

**Female Leadership in Gorontalo Universities:
An Appreciative Inquiry Exploring
Gorontalo Female Leaders' and
Managers' Experiences**

By

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ABSTRACT

Female Leadership in Sulawesi's Gorontalo Universities: An Appreciative Inquiry Exploring Gorontalo Female Leaders' and Managers' Experiences

The purpose of this appreciative study was to explore Gorontalo female leaders and managers' leadership journeys in the Gorontalo university context to highlight the interrelated aspects of women's experiences of leadership in higher education in order to better understand the features that influence their decisions about pursuing and maintaining leadership positions. The central question and sub-questions for this research project were posed as follows: What are the leadership experiences of female leaders and managers in Gorontalo Universities? The two guiding research sub-questions were: (1) What enables and hinders Gorontalo female leaders and managers from attaining and sustaining leadership positions in universities? (2) What are the implications of female leaders' and managers' personal stories for their leadership and for supporting women in leadership now and in the future?

This study took Papert's (Ackermann, 2001) idea of constructionism and an interpretive approach, using qualitative methods in appreciative inquiry in order to reveal the meaning under the collective stories of leadership experiences from the female leadership in the university setting. Thematic analysis was used as a mean of analysing the data. The sample consisted of fifteen women across five Gorontalo universities, both academic and non-academic staff, who hold leadership positions.

Findings were derived from interviewees' responses regarding what may have enabled and hindered their leadership opportunities, as well as their leadership experiences in their careers and leadership positions. The findings of this study indicated that the enabling–sustaining features are extended to facilitating elements within their personal and professional lives that sustain their leadership roles, including parents' and husbands' support and sponsorship, education and formal educational degrees, along with support from social changes that have occurred in the regional development of Gorontalo. The barriers were also explored, showing patriarchy, double-bind, guilty-feeling, the misinterpretation of sacred text, micro-politics and seniority as the major hindering features in Gorontalo women leaders' and managers' leadership journeys. The implication of female leaders' and managers' personal stories for their leadership and for supporting women in leadership now and in the future are also discussed.

My reflection on the research journey is described in the last chapter of this study. Suggestions and recommendations conclude this study.

DECLARATION

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

December 19, 2019

Signed,

Zulqstiwati

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Life and stories are two inseparable things. The stories tell the journey of someone's life from birth to the time when death comes and takes us to another place. During the journey of our life, each of us meets to share experiences from people around us, and we learn from them. In one phase of my life with the study I undertook, I met a number of amazing people. Therefore, I want to give credit to the people who accompanied me on every step of my dissertation completion and then as I continued my doctoral program with the support of many people around me.

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CHAPTER ONE. INTRODUCTION

Chapter One introduces the research topic, the problem statement, the significance of the topic, and introduces the purpose of the research and the main research questions. My research aimed to explore female leadership experiences in higher education settings in Gorontalo, a province of Indonesia. It focused on Gorontalo female leaders' and managers' leadership and how these women described their leadership journeys, and what experiences in their personal and professional lives appeared to shape their leadership formation. There is a significant body of literature exploring women and leadership, however, in the Gorontalo context, the study of women in educational leadership is very limited and this research contributes to that body of literature.

Background

The modern era promotes the study of women and gender studies, including the study of women in leadership which is different in every situation and discourse. In general, a western version would be quite different from an eastern interpretation of the role of woman as leader and its practice. Contemporary explorations of gender and leadership, regardless of their eastern or western setting, carry an expectation of women's empowerment and development. The United Nations (2003) reported that the number of extensive studies on women contributed to enabling factors for female participation in the workplace. The report suggested there are many efforts to support women across the world with general concerns or particular responsibilities in managerial or leadership positions and participating as leaders in workplaces ranging from public organizations and government agencies to private cooperatives.

Feminism and gender studies have contributed to the development of theories connected to women and leadership. However, there are challenges integrating western and non-western approaches; in the contexts of Asia and Africa for example, women and gender are approached differently to western approaches (Ampofo, Beoku-Betts, & Osirim; Kinnaird & Momsen, 2002; Luke, 2001; Van der Boon, 2003). Additionally, Islamic studies about women and leadership bring a different perspective (Alhadhrami, 2018; Arnez, 2009; Aryanti, 2013; Bano & Kalmbach, 2011; Lopes Cardozo & Srimulyani, 2018; Qibtiyah, 2009; Rohman, 2013; Shah, 2015; Srimulyani, 2012).

In the last 20 years, the Indonesian government has developed a significant concern for women's roles in both organizational and national settings. The government established Law No.7/1984 ratifying the elimination of all forms of discrimination against women. Sixteen years later, the Indonesian Government instructed all ministries to implement a Presidential Decree (No.9/2000) with a Gender Mainstreaming Program, to regulate national and sub-national institution programs aimed at reducing the gap between Indonesian women and men in accessing and obtaining

benefits, and increasing women's participation in every organizational activity in order to give them control over their personal and professional development.

However, even with strong foundations in law, these gender-mainstreaming programs are not enforced consistently across Indonesia and mainly focus on women's welfare interests rather than women's development and empowerment schemes. The emergence of religion-inspired, discriminatory legislation at the local level has challenged the implementation of gender mainstreaming and subverted the hope that legislative and policy frameworks would enforce coordination across the whole nation (Schech & Mustafa, 2010; Sudarta, 2003).

The Indonesian Directorate General of Higher Education (DIKTI) reported that only about 20 per cent of female employees held top management or leadership positions at university, faculty or department level across 4258 higher education institutions and approximately 450 000 employees (permanent academic staff and non-academic staff). There were only five female rectors in state universities in Indonesia (two in Sumatera, two in Java, and one in Sulawesi, although there were more female rectors or directors of private universities (DIKTI, 2014; Napitupulu, 2013). A workshop organized by Higher Education and Leadership Management (HELM) funded by the United States Agency for International Development (USAID) in Indonesia (Higher Education and Leadership Management (HELM), 2013) summed up the three biggest problems faced by female employees in Indonesian higher education as: first, the glass ceiling (restrictions on academic promotion for women); second, the chilly climate in academia (women feeling discomfort in the intimidating academic environment); and third, the leaky pipeline where the talents of women are 'leaked' rather than making it through the pipeline to leadership roles. The workshop noted that the representation of female leaders had been decreasing in several academic areas, and then highlighted that the proportion of female teachers in Indonesian higher education institutions ranged from 21 percent to 72 percent, and for those who served as leaders in their respective institutions it ranged from only 6 percent to 20 percent.

Pasya (2010) added another factor that influences women's participation in leadership: the guilty feelings women may experience when they are away from family and home affairs and responsibilities, and their familial obligations as mothers, daughters, and sisters. Scholars Ibarra, Ely, and Kolb (2013) argued that in the case of women and leadership in Indonesia, problems are caused by the insensitivity to women by not only men but also the top female leaders and managers. This insensitivity is caused by the long-rooted patriarchal system that influences individuals within the community, both men and women. Others (Dlamini & Adams, 2014; Inglehart & Norris, 2003; Sidani, Konrad, & Karam, 2015) proposed a further factor that contributes to the barriers, namely decentralization having been interpreted as reflecting local cultures, which are (mostly) patriarchal and with certain faiths holding traditional views of women's place in domestic affairs. Another problem is the sticky floor which is described as the discriminatory precedent of

employment that keeps women associated with low-level jobs and that has questioned their skill in higher levels of jobs (Berheide, 1992, 2013; Guy, 1994; Welles, 2007)

Men exclusively dominate the executive boards of universities while their female counterparts face difficulties in getting support for promotion and representation on those boards due to disadvantageous policies related to female leadership (Eagly, A.H. & Carli, L.L., 2007; Kull, 2009). Being in leadership roles is not the only issue for female professionals at university. Women struggle in competing with their male counterparts for roles in research and community engagement programs. The different perceptions of gender suitability have become women's burden and resulted in insufficient support and opportunities for women. This situation has created unfortunate social and financial impacts on women (Indihadi & Karlimah, 2007).

Situating the Context

Demographic Information

Indonesia is located in the Asian Archipelago, South-East Asia region, and home to hundreds and thousands of islands, ethnicities, local and indigenous languages. Bahasa Indonesia is the national language, used mostly in everyday formal situations and informal conversations, and it unites the different ethnic groups from Aceh to Papua. Indonesia's geographical landscape has five main islands: Sumatra, Java, Kalimantan (Borneo), Sulawesi (Celebes), and Papua (New Guinea); with two major island groups, Nusa Tenggara and the Maluku Islands, and other thousands of small islands (See Figure 1). Each region in Indonesia has different geographical features, separated by seas and mountains. Thus, Indonesia's extensive cultures, customs, and belief systems have been shaped by complex interactions between its inhabitants and its physical environment. Indonesia had approximately 258.7 million people in 2016 (Badan Pusat Statistik, 2017) and Indonesia has the highest population number of Muslims in the world (Badan Pusat Statistik, 2010; Diamant, 2019). The diverse demographic, geographic and socio-cultural backgrounds in every province in Indonesia have become problematic for the Indonesian government. Managing its physical and organizational structures, facilities, services and the development of its people, including in the education sector, especially in higher education, has proved very challenging.

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Please visit

<https://www.worldatlas.com/as/id/go/where-is-gorontalo.html>

Figure 1.1 Gorontalo Map

Source: <https://www.worldatlas.com/as/id/go/where-is-gorontalo.html>

Indonesia is a republic with a presidential system. As a sovereign state, power is concentrated in the central government, with provincial administrative divisions. In 1999, when the decentralized system and autonomy were introduced and implemented, many administrative areas of Indonesia decided to become self-governing; this included Gorontalo Province (also well known as *Hulondalo*), as one of the youngest provinces in Indonesia. It has been administratively separated from North Sulawesi since December 2000, though it is located in the north part of Sulawesi Island. Gorontalo Province stretches 11.257,07 km², has 136 islands, and borders two other provinces, Central Sulawesi Province and North Sulawesi Province. Gorontalo Province consists of one administrative city, Kota Gorontalo, and five districts: Boalemo, Kabupaten Gorontalo, Pohuwato, Bone and Gorontalo Utara. The overall population of Gorontalo Province is 1.150.765 people; the growth rate is 1,55 per cent; and the Sex Ratio of the Gorontalo population is 50:50, consisting of 576.482 male and 574.283 female. The population by ethnic group is Gorontalo (indigenous) around 90 per cent, with the categorisation of people by religion as Islam (96.82%), Protestant (2.11%), Hindu (0.71%), Catholic (0.71%), and Buddhist (0.09%) (Badan Pusat Statistik Gorontalo, 2017; Badan Pusat Statistik Gorontalo, 2017; Pemerintah Provinsi Gorontalo, 2014). Gorontalo is locally well-known by the name *Serambi Madinah* and is the second-largest Muslim province after Aceh.

Cultural Context

Indonesia possesses unique characteristics in every local culture that are well-known as *kearifan lokal* (local wisdom) or traditional knowledge (Geertz, 1983); hence in Indonesia, the term local wisdom is more recognizable and widely used in formal conversation and discussion and in scientific writings or government reports. The local wisdom is what makes one individual and one community or locale different from others. These differences may include personal beliefs, customs, social interactions, agriculture, environmental and ecological practices, science, technology, politics, and of course, education. The Gorontalo context is influenced by local cultures (sets of values, beliefs and practices), based on local philosophy which comprises: (1) Aadati hula-hula to Sara', Sara' hula-hula to Kuru'ani (Custom roots on Syara', Syara' roots on Al-Quran); (2) Mohuyula (helping each other and mutual cooperation); (3) Mopotuwawu Kalibi, Kauli, wawu Pi'ili (unite and synchronise utterances, heart, and action); (4) Batanga Pomaya, Nyawa Podungalo, Harata Potombulu (the physical body for defending homeland, soul sacrificed, treasures for the benefit of others); and (5) Lo Iya Lo Ta Uwa, Ta Uwa Lolojiya, Bo'odila Polusia Hilawo (leaders should be full of wisdom, not tyranny) ((Baruadi, 2013; Pemerintah Provinsi Gorontalo, 2014). The Gorontalo context is also influenced by the set of cultures from neighbouring provinces, mainly from North Sulawesi of which Gorontalo was previously a part. These incoming cultures then embed themselves in ways that make Gorontalo's communities multi-ethnic, multi-language, and multi-religious.

Rahman (2006) stated that the nature of the Gorontalo context is mostly influenced by local cultures that are rooted in the daily life of Gorontalo people's so-called local wisdom. This local wisdom is based on Shari'a, which is rooted in the Al-Quran and has a huge impact on the social life of the Gorontalo community, including the perceptions of male and female participation at the leadership and management levels in universities. Historically though, despite the vast influence of Islam, Gorontalo has been shaped by plurality in terms of social systems in the form of tribal customs and language (Tuloli, 2012). The tribes that enrich the diversity of Gorontalo include Sanger, Bugis, Makassar, Ternate, Bajo, and Javanese, with the additional influences of Arabic, and Chinese. The Dutch colonialists had an impact that has endured from the colonial era as well. More recently, cultural influences from Sumatra, Bali, and other parts of Indonesia have been added.

Gorontalo men are still dominating all parts of community life including work and education (Badan Pusat Statistik Gorontalo, 2017). Although greater numbers of women attend school than men, the number of women with housekeeping functions is far more than the number of men (6:1). The majority of jobs with the highest numbers of male workers are in the Industry, Agriculture, Forestry, Hunting, and Fisheries groups, while women in Gorontalo work more at Trade, Restaurant and Accommodation Service, Community, Social, and Personal Services (Badan Pusat Statistik Gorontalo, 2017). It is clear from this distribution that work is gendered in Gorontalo.

Education Sector

In the education setting, the level of Gorontalo Education is considered low by the Badan Pusat Statistik (2017) because 30,4 per cent of the population have only Elementary School or Islamic Elementary School certificate as their highest education level (Badan Pusat Statistic Gorontalo, 2017). This means one third of the Gorontalo population are undereducated, including female residents. According to the same report, there were 1,024 Elementary/Islamic Elementary Schools, 394 Junior High Schools/Islamic Junior High Schools, and 157 Senior High Schools/Islamic Senior High Schools. In the higher education setting, the university sector consists of public universities (state universities) and private universities and in Gorontalo there are five universities (one state university, one Islamic public university, two private universities, and one private Islamic university).

In the Indonesian university setting, there are two different sets of function that distinguish two kinds of employee position: *struktural* and *funksional*. The *struktural position* outlines leadership positions held by non-academic or professional staff (mainly civil servants, later known as civil apparatus) for administrative-related duties to support the academic process and activities in the university and shows the duties, responsibilities, authority, and rights of a civil servant in order to lead a unit of the state organization. Structural positions are mentioned specifically in the organizational structure based on echelon and ranks of structural position, from the lowest level (echelon V) to the highest (echelon I / a). Changing a state employee into the state civil apparatus makes this position an administrative position along with a group of positions that contain functions and duties relating to public services and government administration and development. Each administrative position is determined according to the competencies required.

A *funksional position* essentially is a technical position that is not listed in the organizational structure, but is an essential function for the government organization in implementing the main tasks of the organization because it is based on expertise and certain skills. This function is known as academic staff, who are personnel whose responsibilities are focused on education, research, and contribution to society, which is referred to in the university as Tri Dharma Perguruan Tinggi (The Three Principles of Higher Education). According to Presidential Decree Number 87 of 1999 concerning fungsional position of Indonesian Civil Servants is a position that shows the duties, responsibilities, authority and rights of a Civil Servant in an organizational unit. Lecturer positions are functional positions that are regulated in Presidential Regulation Number 59 of 2006. The functional position ranks for academic staff (lecturer) range from the lowest level (Asisten Ahli) to the highest (Guru Besar) (PP no. 13 of 2002: Amendment to PP No. 100 of 2000 concerning Appointment of Civil Servants in Struktural Position; PP no. 40 of 2010: Amendment to Government Regulation No. 16 of 1994 concerning Functional Position of Civil Servants, PP No. 16 of 1994 and Presidential Decree No. 87 of 1999). These ranks reflect the teaching career of academic staff, but these functional positions do not designate what leadership position an

academic staff member will hold.

In the higher education setting, non-academic staff are appointed to leadership positions in more administrative-bureaucratic affairs units, such as heads of general, academic and staffing bureaus at university level, and heads of divisions and at faculty level, while positions such as rector, vice-rector, dean and heads of departments belong to academic staff. Also, for certain leadership positions in the technical implementation unit, the rector, as the top decision maker, can appoint both academic and non-academic staff to hold leadership positions, such as in the research office, women studies centre, library, clinic, tourism lab and language centre. The leaders of these units are appointed or promoted by the rector based on their ranks and echelon along with their competences and achievements, through direct promotion or election.

In public/ state universities, there are two types of staff: there are civil servants who work in administrative and bureaucratic affairs, so-called non-academic staff, and there are civil servants who work with teaching as key mandates to their recruitment, so-called academic staff (lecturer). These two types of staff have separate responsibilities and different types of position called Structural Position for non-academic staff and Functional Position for Academic Staff. For a private university, the staff design is almost the same, however, in a private university the employees are both civil servants and employees of the foundation.

On the education front, Indonesia, including Gorontalo, is facing gender related difficulties with lack of female representation in top leadership positions in educational institutions, including schools and universities (Airin, 2010; Khumaidah, 2018; Muluk, 2013; Parawansa, 2002; Sahi, 2012; Widodo, 2006). In the case of higher education, the female academic staff and non-academic staff face multiple demands because of their double roles as women with domestic responsibilities and as leaders with more formal duties at the office. For female academic staff who have leadership positions in their respective units, the job as a leader is supporting mandates for their main responsibilities in Tri Dharma Perguruan Tinggi, which are Teaching, Research, and Community Engagement. For the female non-academic staff, administrative–bureaucratic–related affairs are their key responsibilities with a leadership position as the milestone of their advanced career because, for non-academic staff, their career development is directed towards being a leader based on the level of the echelon needed to reach the highest career level in accordance with rank and position.

Despite the government's strong attempts to implement the Gender Mainstreaming Program for gender equality, there remains an absence of a written policy on support for female leaders, a lack of representation of women in prominent and key positions at university, and a lack of female leadership mentors for future young leaders. In recent developments, there has been some shift with women having the opportunity to occupy various leadership positions both structurally and

functionally in education sectors. The women also are provided with a platform from the university to support the government initiatives to empower women through gender programs for women. The shift is also providing the support for Indonesian political law with a quota for political representation of women in the house of representation, even if the government did not guarantee how this policy would work in other sectors such higher education. Personal and professional development programs are essential for female leaders at university since their male counterparts are always the number one choice for education and training courses.

Problem Statement

Gorontalo has five universities (one state, two private, and two Islamic), one institute, eight colleges, one academy and some polytechnics. In the last twenty years, in one Gorontalo university setting, the trend to promote female leaders and managers increased, however, only one female has succeeded in a top position as vice-rector. In early 2015, two-thirds of all promoted employees were women, with fewer than five females endorsed at the middle manager level; most of them were in front-line (administrative) functions, in education and teaching departments. Just one manager had been promoted to head of faculty division. Unfortunately, none of them had reached the top managerial level (such as a head of university division or the four available positions as vice-rectors). By exploring the context of women's success and asking them to tell their stories, this research offers understandings of what enables women's leadership in Gorontalo.

The problems that underpin this study are, first, the gap that has been created for leaders and managers based on their different cultural backgrounds and values, particularly in respect to women, who face two obstacles: patriarchy and cultural exclusion. The notion of supporting women equally is problematic since, in the Gorontalo context, leadership is practically understood to be a masculine endeavour in most of the communities (Rahman, 2006, 2009) as a result of the patriarchal culture that separates men's and women's work (Walby, 1990, 2003). The scarcity of opportunities for women has increased a sense of competition between women rather than a sense of their mutual endeavour for women to become part of the leadership structures within the organisation.

Second: There is also an absence of mentoring and coaching of younger female employees. Generally, women encounter more difficulties coming to and sustaining leadership positions and insufficient support in developing their personal and professional skills in leading and managing compared to their male counterparts. Men dominate all of the leadership positions as well as access to development programs. If there is to be an increase in women in leadership roles, we need to understand how women in these positions have achieved and sustained their successes to date, particularly given the complex cultural mix. Research in this context is scant and, clearly, Gorontalo is unique. It is important therefore to recognise the female leaders' and managers'

understandings and experiences of leadership within the Gorontalo context.

Aim of Study and Research Questions

The purpose of the research was to explore Gorontalo female leaders and managers' leadership journeys in higher education. The purpose of this thesis was to explore the essential and related aspects of women's experiences of leadership in higher education within their stories to have better understanding to the factors that influenced their decisions about pursuing leadership positions, attaining and maintaining leadership roles.

The central question of this study is: What are the leadership experiences for female leaders and managers in Gorontalo Universities?

Specifically, this study aimed to answer the sub-questions for this research project as follows:

1. What enables and hinders Gorontalo female leaders and managers in attaining and sustaining leadership positions in universities?
2. What are the implications of female leaders' and managers' personal stories for their leadership and for supporting women in leadership now and in the future?

Rationale

Given the primary objective of this study, I identified options for a range of interventions that may help women in particular and Gorontalo universities in general. This study looked also at particular situations where female leaders and managers in Gorontalo higher education settings promoted leadership to their successors (particularly to other women) and in what ways they made use of professional development to reach particular positions. Through stories, Gorontalo female leaders and managers might help to identify leadership models, succession processes and contextual enablers, which are better suited to Gorontalo women's needs. In addition, I could contribute important work to women's studies and the study centre in my home university and provide different alternatives for assisting women to achieve positions of leadership in certain contexts in the global community.

Significance of the Study

The significance of my project lies in the unique context of Gorontalo. First, by collecting different stories from women I have been able to offer insights that might contribute to our understandings of women's experiences and ways of being in leadership. This might become important for the organisations' articulated vision that has provided for this influx of women into leadership roles. Second, the research has found patterns in the personal stories that can help Gorontalo women to highlight any factors that shape their personal and professional development in leadership,

learning from the success stories of their female counterparts. The third is to help female leaders and managers to understand the nature of their way of being in leadership positions by reflecting their experiences in leading and managing, particularly in educational settings. Fourth, it was expected that this research would inform organisations about choices of the most beneficial programs to promote women into leadership and support the government's Gender Mainstream Programs.

Finally, this research contributes to leadership literature by focusing on a particular context and setting and capturing narratives of women in Gorontalo universities. Other female leaders and managers from different areas with similar cultural backgrounds, values or beliefs might share the same problems and may learn from each other's experiences. This study is not only valuable for Indonesian leaders and managers or organisations; it might offer input to larger groups, including non-public and private corporations, and non-Indonesian organisations.

Researcher's Position Statement

I was born as the youngest child to a teacher father and a stay home mother. I have one brother and two sisters but never had a close relationship with my sister compared with my late brother; my sister and I had a closer relationship after my late brother died and I grew up as an adult woman. I originally come from South Sulawesi and previously worked for the local district office there. I am a Makassaresse-Buginesse, and within my Makassaresse-Buginesse (birth) family, I was brought up with discipline and obedience to avoid violating the norms and ethical principles that the family set out, particularly from my father's line. As a woman (daughter, sister, and mother), I was expected to be compliant to long-established etiquettes and values and to become the pride of my father, brother and husband to maintain their honour (*mancaji' siatutuiang siri na enrenggé banapatinna ritomatoanna, risiléssureng macoana tired 'ga riworoanéna*). Thus, relatively, time outside and social interactions and associations were constrained according to the rules and etiquettes. However, my father was very concerned with my education and future, and he always supported me and my sisters as well as my brother to pursue our dreams. He enrolled me in supporting courses in order to do well in the academic arena. But he would never tolerate me coming back from school or university after sunset, or going out with boys or dates (as we do not recognise dating). I was allowed to join the student association (I was one of the first female student presidents in my high school), but he would never approve of me joining any night activities. For me, support was always there but bound by family and community norms and customs. As a woman with quite a good educational background, I understood that women have the right to do something they like but within the principles as a Makassaresse-Buginesse Muslim woman.

In 2001, I attended one of the most prestigious universities in my province; it was even the best one in the Eastern part of the Indonesian region. I was an English Department student, and more than half of my lecturers were female. The head of department at that time was a male lecturer with many female lecturers as his colleagues and who were also his subordinates. I still remember one of the senior female lectures who was the head of the language centre not only had great influence on her unit but also in the department where I studied. In this university I learnt more about being active in student organisations because I was deputy secretary of the student association to a male head of the association. In this larger community and interactions, I found that there was no conversation about being men or women in the election of committee members; the talks fell into those who were capable and those who were willing to do the jobs. For some months I enjoyed myself sitting in the meetings and talking to everybody about anything, but later I felt something bothering me. The seniors showed me new ideas about being equal and free as adult students, and again, something bothered me. I was quiet and adamant back then; I did not like to see things that went against my principles; I believed myself to be a conservative woman who liked to keep everything traditional. I then quit my post as the deputy secretary of the student association and withdrew from many activities and focused on my study, and being a part-time English tutor for children and primary students for a few years until completing my undergraduate thesis topics at the end of my university year. I graduated in the top of my class and was the best graduate from my faculty with 3.7 Cum-Laude Bachelor of Arts.

In 2005, before graduating, I passed the test for prospective civil servants to work for the district government and started working in 2006 designated as staff in the sub-district office. In this office, I worked under more bureaucratic and autocratic type of leaders with administrative tasks and responsibilities. The interaction between people in leadership positions and the staff was quite casual in day to day activities; the formal roles were shown when customers came and needed to be served, as the decision making was structurally designed. In these interactions, I saw women dominated the socialization and decision making for more informal occasions, whereas all of the leadership positions that made formal policy decisions at the office were headed by men. I observed that the works were gendered.

In 2006, a few months after getting my job as staff in local government, I received an Australian scholarship for my master's degree and spent several months in a language and academic preparation program where I met many brilliant minds from diverse backgrounds. In this program men and women were equal contenders for major programs and universities.

In 2007, I arrived in South Australia to study in a respected university, majoring in an Educational Leadership and Management Program. This part of life was one of the best lived experiences I had, as I lived in a western-culture country for the first time in my life, and learnt how to be independent and manage everything by myself. During the two years of my master's study, I

studied literature on leadership and management in education, human resources, and many life-skills offered by the university. In this particular time, I became an active observer of how men and women interacted in an Australian academic setting. I was so inspired seeing male and female workers, employers and subordinates work less formally in both indoor and outdoor interactions. In my master's study, I put more attention to human resource management and knowledge management since I thought my country most needs those two topics.

In 2008, several months before graduating from my master's degree, I was about to get married to my fellow student and learn how to be a wife and a master's student for the first time. I graduated from Flinders University in December 2008.

I was married to a Gorontaloese man, and then (and to my surprise, my father allowed me) I moved to Gorontalo as his wife. As both of us were civil servants, it was easier for me as a female employee to go and live with my husband due to government regulations, but it would be difficult if the situation was reversed. Previously, I had moved and worked for a local education and training office, then a year later moved to a university working as a junior lecturer. Now, as a wife and female employee, I found Gorontalo was very different in terms of daily interactions within household and office. I experienced a cultural shock as life in Gorontalo is more casual than I had in my previous contexts. Most women have equal positions and opportunities to their husbands, have relaxed rules in social interactions and associations, have unrestricted chances of finding jobs or making money, and the family and kinship are bilateral whereby the father's line and mother's line are equal.

When I moved from the district office to university in 2012, I had a different expectation compared to the local district offices that have a strong bureaucratic setting. In my mind, a university is a place not only for bureaucrats but also where academics can explore and apply knowledge in gender-neutral ways. However, as I observed and experienced, when it comes to gender-related situations, whichever place or office I lived and worked in within the Indonesian context or particular contexts like South Sulawesi or Gorontalo, they have similarities. South Sulawesi and Gorontalo have similarities as two local entities share demographic and historic similarity because most of their people are Muslim and they have been influenced by Islamic expansion and Dutch colonialism, as well as living as a heterogeneous community. The difference is that Gorontalo appears to have a more moderate channel to create better opportunities for female leadership and more opportunities for women to attain top positions in workplaces. However, when it comes to reality, the difficulty of reaching top positions remains. Women with facilitative and flexible styles of support still do not emerge into leadership. In this part of my professional life, I was asked by my colleagues in my department to be the secretary of the department, however I refused thinking myself to be the youngest one with less capability to lead and needing more time to learn by observing my surrounding in the higher education sector. I planned to continue my study and I

thought I did not want to lose my precious time with my family. I believed that my role as lecturer and academic-leader was not the reason for me not to put my family as my first and foremost priority.

I value the principles of my upbringing as a Muslim woman. I fully comprehend my obligations as a wife, daughter, mother, and member of a community as regulated in our Al-Quran and Sunnah. In neither of these texts have I found mention of anything about women's oppression; in Islam, men and women are morally equal in God's sight and are expected to fulfil the same duties of worship. Nonetheless, where I come from, when it comes to men's and women's roles, feminism is defined as a western product that has negative implications for the community, family circles, and particularly marriage. Interestingly, as in my observation and conversation with female Gorontalo friends and colleagues, I found that many of us agree on the notion that we have our own perception of our roles and rights as Indonesian Muslim women. Many of us choose to stay at home or do not take a leadership position as our choice, not because we don't have any chance or are oppressed by male figures, such as husband, father or male boss. However, I needed to explore more stories behind this issue and beyond the opportunities that life as a woman in Gorontalo offers, particularly in a university context. As a woman who is working for a public teaching-based university, one of the realities mostly seen was that, in the university setting, men dominate the top position as rector and many leadership roles within university context were filled by men, even though there were one or two female figures who inspired other women to leadership roles. My experiences and perceptions of leadership have developed slowly over a number of years, especially about the approaches used by the leaders in a public university.

In 2014, I began my doctoral programs for the topic of female leadership. I studied the literature on women's leadership experiences. I quickly became more fascinated by research on women's career and leadership experiences after reading more literature on female leadership and female movement in several contexts in Asia and Africa in particular. As my doctoral studies progressed, I tried to picture myself when back at work and what the workplace would offer me in the future, however the more I figure out about the context of my research, the more I understand that every woman in Indonesia, including myself, is part of a particular context where I believe women can choose to have leadership positions or not without being told or pushed in the name of equality.

I feel that my vision about myself is not changing; in my years of being a career woman, I believed I could perform leadership in a manner that fits my character and beliefs, and I committed myself to be in a teaching position and as a leader in the classroom where I can, and closer to the students of the future generation of leadership successors. My passion for teaching made me feel hesitant to advance myself to sit in a leadership position at the university because the role of leadership I know and what I expected were two different mechanisms in leading a university unit.

It will be challenging for me to see myself in the future when I have opportunity of serving in a more formal structured leadership role. I believe my expertise and my leadership skills will be suitable to be used in some other context, so will other women's leadership identity. I believe that other female talents in the university setting will make immediate evaluations of female leadership and these efforts will meet the demands and needs of leadership talents to fill leadership positions in university work units. However, I also believe that women will be able to decide not to follow others' footsteps to leadership roles whatever the reasons.

Surely, there are interesting and illuminating stories between my previous and my current context; however, it fascinates me more to see how women in academic and administrative leadership and management positions tell their stories. These experiences and biases have shaped my point of view and position in this research.

Structure of the Study

This thesis is organized into eight chapters. These are summarized briefly in this section.

Chapter One

This chapter provides an introduction to the research topic and outlines the context in which the research was undertaken. The core issues that underpin the research and the one overarching question and two sub-questions are presented; the topic is introduced and all necessary information that is needed to follow the argument is provided.

Chapter Two

This section reviews the literature considered pertinent to the research topic; it reviews the literature on the concept of leadership, leadership theories, leadership of men and women, barriers to women in leadership, and organizational culture and leaders' personal and professional development.

The limited literature on university female leadership in Gorontalo context is also presented. The literature reviewed includes the initial research that contributed to the formulation of the research questions and literature reviewed in response to the implications of the study findings.

Chapter Three

The methodology chapter outlines the methodology used in this study and begins by considering the ontological, epistemological and methodological positioning of the study before continuing with a narrative discussion of the particularity of the methodology of this specific inquiry. This chapter also includes the description of the recruitment of participants and the collection and thematic analysis of data for the results section. This chapter includes the limitations and delimitations factors that I faced when doing this research and explains how quality was ensured in this research

by acknowledging the trustworthiness and researcher's bias on this study. Finally, Ethical Consideration was undertaken in order to gain permission to conduct the research and was requested from both Flinders University Ethics Committee and targeted universities in Gorontalo.

Chapter Four

This chapter delivers the findings of the enabling–sustaining factors which supported and gave positive drives to women in leadership roles. This chapter explores the collection of the facilitating elements of personal and professional environments of women in leadership positions which were utilized by these women to attain and sustain their leadership roles.

Chapter Five

This chapter presents the obstacles and negative atmosphere that become the disabling factors to female leadership. This chapter explores the cultural influences, personal issues and organizational issues that became the hindrances to female leadership in the Gorontalo context.

Chapter Six

This chapter is presented as an appreciative inquiry for exploring the leadership experiences of the study participants who were female leaders in a certain context at Gorontalo universities. The findings are presented in Categories and themes that represent the commonalities and differences within the stories of the leadership experiences of the participants. The chapter also develops the stories of aspiration of the female respondents to inspire the next generation of female leaders and managers in the Gorontalo Universities context.

Chapter Seven

Chapter Seven provides the discussion and analysis of the findings, focusing on each of the major themes for which each narrative was analysed. This study was not only conducted to convey stories, but this research also acknowledged the depth of individual contributions and the collectiveness of women in promoting new outlooks for female leadership, as presented in the Interpretation and Reconstruction section for the local context of Gorontalo.

Chapter Eight

This chapter provides a short summary to re-illustrate the study as a whole. This section also offers reflections on the researcher's journey as a female researcher during the conduct of the research. The discussion of implications of the findings in regard to further research is also presented.

Summary of Chapter One

This chapter has provided a background to the research context in Indonesia and the local context of Gorontalo in relation to female leadership experiences in Gorontalo Universities. This chapter has outlined the nature of the study and presented the overview of the study, covering the

background and context. It has presented the problem statement, the aim of the study and research questions, as well as justified the rationale and the significance of the study. This chapter has also revealed the researcher's position toward the study.

The next chapter provides a detailed discussion of some related theories. In this literature review, the concept of leadership and gender in particular contexts, factors that enable and disable women into leadership, and stories in narrative are reviewed.

CHAPTER TWO. LITERATURE REVIEW

Introduction

Many diverse pieces of literature and studies on women and leadership have been published. Research focusing on women in leadership shows different depictions of women's roles, leadership features and skills, leadership styles, and stories on women's leadership. The literature on women and leadership is diverse. However, published research on women in leadership in Gorontalo is limited, let alone research on women in leadership in the higher education context there. This hiatus has meant the reviewed literature in this chapter is drawn from both western-based and Asian-based research on women in leadership rather than being specific to the context. This review draws together and helps to tie the literature on women's leadership to a focus on the Indonesian, particularly Gorontalo, context. The literature on the existing cultures of the Gorontalo setting is also relevant to this discussion and has been included.

This chapter firstly attends to the bodies of literature on the wider context of leadership and gender. As a researcher, I am aware of the broad body of work, thus delimitation of the literature review is imperative because of the perspectives on feminism held within an Indonesian context, particularly Gorontalo, and because of the philosophical stands and cultural underpinnings of this study. Thus, one of the delimitations is that no feminist arguments grounded the works of this study, however, the women's point of view and arguments on gender issues are still addressed.

The purpose of this chapter is to explore and profile the works of literature on female leadership. The intention of this study is to explore the journey and stories of women's leadership experiences; thus the barriers and supports are also explored. This is expected to reveal ways to support more women into leadership and support them to sustain their leadership as well as help them to inspire other women into leadership. The related literature helps this study to examine and address the research questions of this study and establish the gap in the literature, and to address the gap and bring new knowledge to the field of women and leadership in the specific context of Gorontalo. This study covers two general areas of female leadership experiences in the university setting based on the research questions: the enabling and hindering features, and the Gorontalo female leaders' experiences in their leadership position.

This chapter is divided into two sections. The first section discusses the overview of leadership as one of the main objectives of the study, discussed from a western perspective, that is designed to structure and map my literature review. The key topics discussed in this chapter are: the concept of leadership, leadership theories, male and female leadership, power, followers, barriers to women in accessing leadership positions, organizational culture, leaders' personal and professional development, and women in leadership. Furthermore, this section reviews leadership recruitment

and succession, vital elements in leadership practices, and the extension of women's leadership and changing opportunities of leadership in both the global and Gorontalo contexts, in their personal and professional development, in accessing the recruitment and succession process, and competing with their male colleagues.

The second section explores the issues of female leadership in the global and local contexts. It reviews the literature on women in leadership, focusing particularly on female leadership in Islam, female leadership in higher education, and gender mainstreaming and State-Islamism. Particular attention is given in this section to cultural, religious and organisational features in Gorontalo to provide a picture of the two contexts and to highlight the issues of leadership barriers faced by women in both contexts. The hindering factors for women in leadership and the strategies for supporting women into leadership are subsequently addressed.

The Concept of Leadership

Overview

In this section of the literature review, a brief historical overview of leadership theory and development is introduced. The different perspectives of leadership and management and how they are perceived in a higher education setting are presented. The discussion of leadership theories starts with the development of leadership theory, leadership styles, the recognition of female leadership, and a discussion of leadership development in higher education for academic leaders and administrators. How organisations support the suitability of women and their leadership attributes in higher education management is also examined.

Leadership

This part of the chapter is divided into two sections: first is the overview of leadership which captures the essential definition of leadership and the subsets of theories that are associated with leadership, and then captures the essential elements of leadership including the leadership development, leadership attributes of followers and power, and leadership style, including leadership of men and women. The next section presents perspectives on leadership which provide the various points of view about leadership. The leadership perspective shapes assumptions and reasoning in understanding leadership within the global context and the specific context of Gorontalo. As acknowledged in the previous section of this chapter, the use of western definitions of leadership and theories serves the purpose of structuring literature reviews in this study due to limited sources of research work about female leadership in the Gorontalo higher education context.

Leadership is defined as the process through which a leader influences people (followers) in organizations within specific circumstances to achieve a common goal effectively in order to adapt to changes (Daft, 2014; House et al., 1999; Kotter, 2012; Lussier & Achua, 2015; Northouse & Lee,

2018; Yukl, 2013). DuBrin (2015) summarised various definitions of leadership as being the interpersonal relationship using persuasion or action or example to influence colleagues, emphasising leadership as relationship and collaboration. Then DuBrin (2015) added that leadership is the ability to direct the organisation towards its objectives using the fundamental drive of motivation and coordination without being afraid to take the responsibility.

Leadership is a process where a person (designated as a leader) influences others (followers) to complete shared objectives and manage the organization in a way that makes it more effective within a specific situation/context. Leaders are ascribed with the specific attributes and capacities that influence followers within a particular context. Nye (2010) therefore argued for three focuses within leadership research: leaders, followers, and the contexts where the interaction occurs. The process of influence and relationships between leaders and followers was also an emphasis in this study. The interaction between leaders and their followers involves power (sometimes as influence) (Cohen, 1959; Fiol, O'Connor, & Aguinis, 2001; Mittal & Elias, 2016) including the power bases of expert power, coercive power, reward power, legitimate power, and referent power (French & Raven, 1959; Raven, 1992).

Leadership is often associated with or used interchangeably with management; that is why leader is often used interchangeably with or attributed to manager. According to Mintzberg (2009) managing involves performance on three practices: (1) managing through information, which covers the ability of a person to obtain useful information to be shared in the organisation and to share this information as spokesperson for the organisation; (2) managing by people, which constitutes a person who is able help people to develop themselves, manage the conflict resolutions, strengthen values through the organisation, and handle external relations; and (3) managing action directly, which conveys that it is essential for a manager to practise their job in a well-rounded way. Being manager means administering tasks undertaken by other people and achieving the goal through planning, coordinating, organizing, staffing, and directing (Fayol, 2013). The work of management overlaps with leadership and the two roles complement each other (Toor, 2011; Zaleznik, 1992), In terms of the attitude toward organisational goals, Daft (2014) suggested that a manager was focused on achieving the result in a timely manner while a leader invested in inspiring people to accomplish the result. This was supported by Zaleznik (1992); Zaleznik (2004) who suggested that leaders and managers had a similar attitude and behaviour towards results. In terms of relationships, Daft (2014) highlighted position and formal authority as the basis of relationships in management, while relationships in leadership were based on personal influence and trust.

Leadership and management differ in their function. On the one hand, management is about accomplishing planning, organising, staffing (Fayol, 2013), budgeting (Daft, 2014), giving direction (Bennis, 2009) and coping with the organisation complexities (Kotterman, 2006). On the other

hand, leadership is more about inspiring, supporting (Bennis, 2009) and coping with changes (Fayol, 2013; Kotter, 2000; Kotterman, 2006). Meanwhile, Daft (2014) emphasised five elements when comparing leadership and management: direction, alignment, relationship, personal qualities, and outcomes. Toor (2011) suggested leadership and management are significantly different; where leadership involves changes and sustainability, management is about order; leaders exercise personal power while managers exercise positional power; and leadership invests in people while management enforces authority.

Leadership Theories

This section explores leadership theory and its elements which contribute to this study as well as connecting leadership theories and practices to understand the discourse and perspective of this study. The various leadership theories have been developed over time and explore the complexity of the process of leadership that involves the interaction between leaders, followers, and the leaders' leadership style. This section also revisits leadership styles and their interaction with gender within the evolving leadership theories.

The first serious attempt to theorise leadership took form in what is known as the Great Man Theory (Carlyle, 1975-1981, 1993; Carlyle et al., 2013) where leadership studies focused on learning from great male leaders in the history of western contexts (Bolden et al., 2012) theory understood that leaders inherited qualities that primarily belonged to men, despite the fact there were many women through history with the ability to lead as hero. Carlyle (1975-1981) depicted The hero as the depiction of leadership; The Divinity, The Prophet, The Priest, The Poet, The Man of the Letters, and The King. In this theory, leaders are born not made, and those who were born leaders were all male. In this theory, men were favoured to hold the privilege of the leadership role and women were left out, since the theory explored leadership characteristics of male leaders and proposed that only men could be successful leaders (De Nmark, 1993). Furthermore, De Nmark (1993) stated that the man in the great man theory suggested that men possessed distinguished qualities that made them different from the non-leaders, including women.

In the 1940s, another theory of leadership was developed by Stogdill (1948) who wrote a paper titled *Personal Factors Associated with Leadership: a Survey of the Literature* that challenged the previous theory of traditional character-based leadership. Leadership quality theory studied individual specific characters that were displayed and which meant the individuals "[were] endowed with superior, unique, or inherent qualities, or naturally occurring tendencies, differentiating them with followers" (Greenleaf, 2018, p. 42). This theory was supported by the framework of emergent characters and effectiveness qualities (Nawaz & Khan, 2016). However, as with the great man theory, most of the leadership theorising of this period still favoured men in their focus (Bass & Stogdill, 1990; Stogdill, 1948). This theory, despite the leadership attributes theory that considered the cultivation of the leadership skills was possible by individuals, however failed to specify the

specific characteristics that enable leaders to be successful (Daft, 2014; Jenkins, 1947).

In the 1960s and 1970s, the behavioural theory was developed and extended beyond the leadership features by emphasising a focus on behaviours instead of personality, along with situational theories. This theory viewed leadership as being the qualities shown in leaders' behaviour towards followers (Daft, 2014). This theory, too, placed efforts on identifying the different behaviour of effective leaders and ineffective leaders (Lussier & Achua, 2015). The skills and characters could be developed by giving a specific task to leaders that required the ability to handle both stable and unpredictable situations (Fiedler, 1964) as well as considering the level of followers' maturity and the task that needed to be done (Hersey, Blanchard, & Natemeyer, 1979). Stogdill (1948) elaborated the potential development of leaders' behaviour towards situations. This contingency theory recommended the leaders' effectiveness, as Bass and Stogdill (1990) stated:

A situation is favourable to the leader if the leader is esteemed by the group to be led; if the task to be done is structured, clear, simple, and easy to solve; and if the leader has legitimacy and power owing to his or her position (p. 47)

The behavioural theories included the first proposed theory of leadership features of autocratic, democratic, and laissez-faire (Lewin & Lippitt, 1938) which were observed in the interaction between groups of children aged ten and eleven with their groups' leader and they found that the most effective leadership style in this study was democratic. Democratic leadership was described by Lewin and Lippitt (1938), in which the leader delegates authority to all members of the organization, emphasizing the existence of expert and referent power (Daft & Samson, 2014). The advantage of this leadership style is that it helps enhance the flexibility of new and fresh ideas in the organization and it involves followers by using discussion and involving staff in the decision making (Holmstrom & Milgrom, 1991; Ittner & Larcker, 2002; Omolayo, 2007). Also, democratic leadership is more likely to be women's preference as women tend to use the democratic and collaborative approach in their way of leading and managing, and they are better at involving others in decision making, listening to others, communication and interpersonal skills (Austin, 2009; Cubillo & Brown, 2003; Neale, White, Riordan, & Ozkanli, 2010).

In the 1970s and 1980s, the research on leadership shifted to the importance of cultural and gender approaches in leadership. The gender related theories in leadership were initiated by the study of men's and women's leadership styles according to Eagly and Johnson (1990) and Schein (1973). In these studies, the women leaders and men leaders were similar in the approaches used in their leadership, but women used a more democratic leadership style rather than their male counterparts' chosen autocratic and directive leadership styles. The potential leadership style that is prospectively appropriate for women within the study scope will be discussed in the section on leadership of men and women.

Male and Female Leadership

Leadership has a strong historic correlation with men and masculinity, thus in any organization from the olden-days to the modern-day era leadership positions and executive roles were dominated by men. Leadership and management are still considered the male domain because males and females are perceived quite differently in certain societies regarding their roles in organizations, and they are assigned gender roles which associate individuals with roles based on their sex (Miller, 2006). Miller (2006) claimed that women are still regarded as an organizational liability because of their reproductive status and the traditional view of motherhood being incompatible with paid employment, and women are expected to behave in a feminine manner but have also to assimilate with a dominant male organizational culture. There are two stereotypical gender role behaviours: they are agentic behaviour and communal behaviour. Agentic behaviours are stereotypically linked to males, and characterized for example by aggressiveness, assertiveness, competitiveness, confidence and dominance; meanwhile, communal behaviours are closely identified with females, portrayed, for instance, by affection, sympathy and interpersonal sensitivity (Eagly & Johannesen-Schmidt, 2001; Weyer, 2007). Therefore, it is mostly assumed that managers or leaders are males.

The development of leadership theories included more extensive study of gender and cultural attributes. The study of leadership embraced women's perspectives and experiences, comparing women's and men's leadership styles. More recent extensive studies were conducted to explore and investigate the issue of women in leadership in the western context. Virginia Schein investigated the utilization of leadership by women in which she found women demonstrated similar leadership attributes to those of men (Schein, 1973). Furthermore, Eagly and Johannesen-Schmidt (2001) claimed that there was no difference between men's and women's leadership approaches when comparing their interpersonal approaches. The researchers (Eagly & Johnson, 1990; Kosar, Altunay, & Yalçinkaya, 2014) found that women's leadership styles were more democratic than their male counterparts, however, there was a study in India (Kotur & Anbazhagan, 2014) which investigated the leadership style of the leaders in a sugar company that found that despite the dominant democratic leadership style used by the employers, the significant difference was the leadership style used by female leaders who were more autocratic compared to their male counterparts.

Some theories have described masculine leadership as task-oriented, focusing on the final result whilst exercising power over other individuals (Duerst-Lahti & Kelly, 1995; Eagly, A.H. & Carli, L.L., 2007; House & Howell, 1992; Tomas, Lavie, Duran, & Guillamon, 2010). Autocratic leadership differs from democratic leadership in its structured procedures centred in the authority and power of the leader with legitimate, coercive, and reward power (Daft & Samson, 2014). Autocratic leadership is likely to be adopted by leaders in a traditional hierarchical organisation where leadership is centred and focused on the leader who is distinctively defined from the followers

(Holmstrom & Milgrom, 1991). Muczyk and Reimann (1987) argued that, in some situations in the workplace, this leadership model is effective in urgent situations; when a particular organization faces an emergency, the autocratic leader can point out the direction, make decisions individually and control subordinates' work in detail (Muczyk & Reimann, 1987); when employees don't have sufficient knowledge about their jobs (Iqbal, Anwar, & Haider, 2015), to maintain the employees' discipline and work ethos (Saragih, Fakhri, Pradana, Gilang, & Vidjashesa, 2018) a leader adopts the benevolent-authoritative style (Rawung, 2013).

However, many studies reported the ineffective practices of autocratic leadership (Bhatti, Maitlo, Shaikh, Hashmi, & Shaikh, 2012; Omolayo, 2007; Wang, Xue, & Xu, 2009) where excessive use of autocratic power around decision making was correlated with dictator-like behaviour (Heneman, Ledford Jr, & Gresham, 2002) causing obstructed communication flows and demotivated and exploited subordinates (Heneman et al., 2002; Ittner & Larcker, 2002; Rawung, 2013). Men tended to use the autocratic style in their leadership (Austin, 2009; Cubillo & Brown, 2003; Eagly, Johannesen-Schmidt, & van Engen, 2003; Eagly & Johnson, 1990). Thus, women within the organisation were expected to adopt the qualities of their male counterparts' leadership approaches. This, of course is completely dilemmatic for women; when they lead with men's style then the women are judged harshly and negatively. Also, the masculine stereotype and power control qualities in autocratic leadership can cause followers, including women, to feel overlooked and discouraged from contributing their ideas within the organisation. As O'Neil, Hopkins, and Bilimoria (2008) suggested, the standard of being successful in the organisation is still under the norm of male-domination, whereas females are argued to have a tendency to apply relational aspects of leadership such as democratic or participatory styles in their leadership, not only to achieve a final product but also a focus on process, thus women are more likely to use a transformational leadership style (Eagly, A.H. & Carli, L.L. , 2007; Eagly & Johannesen-Schmidt, 2001; Northouse, 2012).

