
Women's Leadership Style in the Pelikan Dasawisma in Sidoarjo

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Received: June 11, 2023; In Revised: July 29, 2023; Accepted: August 29, 2023

Abstract

The purpose of this study is to identify the leadership communication style of women at Dasawisma Pelikan. In Indonesia, women are still generally thought to be inferior and unable to hold senior management roles in organizations, gender gaps are still frequently observed. People's perspectives on gender equality have been impacted by the advancement of communication technologies. In Indonesia, gender equality has increased recently, and women are now frequently in positions of leadership. A lady who has led Dasawisma for seven years is in charge of the organization. This study intends to ascertain the communication style used by female leaders at Dasawisma Pelikan in light of the context mentioned above. Data were collected through interviews and observations utilizing purposive sampling as part of a qualitative research project employing an ethnographic communication methodology. This study found that being a single parent is similar to being a leader in that it fosters empathy and sympathy for others, which motivates women to take on leadership roles.

Keywords: Ethnographic, Women's Leadership, Organization.

Introduction

The evolution of social life over time has created a variety of social phenomena in society, which has led to a revolution in the view or way of thinking of society about gender equality. In 2017, Indonesia only got 27.20 percent of the gender equality rate, especially for women; this figure is far from any other country (Unescap, 2020; in Sunarto et al., 2021). Over time, socio-cultural phenomena change, which are also balanced by behavior, lifestyle, and the way people think about something. The change is shifting the public's view of women's representation in management. According to the SCRI report, the proportion of women in management has increased to 17.6 percents, and Indonesia itself gains 19 percents in relation to women's positions in management (Sunarto et al., 2020). If you look at previous data, Indonesia has not changed significantly, which proves that the gender gap is still high. To this day, there are still many differences in public opinion among women who still judge that women are below or unable to be leaders in management. This topic is discussed through the theory of the point of view of Nancy Hartsock, Sandra Harding, and Patricia Hills (Sunarto et al., 2020; Littlejohn and Foss, 2008; West and Turner, 2007; Griffin, 2006; Krolokke and Sorensen, 2006; Harding, 2004) looking from the context of capitalism, which shows that there is a sexual division of labor, responsibility in terms of reproduction, and absence of power in society, so this suggests a relationship between power and knowledge (Sunarto et al., 2020). The assumption about this theory is constructed attributes aspects of the social reality of knowledge as the result of the process of socialization, so it is judged that no knowledge is truly objective.

In the previous explanation, it was said that the proportion of women in management is still low; this can happen because of the formation of such a culture. In reality, the gender gap due to the dominant men's viewpoint is considered to be an important guide to the shared reality so that a culture can be formed in which masculine leadership is possible (Sunarto et al., 2020). But this masculine culture can change with the advancement of information technology so that it changes the way people think, according to Simon & Hoyt (2012) in their research that beliefs or adherence to a rigid gender can be changed through the exposure of different media images (Sunarto et al., 2020). Creating a change is not easy, seeing the culture

of masculine leadership already inherent in society. For example, of women's leadership that attracted public attention was the leadership of Megawati Soekarno as the first female president in Indonesia at the beginning of the reform. Although initially making a split that formed two strongholds for and against the decision of the first female leadership (Hartono, 2021), Megawati proved her ability to build Indonesia. Women leaders are judged to be stubborn and economical in nature, so they can be considered to occupy an equal position to that of men (Hartono, 2021). To reach the top of a career, it is not easy for a woman to do it, but a woman who has reached the peak of her career will have her own perception of leadership (Athanasopoulou et al., 2018, in Kamelia & Perdhana, 2022).

Even though it's been found a lot, of course it is still a controversy in some societies. There are some things that are being discussed. First, there are still differences in views about women's leadership, so it is considered underestimated. Second, women leadership usually results in actions that are beyond expectation. Third, the belief in the different roles of women as leaders in society. Fourth, women's attitudes are judged communal and closed when compared to men's (Hartono, 2021). Another statement described by Hogue (2016) is that women in leadership tend to serve more than men, who tend to be authoritarian. Another example is the faced by a female journalist who has problems in her working environment and still considers women's representation to be underrepresented. It's felt that there is a lack of tolerance or support for the role of a mother. This scourge gave him the courage to tell the truth so that the voice of the woman could be heard by the community and other women who had the same problem could do the same thing (Seshu, 2014). The actions of this female journalist can be an example and a leapstone so that gender equality can be implemented by society. By forming a gender equality mindset that gives women the opportunity to thrive in organizational management, some example of a study conducted by Everbach (2006) on women's leadership in the Sarasota Herald-Tribune, his research showed that leadership among women fosters family-based teamwork, collaboration, and policy, with employees revealing that they are happy with their work because of a supportive and egalitarian working environment

