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'Leading with cultural wisdom': egalitarian women's leadership at three universities in Malaysia and Indonesia

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ABSTRACT

This research presents experiences and views on egalitarian women's leadership based on cultural wisdom, at three universities in Indonesia and Malaysia. The purpose of this article is to review the achievements of egalitarian women leaders, at three universities in Malaysia and Indonesia, who uphold the principles of local culture, as basic values for personal and organizational development. This article analyzes data collected through interviews, media observations, and literature reviews. The study emphasizes that women's leadership is not just a managerial practice, but also a commitment to building equality through the application of Indonesian and Malay cultural values. The approach to Indonesian and Malay cultural values in egalitarian women's leadership practices is used to identify egalitarian women's leadership in realizing the university's mission towards an internationally reputable campus. Thus, even though in terms of organizational structure women's leadership is not yet proportional, their influence is large at three universities in Malaysia and Indonesia. This study recommends future research to use a more exploratory approach, towards egalitarian women's leadership based on cultural wisdom, but also as a basis for building more women-friendly and inclusive international universities.

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1. Introduction

Countries in Southeast Asia, especially Indonesia and Malaysia, still have problems regarding women's leadership. One of the main problems that is difficult to resolve completely in women's leadership is the issue of equality. Some parties believe that women should not be leaders because it is contrary to religious and cultural values (Hamdi & Maulidi, 2023). In fact, leadership success is not determined by gender but rather by competence, technological support and the management system used (Cempaka et al., 2023).

So far, studies that discuss women's leadership in the context of Southeast Asia only focus on three contexts. First, studies that focus on discussing the characteristics of women's leadership in the context of religion and culture (Aspinall et al., 2021; Sjachrani et al., 2021; Subedi & Scott, 2021). Second, studies that focus on discussing the contestation of women's leadership in the context of politics and gender (Ansar et al., 2022; Bekebayeva et al., 2019; Elias, 2020). Third, studies that focus on discussing women's discrimination in the context of formal and informal institutions (Aspinall et al., 2021; Nguyen, 2021; Sheherazade et al., 2022). In general, studies that discuss women's leadership in the context of Southeast Asia only focus on aspects of religion and culture, politics and gender, and discrimination of women leaders in formal and informal institutions. In other words, studies that discuss women's leadership have not been conducted comprehensively, especially studies that discuss the characteristics of women's leadership in an egalitarian system based on cultural wisdom in Malaysia and Indonesia.

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The issue of equality in women's leadership is also an important issue in higher education institutions, especially at universities in Indonesia and Malaysia. The involvement of women in strategic academic positions at universities in Indonesia and Malaysia is necessary to address strategic issues and have a broad influence on the image and achievements of higher education institutions towards becoming world-class universities (Olson-Strom & Rao, 2020).

These problems include: (1) the image of the university which prioritizes multicultural life and gender equality (Méndez García et al., 2021); (2) adjustments to education financing; (3) digital learning revolution (Alenezi, 2023); (4) changes in work systems (Austin et al., 2014); (5) sustainable quality management (Brika et al., 2021).

Women's leadership in higher education has strategic value because it is considered capable of bringing about significant change, especially in the aspects of: (1) creating innovation, research initiatives and reputable publications (Maheshwari & Nayak, 2022); (2) providing increased access and capacity to women in various academic positions so that a professional community is formed (Aiston & Yang, 2017); and (3) building an inclusive and egalitarian academic climate (Iverson, 2007).

The study of women's leadership using a collaborative management approach and digital technology has provided contributive results in the form of improving the performance of increasingly competitive educational institutions. Even if women's leadership is combined with collaboration, quality management and digital technology it will produce more optimal university performance (Sarwar et al., 2022). On that basis, currently women's leadership in higher education management is a global phenomenon that is studied and urgently needs to be researched seriously.

Until now, studies on women's leadership in higher education have been dominated by segmentation of socialization and academic learning systems which highlight improving the quality of learning in higher education (Farrugia et al., 2020; Menon et al., 2023).

Trends in women's leadership studies are used to map student achievement in higher education. Several parties have tried to combine the distinctive and unique leadership style of women with the creation of a learning climate. This article can provide additional information that complements the study of women's leadership in the management aspect of academic programs in higher education (Firdaus, 2023).

Based on a review of previous research, it appears that studies of egalitarian women's leadership with a cultural approach in higher education in Indonesia and Malaysia are still not complete and available proportionally. This article attempts to fill the gap in literature that generally examines egalitarian women's leadership with a cultural approach, at universities in Indonesia and Malaysia.

The discussion tried to position egalitarian women's leadership with the cultural approach of Indonesia and Malaysia, which is embraced and practiced in higher education in both countries. Thus, this paper answers three questions: first, how is egalitarian female leadership with a cultural approach practiced at universities in Indonesia and Malaysia? Second, what factors hinder the practice of egalitarian women's leadership with a cultural approach, in universities in Malaysia and Indonesia. Third, what is the egalitarian female leadership model with a cultural approach, which can be practiced at universities in Indonesia and Malaysia?

This article is based on three assumptions: first, because it is based on cultural values, women's leadership practices function as a means to build increased management performance and uphold the values of equality, between men and women in higher education. Second, women's leadership faces several obstacles, including the persistence of gender gaps and stereotypes that are detrimental to women. Thus, women's leadership cannot be practiced optimally, in improving the performance of university management and in efforts to create an atmosphere of equality in its environment. Third, new and more collaborative egalitarian women's leadership capital based on cultural values is needed to ensure the realization of higher equality between men and women.

2. Literature review

2.1. Egalitarian women's leadership

Egalitarian leadership is defined as leadership that places the leader's position as an integral part of the members of the organization. Leaders do not consider themselves to be elites in an organization (Santie

et al., 2023). This leadership concept emphasizes service as a core leadership value (Pasaribu & Yuwanto, 2021). The mission of egalitarian women's leadership lies in three components: first, equal access to facilities; second, the quality of participation in higher education; and third, equality in getting the same benefits from individual and institutional performance results (Muhammad & Anis Hidayatul, 2023).