Transformational leadership style is used to influence followers to achieve organisational goals and for the collective good of the organisation (Bass, 1997; Bass, Avolio, & Atwater, 1996; Burns, 1978, 2007). Transformational leadership is often associated with female leadership where individuals' needs are noticed along with their need of professional development, and the qualities are stereotyped to be people-oriented and communal (Broadbridge & Weyer, 2007; Cubillo & Brown, 2003; de la Rey, 2005; Eagly & Johannesen-Schmidt, 2001; Eagly et al., 2003; Goethals & Hoyt, 2017; Kubu, 2018; Rosener, 2011; Stempel, Rigotti, & Mohr, 2015; Stewart, 2006). This style suggests a focus on leaders creating a positive interpersonal relationship with the staff, who are perceived to be developing others and engaging in effective communication (Burke & Collins, 2001).

Servant leadership has been associated with women leaders. A servant leadership style is in

alignment with typical female leadership styles which suit Gorontalo women; in a study by aMayuzumi (2008), as elaborated in their responses to the question about their leadership approach, they reported putting cultural values represented by humility, collectivism and interdependence at the forefront of their leadership. In addition, facilitative and collaborative characteristics that feature in women leaders' and managers' approaches are associated with servant leadership and align with expectations associated with female leadership (Gotsis & Grimani, 2016; Hogue, 2016; Madden, 2005; Mayuzumi, 2008; Neale et al., 2010; Werhane, Posig, Ofstein, Gundry, & Powell, 2007).

Paternal leadership, which has emerged from the Asian concept of paternalism (Pellegrini & Scandura, 2008), involves a dominant authority figure who acts as leader in a traditional organization where the staff are expected to be loyal and obedient. This leader is mostly male. Paternalistic leadership is especially applicable in non-Western countries (Aycan, Sinha, & Kanungo, 1999; Maccoby, 2004; Pellegrini & Scandura, 2008) where authoritarian, paternalistic leadership emphasises collectivism over individuality, in contrast to leadership styles in western contexts which tend to demonstrate individualism. Farh and Cheng (2000) suggested that paternalistic leadership entails three dimensions, namely: high benevolence, authority, and morality, which highlight the behaviour and the connection between the leaders and the followers. Benevolence, according to Farh and Cheng (2000) requires followers' compliance. Benevolence ensures followers' gratitude, and morality promotes followers' sense of identity and leaders earn respect. Farh and Cheng claim all three paternalistic dimensions promote motivation for followers (Farh & Cheng, 2000). Conversely, a study by Wang, Chiang, Tsai, Lin, and Cheng (2013) in Taiwan on the evaluation of authoritarian and paternalistic leadership style found a negative relationship between benevolent, paternalistic leadership, and that subordinates' performance is stronger for female leaders than for their male counterparts.

Paternalistic leadership is congruent with women's style of leadership in providing interpersonal support for their subordinates and collectivism (Farh & Cheng, 2000). This style is compatible with cultures like Indonesian, where paternalistic leadership puts power within the authoritative figure's grasp and emphasizes the effectiveness of collectivism, with a central figure to decide the best options for the institution and its members due to the collective culture of the Indonesian community (Suryani, 2012). Paternalistic leadership is equated with patriarchy claiming culture that dictates that man has the central role within family and society (Cikara & Fiske, 2009; Farh & Cheng, 2000; Walby, 1990). Paternalism denotes the emphasis on the centralised role of a figure of parents or guardian or protector of a large family. Paternalism differs from patriarchy as it is not gender-based like patriarchy which focuses on male domination within family and society. It is essential for me to draw the importance of the context of Gorontalo as part of eastern cultures at this point, where leaders, extending to both men and women, are seen as central figures in the work place, even in the small interpretation of women as leaders at home; in paternalistic

leadership, although paternalism is still patriarchal, it gives permission for women to take up roles of authority as long as they play by the rules that sustain gendered divisions of labour (Benoit, 2000). The women leaders and managers in this context have both characteristics and use them in the appropriate situations (Cubillo & Brown, 2003) to ensure their success and authenticity.

Grogan and Shakeshaft (2010) argue in their book entitled *Women and Educational Leadership* that there are five ways women lead. First is *Relational Leadership* by which women accomplish goals with and through others. They go on to claim that women tend to use power with people rather than using power over people. They emphasise that in order to get things done, leaders must be able to build personal relationships (horizontal rather than hierarchical) with people (talented persons who want to grow and do their best). They discuss relational leadership, which they suggest is about facilitating the work of others who share power and authority to collaboratively craft direction. The most important understanding that connects women leaders to others, according to Grogan and Shakeshaft (2010), is the passion that many women have for substantive change that addresses injustice in education. Second, *Leadership for Social Justice*: women enter the field of education because they want to make better places for students/ children and change the organization so every child has a chance. Third is *Spiritual Leadership* as a source of personal strength as well as a way to connect to others. Spirituality is the way-of-behaviour model and inspires others, and it gives people hope and increases resilience. Fourth is *Leadership for Learning*, which is the ability to learn through their experiences, and the Fifth is *Balanced Leadership* where women leaders strive for a balance between responsibility at work and home. Many women leaders are married to workingmen, and some of them do have supportive partners.

Studies which take a social constructionist lens (and often those looking at gender) have shown clearly that leadership is gendered and socially constructed. Beyond the gendered nature of our theorising about leadership, there are the ways leadership is gendered through social processes. Some scholars have argued that our basic characteristics are the result of socialisation processes and reproduction (Maranto & Griffin, 2011; Walby, 2013). All these factors strongly influence women's (and men's) points of view and approaches in leadership. We grow up, internalising the expectations of our roles, positions, and status (Biddle, 2013). The interface between aspects of leadership and gender are discussed in the following section.

Power

Power is understood as socially constituted and relates to the ways in which men and women engage in social and organisational contexts. The power in a leadership position is often associated with influence and hierarchy, and Tong (1989, 2016) suggested that power resides in the social structure. Leadership is associated with social power that leaders possess, which is later defined as the ability to influence others (Nelson & Quick, 2012; Ridgeway, 2002). Meanwhile, Cohen (1959) emphasised that social power influences the behaviour of other people within an

organisation. Stamm and Ryff (2019) claimed social power is based on the individual's ability to exert control over valued resources, actions, and relationships within the social group of which the individual is partaking. Another concept is articulated by Fiol et al. (2001) who put social power as the ability of one individual in using his/her resources to make people follow his/her action. In short, power is the ability of an individual to influence the people and social elements within their social circle. Cikara and Fiske (2009) suggested that men are at the top of the social hierarchy, thus as the result of gender stereotyping men are more powerful than women (Ridgeway, 2002), perpetuating the higher status of men over women.

A more biological understanding of power, however, points to physical appearance. According to Judge and Cable (2004) the relationship between physical height and workplace opportunities received positive endorsement by the field of psychology, which empirically verified that physical height encourages receiving better job positions, higher payment, and better opportunities to be in a leadership position (Gawley, Perks, & Curtis, 2009; Judge & Cable, 2004; Melamed & Bozionelos, 1992; Yang, Gao, Liu, & Zhou, 2018). The result regarding physical appearance of females, however, did not lead to the same positive responses in the salary level (Yang et al., 2018). The physical attributes of feminine features in women creates the subconscious behaviour in their mind of how women are expected to be in the work place and leads women to believe that men are superior to women and hold more power (Claes, 1999; Merchant, 2012).

The seminal social bases of power were popularised by French and Raven (1959). French and Raven (2015) defined five bases: first is the reward power defined as "power whose basis is the ability to reward" (pg.253), which refers to the use of compensation for someone's compliance. Second, the coercive power "is similar to reward power in that it also involves O's¹ ability to manipulate the attainment of valences legitimate power" (pg.254), which refers to the use of coercion to ensure one's submission or punishment for one's defiance. Third is the legitimate power, which "is here defined as that power which stems from internalized values in P² which dictate that O has a legitimate right to influence P and that P has an obligation to accept this influence" (pg. 255). This power is generally gained from the official position derived from the hierarchy of the organisational structure. The fourth is referent power, with "its basis in the identification of P with O. By identification, we mean a feeling of oneness of P with O, or a desire for such an identity" (pg.256); this means that power is obtained on the basis of admiration for the charisma and personality of a leader. The fifth, the expert power, is "power of O/ P varies with the extent of the knowledge or perception which P attributes to O within a given area. Probably P evaluates O's expertness in relation to his own knowledge" (pg. 257). This power arises from the expertise or skills possessed by individuals in the organisation, either leaders, managers, or staff. Later, informational power was introduced by Raven (1992) as the ability of an individual to

¹ O is Social Agent (French & Raven, 2015)

² P is Person (French & Raven, 2015)

change and alter behaviour through information.

As a development of the concept of power bases within organisations, researchers have identified other bases of personal power including knowledge power, eloquence power, relation power, attraction power, and character power (Bacon, 2011), and the organisational bases of role power, resource power, information power, network power, and reputation power (Bacon, 2011). Nye (2008) proposed a hard power and soft power concept, which involves using coercion and attraction in a leadership approach. He further suggested smart power as the ability of leaders to use these hard and soft powers according to the situation they face and to implement change behaviour to achieve their goals (Nye, 1990, 2008, 2016).

Universities in Indonesia are hierarchal, formal organisations where the structural description of positions, responsibilities, and chain of tasks are clearly and officially governed by regulations that have been determined in advance (Arif, 2014). Indonesian universities are led by a rector who is assisted by academic staff and non-academic staff to carry out his responsibilities for the implementation of tertiary policies and programs related to academic affairs, student affairs, community services, research, and independent business (Ristekdikti, 2017). These academic and non-academic staff, including female staff, are appointed by the rector to specific leadership positions. Within this context, the organisation gives an individual occupying a specific position permission to use their expert power, reference power, reward and coercive power, and informational power (French & Raven, 1959; Raven, 1992) to influence other people, thus, power bases have remained within the French and Raven's concepts of power bases.

Women worldwide are under-represented in leadership in educational fields (Airin, 2010; Bell & Chase, 1993; Sui-chu Ho, 2009; Tomas et al., 2010; Waheeda & Nishan, 2018). This is equally so in the higher education sector, particularly for academic ranks and leadership positions in Indonesia (Murniati, 2012; Wayong, 2007). Eagly and Karau (2002) suggested that among the reasons for this is the way gender role perceptions influence people's preferences for male leaders in western contexts. This same influence is experienced in eastern contexts (Aziz, Kalsoom, Quraishi, & Hasan, 2017; Koshal, Gupta, & Koshal, 1998). The complexities of cultural perceptions of female and male dominance established the discrepancy between men and women leaders yet established the conformity of women as followers.

Followers

The definitions above position the follower as a critical part of the leader/follower dyad. Agho argues that followers are the subject of leaders' inspiration in leading people and organisations (Agho, 2009). Throughout the 1980s the term 'follower' was increasingly used interchangeably with 'subordinate' (subordinate is still used in Indonesia today) (Crossman & Crossman, 2011). Kellerman (2008, p. xix) defined followers by rank and structure as "followers are subordinates who have less power, authority, and influence than do their superiors and who therefore usually, but not

invariably, fall into line". Carsten et al. (2014) suggested, "follower role orientations help us understand the behaviours of individuals acting in the context of leaders. They help us understand the behaviours of subordinates as they operate in relation to managers, superiors, higher-ups" (Carsten, Harms, & Uhl-Bien, 2014, p. 15). Kelley (1988, 1992) developed a theory of followers, describing two dimensions of followers (active versus passive and dependent versus independent) and five types of followership (conformist, passive, alienated, exemplary and pragmatic). Kellerman (2008) divided the followership into five types based on level of engagement: they are Isolates, Bystanders, Participants, Activists, and Diehards. Carsten et al. (2014) categorised three types of role orientation that followers may adopt in organizations: the passive follower, the anti-authoritarian follower, and the proactive follower. The following table shows the type of followership based on their descriptive behaviours, rated from passive categories to active ones.

Table 2.1 The typology of followership based on the descriptive behaviours

Authors	Kelly, 1992	Chaleff, 2009	Kellerman, 2008	Carsten et al, 2014
Followership Type	Passive Alienated Conformist Pragmatic Exemplary	Individualist Resource Partner Implementer	Isolates Bystanders Participants Activist Diehards	Passive Anti-authoritarian Proactive

Theories of followers' perception and belief in the importance of their responsibilities, activities, and behaviours in enacting their roles are known as role orientation (Carsten et al., 2014; Parker, Wall, & Jackson, 1997). Kellerman (2008) suggested that followers, despite the deficiency of authority within their position, still possess influence, as one of the reasons people follow their leader is due to individual benefits or personal interest. She further proposed that followers could contribute their support to leaders or prevent leaders going into leadership roles. In this position, followers were provided with goals and means to achieve the goal (Kellerman, 2008) including their understandings which led to follower-centrism where followers had their multiple understandings of their roles (Carsten, Uhl-Bien, West, Patera, & McGregor, 2010).

Yoder (2001) suggested that a significant role of the followers was shown when the followers acknowledged that the characteristics of the female leaders, which were due to their gender status and possessing insignificant power and influence compared to their male counterparts (Carli, 2001), made followers tend to resist female leaders. Moreover, a study conducted by Isaac, Behar-Horenstein, and Koro-Ljungberg (2009) on ten female deans introduced the concept of 'power over' and 'power with' and found that the female deans preferred to use 'power with' as they defined leadership as an act of influence and collaboration and stressed the importance of networks and relationships. Furthermore, the same study showed that the female deans suggested

that to adopt multiple roles based on situations they have faced and due to the complexities of their gender-based preference of a feminine style of leadership or a more masculine one, these women were devalued as leaders or lost their power within their position (Isaac et al., 2009).

Barriers to Women in Accessing Leadership Positions

As leadership is seen as a masculine endeavour and men's work, as "leadership itself is gendered" (Yoder, 2001, p. 815), women find it difficult to get into leadership and maintain their leadership. One of the reasons is that women lack equal opportunities for women in leadership positions and decision making (Carli & Eagly, 2012). Another reason is caused by the domination of masculinity in organisations causing the marginalisation of women in the process (Acker, 1990). Also, leadership for men is supported by the social structure of overarching masculinity and patriarchy that favours men. Culturally, society's expectation of men is mainly being leader, being men, and not expected to do domestic work as domestic responsibilities are typically assigned to gender by society and cultural norms (Carli & Eagly, 2012). Women are expected to perform biological functions, such as child bearing, and also take care of the family (Batool & Sajid, 2013; Hosseini, 2008) rather than taking responsibilities in the public sphere, which increases the challenging obstacles for women attaining and sustaining leadership roles (Carli & Eagly, 2016). According to Ridgeway (2011), the hardest frontline of inequality for women beside workplace is home where gender frames the separation of men and women's work and responsibilities, as well as in the office setting where women are associated or assigned to feminine works and stay in position where leadership roles are few (Acker, 1990).

Some scholars also mention key insights to some barriers that women in attaining and sustaining leadership, such as the motherhood penalty, the choice of women as mothers to have flexible hours and fewer career advancement for devoting more time and efforts on their family and children (mommy tracks)³, lack of subsidize childcare supports and the way many women feel torn between their professional identities and what their culture demands of mothers, in addition, women as mothers experiencing the discrimination and , including the wage penalty after maternity leave or after having child (Benard & Correl, 2010; Blair-Loy, 2009; Blair-Loy & Wharton, 2002; Budig & England, 2001; Correll, Bernard, & Paik, 2007; Damaske, 2011; England, 2005; Ridgeway & Correl, 2004; Schwartz, 1989). Also, women are internalised the belief of every home-workplace choices are for family (Damaske, 2011). These factors hinder women from achieving leadership roles and maintaining their leadership position.

A number of studies have been conducted worldwide to seek any possible explanation for or answers to the shortage of women in a leadership position in their career-path and particularly in the educational field (Cubillo & Brown, 2003; Inglehart & Norris, 2000; Weyer, 2007). Barriers to

³ Term by Felice Schwartz, published an essay in the Harvard Business in 1989, refers to women as in the 'career-primary' track and a 'career and family' track in workplace.

leadership opportunities are a global phenomenon where women, when compared to men, are disproportionately concentrated in lower-level and lower-authority leadership positions (Northouse, 2012). These barriers are generally perceived to be against women.

Inglehart and Norris (2000) suggested that culture is one of the factors which prevents women being in leadership positions and roles. Cultural factors can cause guilt, domestic violence, negative public accusations linking success with disharmony in the household, low career motivation, injustice in the world of work, community distrust in the success of women leaders (Blackmore, 2001; Brescoll & Uhlmann, 2005; Setiawati, 2010) all of which lead to customary determinations that women are second-class citizens. This is confirmed by Kholis (2012) who in his study indicated that the insufficient opportunities for having either formal or informal support and encouragement in terms of training contributed to the small number of women gaining leadership positions. He proposed leadership empowerment and development for women be provided through training and the delimitation of gender-biased development programs.

For women, Hall (1996) mentioned that female leaders and managers facing traditional expectations about roles and behaving like leaders, means women are expected to show masculine qualities in their leadership and yet are still required to be gendered with female attributes and feminine responsibilities, creating gendered division of work and hierarchy within organisation (Acker, 1990) .

The problems faced by female professionals (academic and non-academic staff) in Indonesian higher education institutions are similar to the rest of the world. There are several significant obstacles that hinder women coming into leadership positions; they are presented as follows. Glass Ceiling is the metaphoric concept of describing invisible and artificial barriers that have kept working women from promotion to upper management and other higher leadership positions (Collins & Singh, 2006; Eagly, A.H. & Carli, L.L. , 2007). Sticky Floor is a term to describe the self-limiting beliefs, assumptions, and behaviours that constrain women's ability to achieve their career goals and hold women back from reaching their full leadership potential (Shambaugh, 2007). Chilly Climate is a condition where female leaders are treated differently by male colleagues, and now (also) by other female leaders in higher positions (Dixon, 2013; Maranto & Griffin, 2011; Williams, Alon, & Bornstein, 2006). Leaking Pipeline is a term describing how talented women within the organization either drop out before they reach the leadership stages or must wait much longer to reach these stages than men; the loss of female talents in the organization by the leakage is caused by discrimination, domestic patriarchal type of work for female leaders and managers, and limited support, and the possibility of negative responses from antagonistic colleagues, peers, and superiors (Blickenstaff, 2005; Cabrera, 2009). Guilty Feelings is when women feel less comfortable to be away from family and home affairs and responsibilities (Pasya, 2010), with the additional demand of balancing work and family life and working responsibilities, which serve as Double

Binds (Dahri, 1992). According to the (McKinsey, 2012) about Indonesian women's participation in the labour force in Indonesia; although 57% of the Indonesian graduates are women, only 47% hold entry-level positions in the professions, 20% occupy senior management positions, 5% are CEOs and 6% are board members. There are no women on any of the executive committees. This situation reflects that at least one of the leading obstacles mentioned above, the Leaky Pipeline, does exist.

In the Indonesian context, the need to promote woman into leadership positions prompted the government to work with gender development programs, and many development platforms are offered to women in leadership, including for female leaders and managers in university. This positive gesture is supposed to encourage the female leaders and managers to decide the supports they need from their family, workplace and community without neglecting their individual prospects in education and their self-efficacy as talented and skilful individuals.

The sufficient supports concept provides the concrete conceptualization of targeted objectives for their career and position as leaders at university. The female leaders and managers will have a clear sense of their experiences which leads them to have well-defined understanding about the personal and professional development they need to maintain their leadership role or to come into a new leadership role in the future. Wang and King (2008) expressed that people from different social contexts will have different ways of learning where experience is an individual's foundation of meaning-making. This circumstance generates the female leaders' and managers' urge to contemplate their developing understanding of the perception they have and the connection between their experience and the meaning they make (Denton, 2011).

Organizational Culture

The formation of leadership can be understood to consider issues related to recruitment, succession planning, and broad development processes. These are discussed under the headings below. Professional development is important for leaders and managers and aspirants but is not as important as the level and academic status that the person has achieved. A person will have access to several professional development programs if he or she already has the position; the higher the position, the easier the person can get access to these programs.

Selection and Promotion

According to Daft (2015), organisations are social entities that are structurally designed and coordinated, made up of people who interact with each other to perform functions to attain goals. The people within organisations are established into groups, and every leader is concerned with results from this group of people. The leaders' responsibility is to assign people with work, outline the expectations, and facilitate and encourage the achievement of objectives (Bolden, Gosling, Marturano, & Dennison, 2003; Harris, 2013). Bowling (2002) states that groups work

collaboratively to construct new knowledge about leadership. Leadership entails facilitative behaviours, and everyone is engaged and involved in leadership formation. Thus, from a constructionism perspective, the goal of leadership formation should be the development of the facilitative behaviours amongst the entire organisation by reflecting the leadership experiences from leaders and create accommodating leadership formation for future leaders.

Selection and recruitment for leadership positions are considered the first stages in preparing future leaders in organisations as well as the first stages of career advancement. Obstacles for female employees include the small number of qualified women for promotion, the hesitance of organisations to promote women because of a lack of general management skills, and male counterparts preferring to choose other men for promotion (Nelson & Burke, 2002; Vianen & Fischer, 2002). Welch and Welch (2006) argued in their study that women build their own barriers with their lack of self-motivation to move to higher positions and life conflict regarding their family role (Wallace, 2008). Welch and Welch's (2006) view would be difficult to maintain given the lack of opportunities for participation and the heavy social pressure to be a good wife and mother in Indonesia. In addition, there are also situations where female employees who come into leadership positions find the role hard as the role expects masculine characteristics and women are stereotyped to be quiet, selfless, and nurturing (Eagly, A.H. & Carli, L.L., 2007; Eagly, A.H. & Carli, L.L., 2007). Interestingly, women's participation in what people have called masculine work can reconstruct people's beliefs about women and leadership and, as a result organisations start to open up equal opportunities to women (Eagly & Van Engen, 2004).

However, according to Wolok (2013), in her gender study report in one Gorontalo university, there is no difference in the standard of employee recruitment for men and women, or the promotion for higher positions which are based on competency and expertise. Curiously, this report also states that there are no differences between male and female employees' participation in administrative tasks. However, there is no explanation about the differences in male and female performance in other areas such as decision making, policy-related matters or in top leadership positions.

Leadership Succession

Planning and recruiting for leadership in an organisation is a basic requirement for organisational sustainability. Succession is a process of leadership preparation for the future. The goal of leadership succession is to prepare individuals to lead and hold key roles within the organisation (Rothwell, 2010). The central issue of leadership succession is facilitating the continuity of the established leadership and the extent to which it is intentionally planned (Hargreaves, 2005; Hargreaves & Fink, 2012). According to Brunner (2000) females place relationships as an important ingredient in power, which can be increased by sharing it (Grogan & Shakeshaft, 2010; Kanter, 2008). However, where women are a minority in executive positions, the power that can be shared with other women is limited. Relationships between colleagues in the workplace are based

on shared values and interests, and because there are few women in the top leadership position, many female leaders and managers in middle management positions find it difficult to have someone who will help them move into leadership positions. Men also hesitate in helping these women for different reasons, including prejudice against women, and potential workplace sexual harassment issues (Blackmore, 2005; Elmuti, Jia, & Davis, 2009). Leadership succession then operates to exclude women from access to leadership positions.

Leaders' Personal and Professional Development

Many organizations discuss the importance of leadership development and the government supports for promoting women through the gender mainstreaming programs, however, the concept of leadership includes the personal and professional development in promoting leaders' effectiveness for encompassing the university needs and targets. Personal and professional developments take many forms and need serious attention from university to understand the importance of the concept of personal and professional development programs to current leaders and the future leaders as articulated in the university plan. The global changes of the world and environment will pressure the university to initiate development not only in the physical business of programs but also human capital and leaders as an investment. Leadership development has become an important process rather than a temporary program which needs to be tailored to the needs and abilities of the university, including the organizational structure, technology, and cultural elements of institutions (Friedman, 2000).

Personal Development

Daft (2014, 2015) argued that organisations are collections of individuals with personal goals. However, on closer inspection, we can see that organisations consist of gendered categories of work division. There are feminine tasks and masculine tasks, and a lack of recognition of the individual being (regardless of their gender) who must fulfil the organisation's goals. The institution's goals are the highest priority and individuals are (or should be) subservient to those goals. Gendered work divisions (Acker, 1990; Benoit, 2000) are the way an organisation achieves its goals, where segregation of men's work and women's work, based on stereotyping, is considered effective by the employer. However, it may be important that every individual can access the opportunities for formal and informal interaction with other individuals within groups as the first step to taking on a role as a leader, whether male or female employees (Johnson, 2002). The likelihood of this occurring for women, however, is reduced by gendered work divisions (Acker, 1990; Benoit, 2000; Billing, 2008).

Professional Development

It is important to develop leaders individually and collectively through practices such as Formal Leadership Training, Mentorship, Coaching and Executive Coaching, 360 degree Feedback, Action Learning, Communities of Practice and Consultation (Boyce, Jackson, & Neal, 2010; Conger &

Fulmer, 2003; Day, 1999; Landers, 2019; Van Velsor, McCauley, & Ruderman, 2010). These, of course, will ideally suit the organisation and the development of people in the organisation. However, the setting and limitations of certain organisations within specific contexts are more complicated. For instance, in the Gorontalo context, professional development is often confused with personal development, as well as leadership development.

The most common approach to these development programs is training, particularly when it comes to promotion to a higher position or to the next level of a career. In Indonesia, particularly Gorontalo, formal leadership training is known as Pendidikan Pelatihan/ Diklat (Education and Training) that is mostly regulated by government offices for civil or public services. Promotion into leadership positions also depends on the specific requirement of formal leadership training referred to as DIKLATPIM (Leadership Education Training), which is implemented to achieve the requirements of leadership competencies of government apparatus in accordance with the structural hierarchy. The lack of training and support either internally or externally from the organization means women could not maximally gain the top leadership positions. It is, therefore, imperative for the organization to provide for potential women leaders or managers to get involved in any programs such as mentoring, training or coaching.

Besides the gendered practices at higher education, Arquisola (2016) argued that the higher education sector in Indonesia has no clear policies for women to have equal opportunities in professional development programs. This is supported by Khumaidah (2018) who suggested that the absence of organisations providing supports for women and the Chilly Climate concept hindered women from professional development. Also, she further indicated that the deferral of professional development for family reasons delayed women trying for promotion. Thus, Kholis (2012) stipulated more leadership and professional development programs for women leaders and the delineation of gender bias within the university development plan, which was supported by Arquisola (2016) who suggested the promotion of mentoring programs by involving the senior leaders as the mentors for younger academic leaders.

Woman in Leadership

Similar to many other countries in the world, Indonesia has been experiencing an increasing number of women participating in both formal and informal sectors, including the position of leader within public organisations like universities. The gender-related research on women in Indonesia is focused on understanding the ongoing underrepresentation of women in higher education (Khumaidah, 2018; Kull, 2009; Murniati, 2012; Wayong, 2007). The sole object of this research is top level leaders and women who are in executive positions. Women holding a range of leadership positions at multiple levels of institutional positions are rarely acknowledged.

Many obstacles still exist and the gap remains wide in the area of higher education leadership for

women in contrast to their male counterparts who dominate the role of power and authority in the same setting of higher education (Barnett, 2007; Brown, 1997; Carli & Eagly, 2001; Cubillo & Brown, 2003; DiGeorgio-Lutz, 2002; Eagly, 2005; Eagly & Johannesen-Schmidt, 2001; Eagly & Karau, 2002; Hall, 1996; Inglehart & Norris, 2000, 2003; Shakeshaft, 1987). There are many research-based findings on the fact of women's under-representation in leadership, including in educational leadership at university level. There are wide-ranging barriers faced by the professional female employees or female academics in getting into leadership positions, from every day stereotyping and discrimination against their gender role; moreover, in Gorontalo which is located in Indonesia where patriarchy is widely practised, male-domination is well-recognised and tolerated in its culture and tradition.

Female Leadership in the Global Context

Traditionally, society has recognized two distinct gender roles, masculine and feminine, based on the biological sexes. As pointed out earlier, Hall (1996) mentioned that female leaders and managers facing traditional expectations of female roles and behaviour as leaders, means women are expected to show masculine qualities in their leadership but are still required to be gendered with female attributes and feminine responsibilities. A later definition of gender is now based on social roles as structured contexts from society, including the way both male and female individuals act towards broader features which are not limited to biological birth reproductive organs; features such as clothing, attributes, activities, occupations, and other factors.

Masculinity can be described as a practice that validates male domination over women and enforces the discrimination and prejudice toward women, rendering feminine characteristics and behaviours as emotionally vulnerable, collaborative, participative (Sanchez & Thornton, 2010), caring, compliant and compassionate, while men are depicted as being effective leaders because of their masculine-related attributes such as being strong, independent, emotionally stable, and dominant (Eagly & Karau, 2002). In this social framing, women are considered to be born with fixed natures and functional roles and chosen work divisions. What women are allowed to do is only what women can do. In the literature on masculinity and perceived gender bias in the school-text in Indonesia (Ariyanto, 2018) women leaders often are affected by people's expectations of their traditional gender roles in the domestic sphere (Hastuti, 2005; Marhawati, 2017; Rahminawati, 2001; Sahi, 2012; Sakina & Siti, 2017).

Some theories have described masculine leadership as task-oriented, focusing on the final result whilst exercising power over other individuals (Duerst-Lahti & Kelly, 1995; Eagly, A.H. & Carli, L.L., 2007; Eagly, A.H. & Carli, L.L. , 2007; House & Howell, 1992; Tomas et al., 2010), whereas females are argued to have a tendency to apply relational aspects of leadership with democratic or participatory styles in web-based relations (that is, the ability of women cross-links the external and internal relations from every stakeholder's networks), focusing on the process rather than the final

product (Eagly, A.H. & Carli, L.L., 2007; Eagly & Johannesen-Schmidt, 2001; Northouse, 2012). Some theorists have described transformational leadership as the style most used by women (Northouse, 2012). It should be noted that Northouse's research was conducted in a western context.

As noted earlier, there are wide-ranging barriers faced by the professional female employees or female academics in getting into a leadership position, and in Gorontalo patriarchy is widely practised, and male-domination is well-recognised and tolerated in its culture and tradition. As also noted previously, theorists have proposed five most common barriers faced by women in leadership: Glass-Ceiling, Leaky Pipeline, Guilty-Feeling, Chilly-Climate and Sticky Floor (Berheide, 2013; Blickenstaff, 2005; Cabrera, 2009; Dixon, 2013; Ibarra et al., 2013; Maranto & Griffin, 2011; Shambaugh, 2007; Vianen & Fischer, 2002; Welles, 2007; Williams et al., 2006; Wood, 2016). Female leaders and managers are expected to reflect on these situations and possible hindrances for their future leadership roles.

Female Leadership in Islam

According to Mas'udi (cited in Azisah, 2012) when talking about gender in Islam, the fundamental and instrumental values or basic principles of Islam and cultural practices should be differentiated. The fundamental values or basic principles are based on Al-Qur'an and Hadith (*Sunnah*) (Azisah, 2012). She continued, "The normative teaching of Islam is gender neutral. It does not treat differently men and women..." (Azisah, 2012, p. 37). In contrast, instrumental values or cultural practices are the particular interpretation of basic principles of Islamic teachings from society that often involves cultural values and practices (Azisah, 2012) that cause the gender inequality (Shaheed, 1986; Umar & Sukri, 2002). Thus, in the Indonesian context, a common argument is that women do not deserve to be in a leadership position, or people blame religious teachings for women's restriction with regard to leadership, or even the counter-argument that the religions do not differentiate genders.

Discussion of women in Islam often involves the common assumption that women's oppression and restrictions of rights (Anwar, 2009; Hassan, 1991) include the assumption of the limited access of women into leadership positions. Rohmatullah (2017) summarised the contention that women are not supported to be in leadership, including but not limited to the perception of physical strength of men, responsibilities and roles of men according to sacred texts, that the role of leadership in public sphere is *aurat*⁴ for women and the perception that men are better than women in terms of firmness, strong determination, and courage. However, support for women in leadership roles includes but is not limited to the misperception of sacred texts, the inability of men to fulfil the responsibilities as leaders at home (power and sustenance), and men's political and personal

⁴ Forbidden to be shown (mostly about part of the body)

agenda, and women are supported to leadership in some circumstances (Rohmatullah, 2017; Shihab, 2005; Umar & Sukri, 2002; Wadud-Muhsin, 1995, 1999).

In the Indonesian context, the misinterpretation of sacred texts is a problematic thing for women in leadership roles. The women studies centre of Walisongo State Institute for Islamic Studies in Semarang, Indonesia, conducted research about gender in Islam and found that women were discriminated against in many forms, including the influence of patriarchal culture in men's understanding and interpretation of sacred text since the men mostly are the interpreters and the scholars of Islamic law (Sukri, 2002). Thus, women are subordinate to men, even though Islam, normatively, teaches equality between men and women (Mas'udi cited in Azisah, 2012; Mulia, 2007; Sukri, 2002; Umar & Sukri, 2002). Furthermore, Subhan (1999) asserted that although women and men were created differently in biological features, they were equal in the basic teaching of Islam. She argued that sacred text mentioned the superiority of men over women based on the context of character and values of Arab society at that time. Another Indonesian feminist, Musda Mulia, wrote a number of books about women and Islam. In her book *Islam dan Inspirasi Kesetaraan Gender* (Mulia, 2007), she argued that Islam teaches equality between women and men. She then asserted that the superiority of men over women, based on interpretation made by the scholars who were also ordinary people, is not absolute because their interpretations are often influenced by their social, economic, and cultural backgrounds; such interpretations can be suitable for a certain context but may be not applicable for other contexts (Mulia, 2007).

Furthermore, according to Sullivan (1994) in her research titled *Masters and Managers: A study of gender relations in urban Java*, women earned money by engaging domestic-producing activities from home and defined themselves as housewives as the men dominated the work and job outside the house. She also highlighted the women construe men as the leaders in both religious and cultural setting. However, in recent setting, both Rinaldo (2013) and Smith-Hefner (2019) show that there are more Muslim women pursuing education, including higher education, having career and engaging in the more egalitarian marriages along committing to Islam and joining activist alliances. Furthermore, they underlined the development of pious women and diversity of understanding within the Muslim community in Indonesia. This suggests that within Indonesian context, there are room for positive prospective for constructive transformation for women without challenging the culture and religion (Islamic view in general)

Female Leadership in the Gorontalo Context

As part of Asian culture, Indonesia shares a similar culture with other Asian countries in terms of the life of women within the traditions and social practices. Women are seen as mother and wife due to the patriarchal cultures (Bhopal, 2019) that were established in the society, constructing women's roles as being in the domestic domain. Within this capacity women are expected to have

feminine attributes which represent female qualities, embodying the attributes of womanhood. As study on female leadership in the Gorontalo context, and the similar and relevant context of Indonesia, provided me with the map of the field of female leadership which enabled me to chart out my study.

In the Indonesian context, the western-based leadership concept is largely adopted as a leadership style for leaders in Indonesian organisations, including women leaders. For example, Nugroho and Setiawati (2012), in their study of three female village heads in Yogyakarta, Indonesia, elaborated that transactional leadership qualities are present in every female village head, not only because these qualities come from within each village head, but because of their adaptation to the circumstances in the work environment and domestic situation in which they live. According to (Qori, 2013) Qori (2013), Indonesians' perspective of charismatic leadership is based on the assumption that the personality and qualities possessed by charismatic leaders are a gift from God, where the leaders (mostly men) are believed to have extraordinary supernatural power and attributes of privilege and they build perceptions or institutions in accordance with their own self-image. Mangunsong (2009) investigated the leadership style of four different ethnic groups of female entrepreneurs in different Indonesian provinces, in which she found that all the participants possessed transformational leadership as their leadership style. Unfortunately, however, there is no known or published work about specific leadership style in Gorontalo higher education.

The literature about female leadership in the Gorontalo context mostly discusses political representation, women and culture, or religion (Apriyanto & Mohamad, 2015; Bagu, 2012; Ibrahim, 2013; Makmur, Wantu, & Hamim, 2013; Noho, 2014; Rahman, 2006; Sahi, 2012; Suhra, 2013; Sumanto, Latif, & Mardiana, 2013). The leadership representation for women may be shaped by culture, religious beliefs, social status, economic or political policies and regulations of the government in Indonesia (Abdullah, 2012; Puspitosari & Maharani, 2014). Given the limited state of literature on women's leadership experiences and the empowerment of other females in Gorontalo, and that the culture is fundamentally patriarchal, perhaps research from other contexts may apply.

In the Gorontalo context, there are four studies that touch on gender and leadership. Noviyanti (2014) and Setiawati (2010) each emphasised that the lack of women's participation in leadership is caused by the shortcoming of the gender mainstream program. Furthermore, Noviyanti (2014) stated that the country as whole must learn the failure from not encouraging women into leadership. The supports from the government should be in line with the processes of cultural development within the community. Interestingly, Rahman (2006) in her research about the social customs in Gorontalo, found that, in the present era, people no longer make gender an absolute requirement in the election of indigenous leaders. As long as the elected has the abilities and qualities of a leader as expected by members of the public, then women may become leaders in that community. In addition, the gender report from the State University of Gorontalo by Wolok

(2013) claimed that there was no difference in the standard of employees' advancement based on competency and expertise.

There is a scarcity of research on specific contexts in terms of Islam and patriarchal dominance in Indonesian settings, including Gorontalo. The concept of the patriarchal community insists that power belongs to men, including leading and managing in a public organisation, resulting in the intensification of discriminatory treatment toward women (Sakina & Siti, 2017). This occurs in many parts of the world, including Indonesia and Gorontalo. Alongside this, how society produces the gendered interpretations of Islamic teachings creates a misleading view of men's power (Mulia, 2009). The misrepresentation of women within society results in marginalisation and subordination, (Hasan, 2019) as well as the double burden for working women of being mothers and/or wives (Dahri, 1992).

Gorontalo is one of the most Muslim-populated provinces in Indonesia (Aveling & Kingsbury, 2014). According to Baruadi (2013) Islamic values in Gorontalo culture and civilization have been integrated with prevailing customs which have based their knowledge and behaviour patterns on the foundation of Shari'a, based on the Book of God, which is a measure of one's attitude to be socially accepted in society. Within the normative norms in Gorontalo, women are generally perceived as the caretakers of domestic responsibilities and are based at home (Marhawati, 2017; Sahi, 2012). Often society, including Indonesia and Gorontalo, has associated the holy-text with the notion of women's prohibition to leadership positions, which has been opposed by both female and male Muslim scholars who have argued that was one example of misquotation of holy text (Affiah, N.D. , 2017; Mulia, 2007; Umar & Sukri, 2002; Wadud-Muhsin, 1999).

Rahman (2006) reported in her study about women's perception on women as *adat (customs)* leaders in Gorontalo that, with times changing, women with leadership positions or having opportunity to attain leadership roles were considered as part of the dynamics of modern society, and also as reflecting the equality between men and women in Gorontalo. In her study, the argument of supporting women into leadership roles was based on: (1) Gorontalo history has proven the existence of a female king in Limboto namely Tolango Hula; (2) Some analysis of the propositions in the Qur'an mentions no single verse that explicitly forbids women to become leaders including government leaders; (3) Men and women are both caliphs; and (4) In Gorontalo *adat* there is no explicit prohibition against women being regional leaders.

It is important to question the re-creation of western models of leadership globally. Research must attempt to engage with diverse scholarship, including from non-Western regions of the world, and focus on national contexts and specific localised knowledge. Some scholars suggest that female leadership research in developing countries (Sobehart & Dougherty, 2009; Strachan, Akao, Kilavanwa, & Warsal, 2010), perhaps most Asian countries, must be based on the specifics of the

context of the leadership where particular values and standards that differentiate these contexts from global settings make a difference (including cultural features, economic background, multi-faith based communities, and historical issues) (Burns, 2012; Schein, 2010). However, in certain contexts such as this study, where the local literature on women in leadership along with native grounded theories of local women are almost absent, one of the only ways is to continue the logic of seeking to apply and transfer western and global generated theory as explanations of leadership in the context of this study.

Female Leadership in Higher Education

Based on my searching for Gorontalo female leadership experiences in university settings, there has been no previous research on this issue in Gorontalo and this is the gap my research project has tried to fill in. Although the research on female leadership at university in Gorontalo is scarce, there are numerous studies on women and leadership from the global perspective. The global literature in western countries on women and leadership in higher education helped me to map my research, and Indonesian contexts provided useful foundations to build my thesis on female leadership in higher education.

At the same time, the universities in Indonesia, including Gorontalo universities, are evidencing a bureaucratic, hierarchical decision-making process, including the selection and promotion process to a leadership position. The university policy in selecting or promoting people into leadership positions is regulated without being based on formal education background, academic and structural ranks, and leadership experiences, thus, theoretically, the issue of women's inequality of leadership should not have occurred. However, Gorontalo, like most parts of Indonesia, suffers from patriarchal cultures which transformed the university to men's dominated spaces even with the efforts of government in implementing gender mainstreaming policies.

In the setting of Indonesian higher education, the staff consist of academic staff who are in teaching and research roles and non-academic staff who are in bureaucratic roles. For academic staff, the delegation of strategic leadership positions in leader-academic structures were assigned to lecturers for the position of rector and vice rector, head of departments, head of faculties, and some university work units, such as the head of research office, language centre, gender study, and library.

Women at university fill positions as academics and administrative staff. The women in leader-academic positions are expected to be distinguished academics who can execute their role as leaders as well as their academic roles (Smith, 2002) based on professional experience and leadership experiences. For non-academic staff, the leadership positions are delegated in more bureaucratic-administrative positions, as the head of the administrative, financial, and general affairs bureau and the head of the human resource (*kepegawaian*) bureau that each have divisions headed by non-academic staff who have lower echelon positions. The expectation of the

bureaucratic leadership is ability to execute the official and administrative affairs and better presentation of professional bureaucratic leadership, as described by Weber (1947), which is based on normative rules and sticking to authority lines. There is no doubt that this is one of the leadership prototypes applied in the extensive bureaucratic government system such as in Indonesia.

Gender Mainstreaming and State-Ibuisism

In 1999, the Indonesia government adopted the gender mainstreaming policies officially regulated through the President Instruction Number 9 Year 2000 in all sectors of national development, including education. Gender mainstreaming policy in education was under the Ministry of Research, Technology and Higher Education (previously the Ministry of Education and Culture, changed back in October 2019 to Ministry of Education, Culture and Higher Degree) and the Ministry of Religious Affairs, because non-denominational higher education institutions and denominational Islamic higher education institutions are authorised separately. Higher education in Indonesia consists of universitas or university, institut (institute), sekolah tinggi (tertiary college), akademi (academy), and politeknik (polytechnic). In Gorontalo at the time, there were five universities, six colleges, two academies, and one polytechnic. In Gorontalo, generally the state universities were favoured by parents and prospective students, however, this is quite problematic in the Gorontalo setting due to the small number of state universities in Gorontalo. According to DIKTI (2017) the number of male lecturers is higher than the number of female lecturers and it shows the underrepresentation of women in higher education. The implementation of the policy of gender mainstreaming programs has experienced impediments despite all the support given by government in the implementation process.

As the result of gender mainstreaming policy, each university in Gorontalo now owns pusat study gender/pusat kajian gender/pusat study wanita/pusat studi gender dan anak (gender study centre/ gender study centre and child protection) which is responsible for helping the university to increase gender awareness and gender equality through education, human resource development, cultural and intellectual development and child protection (LP2M, 2019; LPPM, 2019). Consequently, the existence of those centres is able to support and push the university commitment and efforts on the implementation of gender mainstreaming actions in the university policies and programs.

In addition, the gender mainstreaming programs provide women with opportunity to be represented in leadership and managerial positions, such as dean, head of centres, and head of administrative divisions in the Gorontalo context. However, due to the strong identity from religious and cultural values in this context, the programs were disseminated accordingly; a similar situation also occurred in the study conducted by Khumaidah (2018) in East Java in which she suggested that the gender mainstreaming programs executed by university's centres "often use the religious approach in their efforts to disseminate the ideas of gender equality and equity" (Khumaidah, 2018,

p. 162).

The strong cultural and religious affects in implementing gender mainstreaming programs is shown in the inclusion of child protection in gender policies, which is understood by society as the extension of the term 'women' which refers to Ibu (mother)⁵. According to Khumaidah (2018, p. 24), "The inclusion of child protection might be understood as locating women in responsibility for children which is in support to the concept of kodrat⁶ for women and state-ibuism as the state gender ideology". This was previously suggested by Suryakusuma (1988, 2011) in her state-ibuism where women were domesticated and depoliticized in term of public and professional participation. She continued that woman is established as mother, caretaker and nurturer of domestic responsibilities. Furthermore, she added, the state ibuism is still relevant as Indonesian women are still socially constructed for the role of woman and mother under a new concept of state-ibuism in a conservative Islam version which obliges subordination and compliance from women (Suryakusuma, 2012).

Summary of Chapter Two

This chapter focuses on the establishment of the leadership concepts which mostly based on the global context. An overview of leadership concept was provided along with the discussion of elements of power and followership in leadership. The development of leadership theories through time and culture were also important piece to be acknowledged as the base of this study as well as important articulation of personal and professional development for women leaders. the discussion of selection, promotion, and leadership succession was also provided.

A gendered discussion of the leadership style that theoretically grounded in exploring the men and women leadership was reviewed. The different attributes were assigned to women and men. Men were characterised as assertive, decisive, strong, and mostly goal driven while women characterised as vulnerable, weak, collaborative, participative and driven by wider context and care for others.

Diverse leadership studies explore and examine the barriers that women faced in accessing, attaining, and maintaining leadership positions were discussed in this chapter. The gender role and social expectation of women created the double bind effects to women leaders. Despite the success stories from female leaders and executives globally, women are still underrepresented, particularly in education sector, including higher education.

In addition, this study situated in a quite challenging context, where there was intersectionality

⁵ Ibu in Indonesian refers to the definition of women who have given birth to children; 2 references to married women; 3 polite calls to both married and unmarried women (<https://kbbi.web.id/ibu>)

⁶ Human nature and default properties given by God (<https://kbbi.web.id/kodrat>)

between female leadership, religious teachings, cultural norms and traditional customs. The views on women in leadership in religious context were also discussed as well as the acknowledgement of the misinterpretation of religious teachings to gender and gender roles such as leadership.

This study understands that social constructionism seeks the reality of knowledge derived from tangible historical and cultural comprehension and interpretation of the social world, as the women were constructing their realities based on their learning experiences for their leadership, and elements around their leadership from their personal lives, working place and wider community that defined them, and then these females redefined these elements in order to construct their leadership.

CHAPTER THREE. METHODOLOGY AND METHODS

Introduction

The purpose of this study was to explore the stories of the leadership experiences of female leaders and managers in Gorontalo Universities as outlined in earlier chapters. The central question and sub-questions for this research project were posed as follows: What are the leadership experiences of female leaders and managers in Gorontalo Universities? Subsequently, two sub-questions directed this research, namely: What enables and hinders Gorontalo female leaders and managers from attaining and sustaining leadership positions in universities? and, What are the implications of female leaders and managers' personal stories for their leadership and for supporting women in leadership presently and in the future?

This chapter presents the methodology and methods chosen for the study. The chapter also describes the justification of qualitative research and appreciative inquiry selection that guided this study. It has been divided into two parts: research paradigm and research design. The research paradigm serves as the philosophical underpinning of the research. The research design details the selection of sites and participants and describes data collection and analysis. Finally, the researcher's biases and assumptions, in addition to the issues of trustworthiness, validity and reliability, the limitations and delimitations, and ethics approval consideration are addressed in this chapter.

The Impetus for the Study

Any research undertaking is contingent on the framing of the question under investigation. The impetus for this study drew on my initial curiosity as a new member joining the Gorontalo community that I moved into after marrying a Gorontalo man. As I mentioned in the Introduction chapter, I was born and raised by quite strict parents in terms of male/female interactions and manners; my family members were mostly committed to religious and traditional customs. When I moved to Gorontalo, which was alien to me, I expected the same. However, life in Gorontalo was more casual than what I anticipated compared to my earlier context. What I observed as an outsider was that Gorontalo women were more liberated in social interactions and associations; women had open opportunities to be the provider for the family, and both the mother and father occupied an equivalent position within family roles.

As a woman who works in a university as academic staff, and as a researcher, I perceived these observed contextual circumstances to hold opportunities for women to grow and develop. Gorontalo women appeared to have better opportunities for leadership; I assumed more women would attain top positions in workplaces. However, while some women in Indonesia outside the Gorontalo higher education context have reached the position of rector, there were no female

rectors in Gorontalo universities. The contrast between my earlier and my current context provoked questions. What can be learnt from these women's experiences of the opportunities to lead? What issues might be faced by women in leadership in Gorontalo? I wanted to know how women in academic and administrative leadership and management positions in Gorontalo's context achieved their successful stories in attaining and maintaining leadership position.

I was further motivated by my belief that women in Gorontalo require more knowledge of leadership development, enabling more women to contribute to society. I believe that by learning from the participants' shared experiences, my research might enable the greater expansion and scope of female leadership in the Gorontalo university setting. Through this study, I aimed to identify key features contributing to women achieving their potential and to clarify the challenges involved as well as to describe the best scenarios for female leadership in the Gorontalo context.

While I took an appreciative lens, I also examined the features that hindered their leadership potential. I was seeking a generative response because I aimed to develop understandings about how women might be supported and encouraged to take up more leadership roles. In this sense, the aim of the research is consistent with one that progresses women's participation in the public sphere and is reflective of both the participants' and the researcher's aspirations achieving leadership roles.