In practice, employees become more open without having to go through hierarchical levels if they have problems; problem solving is done through team discussion and avoiding unilateral decision-making. In addition to the research by Everbach, there is a similar study of leadership with emphasis on the value of family. It is said that family values become important because in the community they relate to human beings, so these values are based on relationships and interaction with others, which can also develop the individual himself. It was found that the founder had a charismatic, transactional, transformational, and visionary leadership style because the leadership he did was related to the values of leadership (Kristianti & Loisa, 2021).

Based on the discovery made by Everbach (2006) that the leadership performed by women has an influence on their members, it can be said that the chances of a woman becoming a leader or getting a higher position in the management of an organization are increasingly open. The rise of these women also transforms social development. It's not unusual nowadays to see a woman become a leader in an organization or community. Leadership no longer sees someone as a woman or a man but rather as the personality, qualities, and abilities of the person so that it can be said to be worthy to lead an organization. In an organization, a leader's responsibility is required so that the desired goals can be achieved and the results obtained are fair to its members. As a result of the resurrection of the female race, today's women have multiple roles, not only as housewives or wives, but have gained space to orient themselves on the use of human qualities (Prasanti, 2017; in Fitriani, 2015).

Leadership style is the way a leader influences his members through behavior, thoughts, feelings, and attitudes so that their subordinates can work together toward the desired goal (Prasanti, 2017; in Mathis & Jackson, 2003). According to Ivancevich, Konopaske, & Matteson (2007), there are three factors that a leader can do to change the attitude of a member: his ability as a communicator, his ability to convey a message, and his capacity to understand a situation so that he can motivate his member (Mahmudah, 2015). One of study found that female leaders often have a transformational leadership style that has a positive impact on their members. Transformational leadership motivates members to commit to goals, challenges members to solve problem, and develops membership capabilities through training, support, and challenge and support from leaders (Bass & Avolio, 2004, in Alzougool et al., 2021). It's done by building respect and giving priority to the good of the group by having discussions and looking for different perspectives so that the best solution is obtained. Through such interactions, they can build close relationships with other people who, in every issue within the organization, are trying to contribute to the problem (Yaseen, 2010). To conclude, a transformational leadership style always tries to involve its members in the decision-making process so that a suitable working environment is formed and creates members who are motivated to generate awareness in the organization while seeking learning to enhance the confidence of members (Alzougool et al., 2021).

The styles of leadership of men and women will be different, as previously demonstrated in a study conducted by Prasanti (2017), which revealed that women and men can be in different positions but at an equal level, which explains that the roles of women and men in leadership are respective. In her research, women were classified as leaders of traditional education, which meant occupying leadership positions based on their lineage or proximity to the source of learning. In which he concluded that leadership in the field of education is not only able to lead in worship but necessarily needs the soul of a leader who can direct, guide, and influence his members so that they are willing to work together toward their goals. In addition, female leadership has a positive and significant impact on the impact of work. The positive effects clearly show that women need organizational support to build their leadership roles and trust in the organization (Khattak et al., 2021). Seeing the other perspectives shown by Prasanti and Khattak in their research makes researchers interested in investigating further into a woman's leadership communication style in an organization so that it can achieve its goals. It can be said that male and female leadership have their respective roles.

Methods

This study uses a qualitative research method that refers to the ethnographic approach to communication by describing, explaining, and building relationships and data found by characterizing, analyzing, and describing the communication behavior of a social group. This research approach uses a quantitative approach. A qualitative approach is one with the aim of collecting, analyzing, and interpreting data using various evidence so that new problems can be found (Neuman, 2003). According to Kuswanto, communication ethnography observes behavior arising from the combination of three skills possessed by individuals as social beings, three of which include linguistic, interactive, and cultural skills (Bahfiarti, 2019). This ethnographic study examines the communication style of women's leadership in the PKK Dasawisma in Sidoarjo. Primary data is obtained through observations and interviews, while secondary data comes from literature from various sources, such as journals, books, and the media. The researchers used observations and in-depth interviews with several informants to study the culture of interactions and communication styles within the