The most recognizable characteristics of egalitarian leadership are its informal appearance and tendency to speak spontaneously. This leader also emphasizes inclusivity and does not prioritize certain ranks or status symbols. They have high respect for employees or subordinates, and do not attach privilege to certain positions in the workplace and society (Von Rueden et al., 2014). The work environment has a very dominant influence in determining the success of egalitarian leadership (Santie et al., 2023). The key to implementing effective egalitarian leadership in the management of higher education lies in the social environment that forms the full support and active participation of its members. Apart from that, communication between leaders and subordinates is one of the main requirements, so that there is an effective bridge of communication and collaboration in carrying out tasks.

Egalitarian leaders tend to be liked by society, especially those who consider themselves to have the same feelings, thoughts and soul as their leader. This is certainly a challenge today where modern society is more interested in leaders who prioritize hierarchy, and have wealth and power. They assume that leaders who prioritize wealth are considered to have leadership authority that is able to guarantee prosperity and security (Tizard, 2012). The transition process of higher education that adheres to an egalitarian leadership system was initially faced with a situation that was centralized, highly elitist, and inflexible to follow current developments. So there is a need to reform the higher education management system, which includes various elements ranging from gender mainstreaming, curriculum design, and academic activities to the resulting outcomes (Ben Haman, 2021).

2.2. Egalitarian women's leadership based on cultural wisdom

The formation of a person's leadership character cannot be separated from the cultural context that surrounds him. A person's leadership style is influenced by the culture they adhere to Mulyani and Ratnapuri (2018, 2019). Not only that, elements absorbed from colonial culture such as English were adopted as a second language in Malaysia. This is because there are historical factors that have a tremendous influence on the character of Malaysian society (Ratuva, 2013). As experienced in Australia, this colonial legacy can lead to unfair treatment. This is because ethnic divisions resulting from colonial culture which places Malaysians as first class citizens and non-Malaysian citizens such as Arabs and Indians as second class citizens implies that the practice of inequality is still open in gaining access to public education. in Malaysia (Smolicz, 1991).

Malaysian cultural values such as obedience to the Sultan and respect for leaders, religious observance, respect for parents, working together, and prioritizing ties are still the guiding principles of life. The cultures of Indonesia and Malaysia have similarities, namely at the meeting point of Malay culture which stretches from West Sumatra to the Malay Peninsula or more popularly known as the Malay Archipelago (Zed, 2016). This Malay geographic region is also a meeting point between Malay, Chinese and Indian tribes. This has implications for the meeting of three major cultural currents that shape the culture of Malaysian society (Zain et al., 2021). Adherence to Islam was also used as a basis for the formation of the Malaysian state and the meeting of religion and culture has shaped Malaysia into a multi-cultural but modern Islamic kingdom (Prayogi, 2016).

Women's leadership in higher education is considered to strengthen the values of optimism and self-efficacy (Marina & Utari, 2019). There is a psychological impact felt from female leadership. However, in general, a study revealed that respondents felt more responsible in carrying out their work duties and were more disciplined if led by a woman (Srihasnita, 2018). However, as reported by Australia, the university climate still does not provide a comfortable environment for working. This is also felt not only by women, but also by other minority groups (Tilbrook, 1998). In Austria, to establish proportional representation of women as leaders in higher education, a quota system is implemented. Surprisingly, when leadership positions are held by women, they are relatively younger (Wroblewski, 2019).

A study in the early 90s revealed that women's leadership tends to be more democratic and participative compared to men's leadership style which tends to be autocratic and oriented towards completing tasks

(Eagly & Johnson, 1990). This research describes leadership roles based on gender differences faced in social behavior, especially in public spaces such as universities. Therefore, there is a need to institutionalize policies that are able to encourage women to be more active and actual in managing higher education. Even though the Center for Gender Studies has appeared in various universities in Indonesia and Malaysia, its function has not been able to encourage the creation of egalitarian leadership that is able to maximize the social roles of men and women in higher education (Eboiyehi et al., 2016).

3. Methodology

Qualitative research was used to analyze and compare egalitarian women's leadership with a cultural approach at universities in Malaysia and Indonesia (Bogdan & Biklen, 1992). This research was conducted at universities in Indonesia and Malaysia. The research sample consisted of three universities which comprehensively represented the cultural values of Indonesia and Malaysia. First, a university that has Malaysian cultural values, namely the National University of Malaysia. Second, a university that has Malay Indonesian cultural values, namely the Raden Fatah State Islamic University (UIN), Palembang. The three universities that have Indonesian Islamic cultural values are UIN Maulana Malik Ibrahim Malang.

The three universities were compared to identify egalitarian women's leadership practices with a cultural approach at each university. Thus, this research aims to analyze and compare the leadership practices of egalitarian women at three universities in Indonesia and Malaysia. In this case, the researcher describes the approach pattern and operational steps for the activities and behavior of women who serve as leaders at three universities in Indonesia and Malaysia. It has a strong connection with management science and sociology as its parent sciences. The existence of management science and sociology with other sciences correlates and strengthens each other. Management science as a source for studying egalitarian women's leadership systems in higher education requires other sciences to provide context and supporting facilities to obtain comprehensive data (Hidayatullah, 2017).

The first research location was Universiti Kebangsaan Malaysia. Location selection is based on the relevance of the research as well as support for scientific publications during and after the research. The research network affiliated with Universiti Kebangsaan Malaysia is considered to have a reputation as a reputable research network in the Southeast Asia region. The second research location is at UIN Raden Fatah Palembang because this university has special attention in integrating the development of science with Malay cultural values and the Islamic religion. This university was founded as a representation of Malay culture in the Muslim community in South Sumatra. The third research location is at UIN Maulana Malik Ibrahim Malang, one of the best national universities within the Ministry of Religion. With a background of lecturers and students who come from various regions and countries in the world, UIN Maulana Malik Ibrahim Malang represents the research context for women's leadership with a national (Indonesian) cultural approach.

Data collection was carried out by carrying out phenomenological work consisting of interviews with informants, media observations and casual chats. Also through the presence of official and non-official meetings held at Universiti Kebangsaan Malaysia. The aim is, first, to obtain data that is relevant to research needs, but also to expand the network of researchers who have an interest in the field of leadership. This is a long process in maintaining intensive relations between researchers as representatives of Universiti Kebangsaan Malaysia.