Research Paradigm

My research questions focused on exploring the understandings of female leaders' and managers' experiences, perspectives and histories in the context of their personal circumstances and their social settings. Personal narratives and storytelling offer opportunities for sharing, intersecting history, biography and society, as well as allowing female researchers a chance to systematically study and confront the constraints of circumstances (Fortune, Reid, & Miller, 2013). Thus, the research was concerned with lived experiences and life worlds and required an in-depth qualitative inquiry rather than a search for causality (Maxwell, 2004; Patton, 2002; Snape, Spencer, Ormston, & Bernard, 2014; Spencer, Ritchie, Lewis, & Dillon, 2003).

Qualitative research, unlike quantitative approaches, assumes that the social world is a human creation, not an objective entity (Bryman, 2016; Creswell, 2018). Qualitative researchers aim to capture reality as it is seen, experienced and created by the social group under consideration; they seek to understand people and their social realities when the individuals engage with the world (Merriam, 2014). Qualitative researchers study that reality from a less distant place, as opposed to being an outsider (Creswell, 2018).

Paradigmatic Principles

Given context is central to understanding the meanings at work within a social group, and because this social group in question already had an underpinning epistemological stance that shaped those meanings, and because I was the researcher who is an insider who shared the aspirations of my participants, I adopted a stance that was consistent with those participants. While I share an aspiration for social reform that allows more women to take on leadership roles, I propose that any reform will need to work from within the given context and the meanings embedded in that context (in order to be sustainable and sustaining). As Denzin and Lincoln (2008, p. 245) stated,

A paradigm encompasses four terms: ethics (axiology), epistemology, ontology, and methodology. *Ethics* asks, "How will I be a moral person in the world?" *Epistemology* asks, "How do I know the world?" "What is the relationship between the inquirer and the known? ...*Ontology* raises basic questions about the nature of reality and the nature of human being in the world. *Methodology* focuses on the best means for acquiring knowledge about the world.

To clarify my philosophical stance, it is necessary to identify the four primary principles that guided this research: the ontological, epistemological, axiological, and methodological premises from which I have worked. Given my stated aims and research questions, in the section below I chose to start with axiology and then describe how it shaped the other guiding principles of the study.

Axiology

Axiology is concerned with the value-laden and the acknowledgement of the bias or perspective of the researcher and the context studied (Creswell, 2018). This section is concerned with the values I brought to this study and points out the bias that might have influenced my interpretation of the participants' stories.

Culturally, I am an outsider to the Gorontalo context. I was born and grew up in a different social context. However, I am also an insider who works in a university in a Gorontalo higher education setting. There are some shared values and ethics in the context of working women in higher education, specifically with women who are also academic staff (researchers). In the data collection phase, I shared more connections with the younger female leaders because I was perceived as a colleague rather than a PhD student. I shared parallel views on women's leadership to those of the participants who believed that women are able to be leaders in the public sphere and continue performing their domestic roles. We shared similar appreciation of domestic responsibilities as our way of showing our devotion and faith to one God. This brings me to another shared value between the women in this study and me: the religious context of Islam.

This religious and cultural context shapes both the axiology and the epistemological and ontological positions occupied in this study. Within this context, valuing and respecting the validity of the sacred text is unquestionable. There is, however, some doubt and questioning of the interpretations of the sacred text. Men and women justify their understandings and actions related to supporting and discouraging women into leadership roles using these interpretations where many of the teachings (interpretations) are based on contextualised cultural practices (Ichsan, 2014; Lubis, 2017; Muqoyyidin, 2013).

Also, I needed to acknowledge the difficulties within Islamic communities in distinguishing cultural practices from religious teachings (Al-Aoufi, Al-Zyoud, & Shahminan, 2012; Barlas, 2019; Burhanudin & van Dijk, 2014). Islam is brought and assimilated into the lives of Indonesian people, one way being through culture within local community (Hafid, 2012).

Ontology

The ontological position taken in this study is consistent with the axiology of the social group under question. Khairulyadi (2016, p. 79) explicated the philosophical underpinnings of Islam and wrote,

“In Islam, the starting point is the oneness of God (*Tawhid*). Humans are *Khalifa (Vicegerent)*. Therefore, humans are the *vicegerent* of Allah on earth. God has placed the universe at human’s disposal. For this reason, Islam considers the human to be both the players as well as the recipients, the producer and not as merely a customer of knowledge.”

In this sense, while there is one reality under God, within that oneness are multiple realities, derived from different individuals and different perspectives (Bryman, 2016; Creswell, 2018; Denzin & Lincoln, 2008). This religious framing allows for variety and thus there is variation between and within cultures as well as between and within women. The different narratives from individual female leaders’ perspectives on their leadership experiences and roles are the realities that informed the focus of this study. All of the participants expressed their perception of that reality based on their personal social, cultural, spiritual and educational experiences.

Epistemology

Epistemology asks questions about what knowledge is and how to go about knowing (Bryman, 2016; Creswell, 2013; Creswell & Creswell, 2018) Within the Islamic paradigm, Khairulyadi (2016, pp. 79, 81) stated, “if humans are both the players as well as the recipients, the producers and not merely a customer of knowledge” than there is an active construction of knowledge at both the individual and social level. This dynamic situates the Islamic epistemological stance very clearly in the constructionism stance.

According to Western philosophy, the epistemological dimension of methodology offer researchers one of three choices: objectivism, subjectivism or constructionism (Crotty, 1998). Bryman (2016, p. 33) states that objectivism ‘implies social phenomena and the categories that we use in everyday discourse have an existence that is independent or separate from actors’ and are ones that the actor must come to know. This is not entirely consistent with the understandings offered by Khairulyadi above, although God is understood to exist independent of humans. Gray (2013, p. 20) said, “for subjectivism, meaning does not emerge from the interplay between the subject and the outside world (as it does in objectivism), but is imposed on the object by the subject”. Hence, social phenomena and meanings are created by humans from different perceptions within society and cultures. While this perspective accounts for variety, it does not provide for the active component of knowledge-making implied in ‘players’ and ‘producers’.

The third choice is constructionism. Constructionism “asserts that social phenomena and their meanings are continually being accomplished by social actors” (Bryman, 2016, p. 33). The emphasis on the active and social components of knowledge production seems to fit well with Khairulyadi’s definition. This infers that social phenomena (like gender and leadership) and their meanings are continually produced based on observations, feelings, intuitions, and interactions between actors (Berger & Luckmann, 2011; Crotty, 1998; Guba & Lincoln, 1994).

Methodological principles

Methodological principles relate to research processes including the means used to explore the context of the study (Creswell, 2018). An appropriate research design is essential in order to answer the research questions. Qualitative research allows rich data to be gathered through a variety of methods such as observation, in-depth interviews or documentation. In this study, the methods used were interviews and document reviews. The data were thematically analysed, and from this analysis the categorisation of the emerging themes developed. The process of analysis requires deep thinking and understanding about the descriptive quality of the research, thus qualitative research is interpretive. Using an interpretive perspective, I explored how individuals (or groups of them) co-constructed their experiences in leadership (Crotty, 1995; Sherman & Webb, 2005). This research allowed women involved to frame their descriptions and perspectives of their experiences by telling their stories within the current context (Clandinin, 2006; Patton, 2014), and at the juncture these stories were re-told by me, using interpretive accounts based on interviews, and later presented and co-constructed as narratives (Riessman, 2008).

Context is important in shaping perceptions, meanings, understandings, and reflections which represent one’s reality and are constructed socially and change over time through dynamic reframing, re-interpretation, and changed circumstances (Brown, Pryzwansky, & Schulte, 2011; Crotty, 1998). Brown et al. (2011) added that social realities always align and refer to the context in which they occur, and thus context is a central integrated element for each individual in

understanding social worlds. The women in this study were changing in response to their own contexts. They were now aspiring to leadership. This is a shift that is reflective of the reframing and re-interpretation of new sets of information they acquired through their repeated experiences within the specific context. These changes were captured and analysed from within the data gathered in this research.

The rising aspirations of the women in this study, one I share, admit a desire for social change corresponding to the selected research design; this is a desire shared by critical social constructionists and feminists' perspectives (Cornwall, 2016; Dulini Anuvinda Fernando, 2012; Giménez & Calabrò, 2018). However, in the context of Gorontalo, the various frameworks taken from a Western philosophical perspective were problematic and received a negative response (noted among participant responses in later chapters). Additionally, as an insider, I was not able to critique the power and identity struggle (Creswell, 2018) within these women's realities, nor was I able to make a significant change to the realities that had been established and embodied without risking my status as a researcher. What was required was a means of contributing to the aspiration and progress that was affirming of it.

Creswell (2013) argued that social realities are constructed through lived experiences and interaction then re-constructed between the researcher and the researched. Furthermore, Blaikie (2007) stated that multiple realities are possible in the context of homogeneous social spaces or contexts, shared by different groups who create or inherit different ways of understanding their social worlds. Hence, individuals in leadership and management positions, in this case females, are co-constructing their social realities by learning from their lived experiences as leaders and members of the world they live in; assigning meaning to the world around them in relation to local histories, cultures and contexts (Uhl-Bien, 2006). Hence, interpretations of their society, stories and experiences are understood as constructed not discovered (Bruner, 1987, 1990; Burr, 1995, 2015; Crotty, 1995).

As a social researcher, actively co-constructing the realities with my data, I needed to reflect and consider my point of view and bias in shaping and analyzing the data I collected. It was my duty to carefully capture the female leaders' and managers' aspirations and interpretations of their world and realities based on their context (Brown et al., 2011; Burns, 2000). Also, I aimed to explore the implications of female leaders' and managers' personal stories for their leadership and for inspiring other women to leadership. I came to the understanding that appreciative study is the essential medium for conveying women's voices through stories. The study helped me appreciate the features that positively contributed to Gorontalo female leaders and managers achieving their leadership roles. In the context of this study too, I also dealt with the participants' feelings, emotions, beliefs, understandings, and hesitance as their way of constructing their individual sovereign perception of themselves and their roles as women in the domestic domain and in

leadership roles in public spaces.

The epistemological stance of social constructionism has a consistent association with appreciative inquiry (Fitzgerald, Murrell, & Miller, 2003) and was consistent with my role as a researcher because it affirmed the aspirations of the women within the study. Appreciative inquiry helped to shape this study by exploring the positive circumstances, and the enabling–sustaining features within their personal and professional lived experiences that allowed women in Gorontalo into leadership roles. According to Schall, Ospina, Godsoe, and Dodge (2004, p. 2), “Appreciative inquiry is best known as an intervention strategy, but it can also be thought of as a stance for inquiry, a way of joining with others to explore the world”. Thus, seeking positive essences in success stories of Gorontalo female leaders and managers would reinforce positive examples, aspirations, and policies for future leaders, especially women leaders.

On the other hand, through this study, I sought to include stories of compromised feelings and personal difficulties. Also, as part of the context in this study, it was important for me to interpret the untold stories within the context because as Waddington (2016, p. 1) suggested, “courageous conversations are required to challenge dysfunctional organisational systems and processes”. This is where a more recent turn in appreciative approaches provided for an exploration of the negative and difficult parts of the women’s personal and professional experiences, and “Therefore changed the nature of our approach and instead sought to create an environment where untold stories of hardship and difficulty were also told and appreciated” (Duncan, 2015, p. 4). Appreciating these complexities offered a fuller opportunity for the re-co-construction that is the final findings chapter for this study and thus maintained the generative, rather than merely positive, intent of appreciative inquiry.

In accordance with the nature of the study, the first person “I” has been employed to represent the researcher, to characterize my position in the relevant chapters of this thesis (including the Introduction Chapter, Methodology and Method Chapter, and Reflection Chapter). The next section discusses the research design and ethical considerations inherent in a appreciative inquiry study and my biases regarding the research topic and the study’s participants. This is especially pertinent given the special considerations that came into play as the study progressed.

Research Design

Narratives as Data

My research focused on exploring understandings and making in-depth inquiries about female leaders’ and managers’ experiences, perspectives and intersecting histories of the context of their personal and social strategies to face the constrained circumstances through their lived experiences and their narratives (Fortune et al., 2013; Maxwell, 2004; Patton, 2014; Snape et al., 2014; Spencer et al., 2003). I explored female leaders and managers’ stories about their

leadership experiences within the Gorontalo universities' context.

Riessman (2008) suggested that a narrative approach is a strategy that helps the researcher to study individuals' lives through their stories being re-told by the researcher into a chronological storyline. To the extent that I have drawn on the appreciative inquiry of women leaders' narratives, I have conveyed the women's stories in linear manner from their early childhood through adulthood to convey the meaning of their experiences and context (Connelly & Clandinin, 2006; Creswell & Poth, 2018). These have included distinct events of their leadership journeys as women who work within the university setting and their interpretations of particular events or phenomena (Burns, 2000). The stories, told as personal narratives, represent their experiential truth of life rather than their actual experience of their lives, constructed by the social and cultural context which is devised by the narrative of the participants' lived experiences (Brunner, 1986; Gergen & Gergen, 1984; Mann, 1992; Minichiello, Aroni, & Hays, 2008)

Site and Participant Selection

Site

The research was conducted in all five Universities in Gorontalo (one state university, one Islamic state university, two private universities, and one Islamic private University; for these Universities I have used the pseudonyms Hulondalo 1, Hulondalo 2, Hulondalo 3, Hulondalo 4, and Hulondalo 5. The geographical location was limited to Gorontalo Province, where three universities are located in the Capital City of Gorontalo (Kota Gorontalo) and two universities are situated in a neighbouring district (Kabupaten Gorontalo). The five universities were selected because in Gorontalo Province higher education institutions only have five universities; other tertiary sites include one academy and two polytechnics.

Unit of Analysis

The unit of analysis for this study was the female leaders and managers represented by academic staff and non-academic staff in Gorontalo public and private universities. They were chosen as the unit of analysis because these women play significant roles in both domestic and public spheres. These participants represented the academic leaders (head of the department, dean, and vice-dean) and non-academic leadership positions (head of division, sub-division and centres and units). These leadership positions represent the lower management at the department level, and middle management positions at the university faculty level. On account of the important functions of these women in leadership both as academic staff and non-academic staff, they were the most relevant focus for this study.

Sampling and Participant Selection

Purposeful sampling with maximum variation (Patton, 2002) was used for participant selection, and to keep the central principle of qualitative research the participants for this study were purposively selected (Creswell, 2009). Purposeful sampling was the most appropriate strategy for this study as it allowed me as the researcher to conveniently select the prospective participants in order to understand a central phenomenon of leadership experiences from Gorontalo female leaders and managers (Creswell, 2015). The female leaders and managers from five universities were part of the larger cluster of female talent in the Gorontalo higher education setting. The pool of female leaders and managers from each university was reasonably small so the chance to be identified was a problem I had to manage. A total of fifteen female leaders and managers were chosen to participate in the study.

Potential participants were identified initially by their leadership position in their respective university but then later identified with a range of age, seniority, years of service, and their personal and professional identifier. This sampling technique was done to ensure the maximum variability in the data (Patton, 2002). Table 3.1 summarises these sampling criteria.

To select the potential participants, eight main criteria were chosen. First was the position the female leader currently held in departments, faculties, centres and divisions. Next was the employment status; this varied depending on the type of university. Most of the permanent civil servants were allocated to a state university, either public or Islamic, and those universities have the smallest number of full-time contracted employment; in private universities the employment was generally either full-time or part-time contracted employees or foundation-paid staff. All the employee status was included in the criteria.

Third was the ethnic group, which encompassed the diverse ethnic groups living in Gorontalo including the native Gorontalo, Manado, Makassar/Buginese, Javanese, those of Chinese descent and other ethnic groups from surrounding Gorontalo. Next was the religious belief, with a majority of the Islamic faith, a small number of Christians, Hindus from Balinese-Gorontalo descendants, and other faiths. Then the years of service and age were differentiated with consideration of the much older female staff who were recruited in their 30s, and the formal years of service were equated with their working period since the appointment to their prospective civil servants' phase. Educational background was an important criterion for a leadership role and a current requirement for recruitment and promotion. Marital status was considered essential for getting information about how female leaders and managers handled their so-called double roles as wives/mothers and as leaders. Table 3.1 summarises these criteria.

Table 3.1. Criteria of Potential Participants

Category	Description
Position	Course Coordinator/ Head of Department, Dean or Director, and Head of Division/ Vice-Rector, and Rector.
Employee Status	Permanent Civil Servant, Full-Time Contracted Employee, Part-Timer Contracted Employee, Foundation-Paid Employee.
Ethnic Group	Gorontaloesne, Manadoesne, Makassarresse/Buginese, Balinese, Javanese, Chinese, Other.
Religious Beliefs	Islam, Christian, Hindu, Other.
Age	25-60 years.
Years of Service (seniority level)	Beginner (0-5 years), Middle (5-10 years), Seniors (more than 10 years).
Educational Background	Undergraduate, Master's and Doctoral Degrees.
Marital Status	Married, Single, and Divorced.

The participant pool was approximately 150 females. I approached 50 female leaders and there were 15 females agreed to participate to be interviewed. These female leaders and managers varied in the categories of position, employee status, ethnic group, religious belief, age, years of service, academic background, and marital status (Refer to Table 3.2). The target population for interviews was women in executive positions in Gorontalo higher education roles including Dean, Vice Dean, Unit Director, Head of University Academic Unit, Head of Faculty Unit, and Head of Department. The researcher selected interview candidates currently serving in executive roles who were willing to participate in the interviews. The research nature encompassed the utilization of female leaders and managers in the Gorontalo setting; however, the participants were not solely Gorontaloesne women. A number of female leaders and managers in Gorontalo universities have a diverse background of ethnic groups, including Javanese, Sundanese, Makassarresse and mixed-ethnic groups. In this regard, varied experiences, backgrounds and ethnicities provided diversity for the study.

A cross-section of women was selected for this study, with wide-ranging affiliations in education, social background, and age. Eleven respondents had Masters' degrees and four of them had Doctoral degrees. The Gorontalo respondents were diverse in professional backgrounds and most of them held masters degree and some held doctoral degrees as one of the essential requirements for higher ranks and echelons, as well as for the consideration of possible promotion. The years of service referred to the time they had served the government as civil service, not necessarily their time in their leadership roles or their period of employment in the respective university. Though the participants were diverse in terms of ethnic background, all respondents were of the Islamic faith. The ages ranged from 25 to 60 years. One respondent was a single mother, one was unmarried, and the remaining thirteen were married with children, and one of these thirteen women had a special-needs child. All participants were allocated pseudonyms and Table 3.2 shows the female leaders and managers' summary under their pseudo names.

Table 3.2. Summary of Participants' Profiles

Participants by Pseudonym	Title	Years of Service	Terminal Degree in Education	Ethnicity/Religion-Belief
Ainun	Head of Department	3 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Dhien	Head of Department	12 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Emmy	Head of Department	8 Years of Service	Master Degree	Sundanese-Gorontalo/nesse/Muslim
Kartini	Vice-Dean	16 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Maipa	Head of Unit	11 Years of Service	Doctoral Degree	Gorontalo/nesse/Muslim
Malahayati	Head of Sub-Division	17 Years of Service	Doctoral Degree	Gorontalo/nesse/Muslim
Maniratu	Head of an Institute	22 Years of Service	Doctoral Degree	Gorontalo/nesse/Muslim
Meutia	Vice-Dean	8 Years of Service	Master Degree	Javanese/Muslim
Moliye	Head of Department	7 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Rangkayo	Head of a Study	5 Years of Service	Master Degree	Bolaan Mongondow/Muslim
Risadju	Head of Division	19 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Rohana	Director of Centre	15 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Sartika	Director of Centre	4 Years of Service	Doctoral Degree	Javanese-Gorontalo/Muslim
Tilopalani	Dean	8 Years of Service	Master Degree	Buginese-Makassar/ese/Muslim
Walidah	Head of Sub-Division	30 Years of Service	Master Degree	Gorontalo/nesse/Muslim

Below I have drawn from their responses to give a brief description of their backgrounds.

Ainun

Ainun was a Head of Department in a private, Islamic based-university. She was a Gorontalo/nesse. She had been in the leadership position for a couple of months. She was the Secretary of the Department before holding the current leadership position. Her career started as a young lecturer and she had been in a teaching position for a few years. She began her career as a Teaching Assistant before having a full-time teaching role and becoming Head of the Department.

Dhien

Dhien was the Head of the Department and a lecturer in the same faculty. She was a Gorontalo. She was the Head of the Unit before her current role of leadership. She had been twelve years in teaching and a few years as Head of the Department. She began her career in teaching and research roles. She mentioned that she had never followed any related leadership training for her leadership position.

Emmy

Emmy was the Head of Laboratory and a Director. She was a half Sundanese and half Gorontalo, who was born and raised outside of the Gorontalo culture. She had been in her current role for over two years. She did not mention any professional development programs in her career path.

Kartini

Kartini was a senior female lecturer and also the Vice-Dean for Academic Affairs. She was a Gorontalo. Her career which was grounded in teaching Arabic before promoted to Vice-Dean. She noted that she received leadership training for a leadership position.

Maipa

Maipa was the Head of Education and Teacher Training. Previously, she held the position as the Head of Gender Study. At the of the study, she was working in a private organisation as Head of the Institute for Education and Skills.

Malahayati

Malahayati was the head of the faculty's administrative department and had a responsibility to coordinate all work related to administration. For her further promotion in a leadership role, she undertook Level 3 Official Educational and Leadership Training for Leaders and the Level 4 Official Educational and Leadership Training for Leaders in the later years. She was one of the few female non-academic personnel who had a higher research degree.

Maniratu

Maniratu was a senior female lecturer who held the position as the Head of an Institute. She was born and raised in an educator-based family, where she and her siblings were encouraged by their law-lecturer father to study law. Her career started in a teaching role and moved to the higher-level research unit.

Meutia

Meutia was a Vice-Dean in a private university and was previously Dean for the same faculty. She started her career as a junior lecturer and moved up as Dean and later, after her term finished, she decided on giving help to her faculty and became a Vice-Dean. She was active in many health-

related programs and organisations, often holding leadership roles for these activities.

Moliye

Moliye was a lecturer who previously worked as an early age education teacher, and now held a position as the Head of a Department. She had been constantly pro-active with her commitment to her departmental programs.

Rangkayu

Rangkayu was a young leader who was taking the leadership role as the head of a Study Program. She started her career in a teaching role and became a Secretary in the Quality Assurance Office in the same university before taking the current leadership position. She did not mention any formal leadership training experiences in her career path story.

Risadju

Risadju was one of the senior female officers who held the position of Head of the university's academic department, but she had been a teacher at one of the schools before moving to university. Risadju's career had progressed from staff to faculty Head of the academic unit and to Head of university academic department. Earlier, she held the position of Head of a sub-section in two different faculties. She mentioned that she undertook Level 3 and Level 2 Official Educational and Leadership Training for Leaders when she was prepared and promoted to her previous and current leadership positions.

Rohana

Rohana was an international alumna who held a position as the Head of a Centre. Previously she had been secretary of a University Quality Assurance Institution. Prior to this assignment, she had been working in her teaching role in a university department and was promoted to be in a leadership position in a working-unit within the university.

Sartika

Sartika, who was a private sector employee, took an early pension to become a Lecturer. She was responsible for two positions, as the Head of a faculty and Head of the Department. She said that she was raised with Javanese-Gorontalo upbringing.

Tilopani

Tilopani was a young female leader who held a position as Dean; she was also active in mentoring and providing legal assistance for women who experienced violence cases. Previously, she held the position as Secretary of the university quality assurance institution.

Walidah

Walidah was a senior female official who held the position of Head of faculty sub-division; previously she held the same position in several other faculties at the same university. She took

Level 3 and Level 2 Official Educational and Leadership Training for Leaders when she was prepared and promoted to her previous and current leadership positions, as well as training for Financial Projects.

Recruitment and Access

Before doing the interviews, I developed an interview protocol which contained the informed consent document, interview questions, and a brief form on which participants identified their position, educational background, years of service, age, ethnicity, marital status, and other demographic information. The interview questions were piloted with some Indonesian female doctoral students who worked for some different universities in Indonesia. The interview questions were designed in an open-ended style as guidance for me to uncover rich descriptive data on the female leaders' experiences, moving from the general topics to the main interview questions to the specific insights of the participants. During the interviews, I noted the importance for me as the researcher to be ready with my recording device, as well as to use my listening skills and to comprehend the respondents' responses, observe their facial and other gestures and patiently encourage the participants to respond (Charmaz, 2006; Charmaz & Belgrave, 2012).

The participants varied in backgrounds and varied in English language competence since English is a foreign language in Indonesia. Thus, the Introductory Letter, Information Sheet, Consent Form, Interview Questions and any other documentation were presented in Bahasa Indonesia. This choice of language was to ensure that the participants fully understood the questions for the interview and were able to answer them in order to avoid misunderstanding. All documents, such as the information sheet, consent form, and introductory letter were translated into Bahasa Indonesia by the researcher who is a native speaker of Bahasa Indonesia. The translations were checked and verified by a fellow Indonesian doctoral student who was fluent in both English and Bahasa Indonesia.

Several steps were taken to recruit participants who were willing to engage in the research, as follows. First is in relation to ethics, I sent an inquiry letter to each Rector of the five universities in Gorontalo, seeking formal approval to conduct my data collection at their universities. I managed to get a formal written letter of permission to conduct my interviews from each Rector from each university in Gorontalo in time to commence the fieldwork.

Second, after getting permission from universities and ethics approval (Project Number 7396) from the Flinders University Ethics Approval Committee, I returned to Gorontalo. In Gorontalo, I had an initial introductory meeting with each Rector (or Vice Rector). This was mainly for cultural reasons because even though I already had their written permission, it is considered rude in the Gorontalo setting for researchers to visit a university for data collection without personally introducing themselves to the head of the institution. During the meetings with the Rectors (or Vice-Rectors)

and the Heads of departments, I outlined my research as a PhD student from Flinders University of South Australia (Adelaide) and explained that the research for my PhD thesis focused on Female Leadership in Gorontalo Universities and was an Appreciative Inquiry exploring Gorontalo female leaders' and managers' experiences.

Next, to recruit potential participants, I contacted the primary source for participants, which was the Research Office from each university, to obtain references to potential interviewees. I visited the Research Office at each university and to avoid any sense of coercion requested them to help recruit the potential participants on my behalf by distributing the Invitation Letter, Information Sheet and Consent Form to female leaders and managers in their university. It was made clear that participation would be voluntary and that participants might withdraw from participating at any time or refuse to answer questions during the interview without penalties or consequence.

The final step is that the potential participants were contacted and informed through either the unit, department, and university. The Invitation Letter, Information Sheet and Consent Forms were sent by the Research Office to female leaders and managers in their unit or faculty, and these units or faculties spread the documentation to their faculty or unit executives. When female leaders and managers were willing to participate in the study, I was contacted by phone by the potential participants to indicate their interest to participate in the interview. Once confirmation of participation of potential participants was received and they indicated their willingness to be interviewed by signing and returning the Consent Forms, I contacted and arranged meetings with them in-person to introduce myself and set up the time and venue for the interviews to be conducted.

I found no significant difficulties in having access to the participants because both the institutions and the participants were accommodating and cooperative when the research was being conducted. However, the issue with access to participants' lived experiences in their leadership was a different story. There were a couple of participants who appeared restrained and hesitant in giving their responses for a range of reasons. Some participants were guarded regarding the questions aimed at policy, their perceptions of themselves and of other colleagues, particularly their superiors. It was possible that these participants were cautious about the sensitive nature of their stories or responses, or were afraid that the presented data in the study would be viewed as critical or disparaging of people in authority. This issue was also addressed as one of the problems that the respondents might encounter during the interviews.

Fortunately, all of the respondents were at ease telling their life stories, from the history of their childhood to their current life as professionals. Some of the respondents also shared their personal tips for success. Some even provided their stories about hardship and what motivated them into leadership. The interviews progressed well despite several interruptions during the interview

process. The participants' busy schedules created interruptions but, overall, all respondents expressed that they were pleased to participate and share in the interesting and engaging conversations.

To address the issue of the burden and risks, I managed to establish safety measures as much as possible to ensure the confidentiality and anonymity of the respondents by carrying out protocols such as the use of pseudonyms, transcripts and translations. However, due to the circumstances of having a small participant population, anonymity could not be guaranteed. All the stored data was de-identified, and the typed-up files stored using a password-protected computer that only the researcher had access to. Also, the identities of the institutions were excluded and pseudonyms were used instead. Participants were informed that confidentiality was maintained at all times and that every effort was made to ensure that their comments were represented accurately and not interpreted in a way that would reflect poorly on their organizations or them. They were assured that any comments that may have the potential to reflect poorly on their institutions would not be included in any published material. Similarly, the interview questions were given to participants prior to the interviews in an effort to save their time, and this allowed them to prepare the answers. Participants were informed that they could stop the interview at any time or refuse to answer any questions they did not know, did not like or were not comfortable with, or even to pull out of the study.

Data Collection

The data collection techniques included individual semi-structured interviews conducted personally, and document reviews. Semi-structured interviewing methods were used to allow the researcher to pursue relevant and critical issues from the interview questions and assist the researcher to utilize the questions by shifting and directing thoughts, expressions, and meanings conveyed by the participants (Bryman, 2016; Evans, 2017; Flick, 2018; Hammer & Wildavsky, 2018; Merriam, 1998). The interview questions were sorted by chronological order and follow up questions depended on participants' responses. I made two different sets of questions; the first set was to reveal the enabling/sustaining and hindering factors, and the second set was to grasp the essence of the female leaders and managers' experiences. These interview questions followed the research questions as guidance to grasp the significant issues for the study. These questions are detailed in Appendix 3.

Designing the Interview

The Interviews

The participants were asked to participate in one individual semi-structured interview scheduled for between 90-120 minutes; this amount of time was acceptable and common in the Gorontalo context. To manage the burden of time, interview questions were given to participants prior to the interview. Participants were informed that they could stop or pull out of the study at any time, and I was flexible in timing interviews and willing to split the interview into several sessions if that was required but none of the respondents required a second interview or split-interview. All individual interviews were audio-recorded with the consent of participants and the interviews were conducted in a private office or in a place best suited to the participants.

The participants were invited to submit documents related to their education, training, career and leadership position and roles (consent of participants was sought) for document review. Reviewing documents was an essential supplement to the interviews, assisting me to draw on demographic information from participants' Curriculum Vitae, training records, or other personal/professional development programs they had undertaken. In this interview process, some respondents submitted their Curriculum Vitae, and some listed their stories of education, training and development programs in person. However, several respondents expressed reservations about submitting or displaying copies of documents or certificates of education, training programs and development programs they had undertaken.

The interview questions that were used for all participants consisted of two parts: the demographic profile, and 17 main interview questions as a guideline for the chosen semi-structured interviews. The core questions were created to accord with a sequence of events from their childhood until the current career they occupied. The respondents were given the option to refuse responding if they felt uncomfortable with the questions or needed clarification for certain confusing or unclear questions. These respondents could interpret questions from their own perspectives and respond as they saw fit. In the interview process, I used the Gorontalo-Indonesian dialect as it was a way to demonstrate respect and to gain trust.

One of the interview sites was my current workplace, so I employed one independent researcher as research-assistant to help me conduct the interviews at this site. She was working for a private educational institution in Gorontalo and had an academic background that helped her to assist with interviews at my University. Although she was a Gorontalo-Indonesian, she was working in the private sector and not known to potential female leaders and managers in my home university. She only interviewed female leaders and managers who volunteered to participate in the research and were unknown to her.

I started an interview with a brief introduction of myself, my study and a description of how the interview would be conducted. To gain rapport with the participants during the interviews, I began with simpler questions about their biographical profiles in order to have basic information about the participants. Subsequently, the interview was in the next phase when I asked the core questions and, at the same time, developed impromptu questions as follow-ups to the respondents' earlier responses (Creswell, 2013, 2015; Riessman, 1993).

During the interviews, many pauses were made as most of the respondents chose to do their interviews in their office hours and it is common in the Gorontalo context to provide one's interview while doing daily tasks or routines. There was one interview where I paused the recording because one particular participant got emotionally affected by her story but when I inquired about her ability to continue the interview, she remained keen to continue. When interviewing the respondents, I used a small notebook to record any important notes about the participants' reactions, non-verbal responses, and possible follow up questions for the next interview (Harvey, 2011; Miles, Huberman, & Saldana, 2014). The notes were mostly about the respondents' expressions, gestures, and local language expressions which were later confirmed with native Gorontalonesse without revealing the details of the research and the respondents' names. Also, the notes were devised for logging the initial follow-up questions that emerged from previous respondents (Miles et al., 2014) as well as verbal and non-verbal contextual information that was relevant for answering the research topics and core questions.

At the end of the interviews, participants were given the opportunity to share any other related stories about their leadership experiences that they may have left out or forgotten to voice in the first place. The respondents were also given any chance to express their hopes and suggestions for me and my study. After each interview was concluded, I thanked each of the participants for their time and sharing of their stories. At the end of each interview, the respondents were invited to review the interview transcripts to check for accuracy and de-identification; I asked the respondents about the most convenient way to contact them personally if there were any questions related to their interview or documentation that might need clarification. However, none of these respondents gave their approval to be contacted and, given the rapport, all of the female leaders conveyed that they only expected a copy of the thesis to be made available for them to access. Before saying goodbye, I gave them some souvenirs as a token of appreciation of their time and availability to be my respondents and this act was acceptable in the Gorontalo context as being good etiquette.

Transcription and Translation

The next stage was transcription of the data. A lot of time and effort was spent listening to the audio recordings and reviewing the recordings repeatedly. I organised my time to listen to the recorded interviews immediately after conducting the interviews and before doing all the transcriptions in order to explore any issues that participants brought up during the interviews to help me figure out possible topics and carefully formulate the follow-up questions that might be raised in the next interview.

After all the interviews were conducted and completed, I used core questions to guide me to create a form for transcribing the interview data. I played back each recording first to regain familiarity with each interview, and next I transcribed each interview verbatim. The transcription process went from the first respondent to the last respondent in order to maintain the interview sequence. I transcribed the interviews by myself to maintain anonymity and confidentiality.

As mentioned in the interview section earlier, the interviews used Bahasa Indonesia and local dialects, so the transcriptions were the combination of these two languages, although Bahasa Indonesia was the predominant language used in the transcriptions, along with a small amount of English usage. During the transcribing process, I used a Winamp player because it was easy to operate for digital recordings, with keyboard keys to pause, five-second forward and backwards play keys. I repeated playback and type along the way and played back the recording again if I left out some words. I also played each audiotape in its entirety once again to ensure the accuracy of each transcription that I made. The transcriptions resulted in a 267-pages single space document from fifteen respondents.

Data Analysis

The data analysis process was based on the original interview transcripts obtained from the data collection process, which were prepared in Bahasa Indonesia and local dialects, because many of the terms and phrases have no exact translation to English. Next, all of the findings and supporting evidence were translated into English. All translations were done by the researcher to ensure anonymity and confidentiality. In order to maintain the accuracy of the English translation one bilingual Indonesian doctoral students was asked to verify it. For Gorontalo local language and dialect, after translating, I had the result of the translations read by the same bilingual person who was native Gorontalo and was asked to verify the resulting translations. To ensure that the identity of the participants remained unidentifiable, there were no names used in all relevant documents. The bilingual person who was asked to clarify the translations was also asked to sign the confidentiality agreement.

Data analysis provides interpretable and concise descriptions of the emergent themes and patterns from the set of data. Thematic analysis is the most commonly used process in qualitative research to facilitate the researcher sorting out the qualitative data and for assisting in the analysis of data script (Miles & Huberman, 1994; Mutch, 2013). This study employed thematic analysis as a useful and flexible method for examining and presenting the data. According to (Rubin & Rubin, 2011), data analysis is the technique of reassigning the identification and description of themes which acquired from the interviews data, then to be interpreted in the underpinning report of qualitative research (Braun & Clarke, 2006; Cohen, Manion, & Morrison, 2007; Rubin & Rubin, 2011).

I realized that thematic analysis had its drawbacks. This process was time-consuming and complicated as it required a thorough review of the coded scripts and sometimes required re-arranging the themes into appropriate categories and interpreting major themes along with organising findings. However, I found that thematic analysis helped to easily reveal the patterns in the participants' thoughts, opinions, and stories.

Thematic Analysis

Analysing the data in a systematic way was crucial to this research study. As noted previously, in order to ensure anonymity and confidentiality, the researcher coded the interviews and the names of the university and allocated the participants pseudo names. The interview transcripts were analysed in themes using Braun and Clarke's thematic step-by-step guide which was re-constructed by the influence of social, cultural, political, and economic features (Braun & Clarke, 2006; Grbich, 2013; Patton, 2002). In this study, the data analysis applied (Braun & Clarke, 2006) and there were six steps in analysing the data as follows:

First: familiarise yourself with your data. In this phase, I chose to read the printed transcripts because I felt more comfortable reading manual text. After the transcribing process, the interview transcripts were read to obtain a sense of the whole database. I read them all to construct first impressions in my memory, and next the interview transcripts were read several times to ascertain what initial messages or preliminary information could be noted.

Second: generate initial codes. As I read through the data, I took notes on what messages the participants were trying to convey. I read the transcripts again, reading line by line and highlighted the relevant information, labelled relevant words, phrases, sentence or sections (open coding).

Third: search for themes. With the information I acquired by assigning open coding to particular sections of text, I started using NVivo to manage codes, and I entered the notes and information that I developed into sources in the NVivo application. Using the pre-conceived theory and unprejudiced premises, I made comment and coded manually in the comment section, while also identifying the surprising or underlying pattern of the potential codes. After establishing codes that repeated themselves in several transcripts, I developed the code or combined two or more codes

into a theme. I also checked the themes and grouped them by reviewing the research questions as the guide to creating categories; and these were the initial themes of the interview.

Fourth: review themes where the next phase was re-classifying the initial themes and allocating them into appropriate categories. I then re-read the entire set of data to ensure the themes could answer the research questions and to certify no data had been missed I kept the important and fitting themes in the initial categories and dropped others not needed or used and kept them in separate files, some of the themes were moved to more suitable categories. The first set of themes was becoming the core and the later themes were falling into sub-themes. Organizing the information early in the process of data analysis facilitated a deeper understanding of the relationships between the responses in the later stages of discussion. I used the method of inter-coder agreement to ensure my coding was consistent, re-reading the themes and putting them into categories based on the research questions.

The fifth: define and naming themes. The next phase involved reviewing and refining the themes which might need to be integrated or separated (Braun & Clarke, 2006). In this phase, the themes were defined and named. Each theme should tell a story which fits into the overall story that the researcher is telling about the data, and the theme must be connected with the research questions. It is important that the themes do not overlap too much and that they are named concisely in giving reliable direction to a report (Braun & Clarke, 2006). In the end, the final step produced final themes which are presented in the following table, Table 3.3:

Table 3.3. Emerging Categories and Themes after Thematical Analysis.

Categories	Core Themes	Sub-Themes
Enabling-Sustaining Features	Family Influences	Upbringing Supportive Parents or Husband
	Opportunities	Education Relational Skills of Women Gendered Works as Benefits Personal Achievement
	Support from Institution	-
	Support from Cultural Changes	-
	Recruitment and Succession	-

Hindering Features	Cultural Hindrances Personal Hindrances Organisational Hindrances	Cultural Perception and Internalisation Religion and Belief Conception Discrimination and Stereotyping Patriarchy Double Burden Guilty-Feeling Lack of Confidence Seniority Micro-politics and Intervention
Experiences-Related	Family Setting Workplace Setting Aspire to Inspire Personal and Professional Development	- Leading People and Managing People at the Workplace Leadership Style and Approach Position and Power Women as Role Model Male Role Model Personal Developments Formal Leadership Training. Mentoring and Coaching

The final phase; produce the report. The final stage involved writing up a report which conveyed the story of fifteen female leaders and managers as participants in the study. After completing the interviews, reviewing the transcripts, assigning codes, and developing themes, I established the report that is described in the findings chapter. In my findings sections, the themes reflect the participants' experiences through descriptive language and examples, and my duty was to present these reflections by representing their words and meanings without loosely interpreting their statements.

Document Review

The interviewees' resumes were requested and collected as part of the document review. However, only some of the respondents were willing to give me copies of their resume or professional development records. Some other respondents told their stories about their professional development programs or their resume in verbal communication within the interviews. In this study, the review of available documents served to assist in the identification of the respondents and their leadership journeys. The review was also needed to confirm their personal and professional development programs as leaders and managers at universities. Familiarization was also the target of the review in order to establish an initial understanding of their professional backgrounds and achievements through their careers.

Initial review of the documentation served to ensure my understanding of the stages in the respondents' careers and how far they had developed themselves into the careers and leadership positions they had. The documents could show possible rapport to procedures, processes and mechanisms related to their leadership recruitment. The review of the relevant documents covered the respondents' educational backgrounds, personal development programs and professional development programs which included formal educational and leadership training for civil services.

Data Storage

The data was stored in the researcher's password-protected-university computer allocated to the researcher by the Post Graduate Student Office of the School of Education at Flinders University and in the researcher's personal password-protected computer. However, the subsequent researcher-student status change from internal student to external status caused the movement of data from the university computer to the online cloud but kept the use of the researcher's personal password-protected computer and password protected files in an external memory device for back-up.

Limitations and Delimitations

This study was limited by factors over which the researcher had no control as it relied on the stories participants told in relation to the phenomenon under investigation. Further limitations were the time constraints on data collection imposed by DIKTI and the limited budget available for data collection. Also, this study is limited by the lack of current research on female leadership in Gorontalo.

The following delimitations were imposed by the researcher. The context of the research was limited geographically to Universities in Gorontalo province. Colleges, polytechnics and academies, which were considered to be higher education institutions in Gorontalo, were not included in this research. The participants were female only, and were working in five universities in Gorontalo Province, Indonesia, which comprised people from a variety of cultural backgrounds, but predominantly Gorontalo-ness and Muslim.

Trustworthiness

Stories of experiences of female leaders and managers offered rich descriptions, and thus I expected my research dependability to be high. My relationship with the research has been stated previously in the researcher's position statement section. I made every effort to ensure the women in this study were represented through their own voices, their own words and their own stories. My reflections and biases were clearly documented, and I used a reflective journal to keep track of the ways my reflections, interpretations and theories were carried out or were disconfirmed (Shenton, 2004).

Furthermore, it is important to explain how quality was ensured in this research as the chosen framework of the social constructionist is often seen as ambiguous and confusing and it cannot be directly observed (Neuman, 2012; Schwandt, 2014). This study sought trustworthiness by choosing participants who had experiences and were well-informed about their positions as leaders and were able to provide rich evidence and data for this study, because qualitative research is seen as credible when the researcher chooses appropriate and proficient respondents (Rubin & Rubin, 2011) and the quality of interviews is high (Kvale, 1996).

I used member checking (Creswell, 2013; Creswell & Poth, 2018) and I used an ongoing reflexive journal (Lincoln, 2007) to make the research process transparent through my personal self-reflections about the difficulties and interesting circumstances I encountered in the processes of getting permissions, interviews, and analysing data (Ortlipp, 2008). I provided thick, rich descriptions of the context in the participants' own words and through my own research of the history and geography of Gorontalo. This will allow readers to make assessments of the applications of my findings to other contexts (Creswell & Poth, 2018; Lincoln, 2007; Shenton, 2004). The findings chapters and the discussion have been designed to answer the research questions and are supported by an extensive discussion of the literature review to support the results. One of the essential and crucial elements of the trustworthiness of the study is the efforts I made to ensure the study was ethical, which are discussed in the Ethical Consideration section that follows.

Ethical Considerations

This research was conducted in compliance with the National Statement on Ethical Conduct in Human Research by Flinders University Project number 7396 (National Health and Medical Research Council, 2007: updated 2015). Permission to conduct the research was requested from both Flinders University Ethics Committee and targeted universities in Gorontalo.

Because the fieldtrip of the study was conducted in Gorontalo, local customs needed to be observed. These included paternalism, culture, religion and university community mores. An in-person and complementary compliant approach to existing local customs and rules (adat) was taken in the data collection processes. All participants possessed the ability to give Informed Consent Form to Interviews (following receipt and review of participant documentation all participants indicated their willingness to participate by signing a consent form) and to Related Documents (participants indicated their willingness to participate by providing the documents to the researcher for review).

Summary of Chapter Three

This chapter has provided an overview of the adopted research approach in order to lay out the context and the ontological, epistemological, axiological and methodological positions of this research. The research strategy and method used were presented to outline some of the issues that surrounded the research. The research design introduced the use of appreciative inquiry for the research approach, which was followed by an outline of the procedures I used for selecting the sites and participants. Next I gave a detailed description of the methods used for data collection, the interview process, transcription and translation, document review and data storage, and then I described the data analysis which followed the thematic analysis established by (Braun & Clarke, 2006), and six steps were identified and clarified.

The essential part of the methodology chapter including limitation and delimitation and trustworthiness were rationalized as I found these issues were important to be addressed in this study where context is quite reserved and distinctive. Ethical considerations were obtained to address the issues of consents, anonymity and confidentiality for sites and participants, for the privacy and vulnerability of related individuals or groups involved or mentioned in the study, and for protection of the researcher herself.

CHAPTER FOUR. FINDING ONE: ENABLING–SUSTAINING FEATURES

Introduction

The purpose of this findings chapter is to present data collected from interviews with fifteen female leaders in Gorontalo higher education. The stories were amassed from interviews that explored the female leaders' values and experiences in their leadership practices. The findings of this study are presented in three separate chapters. This chapter, Chapter Four deals with Enabling-Sustaining Features; Chapter Five with Hindering Features; and Chapter Six with Leadership Experiences of Gorontalo Female Leaders and Managers.

Overview of Core themes and Sub-themes

The following section provides an overview of the three core themes and sub-themes that emerged from the interviews. In the first part of this findings chapter, the data acquired through the semi-structured interviews focus on positive attitudes and the supporting features, from participants' early lives through to their career paths into leadership roles. The presentation of enabling–sustaining features is followed by a brief profile description of the participants, their qualifications, positions, years of service and ethnicity/religions. The summary of participants' backgrounds is introduced to provide demographic information. Table 4.1 below summarises categories, core themes and sub-themes derived from interviewees' responses regarding what may have enabled their leadership opportunities, as well as their leadership experiences in their career and leadership positions.

Table 4.1. The Summary of Categories and Themes of Enabling, Sustaining Features of Gorontalo Female Leadership and the Leadership Experiences of Women Leaders in Gorontalo Universities

Categories	Core Themes	Sub-Themes
Enabling-Sustaining Features	Family Influences	Upbringing Supportive Parents or Husband
	Opportunities	Education Relational Skills of Women Gendered Works as Benefits Personal Achievement
	Support from Institution	-
	Support from Cultural Changes	-
	Recruitment and Succession	-

The Research Participant Summary

General profiles of the executive women who participated in this research are described in this section (Refer to Table 4.2). Since there were very small numbers of female leaders in Gorontalo higher education, full biographical information have not been revealed, and pseudonyms have been used to protect their identities. The participants were academic and non-academic staff who held leadership positions in five universities in Gorontalo ranging from high-level administrative positions to the senior leaders of their department or division at faculty level. Three of them served in their university's cabinet, so they were instrumental in the strategic direction of their institution. Also, these women worked in a variety of disciplines, including teaching subjects in their respective departments and courses, public service for students and employees, providing service in teacher training and involvement in university research.

Study participants were twelve female academic staff (lecturers) and three female non-academic staff (administrative staff). From twelve academic staff, the respondents ranged in age from twenty-five to sixty years old. The years of service ranged from the most recent, three years working as a member of academic staff (lecturer), to the longest, thirty years of working as non-academic staff. The distribution of positions covered the head of a department, head of faculty and university divisions, dean, vice-dean and the head of university's units. Eleven respondents had their master's degrees and the remaining four had doctoral degrees. All of the respondents were Muslim in faith, ten of the respondents were Gorontaloese, three women were mixed-group, one was a Javanese woman, and one was a Buginisse-Makassaresse female. All participants had held more than one leadership position, where some of these female leaders shared same leadership positions or were in the same leadership position with their fellow participants.

Table 4.2. Participants' Demographic Information

Participants in Pseudonym	Title	Years of Service	Terminal Degree in Education	Ethnicity/Religion-Belief
Ainun	Head of Department	3 Years of Service	Master Degree	Gorontaloese/Muslim
Dhien	Head of Department	12 Years of Service	Master Degree	Gorontaloese/Muslim
Emmy	Head of Laboratorium	8 Years of Service	Master Degree	Sundanese-Gorontaloese/Muslim
Kartini	Vice-Dean	16 Years of Service	Master Degree	Gorontaloese/Muslim
Maipa	Head of Unit	11 Years of Service	Doctoral Degree	Gorontaloese/Muslim
Malahayati	Head of Sub-Division	17 Years of Service	Doctoral Degree	Gorontaloese/Muslim
Maniratu	Head of Unit	22 Years of Service	Doctoral Degree	Gorontaloese/Muslim
Meutia	Vice-Dean	8 Years of Service	Master Degree	Javanese/Muslim
Moliye	Head of Department	7 Years of Service	Master Degree	Gorontaloese/Muslim
Rangkayo	Head of Study Program	5 Years of Service	Master Degree	The Bolaan Mongondow/Muslim
Risadju	Head of Division	19 Years of Service	Master Degree	Gorontaloese/Muslim

Rohana	Director of a Centre	15 Years of Service	Master Degree	Gorontalo/nesse/Muslim
Sartika	Director of a Centre	4 Years of Service	Doctoral Degree	Javanese-Gorontalo/Muslim
Tilopalani	Dean	8 Years of Service	Master Degree	Buginese-Makassarese/Muslim
Walidah	Head of Sub-Division	30Years of Service	Master Degree	Gorontalo/nesse/Muslim

Enabling–Sustaining Features

The enabling–sustaining features are the positive circumstances and enabling environment that support Gorontalo women to be able to achieve and sustain a leadership position. The enabling-sustaining features include facilitating elements within their personal and professional lives that sustain their leadership roles.