PKK Dasawisma in Sidoarjo. The method of purposive sampling is the selection of informants according to the needs of researchers to obtain rich and in-depth information. The researchers conducted in-depth interviews with the leader and members of the PKK Dasawisma to gather data on policies, daily routines, and environmental practices. According to Irianto (2003), in-depth interviews are a way of gathering data or information in a direct, face-to-face manner with an informant so as to get a complete picture of the subject being studied. In a deep interview, the technique of the interview is relaxed and relaxed so that the informant becomes tense and it is easy to answer questions. The researchers provided information about this technique before the interview and asked for permission to record the conversation.

Result and Discussion

In this study, the researchers will conduct in-depth interviews that will be carried out about several concepts, such as the way the message is delivered, the style of communication used in the internal Dasawisma, the communication pattern formed from the interaction that occurs, the style of way of leadership of the Chairman of the Dasawisma to the members in carrying out his activities, the action of the chairman against the member by giving reward or punishment, the response of the chief in receiving criticism or ideas from the members, and the decision-making process that the leader will make in the organization. The idea behind creating this concept is to be able to know the style of communication applied to the leader among the leading members of the Dasawisma in Sidoarjo.

Internal Communication Style

Dasawisma is an organization that includes one Rukun Tetangga (RT). In this study, we will discuss Dasawisma, led by Mother SR. He explained that Dasawisma Pelikan consists of 10 families and 30 mothers of Dasawisma. Dasawisma has various activities that can support the life of the community, in other words, the society has gotten together and helped each other in financial and other forms. Dasawisma gave a means for the community of Pelikan, which is the program of saving money by providing loans. This loan was initiated by Mrs. SR as the head of Pelikan. Because of the issues that have arisen in the society, which has money issues, this initiative was moved. Save this loan money can be followed by members of Dasawisma or from other Dasawisma, but the election of this member is said to be selective because it feels necessary to trust in following him. If we look at reality, matters relating to finance are something that is sensitive to everybody, so it requires a firm person as a mediator related to this issue. Ms. SR is deemed worthy to be a leader in this Dasawisma Pelikan organization, starting with the trust given by the previous chief to take over the organization. He is a gentle person, but he can also behave firmly when responding to or dealing with something. His appearance is judged to be gentle, besides the nature of his openness to the members, so that the other members feel comfortable being near him. It can be seen in the way he embraces and sympathizes with other members and has a sensitivity to the environment for the common good as well as himself. One of the things that Mrs. SR did was form a loan deposit. As explained earlier, Ms. SR formed the program to address the financial problems experienced by her members.

"This area contains something known as the Bank Titil. This Bank Titil is a loan service for money, but with a high interest rate. The bills are tight, and the fines given are also big because they're counted every day and given a fine. The late-day interest rate is what percentage of one percent if you borrow one million yen continuously. I'm so happy. The mothers are paying 2-3 times, and the aunt makes a deposit on the loan by

bringing a big cubicle borrowed and putting it in a deposit container. And there's one or two ballets that don't pay. It actually existed, held by Mrs. B, but many obstacles were experienced because Mrs. B was too good and tough to charge the money. It was Mrs. B who asked me to replace her. Every financial activity now is usually shared in groups, so let everyone know."

Her highly sensitive and sympathetic personality has made her to be the president since 2015, which means she has been in office for seven years. The researchers asked what the reason was and what Mrs. SR did so that her members could trust her.

"Well, suppose in our community we're making a show, continuing because maybe the stupidity of the mother is going to learn. Before this, people rarely met each other, which is usually active. It's the same as Papah..."

"Someday, there was garbage. Mrs. SR looked at the garbage. There is none clean it. But if the guy's going to take that recessed now, becoming mom tightened to his master, you are paid by us; you have to clean this up. Yeah, anyway, it is your responsibility, except for the trash from the trees and other affairs from house. Even though I used to not be a manager, I was called from my heart how this region became clean; if it's dirty or sunny, usually our area is desolate, much less the majority of people here are ART workers, like somebody is lying to mothers."