One method of interviewing sources used is the question and answer model in a special discussion session. The discussion activity was held on Tuesday, 14 February 2023 at the Prof. Tan Sri Dato' Abdul Jalil Hj Hassan Mesyuarat Room, Aras 2 Faculty of Islamic Studies, Universitas Kebangsaan Malaysia. The interview material was directed according to the discussion topic, namely Global Egalitarian Leadership; Smart Community and Gender Mainstreaming in Higher Education Management in Malaysia and Indonesia.

Data collection using the media observation method was carried out by monitoring various social media sources. Monitoring focused on material that was directly related to the research sample, as well as the figure of female leaders at the sample universities. One of the observations was made on the show talking about Women's Leadership in the Millennial Era with Nyayu Khadijah, Chancellor of UIN Raden Fatah Palembang, which aired October 19 2022. Social media observations were also made on

the show Center for Gender and Child Studies (PSGA) UIN Maulana Malik Ibrahim Malang with resource persons Khoirul Hidayah

The stages of data analysis were carried out in stages: (1) data reduction, (2) data presentation, and (3) verification/conclusion (Creswell & Creswell, 2017), while the data validity method was carried out using focus group discussions. (FGD) and related literature studies (Moleong, 2013).

This research discusses the practice of egalitarian female leadership with a cultural approach among 24 female leaders of Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang. This study focuses on women's experiences based on the cultural values practiced at these three universities. Analysis of semi-structured interview data focused on the leadership practices of egalitarian women in carrying out their daily tasks as well as analysis of the inhibiting factors they experienced in carrying out these leadership roles. The 24 informants are figures who have more than 15 years of work experience at the three universities, holding leadership responsibilities in each faculty unit with an age group of 40 to 55 years.

To obtain optimal egalitarian women's leadership data, interviews were conducted with female figures who had experience of being leaders at Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang, and UIN Maulana Malik Ibrahim Malang who were still active or retired. The interview method was carried out face to face. Apart from that, it was also carried out using the social media application YouTube to obtain clearer and more proportional information regarding the topic which is the main subject of this research. The purpose of interviews is to confirm various kinds of information or data obtained by previous researchers and provide broader insights that have not been included in existing written sources. The challenges faced in using this interview method were related to the busy lives of several female informants who had activities related to daily tasks and activities carried out at their respective homes.

The scope of this research includes the involvement of women in educational management, especially those who have proven successful in leading faculties and units at Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang, and UIN Maulana Malik Ibrahim Malang. The reputation of these women is considered capable of providing awareness for other women to be fully involved in leadership and shows that the role of women in higher education is also able to make a positive contribution to the development of Universiti Kebangsaan Malaysia. UIN Raden Fatah Palembang, and UIN Maulana Malik Ibrahim Malang. This research is limited to Malaysian and Indonesian women who are considered successful leaders of Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang, and UIN Maulana Malik Ibrahim Malang. The aim is to provide a more detailed picture of the development and contribution of women at leading universities in Malaysia and Indonesia.

4. Results

The findings of this research are divided into two aspects: (1) egalitarian women's leadership practices with a cultural approach, (2) factors inhibiting egalitarian women's leadership, and (3) egalitarian women's leadership models with a cultural approach. It has been discussed that egalitarian women's leadership plays an important role in creating world-class universities. The more successful the leadership tasks of egalitarian women are in leading universities, the faster the achievement of becoming a world-class university will be realized.

4.1. Egalitarian women's leadership practices based on cultural wisdom at Universiti Kebangsaan Malaysia

Egalitarian women's leadership practices at Universiti Kebangsaan Malaysia, prioritizing polite communication and prioritizing proportional participation. This is reflected in the behavior of female leaders in the faculties at Universiti Kebangsaan Malaysia. For example, in collaborative research activities as part of Universiti Kebangsaan Malaysia to build strong team building between lecturers. The composition of the research team formed refers to the proportional involvement of men and women. In practice, the collaborative research climate is quite inclusive and no individual or group is too dominant in accessing

funding or research publications. Inequality is starting to erode because the process of obtaining research funds and community service activities is carried out transparently and proportionally.

Dato' Noor Aziah Binti Mohd Awal, Lecturer in the Women, Family and Children's Law Course at the Faculty of Law, Universiti Kebangsaan Malaysia, explained

Yes, the most principle is that we must communicate in realizing definite goals, how to carry out leadership amidst responsibilities and allocate time and energy to the family.

I adhere to the principle of swimming downstream to clamp the rudder ... If the mission is given to someone professionally and fairly, then we won't bother. This is what a female leader must do to accept that reality.

Dato' Noor Aziah Binti Mohd Awal's leadership career has been varied. He served as Deputy Chancellor for Student and Alumni Affairs at Universiti Kebangsaan Malaysia, Principal of Kolej Dato Onn for 10 years, and Director of the Hadhari Islamic Institute. Her leadership outside educational institutions is the first woman as a member of the Negeri Sembilan Islamic Religious Council. Also served as Malaysia's representative on the ASEAN Commission for the Promotion and Protection of Women and Children.

Obedience to superiors is considered very important. This is because women's representation at Universiti Kebangsaan Malaysia is still a minority. Even in the context of the organizational structure of Universiti Kebangsaan Malaysia, although the number of lecturers and students is greater than that of women, the position structure is still dominated by men. A sense of solidarity and obedience to superiors is a hierarchical attitude maintained by women. Dean of the Faculty of Islamic Studies (FPI) Universiti Kebangsaan Malaysia, Achmad Sunawari bin Long, in the discussion session explained that the attitude of obedience towards superiors in the family, namely the husband, is also very strong, so that the majority of female lecturers at Universiti Kebangsaan Malaysia are considered to have very minimal managerial activities. Their faculty because they are busy taking care of their children and families at home.