The enabling-sustaining features include the family’s influence and initial inspirations, including the introduction to leadership at an early age; gender equality and education provided by their parents. In many cases, there were positive attitudes shown by the university in supporting these women by providing a platform to their career and leadership roles through the policy of gender mainstreaming programs. Positive responses from their family as the closest context and community as the wider context were the starting place where they began to experience the real challenge to their gender roles and values as equal members of the society, thus self-awareness was seen as making a significant difference for their leadership roles. Their leadership roles and duties pushed these women to be perceptive in utilizing their personal skills and leadership qualities in building networks to seek support for their leadership. They also drew on their institution’s support for women in leadership.

Family Influences

All of the respondents claimed that their career progress toward leadership was due to a positive environmental influence and positive support from the people around them. The participants indicated that family had an immediate and direct influence on their leadership aspirations, particularly where they were introduced to leadership through their observation of household dynamic interactions. These family influences fell within the following sub-themes as follows.

Upbringing

Most of the women in this study indicated that they grew up in privileged, progressive and well-educated families, and only two respondents asserted that they were born and raised in a working-class family or an economically disadvantaged family. All participants agreed that their parents were concerned about their future and their parents showed open-mindedness about women working and having careers.

Some women claimed that their access to leadership was open through their childhood, with the availability of the option to be in education. Going to school and having an education was perceived as a form of equal treatment from parents to their children, despite the gender. They were given encouragement and support to strive to leadership by their family without sex and gender discrimination. Some reported they had the financial privilege and freedom to choose.

“I was born from a democratic family, my parents never forced us to do things, including making choices. When I graduated from high school, I continued my study in Makassar; I lived in Makassar for a while and when back home, freedom was still mine.” (Maniratu)

“Alhamdulillah, there is no difference. My parents said that I must attend school. My parents allow me to go where I like, join any organisation, extra activities during school and college. However, there was one important requirement that I would not sacrifice my education. They asked me to be creative as much as possible but must graduate on time. There was freedom but should not ignore the liability of college.” (Maipa)

“I was born into a well-educated family; my parents were teachers. They were capable of providing me with a good education.” (Rohana)

Mothers, fathers, or both parents contributed to the participants' sense of equality. This equality meant they were given the same opportunities to attend school, having choices in what they liked to do and receiving the same treatment as regards chores and punishment as their older or male siblings. These participants noted that they were liberated with options and motivations to do their best, however, they mentioned their parents made sure they understood their responsibilities.

“At home, I was allowed to do things, for example, my mother allowed me to do the work, going outside, be active outside.” (Ainun)

“My parents are not overprotected to me just like what they did to my brothers. I was free to do things, expressed myself and pursue what activities; there were no strict binding regulations for me.” (Dhien)

“As I recall, my parents always said that I had to go to school. It means schooling has no end. My parent said that I must continue my study even after they are no longer alive.” (Maipa)

“My parents asked me to study hard; from a young age, I became independent.” (Malahayati)

While economic privilege was an enabler in some cases, the economic disadvantage was a motivator for others. One woman said;

“Basically, our economy was not good and for not being such as a burden to the family, I tried my best to try anything, so we could get out from poverty and kept going to school.” (Walidah)

Some respondents claimed that their parents positively affected their personality. Parents made them independent and resilient. They were required to be mature and develop moral foundations as essential capital for their future life, including their career and leadership roles.

“My mother was the toughest person, she was a very disciplined woman. Surely my mother was an important figure in shaping my character from childhood until now as lecturer and head of unit.” (Rohana)

“My father is a very disciplined man; he is not a military man though. My parents taught me to study hard and learn more. My parents made me be independent at a young age; then it has an impact on my personality as an adult.” (Malahayati)

“There was no work difference because my parents were more focused on moral education, so at home, we were taught how to behave properly, we were imparted with the importance of morals, as in the school we learnt about school subjects while at home we learnt about proper manner and morals.” (Sartika)

The great impact of family influences was cited by female leaders as the essential enabler of their career and their ability to pursue a leadership position. The occupational backgrounds of their intermediate family members or relatives were thought to have influenced their understanding about careers and of being in a leadership position. The positive family environment encouraged these women to be interested in pursuing careers that led to leadership positions. Family background, upbringing, and positive responses from their parents and (later) husbands made a positive impact on their careers and leadership roles.

Some of these women came from a family where many of their family members and relatives were also female leaders. Participants' choice to take up leadership was influenced by their parents' occupations, parents' and family views on women in leadership, and how the parents and family inspired the respondents to aspire to leadership status. Kartini and Moliye stated that they had parents who worked in the education sector and, from an early age, they had both female and male influences.

“My family background is educators; both of my parents are teachers. I grew up around relatives who were leaders. My father, my uncles, and my aunties were principals. This circumstance influenced my understanding of leadership from an early age and influenced my life.” (Kartini)

“My parents were teachers; they advised me to pursue a career as a teacher too. I followed their advice...and I became a lecturer.” (Moliye)

Meutia and Dhien claimed that being in a leadership position is now recognized as a proud achievement and many other women want to be in a leadership position. They attested that their leadership became an example of success stories for other parents in encouraging their children towards a career and leadership role. Meutia claimed that people in her community started to

notice her success as a woman in leadership roles. Some were inspired and encouraged their daughters to do the same, while others envied her what she achieved. But overall, these women shared their success stories out of ordinary events in their life as they came from a family where women leaders were encouraged and supported.

“They [people around her] see my career is great, my family background and my success to make my parents proud. My family and my community make an example in educating their children even [if] there are some of them jealous with my success.” (Meutia)

“In my family, becoming a leader is not a problem, they are even proud. My family has no discrimination toward women and men, everyone has the right to do what they want to do, do what they love, everyone can actualise themselves and deserve to be supported.” (Dhien)

“They are proud of me. Most of my husband family and mine are principals, coming from a family who is leaders, so they see that a woman become a leader is natural and properly achieved.” (Kartini)

Some respondents stated that their parents were their exemplary leadership figures. Whether it was their mother or their father, their leadership example provided a profound influence. Their parents' attitude, behaviour and action embodied leadership skills. For example, Dhien grew up and lived as the daughter of a dominant female in an atypical household (not a patriarchal Indonesian family). She saw her mother as the person-in-charge of all family affairs.

“My family is different from another family where men are dominant. At home, my mother is dominant figure while my father is just following my mother's words. However, my mother keeps communicating with my father when there is something to be decided. After that, my mother is in charge of all concerns.” (Dhien)

Another respondent also revealed that her mother was her influential figure in the way she understood and exercised her leadership. Rohana was born and raised by teacher parents, but later, after the death of her father, her mother raised her.

“My mother is my inspiration because my mother was an activist, [she] made me so inspired with her life, she could balance the family affairs with work from the office, as well as [being] good at social interaction and activities. She inspired me heavily.” (Rohana)

Other respondents' fathers were the parent who had inspired them to aspire to leadership. Some even inherited their father qualities and leadership style in leading.

“I learned leadership from my father. My leadership style is adopted from my father's leadership model. It is about not about black and white; we need other colours, so we can have options in leading. Many substantive different features influence leadership. There are some things that need a quick response, need to be tolerated, and there are also things that should be thought over.” (Maipa)

Supportive Parents or Husband

In this study, single participants mentioned their parents as the primary support and influence while married respondents mentioned more about their husbands and parents-in-law. The array of support varied from permission through to material support to enable their leadership roles, where their parents and husband were essential for them as support systems and inspirations for their leadership roles and achievements.

Ainun, the youngest participant, revealed that her mother gave her full support for her leadership because her mother had similar experiences in leadership, and she claimed that her mother could be her resource to gain information about being in her position as well as providing the knowledge base in their shared field of expertise.

“The person who knows about me become head of the department is my mother, my mother is working for the English department too so I can ask many things to her, moreover she is senior in her workplace while I am new to this position.” (Ainun)

Dhien, a single mother, mentioned her mother showed her support by giving her help to take care of her children. She reported that this enabled her to do her job and carry out her responsibilities in the department she led. Maniratu experienced a similar situation where her mother was her number one supporter.

“I have young children, my mother helped me take care of them from childhood. The advantage of living in eastern culture, parents really help with domestic affairs when I have to be appointed as chairman of the department ... I am still living at my parents' house because I am a single mother.” (Dhien)

“I get the biggest support from my family, especially my mother.” (Maniratu)

Maipa acknowledged that the husbands then showed their support by giving their wives permission to do the job.

“According to my knowledge, a married woman must ask permission if she wants to go out, if the husband does not mind, then it is ok. The key is with husband permission if he allowed his wife to have a career, then please proceed.” (Maipa)

Consistent with Maipa's understanding about the interpretation of support given by their husbands, some female participants simply admitted that their husbands supported their decision to be in a leadership position by articulating words of support for their wives in the form of encouragement or advice. Participants reported their husbands understood and supported what choice their wives made as long as there was communication. The respondents noted that support they got not only from their husbands but also from their parents or parents-in-law played a crucial role in their leadership and their continued motivation to stay in a leadership position.

“My husband and my in-laws are welcoming, and they support me no matter what.” (Rangkayu)

“My parents are dead. My husband supports my career and my decision to be a leader.” (Risadju)

Other respondents described more positive and clearer examples of the psychological and physical support provided by their husbands. Their husbands played important roles in enabling them. Emmy revealed that her husband was also in a leadership position like her and he knew the reality of being a leader and a mother in their context of Gorontalo universities. He understood the responsibilities that Emmy faced every day which made it easier for Emmy to exercise her leadership and have more time to concentrate on her duties as a leader and be less worried about her family and domestic responsibilities.

“My husband, my family, and my community support me to be a leader. My husband is comfortable with my situation, he prays for me, picks me up from the office, and gives me lots of hands when I can't do the work that I cannot do. My husband inspires me, all the time he took care of the children when I pursue my doctorate program. I think that my husband's support is the reason that I can get my doctorate degree and become a better person with my religious knowledge.” (Malahayati)

“My husband is also a lecturer and campus leader; thus, he understands very well about my responsibilities as a leader here.” (Emmy)

“My husband and I share the same occupation; we have a similar interest in organisational activities. He pushes me to be a good leader, even in a small private university.” (Tilopani)

Besides psychological and physical support, the women in this study mentioned the importance of the similarity of religious perspectives on women in leadership as the spiritual support from their family. Some of the female leaders were more comfortable discussing their beliefs when the topic was about women and leadership because there were many interpretations of the sacred text about the woman in leadership positions. They claimed there is concern for female leaders that they will be rejected by people because of their interpretation of the sacred text about woman in leadership positions. However, Dhien stated that her family and community have a different perspective and her strong belief helps her to believe in equality before God. The support from her parents and husband strengthened her leadership aspiration and her belief in herself at the same time.

“They are afraid of what comes with their beliefs, which I do not find in my family and my surrounding. My family believe in equality, so I do not find any problem being a female leader. I believe that God is never wrong, from this mindset I transform to be a stronger person.” (Dhien)

Summing up, all of the women I interviewed described a range of enabling features that contributed to their career and leadership roles. All of the respondents mentioned that family influences, their parent's backgrounds or their inspiration, equal treatment and the opportunities

they had in their upbringing played a part in their move into leadership. Both privileged and underprivileged families believed that education and hard work was the foundation for success as female leaders.

Some participants acknowledged permission was needed from their husbands to proceed into work and leadership positions. Other participants mentioned that their husbands not only supported but also inspired them, and so played an important role in their careers and the development and continuation of their careers and leadership roles in the university.

Individual Skills and Characters

All of the respondents reflected on their personal skills, competencies and strong personalities as essential elements that enabled them to hold leadership roles. These female leaders also claimed that their access to their leadership position was more about the individual competencies, expertise, skills, talents, and the quality of the person in leadership recruitment and promotion rather than simply choosing men over women for the leadership roles. The respondents believed their education, self-efficacy, transfer of domestic skills into professional fields, and achievement were enabling–sustaining features.

Education

Education and formal study were highlighted by respondents as features that enabled them to achieve leadership positions. This education included having knowledge of social interaction and understanding the customary behaviour in society or university. These women underlined the need to understand the people they led; an ability that became their means to move forward with their leadership.

“Education is important for ones to be trusted with the position. This includes the way they interact with other people, the language they use.” (Ainun)

“What matters most to me is to improve my career through education because we can get knowledge, character, how we deal with temperamental people, with emotional control.” (Walidah)

” A woman, first, she must have knowledge.” (Sartika)

Moliye stated that formal educational and suitable expertise are the requirements which are regulated by the government to access leadership positions.

“As long as the educational background is based on the regulation, then OK.” (Moliye)

Sartika revealed that her educational level changed the way she responded to certain matters and helped the way she saw the world in leading people. She claimed that knowledge through education is a must.

"It changed when I finished my master degree. When I was undergraduate, I did not have a broad mind, and later I realised that education could change everything; it can change people's behaviour, also can change leadership style which [is] not part of the science. Moreover, knowledge can change everything, and that is a precious experience for me so I say women must study, women must have education, they must have the knowledge, must learn or at least, able to read is a must." (Sartika)

One of the participants emphasized the importance of education for women which was supported by her religion/ faith as she found that her faith stressed the importance of seeking knowledge without specifying males as the favourable figure in attaining knowledge. She further explained that her faith believed in equality and the worth of people who sought and acquired knowledge. Thus, she reasoned that men and women have an equal chance to redeem themselves as the sacred text articulated that knowledge will guarantee one's worth in God's judgment. She inferred that the text used neutral pronouns that might refer to men and women. She claimed that for a woman, it is very important to understand this notion in order to be motivated to continue pursuing knowledge and education, whether formal, non-formal or informal, whether at school or in short courses in order to be able to compete with others, both women and men in leadership.

"Knowledge is even mentioned in religion. Allah Says, Allah exalts the degree of people with knowledge, so we must have knowledge. If women only rely on their job without knowledge, not having proper education, only relies on sufficient knowledge, she, then, will be backward. So, I think it is important for women to have a formal and non-formal education since it is necessary." (Sartika)

The Relational Skills of Women

The women in this study had the capability and competence, as well as skill sets, to be leaders. They reported that learning from people around them, including their superiors, staff and colleagues was a factor in their success in becoming a leader.

"First time I joined I had several friends when I wanted to make any communication with other colleagues, there was someone who taught me. I had friends who shared their experiences and knowledge about administration, the campus settings. I saw how the former leaders executed their leadership, how they completed their tasks. From all those experiences I learnt how to manage myself to be a leader in my current workplace." (Kartini)

"In faculty, I always share with colleagues about my condition, solely to motivate female colleagues to continue their doctoral study. Many of these female friends do not want to continue their study, they say that they are busy taking care of their family. But, for me, those reasons do not make any sense. Why? I am proof that I can do all things, I have special circumstances with my daughter, yet I can be the head of the unit. So, no reasons." (Maniratu)

"I always ask colleagues who had been there for a long time." (Meutia)

Some respondents recognised that self-awareness and self-management were critical.

“Teachings about women values and roles were not taught in my family, yet I could live the role and values.” (Malahayati)

“I learned to manage myself first before managing others.” (Ainun)

Walidah reflected that her love in doing her job makes people love working with her. She added that with her ability to cooperate with people, she became someone who was needed in a leadership position by the university. She indicated the passion, seriousness and effort she put in made her one of the experts in her field, and she claimed the university needed her skills and she was promoted for this reason.

“I am happy to work on administration; many people are happy with my help in terms of performance achievement. Hence, I think the University needs me with this job.” (Walidah)

Two respondents indicated that they learnt by doing the job or by being self-taught.

“I told my staff that I was new to the job, if I must learn I must start now. It motivated me, and now in two years of my time leading, I positively can do it, Insyaa Allah.” (Emmy)

“I do not have leadership training. All by ourselves, self-taught. When in a leadership position, no leadership training either, all by just doing it. And all this time, I am doing my leadership by asking seniors.” (Moliye)

Two respondents pointed out that they found men’s lack of certain qualities enabled their chance to show what they had. They claimed that these qualities make women more desirable as leaders. These females emphasized the ability to utilize their advantages in their potential and abilities to solve multiple problems at the same time. Emmy mentioned that the nurturing qualities of women provided her with skills in developing herself as a leader and helping others around her to be inspired, thus leaving her legacy as being a better leader than men.

“Women are multitasking, in terms of power, men are more powerful than women, but from multitasking skills, women are better in doing the jobs.” (Ainun)

“Male leaders are less-caring than female leaders, while female leaders are better in paying attention to details (when it comes to jobs).” (Emmy)

Some respondents revealed that they had prior concerns about being leaders and they were troubled by the previous policies and negative consequences that came with the position. However, these participants claimed that with their skill-set, confidence and solid efforts, they had been able to reverse the existing conditions to their benefit in order to reach their target in leading or managing people in their settings.

"Honestly, there was a bit of worry because of the responsibility that follows. I have a law degree; many people were jailed because of corruption. However, when I was in the leading position, I learnt. The first thing I did when I was in this position, I changed the current administration and management system to *satu pintu* (one-door policy)⁷. I did it because I thought I needed to guarantee my safety in term of financial management. Other aspects could be managed after; financial management should be the first priority to be fixed." (Maniratu)

"I was appointed because no one would want to be a leader, some feel inadequate, then people in faculty felt that I was capable to be a leader. As time went by, I did the job and eventually I could do it. At first the level of confidence was low, then it is getting better now, and I now know that I am able to be leader and I know I can do the jobs because I have confidence to lead." (Meutia)

For other respondents, discipline was a strong characteristic that helped them to do the job.

"The students recognise me as discipline[d] lecturer." (Emmy)

"Often in a deadline, I must be determined, sometimes even strict." (Rangkayu)

Firmness, consistency and hardworking characters are the strong combination for some female leaders. The participants indicated the importance of being resilient, reliable and determined.

"My character, I am not a demanding person. I can describe myself as wise in the beginning and firm in the end. I am not a serious individual, but I am serious with consistency. If we want to change one policy, then we must have a commitment together. My principle is that commitment among colleagues is needed for changes." (Maipa)

"I am a typically diligent hardworking person. Combinations of external and internal features are needed for success. Even parents push themselves to educate their children, it will not work unless the children have talents, persistent, independence, and study hard." (Malahayati)

"I have a strong will and firmness of principle, I believe if I continue to study I will succeed. For example, becoming a professor, people ask why I would want to be a professor. My seniors asked why I can be a professor at such young age, even I had no target to be a professor at a young age." (Maniratu)

Meutia believed that women were more capable at helping and supporting men; she believed that she showed her boldness as a female leader both at a personal and professional level in facing difficulties. Malahayati claimed that she believed that her independence and practicality were the keys. She claimed that she was good at doing work without depending on her subordinate to do

1. An activity for the Implementation of Licensing and Non-Licensing based on the delegation of authority from an institution or agencies that have licensing and non-licensing authority whose management processes starts from the application stage up to the issuance stage of the document carried out in one place.

small things for her. She implied that people might see her as a woman, but she was able to do masculine jobs with her feminine symbol of high heels. Both Meutia and Malahayati claimed they were able to do what society expected mostly of men, making them fully empowered as leaders.

“Women cannot be underestimated, for example, me, I would not ask for help from my extended family or relatives. Regarding marriage, my parents asked me to marry a civil servant, but I chose someone who is not, even when he married me, he was a man with unsettled jobs. I can show people that women can make things happen and run successfully, with women’s support men can be successful.” (Meutia)

I like to do my work by myself, even for buying building equipment I bought them by myself while I am still wearing high heels. I became a very independent individual; I never expect anyone else to help me, including my husband, except when I am sick or in another emergency situation.” (Malahayati)

Walidah suggested all the difficulties in leading people can be overcome if one utilises proper and right means as she believed difficulties can be minimized or removed by strong passion on the job and the motivation to lead people.

“We got through all difficulties with high enthusiasm and motivation.” (Walidah)

Sartika believed that determination was the best tool to reach success. She believed that God will bestow success to both men and women who work hard to be stronger people and better leaders,

“I did everything seriously, as I believe that Allah will guarantee [my success] the way if I have strong will and efforts. This is the pattern of my works and with will and commitment, everything I do will succeed. My success will be dependant on my determinations.” (Sartika)

Gendered Work is Beneficial

Some of the participants noted that attributes developed in the domestic sphere gave them strengths for leadership. They claimed that their ability to manage their house finances, which is a soft-skill they got from their domestic role, helped them where financial matters were of concern in the work-place.

“[It is common to associate domestic tasks and job division at university.] According to my opinion, the financial department is suited female leader.” (Ainun)

“A female can be a leader for example head of finance. Head of the subdivision is suitable for women because they are good in administrative matters. Head of divisions also means working on the heart of faculty where women are good at that area. In addition, women have more option when jobs are a domestic related job since women have domestic skills already. Women are good in administrative affairs because women are organised, manage program well, plan well, and have a better job than men.” (Kartini)

The participants believed that women could be good leaders and managers if they had the abilities to lead and manage people, however, the majority of the women thought that men possessed qualities that made them better leaders than women. Some respondents commented that the ability of women to manage people was the same skill they acquired and used to manage their family and household. One then added that while men lack skills in paying attention to people's needs, familiarity and personal bonding, women seemed to be better in leading with those skills. As Kartini claimed, women's performances in managing details are better than men's, in spite of their lack of ability to master the decision making.

"I see women have leadership [and managerial skills] when it comes to managing [people] and works at office [that have similar features with domestic works], in spite they lack skills in decision making." (Kartini)

Other participants believed that there were skills sets that originated from the skills at home that actually made them better leaders than their male counterparts. Meutia claimed her attention to detail was one of her qualities that meant she could assure that organisational affairs ran well. Maniratu described Gorontalo women as more assertive and disciplined than their male colleagues and claimed that they use these advantages as their means to deal with people and problems in the Gorontalo context.

"Comparing women and men's work performances, women have better, detailed and [more] thorough results than men. Men are better in external business, but they are messy in keeping records. I see myself as woman with position ensured the tidy data and complete information, all the completeness of work and office records were secure." (Meutia)

"I see in this university women are far more assertive than men, they are more disciplined than men." (Maniratu)

Personal Achievement

The interviewees maintained that achievements gave them more opportunities to be in a leadership position and maintain the same leadership position or to move on to a different leadership role.

"According to what my colleagues [are] saying, I was appointed [to be in leadership position], because of my previous achievement in leading Language Centre. Even I am not confident about what people said, but I believe that my achievement as the head of Language Centre brought me to this position." (Dhien)

"From the manager, the experience so far, maybe even I could be more qualified than men, yes, in fact, I was chosen to be president of a social fund then prioritised to occupy Bureau Chief because I am doctor and already in my 4b (senior rank) cause I am considered capable for the position." (Malahayati)

To summarise, the interviewees emphasized their individual capacity as the essential element that enabled them into a leadership position, including formal and non-formal education. They referred to their strong characters and determination, self-awareness, and the ability to do both domestic and office jobs that enabled them to operate successfully in their leadership position. Leadership roles were used by these women appropriately to show their capability in leading and prove their worth through their achievements to sustain their leadership position.

Support Provided by Institutions

The female leaders in Gorontalo universities found that the policy that allowed women to have the same support and opportunities as their male counterparts was supportive. The interviewees emphasized the consistent institutional agendas for promoting people based on proficiency and competence. The interviewees pointed out that equal treatment and opportunities opened more leadership opportunities for them and stated the positions were conferred by the degree of competencies, not by gender.

Most of the women in this study pointed out how equity at work is an essential enticement. They said that the important requirement in promoting an individual to a leadership position is the qualifications of the candidates no matter the sex. They pointed out that government regulation mentions education, rank, academic position, and academic capability as requirements, not gender or sex.

“There is regulation, Government Regulation number 53, the year 2010 about Civil Service Discipline and Performance.” (Walidah)⁸

“In the requirement to be a rector, there is no clause mentioned about gender as main requirement.” (Rohana)

“As far as I am concerned, no matter who you are as long as you are qualified for the jobs. If there is a request about something, then it should be administratively applied, no matter who is elected, men or women. Change for women always be there, the regulation did not mention about gender, it is about who has the qualification and everyone who is qualified can be the top leader, from the ranks and academic position, please no problem at all.” (Maipa)

Respondents indicated that when it comes to electing a leader, organizations and decision-makers place merit and competency and quality before gender.

⁸ Performance review is regulated; the annual performance in teaching, research and community engagement, is assessed by direct superior and known by the higher management.

"It can be seen from this that the women in my institution are not viewed as a woman who cannot always be on this campus, women are regarded as equal to the leader since the position does not require males to be leaders; as long as the woman is capable of leading, she can be considered to the career and not marginalised as number two, it depends on competences." (Kartini)

"In this university, for a position, it did not differentiate between men and women. People were appointed by their competencies." (Maniratu)

"In this campus, I never heard that leaders are limited to men only, the head of departments are mostly women, also there are some female deans. So, I never heard any story about women being obstructed to be in a leadership position." (Dhien)

"From the moment I joined the university until now, I never found all those things [discrimination and stereotyping]; in this university all based on quality, if the women are qualified then they have rights to be leaders." (Rangkayu)

Some respondents indicated that there are more women leaders than men. They believed there was no discrimination towards women in the university setting, even in the Islamic-based universities and departments. The women in this study agreed on the equal rights and obligations within university policy between men and women. They also claimed the number of women in leadership positions rose and the ratio of female and male staff in one unit was balanced or there were more women than men in certain units.

"We were equally treated, we have the same rights and obligations, there was no difference." (Sartika)

"In my organisation, they look at women and men are equal. There is no discrimination between women and men. In the *Tarbiyah* Department, the heads of the department are mostly women, the number of female lecturers is more than the male one. Look at the room here; all of us are women, no men here. From all seven people here, there is only one man." (Maipa)

"I can see in this university that female talents basically have the same roles with their male counterpart. The institution does not see whether they are women or men. Qualified women are supported by the institution in developing their career because women are not considered as a complement to university, they are assets." (Risadju)

"Supports from the community at the campus have similar views that women are working, no matter what religion or gender, all give their supports. The supports for women are amazing because the head of unit is a woman and most of the staff are women." (Malahayati)

"In this university, the heads of the unit are eighteen people and most of them are female. Most of the female talents hold the position as Head of Unit or Head of Sub-Unit." (Walidah)

Besides the written regulations and policies that favour gender equity, some respondents indicated they also needed support from colleagues and superiors in decision-making processes, the execution of the programs, and access to data and information. The participants indicated that explicit support from the institution and their superiors at work existed.

“The faculty always support me, including my programs in the lab.” (Emmy)

“I have been supported by the Vice-Dean 2, and the head of the department is not too interfering with the programs that I plan, he trusted me to manage all the labs’ programs and plan, including renovations or purchase of tools and equipment.” (Emmy)

“In the department, my colleagues give their supports with my leadership. If I need the data for any programs or work-related invitations for conference or seminar, they will help me with required documents, as well as a fund from Madam Dean.” (Moliye)

Support Provided from Cultural Changes

Some of the participants indicated that their community was changing, and this provided them with a supportive environment. They also noted that economic growth influenced the life within the urban area and no more gender discrimination and inequality occurred.

“From economic growth, Gorontalo is dynamic in religion. Then, more people come to Gorontalo, more cars, more developing, many excavating machines and heavy equipment. The changes that occurred have an impact on Regional Revenue and Expenditure Budget. This condition lets the changes in culture, where the Gorontalo females are more moderate, no more fanaticism in gender differences and discriminations.” (Sartika)

“There are positive changes in culture. University is open space for the public, everyone is entitled to their opinion and has right to discuss anything regarding the department. The approach brings positive affective changes, however, there are plenty of people who are hesitant to give any criticism since Gorontalo culture is not accustomed to criticism.” (Dhien)

“The university is a modern institution, we are not confined but dynamic. Institution adjusts itself with current changes, so there is no saying about rejecting women to be leaders.” (Maniratu)

“I feel a little bit weird, but almost all my neighbours are working men and women, they can understand my additional task as a dean. The environment is important for women for supporting them into top position.” (Tilopani)

A number of participants also expressed that the living style in the urban environment where they lived had a positive influence on their choice of career path as leaders at university. They found people in urban areas had a more private life, more individual and were open-minded about women and working choices. These women revealed that this situation made the life of female leaders easier since they were distanced from traditional views of women and their roles.

"I live in an urban area, in the middle of the city area, so my neighbours do not care about others' business." (Ainun)

"I live in the city area, so everybody minds their own business. I do not know what my neighbours are doing, even for friends who knew me from childhood. All the people in my neighbourhood are working, everyone is busy, and they are not my relatives." (Dhien)

In addition, Emmy and Rohana acknowledged the positive changes in their local communities with the acceptance of women who work and pursue careers as leaders. They indicated the social and economic shift in this era started to change community values and principles about the traditional role of women and move them in a more moderate direction.

"So far, the local community has no problem with gender, there is no discrimination mentioned that men should be the only leaders. So, there is no problem about women in leadership position, the community accept whoever is capable to be a leader no matter the gender." (Rohana)

"I see that there is a progress in the public's awareness about women's role is not about taking care of religious affairs. For example, in a local tradition now, a woman who happens to be the head of district is no longer belonging [just] to the family but also to the community." (Emmy)

Moliye believed that the change in information technology contributed to opening more doors for women to take on leadership roles because the development of information technology provided knowledge about social changes, resulted in faster execution of tasks, and helped female leaders like her to do her jobs effectively. She implied that information technology made her leadership accountable and provided better opportunities for her to become a leader and retain her leadership position, or even better, to be promoted to a higher leadership position.

"The big impact of information technology [is] we can receive information faster and the service will be faster too. We sent a letter with stamps for five days and now with technological advances, I as a leader can save time, cost and labour." (Moliye)

Recruitment and Succession

In the interviews, most of the leaders indicated that they were confident that recruitment was based on their competence. In some circumstances, some respondents were still doubting themselves about being in a leadership position or whether they were able to continue their leadership position. When asked how they came into leadership, ten respondents indicated that they had been appointed directly by their superior through personal notification or a formal letter with or without their prior knowledge. Five participants who were sitting in academic leadership followed the selection process first before being chosen by either the dean or the rector to hold the leadership position. In some cases, the participants admitted that they were already chosen along with their secretary as a package and then their name was immediately given to their superior along with

other candidates who were actually not interested in the position. Later, they would be given the mandate to do the tasks according to their position while waiting for the decision letter from their superiors. In this case, the respondents implicitly claimed that they were appointed because they were qualified for the leadership position because they met the criteria and the qualifications to occupy certain positions given to them, both in direct appointment and through the selection process before appointment. The participants also inferred that the top leaders or their superiors would choose women or men who qualified, yet were able to do their bidding.

“I was appointed by the rectors, not elected. The head of the institute was appointed directly by Rector Decree. The criteria were specified by the rector himself, however, the head of the institute must be at least in IV/B in rank. For the first time, I was directly appointed to be in this position, and for the second term, the rector just called me to let me know that I will be staying in my position.” (Maniratu)

“The faculty chose the Head-Secretary of Department Package.” (Moliye)

“Honestly, the recruitment differed from rector or dean election ... For my position, I was requested, given trust, and appointed as the leader of an office without an election. All the decisions belong to the highest leader of the university.” (Rohana)

Some of the responses were based on *struktural* function⁹ where the career and promotion were based on a recommendation by the university team, decided by the higher echelon and then finalised by the rector as the top leader.

“My position as an official in the third Echelon was technical. Hence, the decision making was decided by the second echelon, as my superior. As civil service, promotion is handled by a special team who has a job for analysing the position and people who fit the job. So, we in structural function were elected and appointed by recommendation of a team’s position or job considerations.” (Risadju)

“I met the requirements, had DIKLATPIM 3 and 4¹⁰. If someone did not meet the requirements, he or she would not be able to hold the position even if he or she had a master degree. For this position, I took the test and was chosen to be in this position.” (Walidah)

The respondents who were comfortable in responding to the question about recruitment and succession to leadership revealed that loyalty was the reason they accepted the leadership position offered to them by the rector or their respective superior. Volunteering for a position or being unable to refuse an appointment is part of being loyal to a superior.

⁹ Administrative position, a non-academic position.

¹⁰ Formal Education and Leadership Training provided by related ministry/government for promoted employees/non-academic staff who are promoted to higher administrative position or higher echelon.

"The formal process to be in leadership position was through several procedures and the process of recruitment was analysed and selected by the recruitment team. However, some appointments were kept confidential until inauguration day where the position that one would be holding was revealed, and the reason why I accepted the appointment was my genuine desire of keeping the trust from the leader to entrust me with the position." (Kartini)

"Initially, I was uncertain about being in the leadership position, but I was a subordinate, so loyalty was the reason. It was 11 pm when I signed the consent form. I was nominated and chosen by the Senate, so I accepted the position." (Maipa)

"I was appointed to be Vice-Dean, I accepted it with believing that the position is given to me as the leader's trust and as the proof of loyalty to my superior and my institution." (Kartini)

"My current position I was appointed directly by the rector, I accepted it because of loyalty." (Maniratu)

"By Appointment, I come into a leadership position without me asking for it and because my superior asked me for it so I must accept it as a form of my loyalty." (Sartika)

Participants revealed that loyalty was the main reason but at the same time there were some hidden motives like having a chance to pursue study after completing the job, power over programs, and additional incentives.

"What motivated me to accept the appointment was the promise that I will be prepared to be in another position and have the chance to continue my study after I do the job." (Ainun)

"In the 2014 election, I was asked to manage the lab, and I happened to think that I have meant to make some repairs and changes to the lab. I was also offered the position since I gave plenty of help to the former lab head running the lab. At that time, I have no real authority over the works and programmes, but now, I can make decision makings regarding the lab. However, this position was involuntary as I was made to try the deal." (Emmy)

"I did not want the position, I did not like to be in the leading position since long time ago, but I want to do useful things for other people, I want to do things that people need...my superior appointed me even if I did not have any target, but he could see my potential, even I was not an ambitious person." (Sartika)

"By appointment. Honestly, accepting is a must because of my works based on the career ladder. I accept the offer because I want my career in good condition. The motivation for a career is also good, but the truth is I work for earning money to provide the best for my family." (Malahayati)

One of the respondents said that she accepted the position since there was a possible scarcity of personnel for the position.

“Last time, there were selection and nomination of the candidate list. The thing that I knew was that I need more training and learning since I think I was not as good as my colleague...I took the appointment due to compulsion. It might be there was limited personnel to fill the position.” (Rangkayu)

Another participant revealed that the direct appointment did not bother her as she felt confident that the assigned job fitted her qualifications perfectly and she did not have any worries about the leadership recruitment arrangement.

“By appointment but I believe my leadership position suits my background and my interest in my skill.” (Rohana)

Most of the respondents disclosed that they were appointed to the leadership position without knowing that they were a candidate or were appointed without putting their name into the candidature pool, so they made the best of the opportunities.

“I did not want to be the head of the department, I just got picked here, and I did not know how I got my name inserted and I was chosen. Before I was appointed to be head of the department, I was the acting secretary of the head of the department. I did not know that I was one of the candidates. Then, I was informed by faculty that I got the most votes for the position.” (Ainun)

“By appointment and I accepted the position because I want to do a lot of things to be implemented in this department and the best way to do it is by accepting the offer which not so many people can get it.” (Tilopani)

“I did not nominate myself, the department and faculty choose the head of the department and secretary of department by themselves. I accepted and did my job as good intention and responsibility for their trust in me and maintain a good relationship with all people in faculty.” (Moliye)

Dhien stressed that she was not interested in becoming the head of a department at the beginning because her passion was in teaching, research and social work, then again, the appointment was her superior's prerogative writ and she thought by accepting the offer of the leadership position, she would have the means to achieve her objectives in her career. In spite of her initial plan, she indicated that women should utilize the leadership position offered to them, seize the opportunities, and use it as means to reach their personal target and create a better working environment by exercising their leadership.

"I was appointed, I did not follow any election because I just wanted to be a lecturer, researcher, and I did not want to work *in Struktural position*. Previously, I did not want to be the head of the department because I was interested more in researching, social works and community services, however I have big expectation for my university to be great and become the best university in Indonesia, and I thought that becoming a head of a department would help me to reach my target." (Dhien)

Ainun and Rangkayu revealed that they were forced into a leadership position and that they had a low expectation of themselves at the beginning. They explained, however, that the obligation attached to receiving promotion from their superior made them learn how to undertake the leadership position. They implied that the opportunities to be leaders came from a superior who may have seen their talents in leadership. As a result of this experience, these two females learnt how to be leaders in the university setting. They explained:

"I did not know how my name was put into the candidature pool and got elected. I felt that I was not capable of doing the job and confirmed to my Dean and he said that I was already appointed by the rector, so I accepted it and tried to learn from the experiences." (Ainun)

"There were nominations, and my name was one of the nominees and chosen. I did not why they chose me, because I feel I am not capable enough to be the head, but I would definitely learn how to do my jobs." (Rangkayu)

Other participants in this study claimed that, to some extent, a leadership succession process was conducted and provided by the university's top leaders for those talented men and women who were proficient and capable of fulfilling the requirements of the job to be appointed to a leadership position that matched their expertise. Some participants revealed that they acquired the position because of the influence of their father to sway the decision from relatives who were in charge of the recruiting process. They also professed that certain practices within their universities enabled people who were not good enough for the leadership role to get the job due to their predecessor's interests or as top leaders' form of gratitude for past errands or future promises. These females also claimed that talented females were given support to win a leadership position because they had referent and connection power at the university.

"For me, if the leadership position is good for me then it is ok. Preparing certain people for certain positions is common, the uncommon thing if we prepare someone who is not capable of doing the job, particularly if the person we prepare is only for accommodating certain people's interest as reciprocation for what she or he did to us. But if someone is capable, why not." (Maniratu)

"I was my father's teaching assistant. My father was my lecturer and former dean, so I was his teaching assistant for two years before becoming lecturer myself. When I asked to work as local civil servant or lawyer or an attorney, he did not agree and insisted to make me as a lecturer." (Maniratu)

“Leadership succession is there, but only with people who are close to the position. I do not like to be a sycophant, I want to be in the leadership position because of my potential. People tend to conceal the reality of leadership succession, not necessary with family; a close friend has also happened as an agent of the succession.” (Meutia)

Kartini revealed that leadership succession could come as a result of one’s’ parents or relatives’ leadership position perks. The advantage was initially having exclusive access to information about the available position. Then, they applied for the position where they could be prepared and ready for the next leadership role in the same position or promoted to another leadership position within university.

“There is a mechanism where a staff’s children can access information personally before everybody knows about the open position, then enter the university with it, so I think there is a bit of influence of one’s position to certain people’s recruitment.” (Kartini)

Conversely, some respondents seemed to disagree with the practice of using connections to access leadership positions. They claimed they followed the formal mechanism of promotion in the process of succession. The respondents’ reactions to this issue were varied from feeling proud because they believed their appointment was due to their ability and previous work to saying not to put too much concern on the issues since they believed skills and competencies were the deciding factors in success in attaining and sustaining leadership roles. Furthermore, these females claimed that some female leaders were born with no privileged family name¹¹, but they earned their leadership positions because of their own capability and wanted to be recognized as leaders who made their own names rather than inherited them.

“In this university, if a staff, even if she or he is not a leader, then he or his children will become staff too. I am very grateful that my family name is an ordinary one, not the popular one. This campus is based on “clan “where the locale is very strong. The family name will determine the position one holds. I am proud of myself that I become lecturer by my own capability not because of my family line.” (Dhien)

“People around me said that we would not use that [family name] to gain leadership position, but what happened it was the contrary. I do not have a certain family name and I want to be in leadership position because I am worthy and capable.” (Meutia)

“I consider the clan has no influence on leadership, [she] who has competence has the right to occupy positions and leadership positions.” (Risadju)

¹¹ Some women in this study were hesitant to answer or steered the answer to another topic because the discussion of family name/clan would result in uncomfortable situations, safety issues, and few of them or their husbands had the important family names in Gorontalo culture.

Some female leaders stated that, in some cases, preparing certain people to do the job from the beginning was quite common. They claimed that the role of mentoring and coaching work under personal agendas was frequently practised.

“In some cases, some of us prepare someone who is capable to be in a certain leadership position, so we prepare her or him from the beginning and help them in suitable career path or position with all related tasks and responsibilities.” (Risadju)

“I motivate my colleagues and staff, and soon-to-be-retired leaders to take some staff under their wings and regenerate new leaders and teach them to be responsible, giving the best service to the client. I have planned a career path for my cadre who has talent in leading, fit with formal requirements for a certain position, has good records with her tasks.” (Walidah)

To sum up, the respondents indicated that support from institutions is important to help them with their career advancement in their respective universities. The equality of treatment and opportunities, as well as equal support for career development, encouraged the female leaders and managers to aspire and achieve leadership positions. The positive assistance from the government, which emerged from the university policy of women gender mainstreaming programs and was implemented in all government offices including universities, resulted in increased numbers of female leaders in universities. Recruitment and promotion requirements were generally based on merit and regulated by universities to provide equal and fair access to leadership roles. However, female leaders also described alternative selection processes that resulted in the appointment of female leaders without the establishment of a candidate pool because of privilege, referent and connection power or past loyalty.

Summary of Chapter Four

This chapter has focused on the positive attitudes and the supporting features experienced by participants from their early life through to their career path into their leadership roles. The participants in this study indicated that the enabling features, such as family influences, individual skills and qualities, the support provided by the institution, cultural changes, and recruitment and succession processes in their institution had an essential impact and influenced their access to leadership roles. The same features also gave them entitlement to sustain their leadership. However, some of the enabling–sustaining features were contextually accepted and relevant in the local setting of the Gorontalo context, and these contexts were applicable in the way female talents came into leadership positions.

Many of the female leaders utilized the privilege of being trusted by top leaders or being close to someone who was in a top leadership position to get access to leadership and to sustain their leadership roles. Family and relatives clearly had considerable influences in inspiring the women in Gorontalo to aspire to achieve leadership roles. First, family and relatives were significant in

creating the initial concept of leadership in these women's heads and nurturing the idea through encouragement and support. Second, the family and relatives provided inspiration, as well as fostering the notion females could become social change agents and become an inspiration to society about women and leadership in public organizations, especially in educational sectors. Third, family, relatives and colleagues provided access to leadership roles and helped to sustain them by providing the succession of leadership.

The women in this study believed in the benefits of education in gaining knowledge to strengthen their potential and leadership skills. They also believed that their individual skills and qualities made a big impact on their leadership and made them better leaders than men. Also, the women in this study emphasized women's significant sets of relational skills that enabled them to develop leadership opportunities and establish their reputation by demonstrating good problem resolution, communication, motivation, determination and nurturing qualities.

The participants described how the domestic and soft-skills they acquired at home were transferred into more formal skills in the public space where they utilized them to lead people in their institutions. The women claimed they were better leaders because they were more assertive, disciplined and paid more attention to detail than their male counterparts at the office. They added that when they were in leadership positions, they used their leadership skills and capabilities to accomplish the organization's mission and maintain their leadership position.

According to the women in this study, they obtained supports from their institutions and gained advantages from the cultural changes that had occurred in their society. The organization played a key role in the career development of women in leadership in higher education settings in Gorontalo. Organizations created environments where women had the opportunity to aspire to better education, receive equal treatment and access to opportunities, and receive support and encouragement to work towards leadership roles with the commitment from their institution for gender mainstreaming programs and leadership promotion based on merit and competencies. It also emerged from the data that the community created a climate where women were more liberated in choosing and pursuing their careers and leadership roles to suit the social and economic demands of change. Some participants revealed that their environment made a critical impact on their leadership. They claimed that living in a more moderate environment and unrestricted from traditional perceptions of women and their domestic roles supported them in attaining and sustaining their leadership roles.

Recruitment resulted at times from direct appointment to a leadership position with or without prior notice which the participants accepted from loyalty to their superior and/or organization. However, it was reported that in these cases loyalty was not the only reason for them to accept the offer; some had other motives such as the opportunity to continue their study after they had completed the job, access to certain programs, and in one case the incentive to support her family. Access to expertise and close connections to decision-makers or top leaders was another motive for accepting direct appointments to leadership positions. The shortage of personnel in leadership positions was another factor that facilitated participants to attain and sustain leadership roles. Leadership positions offered female staff at universities in Gorontalo opportunities to show their leadership talents and skills. Their influence and power over people and jobs were used to contribute to better leadership and to inspire women to aspire to be future leaders.

CHAPTER FIVE. FINDING TWO: THE HINDERING FEATURES

Introduction

Despite the sustaining/enabling features presented in the previous chapter, it also emerged from the data that the participants had had to manage a noteworthy number of hindering features in their pathways to and within their leadership roles. This chapter presents the second part of the findings series and explores the many negative features, challenges and hindrances experienced. Details of the hindrances to attaining leadership positions and the difficulties faced when they were in their leadership roles are described and this chapter captures participants’ voices regarding their struggle for the rights and the opportunities experienced by their male leader counterparts, both in society and at the office.

The following themes were developed from the interview transcripts in line with the question, “What hindered Gorontalo female leaders and managers attaining and sustaining leadership positions in universities?” The analysis revealed three core themes and associated sub-themes as outlined in Table 5.1.

Table 5.1 Themes and Subthemes Related to Hindrances That Women Faced

Categories	Core Themes	Sub-Themes
Hindering Features	Cultural Hindrances	Cultural Perception and Internalisation Religion and Belief Conception Discrimination and Stereotyping Patriarchy
	Personal Hindrances	Double Burden Guilty-Feeling Lack of Confidence
	Organisational Hindrances	The Lack of Transparency in Recruitment and Promotion. Seniority Micro-politics and Intervention.

The hindering features refer to any difficulties reported by the female respondents which they perceived had prevented or delayed attaining leadership positions or gaining promotion to higher leadership positions from the beginning of their career journey and later to their leadership positions. The same features that were described as hindering features also contributed to the difficulties for these leaders sustaining their leadership position even though some of these women had occupied the leadership position for a number of years. The problems they addressed as the hindrances to their leadership comprised cultural hindrances, personal hindrances and organizational hindrances.

Cultural Hindrances

The women in this study revealed the cultural elements in their personal and professional experiences that became difficult obstacles for them in attaining or sustaining their leadership position.

Cultural Perceptions and Internalisation

According to Ainun, one of the cultural barriers was the traditional view of marriage and the belief that women with a higher educational background would find difficulty in getting married. She inferred that men in her culture are hesitant to marry women who have a higher position or who earn more money than them. Additionally, she reported that if a woman has difficulties in finding a husband due to her excellent education and career, then she will be the subject of gossip. This respondent claimed her society associated the higher educational background of a woman with her failure in marriage or domestic affairs. She believed the community and its culture measured the success of a woman by her domestic roles and achievements.

Furthermore, Ainun implied that men in her culture continue to believe that men are superior in everything, especially as leaders both of the household and at the office. She revealed that there were fewer opportunities for married women to be promoted or provided with leadership options. Ainun described two dilemmatic issues for women where the narratives were controlled by society to discourage women from getting a higher and better education, hindering them from competing with men for leadership positions and with women being the last choice for leadership opportunities after getting married.

“My (male) dean said that I do not have to continue my study yet, because men would have difficulties to get close to me. Men would see my position [and they will be scared to get close to me], and [there are] little chances [of leadership roles and other opportunities] for people [women] who are married.” (Ainun)

Women are also deemed powerless and dependent on men. As Meutia stated:

“The challenge is men think that women cannot do anything by themselves.” (Meutia)

Ainun and Emmy believed culture impacted significantly on their leadership because patriarchy drives the dynamics of the society in which they live. Ainun admitted that society relies on leadership by men. Emmy believed that culture drives leadership choices. Despite earlier claims in the previous chapter about the support they get from family and institution, the respondents said, in some cases, women were still expected to be the second choice for leadership roles because leadership means masculine leadership for certain people. Women in leadership roles are usually perceived as followers by their male counterparts. Emmy added that because of her current leadership position she was expected to fulfil the masculine norms, so she tried her best to do the

work to display herself as a competent figure to meet this expectation.

“Yes, I think the culture has a big influence [on leadership] because here the culture is more patriarchal, they believe male leaders are better.” (Ainun)

“There is an influence of culture on female leadership, but I try my best to show that I am responsible and able to do my jobs.” (Emmy)

The participants associated the role of leadership with a religious interpretation of masculinity and men’s divine duty to lead woman. This is based on their religious sacred text as men interpret it. For this reason, Malahayati defined herself as a manager to avoid the term leader as she believed that only men are the leaders. Rangkayu agreed. She indicated that strong character and decision-making were not her strong points and, as the culture dictates, those attributes are masculine characteristics.

“I stress the definition of a manager to my position because a leader must be a man, as told in our religious orders that leader must be a man.” (Malahayati)

“I feel it is too big if I define myself as a leader, I say manager. I do not know how to say this, a manager can be as the whole works, but leader depends on strong character and making decisions.” (Rangkayu)

Men are positioned above women in traditional customs and practices even in regulated institutions like universities where woman are encouraged by the government to be in leadership positions. Consequently, women are still questioning themselves as leaders and prefer to define themselves as, and confine their work to, managing. So even though they held leadership roles and had apparently broken through local cultural mores with the support of the formal regulations, the participants felt constrained in their roles. Malahayati and Rangkaya, Ainun and Maniratu claimed that women are good with details, arranging things, managing things and other gendered skills while leading a certain unit of the university’s branch. Thus, these women indicated that they perceived themselves as managers.