"After Mrs. SR's husband has passed away, Mrs. SR became more active. Well, the ones who are usually active and managers are the fathers who become moms who go into the group of dads and dads to the core management because mom becomes the representative of Pelikan. And I see a lot of complaints, like garbage or things that need to be repaired, charges, and lighting. Since Mrs. SR is active, she becomes a protester. So, after the protest, it was processed the same way as the RT. Gradually, because it's already active, it becomes easier to give input or complaints so they can be realized."

When analyzing the answers from Mrs. SR, Mrs. SR is a person who wants to influence a member or someone else to do something for the common good. As Prasanti (2017) says, a leader is a person who can direct, guide, and influence his members so that they will work together toward their goals. In this case, Mrs. SR has such a personality that she influenced people by asking them to care about their homes because they see the location of house that is on the edge of the big road and is also passed by many people, so they can be at risk of crime. It's done by bullying people around us, especially ART, who occupy houses in the residential areas.

According to her statement, Mrs. SR protested to ketua RT about some of the problems in her unresolved environment, and with the initiative taken on her conscience, Mrs. SR delivered a message to the management so that the complaint or advice could be discussed and realized. Mrs. SR added that this was done after she was abandoned by her husband's deceased because in the previous time, the person who was usually more active was her husband, whose RT manager was the dads, so that the affairs related to the environment were known only to her husband. Based on his discomfort with seeing the surroundings, he moved Mrs. SR to be active and vocal in conveying her voice as a Pelikan citizen. He asserted and reaffirmed to the police that he was responsible for his work, which is to take care of the hygiene of the environment and clean up the garbage in the community, especially kitchen trash. Then it was emphasized and reasserted by the police that the police have been given trust and paid to do their work in maintaining a hygienic environment. Not only in facilities, Mrs. SR also oversaw and dealt with the financial issues of saving loans in Dasawisma Pelikan.

"Every financial activity now is usually divided into groups, so let everyone."

"No, previously, payments were usually tied to the last limit."

"Before the payment time limit, if it has not been paid, will normally be shared in the WhatsApp group, so do not directly give social sanctions like shame because Discovery has not paid. "Your mom won't understand well, ngider ae from morning before afternoon."

While viewing the observations and interviews carried out at the time of the pandemic, most of the coordination was done through the WhatsApp group. It was said by Mrs. SR that in providing information about financial inputs and outputs, she distributed it to the WhatsApp group. To solve the problem, Mrs. SR chose to make social sanctions through the WhatsApp group by displaying financial reports so that it can be known which parties have not made payments or paid their obligations. Hopefully, this action can make other parties embarrassed. Especially Mrs. SR, who thinks it is her responsibility to always be active in monitoring the residential environment by traveling from morning to evening to ensure the condition and hygiene of the environment.

Leadership Style

Based on the findings found by Everbach (2006), explaining that the leadership performed by women has an influence on their members, which encourages teamwork, collaboration, and family policy, employees reveal that they are happy with their work due to a supportive and egalitarian working environment. Besides, in reality, employees feel more comfortable and open without any boundaries or differences, making communication easier. It can be seen from the personality of Mrs. SR in the role of Chief of the Dasawisma Pelikan.

"It's really supposed to be a RT guy coming, but sometimes someone's got the hassle because he's working. But since he lived early, he should be able to follow the rules here, too. So first of all, I embraced Dasawisma citizen. It was like a deck, but mouth-to-mouth finally got a lot of people coming along. There'll be people who don't want to come with me, so we'll let them know how. I'm glad it's a lot; make silahturahmi too; jokes; enjoy it; keep sharing and sharing too."

"What I've been through -- I remembered some memories that made me cry. So, when my husband passed away, all had prepared, I hadn't shared the news at home because I'd already focused on the funeral, and so on, and I still felt shocked by the situation, but I had to be strong for the kids. As soon as I got out of the car, I was confused that the house was like this: it was set up, there were chairs, there was plenty of food, and there was a lot in the kitchen. Other mothers did this; besides, there was no cash, so mothers took the initiative and used their own money. Divided by their duty, I was fascinated. Crying about the situation, crying about what's going on. Because we are close enough, we always call other mothers like Mba or Kaka. It's because I am sundanese, so it's called teteh. They watched me very carefully, so I wanted to keep doing good, rewarding the good."

