular, in increasing the number of voters in elections (Karp, J.A. and Banducci, S.A., 2008). The presence of women becomes a sign of perseverance and the ability to hear.Afterwards, they are also able to find solutions together so that common interests can be realized.Women have firmnessand accuracy in deciding a problem that exists (Damayanti, 2015). Pahimah with previous professional background as a doctor is able to complete various obstacles in the hospital Sorong city,so that the hospital is now better and able to serve the needs of public health more fully.

Meanwhile, in the legislature period of 2014-2019, the Regional Representative Council of Sorong city was headed by PetronelaKambuaya, S.Pd.He was a teacher who then chose politics as a field of devotion.The spirit he had when he became a teacher, which was always supported by the willingness to share and educate, continued up to political activity.Men are still considered better in terms

of leadership, especially in higher education institutions. There are many universities that are successful under the leadership of a man, on the contrary, some universities do not show improvement in quality under women's leadership (Chin, J.L., 2011).One of the evidence that can be submitted is that in the electoral district (*electoral district*) II in Sorong city, who entrust his voice wereup to 7,000 people.Though, the number needed for the voter divisor (BPP) was just about2,400. Petronela capability could worth about three seats in Sorong cityParliament.Women have a double commitment between being a leader and being a housewife. This can have a negative effect on their leadership (Marshall, S.M., 2009). Also, Bellou,V (2011) stated that men and women cannot be equated in terms of leadership. This is because the responsibilities carried by men tend to be greater than the responsibilities carried by women.

In different electoral districts, Hj. Rosmiati Azis from the United Development Party (PPP) also won seats for Sorong city Parliament period of 2014-2019.HajjahRosmiatiwas able to set aside 90% percent of men in the electoral district she occupied.Simply, she was able to convince the electorate to entrust their choice to HajjahRosmiati.In a certain proportion, her presence in the political realm was merely an impact on the will and the ability to fight for the interests of the people. Women leaders can balance personal and work life. They work according to needs without involving personal matters in their work. Balance is important so that the quality of women's leadership is maintained(Hertneky, R.P., 2010).Before occupying the seat ofRegional People's Representative Assembly, HajjahRosmiati took care of IkatanWanita Sulawesi Selatan (IWSS) as chairman.Itcan be seen that with her devotion to thinking of common interests, it is necessary to do so, not only for the community of South Sulawesi, but for wider access.

It happened in Sorong city, while at the provincial level, the presence of Irene Manibui to replace the deceased RahiminKatjong as Deputy Governor of West Papua Province is also of special concern.The ability to understand the condition of the community and then to implement it into a policy, made Irene as a companion to the governor in the interchange of time along with the death of the deputy governor.Her activities in GolkarParty, even occupying the seat of the House of Representatives of the Republic of Indonesia, were her ability to gain votes.Not only because she grew in youth activity from the beginning but all because she had the will to share what she has for the people.

When she occupied the vice-governor's seat, Irene always tried to be close to any circle. However, some of society unconsider women in politics. Women's political knowledge and experience is lacking. The political world is currently called by men because they have more meaning to politics. In addition, women do not have expertise in political negotiations. In other words, they cannot innovate in the political world (Dolan, K., 2011). In fact, female leaders can put themselves under any circumstances.In other words, they can be feminine and masculine (Taleb, 2010). Not only in the religious environment she embraced, but she broadly reached and established working relationships with other religions,provided transportation support in the form of cars for residents of NahdlatulUlamaof Sorong city,becamean active committee for the organization of BadanKomunikasiPemudaRemaja Masjid Indonesia (BKPRMI) in West Papua,including the implementation of MusabaqahTilawatil Quran (MTQ) in Bintuni (2016).Her ability to drive MTQ placed West Papua as one of the top 10 kafilahfor the whole of Indonesia in Mataram.

2. Women and Education

With four children she cared for herself was not an excuse for IndriaNur, S.Ag.,M.Pd.I to keep silent. IndriaNur was still able to manage her time so that she became Chairwoman of the Department of Tarbiyah in State Islamic College(STAIN) ofSorong.Women's leadership is considered effective in the world of education because women have accuracy in doing work (Stead, V. and Elliott, C., 2013).With leadership skills, she previously even occupied the position of secretary majors for the duration of four years of service.In the period of leadership as the secretary of the department, students have the opportunity to communicate directly with the secretary of the department.They get guidance to navigate the endless academic life.In fact, the presence of secretary of department and figure of womanwas able to provide maximum support for the achievement of student ability in completing the study.Generally, women have the ability and have met the requirements to become a leader, but most of them are not confident and feel inferior to compete with men (Chabaya, O., Rembe, S. and Wadesango, N., 2009).Also, (Debebe, G., 2011) Argued that, in one guidance of Community Service Program (KKN), IndriaNur was even asked as a model lecturer.Women's leadership has a positive effect on student achievement in education. In addition, there is no relationship between women's leadership and available employment opportunities (Beaman, L., Duflo, E., Pande, R. and Topalova, P., 2012.)