Office space in the Faculty is used as a means of communicating various things that can cause conflict. The concept of healthy and polite communication is emphasized to avoid misunderstandings. With polite and well-prepared communication language, it is the responsibility of a leader to maintain solidarity between lecturers and students. If a conflict occurs, it is important to establish polite and effective communication. The communication techniques used involve persuasion techniques like a mother communicating with her child. Mother-style communication is considered as one way to form an egalitarian character in a woman. Apart from being a means of communication, the character of a mother as a caregiver is also highly respected by female leaders. The mother's character is the basis for every action taken so that she is able to bridge differences that arise and unite the vision and mission that have been set.

Salmy Edawati Binti Yacoob, lecturer and administrator of the Muamalat Economics Division, Center for Sharia Studies, Universiti Kebangsaan Malaysia, at a meeting session at Universiti Kebangsaan Malaysia in February 2023 emphasized:

The obligation of a leader to be able to communicate with lecturers and students so that they remain optimistic and maintain solidarity with each other is not only an academic matter but also various things that can be done optimally.

Salmy Edawati Binti Yacoob's educational background, Bachelor degree in Management at Universiti Malaya. Continue studying Bachelor of Islamic Finance at Universiti Malaya, and study for Doctor of Philosophy in Sharia at Universiti Kebangsaan Malaysia.

Mutually empowering people in the women's leadership unit is a frequently carried out female leadership behavior. The form of empowerment is giving responsibility and delegation to all lecturers to take part in conferences and workshops. Women's leadership facilitates those who, despite challenging their leadership, still provide academic services. For example, for those who hinder the leadership of these women, they are assisted in terms of academic rank. This changes the perception of people who were previously in an opposing position to sympathize and even support women's leadership. Women practice leadership by reinforcing positive suggestions and empowerment so that they get clear support. Egalitarian leadership values flow from the understanding that leading is to help everyone and more

importantly is to achieve an institutional mission that empowers everyone. Empowerment values that always prioritize facilitation in academic services create a stable and harmonious egalitarian climate.

4.2. Barriers to women's leadership based on cultural wisdom at Universiti Kebangsaan Malaysia

Several female leaders at Universiti Kebangsaan Malaysia stated that awareness of the importance of female leadership was also voiced by many organizations. However, the voices of organizations that defend women's interests are not given enough attention, which makes women less willing to take up academic positions. Awareness of the importance of women's leadership is more influenced by awareness of the reality in higher education which shows that women's representation is still small. Women also face problems related to rank and position.

Many women face a dilemma when they are given access to positions at universities. Initially, they also did not get approval and support from other women because they were busy with household matters. Even though the presence of female leadership is a professional work requirement, family factors cannot be ignored. Therefore, the existence of women's leadership is a political agenda in fighting for a balance between work professionalism and strengthening family principles that must be carried out. This process gradually influences women leaders to adapt and mobilize themselves to maintain a balance between building work professionalism and strengthening the family structure they already have.

When a woman is entrusted to lead, of course there is a process of discomfort that must be faced by men who were previously leaders. When this happens, female leaders must be able to create situations that support their leadership: listening with their hearts while making the best changes so that the values of beliefs and other people do not cause prolonged conflict. Communication skills are important so that when people become accomplices or are skeptical of women's leadership, they get enough information and don't drag on and disrupt the running of the organization. Women must understand and be able to express themselves as leaders through the use of various technologies to bridge aspirations and maintain good social relations.

Informants stated that some female leaders rarely innovate with various tools and applications, even though according to them, to face the global situation, women develop survival strategies by building careful relationships with colleagues and other partners to minimize negative impacts. Even exercising leadership is always risky.

4.3. Egalitarian women's leadership model based on cultural wisdom at Universiti Kebangsaan Malaysia

The female leadership model that is considered ideal for equality in higher education academic spaces is a mutually beneficial collaborative model that creates an egalitarian climate for all higher education administrators at Universiti Kebangsaan Malaysia. Women and men interact with each other to build positive cooperation and are willing to support each other.

Regarding this matter, the Deputy Director for Women and Social Affairs at the Center for Women's Leadership, Faculty of Social Sciences, Mimie, has the following views:

Even though the work culture in Malaysia is still a materialistic culture, where power and authority are relatively dominated by men, there is full respect and cooperation towards men. Malaysian women have a great responsibility to honor their work and raise their children with full dedication. In the past, there was an incident where a lecturer criticized the promotion of a female lecturer because of his disagreement, so what the criticizing lecturer did was actually assist him in his promotion so that the lecturer felt sympathy and support for the leader in question has been implemented. (live interview on March 13, 2023).

Another informant said that building a productive female leadership model that is integrated with technology is important. The increasing density of activities and work piling up requires a communication network that can be carried out at any time and by anyone. Utilization of support systems, especially communication, is important. This is done so that the egalitarian female leadership model can be accepted at Universiti Kebangsaan Malaysia.

Being a leader in higher education is an arena that for women is a zone that shows the power of femininity. One of the main strengths of a woman represented by a mother is calm in facing work pressure, pressure when in the office. Interviewed through questions and answers during discussion activities, Siti Rugayah Tibek, said that calmness and perseverance as capital in carrying out leadership, are principles in achieving goals and serve as guidelines for correct behavior for women themselves when they are at home or in higher education.

Siti Rugaya Tibek, Honorary Professor of Creative Da'wah, Women & Family, at the Hadhari Islamic Institute, Universiti Kebangsaan Malaysia, provides a more in-depth explanation below:

I am also a mother, so I have to take care of it and don't let stagnation happen, there has to be a lot of innovation so that it can make my life easier when I'm doing activities on campus and working or what is called accompanying my children at home. Various kinds of technology have really helped me to lighten my work at home and be able to carry out my duties at university. (live interview, March 13, 2023).

Women must have the courage to take on leadership roles in higher education because with their courage they will be able to increase academic career progress. The progress of women's academic careers is slower than that of male lecturers, because women are considered to have to focus on their families and households. Currently, women are more open to higher access to career development, especially as lecturers. This happens because women are more trusted and have the same abilities as men. As a result, women are now more respected and the process of obtaining the rank of Professor is faster than before because women are no longer taken for granted.