Mrs. SR values togetherness with fellow neighbors, especially seeing life side by side so that life would not be possible without help from other people, so Mrs. SR positions her as someone who has experience, namely having been left behind by her loved one, and at that time she was unable to prepare anything while she was living. calm down, but without initiative and help from her neighbors, it would be impossible for Mrs. SR to get through this alone without the help of her neighbors. But without initiative and help from her neighbors, it would

be impossible for Mrs. SR to get through this alone without the help of her neighbors. Apart from that, it is hoped that social gathering and savings and loan activities can become a means for mothers to meet, share, discuss, and so on. This was also explained by Mrs. B regarding the benefits of social gatherings, savings, and loan programs.

"The people here have a strong brotherhood, because we have been working together since the beginning of the rice fields and then building new housing complexes like this. So yeah, it's like there are Pelikan people who have been around for a long time; even though they've moved far away, we still often have news contacts. Because when we first started, it was still quiet here; the people were just the same, right?"

"But because we had joined the people in front of Pelikan, we finally got them to join the Arisan Pelikan. Plus, there are savings and loans that can make many people interested in joining. Our hope is that this activity will be for good and will continue to exist in the future. I mean we're neighbors, we should often. At least we have gathering activities to meet and chat together."

Mrs. B was Ketua Dasawisma Pelikan Dasawisma who previously served before Mrs. SR said that arisan is mean of socializing and meeting neighbors. She also emphasized that the savings and loan program is another means to strengthen relationships with other members who previously did not actively participate in activities at Dasawisma Pelikan. So, this is considered to be a good activity, and it is hoped that it can continue to be maintained.

"We are neighbors; ustadz said, if we went to other cities, we could give food, for example, where to bring souvenirs from, whether they are delicious or not, the important thing is that souvenirs from other people usually taste different. That's why we have to embrace our neighbors in that way."

Again, the program idea for the Dasawisma Pelikan program was formed by Mrs. SR, which means that Mrs. SR understands the needs of her members, for example, by overcoming financial problems with a savings and loan program and encouraging people who, after traveling from outside the city, to give souvenirs to their neighbors. Not only that, but the impact given by Mrs. SR's initiative also influenced other members to do the same. This shows that Mrs. SR, as Chair of Dasawisma Pelikan, can direct and influence her members so that they are willing to work together.

Not only the value of togetherness or family, Mrs. SR also applies it from a religious perspective, meaning that in every action she takes, it is based on the fact that we must do good things because, in the end, we will also receive that goodness. In the previous statement, Mrs. SR said that there was no harm in helping neighbors by providing food in the form of souvenirs after traveling. Apart from that, Mrs. SR said that every month of fasting, Dasawisma still carries out religious activities; in fact, these activities are not only within the scope of Dasawisma Pelikan but are usually also carried out with other Dasawisma. Not only in the form of activities, the savings and loan program also applies generous infaq, which aims to help other members if needed in an emergency. This can happen because of the formation of such a culture.

"There is Megengan, who distributes food to neighbors, usually rajo bananas and apem cake. But now, because banana rajo is difficult to get, whatever is given Usually, before the fasting month, there is a prayer together, and then they bring cake." On odd nights of Ramadhan, there will be sahur together, and then each RT will give cakes to the RT next door."

"The first money is 100 thousand, mandatory savings are 25 thousand every month, and infaq is given sincerely."

Giving Reward or Punishment

Based on Mrs. SR's statement, it can be judged that in overcoming problems in the organization, Mrs. SR follows up firmly, namely by providing social sanctions. Mrs. SR believes that sharing it in the WhatsApp group will embarrass members who have not paid for it. Even though it does not provide heavy sanctions, this is enough to make other members think about it, meaning that other members will position themselves so that if they are late in paying money, it will have an impact on others, which could be in the form of feeling guilty for not being able to help or hindering other matters that may be in trouble. It's an emergency, so it's needed quickly.

"No, we just told payment limit." Maximum before the next social gathering, for example, if it hasn't been paid, it will usually be shared in the WhatsApp group so that it indirectly gives social sanctions such as embarrassment because it was discovered that you haven't paid."

Apart from providing social sanctions for those who violate or hinder the flow of financial circulation, Mrs. SR also said that the existence of a money savings and loan program can also provide a reward to borrowers and those who borrow.

"On the group side, it is a means for friendship every month. On the individual side, savings and loans provide a sense of trust for each member. The money borrowed usually helps businesses for mothers who don't have regular jobs by providing capital for catering and building stalls. From the borrower's side, it also gives a sense of pride and pleasure because they can help others."