“Women are more suitable to be managers.” (Ainun)

“I see myself as a manager, as I see the manager is more detailed to technical matters which a leader is not good at.” (Emmy)

Some of the respondents carried forward the model of the domestic sphere to the workplace. This gendering of work and roles began at home. The respondents revealed that the internalization of domestic responsibilities created the interpretation of themselves as managers, not leaders.

“I can see my mother as a manager, every decision must be consulted with my father.”
(Dhien)

“I just fit to be a manager, because I do not think I have a soul to be a leader, as at home.”
(Maniratu)

“Women who have a similar situation [leadership position] as me, who are also mothers, are managing not leading.” (Maniratu)

Moliye and Rangkayu revealed that the differentiation of girl and boy’s upbringing influenced the women’s perceptions of how they hold responsibilities, including leadership roles. The gendered segregation of upbringing reinforced masculine and feminine attributes. The pressures of cultural appropriateness internalized the belief in the participants’ minds that they were born and grew up with different obligations, responsibilities and privileges to that of men. Moliye and Rangkayu stated they were given “gender appropriate” toys, clothes, and activities. They underlined the important issue of how women were prepared for domestic affairs, not for leadership roles.

“The character building when I grew as a girl was different with what I had when I was very young. There is a different culture between the west and east culture. For me as an Easterner, soccer is taboo because it is dangerous for our body. The play, games and toy should be distinct between girls and boys, as well as clothes.” (Moliye)

“When I was a little girl, my toys are specified to girl toys, I did not accustom to boy’s toys. Alhamdulillah, when I asked for toys, my parents straight bought them for me. They taught me that if I wanted a toy then I must work for it, and of course, the toys are gender appropriate.” (Rangkayu)

Some respondents commented on gender-based perceptions of leadership and how traditional community gender-based bias dictated the perceptions of how women must behave and interact in public spaces. These females believed that the traditional view of women limited their ability to express themselves. They indicated that their family must comply with a social convention where the tradition, culture, customs and religious belief obliged women to be strictly protected. Damage to women can ruin family names and reputations and will become the topic of discussion in the wider community. The respondents felt the intention was good, but on the other hand, these participants felt the intention missed its purpose and made space for them to grow narrower. Maipa felt that certain values in a community bound woman to be restricted rather than to be more liberated in certain social interaction.

“I remember my parents had forbidden me to talk with a friend in the side of the road. I felt I was an activist at that time, no matter how many activities I had, still I was not allowed to talk on the street or pathway whatever the reasons.” (Maipa)

Her statement was supported by Risadju who believed that women were working under the cultural segregation where men-leaders acted as leaders and women-leaders acted like women. She stated that the women's attitude toward their leadership roles confirmed the cultural internalization of society's expectations of women.

"The culture influences us, we Gorontalonesse have the same culture, so we work as expected [as women]." (Risadju)

These women claimed that in their activities they must always be aware of the social rules as they represented women in leadership positions and they must be considered worthwhile as women first to access a leadership position. The respondents claimed that being smart and innovative would be worthless if they could not perform well in their domestic roles. There is a clear tension between the social demands of a woman and the demands that leadership roles might place on them.

"I was always taught that it is ok for me to be creative, having this education from anywhere, but I must understand that I have my nature as woman, and my role as a daughter means I cannot shame my family name." (Maipa)

Some inferred that if women were not careful about their emancipation it would result in the limitation or rejection of women in leadership positions. Sartika stated that, in her view, women were in danger of doing that. She claimed the community had become aware and afraid that women would deny what they saw as their nature and consequently there would be no more respect left for men. Meutia revealed that women in leadership positions often forgot what she saw as their nature and their role within the family and were unable to sustain themselves and a balanced life. Both Meutia and Sartika agreed that this practice was culturally unacceptable in their context where women were expected to be responsible. Both the husbands and society decided that women had breached their trust, making men and society reluctant to have more female leaders.

"I feel that women misuse the emancipation; women need to utilise knowledge and education to differentiate good or bad [in their domestic roles and leadership roles]." (Sartika)

"I see that many women are forbidden to have a job outside the house because women think that they are formidable, so they often forget about their nature and responsibilities. Men think that they are no longer respected because their wives or daughter or sister are disrespectful by doing things like that. Women need to be smart and able to manage their position. I can say this because I experienced it." (Meutia)

Some participants asserted that physical differences made men more reliable leaders. They felt that men's physical and psychological attributes meant that society endorsed them as leaders. Women in this study perceived that physical strength, logic and decision-making were distinguishing as male leadership attributes. According to these participants, women were not suitable to be leaders based on the cultural sexist notion that women, in nature, were weak and had less physical strength while men were socially superior because men had a superior physical build. Surprisingly, one senior respondent believed that males were more reliable for all work while women were only better at office jobs. Women were not allowed to do the field tasks due to the interpretation and misconception of field-works being too heavy for women to execute. The statements from these women implied that even the women leaders doubted their female colleagues for a leadership role, and they gave more chances to men to prove themselves by undervaluing women's physical nature.

"In a certain aspect, a masculine working-related for example, we female leaders or staff are not given a chance to do field tasks. All hard work and field works are given to men."
(Sartika)

"I have more male staff for field research and works, so it is normal to have more men workers in those tasks. I think working in the field means terrains and difficult landscapes, so I sent male staff only. For office jobs, women can do everything, and for other jobs, except for war, I think women are not able to go to war." (Maniratu)"

Some participants felt the heavy burden of leadership and these women reflected the perception of themselves as less capable in a leadership role. Some of them criticised the ability of their fellow women to attempt challenging tasks of leadership compared to their male colleagues who they believed were fond of competition and more assertive and aggressive in operating in a leadership position. They also claimed that women were afraid to be more assertive and were hesitant to show the power they had. They went on to say this resulted in women being less inclined to take up responsibilities, be involved in challenging tasks and participate in politics at work. In their opinion, this behaviour tended to foster their concern of failure in themselves, and wasted their time in conversing and discussing less important issues for the personal and professional development of their career.

"Women in eastern culture, for me, are avoiding conflict with colleagues, power made them often feel uncomfortable with everybody else." (Dhien)

"Women tend to play safe, and with the relation with culture, there is no limitation to authority. Sometimes, politics means dirty work." (Dhien)

"In Gorontalo setting, you must be tough in giving any command or task given to a staff."
(Ainun)

“The first problem is the ratio [of men and women in leadership roles] is not comparable. Second, women have a different mindset from men, for example how to join an organisation and gather followers. In spite of finding personal development, women love to gossip.”
(Tilopani)

Religious Beliefs and Perceptions

It is important to acknowledge the variety of views on how religious teachings and belief influenced every participant's perception of their leadership roles. The respondents expressed their concerns through their individual stories around the difficulties in accommodating staff who had a different understanding of religion and life philosophy compared with the majority of the people within their settings. Some women in this study emphasized their notions of accuracy and fairness of the interpretation of the sacred text, which according to them was not always interpreted fairly and accurately. The women in this study revealed the difficulties in balancing roles as women and leaders where society interprets the sacred text in a way that constrains women in engaging in office work and leadership.

Risadju revealed that she was concerned about the impact of different faiths and ideologies of her staff on her leadership actions. She explained that, in fact, non-religious cultural differences impacted her leadership less than faith or religious beliefs. She implied faith in religion was one of the crucial elements for her personal perception of a leadership position, where she found it difficult to accommodate certain demands from people with different religious views from the majority of the people she led, but she acknowledged she needed to do the right thing by serving all people. She felt that her reliability as a leader was questioned, given how people and culture dictated the perception of women in leadership roles in her context. She felt that by being out of alignment with the normative practices at the office she could risk the trust of the people who appointed her to the leadership position. Leadership norms were held by followers and the power was held by the superior who subscribed to the bidding of the majority of the people in the office, and her continuation in the role was threatened if she broke those norms. Risadju argued religious differences were more powerful than cultural differences in leadership roles within Gorontalo higher education context.

“Cultural differences do not have a major impact [for female leadership], but religious differences have a big gap; sometimes in my leadership, I want to do something out of my reason for togetherness but because this is outside of our (majority) beliefs, I could not mediate.” (Risadju).

Some participants commented on how religious teachings and values were misinterpreted and mixed-up with the culture and the traditional view of patriarchy by certain people in the office and in society. These women believed that the basic teaching of men as leaders in *Sholat* (prayer) and at home is the basis of patriarchy. This concept characterizes males as leaders and women as

followers who are not able to question men's decisions. This concept is transferred to a wider setting, such as public spaces and office settings. This phenomenon creates great impact on how men and women interpret themselves and becomes a daunting disadvantage for women in leadership, as respondents believed that no matter how good the women were in their jobs, they were still followers of men.

"In Gorontalo, when we go back to patriarchy and religion, there are always people [who] hold the belief that men are the leaders among the women and, of course, this view influences the position of women to leadership." (Rohana)

"It has been explained that women are followers of men. Men are women's Imam (leader). In *sholat*, women are *makmum* (followers), so women cannot argue with men, just follow the men." (Meutia)

"I talked to my superior who has a religious background; he said that men are the leaders for women, especially in marriage or domestic affairs." (Ainun)

"In our religion, men are our leaders. According to my opinion, as good as any woman is outside or in the office, she remains a *makmum* (follower) for men." (Emmy)

Nonetheless, some respondents agreed that the religious teachings embedded in local settings that dictated the social norms and values within the life of the Gorontalo people were the result of the misuse and misquotation of sacred texts by men opposing women having leadership positions in the public service.

"Historically, men [are] dictating sacred text even though people have more open-minded, more movement in discussing AL-Quran which gives broad room for women." (Dhien)

"That's because the verse [cited verse in a holy-book] made the man the leader of women, and until the end of the time they will not admit that women could occupy positions as leaders." (Kartini)

"Muslims themselves sometimes study Islam half-heartedly, the knowledge we use in Islamic studies is imperfect, so the results are not good because it is only because of lack of understanding of what is being studied." (Kartini)

Kartini and Dhien argued that many of the misinterpreted concepts about women being forbidden to access leadership positions in the public service or outside the house were not found in any holy texts or related verse. They claimed that women chose to stay at home as a form of devotion to a culture that dictates to them to do that simply because they are women. They claimed that the reasons were more culturally derived rather than what religious teachings demanded.

"If we study religious teachings, there is actually no prohibition for women to become leaders in universities, the important thing is to balance the duties of women as housewives and as female leaders." (Kartini)

“Many female Muslim scholars around the world, and if there is a choice of women to stay home, that is not because their religion forces them, it is more likely the influence of culture where they live, and according to me that is a cultural choice.” (Dhien)

Kartini claimed that the lack of confidence by women is caused by the lack of understanding about the role of female leadership. She criticized the inability of women to oppose the men interpreting the sacred text in relation to women and leadership and chose to be in a vulnerable situation. She further demanded open discussion for these issues and the acceptance for women in leadership.

“As I said earlier, a woman, our understanding of religion is incomplete, resulting in a marginalised position. The quotation of man is superior to a woman makes us women feel insecure. However, the discussion must be about when women are needed, and when she has competence in the leadership position, why not?” (Kartini)

However, some of the respondents had certain beliefs when it came to leadership. They stated that life principles are based on their religion and faith. Their concept of exercising their leadership guided by their faith often became their reasons for limiting their learning from other contexts. They claimed that they did not need to learn anything that might hurt their belief, for example by relying on feminism and other concepts of “ism” that are not suitable with their belief. Meutia claimed that the notion of sin and avoidance to follow the religious teachings influenced how females led in their contexts.

“Thus, for me as Muslim and as easterner who has rich cultures, we need to be back to our religious teachings. We do not need to learn weird things [other teachings]. Insyaa Allah, when we learn more about religion and culture, we do not need to refer to anywhere where too many “isms”, the result will not be good and bring destruction.” (Dhien)

“Obviously it [western feminism] is actually eating away at our morals, so we cannot follow western culture in totality. Our guideline is Al-Quran and we must hold fast to its teachings.” (Sartika)

“If I force the definition of leader for myself, it will be inappropriate with Al-Quran and Hadith, Hence, I choose to call myself as manager since I manage both home and office, coordinate the activities to run smoothly and I believe I have a superior who is the leader.” (Malahayati)

“In the certain practice and application of the religious norms, women sin if they do not comply with their husbands. These matters influence the female leadership and it has a strong connection with religious beliefs.” (Meutia)

Meutia and Rangkeyu mentioned the difficulties women have making comparable professional performances in their leadership roles when faced with the inequality of perceived religious and social norms. These situations constrain them and hinder them in their effort to prove that men and women are not different.

“It is a challenge to show that we are no different from our male counterpart, the only thing that differs us is our sex. However, women are not given opportunities because women are ruled by religious and cultural norms.” (Meutia)

“The challenge happened with the opening of Ma’had Usman bin Ali¹² where I work with people from Saudi Arabia. I find it difficult to provide appropriate service since I am a woman, and from their culture, there must be distance between men and women.” (Rangkayu)

“I feel it unethical and improper according to the culture as an easterner to be around men, majority of men.” (Kartini)

There are different views among women and sometimes even contradictory views within individual women. The women adhere to the religious texts and they don't contradict them, but women have their own perception in interpreting them as do men. Some women perceive men's interpretation of the sacred text is misinterpreted and does not favour women. Some women are clear that men control the whole cultural space, but others have internalized that and don't want to threaten the view.

Discrimination and Stereotyping

Some female participants admitted where some forms of stereotyping or discrimination existed, they occurred for cultural reasons, or during culturally related events. Dhien described the university's indifferent treatment of some units on campus that left young female leaders like herself feeling upset because of the verbal abuse and discrimination towards her unit and staff. She inferred that being a young leader made her vulnerable to other female colleagues, especially some seniors. Even the higher leaders in her institution could not help her to solve problems. She implied that the influence of seniors in the organization was immense both to people and policy because younger staff, particularly women, were obstructed by this negative office climate.

Young female leaders are hesitant to hold a leadership position because of this unaccommodating environment. Women in leadership, according to the participants, are hampered in this environment, unless they have seniority status or greater power than the rest of the staff or leaders in the institution. The young leaders are vulnerable in the face of intolerance and their superior is hindered by having to satisfy certain people with higher power.

“There is a form of discrimination, but not based on my gender. The university leader decided that our unit is insignificant to the institution, so our unit was moved to another unit without notice. For one and half years my unit must move from one building to another building and I must accept people were abusing us like my unit stole their building. I was upset because I think my superior has no power to manage. For one and a half years, my staff and I always got abused and discriminated.” (Dhien)

¹² Islamic College

Some participants considered that men in their working spaces treated them differently. Dhien felt the tension between men and women on both professional and personal levels. However, as a good leader, she tried to provide a neutral environment for all members of her department. Kartini, meanwhile, doubted the genuine attitude of men toward women. She reported that her male counterparts thought that women were inferior to them, but suggested these males were hesitant to show their disapproval of women in leadership roles. The women in this study felt that on the one hand the institution encouraged the female leadership, on the other hand, there were still certain groups of people or some of their male counterparts who had subtle discrimination against women in leadership positions and covert dislikes for women in leadership roles. Both Dhien and Kartini claimed a similar sentiment about men's attitude toward women in their contexts where they alleged there is a view that women have inferior rights to leadership positions. They believed that casual discrimination and unconscious gender bias in their departments were cultivated, nurtured and inhibited the society and people's behaviour within public spaces. Tilopani and Maniratu gave examples of the type of discrimination they experienced citing arrangements which she perceived as favouring men as leaders. She claimed that public custom in a university setting showed the discrimination of treating women in cultural events situated within the university.

"There is a gap [leadership roles] between men and women here." (Dhien)

"There are men's mindsets here that women are second-class citizens, but this glitch does not appear in the obvious way." (Kartini)

"I had a discussion with the *adat* council about discriminative treatment to women, like women cannot enter the Adat location. They added that the women's site is limited to kitchen. However, sometime ago, one of the female leaders was given *gelar ada*¹³ which is exclusive for male figures, and this event made me more confused." (Tilopani)

"I see in the local culture, for example in welcoming guests where men are the leaders, then their seat will be assigned differently from others, while for female leaders the seat assigned is almost never done in the same way." (Maniratu)

In this study, the respondents revealed that women and leadership have somewhat of a liability in association with other people or what other people might associate them with. Some interviewees were often judged as guilty by their association with men who they worked with. These women also claimed that women with persistence were stereotyped as bad-tempered when it came to being women leaders. These women implied that they were judged by their association with men and stereotyped for their personal character rather than judged as women with leadership skills.

¹³ Gelar adat is an honorary title given by the local Indigenous Chief to someone who fulfils certain conditions to obtain a customary honorary degree.

“Woman should be careful with her leadership, works and most importantly, must be careful with people she associated with.” (Malahayati)

“People often complain about female leaders who are hot-tempered.” (Maniratu)

“The challenge I find is the association of men and women, we may have equal ability in the way of thinking. However, men and women have a difference in physical condition, where women are limited to technical features.” (Malahayati)

“There is a limitation in leadership practices. I want something different, but with no trust, I cannot mediate both interests.” (Risadju)

Rangkayu mentioned the chilly climate as one of the obstacles she faced.

“Chilly climate is there, I can see whether in elections, such as dean election process, then in adaption with a newcomer or new employee, it is difficult to adapt with new people, from former leader to new leader. The differences in character or other things regarding adaption happen here.” (Rangkayu)

Some female interviewees maintained that the negative customs that grow in the local culture are also found in the university setting. Most of the female respondents mentioned jealousy as a negative cultural tendency. The chilly climate, cold stares and negative perceptions of their leaders made their work more challenging. One participant indicated that certain people became jealous due to the successful programs she had as a leader in her unit. The idea of someone getting personal benefit from the university program she runs led to the accusation that she manipulated the programs for personal benefit and embezzlement. She argued that she was not afraid since she kept a record of the financial reports on the programs she handled. These women implied that certain people made their leadership look bad by discrediting them through making false accusations, which led to demotion or losing leadership offers or promotions. Also, they implied that they were not appreciated for all hard work they had done as leaders.

“I am not calling myself a career-woman, but I have lots of activities outside the home, in my language we say go with sunrise and back with the moon, working from early morning to late night. I know there is a negative opinion from people and I know there are silent protest from my family which have never been addressed to me directly.” (Maipa)

“I feel there is somebody does not like me with my current position.” (Meutia)

“When other departments in university see that we have many visitors, some of the colleagues think we have many incomes and I will be rich. They have negative thinking, they do not know that all income goes to maintenance as we need to fix ten old cars. This maintenance is quite a drain on money. Their negative thinking clouds their minds, but I am not afraid because I keep the records of the finance.” (Emmy)

“I just wonder why they think I have no works here, they do not know how hard I work. Maybe it is a fit of jealousy, but what things they envied for, nothing.” (Emmy)

Emmy claimed that the jealousy came from her female colleagues. Women's resentfulness was making her leadership more difficult.

"Most of the jealousy comes from female colleagues." (Emmy)

"With the situation where people doubt women and our skill as leaders, sadly, the jealousy mostly comes from female colleagues, not male counterparts." (Meutia)

"I find that becoming a female leader is more than difficult, the jealousy and spiteful attitude toward colleagues are old diseases that have been there for ages. Unfortunately, these disorders are identified to block women to be leaders, but I really do not care." (Malahayati)

Maipa mentioned one of the local habits that hinder women accessing leadership is called *Tutuhiya* (tittle-tattle), where certain people spread rumours about her leadership, trying to be nice in front of her while gossiping about her leadership, work, and personal matters. She implied that the goal of this habit was to overthrow someone in leadership.

"Have you heard about one of the worst habits in Gorontalo culture? it is called Tutuhiya where people seem to be nice to me, to you when we have a leadership position but spread rumours behind our backs, kissing us in the cheek but will laugh when they see us fall."
(Maipa)

Patriarchy

Although most of the female leaders did not comment specifically on patriarchy nor mention patriarchy in the university as one of the crucial issues, Ainun and Moliye revealed that the patriarchal culture has a strong influence on the perceived gender and leadership roles within society. Maniratu indicated that men and women in the university are no longer bound to the concept of patriarchy; they are motivated by personal intentions of career, goals and political motives. She admitted, however, that the patriarchal system is a strong feature in the Gorontalo culture. These women revealed, nevertheless, that a strongly patriarchal culture outside of the university was felt to have influenced their leadership at work.

"The patriarchal culture has a big impact in this locality, people believe that men are better leaders." (Ainun)

"I find it patriarchy is very strong in both community and at home, and this system strengthens the belief that men are characterised by ruling." (Ainun)

"I see patriarchy when I come back home." (Moliye)

"I am not sure about culture's view about women as leaders, I can see that people in this university do not care too much about our own culture and values, but most people in Gorontalo do care (men as leaders)." (Maniratu)

"In term of culture, Gorontalo adopt patriarchal where leadership belongs to men." (Ainun)

Tilopani noted that the strong patriarchal culture caused potential female leaders to have a difficult time engaging in leadership and conditioning them to remain working under men. Tilopani and Ainun claimed patriarchy posed as the barrier to female leadership where women were viewed as followers.

“The reason that female leadership is not solid is because of the influence of the patriarchal system. I feel that we female leaders are forced to co-exist with patriarchal culture [even] where the number of female lecturers is higher than their male counterparts. The female leaders are pushed by men.” (Tilopani)

“I said that women can be leaders or whatever they want, but again the doctrine of patriarchy contributes extensive influences on local culture and makes it difficult for women to engage the man-domination culture.” (Tilopani)

“In my culture, women tend to be considered have a lower position than men.” (Ainun)

Ainun revealed that men dominated the work, and the embedded patriarchal notion enabled men to be in leadership positions. Some female respondents claimed that their way to exercise their leadership was somehow different from their male counterparts. They asserted that while many young female talents are working in middle level there are only a few women leaders emerging at the higher positions.

“The obstacle is leaky-pipeline, women are able to do the jobs and capable of doing leadership, but in a certain position, male talents dominate the work.” (Ainun)

Personal Hindrances

This section explores the constraining features that women faced in attaining and sustaining their leadership positions. In the study of women in leadership, the obstacles faced by women were varied but, in this study, the obstacles were categorized into three; they are a double burden (double bind), guilty feelings, and lack of confidence.

In this study, respondents indicated that their double responsibilities made them feel guilty in leaving family and domestic affairs to be at work. They also commented on the lack of confidence and self-assurance of young female leaders, and the patriarchal beliefs and personal reasons that made them hesitant to compete with their male counterparts and go against the traditional view that stereotyped gender functions.

Double Burden (Double Bind)

Most of the female respondents agreed that family was their main conflicting concern when it came to leadership roles. Some female respondents revealed that opportunities were more available for single staff. Ainun felt that being single let her have more access to leadership opportunities and to being able to carry out the role.

“Feel free, if I have a partner there will be demand or questions like why I am not home yet, I need to do other things first. With being single I can do whatever I want to do. If I want to stay late it is not a problem.” (Ainun)

“Last time, when there was a seminar opportunity for lecturer in Arabic Study Department, the person who went was an un-married lecturer, then this year, this opportunity was offered to a married person, she refused because she could not leave her toddler, so the chance belongs to the unmarried person again.” (Ainun)

“I feel if I have spouse, it makes me have little chance to be a leader.” (Ainun)

Some female respondents commented on the double burden Gorontalo female leaders have; taking care of house and office responsibilities. Their role as female leaders reinforced their struggle between two realities: professional work and domestic designation at home. These women were hindered from leadership roles as they needed to meet the demand of being full-time mothers and wives as their first priorities, so they were not able to have their say about being in a leadership position.

“What I see with friends with the family, they have limitation, sometimes they must work at campus, but they cannot because they must take care of house and house works.” (Ainun)

“Women can be leaders, but they have another consideration to reject a position, like a house, family and other considerations.” (Dhien)

“There are two things, women are forced to be “not wanting” the leadership position unconsciously. Second, they want to be in the leadership position, but the burden of domestic responsibilities keeps them away from leadership position.” (Dhien)

“Understanding cannot be doubled, the heart cannot be divided, for example, the way I share responsibilities at home is different from what I do at work.” (Malahayati)

“There is a small number of women who feel a double burden as features that hinder them from a leadership position.” (Walidah)

Dhien described her observation of her colleagues who could not have an opportunity for leadership because they did not share the responsibilities with their husbands, and their husbands did not offer help and remained “men”. She said that men were keen to help when in the public space for official matters but hesitant to help women at home for domestic work. She implied men perceived that domestic work was not their responsibility while women were trapped in the belief that domestic tasks were solely their duty. Once in leadership, they needed to fulfil their double roles. It made their leadership role untenable and many of them decided to get out of their leadership positions and concentrate more on their domestic roles, justifying men as more suitable to be leaders.

"I know some female lecturers who are trapped between two worlds. On one hand, they are working in a public space, on the other hand, they are bounded with their domestic responsibilities. The husbands do not care about the double burden that these female-working mother/ wives have, and these women must be hundred per cent able for both home and work-place. This situation, for me, is weird." (Dhien)

"I can see many women are struggling with a double burden, but not for my case. Many of my colleagues are women, they are struggling to manage the work at office and domestic functions at home. They have husbands who are 'the man'." (Dhien)

"Personally, I did not experience the struggling of double burden, but I found many families where working mother who also happened to be a leader experienced a very hard life because they had to manage both roles, public service and domestic responsibilities, and these women must do their roles without any helps from their husbands, who are getting help from these women in public space but giving nothing when back to home." (Dhien)

Meutia indicated that there is segregation in doing certain work, especially the masculine type of work in the university setting. Men were refusing to do things they considered feminine; all masculine type of work belonged to men and men reasoned that family planning fell into the feminine area of responsibility. She acknowledged the men's ignorance of gender equality and shared responsibilities; she claimed men were clueless about gender. This respondent, however, confirmed that women were somewhat more likely than men to see family responsibilities as a significant barrier for women in attaining and sustaining a leadership position.

"It turns out that the thinking of many men in the general public is still narrow, things related to women are only done by women, men do not have to do what women do. I see in one program that when it comes to family planning seminar, women are more involved than men as men consider family planning is woman domain." (Meutia)

Ainun and Kartini made comment on their personal experiences as daughters and wives, claiming that the Gorontalo women's nature is not to engage in confrontation with husbands. These respondents described the role of women as selfless and devoted as the follower of their husbands. According to these respondents, men feel superior because they are providers to the household; the breadwinner. This reality in Gorontalo made it difficult for wives to go forward and they consequently reduced their outside activities so that the house remained comfortable and without conflict at home. As a consequence, women lost their career opportunities and were hindered in attaining or sustaining a leadership position at work.

"Moreover, men often feel that they have power over their wives. They want to control their wife as they please, maybe some of the men can tolerate their working wife, but in general to my point of view, men want to control their spouse." (Ainun)

"According to what I see, my mother has not much free time for her own, for having a career especially. If my mother is busy with outside activities, then my father will beg out of it

because he wants my mother to be around. My mother has less time to socialise and be involved in social activities outside the house since she does not want to make my father comment and later they argue with each other. Hence, my mother limits herself for those activities.” (Ainun)

“Many of us are saying no to a leadership position because of our personal reasons for not leaving the family in order to prevent any fights between our husbands and us.” (Kartini)

Malahayati claimed that she was satisfied with her position and she believed that becoming leaders has consequences in the afterlife, which she believed was the eternal life after she had died, and she knows how hard it is to be a leader. She revealed that the double burden women have is not only associated with their responsibilities for domestic duties at home and their professional tasks at work but also in their duty as a person to their faith and obligations that put her in dilemmatic situation. Moreover, the concept of responsibilities for the afterlife was her other concern as she believed that she would be considered accountable for all her choices, including her leadership roles. Hence, she felt that she would not consider coming into another leadership position. This comment reflected one of the obstacles for women to sustain their leadership roles.

“Also, from my religious point of view which alters my view on my responsibilities at home that I find so hard to be completed. Then, people who understand and people who do not understand it are one to one hundred. Becoming a leader has a heavy responsibility in the world and the Hereafter, even every day I do not want to think about my future career. I feel satisfied with my current position as I am forty-two years old right now, the time to think about death, I feel enough with I have now and no turning back. It is hard, but I am proud of myself.” (Malahayati)

Some female respondents revealed that there were situations where women forgot their role as woman, wife and mother. There were women who could not manage their private lives and careers and destroyed their marriages.

“The most common complaint coming from my married female friends and colleagues is marriage life.” (Meutia)

“Women are not given trust by men to lead. There are many cases where a housewife who turns to be a leader is forgetting her responsibilities as mother and wife, hence the emerging understanding is woman does not deserve to be a leader since when she is in top position, she would think less of her man (husband).” (Meutia)

“Many women who hold a position as leaders often forget about their family and responsibilities as wife/mother and it becomes the reason for the destruction of their marriage.” (Moliye)

Guilty Feelings

Some interviewees revealed that guilty feelings were the most common factor that influenced them in accepting or rejecting any appointment or promotion to a certain leadership position. These women expressed their concerns about having a leadership position because they felt guilty of leaving their family behind. Dhien expressed that her leadership position and power she had were for catering to the family needs for substituting the lost time with her family, not for the advancement of her leadership roles or any programs and activities that might ensure her next promotion of leadership position. Moliye claimed that once she rejected a leadership position because she felt guilty leaving her family behind.

“Guilty Feeling happens all the time. As a leader, I need to spare my time for family and, as a woman, I will not spend money on gaining power but to cater for the needs of the house.”
(Dhien)

“I have experienced refusing promotions because I want to spend more times with my family.” (Moliye)

Guilt was associated with less available time to spend with the family. Participants felt that often they needed to rethink or withdraw from their leadership because they were mostly responsible for their main role as a mother rather than as a leader.

“Often, women withdraw from the opportunity to become leaders because of the guilty feeling as biggest concern, and husband as biggest controller at home. If something bad happens at relationship, then woman would mostly feel uncomfortable situation because her husband does not provide her any support she needs.” (Dhien)

“Feeling guilty to my family, but all I do is doing my job. If I feel this kind of feeling all the time, then I will never progress. Honestly, I have thought about being a full-time housewife who is only taking care of this daughter of mine.” (Maniratu)

“Children often become the reasons for us women to refuse any promotions or any opportunities for development programs, always think I have children and feel guilty about leaving them, moreover my job is more like an operational job which needs 24 hours responsibilities, and if I am not doing my job then I would be in trouble.” (Emmy)

“I have experienced guilty feeling like a woman, I fully realise my role as wife who manages the household and as a mother who must educate my children. When I become leader in one place, I spend more time with my jobs than have more time with my family.” (Risadju)

“I have experienced guilty feeling.” (Rangkayu)

Dhien claimed that guilt begins with the cultural order of society which imposes demands and expectations of domestic affairs only on women that make them anxious about neglecting their children and concerned that their roles as mothers make them worse leaders.

“Female leader talents exist, but there are few female leaders for broader community. Many talented females who can be leaders, the difficult thing is how to make people keep supporting these female leaders. Every university has a different political system where talent is not a big deal and not a reason for being chosen as leaders. Men are not the problem, they are not blocking women to be leaders. The problems lie in culture, which mostly happens as Guilty Feeling. For becoming a leader, one must spare time even when running the seat, and for female leaders, especially, they will not spend money to gain more power, they will spend money for their family.” (Dhien)

Lack of confidence

Some female interviewees declared that the external pressures and beliefs about woman as emotional beings were the features that disabled them from moving forward with their leadership.

“For me, I tend to be emotional. The influence from outside often pressures female decision-making processes.” (Ainun)

“According to my opinion, man is strong and wise in leading, while a woman is more emotional.” (Ainun)

“For a woman, feeling plays an important role. As civil servant, I talk about discipline, tardiness and absence. I use feel when I want to make any warning about their discipline; once or twice for me is still fine, but when it comes to the third notice, that is my limit. I am not longer able to warn them; whether they listen or not, it's up to them. It is because feeling is the most important feature that influences my attitude toward staff.” (Risadju)

“Nature of being a woman becomes one of the important features that influences leadership approach, for me is PMS. This condition affects my work performances. I feel my emotion is unstable, feeling weak when I need more energy.” (Rohana)

Ainun pointed out that she needed more time to learn about leading, especially as she was one of the appointed young leaders to lead a department. She stated that she was not ready as she believed she did not have enough competencies to be in a leadership role.

“I always talked to the dean that I was not ready for this position. I asked for more time to learn or at least that I am not the head of a department yet.” (Ainun)

Dhien and Kartini made a comment that many women tended to avoid competing with men to hold certain leadership positions for various individual reasons such as being bad at leading or directing others as well as lack of ability in decision making. The long and rooted stereotype of women as incapable of being, including domestic role, mindset, and lack of public discussion about gender and gender roles; made women has lack of confident when it comes to leadership,

“I see woman withdraws herself and does not want to be involved in the competition, whereas woman could be a potential leader but having any other consideration such as family.” (Dhien)

“We are lacking discussion about ourselves as a woman. We always talk about something around us. Women do not put fair or maximum efforts to herself, hesitate herself to compete with men.” (Kartini)

“The pre-conception of women that established long time ago makes women create themselves as marginalised citizens.” (Kartini)

“Can be from our mindset that has no awareness about being an educated woman. The common saying ‘there is no use for you to go to school, at the end you just doing kitchen.’” (Maipa)

In addition, Rangkayu stated that the pressures of culture on women made her feel powerless in front of men; even as a leader she knew that she was only following men. She implied her leadership was controlled and decided by the society where men were the first preference to undertake leadership roles. This made her, as she implied, a very insecure leader.

“I feel less and not self-confident, if we see the power of men and physical capability, we then follow men.” (Rangkayu)

Kartini and Maipa commented on how women let the misconception of belief and traditional views on women lead them to believe that they had limited skills and expertise in their field, making them feel weak and vulnerable to the adversity of leadership pressures. Some female respondents revealed that they doubted their own ability to lead based on their character and justification of the community’s stereotyping of women.

“For me, I am worried and afraid that I would not be able to do my responsibilities as a leader.” (Maipa)

“Personally, I see that women are vulnerable to persuasion.” (Maipa)

“The doubt is coming from the female talent herself.” (Meutia)

“I do not know how other people see me, I am not good enough to evaluate myself as capable or not.” (Rangkayu)

“Actually, I am ready with whatever comes with the position, I must be able to position myself in proper situation, but I always see myself so weak, physically weak.” (Tilopani)

“Honestly, in this level, I feel that I am weak, little bit more unstable and relying on feeling.” (Tilopani)

The respondents expressed their personal difficulties and the complications that hindered them, including the struggles in being a woman at home and a leader at the workplace; the feeling of abandoning their family and domestic responsibilities; and the difficulty in establishing their self-worth and self-assurance and what they are capable of in the workplace. Many of these participants admitted that they felt guilty about having great responsibilities as leaders in their working place, meaning they needed to have more time at work and less time to take care of their family. Among the respondents, there were some young leaders who felt that the inability to feel secure about themselves made women lack confidence, as they admitted that being emotionally involved and passionate about their works gave their leadership a bad reputation as the society expected leaders to show popular masculine attributes such as being assertive, strong-headed, dominant, confident and logical. Most of the respondents agreed that the influence of a patriarchal mindset from culture and social stereotyping of women and expectations from their male colleagues made them vulnerable to discomfort and anxiety about their leadership.

Organizational hindrances

The respondents also described the negative atmosphere created by people who were dissatisfied with the appointment, seniorities, and the subtle discrimination towards minor ethnic groups. For these women, these appointments did not sit well. They explained that these attitudes had hindered their journey to leadership and obstructed management in their role.

The Lack of Transparency in Recruitment and Promotion

In the university setting, the recruitment process is different in the lower and middle management levels. The head of a department is chosen amongst the candidates by all active lecturers within the department. The three biggest-voter candidates are then nominated to the dean to be further appointed as the head of the department. A quite similar process also happens in the vote for the dean. The difference is that the dean candidates are voted for by the members of faculty senate only. The three candidates with the most votes are recommended to the rector to be appointed. In this case, the rector has the full authority to decide who will be the dean no matter whether the chosen one has the biggest vote or not. In other words, the candidate who has the most votes may not automatically be chosen as the dean. It is sometimes the second or even the third-place vote-getter who is appointed as the dean. Another interesting point is that gender is not a problem in choosing the dean or head of department as was happening in the previous dean or head department elections.

In the previous enabling–sustaining features chapter, the respondents discussed the support from institutions that provided women with equal treatment and opportunities, which were based on the level of competency, not gender. They expressed the view that the women who were appointed in this way were advantaged, and they were essential elements of the organization’s endorsement and continued adoption of this system of recruitment. The respondents also presented another side of the issue of cultural bias in relation to women in leadership, as was also indicated in the previous chapter, in that leadership roles can be obtained by direct appointment. The direct appointment is applied for non-academic leadership positions such as head of unit, directors of centres, head of faculty and university division and sub-division, including human resources and the finance division. The rector has the full prerogative writes for any academic-staff and non-academic staff he might appoint to be in leadership positions. The participants inferred that women and men have equal chances to be in leadership position only if the rector might think that the person he appoints fits his objective. The respondents suggested there was no open recruitment for these positions. The women in this study implied that the lack of transparency in the top leader’s decision to assign female leaders to his team was an issue for these participants.

“I was chosen by the senate¹⁴. They had my name and they said it was the request of the Dean. They said that my name will be discussed in the senate meeting tomorrow. All I know is that the night before the meeting, I have to sign a statement [consent].” (Maipa)

“I was appointed because someone was appointed who did not want to be in this position as [this person] felt incapable of being head of a department, and they [superiors and colleagues] felt that I am capable of the [leadership] position.” (Meutia)

“My name was proposed in the election, but I do not know how the process of the election works and why I was chosen to this position. I do not know whether I am capable or not or just because I am lucky, I do not know.” (Rangkayu)

“Appointed... I was once asked to be the head of sub-division [in one faculty], but at the time of the inauguration, apparently, I was appointed as the head of academic bureau which I never dreamed of to behold.” (Risadju)

Respondents also noted that for others in lower management positions, often the lecturers were nominated individually or paired with colleagues by the most votes or through internal decision by their colleagues. These women explained that at the department level, the leadership position was chosen as a package where the head of department and secretary of department were chosen,

¹⁴ Academic Senate is the highest normative body in tertiary institutions in the field of academics consisting of Chancellors, Faculty Deans, Professors, Non-Professors Lecturer Representatives chosen through the selection as internal organizations for lecturer representation.

sometimes, randomly. These appointments were open to whoever was interested or available for the leadership position.

“I was appointed but I did not know. At least I hope there was a request for me to give my consent about being in this position, but there was none. I knew from people’s talk that I was elected to be the head of department because I received more voters than my colleagues who became the secretary of department.” (Ainun)

“I was appointed to this [leadership] position. I did not put my name into the election” (Dhien)

“Without my knowledge, I was promoted as secretary of the department, but when the inauguration time came, I was inaugurated as head of department. My colleague who had a lower rank than mine was appointed to sit as secretary. We are appointed by the internal meeting of the department, [who] chose us as a package.” (Moliye)

Seniority

Seniority was seen as restricting women’s leadership roles and constraining them in making programs run well. Ainun revealed that as a younger person having a lower leadership position, she needed to consult with older colleagues or those in a higher leadership position for most of her decision-making processes, and often the decision making had to be based on top leaders’ approval or support. According to her, she did not have the freedom to make decisions. Not only that, but she had to get men’s consent on tasks on which she was supposed to make the decisions.

“Even the authority to make decision making is mine, but I need to consult everything with the dean to get his supports.” (Ainun)

“When there is a meeting or decision-making process for an activity, I can make a certain policy for an activity, yet I need to get the dean approval of my decision making.” (Ainun)

Ainun also revealed that she was not appreciated as a leader, either by upper management or even lower management because of her age.

“I found that I am less-heard, everything must be repeated; they do not take me seriously because they think they are older than me. My staff and I are the same age, many of them are older than me.” (Ainun)

“The staff think I joke when I ask them to do something.” (Ainun)

Some female participants made comment about how seniority had been misused in discouraging young leaders.

"Being a senior is the way they exercise power, more senior and more experiences is one of the features." (Ainun)

"So there are some seniors who feel more powerful and older than me, they think that they have more experiences than me." (Meutia)

"I found that some seniors are jealous and dislike me. When I was given authority, means I can innovate their programs and the way I lead. The problem is the policies, the programs, and everything I do are always intervened, often by seniors who have been here for a long time, feel cleverer than others, always see everything is wrong in their eyes, but I really do not care as long as the other leaders in the faculty give their supports." (Emmy)

"There is development in the emotional side, being too ambitious to be the head of something, people [seniors] see that we need to be like that or to be like this, that is why I have different perspective [that] for women like us [it is] to be difficult to be in leadership position." (Risadju)

Some respondents indicated that seniority was one of their difficulties in managing people since the senior colleagues or leaders were the reasons they could not properly do their leadership and programs.

"When it comes to facing the seniors, it is difficult to talk to them, not effective." (Risadju)

"There is something, but I guess not because I am a woman. The top leaders thought that the unit I lead is not too significant for university, suddenly we were moved to other building, and for 1.5 years we must take the reality that we are considered not important. The faculty that claimed that they own the building was rude to us, they accused my unit stole what they have, but it was not my fault nor my unit. I was disappointed with the top leader because I think they are unable to take care of managerial matters." (Dhien)

"There are juniors and seniors, even there are more men in the workplace but most of female seniors are more sinister. First time I experienced when I was head of study program and later when I was dean." (Meutia)

Maipa asserted that age reflected the choice of leaders, where more seniors in age and experiences progress to leadership positions quicker than younger ones do, and men are preferred. Moliye stated that the higher the leadership position, the more experiences in leadership are needed. She indicated that seniority is a major consideration in a leadership position.

"Maybe because I am the youngest. As a lecturer, seniority is not a big problem, but for becoming a leader, history of leadership [senior and experienced] is needed for being a dean and no leadership experience [junior and inexperienced] [is] needed to be the head of department." (Moliye)

"I am not really sure, but when it comes to female leaders, their prestiges are different from each other. We cannot deny that when we chose leaders based on their gender, we will also see their [elder] age, if not, it would be a disaster." (Maipa)

"Seniority is not a guarantee for better leadership, however, most of the seniors are able to control their emotions." (Maipa)

Despite the previous comment of the antagonistic tendency of female seniors, Meutia reflected that experiences gained from seniority are needed to attain leadership positions, advantaging her male counterparts as many more men have access to work earlier than women and therefore gain more leadership experiences.

"There is a phase in career for both women and men. She or he must have at least two years of service and hold a master degree. However, men initially owned their master degree, so they are senior in education, hence they are able to continue their study for the doctoral degree, so men could hold the first chance to be leaders." (Meutia)

Micro-Politics and Intervention

Ainun and Meutia claimed that hidden intervention is one of the barriers. Hidden intervention and non-merit promotion are described by the female leaders as hindering features for their leadership roles in their respective universities.

"There are hidden intervention and tendency of campus politics." (Ainun)

"During my leadership, I was always intervened. I do not know when will the progress happen if it happens all the time. The interventions include programs, policies, all plans." (Meutia)

Some respondents said that the university still believed that the rector position belongs to males. They are male dominant positions and men's area of political contest. They pointed out that top leaders are associated with political practices and acknowledged the importance of networking in helping women into leadership. The women in this study admitted that female talents lack both elements.

"To my opinion, the rector is political position." (Dhien)

"First, I can see that women do not build a network like men do because it is important to have connection and to be in leadership position; want or not, the position is inevitably associated with politics." (Tilopani)

"Maybe woman does not elect yet for the top position because of the macro-politics. As a woman, I do not accept unreasonable justification why woman does not get elected." (Maipa)

Some women in this study indicated the existence of groups as support systems in campus political dynamics. However, these women claimed these groups belonged to men and men were advantaged from this support system in maintaining their leadership. These participants revealed that men have more power through groups, which women tend to ignore, to utilise their powerful alliances in reaching their target of leadership positions. Meutia expressed her dislike for these groups as she experienced poor treatment from these kinds of groups, and she claimed that she had limited opportunities as she noticed the opportunities and sponsorship were available to people who befriended the person in charge within the group.

“Mindset might be the issue. From last rector election, there was a female candidate who has higher education stage, a senior in the institution, better candidate, but the ones who got elected were male talent from superior group in the institution.” (Ainun)

“During my leadership, the change is taking place, no more people with their own group [staff were divided into previous management], I am not speaking ill of previous management.” (Meutia)

“Grouping creates disadvantage for people like me, who are in low-level board or an out-group. I cannot do anything, and I cannot expect much for funding or opportunities because the same people always get the chance. I want everyone has the same chance, everyone can send their proposal, and everyone has equal sponsorship from faculty.” (Meutia)

“Women's failure to advance can be costly and short-sighted. There may be lost productivity. It does not matter if one is in a group as long as not for supporting something advantaging certain people.” (Maniratu)

“In this institution, men have their group. With a group, men have support and backing to strengthen their position as leaders.” (Tilopani)

Maniratu revealed that election and promotion to leadership are based on the top leader's liking.

“If the top leaders consider all people are equal, then why is there not a single female talent recruited to fill one of four positions in university vice-rector. The problem is the appointed person depends on rector's liking.” (Maniratu)

“The context of the election is based on the senate's liking.” (Maniratu)

Because the election and promotion was intervened in by subjectivities from top leaders, Rohana and Tilopani felt that they were not being represented and had no voice as a leader in low management to contribute ideas. These women reported this issue had a negative impact on their leadership because they felt rejected when making efforts to improve the policy under their authority.

“The Rector is elected by University Senate and I feel I did not have voice and right to choose even the ballots to come from bottom smallest university unit.” (Rohana)

“I made a policy that I proposed in the meeting, but it is wrongly taken and misunderstood, withheld by rectorate office. This situation makes me feel that even as a dean, I do not have any authority to execute the great ideas for improvement because the proposals are either being cancelled or refused.” (Tilopani)

The family name, according to Rangkayu, carried great influence on promotion to leadership positions in her university. She believed that members of certain families received special favours by the university and achieved promotion more easily than others. Walidah mentioned the powerful influence of the Minister in the promotion of members of faculty to the top leadership position (rectors), a position she noted was not achieved by many talented female leaders.

“Family name has great influence in university alliance.” (Rangkayu)

“In electing rector, previous regulation states that Minister has five per cent for ballots, then current regulation says thirty-five per cent is prerogative right of minister to choose rector.” (Walidah)

In public institutions like universities, intervention from dominant powerful figures in high positions always coloured the dynamic of the workplace atmosphere. Most of the participants revealed that even in their roles as leaders, they were intervened when it came to decision making. They explained that younger leaders are expected to seek approval from their seniors while female leaders will seek men’s consent to do their jobs. Their superiors steer the female leaders to align with their goals designed to satisfy top leaders and whoever appointed them into their current leadership position. The majority of females interviewed asserted that they were disappointed with the promotion process and the appointment of leaders based on group, family name and personal preferences. They argued these practices exist and create a hindrance for women aspiring to leadership. Another obstacle they raised was the negative display of seniority by both female colleagues and their male counterparts, where many young leaders were intimidated because of their age and leadership experiences. They reported that many seniors showed no support and disagreed with young female leaders’ contributions and ideas. The women in this study claimed that seniors were often difficult to manage and liked to oppose their leadership role. This difficult situation has happened as the seniors have shown not only the physical and mental resistance but that the seniority in age and experiences are more preferred in choosing leadership roles.

Summary of Chapter Five

Participants had to manage a noteworthy number of hindering features in their pathway to and within their leadership roles. The analysis of their responses to the question regarding the hindrances they faced in their struggle to receive equal rights and the opportunities to accept responsibilities as experienced by their male leader counterparts, both in society and at the office, centred on three major themes: Cultural hindrances, personal hindrances, and organisational hindrance.

The women in this study revealed that the reality was that Gorontalo was a patriarchal society; the role of men and women internalised the value of men being perceived as leaders and women seeing themselves as managers whose skills were not recognised.

In the Gorontalo universities contexts, the female leaders interviewed used the terms leader and manager interchangeably, however, overall, they perceived themselves to be managers rather than leaders. These women participants had pre-conceptions about leadership and clearly articulated why they decided to define their leadership as management. The influence of local culture, social norms, and religious beliefs indicated that they were leaders in quite challenging situations. Many of these women put humility into their leadership because their double roles as housewives and leaders were also supplementary to their roles as devotees for their faith which is based on the perception of men being leaders while women are followers, even though all of the women claimed the misquotation of their sacred text by men who were not happy with women going into leadership.

The issue of gender bias is widely known as a problematic matter when the words 'women' and 'leadership' are combined. The wide and well known hindering features mentioned by the respondents included individual and community bias on men's and women's roles and functions in leadership; some misapprehension and misquoting of holy-books and belief in traditions/*adat*, and the patriarchal view in modern universities. The interviewees also mentioned the so-called special treatment for women as discrimination for them, as well as the stereotyping of how women should act in large interactions. The habits that developed in societies that placed men as the superior sex and gender above women caused the marginalisation and subordination of women. The marginalisation of women in educational institutions in being leaders was a process of discrimination due to gender differences which resulted in injustice for women. The female respondents mentioned that the religion-belief perception by the community dictates the social norms of Gorontalo people. Another issue was the misuse and misquotation of sacred text and religious quotes for going against women in leadership. Some female interviewees made comment on patriarchy as a hindering factor that affected their leadership in everyday activities in both the community and home locality settings. They added that the subtle and callous environment created by negative perspectives and toxic people affected them growing as leaders, and discrimination

and stereotyping made them feel indifferent to and restricted in their leadership roles.

The respondents were hesitant to define themselves too highly, but they still wanted to prove they were worthy of their leader status. However, these females still doubted themselves due to the double burden, the guilty feelings they had, and the negative influence of seniority in their context. For young leaders, they hesitated to use word 'leader' because they didn't want the seniors to be bothered by the term and the more senior ones had to compete with their male colleagues for leadership roles; not to mention their competition with talents who were close to decision-makers, had influential surnames in their workplaces, and the promotion habits and appointment of someone to the leadership position just because of their seniors' likes and dislikes. And in addition, the participants revealed the interventions they experienced while occupying leadership positions made it difficult for female leaders to maintain their position.