4.4. Egalitarian women's leadership practices based on cultural wisdom at UIN Raden Fatah Palembang

UIN Raden Fatah Palembang is one of the universities whose mission is to develop the integration of science and religious knowledge. The differentiation developed in sciences at UIN Raden Fatah Palembang focuses on Malay Islamic studies. Apart from that, this university also has special attention to Malay Islamic script writing and calligraphy. Apart from being known as a society that consistently uses Islam as a way of life, the surroundings of UIN Raden Rahmat Palembang have unique customs because there is a meeting point between Sundanese Javanese and Minangkabau communities. This makes Palembang a multicultural city that depicts a tolerant society. Strengthening the values of tolerance which are practiced daily shapes the leadership character of egalitarian women at UIN Raden Rahmat Palembang.

The female leaders at UIN Raden Fatah Palembang base motherly character as the foundation of their leadership character. According to them, the figure of a mother, although she looks simple, carries the inspiring values of motherhood in leading and motivating staff, lecturers and educators. The mother figure is believed to be the figure who provides the character of a female leader in managing the university. The mother figure is used as the basis for women's egalitarian leadership characteristics, such as listening more, being skilled at communicating, and maintaining harmony in the work environment. Maternal nature represents the egalitarian nature of women in leadership which is synonymous with the social values of family and femininity. Two characteristics are the basic mental framework for rational and functional female leadership with Malay religious and cultural values as the basic values.

Islamic values and Malay culture have never been separated from the personalities of female leaders at UIN Raden Fatah Palembang. They believe that Islamic values as the leader of the path and Malay culture and identity should not be violated. The impact of Islamic values and Malay culture for them is not only as a guide to behavior but also opens up a more comprehensive view in positioning themselves as housewives and leaders at universities. Islamic values and Malay culture are recognized as a form of moral accountability that attracts women to be more courageous in carrying out roles as leaders that are beneficial for themselves and the institutions they lead.

Women take advantage of their role as mothers to provide a peaceful and long-lasting atmosphere. The motherly attitude displayed is a harmonious attitude that builds a high sense of enthusiasm, flexible communication and is easy for everyone to understand. This is a form of adaptation to the changes at UIN Raden Fatah Palembang and as a way to reduce tensions between men and women. This is a

positive attitude that provides benefits for working together. This inspiring motherly character is also used to raise organizational enthusiasm at UIN Raden Fatah Palembang.

Nyayu Khadijah born in 1970, Chancellor of UIN Raden Fatah Palembang, on one occasion talking about Women's Leadership in the Millennial Era, expressed her views as follows:

I am a mother at home who has to educate my children and care for them all the time. What is needed is a balance in dividing time between carrying out leadership duties and being a mother at home, in my opinion that is the most important and important moment for a mother.

Nyayu Khadijah's background in women's leadership in higher education institutions is worth looking into. In the history of chancellor leadership at UIN Raden Fatah, Nyayu Khadijah is the first female chancellor for the 2020–2024 term. Before becoming chancellor, she served as Professor at the Faculty of Tarbiyah and Teacher Training. Undergraduate education was completed at the campus he now leads, undergraduate studies at Gadjah Mada University, Yogyakarta, and undergraduate studies at Jakarta State University.

For egalitarian female leaders at UIN Raden Fatah Palembang, egalitarian leadership not only seeks to provide more optimal empowerment for women but also builds collective success in developing the university. This leadership is not only based on the formal structure that has been established but is also related to the real influence of the results of the leadership work that has been carried out. They see this as the basis for building confidence in women to run universities.

4.5. Barriers to egalitarian women's leadership based on cultural wisdom at UIN Raden Fatah Palembang

The informants stated that there were concerns that if women played a more intensive role in leadership, it would have a negative impact on their families. Women will lose their basic function in forming an educative and harmonious family space. But on the other hand, women's leadership has shaped their cognitive abilities to be more sensitive and have greater responsibility. According to him, this is one of the academic advantages when a woman is trusted to lead a university. Therefore, female leadership rejects role ambiguity. On the one hand, it makes women have a more actual role, but on the other hand, it also has the potential to reduce the value of caring for family and children.

Others argue that these women live in a Malay culture that highly values motherhood as part of their identity. However, they realize that there are inconsistencies in upholding maternal values. They added that this is the most basic problem in egalitarian women's leadership that needs to be resolved. They adhere to a Malay-centric ideology which is based on the idea that working is not for the individual but to build a strong team, but is not yet very solid in establishing relationships between related parties. This is a form of resilience by strengthening cultural and religious integrity.

Women's leadership at UIN Raden Fatah Palembang is relatively fractionated. They tend to be aloof in considering other women as family. This concept of central citizenship is what strengthens it even though on the other hand women are faced with a problematic situation, namely at the same time they are faced with the important task of becoming professionals in college and adapting to being great mothers for their children. his family. However, they take a role as leaders because they consider their main program to be difficulties in accessing various academic issues in higher education because they do not have authority. By holding the reins of power or leadership, women can use it as a source of competence. They have learned not to depend on men. Women try to build independence that is not dependent on men and at the same time build superiority because of the professionals they have.

Thus, currently women's leadership holds the key in developing UIN Raden Fatah Palembang towards an international standard university. Each woman is given the challenge to carry out empowerment management activities to become the initiator of information and communication technology development indicators. There is an awkward feeling when women start to assume leadership. Currently, because the number of women holding leadership is still small, it is considered that this must be improved in order to be able to change the situation.

4.6. Egalitarian women leadership model based on cultural wisdom at UIN Raden Fatah Palembang

Based on the results of media observations on the Women's Leadership Talk show in the Millennial Era, Nyayu Khadijah emphasized that the accommodative model used in building women's leadership can be accepted by all parties. It is acknowledged that carrying out women's leadership practices is not easy, especially since the tradition of women's leadership has not been rooted in higher education management, even though women usually have a leadership model that results from reflection in carrying out their duties. Every time after explaining a leadership task, there is one person who admits that there is always a new realization.

Women have high openness, even though they know that being a leader has risks that must be borne and cannot be predicted. But the key is persistence in communicating.

The egalitarian female leadership model offers a different academic climate and tends to break away from formality. This means that the communication that is built provides a feeling of comfort and is more academic in nature and becomes a driving force for improving women's abilities in managing UIN Raden Fatah Palembang and it is hoped that it will also get better every day. Good state leadership will narrow the gap between men and women, old and young and senior and junior, thereby giving rise to positive thinking in developing better universities. On the other hand, with egalitarian female leadership, the community is not afraid to provide aspirations and various suggestions for change for more optimal management of higher education.