Indriawas able to become protector figure for the students. Together, she achieved the goal of a program. At the same time, although with all the burden, women of the family were still able to manage the time.Not only did she share, but she made academic services as the largest portion, so she could help the success of students to carry

out academic obligations,both on campus and off campus. Women's leadership in the academic field is better than men leadership in the academic field (Grant, C.M., 2012). Campus area alone is a daily environment.Meanwhile, the field was an extra ability that was owned by IndriaNur. While guiding students in Misool, Indria also trained high school teachers in conducting active learning.Special development needs to be given to women so that they have the confidence to be leaders. Self-development aims to train women to be reliable leaders (Clarke, M., 2011). Consistency was shown from year to year. While guiding KKN students in Katapop,the same program was done with a planned, structured, and sustainable.IndriaNur also led the One Day One Jus (ODOJ) movement. The Jamaat who loved the Koran were organized in the ODOJ community.In this organization, IndriaNur guided students to continue to love the Qur'an.Some organized activities include popularizing the Al-Qur'an reading movement with lectures, training, and tadaruson the street.These activities are initiated to provide an opportunity for the citizens of Sorong city to always be close to the Koran.Not only in the STAIN campus of Sorong, but this waswide open for Muslims in Sorong Raya. This was a movement that extends to high school.

If IndriaNur fought in the departmentof tarbiyah,then the Department of Da'wah of State Islamic College (STAIN) Sorong was led byFatimah, S.Ag.,M.Ag. For the period 2016-2020, Fatimah was trusted as Vice Chairman of Administration and Finance of STAIN Sorong.This is certainly not because of her female figure, because the position was open to anyone in the internal circleof STAIN Sorong. Fatimah was appointed to hold this position because as long as she was devoted to STAIN, she was always a driver for institutional development.While in the secretary of the department for the period of 2008-2012, the shortage

of administration was solved to its completion, including the curriculum and syllabus.While she served as Head of Department, she developed the programField Experience Practices (PPL)which corresponded to student competence. PPL Opportunity opened up to Malang at Mental Hospital for students of BimbinganPenyuluhan Islam (BPI). While on another occasion, students chose to run the PPL at the nursing homeGowa, Sulawesi Selatan. Similarly before, students completed PPL in prisons.

The ability to lead is not only possessed by men. The tendency to associate gender with parties can affect women's performance. This can also reduce the creativity of women's leadership. In addition, the achievements they seek will be annoying.

(Jean-Marie, G., Williams, V.A. and Sherman, S.L., 2009).Both women, with their respective advantages, have the opportunity and the freedom to express themselves in the college environment.Leader does not depend on the sex but on his ability to lead and in accordance with the wishes of the people. The quality of leadership is seen from the results of one's leadership not from their gender. There are many men leaders who are successful in the organization, however, not a single bit of failure in other sectors. Even so with women, many who are successful are organizations but many women are unable to make progress. This showed that, success is not in the gender bun in the way of leading organization (Isnaini, N.F., 2018). Not only in a limited family environment, but she was also capable of accelerating on a wider scale, moreover in the college that became the ivory tower for the development of science as a pillar of civilization.There is no difference in behavior between men leaders and women leaders. Each of them has the same sense of responsibility towards the person they lead (Aarum Andersen, J. and Hansson, P.H., 2011).

3. Women's Leadership Construction

The female stigma from the start that is only considered a male complement is not entirely complete. In politics and education in West Papua, women actually have the same ability as men.On a certain scale, she even beat men. Thus, it is not relevant if women are only members of the family.As is the practice of Spanish women who are also a support for their people(Alonso-almeida, Perramon, & Bagur, 2015), West Papuan women are also contributors to the community movement.They do synergy to reach limitations as well as become a motor for the movement together.For the business world, women actually have started to accept the existence of women.With their capabilities, financial achievements and company achievements can be achieved(Beeson & Marie, 2012). Meanwhile, the two fields that become the identification of this article also provehow women in politics and education are the pillars of development.

Her presence in the familybecomes a positive side for women.They are able to establish communication across people and communities.With this ability, they are easier to unify the differences and make the difference as part of a shared decision.In the American tradition, women are even able to cross classes and ethnicity(Debebe, 2008). Similarly, the politicians and academics of West Papuasynergize with all the organizational components that are involved.So to a certain extent, the presence of women would be a part that glues the existing shortcomings.Women can become public figures and leaders who participate in society.They have the skills to make strategic decisions and determine the direction of the organization in achieving its vision and mission, so are the women in Nairobi.Although they are in a shabby area, their presence is a solution to solve environmental problems(Greig & Bohnet, 2009).

Women's leadership is sometimes about opportunities and environmental credentials.If both materialize, then women may provide the best work for their organization.They become a strategic part and at the same time, support the journey and escort the direction of the organization.Leadership is nothing more than a matter of perception(Haslam & Ryan, 2008).If this can be overcome and give equal rights and obligations to women and men regardless of biological status,then both can synergize for the development of society in a broad sense. West Papuan women give these achievements so that they, with all the attributes, were still able to uphold the ability of the organization,even more than expected so far. Women have a more effective and interesting way of leadership (Chandler, 2011).

C. Conclusion

The description provides an exploration of how women in West Papua are driving progress.They are especially concerned with the field in which they are engaged.Not only as members, theyeven become part of the leadership.Both politics and education make the very broad land of devotion. They devote their time to thinking about the lives of the people, not only for themselves, but for many people.In these two areas, politics and education, women are the driving force for reform and development. They are actively involved in improving from time to time. The description becomes a clear proof, women are not a complementary presence of men, but become male partners in building life.

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