CHAPTER SIX. THE IMPLICATIONS OF PERSONAL STORIES FOR FEMALE LEADERS' AND MANAGERS' LEADERSHIP

The following themes were developed from the interview transcripts in line with the question, “What are the implications of female leaders’ and managers’ personal stories for their leadership and for inspiring other women to leadership?” This third findings chapter was created through a review of documents which showed the personal and professional leadership records and development programs related to leadership promotion. Additionally, a section of this chapter relates the personal stories that defined these women as leaders and managers and how they turned aspirations to inspiration. The chapter also presents the emergent themes from their stories about their experiences in their leadership positions, comprising the early recognition of leadership from family and community, the respondents’ understanding and personal definitions of leadership, their personal and professional development, and their desire to inspire other people in leadership in the organisation. Then, the final section describes the challenges and shows how the women employed the enabling elements of their leadership experiences in exercising their leadership. The construction of their leadership context and the leadership journey in Gorontalo higher education settings is described.

Table 6.1 summarizes the core themes and sub-themes derived from interviewees’ responses regarding the Gorontalo female leadership experience features within their context in family and workplace settings as well as what may inspire them to inspire other people, and their current practice in areas of personal and professional development.

Table 6.1. The Experiences of Leadership Related Features

Categories	Core Themes	Sub-Themes
Experiences-Related	Family Setting Workplace Setting Aspire to Inspire Personal and Professional Development	- Leading People and Managing People at Workplace. Leadership Style and Approach. Position and Power. Women as Role Models. Male Role Models. Personal Development. Formal Leadership Training. Mentoring and Coaching.

Document Review

An investigation of documentation revealed that nine out of fifteen interviewees had previous leadership positions before reaching their current leadership roles. Some of these women had broad organisational experiences outside the public service, including private company, non-government organisation and social associations. As they are women with rich experiences of organisations, it might be easy to assume that they had sufficient professional development to support the roles in leadership. Most of the women in this study were hesitant to submit their complete resume, and many of them handed their records just for me to read. They told me not to present their records in the report, but a summary of their general information regarding current and past leadership positions and development programs mentioned in the interview would be acceptable. In light of the discussion of this in chapter 3, I have summarised their information here. Table 6.2 is the summary of the mentioned professional experiences stories obtained during the interviews with fifteen female leaders from five universities in Gorontalo.

Table 6.2 Summary of Participants' Past and Current Leadership Position at University

Pseudonyms	Age	Years of Service	Current Position	Previous Position/s
Ainun	27	3	Head of Department	Secretary of a Department
Dhien	36	12	Head of Department	Secretary of Unit Head of a Centre
Emmy	40	8	Head of Lab	None
Kartini	41	16	Vice-Dean	Head of a Department
Maipa	41	11	Head of Department	Institute Director Head of a Study
<i>Malahayati</i>	42	17	Head of Administrative Unit	None
Maniratu	48	22	Head of a Unit	Head of Department Head of a Study Head of University Unit
Meutia	34	8	Vice-Dean	Head of Department Dean
Moliye	36	7	Head of Department	None
Rangkayu	28	5	Head of Department	Secretary of University Unit
<i>Risadju</i>	46	17	Head of University Sub-Division	None
Rohana	38	15	Head of a Centre	Secretary of University Unit Secretary of a Centre
Sartika	55	4	Head of a University Unit Head of Study	None
Tilopani	31	8	Dean	None
<i>Walidah</i>	55	30	Head of a Faculty Division	Head of a Faculty Sub- Division

* Structural positions italicized

All interviewees had degrees at masters or doctoral level. The documents confirmed that official education and training for leadership were only for “*structural*” (non-academic staff) who held positions and prepared for a higher ranking. The “*fungisional*” (academic staff) stratum was more interested in teaching-related courses and pursued formal education for personal and professional development programs.

In this study, twelve of fifteen women were in the lower or middle management level. Three of them were working at a higher level of management, but they were operating within units that directly carried out operational technical tasks and/or technical tasks from the parent organisation independently. The tasks they had done required more than a knowledge in their field of study or their function in certain leadership roles based on the job description for their current position. Women in these leadership positions provide the crucial backbone of university operations.

Experiences as women in the professional sector played a pivotal role in shaping these women’s leadership practice, including personal and professional development programs. This study considers it logical to assume that personal and professional developments are the best options for women leaders and managers to reflect on the strategies necessary to be ready to be in a leadership position and to recognize their strengths and weaknesses in developing themselves as female leaders. The personal and professional development programs also contributed to self-awareness because these women recognized areas in which they needed to continue to develop in relation to perceiving themselves as women. As a means to enrich their social skills and aptitude in the interaction among university’s staff and student, as well as expand their knowledge to support their professional tasks, personal development programs were chosen based on the preferences of each woman.

As both leaders and either academic staff or non-academic staff, these women required personal and professional development programs as important elements to support both functions. In the context of this study, personal development programs were defined as the programs that could be obtained to serve individual interests of women leaders and managers which would later be helpful to these women in their jobs (directly or indirectly). These personal development programs included more personal or domestic-related courses such as self-development courses, personal and home financial management, cooking and tailoring courses, and hair and beauty courses. Many of these courses were sought and obtained personally and self-funded, but there were some programs offered by the *Darma Wanita* (Civil Service Wives Association) at faculty or university level as part of the *Darma Wanita*’s participation in social activities. In addition, a few religious programs were also provided by the university to any staff who had interests in such activities; for any religious courses or programs outside university, the setting is mostly self-funding.

Professional development, on other hand, was based on women leaders' and managers' main duties as academic staff or non-academic staff and based on their leadership position. Most of this professional development was funded by the university or/and provided by universities themselves. Many of the programs were mandatory and reflected the career ranks and promotion. For academic staff, there were some programs that related to involvement in professional (as distinct from personal) development and were based on the primary job of an academic staff member, which is not to do with leadership-based requirements, and these professional development programs included the programs that were essential to their teaching and research roles. As the programs were obligatory and part of the ministry's policy, many teaching-related programs were provided free by the university. Meanwhile, for non-academic staff, professional development programs were often associated with formal study, formal leadership training and administrative-based courses.

Continuing formal study was one of the important development programs for women leaders and managers as part of attaining a certain rank and position. To have a high academic degree is essential for women leaders who are also academic staff since it will reflect their future academic ranks, while the women leaders who are non-academic staff consider obtaining a high academic degree if they plan to move into a higher leadership position and want to be endorsed for a promotion. Certification was required for academic staff only. Meetings, workshops, seminars and conferences were required, and often academic staff were coerced into training to push the university accreditation through. Since limited funds were a constant problem, there was a correlation between seniority, leadership position, and access to opportunities for professional development. Self-funded courses were encouraged for all staff.

Only five out of fifteen females mentioned that they had formal leadership training. Four of them were non-academic staff who were given formal leadership education and training, provided by the ministry and universities for their promotion to a higher leadership position and echelon as part of the promotion's requirements. These women were senior and had extensive career and leadership experiences, as well as strong reference and expertise power. Leadership training seemed less important to academic staff who would sit in leadership positions because they comprehended that leadership training was not part of the requirement for promotions of certain rank; it gave only small additions in their career advancement to the next rank of academic promotion. On the other hand, it was very important for non-academics who would be promoted to higher ranks and positions because it reflected their next promotion and echelon. Formal leadership is aimed at structural employees only who already have competencies in accordance with the requirements to occupy a structural position as stated in Pusat Pendidikan dan Pelatihan (2018).

“Leadership Training is the process of organizing teaching and learning to achieve the leadership competency requirements of government officials in accordance with the structural position levels (Perka LAN Number 25 Year 2015 Article 1 Paragraph 5). Leadership Training aims to provide insight, knowledge, expertise, skills, attitudes, and behaviours in the field of leadership apparatus so as to achieve the leadership competency requirements in certain structural levels.”

Coaching, mentoring, and any other programs offered by the ministry can be accessed by all staff through university recommendation. These programs are also available in non-government agencies, with both academic and non-academic staff needing to self-fund.

Table 6.3 shows that most of the participants had opportunities for professional development that included teaching programs, research courses and financial-related seminars and short-courses.

Table 6.3 Summary of Interviewees' Personal and Professional Experiences in Higher Education

Pseudonym	*Professional Development Program	**Personal Development Program	Formal Leadership Training
Ainun	NA	Y	N
Dhien	Y	Y	N
Emmy	Y	Y	N
Kartini	Y	Y	Y
Maipa	Y	Y	N
Malahayati	Y	Y	Y
Maniratu	Y	Y	N
Meutia	Y	Y	Y
Moliye	Y	Y	N
Rangkayu	NA	NA	N
Risadju	Y	Y	Y
Rohana	Y	Y	N
Sartika	Y	NA	N
Tilopani	Y	Y	N
Walidah	Y	Y	Y

*Formal Study, Teaching-related Training and Courses, Leadership Trainings (Including Formal Leadership Training), Mentoring, Coaching, Training and Development of Basic Skills in Instructional Techniques (PEKERTI), Applied Approach (AA).

** Public Speaking, Cooking and Baking Course, Beauty Course, Tailoring, Financial Management Seminar, Religious Studies, Research and Publishing Seminar, Self-development Course, English Courses.

Personal and Professional Development in Leadership Position

In the interviews, the female respondents revealed that they had experienced personal and professional development. Some of these female leaders mentioned the personal development courses that were important for their development as individuals to support their work as leaders in their respective unit or department. These personal programs or courses varied from religious programs to English and IT courses. The female respondents expressed their common request of professional development programs and formal leadership training being provided and delivered by their respective university.

Personal Development

The women in this study mentioned their personal efforts in investing their time and resources and making a commitment to improving their skills to maximise their potential in their roles, mostly based on their jobs and not their leadership position, as represented by their choice of personal growth programs. These women also mentioned about personal development based on domestic role courses which were referred to in the previous chapter as enabling the transfer of domestic tasks to public responsibilities.

Sartika and Walidah revealed that despite the availability of professional leadership programs for them, they preferred to have personal growth-based programs which were aligned with their primary functions and work descriptions in the university setting.

“Maybe there are some programs from university, but I never follow any of them, unless just for individual workshop and training, but for leadership training, I never get one.” (Sartika)

“As lecturers who are in a leadership position, we are not obliged to get formal leadership training, lecturers who happen to be the head of certain unit or department remain as academic staff function and the personal development I followed several times were for this function.” (Sartika)

“Lecturers who are also head of unit or department must broaden their knowledge by following related training that fits their work description, learning English and mastering IT.” (Walidah)

Malahayati revealed that she needed personal development to do her job in providing services, and she also pointed out the need for a spiritual platform to complement developing herself personally and spiritually.

“I work to provide service, so I follow any short courses that will support my personal development, also I joined a religious meeting every day for spiritual support, that is the most important one.” (Malahayati)

As women who work for a university, Rangkayu and Kartini made comment about domestic related courses outside university programs that helped their personal growth in order to have more skills that supported their leadership in their unit or department.

“I follow leadership training for domestic business, such as Tupperware and other domestic business companies.” (Rangkayu)

“I never had any personal development from university, but I join a program from the local office regarding gender and domestic topic.” (Kartini)

“In this study, a number of female leaders were actual lecturers as their main function. Many of these female leaders emphasised the teaching-based programs as their part of both personal and professional growth. The female respondents claimed that teaching-based

programs were as important as leadership training for their leadership. "For me and my colleagues, we wanted personal development program for us as lecturers, because I believe that if we are personally developed, it would affect students in a positive way." (Dhien)

"I followed AA (Applied Approach) and PEKERTI training (Training and Development of Basic Skills in Instructional Techniques)." (Malahayati)

"I followed a course of professional teaching in the Arabic Language in one university in Java." (Rangkayu)

Professional Development

Formal structured professional programs were described by the participants as important yet they were seen as least imperative in the university's attention. The female leaders asserted the need for professional development programs to be provided and funded by their workplace.

"Professional development should be provided by university because I don't want to be in lower position all the time, I want great career, to be specific in leadership position and know-how to lead effectively. Training for women exclusively must be provided so female staff and female young leaders could have broad knowledge about how to manage themselves and know how to control emotion." (Ainun)

"Professional development programs are essential for both men and women. Women need to be brave and emerge as a leader. As the head of the department, I have power to gather the students and talk about the need for training because they are needed to be prepared as leader for future." (Dhien)

"There are opportunities but no support for funding. University does not provide me with any fund for certain professional development programs, and it is impossible for me to spend my own money for that." (Emmy)

"The university must prepare professional development such as mentoring, coaching, and other programs. The subjective judgement must be ruled out; people need to be assessed by their competencies." (Maipa)

Maniratu and Kartini revealed that there were no professional developments offered in a university context or there were but they were not yet well implemented; they said that the professional development programs were offered by other agencies or institutions. They suggested that gender study within the university was able to provide the programs for women and female leaders to support them with professional development to help women and female leaders achieved their maximum potential in both their primary function as academic and non-academic staff and as leaders.

“In general, the university did not offer us with professional development courses, but gender study did.” (Maniratu)

“University does not provide professional development, so we must find these programs by ourselves. The education and training for professional development are organised under the ministry of religious affairs. In this campus, we have gender study, and maybe this unit can help women by providing professional development courses for female employees in order to improve their competencies.” (Kartini)

Some other females simply stated that there were no professional development programs in their universities and they accessed these opportunities outside the universities, or there were not enough efforts from university in providing these programs to women in a leadership position. They implied that the professional development programs were essential for women in helping them to plan their career and leadership positions.

“There is but has not yet been achieved.” (Meutia)

“None.” (Moliye)

“Here, such programs have not been implemented yet, however, the academic staff could follow one anywhere.” (Rangkayu)

“Non-academic staff (structural line) or anyone who will be promoted or wanted to be rector must follow formal leadership training in ministry level. This kind of programs is not offered yet on campus. I do hope in the future this kind of professional development program [is available] so everyone’s career could be more focused.” (Tilopani)

With Malahayati, however, the university supported her by giving her opportunities to access any professional development programs and provided funds for her. Thus, she claimed that she found no problem at all with professional development issues for her leadership and career.

“There are some professional developments that I followed because I realised I need them for my career, moreover, the university provided fund for me, so I have no problem with professional development.” (Malahayati)

Formal Leadership Training

Ainun, Dhien, Rohana, Moliye and Tilopani reported that there was no formal or informal leadership training provided or obligated for their leadership position on their appointment or promotion.

“None, the form of leadership training is held by the university, and most leadership training is only for non-academic staff.” (Ainun)

“Personally, I read for my leadership knowledge because leadership training is not provided by university.” (Dhien)

"The development programs we get from education and leadership training." (Malahayati)

"In 2002-2003 I followed DIKLATPIM 4 and in 2008 was DIKLATPIM 3, as to date the leadership training is only for non-academic staff." (Malahayati)

"When I hold the leadership position as the head of a department, I never get any leadership training. When I hold the leadership position, I only get general training about organisation, not leadership training nor formal education and leadership training from ministry. All this time I only asked senior colleagues." (Moliye)

"None.." (Rohana)

"None" (Tilopani)

"I had PIM 3 and 4 and Financial Education and Training." (Walidah)

Mentoring and Coaching

When asked about professional development programs including well-known programs in the Indonesian context, mentoring and coaching, some participants preferred not to answer the question. Some leaders revealed that mentoring and coaching did not exist in their universities or had not been prioritised as a program within the university.

"No, not yet." (Ainun)

"Mentoring, coaching and other professional development programs were not provided." (Dhien)

"I have never had mentoring or coaching." (Emmy)

"I am not sure about being in mentoring, neither in coaching." (Maipa)

"Never had mentoring and coaching programs." (Risadju)

"I believe I never had mentoring or coaching for leadership." (Rohana)

"The coaching and mentoring in leadership were not put in our program yet." (Sartika)

Some women in this study explained that they had accessed mentoring and coaching programs which were provided by other institutions but universities or the programs were offered, arranged and financed by the ministry.

"Yes, there are many DIKLATPIM 3 DIKLATPIM 4 other technical training, state apparatus training." (Malahayati)

"There were programs offered, but I did not have any time to join and these programs and the material were from Dikti." (Meutia)

"I never followed the coaching and mentoring programs in university, I had them from ministry." (Tilopani)

Kartini and Moliye described that the mentoring they had was more about sharing and assessing. They implied that they actually needed more than only sharing and assessment in the mentoring and coaching session; they needed guidance in their career path and leadership roles.

“There are mentoring related programs, but mostly for new employees, and we are senior lecturers who became mentors, but all we did [was] only assessing.” (Moliye)

“The mentoring and coaching model we have are the sharing and talking about the job and its tasks.” (Kartini)

From the review of documents provided by the participants, it is clear that the women in this study used personal and professional development programs in helping them to accomplish their operational and strategic roles as leaders. What was also clear was that leadership training was absent in the career development of most of the women leaders in this study. For the academic staff, funding for professional development programs such as mentoring and coaching was still scarce within the university context. However, women in this study knew what they needed and were aware of other opportunities out of the university setting. They were also observant as to what university offered in terms of professional courses provided. Interestingly, some respondents acknowledged that domestic and religious-related courses were underpinning supports in personal development aspects of their leadership roles. The domestic-related and religious-related courses and studies complemented the women leaders' and managers' organisational skills giving more close and spiritual connection to their staff, creating trust and good cooperation as well as guiding their moral compass in doing their jobs as leaders and managers.

The implication of Personal Stories for Female Leaders' and Managers' Leadership

This section explores the implications of personal stories of Gorontalo female leaders and managers for women's leadership and how their leadership experiences may inspire other women into leadership roles. This section provides insight into the Gorontalo women leaders' and managers' leadership journeys: their aspirations and inspirations, their perception of their leadership experiences, and their expectation for university's direct action in supporting women in leadership.

This chapter includes a précis of the previous chapters of findings and assists in drawing an overall picture of this study. This section serves as a channel to convey the Gorontalo female leaders' experiences as a guideline for what we need to do in appreciating their way of leadership. Through this précis, I have identified their understandings of leadership and their roles and the strategies for helping other women into leadership roles.

When asked to tell the story of their leadership, responses varied but the narratives mostly included the chronological career progress. Some discussed their professional career paths and most of them discussed their leadership philosophy, along with essential elements of their leadership practices, namely aspirations and inspirations, leadership philosophy, and personal and professional development programs.

Women in this study shared their personal views on the set of leadership principles and values they used to obtain information and create systems of thought. These systems were used by these respondents to determine the map of strategies, actions, and decision making within their leadership practices. The respondents also elaborated the reference to their leadership style and approach to the elements of leading and managing people in their unit. They told stories of the power that comes with the position they had and how they understood power and responsibilities.

Aspiration to Inspiration

The themes in this section are based on the responses from female leaders telling their stories of their leadership experiences, from the first time they entered the working setting, and how they executed the leadership and managed people within their unit. This section also presents the stories about how the female respondents were inspired by men and women around them into leadership and how they became role models for other people in their university, particularly young female staff. The most common response was they had their ideal role model, both women and/or men, including international leader figures, former rectors, and fathers or mothers. The women all indicated that their learning and aspirations were drawn from social experiences (familial and social) and they were aware of the very public nature of their role modelling (both the contentious and rewarding dimensions of that).

Significant People

In the Gorontalo women's leadership journeys, the women in this study revealed that their aspiration to make changes and to become a leader came from significant figures they met in the closest environment of their home, from relatives, and from professionals and colleagues in the workplace.

Women as Role Models

Women in this study drew inspiration from role models or exemplary female figures in their careers and recognised that they too were role models for other women. A mother was the women's leaders' and managers' influential role model for a leadership role as they witnessed the strength and ability of their mothers to raise them; moreover, some of these women leaders and managers were raised by a single mother. The participant's knowledge of their mother's personalities and leadership qualities inspired them to inspire others, and women in particular.

Emmy and Kartini mentioned professional working woman outside their institutions as their inspiration for leadership. Emmy added that her mother's characteristics of hard-working and multitasking were her inspiration in leading.

"I know a former head of department well, and she is now my superior in the laboratories; she is the director while I am her vice-director. I have known her leadership style; she is taking all her staff under her wings, and I have known her for a long time and I never had any problem with her along the way." (Emmy)

"Another inspiration is my mother. She was career women who worked in the tea company as a manager; at the same time, she fulfilled her responsibilities as the housewife who woke up every early morning preparing her children's lunch and other needs and when she got back from office, she worked in her shop. This is the reflection of why my mother inspired me as a leader. A woman can work at the office earning some money while taking care of her families. Multitasking-woman." (Emmy)

"As a woman who works for the university, I have not found someone who works here that inspired me. I am inspired by people outside this institution; one of them is a 70 years old female professor who had a quiet history with her career from bottom to top, where she was a general director of Ministry of Religion Affairs." (Kartini)

"At work, I observed many leading figures, but I have one figure that made me think that in the future, I can be like her [in leading]." (Rangkayu)

The women in this study also indicated that they saw themselves as role models for their subordinates, both men and women. Some women had been told by people in their respective unit of a department that they became an inspiration or role model for their staff.

"With my ability to lead this department, they can see how independent I am. I can be independent in decision-making and other policy-related acts and this character is needed from a leader. If you can lead yourself then you can lead others." (Dhien)

"There are some talks telling me as inspiration within the staff, I am not the one saying it, but some people around me claimed it." (Maipa)

"People said to themselves that I am an inspiration. I try to be disciplined and give a good example for my staff. I recommend women to be leaders and no problem with that." (Malahayati)

"I define myself as a role model in this unit since I show commitment and give example not only talking." (Malahayati)

"Not many women can be an inspiration in this university, but in my unit, I try my best to be one." (Maniratu)

"Yes, because my female colleagues said leadership changed me to be more mature." (Moliye)

"Maybe a little bit, I am afraid that I am the one who claims it without proof. What I mean with I inspired people is in my 30s I can be a leader. I can be an inspiration for other women." (Tilopnai)

"In this context, I believe I am a role model for other women because I always give them motivation as I believe women cannot be left alone. Women must be independent; to send the children to school is not the sole responsibilities of the husbands; the life-cost is high. And one thing, women are not supposed to stay put and be doing nothing." (Walidah)

Meutia and Risadju expressed a more modest and humble statement that they were not yet an inspiration for women around them at the workplace. They reflected that there was more to be done with themselves and their works.

"Maybe not yet, I feel that I do not have enough ability as I see there are more people who have more capabilities than me. I believe that I need to fix myself as a woman first then become a role model for a leader." (Meutia)

"Not yet, I still have more things to do." (Risadju)

Males as Role Model

The respondents described some male figures as their role model that inspired them to become leaders. Maipa, Meutia and Sartika mentioned their father as their inspiration.

"My inspiration was my father. He passed away. My father was my biggest hero. My father was the head of kelurahan¹⁵ for 18 years. I saw my father as my inspiration for leading. He was an assertive person, he was a brave man who dared to get out from system he felt uncomfortable with and would make him abusing other people. His principle was he chose to face people with position rather than hurting less-fortunate people. My father inspired me in those ways." (Maipa)

"Actually, I make all good people as for example in my life, but in my family, my father is my inspiration. My father gave me the freedom to decide. I see my father's success and we always tried to make our father proud of us." (Meutia)

"I have a closer relationship with my father than my mother, so if there are any problems or any questions, I will go to my father and ask him for his opinion or have a discussion with him. My father is more open and giving us more freedom with direction of course." (Sartika)

¹⁵ An administrative village or subdistrict is the lowest level of government administration in Indonesia.

While Ainun herself pointed out that she was inspired by both male and female leaders, a former rector's characters and leadership style inspired her to be a young leader in hoping in the future she could be an inspiration for other female leaders. She was inspired by a female professional from another country. Interestingly, she expressed that she could not be someone who inspires other women to become leaders even though people around her at work said the opposite.

"There is, Mr Former Rector is my role model for a leader, he has firm and charming character. His strong character is my weaknesses, and someday I want to be like him. I like him as leader from all aspect, he is optimistic, even with small stature he has strong belief to begin something and can be success. He is also a friendly leader. I want to be like him in the future, so I could be inspiration for other women." (Ainun)

"Not yet, some colleagues and friends of mine have said that the ideal figure of the head of the department is me. I had seen someone who inspired me, she was a trainer from Australia, I have not found someone from Indonesia yet before inspiring another woman, we need to be successful leaders first." (Ainun)

Significant Experiences

This section explores how the women responded to significant experiences and events in ways that allowed them to develop their leadership skills and pathway strategically. It might serve to invite other women leaders to develop their leadership skills and help them establish a strategy on leading and managing people in the university.

Upbringing in the Family Setting

Based on the enabling–sustaining findings in a previous chapter, the participants indicated that leadership was known and (some) introduced to them by their parents or people in community indirectly or in a more incidental way. The occupations of the respondents' parents were mostly teachers, administrative staff, and community leaders. This fortunate situation allowed them to observe their parents, relatives and family friends within neighbourhood, both men and women, practising leadership. A few of them were born to low-socioeconomic circumstances (agricultural workers) and were motivated by their parents' situation to live better, observing and learning the people's success from a young age, which drove them into education for an improved quality of life and they were supported by their parents as key to leaping into professional employment. These factors can be translated into the ability to adapt to the situation and turn it into a positive for inspiration in leadership.

"My parents wanted me to go to a local college here, so I followed their appeals. Initially, I wanted to become a nurse, but because of the economic limitations, I took teacher education like my parents wanted me to do and that took me here [leadership position]." (Risadju)

“Basically, my economic situation was limited and I did not want to be a burden for my mother [who was single mother], I thought to keep trying [helping my mother as a backbone of the family] so that my family and I can get out of poverty and still be able to go to school [like my parents].”(Walidah)

It was not only their ability to observe the leadership behaviours of their families and relatives, the women in this study also described the importance of the ability to maximize their personal characters as essential assets for women to enter leadership roles. First, the familiarity of democratic and open-minded families encouraged women to be more liberated in making decisions for themselves and having assertive qualities, which later were effective in exercising leadership.

“I was born into a democratic family and when it comes to career development my parents are very democratic.” (Maniratu)

“One of the family cultures that influenced me to become a leader was the accommodating and educating parents by always being supportive for my chosen activities from elementary school from junior high school for example when I was active in student council.” (Tilopani)

Second, the participants experienced atypical familial culture that shaped their personal characteristics differently from a traditional perception of women. They described that their strong characters which were important drivers to take leadership roles, translated to their discipline, passion, self-determination and ethics in practising their leadership roles. Kartini claimed this was her aspiration in inviting others into leadership.

“Since a young age, I was taught by my parents to act and behave properly as well as my manners in talking, and I want to continue this legacy and share the values to my students, so they could feel what I felt at that time.” (Kartini)

Third, these women revealed that their fostered personalities within the family setting transformed them into inspiring figures at home, becoming problem solvers, and good communicators able to demonstrate their leadership talents and inspiring them to be confident in taking a leadership position.

“I was always the person to be chosen in solving the problem, even until now. Among my family, I was always asked for giving my opinion because they had confidence in me when it comes to communicating with people; they said I was good at it and easily understood.” (Meutia)

Working within the University Setting

Women in this study claimed that aspiration was not coming only from what they experienced within their family setting; the women in this study also mentioned their aspiration and inspiration within the work-place setting.

Women in this study felt equipped with the ability to accurately assess situations and people. These women claimed that they not only kept learning in dealing with their staff, but also continued learning from each other as a form of appreciation for others. The women in this study claimed to involve and use their staff's ideas and counsel in decision making to build effective leadership as well as inspire their staff. These women implied that they embraced more collegiality and engaged with their staff by delegating works and enacting their leadership to get the best out of their staff.

"I can see myself as a role model for my staff when I give them freedom, flexibility, and respect their creativity." (Rohana)

"I started my career and leadership position from the bottom level. In leading my staff, I reflected the time when I was in their position because my staff will judge and copy me as leader from what I do every day. The previous experiences inspired me to be a better leader, keep learning and give a good example." (Dhien)

Women in this study framed success as one of the aspirations of their leadership; however, the word 'success' can be different things to different leaders. Some participants understood success as the ability to manage themselves before leading other people; some said success happened when they reached their target or based on their achievements at work. Some women emphasised that knowing their staff was an essential key to their successful leadership role. Dhien revealed that passion as an academic and an educator influenced her to be an innovative leader. She claimed she urged herself to provide appropriate examples of leadership by designing beneficial professional program development for young leaders in her department. Her aspiration lay in building a future generation of leaders. Women in this study expressed that their aspiration was to help young women and a new generation of female leaders to be in professional fields and encouraged women to keep learning and to pursue higher education to share the knowledge.

"The woman herself must be successful in order to inspire other women." (Ainun)

"Lead yourself first, then you can lead others." (Dhien)

"I do not want my students to end up only as waiter, thus I designed classes and courses that serve their need in professional development programs to be future leaders. I want to create the next generation of leaders." (Dhien)

"As a female leader, I must inspire other women to study, at least [they] must be able to read. Being literate is a must." (Sartika)

Women in this study described their aspiration to support others, and women in particular, by exemplary shows of modesty and humility. One way of practising modesty was by distributing power and leadership. The example of humility shown by these women was by using their skills, knowledge and experience to bring people together.

“The point is how we can get people to be involved, share responsibilities without feeling demanding and commanding people, that is what I always do with my leadership.” (Emmy)

“I believe in encouraging women to reach their potential, so when the time comes, they can promote and endorse other women into a higher position or longer career.” (Risadju)

This section has shown participants’ responses about the implication of their personal stories for their aspiration and inspiration to leadership, including the discussion of significant people and significant experiences. The women’s personal stories of leadership were based on their inspiration from their fathers or mothers or parents. These women described themselves not only being role models for female staff and female leaders in their institutions but also becoming the exemplary figure for all their subordinates, including male staff. These women described their robust individual characteristics and fostered aptitudes in their aspiration to inspire other women. The women mentioned discipline, passion, self-determination and ethics as the strong attributes of their leadership, along with the importance of being humble and sensible in practising their leadership. Valuing other people was one quality that related soundly to inspiring other women into leadership.

The stories in this finding provide imprints for female leadership in the Gorontalo context, offering direction and a pattern for other women who seek leadership to follow and use as inspiration for the future. Collegiality is a potential strategy in getting other women to be involved in leadership, as the women in this study also exercised their leadership by distributing and delegating power. This is where the networks have initiated and prompted the increased number of women leaders and managers as role models not only for women but also for men within the family and society setting or at work. The increasing number of highly regarded women leaders and managers is likely to offer inspiration to more women to aspire to leadership and to more men to support them in that aspiration.

Gorontalo Female Leaders’ Perception of Their Experiences

Perceptions of Leadership

When asked how they perceived leadership in the sense of a university setting, they described leadership from the function of planning, instructing/commanding and taking care of the organisation’s affairs, to a broader spectrum of regulating and evaluating policies and programs.

“According to my opinion, leaders have greater responsibilities in overseeing the broader structures of organisation and receiving evaluation from their subordinates. In summary, they are only commanding, planning, and giving instructions.” (Ainun)

“Leaders have full responsibilities to execute the office tasks in the institution.” (Meutia)

“Leader is someone who holds a role in leading, guiding, and directing the activities in an organisation.” (Rohana)

“Leaders refer to a superior in an institution with a certain major function to legalise some regulations and policies.” (Tilopani)

“In the theory of leadership and management, leader and manager are different, while in Islam leader is a leader, nothing else.” (Malahayati)

The interviewees also made comments about their leadership experiences highlighting endeavours in taking care of people and system in the workplace and in relation to the specific target of becoming an inspiration for other people. They also underlined the complexities of having different people to lead and command. They indicated that many staff waited for instructions rather than taking the initiative and being creative. The respondents shared their anxiety about the situation where leaders are believed to have responsibilities toward people and the targets of the organisation they lead.

“Leaders are people who can govern their staff and how likeable they are to their staff. Leaders can manage their team because the leaders are not supposed to be arrogant.” (Emmy)

“For me, leaders are transformation means for both superiors and staff. I used to keep my relationship with my superior and my staff in professional ways. I was also a mediator between my institution and central office.” (Walidah)

“Leaders are persons who can lead, coordinate, and regulate work which is effectively executed by people they lead. They also must be able to evaluate and organise the works and the people.” (Kartini)

“Leaders are role model for people they lead to reach certain targets and [in] regulating the vision and missions.” (Dhien)

“If I see the concept of leadership, the leader is all role model and concept of exemplary.” (Maniratu)

“A leader belongs to a certain organisation, public or government institution.” (Rangkayu)

For some women in this study, women had flaws that made them vulnerable in leadership positions. Also, some of these women believed that the nature of a woman was more managing

than leading as they learnt the notion from their understandings from their domestic roles. They also pointed out that their highest respect for leadership meant they would rather label themselves as managers. They believed that men were divinely given higher positions both at home and work. Interestingly, none of these women denied the leadership position, they just put different labels to their leadership roles in the work setting.

“Personally, what makes women more suitable for being managers than leaders is because I think women tend to be more emotional, women are more vulnerable to emotions and can be easily influenced by others when making decisions.” (Ainun)

“In my knowledge, the term of leader was derived from religious belief as the oldest knowledge and in Islam men are obliged to be leaders and I believe that leaders must be men because it is indeed an order in my religion where men are not only leaders in the household but in public organisation.” (Malahayati)

“The skills of being managers were acquired from home, where from our nature as a mother at home, women can be or can do everything except being leaders.” (Maniratu)

Ainun, Sartika, and Tilopani claimed to be a manager with a more technical understanding. They claimed that they were manager on the basis of their understanding of their nature as the head figure of an institution. Ainun preferred to be addressed as manager as she perceived herself as more a colleague with position and choosing to work along with her expectation to be involved in the process, not only receiving report about the programs without active direct participation. Sartika and Tilopani expressed that they were in a more constricted and manageable size of responsibility and area of authority.

“I feel like I am more a manager because I work more with friends because my definition as a manager is to work along with colleagues, and a leader only receives reports, so I prefer to be called manager.” (Ainun)

“I am more if the manager as I understand that leader has a broader scope, and when I see my context, then, just I am just a manager.” (Sartika)

“Actually, I feel that I am a manager because I see that the leader has a very big responsibility. I believe that being a leader is not only responsible for students but also with lecturers and many other people, whereas if I look at my work, I tend to be a manager who has lighter tasks and jobs.” (Tilopani)

Malahayati and Maniratu claimed they were a manager in a more specific understanding of their nature as women and mother. The extension of their faith made them humble in recognising and claiming themselves as leaders. However, the sign of their language inferred that they actually knew their position as leaders, but the pressure of the responsibilities and their humility as women triggered them to choose the label as manager rather than leader.

“So, I put more emphasis on my position as a manager because a leader is indeed a man as referring in religion, which upholds the status of me as the head of household, and it is extended to leadership in term of broader life [including leader in university]. Thus, if I force myself to call me a leader, it is less accordance with what has been mentioned by the Qur'an and hadith. I am manager in both home and in the office and I am doing well at both places, and honestly, I still have a superior I called my leader.” (Malahayati)

“I just fit in as a manager, because I don't think I have the soul to be a leader. A leader needs a lot of power, he needs a higher level of self-confidence, because I am a mother at home so in the office, so I am a manager.” (Maniratu)

Some were more confident and claimed themselves to be leaders based on evaluating their performance and by their perception of how other people may judge them and evaluate them.

“Actually, I could see myself as a leader even [though] the ideal for leadership role is men. The hotel business does not rule out the possibility that women can also be a General Manager who many male managers work for, but as much as I know from some star hotels, the General Manager is for men, resulting in women as the managers.” (Emmy)

“I see myself as a leader because [I] am a leader whose presence is in public institutions.” (Kartini)

“I don't know in which category I am, but it is certain that I don't like being stuck in managerial tasks, I prefer a direct inspection over receiving reports as I want to see every program by my own eyes and re-check everything necessary. Being stuck with administration behind the desks and not going to check everything by myself is not working for me; I could be fooled by what people reported.” (Maipa)

“I think I would not able to judge myself and it should be from other people's assessment, and they said I am a leader, so I do what a leader does.” (Meutia)

“I am of one the leaders in this university.” (Walidah)

Some of these female respondents defined themselves as both leaders and managers.

“With my 12 years of work experience in this university and 11 years as a leader, during that time I arranged the programs as a leader and not just delegated everything and just waited for the results. I was also involved in managing all works, so I feel I am in those two positions [as leader and manager].” (Dhien)

“In my belief, the Islamic teachings mentioned that men are leaders in prayer. But, in our country with the emancipation that was initiated by RA Kartini, women who were unable to work properly used to get the opportunity to be equal to men. So, the person could only be judged by their quality and what I believe that I experience is that I lead and also manage this department. (Moliye)

“I could be both, I am confident to say that I can be a leader and I can be a manager.”
(Rohana)

Risadju claimed she perceived herself as neither leader nor manager as she believed that both leader and manager needed someone to say what to do or give orders to. She preferred building collegial relationships rather than characterising herself as manager or leader. However, she labelled her position as leader.

“For my personal preference, I don't like both of them because leadership means there are superiors and subordinates, but here I act as a working partner so there is no subordinate term with the leadership, we assume that they are working partners.” (Risadju)

Women in this study felt compelled to differentiate leadership and management, some on grounds of gender and some on the basis of their experience of the actual work. Some women in this study assessed leadership as being different from management. These women emphasised the leaders' employer and the spectrum of their duties; they understood that managers work for private companies or in non-government organisations and handle a more specific task or set of responsibilities, or work on more specific tasks and are based in a specific field. Meanwhile, leaders work for government offices and have a broader spectrum of duty.

“Manager is different from leadership, the difference is the manager is in the company [private enterprise], and leaders' term is used in the public organisation like university. So, the term leader and manager depend on the location where they are.” (Kartini)

“Manager is more technical-related tasks, but the managers need to have sufficient leadership skill because our operational system depends on how the manager manages the works.” (Emmy)

“Manager has broader definition; a manager takes care of the internal affairs while a leader pays attention to a more external affair.” (Sartika)

“A leader's job and duties are usually a little different, they make and issue the rules or policies, and the manager's tasks are usually more specific.” (Tilopani)

Ainun emphasised the relationship between the leader and the staff.

“According to my opinion, manager is working closely with the subordinates beside planning and working directly side by side with the staff.” (Ainun)

To Rangkeyu and Sartika, the leader and manager function is similar as they claimed that leader and manager is one interchangeable role designation in their leadership position. These women claimed that leading and managing is similar in the functioning of the responsibility.

“According to my understanding leading and managing are two similar things which have a function in protecting the subordinates and teaching the team-work with their tasks. And when a leader belongs to a certain organisation, it should be public or government institutions.” (Rangkayu)

“A leader is someone who manages.” (Sartika)

The concept of leadership to Gorontalo female leaders and managers was different, where the identification of the leadership role started from their young age where most of the respondents were born and grew with family, relatives and neighbourhoods that provided them with example of leadership practices. The career path was initially encouraged by the respondents’ parents, by providing them support and access to education, which led them into better work opportunities and accessing leadership positions. Women in this study, uniquely, promoted different views in their perceptions of what leadership meant to them and understanding who they were in the concept of leadership in a higher education setting. The women in this study also provided us with their insights about the influence of religious teaching on their perception of themselves as female leaders. Unfortunately, these women also showed us the indecision about their leadership titles and their signifying function as leaders in their respective universities.

Engaging with People at the Workplace

When asked about their approach and strategies in leading people in their unit, the central issue of leadership was the ability of a leader or manager to have a good relationship with their staff. The administrative skills were required, yet relational skills were more emphasised; moreover, leading and managing people with different ideas was seen as being difficult. They found that communicating with staff was challenging.

“Manager is handling details, people and administrative rules. The most difficult thing to do was to unite different ideas from various characters of the staff, even when there were some staff who did not want to share the opinion.” (Meutia)

“The most difficult thing in managing staff is to unite the ideas and people.” (Dhien)

“Often, miscommunication happens between superior and subordinates distracting [rom] the effective system of communication flow.” (Kartini)

Generally, participants expected female leaders to be keener in showing affection to people and in their ability to connect with all people in the university. However, they allowed for personal differences including diversity in character, targets and expectations. These differences, as

highlighted by the interviewees, emphasised the purpose and technical relationship between defining oneself as the leader and the way they managed their subordinates and work. Others stated that in their experience, the difficulties were how to manage people with particular characteristics since their subordinates were a combination of women and men with different backgrounds. Interestingly, one female respondent revealed that women with certain emotional concerns were some of the special characters she faced in the office.

“In this office, I need to face various characters from many lecturers with their diverse views and understanding, especially women with their mellow personality.” (Tilopani)

“In management, I put attention to strategies in administrative management and the most difficult people to manage are women who are naturally emotional and quickly offended.” (Maipa)

“My approach in managing my staff was with a family approach and it worked, and my staff complete the jobs well. This approach also works to manage the seniors since it is hard to change their mindset about what happens with the organisation.” (Risadju)

Malahayati and Maniratu emphasised the way they carry out their solutions or what they do when they are stuck with certain decisions and policies or come across difficult personnel in their unit. Rohana claimed she found no difficulties in managing her staff, but she indicated that handling individuals or people with similar background and ideas was relatively easy compared to staff who had different backgrounds and ideas to the rest of people in the unit or to herself. She inferred that conflict between staff and their accountabilities needed more care and appropriate resolution and she felt the need to unite people to reach the institution goals together.

“I am grateful that I am already professor because often if my subordinates have higher academic status then I could not stand their patronising attitude, moreover, there were new staff who are already annoying and control-freaks; I just directly discharge or displace them. When there is conflict between staff, I use Al-Quran and Hadith as guidance to act on their engagement and solve the problems and ask them to be calm.” (Malahayati)

“If I stumble with certain problems in my office, I always get back to the regulation, stick to what regulation stated.” (Maniratu)

“I must be able to manage all programs, and in this unit, I do not meet any difficulties in managing staff; this place is the most comfortable unit I ever worked for. The only catch is difficulties in uniting different people with different background and ideas.” (Rohana)

Intriguingly, Walidah claimed that she had no significant difficulties in leading and managing their staff.

“I have no significant difficulties in managing people. Many of my staff have babies and children. The works were not neglected by suitable time management.” (Walidah)

Leadership Style and Approach

When asked about leadership style or approach, what interviewees had in common was the specific way they focused on working to build more humane and closer relationships with their subordinates. The women in this study tried their best not to be labelled as authoritarian; they objected to being labelled as bossy or a dictator. Some respondents noted that being open to criticism and ideas from staff reflected their democratic leadership style. The women in this study paid attention to close relations with their staff and put collaboration as their approach. They emphasised showing their wisdom as leaders in their actions and reflections; they put themselves in the staff situation as they had experienced before they were in a leadership position. The openness to ideas, suggestions and discussion made the participants' staff responded positively to their leadership.

"Not authoritarian style of course, maybe charismatic. Every decision I made makes no controversial response from staff. Every program was discussed, and my position was not a dividing wall between me and my staff." (Moliye)

"I put myself not as an authoritarian superior to my staff, I have much younger staff, so I need to see back to my former experiences when I was young staff too." (Rohana)

"Not bossy of course, I am very communicative, put my staff as my colleagues in order to create a pleasant atmosphere office so they can share their opinion and ideas. Being in leadership position here does not mean that I can easily just order someone to do something or command anything I want." (Dhien)

"I am not really sure what kind of leadership I have, I could not evaluate myself, I need my colleagues to say whether I am authoritarian or not." (Tilopani)

"Democratic, because I always give opportunities to my staff to give me any suggestions. (Meutia)

"I have the principle to be democratic leader, I always ask my staff opinion and suggestion to any programs and I will decide after collecting and weighing the ideas." (Risadju)

As most of the women in this study were also lecturers and colleagues with their staff, making individuals feel valued was important, and they requested rather than commanded. Respecting staff as individuals and creating an emotional bond was important for the participants as they claimed that a personal approach brought the best out of the staff, built teamwork and made a positive and effective impact on staff's performances. Sartika also mentioned that her value as a Muslim made her an accommodating leader where she believed that moderation was the best approach too as her personal touch in leading her staff and getting the work done.

“A sense value approach is a good approach for certain things because I think I need to feel and to be close emotionally to my staff, even though rationality is also important in some other context. I need my staff to have solidarity and strong teamwork.” (Maniratu)

“In this place, personal approach is more effective in building a relationship, which brings good impact on effective job execution.” (Emmy)

“I am an accommodating leader. Everything could be rationalised. I don’t want to exaggerate and overdo things because I believe Allah does not like exaggeration.” (Sartika)

Ainun and Rangkayu agreed on the importance of communication in their approach as a successful device in maintaining their leadership position. They indicated that their approach in creating and maintaining good communication with the staff and colleagues was an attempt to get along with others, sharing knowledge and involving others in decision making. They implied that they were good communicators and this was one of the best qualities in women’s relational approach in their leadership.

“My approach is good communication which is friendlier and sharing with the colleagues and staff in making decisions.” (Ainun)

“Good communication is my approach in internal affairs in the office.” (Rangkayu)

Maipa and Malahayati emphasised combining two or more approaches as part of their leadership style in leading and managing people as well as the programs. They indicated that they figured out what strategic approach might benefit their leadership and they chose the most suitable approaches for their situation.

“I am an optimistic person. Some said I am traditional, others said I have modern approach. But I prefer to collaborate [with] the two approaches they mentioned.” (Maipa)

“I think I am what administration and organisational theories called the transformational leader. I combined rationality and transactionality.” (Malahayati)

While some women in this study focused on how they utilised their leadership approach in leading others, the women in this study also mentioned about their recognition of their personalities that influenced their leadership, and they also recognised their flaws and how to deal with them. They admitted even there was still self-doubt about their leadership skills which Ainun claimed was due to her circumstances as a young leader and being inexperienced, while Kartini argued that she had been working on her emotional maturity to be a better leader.

“Yes, so I often talk with the Dean, I am not ready for this, just give me time to learn, at least I am the representative, so I can still learn, for example, what to do.” (Ainun)

"I am quite emotional, and this affected my leadership, especially in hard times, but I know that I must think clearly and have a cool head." (Kartini)

Position and Power

With position comes to power. However, some of the participants described their leadership position as additional to their main responsibilities in teaching, research and community services. Some of them were not hesitant to exercise power over people to get a job done and some referred to their personal and expertise power that they used in their leadership roles.

Dhien and Meutia claimed that their power in their leadership position was their ability to influence people and motivate people along the way. They somehow found ways to employ their opportunities in leadership roles with genuine motives and they showcased their leadership skills.

"I feel with this position, actually, there is the power because we can influence and direct people who seemed unwilling to move forward and, within this position, I have the power to help others who are in need." (Dhien)

"I have power in influencing my colleagues, even when my superior asked us to do something, they prefer to listen to what I said. They follow me because I enlightened them, directing them into clear procedures. I have clear reasons and legal foundation for what I have done. If there is argument, I give them clear explanation on what ground I have made a decision." (Meutia)

Maipa and Moliye believed they had the power in their leadership position to handle works and their internal affairs within their department. These women indicated that the power entailed in their leadership position was only limited to their post as leader within the department they led.

"If the power is specific to my department, then yes, because I arrange my household." (Maipa)

"I have power over my duties and responsibilities, and I feel empowered in this position." (Moliye)

Risadju, Maniratu, and Sartika expressed their similar point of view that they considered themselves equal to their subordinates regarding age, works, and power, despite their respective leadership position.

"If we talk about power, as I told you before, I consider myself not as a leader, I am a partner to my staff, so I have no power in this job." (Risadju)

"I am not considering myself as the mother of the unit or the staff, I have staff who are older than me, this made me feel that I am too junior staff." (Maniratu)

"I think I am with them the same, nothing different. I can do whatever they do, even though they can't do what can I do, but I feel we are same in terms of power." (Sartika)

Dhien claimed at the beginning she was unenthusiastic about being in leadership as she considered that her leadership position was given by the institution as part of the job and she accepted it as part of her responsibilities. Later, she knew that her leadership offered her opportunities to help people and do important matters and get the jobs done. She implied that sometimes women need to be pushed to be in leadership to realise that they can influence people by exercising power that comes with the leadership position, as she knew the power she had when she was in leadership roles and the impact that she could make in exercising those powers. She emphasised how women could exercise power with their leadership position and how important it was to recognise what leadership offered to women.

“For others, the position is important but for me, the position is only working. People consider me a leader, but I don’t feel like a leader. However, it turns out that having this position, I can influence many things, can help many people and can even change the mindset of people. Imagine we can manage people so that we have this power over people.”
(Dhien)

Expertise power and the ability to organise their staff, not necessarily power over people, were preferred by most women. They expressed that they preferred power based on their personality and expertise. They implied that their leadership position did not give them power to control.

“I have power based on my expertise but it does not guarantee that with that power I could control other people. All I know is that with the power I have I know how to organise my staff.” (Kartini)

These women emphasised their ability to utilise their leadership position and create the power they needed to organise programs in their working units. They also claimed that they were able to extend their power over many procedures and other essential tasks, however, these women did not reflect the power they have to motivate the staff to get the job done.

“I must create power for working related matter and be responsible for many tasks.”
(Rangkayu)

“I need to have power as a leader, but just for certain tasks for example in decision making. In making a program I am responsible for all financial affairs, procedure and publishing certificate through me.” (Rohana)

The realisation for some was that a woman does not have to be stuck in the traditional definition of woman and the traditional view.

“That was the time I came to an understanding that my duty as a woman was not only limited to three ‘special places where women belong: Washroom, Bedroom and Kitchen’.” (Maipa)

Some other respondents were not reluctant to disclose having power over people and jobs with the leadership positions they had. They expressed that they had their power within the unit they led, the power they used within their authority to handle all the works and programs, including people within their unit or department. What they held with their leadership position was power. These women defined themselves as leaders with full power, and they were comfortable with it.