UIN Raden Fatah Palembang is a world-class university that hopes to produce scholars of international reputation. The egalitarian female leadership model is based on a management philosophy and system that provides access to opportunities for women to make progressive improvements and changes. Women's abilities are emphasized to complement men's shortcomings. UIN Raden Fatah Palembang is positioned at a higher education level which is quite influential at the level of South Sumatra to Southeast Asia. Women's leadership has high urgency and must be implemented. The reason is, the existence of UIN Raden Fatah Palembang, which is considered one of the regional universities with a big name, requires a touch of female leadership in dealing with various religious, cultural and social backgrounds. The skill of managing differences related to multiculturalism in a university is not easy. This is a real view that must be prepared in terms of human resources so that UIN Raden Fatah Palembang's journey towards the global stage has a solid foundation in managing diversity.

Malay women's leadership represents great potential for women to be able to have competence and capacity equal to men. The global need for female leaders who are not only able to provide various kinds of improvements in the academic and management fields, but can also establish proportional representation of women in various educational institutions is important. This is because an environment will be created that is able to synergize the abilities of men and women, which at one point have various differences, but on the other hand can actually be a driving force for increasing the institutional capacity of higher education. to compete globally.

4.7. Egalitarian women's leadership practices based on cultural wisdom at UIN Maulana Malik Ibrahim Malang

UIN Maulana Malik Ibrahim Malang is one of the universities within the Ministry of Religion which is considered to have the best performance. One aspect that provides an assessment of its performance is consistency in implementing religious culture in the university environment accompanied by massive scientific development. Mahad Sunan Ampel UIN Maulana Ibrahim Malang is one of the centers for Islamic studies at the university which is an example for other universities in developing religious culture in higher education.

Inspired by the existence of Mahad Sunan Ampel UIN Maulana Malik Ibrahim Malang, these women used a religious cultural approach in practicing their leadership. Religious culture such as congregational dhikr, scientific halaqoh, and spiritual studies were developed and used as basic values in implementing

egalitarian leadership. Religious culture is a norm that is key in shaping the character of the local leadership of UIN Maulana Malik Ibrahim Malang.

Khoirul Hidayah, lecturer in Islamic Family Law at UIN Maulana Malik Ibrahim Malang said:

These values are a tool that unites leadership with a local character and leadership with a global character. This is important so that every female leader born from this process is able to embrace the various complex characters of the UIN Maulana Malik Ibrahim Malang community.

Another local culture developed in leadership practices at UIN Maulana Malik Ibrahim Malang is always giving alms, both individually and collectively, in the form of money, physical energy or thoughts. This displays the unique local values of UIN Malang in creating a stable global academic order, having high optimism in scientific development and continuously improving the quality of education. This is considered a basic value of egalitarian leadership which provides more benefits than in university development.

4.8. Factors inhibiting egalitarian women's leadership based on cultural wisdom at UIN Maulana Malik Ibrahim Malang

For female leaders at UIN Maulana Malik Ibrahim Malang, the absence of totality in their work because they are hampered by household activities is considered a weakness. Several informants said that women's main focus is taking care of the household and family. They are worried that being too busy being a leader at a university could potentially hamper the woman's academic career as a lecturer, thus closing the opportunity for lecturer certification.

There are some women who do not yet realize that women's leadership succession is also institutional succession. This indicates that the success of women's leadership also ensures the continued enthusiasm and encouragement of women to be able to contribute to bringing about better change at UIN Maulana Malik Ibrahim Malang. Leadership entrusted to women does have a real impact on institutional transformation, but this has not been realized due to the low level of organizational literacy at the higher education level.

Several informants at UIN Maulana Malik Ibrahim Malang said that multitasking activities at home were one of the causes of less than optimal leadership practices at the university. Almost all informants stated that their busy work took up time and energy. As a result, they experience a crisis of enthusiasm and motivation in carrying out the work they are given. A motivational crisis is something that must be avoided, but they are also required to act realistically considering the situation at UIN Maulana Malik Ibrahim Malang. Lack of openness to listen to each other and respect others is a strong inhibiting factor in achieving less than optimal results in leading. Organizational commitment and household commitment do not need to be debated.

4.9. Egalitarian women's leadership model based on cultural wisdom at UIN Maulana Malik Ibrahim Malang

The egalitarian female leadership model at UIN Maulana Malik Ibrahim Malang emphasizes aspects of cooperation and collaboration to realize its mission to become a superior and internationally reputable university. The women's leadership of UIN Maulana Malik Ibrahim Malang prepared a map of higher education development from the aspect of developing human resources and better physical infrastructure. Through the Office of International Affairs, Center for Cooperation Studies, Institute for Research and Community Service, Cooperation and Institutional Section, women's leadership is carried out in collaboration with various parties. The philosophy of cooperation and collaboration is the basic value in building academic collaboration between universities. Collaboration is a diplomatic tool for women's leadership to understand the typology and complexity of each university throughout the world. Cooperation and collaboration are fundamental pillars for making universities more competitive, superior and internationally reputable.

Natural leadership is leadership that is based on masculinity. This is a common perception that is still entrenched and difficult to avoid. The traits of courage, risk taking, and patience are understood to be

traits of male leaders. In the midst of a paternalistic leadership structure, new leadership space is given to women. Therefore, women's leadership is not just a matter of masculinity and division of positions. Women's leadership is one way to build an accommodative character that emphasizes thoughts, words and actions towards something better. The election of female leadership is a form of delegation of power and authority to become a public force in making the transformation of Universiti Kebangsaan Malaysia more progressive. This also shows institutional commitment which provides space, especially for women, to have equality in the leadership structure.

All values of cultural wisdom are needed to develop each university into a world-class university. Currently, this is proven by the application of cultural values to women's leadership at these three universities. Simultaneously with this is women's desire to accommodate Islamic religious values as a basis for thought and action in producing policies.