If you look at the other side of the savings and loan program, it is not just a means for members to borrow money and be given the benefit of no interest. Saving and borrowing money becomes an opportunity or helps members try to open a business. Mrs. SR also said that the majority of women in Dasawisma Pelikan are single parents, so it can be said that women in Dasawisma have multiple roles, namely as housewives and breadwinners. This was also explained in the interview conducted with Mrs. N:

"Sometimes my aunt and F experiment with making new cakes, so I also takes the cake to the social gathering to try. Let me know whether it's good or not. If it's good, sell it."

"Yes, you have to have enough, sis... What else, right? I have to turn over the money for this business so she can help cover F and Oi's needs. Moreover, F has just entered college, and Ob has also just entered junior high school. Uncle A doesn't pay much for private lecturers, especially when there is a lot of COVID. Just how much is the salary per month? Don't worry, sis. That's why F and Ob didn't tell you that making money is difficult. Thank God, they agreed to help me make the cake. Well, if F and Ob didn't help me, I'd be even more upset (my head was getting dizzy). Sis, I'm thinking about this and that, right?"

In the statement made by Mrs. N, this savings and loan money not only helped her open a business but also helped pay for her son's and daughter's college fees. After seeing the borrower's side, Mrs. SR revealed that there was a sense of pride felt by those who provided loans because they could help other members through the savings and loan program. It was explained previously that leadership style is a leader's way of influencing his members through behavior, thoughts, feelings, and attitudes so that subordinates are willing to cooperate so that the desired goals can be achieved (Prasanti, 2017; Mathis & Jackson, 2003). In this situation, Mrs. SR influences her members by providing the positive side of the program, which is good for both parties.

Decision Making Process

The money savings and loan program is one of the programs that is of interest to the people around Dasawisma, seeing the benefits and profits obtained from the borrower. However, to make the program conducive and avoid undesirable things, selective selection is needed to determine who can participate in the savings and loan program. In getting a wise and correct decision, Mrs. SR said that she always considers it by discussing and asking the closest parties who want to take part in the program so that it can be considered trustworthy.

"Actually, one RT is supposed to participate, but sometimes there are people who have an excuse because they are working. But because he's still early in his language, he should be able to follow the rules here too. So, at the beginning, I embraced Dasawisma, only those who were really close, but by word of mouth, in the end, many people joined. Then someone will ask if it's okay if you come, so we'll discuss what to do first. I'm really happy that there's a lot of it, make friends too, joke around, have fun, keep sharing too."

Not only do you want to get the benefits but also active participation is needed in the process. It can be seen that Mrs. SR as Chairperson always prioritizes the common interest by conducting consensus deliberations so that the results obtained are in accordance with the wishes of all parties involved in the Dasawisma Pelikan organization. According to Seshu (2014) in fact, employees prefer female leaders because they feel more open without having to go through hierarchical levels if they have a problem, problem solving is done by discussing with the team and avoiding unilateral decision making. This happens in relationships within the Dasawisma Pelikan organization said that even though they were different in age, there was already closeness and trust, so there was no hesitation in inviting discussions.

Conclusion

This research found that Mrs. SR's leadership of women was not based on any leadership experience. She considered that, although leaders were not required to be smart, they had a willingness to learn. Based on the analysis carried out, Mrs. SR's continued tenure in office was due to her courage to express her voice in the form of complaints or provide input to related parties who even had experience beyond hers. With her courage, Mrs. SR was able to represent her members' complaints so that they could resolve the problems. Seeing a firm nature in solving problems, balanced with good communication and a gentle demeanor, provides added value so that members feel comfortable discussing or telling stories.

With its actions in changing the environment, Dasawisma Pelikan has had an impact on residents by making them closer through routine activities, creating a sense of trust through the savings and loan program for fellow members, and increasing members' sense of empathy with other members. Mrs. SR's communication style is firm and balanced with a soft side; her application of a family nature creates closeness like a family, which creates empathy and sympathy with others. This is also due to having the same background, namely as single parents, so they are considered to have similarities so they can understand fellow members. This research has similarities with previous research conducted by Everbach (2006) regarding women's leadership at the Sarasota Herald-Tribune. In his research, it was found that leadership led by women upholds teamwork, collaboration, and the use of policies in a family manner so as to make the people around them feel happy. Apart from that, leadership by women also influences its members.

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