“In this department, I have power over departmental internal affairs. Power is needed because I don’t want to be controlled, better not to be the head of the unit than if I just sit and be controlled by someone else.” (Maipa)

“Power must suit the authority, and my power was given by the Ministry, so I really do not care what other people said.” (Malahayati)

“I have the power to encourage my staff to do something; I have my influence in that area. I explain the rights and the wrongs so they know that I did something based on regulation, from academic rules to finance. So, my staff follow me with reasons.” (Meutia)

“I have my power to help my staff to do their works, they see me as their leader, and they do what I ask them to do.” (Moliye)

Malahayati found that confrontation and confirmation were important for her in leading people. She indicated that she was responsive and assertive in her social interaction style and showed she was comfortable with criticism which was not usually addressed to women’s character. She exhibited the strong case of leadership from her attitude.

“My response to negative comments is by confronting the truth whether I did it or not, I am only human.” (Malahayati)

This section has shown participants’ responses about the implications of their personal stories for their personal leadership philosophy, including their initial recognition of leadership, leading and managing experiences in their current leadership position, leadership style and approaches, and position and power-related issues in their leadership experiences. The respondents revealed their views on their understanding about how they themselves were as women in leadership positions where some of these women claimed that they were leaders, some managers and some others acknowledged themselves as both leaders and managers. These women credited their family background and support as the key features to their introduction to leadership which later drove and influenced them into leadership positions. The women in this study revealed their approaches and strategies in leading and managing people in their unit, where many of these women emphasised the importance of personal communication, good relationships with staff, avoiding the authoritarian, bossy, dictator type of leadership style, and the importance of cultural and religious values in utilising their approaches and strategies for respecting and valuing the people in the organisation. These women conveyed their experiences in leading and managing people by exercising their power and authority over diverse individuals and programs.

Female Leaders' and Managers' Expectation of the University

The purpose of this study was to explore the stories of Gorontalo female leaders and managers about their experiences in attaining and sustaining leadership positions in the Gorontalo university setting. Eight women in this study made a similar comment on the issue of professional development. Only two of the respondents mentioned personal development programs, and two respondents chose to make no comment on this matter. Interestingly, two women leaders gave a quite firm statement of what they expected from the university to encourage the development of leadership and potential of women at the University of Gorontalo.

Sunarti and Maipa expressed firm statements about what efforts could be made by the campus to provide support and facilitate women to attain and maintain leadership roles in university settings. Sunarti mentioned the need for formal or informal programs that should be given by the campus to prospective female leaders to encourage the development of leadership and potential of women at universities in Gorontalo. She proposed education, women's engagement, and supportive regulations and policies for women leaders. Meanwhile, Maipa stressed the objectivity of the university in recruitment and promotion processes. She asserted that leaders should be elected or appointed not by her or his ethnicity or origin of tribes, nor her or his personal network and connection to university decision-makers. She added competencies and professional backgrounds were the conclusive requirements for leadership positions in the university.

"First and foremost is extensive opportunity for women to continue formal education without putting too much time limit for study time. Second is the encouragement of women's engagement in external organisational affairs. The third, designing regulation and policies that show the university's alignments with women's leadership." (Sunarti)

"First, we must agree that leadership cannot be arbitrated. The selection of a leader is not based on culture or ethnicity. A prospective leader must have professionalism preparation, such as having training, mentoring, coaching and so on. Second, other issues of like and dislike we must put aside as competency is the important merit for leaders. Does not matter if the candidates are Gorontalo-origin or not, or she/he comes from anywhere, if she/he is capable and qualified for leadership roles then it is fine with me." (Maipa)

Eight of fifteen women in this study emphasised leadership training as part of essential development programs that could be provided by the university to encourage and facilitate women into leadership, and help women to sustain their leadership position.

"For me, leadership training is important. Just men want leadership training for them, especially we women certainly want it too." (Rangkayu)

"Leadership Training." (Moliye)

"I want leadership training. but this leadership training should not only be available for structural employees but for us academic-staff." (Maipa)

"Leadership training is important too, especially what builds the soul to become a good manager, I think it's good for all of us." (Maniratu)

"I might be more inclined to encourage leadership development with more Leadership training before then after taking office." (Rohana)

"In my opinion, everyone should have the opportunity to attend leadership training or competency development training." (Emmy)

"The need for leadership training programs for all campus employees is currently very essential, both women and men, because they have the potential. Similarly, the provision of leadership training for students as future leaders." (Dhien)

"Leadership training is needed for women so we know how to lead and manage our self and organisation." (Ainun)

Meanwhile, three women in this study stressed personal development programs as the main concern, however, these women had a different point of view on the focus of the expected programs that might be provided by the university. Risadju and Kartini agreed on personal development based on the women's professional responsibilities other than their leadership position, but interestingly Malahayati focused on university helping women into entrepreneurship and having more domestic skills as she lacked those flairs.

"Even though as a leader, my main responsibility remains as a lecturer, I choose to have education and training based on personal development to support my function as lecturer. My responsibility as the head of the department is only an additional task." (Risadju)

"On this campus, there is a gender study centre. This unit may be given some inputs to provide activities that can train female employees to improve their personal competence to do their works." (Kartini)

"I think that formal programs like study and training are standardised and administered by the campus. I think training for personal development in entrepreneurship is important, for example like training in making sewing and cakes can go through *Dharma Wanita*, because for me personally, women just don't succeed in the office but are also capable and proficient in home affairs. My experience is that I am able to have a career and yet am not good at home, such as baking and sewing." (Malahayati)

Summary of Chapter Six

Chapter Six has presented the results of interviews that were conducted with fifteen female leaders from five universities in Gorontalo seeking answers to the question, "What are the implications of female leaders' and managers' personal stories for their leadership and for inspiring other women

to leadership?”

This chapter has shown the basic inspiration and aspiration of women leaders and managers in Gorontalo context which was encompassed within significant people and significant experiences. These women gained inspiration from women and men and they saw the women leaders as the role model for everybody, including their male staff and colleagues. Experiences within family and work-place settings played important roles to inspire these women leaders to be inspiring figure for other leaders, especially the young women as the next generation of future leaders.

In the interviews, the female respondents revealed their stories of experiences in leading and managing people and exercising their power and authority. The interviewees revealed their leadership style and approaches in leading and managing diverse individuals and programs. Later they explained that professional development, including formal leadership training, is offered mostly as non-university programs, and is provided differently for academic staff and non-academic staff since they have different functions within a university system. Most of these female respondents revealed that programs including formal leadership training, mentoring, coaching, and other programs were not prioritised in their university development plan. Thus, these women put their expectation on what efforts a university can make to help women in leadership by providing leadership training and supportive regulations and policies, facilitating women with personal development courses for further improvement to their careers, and delivering fair-play in recruitment and promotions.

The following chapter provides a discussion of the above themes and interpretation and reconstruction of research will be presented.

CHAPTER SEVEN. THE STORY OF LEADERSHIP EXPERIENCES OF GORONTALO FEMALE LEADERS AND MANAGERS

Overview of Study

The focus of this appreciative study was to explore Gorontalo female leaders' and managers' leadership journeys in the Gorontalo higher education context. More specifically, this study investigated the impact of the interrelated aspects of women's leadership in higher education in Gorontalo, Indonesia. This discussion chapter addresses the main research questions: What are the leadership experiences for female leaders and managers in Gorontalo Universities? and the encapsulated sub-questions: (1) What enables and hinders Gorontalo female leaders and managers from attaining and sustaining leadership positions in universities? (2) What are the implications of female leaders' and managers' personal stories for their leadership and for supporting women in leadership now and in the future? This chapter draws on the major findings of this research and discusses them in terms of the literature reviewed in Chapter Two.

My intent as the researcher was to tell the stories of female leaders as they perceived their experiences, and to identify common attributes across their individual journeys. The enabling features that supported women into leadership positions in the Gorontalo university setting were: family influences, individual skills and qualities, the support provided by the institution (including recruitment and succession), and the cultural changes in the Gorontalo setting. The findings also presented the obstacles faced by the women leaders that included: cultural hindrances, individual hindrances and organisational hindrances. The Gorontalo women's perceptions of their roles as leaders in their context, the implications of their personal stories for their leadership journey and practice are discussed later in this chapter. This includes their personal and professional development, and the aspiration to inspire others in leadership.

The Enabling-Sustaining Features

This section discusses positive attitudes and efforts from family to support the women in the Gorontalo context. The interpretation of the positive findings within the participants' stories of their leadership experiences in the Gorontalo university setting is presented. The enabling/sustaining features are discussed with reference to the existing literature on women's leadership practices in university contexts. Studies of female leadership in Gorontalo higher education are very limited thus studies focusing on the wider context of female leadership in Indonesian, Asian, and Western countries were used.

This study found that the women leaders' leadership qualities and aspirations were established in their childhood and were fostered within their families. The Salmond and Fleshman (2010) study was conducted in four separate states in the USA with 165 girl and boy scouts and mothers for the initial research; upon completion there was a nationwide online survey (2.475 girls and 1.514 boys), and an additional survey (2.309 girls and 957 boys) where they concluded that support, sponsorship and encouragement from adult role models, especially mothers at early ages, is important for children as they gain experience and confidence in leadership. Furthermore, Helgesen (2011) in her book titled *The Female Advantage: Women's Ways of Leadership* reflected on four success stories from four successful businesswomen where she found that family was a significant element in women leaders' lives that cannot be separated from their leadership. The direct influences of immediate family and relatives, mostly from parents' upbringing and sponsorship and spouses' support remained a very significant part of the enabling environment for the women.

The majority of the women in this study benefited from leadership examples and opportunities presented by their parents or relatives, regardless of the sex of these role models and mentors. From these inspirations, these young future leaders located their aspiration. The key features of family influences in the Gorontalo women were the inspiration, the skills and the opportunities. Two notable family members made a substantial impact on the Gorontalo female leadership: the parents and the husband (rather than siblings or distant relatives). The family's upbringing that provided educational opportunities and selected jobs and careers for their daughters equal to their brothers was pivotal. As a similar study of Omani women stated,

their socialization experiences have greatly contributed to their leadership roles. They grew up in homes that fostered equal treatment with their male siblings; valued education; a supportive father...all of which promoted their self-confidence, assertiveness and a strong sense of identity in dealing within male-dominated environments (Al-Lamky, 2007, p. 57).

By making their professional life and their interaction in community life an example for their children, parents modelled leadership in action. Also, many parents of the participants in the context of this study held leadership roles and provided leadership opportunities to their daughters by inviting them into a similar career path and facilitating the women leaders with access and sponsorship to a leadership position. In line with this, the Cubillo and Brown (2003) study of women from nine different nationalities who engaged in masters' degrees in educational management within the UK, found that women obtained opportunities for leadership positions passed on or passed down by their parents, and those parents nurtured these women. In the Gorontalo setting, some women in this study grew their awareness of their personal privileges and advantages and used them to develop their leadership prospects. Both Dimmok and Walker (2005) and Nicholson (2017) reviews of the influences of leadership formation recognised that children

adopt their family values. Family heavily influences children's learning and development, and their parenting and family's support contribute to their ability to socialise in settings outside the home. In this study context, women leaders' conceptualisation of leadership was stimulated by family experiences of leadership. A more democratic upbringing and practice underlined the great opportunity for women to be in a leadership position or at least inspired women to be leaders in public spaces.

Men's attitudes to women in leadership are changing and this is evidenced through their growing support of their wives. In the past, married women in the Gorontalo context sought permission from their husbands before deciding to concentrate on their career or undertake leadership roles at work. These constraints were not reported in the narratives of the women in the present study. The husbands showed support by giving opportunities for their wives to hold leadership roles because many of their spouses were from similar fields of expertise. Thus, these husbands understood the duties, responsibilities and passions of their wives when they aspired to hold leadership roles. This confirmed the findings of another study in Indonesia by Murniati (2012) in Yogyakarta, a context close to that of Gorontalo, showing that husbands played an important role in supporting their wives in their leadership roles. Similar studies in Vietnam, US and Hongkong revealed that men's attitudes toward their wives' achievements and leadership positions were supportive and accommodating (Cheung & Halpern, 2010; Funnell & D.H., 2013). In consequence, these current studies reported that women learned that they had equal access to leadership positions as men. Where women leaders and managers received full support from their parents and husbands in their leadership aspirations, there were also positive changes in some parts of the Gorontalo community's expectation of women in the public sphere more broadly. This reformation may begin to improve the lives and the environment of the Gorontalo people, women in particular.

Education

Women in this study claimed that they were born and brought up within families with strong values and beliefs in equality of education for all their children. These women's parents had prominent positions in the community, such as teachers, lecturers/deans, heads of village, successful entrepreneurs who themselves had strong educational backgrounds. Moreover, most of these women grew up observing their female relatives receiving formal education and achieving leadership roles and positions in their community and public organisations. A few of the women grew up in an unfortunate economic background but were still fortunate enough to acquire formal education because their parents knew the value of education for their daughters' futures. Al-Lamky (2007) found that parents who valued education were a common aspect of the socialisation experiences of Omani women leaders. All the parents of the leaders in this study supported and sponsored their daughters to have higher education. The same support and sponsorship came from their husbands.

Regardless of the different leadership journeys the fifteen women experienced, their career paths and leadership roles were supported by one significant attribute: the degree they obtained from formal study. Achieving higher educational qualifications meant more access to higher leadership positions. Research conducted in Indonesia and Vietnam confirms that the success of women rectors always involved opportunities for accessing higher education (Dao, 2011; Dao & Funnell, 2013; Nurmila, 2018). Further confirmation comes from Duvall (2003) and Faulconer (1995) who argued for the importance of a doctoral degree for women as a means of accessing leadership positions in their organisations. A high educational degree is standard for fulfilling leadership positions in the tertiary sector. Other studies conducted by Barry (2009) about the career development of four technical college presidents in the Midwest; Carter (2009) who studied thirteen women college presidents' pathways to the college presidency in Tennessee, Alabama, and Kentucky; and Madsen (2008) who highlighted the leadership experiences of ten university female presidents in several states in the US; found similar a result: that female university/ college presidents emphasised the importance of pursuing graduate studies and doctoral degrees.

In line with the studies above, in the Gorontalo context, educating women is an imperative action to help women's advancement in both career and leadership positions. The women in this study indicated that individual competencies, expertise, skills and leadership talents were critical in leadership recruitment and promotion. Education was an essential element for leadership access for the women in the Gorontalo context. Formal education and suitable expertise were required for leadership positions as regulated by the government in Indonesian universities. For example, in Gorontalo, universities regulate the minimum degree for all academic staff is a Masters degree while for the rector's position is a Doctoral degree.

Women in this study expected more opportunities and access to personal and professional development to support their main responsibilities as academic leaders and administrative leaders. Furthermore, the women in this study also emphasised informal and non-formal education. They claimed that informal aspects of education helped women leaders to understand the complexity of social interaction and the customary behaviour in society or university, including decision-making and leading–managing people in organisations. Kholis (2012) suggested that insufficient opportunities for either formal or informal support and encouragement in terms of training contributed to the small number of women gaining leadership positions. He proposed leadership empowerment and development for women were provided through training and the delimitation of gender-biased development programs. A higher educational background and the more personal and professional developments women possessed gave them more credibility in terms of the knowledge and expertise needed by the organization.

Having women in leadership roles is critical in terms of raising families who in turn serve as role models for the next generation and for society at large. Additionally, educated women are able to support families in both the economic and social domains. As men and women participate in higher education, they too are exposed to women in leadership roles and the role modelling compounds the other forms of social influence. Therefore, the benefits of having more women in education and promoting gender equality in leadership are widespread and inter-generational.

Gendering and Leadership

In the Gorontalo context, women were aware of their skills and were willing to learn more through observing and practising their skills. Eagly and Carli (2003) agreed that women put equal importance on relationships with individuals and institutions and worked relationally within the existing patriarchal structures in the organisation. The general concept of leadership in the Gorontalo context and the division of labour promotes males in the workplace and in leadership roles, while women are confined to domestic work at home. This transfers into gendered labour within the workplace setting, where men dominate in the strategic positions, have more power and have more access to career advancement (Eagly, 1987, 2013). One of the distinct elements of the Gorontalo women's leadership is the effort of women to maximise functions of domestic skills that are transferred into the professional field. In fact, gendered labour was perceived by the women in this study as a stepping-stone to leadership and to promotion into higher leadership positions. This strengths-based attitude leverages skills developed in the domestic sphere to capitalise on opportunities, rare as they may be, in the public sphere. This was normalised in the Gorontalo context as the practices were continuously performed and women in this study performed their feminine attributes in particular male-related positions as well as gendering their female leadership style into a more masculine approach. Butler (2001) called these practices 'performativity' which she defined as "how the social norms and rules that constrain our actions and govern our reality are maintained, produced and reproduced" (p.15). Leadership, as performed by the women in this study, was also conditioned by the cultural and religious boundaries held by the organisation, followers and community at large. As Olsen and Worsham (2004, p. 345) put it,

What are being performed are the cultural norms that condition and limit the actor in the situation; but also in play are the cultural norms of reception, which may or may not accord with the ones that are constituting a situation so that we actually have a retrospective of constitution of the performance through the norms of reception and this can produce really interesting problems of cultural translation and cultural misunderstanding.

The women in this study asserted that their ability to run and manage the home, the family and finance in the domestic setting, could assure that organisational affairs ran well. They said their staff saw them as respectable and effective leaders thus confirming their views on this matter. The rise of women in the workforce may be consequent on women becoming more desirable as

employees, and the soft-skills they get from their domestic roles might help women to have leading and managing qualities different to those of men in university management. However, these women need to pay attention to the fact that staff will have differing perceptions. Cox, Hannif, and Rowley (2014) reported that their study in Vietnam on the generational effect in the reception of leadership styles showed generational differences in perceptions of and responses to leadership styles. As a consequence, the Gorontalo women leaders will be required to develop and sustain positive support with all parties in the university setting, not the least from other women leaders and managers and staff, like themselves.

While men are perceived to possess agentic leadership characteristics such as being assertive, competitive, and individual in their leadership approach (Eagly & Karau, 2002), the women in their study emphasised communal attributes (Eagly & Johannesen-Schmidt, 2001) as essential in the approach to leadership which focuses on interpersonal relationships, collegiality, valuing individuals, teamwork, and good communication. These qualities were identified by the women in this study as necessities to meet their followers' needs.

Two women in this study claimed that they adopted democratic approaches in their leadership in which they emphasised shared ideas. However, these women implied that they were the centre of decision making and all the ideas given to them were important for their consideration. These women implied that they had clear standards of moral and ethical conduct and procedures in their work and the clear intention of encouraging their staff to be more independent and innovative in executing and resolving jobs in the organisation. These attributes were associated with transformational idealized influence and intellectual stimulation (Bass & Stogdill, 1990). Furthermore, one of the women in this study claimed herself to be a transformational leader. These approaches were also mentioned in another context as the preferred leadership style by women. The use of transformational leadership by Indonesian women of four different ethnic groups of female entrepreneurs in four different Indonesian provinces (Mangunsong, 2009), was supported by Djasmoredjo (2004) in Jakarta looking at male employee's perception of women leaders in various organisations in which she found that transformational leadership was the women's leadership style.

Meanwhile, the rest of the women mentioned their rejection of dictatorship and an autocratic style in their leadership approach without specifying their leadership style. However, these women emphasised their personal relationship with their staff, close communication, and utilising their feminine attributes in their leadership to attend their staff's needs. Most of the women might not identify their leadership style, however, they implied that there were transformational qualities in their leadership. This is what Eagly and Johannesen-Schmidt (2001, p. 787) stated:

Although transformational leadership..... are not as obviously related to gender roles as the leadership styles investigated by earlier researchers, transformational leadership has communal aspects, especially the theme of individualized consideration, whereby leaders focus on the mentoring and development of their subordinates and pay attention to their individual needs. Consistent with the possibility that transformational leadership may be somewhat more aligned with the female than the male gender role are studies showing that subordinates perceive greater correspondence between leaders' feminine personality attributes and their transformational style than their transactional style.

Similar results evidenced in the work of Burke and Collins (2001); Eagly, A.H. and Carli, L.L. (2007); Eagly et al. (2003); Stempel et al. (2015) show that women as individuals or a group possess transformational qualities and choose transformational leadership for their leadership style. Women in this study, too, claimed that they possessed the qualities of transformational leadership by promoting their concern for interpersonal relationships; emphasising their leadership attributes including caring, nurturing and support to their staff's interests. These women demonstrated the commitment to attend to their followers' needs for developmental directions and personal concerns. Thus, the women in this study claimed that they did well in their commitment to their staff members' personal and professional needs, which is in line with their individual consideration which shown their transformational leadership.

Women in this study adopted leadership approaches which aligned to their practice of utilising their feminine attributes to focus on their staff members' professional and personal needs. Van Engen, Van der Leeden, and Willemsen (2001) claimed that transformational leadership's individualised consideration of others within the organisation corresponds with female leaders' stereotyped attributes. This is similar to what women in this study encountered. They committed themselves to their staff's personal development and career improvement in their leadership approaches. Thus, women leaders and managers in Gorontalo higher education accessed and maintained their leadership positions through gendering their leadership and by enacting leadership through good relationships with followers in shared collective ways. Promoting relational skills in leadership leaves a blueprint of leadership style for other women in similar situations to follow.

The women in this study claimed the communal and relational aspects of leadership, ascribed to women through gendering work practices, have been admitted to leadership through women's promotion to formal positions. So the relational "disappearing acts" which is refers to women advantage are not beneficial for women or organisation (Fletcher, 2001, pp. ix,x; 2010, pp. 126,127) have been made the more visible part of accepted leadership practice. Women in this study noted that the people in Gorontalo keep the value of interpersonal relationships and interaction among people based on mutual respect and societal harmony. The importance of collegiality and self-confidence are the fundamental foundation (Bolden et al., 2012; Bryman, 2007;

Nadia, 2010) for enabling women into leadership and encouraging them to maintain the leadership roles within the university setting. Despite the indication that Gorontalo women leaders and managers were in the process of progressing and continuing to ascend to leadership roles, the women in this study believed that, in some cases, culture should be preserved so Gorontalo women access and sustain leadership roles in ways that are consistent with their context and keep the roots of their identity.

Aspiration and Inspiration

It is important for young women to see other female leaders as role models for their inspiration to leadership and it is important for women leaders and managers to have the aspiration for inspiring other people in the organization, particularly women and young leaders. The way women leaders and managers work and engage with their staff and/or followers are the significant qualities that provide positive inspirations for other women, encouraging women into a leadership position. Bolden et al. (2012) reporting in the *Research and Development Series: Academic Leadership: Changing Conceptions, Identities and Experiences in UK Higher Education*, found that appreciation from women leaders compelled other women to feel respected, making them inspired to be valuable members of the organization and not to look elsewhere for leadership inspiration.

Women leaders and managers are evolving and utilizing what they have to their advantage, prompting women to adopt leadership approaches that enable them to lead others, engage and solve problems successfully (Carli & Eagly, 2007; Eagly, 2007).

The Hindering (Barrier) Features

This section delivers a discussion of three major obstacles that were perceived by participants as the most problematic features in their leadership experiences as women leaders and managers in the university setting: namely, cultural, personal and organisational hindrances.

Cultural Hindrances

Process of leadership is situated in a gendered social setting where women struggle with their gender stereotypes to fulfil the role of leadership which is associated with men. In the Gorontalo context, gender stereotypes translate into the inability of a part of society to escape their female stereotype and discrimination for women leaders. According to Weikart, Chen, Williams, and Hromic (2007) men inaccurately perceived that women did not encounter or face gender-related impediments in their leadership. In fact, women faced numerous cultural-related obstructions in their leadership practices. Thus, in general, society within cultural construction, believe the gender roles implicates men in leadership roles.

The women in this study faced numerous cultural-related obstructions in their leadership practices. They faced the cultural construction of gender that suggested men were the leaders. Patriarchy and misquotation of sacred text were the key aspects of the leadership hindrances (obstacles) mentioned by the women in this study and these are discussed below.

Patriarchy

The women in this study experienced the discouraging effect of patriarchy within their leadership experiences. A few studies conducted in Indonesian higher education institutions had similar results, reporting that the Indonesian universities where the research was conducted were patriarchal (Kull, 2009) and women leaders' improvement in three state universities in a Makassar setting were hindered by patriarchy (Wayong, 2007). Sakina and Siti (2017) also noted that the social problems faced by Indonesian women had the same root problem, namely a patriarchal culture. In the following section, in the Gorontalo setting and according to my participants' responses, patriarchy is described as it is found within society generally, in religious perception, and in organisational contexts.

Patriarchy in the Local Society Context

In the Gorontalo setting, according to my participants' responses, patriarchal culture controls and affects Gorontalo women leaders' and managers' perceptions of their leadership and their roles in society and the work-place, as well as dictating the religious narrative. Patriarchy is "a system of social structures and practices in which men dominate, oppress and exploit women" (Walby, 1990, p. 20). Patriarchy is a socially constructed practice that favours men and masculine ideals, and values them more highly than women and their feminine qualities, establishing the superiority of men over women, showing women as powerless and belittling feminine qualities compared to men and masculine qualities (Caldwell, 1982; Meyers, 2008; Meyers, 2018; Moghadam, 2002). This patriarchal culture, according to the women in this study, was practised in their society and strongly influenced the culture of the Gorontalo people. For example, a few women in this study, under patriarchal and male-dominated internalisation, believed that women have physical limitations in doing outdoor jobs or are mostly given works that are associated with feminine tasks, however, many of the women in this study, in contrast, believed that men and women are equal despite the differences in biological features.

Despite the claims from women in this study about their inspiration for leadership from their parents and husband, in the Gorontalo traditional context, women's traditional domestic role obliged them to stay at home, taking care of the family, doing domestic chores, and to remain housewives (Marhawati, 2017; Sahi, 2012). This could be translated to mean that the given support did not necessarily enforce shared gender responsibilities. Men were constructed to undertake anything but those domestic roles. They were perceived as the breadwinner and sole provider for the family. These roles had been established from generation to generation. Women in this study admitted

that the influence of patriarchal domination of men at the office was not as intense as at home and they were expected to behave and work to their feminine label of women, mother and daughters.

Some participants in this study admitted that they grew up with gendered clothes and toys. This institution continues to be practised in community life, continues to be passed down by one family to their descendants, and makes this gendered role as a standard measure for evaluating women. Both boys and girls grow up with cultural constructions that influence this gender bias. According to Ridgeway and Correll (2004), as daughters and sisters, women must traverse the thick layer of cultural perception and mores of a male dominated the world if they are to take up leadership roles (Ridgeway & Correll, 2004, p. 48):

A 'macro-micro-macro' explanation about one way that categorical inequality is reproduced in society. Cultural beliefs about social categories at the macro level impact behaviour and evaluation at the individual level, which acts to reproduce status structures that are consistent with pre-existing macro-level beliefs. Status structures in groups can be thought of as the building blocks of more macro-level structural inequalities in society.

In line with the concept above, according to the women in this study, women are required to behave differently from their male counterparts based on what society expects them to be. A women's role is typically viewed as the representation of domestic roles; as a daughter, sister, and mother. Women are rarely seen as the head of the family unit. A woman becomes the backbone of the family only due to divorce from her husband or the death of her husband or father, when they are allowed to take on different roles and be burdened as a mother and the breadwinner of the family. In this study setting, women learn to cope with their roles as followers of the men, yet being the one who manages domestic-associated functions at home as well as the office.

In Indonesia, like other places where patriarchy is the dominant social form, male figures including father, uncle, and brother are always the centre of the family unit and social unit. These male figures are the head of the household while women, including mother, sister, and daughter, are the subjects of and subordinate to the authorities of the house. Many households in this culture emphasise the sons as the token of a family's legacy and honour. The daughter, by contrast, according to a few participants in this study, needs to be protected from the outside world as she is vulnerable to shaming the family's name by social interactions and attitudes disapproved of by the community. Interestingly, according to Moghadam (2002) the power of women as in-laws might overpower males' authority when they get married, especially when it comes to the power of mothers-in-law. Hence, the power of patriarchy is also translated into paternalistic, where a non-male being performs the dominating role. This issue will be discussed in a separate section of this chapter.

Patriarchy in the Office

Despite the women in this study's claims about the absence of gender discrimination in organisational policy on leadership selection and promotion, there are studies on leadership in Gorontalo where under-representation of women in political parties has been identified as being due to men's unsupportive attitude to women and the influence of the patriarchal culture (Sahi, 2012; Walahe, 2018). Another study (Murniati, 2012) carried out in some state universities in Central Java and Yogyakarta produced different results. Murniati found that women must put more effort than men into their progress to a leadership position because of organisational policies that were more encouraging of men than women. Murniati's study showed there was a residue of patriarchal culture left in Indonesian organisations, including in university contexts.

Patriarchy was one of the biggest barriers that hindered women in this current study. It influenced their progression to leadership, their practice of leadership and the ways their followers perceived their leadership. Patriarchal practices in Indonesia (including Gorontalo) impacted on defining gender roles and gender-segregated work divisions and established gender-based leadership practices for women in the workplace. A few women in this study recounted the stereotyped views of their male superiors who believed that women needed to think about marriage before aspiring to a higher degree in education. This reflected that still, in Indonesian society, there are many people who perceive the traditional gender role for women as being defined by the domestic sphere, under the general assumption from society that women do not need to engage in higher education because they will end up doing domestic tasks (Khayati, 2008) and choose to find jobs that are close to home and that have less competition with males. This situation has resulted in low wages and salaries, so women choose to become full-time housewives despite having gained a high education (Hermanto, 2019; Krisnawati, Iswari, & Arsi, 2016).

In this study, patriarchy in the social context seemed to hinder women from reaching their maximum potential as leaders in public spaces by standardising a woman's success based on her accomplishment as a housewife. Women who had successful careers but failed to manage a household or get married at a proper age because of pursuing education or career were categorized as showing a futile effort or not being successful. Also, the society in which the female participants lived necessitated the existence of a man as the leading figure and if the leader was a woman, society expected her to meet masculine criteria of leadership. Women, from the traditional view of stereotyped gender functions, then suffered from the pressure of having double burdens as housewives who were responsible for domestic duties and as working women who were responsible for office-related tasks. Top leadership positions were perceived to belong to males and to men's area of political contest where women still struggled to take part as they fought their way to leadership positions. These women knew they did not stand a chance if they stood alone, hence, women utilised their educational backgrounds, expertise, referent power (French & Raven,

1959), including their family name, and relational skills for seeking networks and gaining advantage from these relationships. Despite the those conditions above, women in this study revealed that they used their expertise to motivate their staff and create innovative approaches in getting the job done, even a few of the participants in this study revealed that they used power differently in managing different people in their organisation.

In the organisational and employment setting, the blueprint of patriarchy translated to men-dominated work and the expectation of women leaders to have masculine qualities. Although the women leaders in this study stated that competency was the main consideration in the selection or appointment of leaders, not the gender, they also did not dismiss the fact that patriarchy, which thrived strongly in the society and the culture around them was felt to have influenced their leadership at work. The women in this study claimed that women and men had no differences in accessing equal opportunities in leadership, but according to Ridgeway (2002) men and women had different extents to which they could access power and authority even when they had the same positional power, and Ayman and Korabik (2010); Ridgeway and Correll (2004) accentuated that women leaders were hindered by cultural beliefs and perception from society which influenced how women leaders perceived themselves in their leadership roles compared to men's leadership.

Patriarchy in Belief Systems

In the Indonesian context, Gorontalo women in this study claimed that the misinterpretation of religious teachings and cultures that are embedded in local customs is a strong force that drives the restrictions on female leaders and managers. The participants associated the role of leadership with the religious interpretation of masculinity and men's divine duty to lead woman. This is based on their religious sacred text as men interpret it.

Most of the women in this study claimed the misquotation and misinterpretation of their sacred text by men who were not happy with women moving into leadership or who used it for their personal agenda. However, according to the respondents, the misinterpretation was mostly based on the individual's inability to differentiate and redirect his/her view on religious teachings and beliefs in public spaces. The participants were comfortable to be labelled as mother and caretaker of the people in their unit; they also found being nurturing and caring as privileged rights according to their nature as women and God's servants. However, this notion was not supported by Suryakusuma (1988, 2011) who questioned how women in the office setting and in the public sphere represented the issues of women who were structured systematically as domesticated. She argued that a woman was established as a mother, caretaker and protector of family and nation, as she defined as state-ibuism in the new order. She referred to the social construction of the role of women claiming that state ibuism, while still relevant in a sense, is in reality no longer under the state-domination. Suryakusuma (2012) elaborated, contending the culprit of the current concept of

state-ibuism was the requirement of subordination and compliance from women to the conservative Islam version.

According to studies conducted in some Indonesian universities (Khumaidah, 2018; Muluk, 2013; Wayong, 2007) women, in the role of leaders and members of the progressive society, faced difficulties in terms of government supports. They also discussed the period where women's roles and development were domesticated within the phase of state-ibuism, but later, women became the subjects of what government described as gender mainstreaming programs to help women empower women. These writers claimed women empowering women would create tension between the ideology of state-ibuism and gender mainstreaming programs. State-ibuism was established from an ideology to maintain patriarchy and required that women stick to their domestic roles and their primary nature as housewives, while gender mainstreaming programs were based on more western values of promoting women into equality. The women in this study believed that their life principles were based on their religion and faith and acted as their guidance in exercising their leadership. They accepted and unquestionably trusted the holy-text narration, and the concept of western feminism was not suitable in their locale. Importantly, in the Gorontalo context, based on the findings shown, historical and cultural factors were more in play rather than certain labelled ideology such as state-ibuism. My participants did not directly mention this issue, but I need to acknowledge this subject as it is an underlying issue that needs further investigation in the context of Gorontalo.

Further discussion on women and their religious views in the context of Gorontalo is to be found in the following section.

Misinterpretation of Sacred Texts

All of the participants' religious beliefs in this study were based on the Islamic faith although, it should be noted, the participants in this study were not purposively chosen from women of the Islamic faith only. As mentioned before, the women in this study believed in Al-Qur'an and Hadiths (sacred text) as their guidance in their leadership. And, according to most women in this study, the sacred text is often misinterpreted and misquoted to constrain women in leadership roles.

The common belief that women are forbidden to leadership positions is a misquotation of holy-text according to the female leader participants in this study. Evidence of this misquotation and misinterpretation was discussed by Wadud-Muhsin (1999) in her book on Qur'an and Women. Wadud-Muhsin (1999) claimed that the tradition model of interpretation of the sacred text seemed exclusive, written only by men, so only men's awareness and experience were accommodated in the interpretation. The interpretation was conducted verse by verse so the discussion seemed partially conversated and there was no attempt to discuss the interpretation thematically according to the Qur'an itself. This misinterpretation had been internalized in the life of the public despite the bias from the interpretation. Mulia (2007) argued that the interpretation was coloured by the

influence of the cultural, economic and social backgrounds of the interpreters (scholars) in Islamic law but still many Muslim men and women followed these interpretations (Umar & Sukri, 2002) which were used as an excuse to obstruct women from entering leadership positions. Similar studies (Engineer, 2005; Wadud-Muhsin, 1995) showed that gender inequality occurred because of the misinterpretations and misquotation of the Qur'an and Hadith. In contrast, many studies on the sacred text advocated the accurate interpretation and more contextual and textual interpretation of the sacred text (Engineer, 2005; Umar & Sukri, 2002; Wadud-Muhsin, 1995) in discussing gender equality in sacred text (Affiah, N.D., 2017; Affiah, N.D., 2017; Faisal; Mulia, 2007). Furthermore, according to Mas'udi (cited in Azisah, 2012) when talking Islam and gender, people need to know the different lenses used to focus on the fundamental (basic principles of Islam) and cultural practices. The fundamental values grounded on Al-Quran and Hadith show women are viewed as equal to men (Subhan, 1999), but it was the cultural practices using interpretation based on Islamic teachings that involved different cultural backgrounds and values (Azisah, 2012) that led to inequality for women (Shaheed, 1986; Sukri, 2002; Umar & Sukri, 2002).

Personal Hindrances

This section discusses the personal obstacles the women in the Gorontalo context faced. These were double-bind and guilty feelings in their leadership journey. These obstacles arose in relation to their awareness of domestic roles and society's stereotyping of them. The majority of studies examining the personal hindrances for women leaders have been conducted in Western cultures; this study examines the hindrances in the Gorontalo context.

Double-Bind

As Gorontalo women leaders and managers shared insights about their career paths, their reflections indicated that they put effort into balancing the demands of their careers with their interests and priorities outside of work. In addition to being required to participate in contributing to and supporting the economic burden on the family, women are still obliged to carry out their domestic responsibilities and tasks.

Although the *adat* (customs), traditions, and religious beliefs are still the main drivers for women in performing their daily lives, the women leaders and managers no longer feel worried about the negative attitudes from people, the discrimination and harsh stereotypes in this context. As I observed, among the women in my study, women and men in their daily life are moving toward being equal in a family setting where women have also become partners with men in the household for family financial contributions and community involvement and tend to adopt a more gender-equal status in the family. However, one of the participants, for example, admitted she brought her work home while taking care of her daughter who needed special attention. However, the participants admitted that Gorontalo is still influenced by a paternalistic and patriarchal system of Indonesian culture in general.

Female leadership context in the Gorontalo University setting shifts to a direction where women are accepted into the leadership faculty, yet they continue to have certain limitations in their role as leaders. The expectation of the traditional domestic roles for women is no longer a burden to women in Gorontalo according to the female participants, however, many women are consciously aware of their personal choices to keep doing domestic work based on devotion to their faith and they allow themselves to choose various lifestyles regardless of their gender or based on their gender. Full support from their husbands in this study does not mean that their husband takes on domestic and caring chores. Most commonly, in the context of Gorontalo, these women are more likely to have domestic helpers or relatives assist with these chores.

Women in this study claimed that difficulties or personal hindrances were situated in the personal issues, which were a double burden they faced as housewives and as authoritative figures at work. Cultural stereotypes have created two forms of women's double burden: women were expected to have feminine qualities for their domestic role and women were also expected to possess men's leadership attributes in sustaining their leadership role as emphasised by Ibarra et al. (2013); Yoder (2001), and affirmed by Catalyst (2007, p. 6): "to [the] extent that people still equate stereotypically masculine behaviours and attributes with effective leaders, men are cast as natural leaders, while women constantly must prove that they can lead". These cultural expectations were based on casual discrimination and unconscious gender bias from men, cultivated and nurtured by society and people's behaviour toward women in a leadership position (Eagly & Sczesny, 2009).

Discriminative and stereotypical behaviour often shown by a male superior toward married women was reported in this study. Women were often not the priority for leadership positions and professional development activities because they were married and/or having children, and they were considered to have difficulty in committing themselves to the role as they were perceived to have more responsibilities to the family and especially the children compared to single women or their male counterparts (single or married). In line with this finding, Rhode (2003) argued that working women with children experienced more pressures with additional double standards and double binds and they were often criticized for being unsatisfactory as both professionals and parents when in fact they were expected to have higher standards than did a working father.

Guilty Feeling

Some of the women in this study suffered from the guilty feelings when they needed to leave the house for their jobs working in public spaces. They expressed feelings of guilt over their absence from children, parents and important life-events. They admitted that prioritising family over career was always their option when they must choose. Thus, many women in the Gorontalo context delayed their promotion, further education, and professional development for their families' sakes, as for them that was a necessary sacrifice, otherwise they felt guilty for being selfish.

These women's perception of their roles as women in the domestic sphere could not be separated from who they were as leaders. Helgesen (2011) supported this finding, saying women perceived every part of their lives as contributing to their role as leaders, thus their roles as mother, wife, and leader could not be separated. As with the women in this study, (Pasya, 2010) found women juggled work, and often felt guilt and discomfort being away from family and home affairs and responsibilities, with the additional demand of balancing work and family life.

Organisational Hindrances

The section discusses the organisational hindrances that women in Gorontalo higher education experienced in their leadership journey. The challenge was mostly related to patriarchy in the organisational culture. Seniority and micro-politics were two major hindrances to Gorontalo women leaders and managers in coming into leadership and sustaining the leadership roles they held.

Patriarchy to Paternalism

The findings show that patriarchy in the university setting was described as the use of power by people with positional power, seniority in experience, age and position, as well as people with high influence. In this setting, these women were also authoritative figures in their workplaces. However, there was a shift in the understanding of the patriarchal practice and paternalistic leadership as women copied men's leadership style to cope with the pressures of gender stereotyping of women as leaders. Carli (2001) agreed, stating that, when working in a male-dominated workplace, women adopted male attitudes and values to achieve success.

Interestingly, the findings in this study show that patriarchy has two different forms; the first is the classic patriarchal and the second is patriarchy translated into the relocation of power that remains absolutely in the authority structure but where women act like men in leadership, adapting male leadership behaviours and attributes. Several women in this study were inspired by their father's leadership style and approach and grew up copying their fathers' attributes, including discipline, assertiveness, dominance and independence. In other words, the women took on the masculine form of leadership as embodied by men through simply acting in a way that controlled their subordinates in the university setting.

As I observed in the findings of this study, women and men in Gorontalo's day to day interaction have a similar role and the social-economic changes constitute the cultural shift. In line with this, patriarchy in its traditional form is still there but no longer dictates, dominates, oppresses, and exploits women (Walby, 1990) (Walby, 1990); it has changed into another variation of paternalism. The women in Gorontalo defined patriarchy as paternalism, in a similar way to some eastern cultures like Indonesia which adopted the paternalistic leadership as an effective approach. Study about paternalistic leadership conducted in Yogyakarta found that paternalistic leadership is an effective leadership practice as it emphasises a leader's visibility, benevolence and courage

(Irawanto & Ramsey, 2011).

The strong culture of paternalism, where a central figure gives protection, benefits, and care but takes away the freedom of choice and responsibilities is a shift in the form of patriarchy to one where the leaders, both men and women as the dominant figures, control the system and demand loyalty and obedience from their subordinates. Thus, the paternalistic approach still maintains patriarchy because young women leaders in middle-level management felt intimidated in accommodating and managing people with seniority. As Hallinger and Leithwood (1998) stated, seniority has a strong influence on setting the norm in an institution; seniors possess stronger status and power than leaders in the organisation. For senior women leaders, the interaction was not so difficult, but for young women leaders, it was difficult to exercise their leadership while there was a cultural over-valuing of respect for the elder in the Gorontalo context and this was even more complicated when the young female leaders acted contrary to this tradition.

Seniority

Seniority was one of the difficult elements for female leadership in Gorontalo higher education, as part of the general consensus of Indonesian culture is about respecting the elder. The given power to such a degree of respect is aimed at the concept of senior or elder who has the *sepuh* (Wahyudi, 2010) attitude. This concept represents the oldest or wisest person in the community who is made a leader because of much experience, sources of knowledge, and the apparent ability to do something out of selfless causes (Pusat Pembinaan dan Pengembangan Bahasa, 2019; Wahyudi, 2010). In line with this, women in this study admitted that they had difficulties in managing staff, including the person who was the elder of the organisation, or seniors in terms of service years and higher educational backgrounds. It is quite dilemmatic for them, because in the Gorontalo context, the *tata-krama* (manners) were taught to respect elders (senior and *sepuh*) and the Gorontalo culture gives a special place to people who are older and have a higher social reputation, as set in the value of local wisdom (Didipu, 2018)

According to Carli and Eagly (2012) leaders will use the gender card to gain power. The seniors described in this study reinforced the objections to women and young leaders gaining power. Interestingly, participants in this study asserted that female seniors were more powerful than men in reinforcing opposition and influencing people. They added that some of the female seniors acted in opposition to them and showed hesitance in sharing leadership roles and tried to make out the young women as their competitors. Based on some women's claims in this study, they felt discriminated against by female seniors who considered them incompetent or even saw them as the enemy based on unprofessional dislikes of these women. This result is in line with the reports Cikara and Fiske (2009) and (Sheppard & Aquino, 2013) who pointed out that female–female conflict was problematic as the result of what Staines, Tavis, and Jayaratne (1973) defined as

queen bee syndrome, where these women were the best option of mentoring women into leadership, but they stereotyped the young female leaders as feminine and less masculine, thus they were perceived not to be fit for the leadership roles.

The problematic relationship between women leaders and seniors can be related to the choice of recruitment and promotion for the leadership relay successors at the university. A number of seniors in the higher education institutions hold many of the highest and most strategic positions at university, including their functions as senate members on campus. Women who could be defined by the queen bee syndrome disassociated themselves from their own gender and blocked other women's ascension (Sheppard & Aquino, 2013) into leadership positions. One of the participants in this study revealed that the display of power was obvious when the seniors were able to mobilize the highest leadership for personal interests or office matters. She continued that seniors were also powerful in the university context because the rector was a part of their in-group, and many of his supporters were seniors who held personal power, positional power, and expertise power.

Micro-politics

In some cases, the context of female leadership in Gorontalo higher education was more about competition over a leadership position and rivalry between individuals and groups in attaining and maintaining a leadership position than about gender per se. The negative local habits and jealousy from female colleagues and pressures from seniors who had referent and expertise power became important obstructions for women leaders. In this study women leaders found the practice of seniority hindered them from accessing a leadership role. The unclear process used in leadership recruitment and succession, because it was based on superiors' liking, was also problematic for women leaders.

The Gorontalo women leaders and managers also implied the hindering features to their leadership related to gender perceived stereotypes in university dynamics, including in micro-politic level, thus these women were in need of a suitable framework for gender equity. According to Ely and Meyerson (2000) in their paper on *Theories of Gender in Organizations: A New Approach to Organizational Analysis and Change*, there are four approaches to gender equity and change; frame 1 (fix the women), frame 2 (value feminine), frame 3 (create equal opportunities), and frame 4 (assess and revise work culture). Frames three and four focus on creating policies to compensate for structural barriers to equal opportunities for women and locating the incremental changes in the work culture. Based on the participants' responses in this study, there are two essential elements in their leadership experiences that need to be revised and improved: real access and opportunities within a women-friendly sphere, and reform of the oppressive systems of gender stereotyping and social practices. Thus, the third and fourth approaches offer options for women leaders and managers in Gorontalo universities: (1) the intervention of organisational policy

based on women's underrepresentation in higher positions and in the upper echelon, transparent leadership succession and promotion, and the provision of more personal and professional development for women, including formal leadership training, mentoring, and coaching; and (2) revisiting the enactment of social practices regarding women and leadership by focusing on formal and informal social interactions within the organisation and advocating both men and women into a change process of gender equity.

The Features of Gorontalo Women's Leadership and Management.

The literature on female leadership in Gorontalo is very limited and no previous study was found about women's leadership experiences in the university setting. The sections that follow explore more deeply the characteristics of leadership and management as they were experienced and performed by the women in this study.

The Ambiguities between Leadership and Management

The women in my study indicated some lack of clarity around the differences between leadership and management. Western authors argue that leadership is a process of influencing people to do or achieve certain purposes by communication and engagement, benefiting the people who follow the leader (DuBrin, 2015; Lussier & Achua, 2015; Northouse, 2017; Northouse & Lee, 2018); management is described as a set of activities of planning, organizing, staffing, directing and controlling existing resources in order to achieve specific results through others (DuBrin, 2008; Fayol & Storrs, 2016; Wren & Bedeian, 2009; Wren & Bedeian, 2018). Thus, leadership requires an interpersonal process in establishing goals and inspiring other people within the organization, while management involves a more structural procedure that utilizes people within an organization to achieve goals (Neumann & Neumann, 1999).

In the Gorontalo context, the ambiguity between leadership and management is complex. First is the indistinctness between leadership and management; second is the mix-matched concept of leadership roles and leadership positions; and third is imprecision between the word *pimpinan* (superior) and the word *pemimpin* (leader). These two terms described and profiled as two different meaning of leaders in western context. Whilst, in this study context, the use and definition of these terms are also influenced by the desire of some women to adjust to certain edicts or the interpretations of religious texts.

Leadership and management, as understood by the women in this study, are interwoven and sometimes ambiguous. In the Gorontalo university setting, *pimpinan* and *pemimpin* are commonly used interchangeably with the superior (the head) status entailed with the possibility of *pemimpin* attributes, which influences their staff not only as their subordinates but also as their followers. *Pimpinan* (superior) is associated with a leadership position while the leadership role is often associated with *pemimpin* (leader). Women leaders in the Gorontalo university context vary in

viewing themselves as leaders. Women leaders in the Gorontalo higher education setting established three understandings about themselves in leading and managing people: they described themselves as a leader, a manager, and a combination of both.

In general, in higher Indonesian higher education institutions, leadership is associated with *pimpinan* and *pemimpin*. The concept of leadership comprises the use of *pemimpin* which refers to the people who have the ability to influence individuals or group of people within the organisation with or without holding a formal leadership role. They are unofficially appointed and do not gain formal payment. Many of these unofficial leaders are seniors, have expertise and referent power, and have broad social networks. This function serves the leadership role.

Meanwhile, the term *pimpinan* is used to address the people who have been appointed or elected to leadership positions and then confirmed by official decree from a person with a higher position, and these people usually get a salary. This function is often recognised as the structural (formal) leader and includes in its concept managers who carry out managerial activities in their work units and organizations. These formal leadership positions fall to the head of a department, faculty's dean and vice-deans and administration units, university's operational unit and administration divisions, and the highest position of rector and vice-rectors. These roles can be also assigned to a *pimpinan* (superior) and serves as a leadership position automatically possess leadership position.