Table 1 shows that women's leadership in the context of an egalitarian society in applying the values of cultural wisdom that they uphold. However, in applying the concept of women's leadership, it turns out to be more complex than men, because it is influenced by various negative stereotypes of women's groups in deciding and making a policy (Kulkarni et al., 2023). This context in Nurdin's (2020) view is also influenced by an exclusive but hierarchical work situation and culture that forms a behavior that ignores the interests of women as subjects in their social structure. The implication is that women leaders are unable to create career opportunities and participation in developing the formal and informal institutions they lead (Naseviciute & Juceviciene, 2024; Puspita Dewi & Basti, 2016). In other words, the main obstacles experienced by women leaders often arise in the context of negative stereotypes, and low public trust in the representation and involvement of women as leaders in their social structure. The process of women's leadership in an egalitarian society needs to be strengthened and promoted as one of the solutions to develop the formal and informal institutions they lead.

The table above shows that egalitarian women's leadership has implemented cultural wisdom values that are highly upheld. However, this has not been seen holistically and comprehensively. Therefore, the process of egalitarian women's leadership needs to be strengthened and promoted as a solution to develop universities into world-class universities.

5. Discussion

5.1. Actualization of egalitarian women's leadership in modern patriarchal culture

Leadership, as a value inherent in Indonesian and Malaysian women, is an idea and struggle value that serves as a guide for women in carrying out their duties as leaders. These values are always strengthened to be able to adapt and work dynamically, in responding to developments and situations that occur in higher education. Women's leadership has forgotten how to recognize the role of women in building their survival to be involved and provide solutions in the process of managing higher education in Malaysia. They depart from the paradigm of providing positive values for academic development and quality management of higher education. Therefore, they do not only rely on how the collaboration process with men is carried out but also take action to strengthen mutual trust and build mutual agreements with men so that they can share or provide better benefits.

Table 1. Model of egalitarian female leadership based on cultural wisdom at three universities.

Type of university	Cultural wisdom values	Expected results
National University of Malaysia (Malay-Malaysian culture)	Applying maternal (matrilineal) characters Communication Principles, friendly Social responsibility	Solidarity and strengthening of organizational mentality
UIN Raden Fatah Palembang (Malay-Indonesian Culture)	Communication Courtesy Guardian of Malay culture	Honest Discipline Cooperation
UIN Maulana Malik Ibrahim Malang (Indonesian Culture, Religion)	Religious Integration Collaboration Digital networking and collaboration	Have a global view Nationality Cultured National personality Mastering information technology

This confirms that Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang have serious concerns about women's leadership. This is not only an appreciation of the sensitivity of gender issues but also a form of commitment in encouraging the strengthening of women's leadership as a functional role and structured institutional identity in university leadership design. On the other hand, UIN Maulana Malik Ibrahim Malang has a mission to create an undeniable scientific reputation and authority. It opens up new perspectives in our thinking about what was previously unthinkable and unquestionable. From this it can be seen that the paradigm which views women's leadership as a group with a different identity is still considered a taboo which implies a double burden that a woman must bear. Even the cultural views that come from conservative men have not changed. This can also reduce the increase in leadership patterns which have become the ideal order in the current modern era.

The authenticity of egalitarian women's leadership starts from responding to everything based on situational understanding and the reality of what is happening. This is done to minimize rejection and build harmony. This is the fundamental leadership performance that produces concrete things. This is also a fundamental achievement so that female leadership does not create high barriers to male leadership. These female leaders have prepared themselves before carrying out their duties and developing their followers is also part of becoming leaders to build harmonious organizational strength at Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang.

At these three universities, women's leadership is starting to be appreciated and plays an important role in increasing women's competence and access in developing academic careers. Women leaders at Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang have the power and authority to act as mediators in synergizing men and women in developing their academic careers without discrimination. Women's leadership is one of the keys to developing Universiti Kebangsaan Malaysia into the ranks of 100 world-class universities. With a leadership style based on motherly character and listening more to aspirations, accelerating the transformation of women's leadership at these three universities. The need for transformational leadership roles for women continues and is one of the pillars that makes Universiti Kebangsaan Malaysia transform into a more egalitarian campus.

There are various characteristics that can be applied to realize leadership at world-class universities. However, what stands out most is the nurturing character, such as a mother, who is able to reduce excessive aggressive attitudes in individuals or groups in the world. One of the biggest problems in managing higher education is the emergence of sectoral egos among lecturers who consider themselves the most senior, the most appropriate in their approach, the most understanding of the problems so that character control like this is often considered inappropriate. firm and unable to fulfill the wishes of all parties. Therefore, leadership that embraces all characters and interests is very fundamental. The nurturing character is found in female leadership figures, because the choice of women is synonymous with mother figures who are able to reduce the aggressiveness both externally and internally that occurs in college.

Leadership patterns in higher education are still dominated by a patriarchal system that excludes the role of women as leaders and policy makers. The implication is that the quality of women's leadership in higher education is still doubtful (De Nmark, 1993). Therefore, the demands of the global community for the management of higher education institutions to provide more space for women's actualization is an absolute necessity (Maheshwari & Nayak, 2022). This is especially important for universities whose management is at an international level.

The presence of women as leaders in higher education gives hope that women will dare to take real action to improve protection and quality of life, especially in improving their academic careers. However, this struggle must be faced with the fact that they have a double burden in carrying out their leadership duties, namely remaining as mothers who ensure the safety and welfare of their children. Patience, perseverance and concrete action in carrying out these dual tasks are the most important and maintained (Ahmad Zakuan, 2010).

In the current competitive era, Malaysian and Indonesian women have tougher challenges, especially in the global context which demands perfection and completeness in completing work. Even though support for women's confidence in carrying out leadership duties has grown, the involvement of all

parties in the form of full support is still lacking. This is because the work challenges faced by Malaysian women are increasingly numerous and complex. Therefore, the challenges that must be faced by Malaysian and Indonesian women need to be supported with maximum strength in structuring cross-sector collaboration so that they can improve the quality of women's leadership and develop Malaysian and Indonesian human resources that are more capable and adequate to compete in a global context.