To some extents, these formal leaders and managers carry out structural functions and responsibilities for their work units' organizations. The leadership position ensures the representation of management as the primary responsibilities from structural function which responsible for the implementation of tertiary activities, besides conducting general direction and policy, formulating strategic policies in academia, student affairs, research, community service, innovation, cooperation, planning, information systems, governance, sources of power bases and university independent business (Ristekdikti, 2017). In general, their responsibilities are to compile, coordinate, control, evaluate the academic and non-academic programs of the campus and prepare accountability reports to campus internals and to the general public (Ristekdikti, 2017). To that extent, the admirable women and men within the university who serve in a leadership position are also expected to fill the leadership role where they not only become the influential figure in the organisational focus but also the inspirational role model for other people inside and outside the university setting.

The women leaders in Gorontalo who perceived themselves as leaders had confidence their personal experience impacted on their leadership and on the people they led. These women leaders possessed the individual skills and characteristics to support their leadership strategies, and the ability to implement leadership functions that provided them with the means to influence the thoughts, feelings, attitudes and behaviour of organizational members, both individually and

through the small groups they led in the university context. Women leaders who defined themselves as managers perceived their leadership having two roles, which were as administrative affairs or as *struktural* responsibilities. These *struktural* and administrative matters were perceived by the women in this study as the managerial strategies that contributed optimally in achieving organizational goals, making them managers, not leaders. Women saw themselves as both leaders and managers as they perceived leadership as management practices and leadership as requiring management skills. Mintzberg (2009) argued that performing management blended with leadership skills is done through communication, people, and direct action. Some women believed they had the qualities of a leader and manager at the same time.

While a number of women leaders in Gorontalo university context engage in certain managerial roles and leadership positions, they still do the everyday activities in the office that fit the depiction of women's domestic role. The additional personal interpretation of the domestic role is an internalisation of gender roles within society that dictates the women's production and social role in the public sphere. These arguments may fit with some context into women's stories about their leadership where patriarchal remains exist in some part of Gorontalo cultural practices.

According to Walby (1990), women in the public sphere are not likely to have formal power and representation while in the domestic sphere they are expected to do the housework and raise the children, which are the forms of patriarchy that contribute most to hinder women from accessing leadership. However, in the Gorontalo context, women have more flexible choices in domestic works and child-rearing. These women are also well represented in public organisations like universities, but the women in the Gorontalo context were underrepresented at the top leadership level. Dimmok and Walker (2005) suggested the need for more representation at a higher level and in diverse fields, including political representation to have women-focused policies, which requires the contribution and participation of government, local agencies and policymakers and takes time to support and encourage change.

Faith and religious aspects are essential components of female leadership in the Gorontalo university context. Women in this context believe leadership positions or leadership roles are part of God's gift to both men and women and it is their responsibility to carry out leadership properly and in accordance with the religious guidance as written in the sacred scriptures. One form of responsibility is to carry out their function both as a leader in the campus and as wife, mother, child and servant of God who is almighty. In carrying out their duties as servants of God in their function as a leader in human-created institutions, these women are not inclined only to carry out their managerial functions in the work but also to see them as a form of devotion to god by being a useful human being for others. The focus on others here is what distinguishes Gorontalo women in their more collegial and distributive leadership behaviour; emphasising communal leadership and providing more support for anyone at work is more urgent than promoting certain sex or gender-

based leadership (Vongalis-Macrow, 2016). Many female leaders have great influence over their subordinates and other colleagues by the example of “*memanusiakan manusia*” (humanising human being), and utilising values and emotions, not just discipline and assertiveness. In the current time of employment, subordinates set their mind to be inspired by leaders or managers who understand them, talk to them with their hearts, and are able to make them work partners, not just staff. These women are agents of faith as guardians of the humanistic and moral aspects of an organisation (de la Rey, 2005; Fine, 2009). The following section discusses the principles that underpin the Gorontalo women leaders’ and managers’ leadership.

The Perceptions of Gorontalo Female Leaders and Managers About Their Leadership

This study has explored from their narratives the principal collective construction of the women who have risen to become women leaders and managers. Some women in this study perceived themselves as followers or managers despite the fact that they held a leadership position. However, as indicated previously, some claimed that they were both leaders and managers.

Female leaders as followers

Women in this study constructed their leadership as followership by perceiving themselves as subordinates who reported to their superior and top leader (rector). They agreed on the fact that they were in leadership by appointment or by being chosen by the upper management level, and recognised they owed their leadership position to their superior. This fact insinuates that their power, authority, and influence were subjugated by their superiors. This state was defined by Kellerman (2008) as followership.

Many types of followers were discussed in the area of leadership and organisation. The typology of followers in organisations as discussed in some reports described them as conformist, passive, alienated, exemplary and pragmatic (Kelley, 1988, 1992); as resource, individualist, implementer and partner (Chaleff, 2009); isolates, bystanders, participants, activists, and diehards (Kellerman, 2008); the passive follower, the anti-authoritarian follower, and the proactive follower (Carsten et al., 2014). However, followers did not adopt just one type of Followership; they might change their attitudes based on their responses to external conditions, and they could change their perceptions along with the change of leaders’ conduct.

In her book, *Followership: How Followers Are Creating Change and Changing Leaders*, Kellerman (2008) discussed the rank and hierarchy between followers and their leaders. The University in Gorontalo is mostly based on a traditional structural institution, where the chain of command is centralised in the rector as the highest authority in the organisational structure. The employees consist more of academic staff who are given opportunities to be in a leadership position mostly by appointment and promotion from the higher leadership rank.

Kellerman (2008) summarised the reasons followers follow their leaders, which are that the followers as part of the organisation gain benefits and outcomes from the leader's clear decisions in the work setting; followers admired and liked their leaders; and the followers gained individual benefits and self-interest. The women in this study, were, indeed, the head figure of their respective units, but their personal influence and positional leadership lay in their loyalty to their superior, and they were expected to obey their superior's will; not to mention the difficulties experienced by young female leaders who had just begun their careers in their leadership positions in university settings that have a strong seniority culture. They learned from senior leaders in order to gain more knowledge, experiences, and networking. The following is the summary of what women in this study experienced in their leadership confirmed with the follower's typology above.

The women in this study were individuals whose leadership experiences could be summarised into five categories of followers. The first category, *Setia* (Loyal) refers to women who are obedient people and genuinely support their superior; they engage more in the job and tasks rather than the micro-politics within the organisation. They provide productivity and positive input to the organisational goals and success. This type is aligned with diehard, conformist, passive, and implementer types (Chaleff, 2009; Kellerman, 2008; Kelley, 1992). Most women in this study admitted that their motivation for accepting the leadership position was loyalty to their superior (or that was what they might believe). Others implied that they came to their superiors' support out of personal or professional motives, and this kind of follower, the second type, is categorised as *Pendukung* (Alliance), based on the proactive follower (Carsten et al., 2014). This type of follower includes the sycophant.

Furthermore, a few women in this study revealed that they often positioned themselves as *Oposisi* (Opposition), the third category, who function as the keepers, inspectors, and overseers of the leader and organisation's policies. They also challenge the leader's personal attributes and behaviours and often criticise the leader about plans and programmes. This is in line with a few women in this study who implied that they were firm to their decisions and preferred to stick to regulations and their beliefs when they had some problems with people with power, and they did not hesitate to let their superior know about their disagreement and criticisms. However, there are also *Oposisi* who act as realists who give support to a leader if they agree with the current course of the leader's actions, policies, behaviours, plans, and programs; and if they disagree, they challenge the leader and give constructive suggestions. This is in line with the statement from some of the women in this study that they actively participated and contributed ideas and suggestions to the higher management or their superior. This type is associated with individualist and partner type (Chaleff, 2009), activist (Kellerman, 2008), exemplary follower (Kelley, 1992), and anti-authoritarian follower (Carsten et al., 2014).

Women in this study, particularly the young leaders and women who were in lower-level management, pointed out that they chose to be in the safe zone. They were passive followers who were working for financial motives, did not really take sides and often disengaged from the work. This fourth type of follower could be also an individual who is known as a quiet person and a type of person who makes no contribution to the organization, however, they are able to provide brilliant ideas that other members may never have thought of if asked. This type of follower needs to be pushed with fair opportunities. This fourth kind of follower is categorised as *Pengamat* (Observer), based on Kellerman's (2008) concept of the bystander, the pragmatic follower (Kelley, 1992) and the passive follower (Carsten et al., 2014).

A few women in this study indicated that they used their experiences as senior leaders and their expertise to achieve their personal targets and that those strategies were effective in sustaining their leadership style. These women utilised their higher educational background, power and authority, and achievements to gain personal advantage and to become the leader's prodigy or successor and to aim for higher positions. I categorised this fifth kind of follower as the *Berambisi* (Ambitious) type, based on the alienated follower (Kelley, 1992) and the activist (Kellerman, 2008).

The referent power (French & Raven, 1959) was double-bladed for the women in the Gorontalo setting; it made them perceive themselves as powerful individuals as leaders where they may influence people in the organisation because they are likeable on the one hand, and on the other hand, able to utilize their referent power to gain benefit out their followership. This is in line with what women in this study experienced where they claimed they were friendly and liked by their staff. However, some of the participants struggled with how they conducted themselves with senior staff and gained their superior's trust to support them. They had to also demonstrate integrity as both a leader and a follower, otherwise they could rise to power, misuse their power and end up creating animosity with their superiors. In the Gorontalo context, the term "*koprol*" is commonly known as the behaviour of flattery for gaining something (sycophancy). This practice is used by followers not only for gaining personal benefits, but also often for the greater good of the unit they lead. Some of the women in this study rejected this habit, but according to my observation many leaders (both men and women) in this context used it as a means of negotiation. It was clear from the women leaders' stories that in order to survive they must be able to utilise not only one power source but also be able to have more power sources to gain long and successful leadership.

Female leaders as managers

The participants described their roles as managers or as both leaders and managers because they believed that it was more likely a women's nature to manage rather than lead, despite the fact that they held leadership positions within the organisation. The belief of either being managers or leaders-managers was transferred from their domestic role; becoming a head figure in the

institution did not obliterate their nature as mothers who traditionally manage all house affairs. (Eagly, 1987, 2013) agreed and indicated that women's social role in society is identified by their gender status. The women in Gorontalo University have reconstructed their leadership to the subtler label of manager. Yet, the sign from both their responsibilities and the achievements in their actions spoke louder of their labelled role being manager.

The importance of humility was a vital element in women's leadership for some women in this study. Their perception of themselves as managers or leaders-managers based on their understanding of leadership was somewhat the same as management, and thus for them, the perception of leader is similar to manager. The women in this context were delighted to label themselves as managers as showing their highest respect for leadership.

Leadership as The Extension of The Faith

Culturally, Gorontalo people claim the pride of their value of local philosophy *Aadati hula-hula to Sara', Sara' hula-hula to Kuru'ani* (Customs roots on Syara', Syara' roots on Al-Quran). This philosophy is the Gorontalo religious guideline which governs Gorontalo's people's daily activities and formal business, including decision making and leadership roles. The guideline of customs and culture is based on sacred text (AL Qur'an) and society, including that women adopt the holy text into their daily and cultural routines.

Women in Gorontalo's higher education setting recognised the misinterpretation of religious teachings and values made by men or certain parties that have a lack understanding about women and leadership in sacred text. Nonetheless, women in the Gorontalo context criticised the narrative of women with Muslim faith or women in local cultures having minor opportunities in leadership roles because of sacred teachings and commands. Some women in this context exercised their personal choice not to be in a leadership position or rejected certain promotions as their form of devotion to their personal objective, faith, and family, construing humility as a refusal to take up leadership because doing so would be bold or arrogant.

The extension of their faith then made them humble in recognizing and claiming themselves as managers instead of labelling themselves as leaders, even when their acts and achievements showed the ability and competence of these females as leaders in a university setting. Women leaders in Gorontalo universities utilised relational skills in leading and managing people and programs in their unit; these collegial and personal approaches were felt necessary to be applied in the chosen approach in a leadership position. Leadership is *amanah* (trust) in the religious context for the Muslim faith as written in Al-Quran 33:72 (Nurzatil, 2017).

The Concept of Organisational Culture in Gorontalo Context

Recruitment and Succession in Gorontalo Context

Gorontalo higher education is part of Indonesia's educational institutions. The process of recruitment and succession is based on government regulation and/or foundation policy, as Gorontalo universities consist of state and private universities. The recruitment of leaders and managers in the university depends on the statutes and the university budget. However, the normative procedure of leaders' recruitment to university's leadership positions is based on technical rules and policies of the ministry while the succession concept is based on the internal culture of institutions. The regulation and policy are based on formal education background, academic and structural ranks, and leadership experiences are based on what women leaders in this study claimed as important competencies and skills. But it cannot be denied that the process of selecting and promoting someone to occupy a leadership position is also influenced by the subjectivity of the person who chooses or appoints, by which the organization or decision-maker will choose or promote candidates who share the same perception, direction and goals as they do, (Coleman, 2009; Grogan & Shakeshaft, 2010; Powell, 2018; Rhode, 2017; Shakeshaft, 1987; Sobehart & Dougherty, 2009; Strachan et al., 2010; White, 2003), as well as the prospect of women promoting other women into leadership (Sherman & Coleman, 2010; Virick & Greer, 2012).

At a glance, it can be seen that in the context of Gorontalo higher education, the university looks like a family company where family names and kinship are one of the succession strategies. Succession here is not in the sense of having someone prepared to occupy the same position, but in the sense of replacing or continuing the profession of a parent or relative as a lecturer, employee or promoted to other positions in the university. However, one of the study's interesting findings is the interpretation of succession as being an effort from individuals or groups of people to support certain people or their in-groups to occupy a leadership position or to maintain their leadership position, by using influence and power over other people. In the findings chapter, the recruitment and succession of leadership are seen to be based on the superiors' liking, preceded by an election or direct appointment, which many women leaders and managers mostly agreed on due to loyalty reasons, and in this context, women leaders and managers perceived an absence of discrimination based on their gender.

Meritocracy Versus Nepotism

Historically, Gorontalo was once a big monarchic family or kingdom which was bound territorially and genealogically. The kingdoms were joined in a family bond called "Pohala'a". (Amin, 2012; Haga, 1981). The royal families have their distinctive family name which has been passed down from generation to generation until the current day. In some ways, people in Gorontalo still hold on to the traditional oligarchy where society, including people who work in universities, put their confidence in individuals or a small group of people who are the leaders or the majority of people in an environmental sphere led by someone or a small group. The process of selecting leaders

emphasizes the need for leaders being selected based on organizationally-irrelevant criteria. According to Wahyudi (2010), in the cultural context where decisions are made by the elites and decision making depends on protection from related parties, and as mentioned in participants' claims in the Gorontalo context, these decisions included family names, parents' positional and expertise power, and favouritism in leadership succession.

Women leaders and managers in this study believed that they deserved the leadership position based on their merit. The women in leadership within the Gorontalo university context, on the other hand, promote educational background, personal achievement, individual skills and competencies as the strategies by which people should be recognized and promoted into leadership roles. These women leaders and managers have established the need for evidence of actual improvement in career and leadership positions based on their actual work which they obtained from their work implementation and merits.

As well, the lack of professional development including training, coaching, and mentoring reported in the findings is an indicator of an urgent need for structural changes in recruitment and succession as well as catering to the need for personal and professional development programs by female leaders and managers to equip them with the right tools, skills, and access to underpin their aspirations to inspire others to be in leadership roles, particularly women and young leaders.

Personal and Professional Development in the Gorontalo Higher Education Context

Lifelong learning is essential for women who aspire to leadership positions. As the findings have shown, women in the Gorontalo university context were appointed to leadership based on what the women in this setting claimed as their competence and based on leaders' consideration in deciding to hire the candidates for certain leadership position. Unfortunately, the findings also show the absence of essential professional developments including formal leadership training, mentors and few opportunities for personal development programs in the university plan, which caused the lack of women as role models and supports, as well as the lack of support from women to other women in a leadership position. In reflecting on the Gorontalo female leaders' and managers' leadership experiences in the university setting, I noted that women in this study had Master's degrees or Doctoral degrees to support their leadership roles and be a means to access further promotion. In terms of personal and professional development, these women were struggling with fewer opportunities of formal leadership training programs provided by the university because these were accessible to non-academic staff only, while at the same time these programs were being claimed as an advancement or important expansion of their expertise and capability in pursuing certain leadership positions and higher ranks and echelons.

The government and Organisational Supports

There are two types of government and organisational support in relation to women's leadership in the Gorontalo context of female leadership. They are first, government and institution's regulation

and policy. Government and organization's support for women is essential to women's leadership progress (Clarke, 2011; Knorr, 2005; Longman, Daniels, Bray, & Liddell, 2018; Morrison, White, & Van Velsor, 1994; Sabattini & Crosby, 2009). Second, women in this study suggested that support from people within an organisation including superiors, colleagues and staff was also important for their leadership. Women leaders and managers often build a personal relationship with their colleagues and staff to motivate dynamic interactions and productivity, as well as to establish respectful connection with their superiors for the sake of the institution and to get the work done and complete the target. Support from colleagues and superiors in the decision-making processes, the execution of the programs, and access to data and information is essential for women's leadership.

The formal requirement of leadership positions as established by government regulation mentions education, rank, academic position, and academic capability as requirements, none of which is based on gender or sex. The institutional policies implemented for promoting female leadership are consistent with gender mainstreaming programs from central government and organisational agendas in promoting people based on competencies and expertise. The equal treatment and opportunities can be accessed by encouraging women to pursue formal study. The open door for pursuing formal education for women comes from their academic experiences and preparation for leadership proficiency. Also, equal access to competing for research funding and unit budgeting without regarding the leader's gender is important to support women's training and other professional development programs, and to support women's leadership improvement because, as the study reported, the women's assertions were about the lack of professional development and support for building networks.

The organisation should have implemented the flexible and women-friendly policy on women's careers and using technology, government initiatives, leader–manager training, and inclusive organisational culture in supporting women (Longman et al., 2018; Sabattini & Crosby, 2009) in leadership in the Gorontalo university context. However, women leaders and managers should be reminded that despite women-sensitive legislation and policy being provided, the application is often adrift from the focus as men are, by and large, still the executors of the application.

The implication of Leadership Experiences

In this study, Gorontalo women leaders experienced various complexities in their leadership journey within Gorontalo higher education contexts that had profound implications on perceptions of their leadership roles. The women in this study acquired support from their parents and were inspired with leadership examples and role models that likely impacted their leadership perception and leadership preferences. These women also received support from their husbands that enabled them to come into leadership as well as to maintain their leadership. The support from parents and

husbands created positive chains for the women leaders themselves as future leaders. Education and development opportunities are open for them, and this is likely to have an impact on the development of female leadership in numbers and qualities.

However, there are many barriers faced by the women leaders that will likely impact on their leadership roles, perception, and the contribution to organisations. The women's leadership can be hindered by their roles as housewives and leaders. Their gendered roles will have an implication on how they perform their leadership under a patriarchal culture. The misinterpretation of sacred text will influence the acceptance of female leaders. Women leaders and managers in the Gorontalo university setting used relational and collaborative approach in leading and managing people. This will affect the women leadership roles and collegiality which will work well within trust and cooperation (Bryman, 2007) .

The imbalance between enabling and hindering features in Gorontalo female leadership creates the under-representation of women in a higher education setting. Gorontalo women leaders need to understand personal, cultural, religious and institutional structural constraints that prevent them reaching their potential. The findings on the effects of work overload on the lives of women leaders arising from the effect of double-bind have implications for difficulties in balancing personal life and work. As a result, men should show sensitivity to women's gendered dilemmas. When women leaders gain more control over work-life balance, this in turn would lead to increased productivity and women's leadership qualities. Therefore, it is suggested that the university examine work systems and institute reforms in staff remuneration systems and gender-sensitive policies and regulation.

Summary of Chapter Seven

As the finding chapters suggested, there were three major features that outlined the construction of the Gorontalo female leaders and manager' stories; they are enabling-sustaining features, hindering features, and the implication of personal stories for their current leadership and to future women leaders in the Gorontalo context. The available literature on women accessing and being successful in leadership positions in higher education in Indonesia has often come from Java or from political study. Literature exploring women's leadership experience in Gorontalo is limited. Thus, this study makes an important contribution by exploring the Gorontalo women leadership stories about their experiences in accessing leadership positions in a university setting. Furthermore, this study sought to explore the experiences of women leaders and managers in Gorontalo as they were expected to uphold in their efforts to help other women to access leadership positions in higher education. The study is designed to help other women in a similar context with blueprints of leadership experiences, guidance and inspiration.

Leadership experiences of Gorontalo women leaders and managers create opportunities and challenges that women must negotiate. For the participants in this study, their leadership experiences in higher education have been shaped by the two ways for themselves and pursuing in ongoing development of their career. Women's career choices have been influenced by family and are tangled with society and gender stereotype across their life. For women leaders and managers in Gorontalo, their family of origin was a source of support, guidance, and role modelling, however, patriarchy, double-bind, guilty feeling, seniority and micro-politics have hindered women from gaining leadership positions. Religious values and teachings are important features in Gorontalo women's leadership practices and, often, the misinterpretation of the sacred-text becomes a barrier to women going into leadership.

This study also used the lens of constructionism through which to view in the sense that the women in this study not only built previous knowledge in their minds but rather constructed the reality of being female leaders in the university setting as tangible proof of learning. Each female leader's perception of experiences was different, which conveyed the meaning that realities of leadership experiences are multiple, and these experiences are socially constructed through female leaders' and managers' interactions with their internal and external environments. These phenomena need to be interpreted using qualitative methods in appreciative inquiry in order to reveal the meaning under the collective stories of leadership experiences from female leadership in the university setting.

Women in Gorontalo come into leadership positions and maintain the role as leaders in a next promotion or new position. The female leaders and managers are expected to progress through the obstructions to their leadership role by observing and reflecting on their perceived roles, which helps them to structure the intellectual concepts of their role as leaders and women, and to find or earn supports from both internal and external forces. In the later phases, female leaders and managers may formulate conclusions on the significant supports they acquired and references for future situations for their career progression, resulting in creating new meaning of the experiences and conceptualizing these meanings into action, in which these female leaders and managers are making connections between their leadership experiences and the meaning of their gender and leadership roles at university setting at the same time.

As a woman, mother, professional, and future leader, I could relate to the Gorontalo women leaders' stories on so many levels. It made me think that a more inclusive setting for women in the higher education context is important. Thus, the following chapter is the reflection on my journey as I conducted the research process. Suggestions are made for further study because it is essential to shape and encourage more study of female leadership in the Gorontalo higher education context.

CHAPTER EIGHT. REFLECTION AND CONCLUSION

Introduction

Study on female leadership experiences in the Indonesian context is limited. No previous research on female leadership experiences in Gorontalo universities and in the Gorontalo context has been carried out in the Gorontalo province so this is the gap that my study has begun fill in.

This study has explored the stories of Gorontalo female leaders' and managers' experiences in attaining and sustaining leadership positions in Gorontalo university settings. This chapter includes the summary of key findings, my reflections as the researcher in the research process, the recommendations for practice and the implications for further study in a similar field of women in leadership in Gorontalo.

Conclusion

This exploration of women leaders' and managers' leadership experiences in the Gorontalo higher education context is an important addition to the research in this field. This study provides empirical evidence of the problems faced by women in this context as hindering features but also presents the appreciation given to the supports from family, society, organisational and cultural shifts as the enabling–sustaining features for their leadership. Thus, the focus of the research and the findings are a contribution to furthering the aspirations of these and other women and significantly valuing how these women perceived their leadership roles in a unique social, organizational, cultural, and spiritual/ religious context.

This study explored the stories of fifteen female leaders, in both *struktural* and *fungsiional* roles, who work at universities located in Gorontalo province. Their families (including fathers and husbands) were their support in shaping their characters in their leadership style and approaches. Their families also offered role models and nurtured their aspirations to attain and then maintain their leadership positions. In addition to the family, the women's personal skills and knowledge were also important enabling features of their leadership. These included formal education in schools and the ability to achieve a higher educational degree (e.g. doctoral degree) as underpinning opportunities for career advancement and leadership promotion in a university setting. In addition, their relational attributes allowed them to work collegially and communicate with their subordinates despite the diversity of views about women's ability to be in leadership and the nature of their roles. Likewise, their accomplishments within private and public spheres enabled them to access leadership. Furthermore, support provided by institutions and cultural changes were important for women to have equal support and some of the same opportunities as their male counterparts.

Despite the enabling features, women in this study also described the hindering features in their leadership journey and within their leadership position. They faced three major obstacles, including cultural hindrances, personal hindrances, and organisational hindrances. The cultural hindrances that women in this study experienced were due to the patriarchal culture of Gorontalo society. There, men are dominant in public spaces and women are associated with domestic roles. Men are perceived as leaders and the best women can hope to be is a manager. A further impediment that remains more difficult to detect is the masculinized constructions and definitions of leadership that are assumed to be the norm and are the measure against which women are compared. This means women must find ways to remain feminine (according to their traditionally defined roles) and establish themselves as capable leaders without becoming overly masculine in their approach. With the evidence available within this study, the women tended toward a relational embodiment of transformational leadership as an effective compromise.

Consequently, one of the obstacles faced by the women in this study was the double bind, where their roles as women in a domestic situation often held them back from accessing leadership positions. When in leadership positions, these women still felt obliged to undertake domestic responsibilities. Other personal hindering features were guilty feelings from leaving their family and their domestic roles for their leadership roles. These internal pressures, combined with the social and organisational pressures, made the women in this study feel that they were lacking in confidence to exercise leadership. This hindered them in leadership roles.

Organisational hindrances included the lack of transparency in the recruitment and promotion process, as well as interventions from their superiors. Seniority restricted and constrained them in running their programs, as many of their policies had to be approved or supported by the senior leaders and the process of decision making was always based on top leaders' approval.

Despite living and working as leaders and managers in universities, the women in this study often perceived themselves, and were perceived as, managers and followers. This perception was further complicated by the religious context. Interpretation (or misinterpretation) of religious texts pertains to the possibility of women's legitimate participation in leadership. Some women claimed the texts are often misinterpreted by people as a way of supporting their own agendas to keep women confined to the domestic sphere. On the whole, the women believed their leadership was an extension of their faith. Refusing a leadership position for the women in this context was construed as humility. This was not because their faith went against the women in leadership roles; they argued this was a form of their devotion to their personal objectives, faith and families.

The interesting result of this study was that the women in this study agreed merit-based promotion was needed, but these women were divided when giving opinions about the issue regarding the last names or family names in the recruitment and promotion processes. Some women in the

context of this study took a bold step in their narrative to reveal the dynamics of campus life where they felt that there was special treatment for people who had certain last names or familial names in terms of the ease of promotion and career trips based on their familial line and so their surnames may be in fact be advantageous for women in Gorontalo universities.

The imbalance between enabling and hindering features in Gorontalo female leadership creates the under-representation of women in the higher education setting. Moreover, the absence of some development programs, such as mentoring, coaching, leadership training for future leaders and limited seats for formal education and training for the higher echelon, was listed as being a setback for their career and leadership development. The women were also concerned about the difficulty in accessing personal and professional development programs due to the lack of financial support from institutions. Additionally, the university's lack of clear equal access to research funding is an impediment; women suffer on the basis of gender and their junior status with most funds going to senior lecturers and therefore men. Formal leadership training, mentoring, coaching, and other programs were not prioritised in the development plan of the university where these women leaders work.

In conclusion, female leaders and managers in the context of this study are representatives of women who have leadership opportunities and get support from the most important people in their lives in relation to life in a patriarchal culture, namely fathers and husbands. However, women are still perceived by their domestic roles and their femininity. Women in the Gorontalo context are still experiencing discrimination, but mostly, as reported, it is less about their gender; it is about competing with both men and women. Also, seniority was one of the hidden threats that must be faced by young female leaders as well as the lack of supports from their female colleagues.

It was a fact that women leaders and managers in the Gorontalo University received support from their families' sponsorship in education, their faith's perception of being leaders, and workplaces' leadership opportunities. However, to some extent, the organization's support through policies and programs that were sensitive to women was still lacking. Facilitating women with personal development courses to enhance their careers, providing transparent recruitment and promotion procedures, and encouraging their personal choices in leadership roles are more important than ever. A positive attitude and gestures from policymaker are expected to support women to follow the development of the world and the progress of science without forgetting their values and identities.

Reflections on My Journey through the Research

In the introduction chapter, I introduced my position in this research as a curious outsider from a neighbouring province who happened to be living and working in Gorontalo. Not only an outsider in the community and local culture of Gorontalo, but I was also foreign to the university dynamics as I worked as a staff member of local offices in two different districts in two different provinces before being transferred to the university as a lecturer.

I was curious and inspired to write a thesis on female leadership because I hope one day I will be one of the women who can inspire other women, and at least become a role model for my two beloved daughters. Also, the study was based on my initial interest in the casual interactions between my head of unit and my colleagues when I worked in a local office in one district in Gorontalo, and I saw the same pattern in my current work as a lecturer in a university in Gorontalo. A similar situation also happened in the daily interactions that I observed in the family life of my neighbours and relatives, including interaction between husbands and wives. I also observed that opportunities for livelihoods were almost equal for women and men; many women even became advocates of the family economy or worked longer outside than did their husbands or fathers, as well as becoming sole breadwinner of the family. As a woman who grew up in a different culture, I saw oral language and body language in the Gorontalo culture tended to be more casual. The social hierarchies and oligarchical structure appeared simpler and the gap between upper and lower structure smaller than the context in which I was born and grew up.

All of these aspects of life in Gorontalo made me feel curious and I asked myself about what and how the Gorontalo context facilitated females attaining leadership and whether the social phenomena that I observed could help women in Gorontalo to have better access to leadership or could make it difficult to attain leadership roles. Later on, I also raised questions to myself about the extent of the impact of my objectivity on my personal and emotional bonds with my previous context, how this would influence the current context of my planned research, and how far I could rely on my subjectivity when I conducted research at university as the closest context of my professional sphere. I also wondered how I could rely upon my subjectivity as a woman who investigates another women's leadership. Despite all of the questions, my genuine purpose was because I expect my research will encourage young women to be inspired to aspire to leadership roles.

Conducting this doctoral research in a western-based university was a means that might help me to contribute new ways of learning about the voices of women from my context. It enabled me to step back and explore my context and the context of women in this study through different lenses by using supervisors' western-based knowledge. It enriched the existing point of view that I possessed about women in leadership roles in educational sectors. Importantly, by utilising a different view, I asked new questions and saw multiple perspectives in this study. Relevantly, as

part of this issue, rooted in a similar belief and shared philosophy, it was important for me to reflect on the genuine intention and objectives of this study as a medium for the women in Gorontalo higher education context to express their voices and I would do all in my power to protect their stories and trust.

To my surprise, what I observed in the casual interaction of the Gorontalo context was similar to what I experienced during my study in a western-based university. However, there were distinguishing attributes of language and body language, as well as the organisational cultures in these separate dynamics. Also, to my surprise the rise of women in the leadership literature in similar contexts to Gorontalo women from other parts of the world was fascinating. There was an increase in the number of studies about women in Southeast Asian countries, Muslim countries and by women authors. Sadly, during the period of my study, I found insignificant development in the study of female leadership in higher education conducted in my region.

As a researcher, I took the participants' stories seriously because the women were part of the wider membership of female professionals and educators in Gorontalo. Some of my participants were well-known senior lecturers and educational practitioners. I found that their experiences were lessons to other women, and I was aware there were many positive dimensions in their stories that needed to be recognised, acknowledged, and shared. I have been able to reflect during this study that I established a reaffirming understanding of leadership through reading, analysing, and reflecting on these women's experiences.

In the data collecting process, gaining ethical approval for my study was quite different from my experience back home where ethical approval as our obligatory process or essential requirement was not required in our degree programs. I was not aware whether we had ethics boards or regulations about including evidence of ethical approval in our thesis. Thus, I was confused the first time I filled in my ethics form and needed clear things to do in avoiding an inefficiency of time, which I managed by consulting with supervisors. My application for ethics approval was granted and annual reports were lodged with the committee.

Many of the narratives of the women in this study were known in Indonesia as *jawaban diplomatis* (diplomatic answers), which took more time to interpret and categorise. As I read the interview transcripts, I came to an understanding that these women were protecting themselves, despite the guarantee of anonymity. Besides that, they had an ethical responsibility and moral obligation to protect the university's name and avoid providing information that might be used to discredit themselves and/or the university in which they worked. I became increasingly aware of their complex and difficult positions as I analysed their stories. Throughout this step, I reflected that these women, (including me possibly one day) need a safe place where they could voice their ideas and opinions.

Local dialect and terms were used by the women in this study showing they could not escape their roots, but at the same time indicating to me I was accepted as part of their culture even though I was unable to fully understand Gorontalo native language.

In presenting the findings, I found it difficult to distinguish myself from the female leaders and managers because I work under the same system. However, I continuously reminded myself to refer back to the main goal of this research: to present the stories of Gorontalo women who work in the Higher Education sector in Gorontalo, how they achieved their leadership position, and their inspiration to the generation of female leaders and managers in the Gorontalo university setting. At times I struggled to ensure that my discussion fully represented and did justice to the whole complex lives of women in the Gorontalo higher education sector.

As non-native Gorontalo myself, I observed from the dynamic of this study that there were dominant factors of original histories and the specific context in women and leadership from native Gorontalo women, and there were minor details brought by the migrant women from other provinces in Indonesia who came to Gorontalo. These details included character, habits, values and culture that are slightly different from Gorontalo, but somehow assimilated with the surrounding community so that they were accepted by the community around them, both in the social environment or their work environment. Nevertheless, the social complexity and dynamic interaction of women and leadership were acknowledged. I hope to use some of this inquiry for the basis of publishing a work in the future.

Reflecting on myself as the researcher

Throughout this study, I have reflected on myself as both researcher and woman in a similar context to the participants. I realized there have been challenges and concerns throughout my career, which led to my effort to gain a higher educational qualification at the doctoral level.

This research has contributed significantly to my personal and professional development and I have learned a great deal through these research experiences. As a researcher, I could see the intersectionality between the study of gender and leadership with cultures, values and beliefs (including religious belief) in the Gorontalo context. I also became aware of the gap between the intersections of gender, leadership, cultures, values and beliefs within the local society.

Interestingly, as a woman, researcher, and educator, I have developed the ability to look beyond certain issues by appreciating different contexts and by using different approaches to address these issues. I have also developed research skills and learned from the supervisory process. My doctoral degree obtained from this study will enable me to be qualified for higher leadership roles if I aspire to a leadership position in the future.

I found difficulty managing my time with my study and my writing, the home-chores and pregnancy that delayed my progress: my firsthand experience of the double bind. As I grew in my understanding of my writing and my study I realized I was mistaken about the real problem. I am one of the women in the Indonesian context who obtained support and has been given access to a career and to leadership roles as lecturer, public servant, mother, and role model for my children. And when I faced this reality, I was able to seize the opportunity, despite the double bind.

In a more personal sphere, as a woman in the same industry as the fifteen amazing women in this study, I reflected on my journey in relation to their stories and the lessons I learned from their journeys encouraged me to keep my faith in what I believe even when it seems different to common practices. I reflected on the stories from some women in this study about their mothers who were single-mothers managing their personal life, taking care of their children and inspiring their children to be leaders. As a result, the women in this study grew up and looked up to their mothers as role models, and aspired to inspire other women. As a mother, I hope my daughters can be inspired by what I have done and aspire to do better than me.

Throughout my research journey, I have reflected on my perception of success and see myself as a successful woman, mother, wife and daughter. I have learned so much about how to juggle and balance my personal life and my study. I self-doubted in the beginning but eventually regained my confidence through reading and understanding what the women in my study went through and how they lived their experiences as women and leaders. Getting help and talking to professionals were essential strategies and I always let my supervisors know what was happening to me. At times I found I had to cope with the stress of writing routines, child-rearing and baby-blues and for a while I spent time away from my writing and my children. My faith in Allah's SWT¹⁶ plans for me and those of my husband and children, however, spurred me on. I reflected on the story of a senior woman in my study who struggled to raise and take care of her adult special needs daughters who lived with her when she was the head of an office and how she persevered and successfully completed her doctoral degree and achieved her professorship at the same time. I reflected on the women in this study and how the strength of their faith and devotion to God and their family in their private lives strengthened their will and commitment to their duty as leaders or managers in the public sphere.

I also reflected on society's patriarchal and masculine stereotyping of women's emotional limitations and physical weaknesses that were not evidenced by many narratives in this study, and the accounts of women in this study regarding attitude changes in men's response to women in the university setting that led me to compare their experiences with my own. I also reflected that many women choose to be mother instead being a professional or being in leadership position because they want to and can be. I argue strongly that women need to conduct studies on women because

¹⁶ 'Subh'anaHu Wa Ta-A'la—All Glory belongs to Him, He is The Most Exalted and The Most High

we want people to listen to our voices. And this is my voice.

Reflecting on the Interviewing Experience

The participants in this study were eager to engage in this study and share their leadership stories even though some of the young leaders seemed nervous. For me, it was easy and more comfortable to talk to the younger leaders. I was nervous and anxious when I talked to senior leaders. I had mixed feelings when I interviewed native Gorontalo women, however, I was more relaxed with non-native female leaders. Overall, my experiences in interviewing these women were pleasant and inspiring.

Throughout this study, I have reflected on the challenges and risks involved for me and my participants, like the possibility of being recognised in such a small pool of women leaders in Gorontalo universities, and the possibility of me being held to account for what I have written in my thesis. I am also aware that their stories need to be shared and their voices need to be acknowledged in an appreciative way. Co-constructing women and their leadership experiences was challenging yet rewarding and empowering.

There were some considerations in doing the interviews with Gorontalo female leaders and managers in Gorontalo universities. First, it was necessary for me to be aware of contextual situations and possible different levels of acceptance from each female leader because of their age and position as well as their cultural background, since Gorontalo still has the situation where there is a gap between a higher power and ordinary staff. Most of the participants were enthusiastic and friendly to be interviewed the whole time, but a few participants were guarded in the first hour of the interview and later started to be more comfortable making conversation with me. One of the interviewees remained guarded for the whole interview and responded with diplomatic answers; I was unsure whether she did not want to give away too much or was afraid to talk. A few of the respondents made me feel intimidated and I felt I was lectured during the interview mainly because these women saw me as a junior lecturer who was starting her doctoral degree while they had already made a name with their high academic status. Interestingly, overall, it was inspiring how brave these women were in expressing their voice despite their hesitance or their emotional journey getting to who they are now.

It was hard to make an arrangement for the interviews because the participants didn't have a schedule, so I had to go and wait in the morning and sometimes come home without having met them. Sometimes I called and sent a text, but sometimes the interview clashed with activities that suddenly arose or changed time. Some of the respondents got emotional and cried during the interview, and I thought the best thing to do was stop the recording and ask them how they were feeling and if they were ok or wanted to stop the interview and continue later, but all of them said they just needed a minute or two and we continued the interview. I know it was hard not to feel

emotional when they remembered their parents who provided all support and love to help them to be successful women in the professional field.

I came to the interviews with my pre-conceived knowledge and my personal views and beliefs. As a woman who works in the same sector, I think I had the expectation that my interviewees and I shared views in the light of women and leadership issues, including how I perceived men, and now it would be all about supports of women's leadership and career advancement. Most of the women in this study confirmed what I experienced in getting support from parents and husbands, as well as male colleagues in my department. However, I was not surprised when young female leaders in this study felt discriminated because of their gender and their age. I was concerned and curious at the same time about the fact that some men who work in academic sectors were still hampered by their traditional views on domestic roles as being entirely women's obligation. It made me think to what extent the concept of gender is understood by men and women at tertiary institutions. To my pleasant surprise, this study helped me to reflect on my future plan and what women narrated in their study left blueprints for future leaders, including myself, about what may lie ahead when we decide to take leadership roles.

Looking Forward

This study focused on the experiences of Gorontalo women leaders and managers in the university setting and recommends implementating some social and cultural approaches that would encourage individuals and community to recognize the values of women's contribution in university leadership, at all forms and levels. This section proposes some recommendation for practices and some suggested further study to shape and encourage more study in female leadership in the Gorontalo higher education context.

Recommendations for Practices

Fostering Democratic Environment and Supports.

The findings have shown that all respondents agreed on the fact that their democratic upbringing established their first understanding about their valuable contribution to social and professional life by seeing the example that their parents or relatives set, including freedom to choose a career and being in a leadership position.

I suggest that the new generation of women, supported by men and community, are involved actively in educating the millennials, who Indonesians call *Kids Jaman Now* (the new millennials kids), about minimizing gender difference and bias without abandoning the culture and religious values that are important to Gorontalo's pride. This suggestion could be achieved by:

1. Encouraging girls and young women into higher education degrees by providing regulation and policies that are proactively gender-friendly.
2. Encouraging more young women into other forms of education and encouraging parents from low-level income families to support their school-dropout daughters to continue their non-formal education provided by the government.
3. Local government and universities providing more open opportunities to young women into youth leadership programs, conducted in community service by the university and in youth programs by the local Education Department and local office of Youth and Sports Ministry.

Creating a Welcoming Climate for Women and Young Leaders.

Double binds and seniority were some of the prominent impediments in the Gorontalo female leadership experiences. Most young leaders and women in junior *struktural* and *funksional* positions in this study felt intimidated by seniority and interventions in relation to decision making and the execution of programs. Furthermore, female leaders face double binds and lack power as a result of their gender and social status, even though they occupy leadership positions and have the title.

It is important for an institution to find policy to regulate decision-making by demanding the true involvement of women and young leaders-managers in decision-making and the application of the executed programs. This could be done in the following ways:

1. For top leaders and women to seek policy and governmental legislation that favours women.
2. For, not inclusive, university, school, and other public and government organisation to formulate and apply policies to support the progress of equality between men and women in the workplace, including the fair and just implementation of recruitment and promotion process.
3. Creating policies based on different assumptions about women's diverse roles in society, Central, regional, and institutional structures and policies in supporting women into leadership and dynamic regulation for working women and work-family balanced, including the free and safe child-care (subsidized or central/province-provided care), reconciliation policies for paid maternity-leaves, paternity-leaves, parents and family leaves.
4. To regenerate leaders and managers, it is important that the policy on personal and professional development programs are in university's human resources management, including training, mentoring, and coaching programs for women and future young leaders.

5. To recognize and respond to the women leaders and managers' needs then find the solution for the lack of professional development, specifically leadership training, mentoring, and coaching.

Recommendation for Future Studies

As mentioned in the introduction, research in female leaders' and managers' leadership experiences was limited, thus further study is recommended. Improving the necessary interventions so female leaders can participate in supporting other women into leadership is also important. Hence, this study proposes recommendations for future policy and study to help women create a clear path to careers where women grow and thrive in leadership. I recommend:

1. As a researcher, from the beginning of my research and until the completion of this study, I found that the absence of locally developed theory has hindered my research to some extent. Thus, studies on related topics including but not limited to paternalistic leadership, female leadership style, Islamic leadership style, and leadership and management in Gorontalo higher education are recommended to be further explored and investigated using grounded or ethnographic methods. This would help establish my findings against a theory normed in Indonesian leadership, including the Gorontalo context.
2. Further study on women in leadership and other leadership topics need to include women and men and be developed across diverse cultural contexts and cultural groups.
3. Comparisons between the stories and experiences of female leaders at a larger scale and in wider subjects are needed to provide more progressive narratives, and appreciative narrative studies on women's success as leaders and managers would establish positive information and inspiration for other women, especially future young female leaders. Therefore, more research is needed about the experiences of women and men to help in understanding the real perspectives of the two genders.
4. The vital topic to be addressed in further study is the conversation between women and men in leadership roles. The stories of men are as important as those of women; the perceptions from both women and men could help to identify and solve the different standpoints that men and women hold about one another as individuals, colleagues, and leaders–managers.
5. This study was limited to the perspectives of female leaders and managers in the university setting only. Further study could be conducted in wider settings across higher degree institutions, including academies, polytechnics, and institutes.

6. Further study also could be done in a wider range of contexts, including government institutions and state-owned enterprises, local government offices and regional owned enterprises, and private business.
7. The further study of the importance of leadership development opportunities, including expanding personal networks and creating wider professional networks, is significantly needed in encouraging the growth of female leaders and managers in the university setting.
8. Furthermore, there is a necessity for further research on inclusive female leadership and promoting education, training and professional development for women leaders and managers in the Gorontalo higher degree context, including leadership training and mentoring.
9. Last, but not least, research that re-evaluate current institutional policies and regulations and the application of legislation to carefully address the problems of recruitment and succession of leaders is also recommended.

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APPENDICES

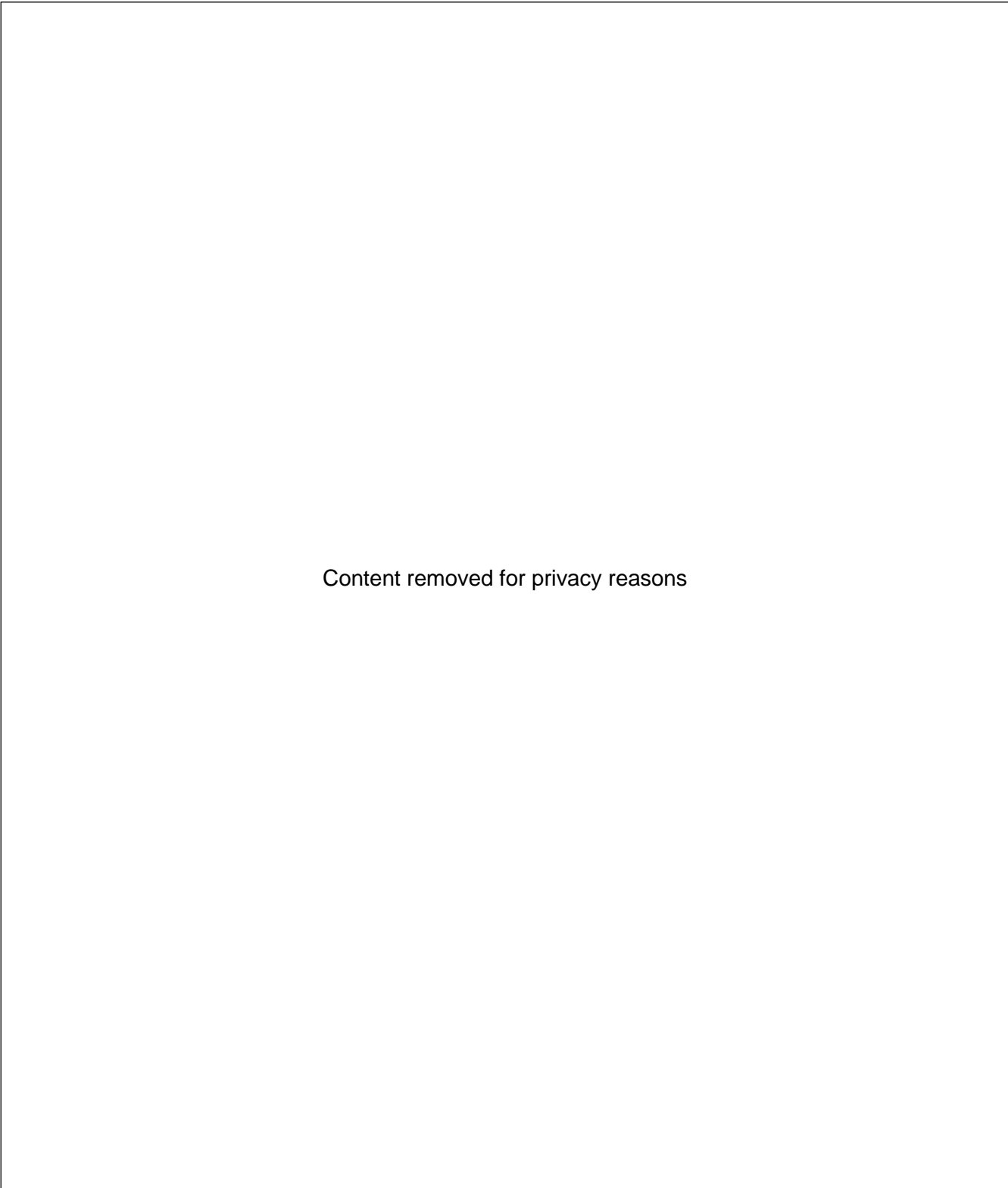
Appendix 1: Ethics approval

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Appendix 2: Letter of Introduction, Information Sheet, Invitation Letter to Participate, Consent Form



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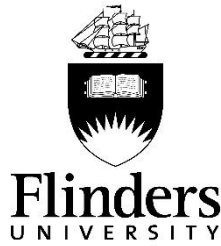
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Invitation Letter

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CONSENT FORM FOR PARTICIPATION IN RESEARCH

(By Individual Interview)

Female Leadership in Gorontalo Universities: A Narrative Inquiry Exploring
Gorontalo Female Leaders and Managers' Experiences

Ibeing over the age of 18 years
hereby consent to participate as requested in the letter of introduction for the research project
female leadership experiences in Gorontalo.

1. I have read the information provided.
2. Details of procedures and any risks have been explained to my satisfaction.
3. I agree to audio recording of my information and participation.
4. I am aware that I should retain a copy of the Information Sheet and Consent Form for future reference.

5. I understand that:

- I am free to withdraw from the project at any time and am free to decline to answer particular questions.
- While the information provided will be published as explained and will remain confidential, anonymity cannot be guaranteed
- I may ask that the recording be stopped at any time, and that I may withdraw at any time from the session or the research without disadvantage.

Participant's signature.....Date.....

I certify that I have explained the study to the volunteer and consider that she/he understands what is involved and freely consents to participation.

Researcher's name.....

Researcher's signature.....Date.....

6. I, the participant whose signature appears below, have read a transcript of my participation and agree to its use by the researcher as explained.

Participant's signature.....Date.....

Appendix 3: Approved letters from the Universities (Research Sites)



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Appendix 4: List of Interview Questions

INTERVIEW QUESTIONS

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