Universities are not like the educational services industry which pursues material or symbolic gain. The contest between Malaysian universities towards becoming a World Class University is an academic mission to occupy the position of the most reputable university at the global level (Highman et al., 2023). Universiti Kebangsaan Malaysia has a mission to advance Malay culture in the international arena (Universiti Kebangsaan Malaysia, 2023). Universiti Kebangsaan Malaysia aspires to become a world-class university without abandoning national identity. Women are involved as leaders who are actually institutions that carry out the mission of Malay culture, thereby making the image of Universiti Kebangsaan Malaysia increasingly global and multicultural. China has also carried out a similar strategy since 1995. China has long had the ambition to create world-class universities, not only relying on sophisticated management systems, but also building the mindset of lecturers as the driving force of social actor institutions. To realize world-class university policies at the university. Lecturers are considered as educational ideologues who stand on the two sides of socialist core values and professional core values (Woo, 2023).

The inclusion of global and local values in Malaysian and Indonesian women has apparently shaped their figures to become more modern in thinking. They are able to absorb modern values combined with the cultural values of the Malay Nation, thereby producing characteristics of Malaysian and Indonesian women that are in line with current trends in women who are imaged as intelligent, progressive and transformational. This trend is one of the implications of the growing center of thought for Malaysian and Indonesian women in responding to global developments and has become a reality for Malaysian women in understanding global realities. Islamic values and traditional values of Malaysia and Indonesia are articulated as a new identity and awareness that forms self-harmony and the personality of a leader who remains conservative as a Malaysian woman and Muslim woman. This is the hope or expectation that there will be a new awareness among Malaysian and Indonesian women in carrying out leadership functions and self-harmonious functions in the public sphere.

The issue of equality in leadership is a concern in shaping the image of Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang as multicultural universities. Policies to make women more equal in leadership practices are carried out to establish more balanced representation. However, there are cultural norms that are still maintained. This has implications for the small number of women who are actively involved in leadership performance at these universities. However, the existence of equality in leadership has formed an agency that has changed the awareness of Malaysian and Indonesian women in developing managerial functions. Their success in carrying out leadership duties provides alternative insights for other women to integrate themselves into the structural system in higher education. This has created a more critical contingent awareness among women and ensured that there are more equal and integrated leadership positions with policies that recognize them.

Women's leadership is very important for the image of Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang as global and multicultural campuses. This is because women's leadership has a significant role in explaining the commitment of Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang as global universities that accept various characteristics of global citizens. With the wider access of women to the field of leadership which has previously been dominated by men, it shows institutional characteristics that are more inclusive and egalitarian even though it is shadowed by distrust regarding less than optimal performance.

5.2. A Climate of inequality still challenges egalitarian women's leadership in universities

Women leaders are faced with the challenge of creating work situations that are not inclusive and fragmented. Differences in cultural identity and character should not create social distance between lecturers

and staff. It is feared that this will also reduce the solidarity of social workers (Busse & Regenberg, 2019). Leadership should not be seen as a limitation of identity. Leadership in women's spaces is not leadership that is determined by political boundaries. Women's leadership is part of the declaration of fulfilling the space for women's actualization and the right to lead. By gaining access to leadership, women will strengthen their identity to be more egalitarian than before (Ashikali et al., 2021). This will strengthen women's identity and reflect an optimistic, transformative character.

The struggle to increase the position and access of women in leadership positions needs to be supported by cultural and religious values which are the guidelines and sources of behavior in Malaysian society. Therefore, the spirit to elevate the position of women to be more egalitarian in public office must be harmonized with the teachings that apply in Malaysian society, both from aspects of Malay culture and Islamic religious teachings.

Women's leadership at Universiti Kebangsaan Malaysia provides a new nuance in the history of higher education management. This indicates a new, more progressive political reality, especially for women to be able to actualize themselves more assertively and actively in fighting for their academic rights in the field of higher education.

Facing an increasingly competitive situation, Universiti Kebangsaan Malaysia expects female leadership who have innovative vision and competence. Universiti Kebangsaan Malaysia provides access and facilities to women's leadership by opening wider space for ideas and self-actualization. Universiti Kebangsaan Malaysia strives to provide greater employment equality by opening a more egalitarian composition of position structures. This is part of the formation of an internal environment at Universiti Kebangsaan Malaysia that has sensitivity and concern for strengthening the character and leadership talents that women already possess.

With an organizational composition that accommodates gender equality as part of the organization's core values, institutional performance becomes more innovative. Because, by integrating these various unique competencies, it will give rise to more diverse ideas and talents, reduce unnecessary internal conflicts, and create stronger work stability.

5.3. Building an egalitarian leadership model that is friendly to all stakeholders

The egalitarian female leadership model based on cultural wisdom focuses on creating a sense of justice in the development of academic quality and equitable leadership. This is the challenge faced by universities to prepare them to face the global situation. The existence of universities, the potential of human resources (lecturers and students) and various knowledge are the main capital for the formation of intelligent communities to become locomotives for progressive socio-economic development in universities (Dzisah & Etzkowitz, 2008). Universities need to respond to global challenges by digitalizing, especially in the sectors of the leadership system implemented, the management model implemented, the work environment, and networks between universities that are integrated in the digital environment and included in the campus ecosystem internationally connected business world (Chergui et al., 2020). This marks a new era of post-Covid-19 university revival that is progressive and innovative in facing global challenges.

By prioritizing cultural wisdom values combined with an egalitarian leadership system, it is possible to create creative values and integrate with digital systems (Fritzsche & Bohnert, 2021). This is what makes the egalitarian women's leadership system based on cultural wisdom more comprehensive and has more flexible responsibilities (Riahi, 2017). On the other hand, the shift to an egalitarian female leadership system has had an impact on increasing awareness in maintaining the values of Malaysian and Indonesian cultural wisdom. This creates new opportunities in developing a more productive role and social status for women at every university. Thus, the implication is a form of equitable collaborative solution in empowering women in higher education, based on the power of their knowledge (Mueller, 2006).

Women's leadership that is egalitarian and based on cultural wisdom is one of the keys to increasing the competitiveness of the quality of higher education. This is what has significantly encouraged the creation of a culture of innovation and collaboration between the academic community at Malaysian and Indonesian universities. University managers can adopt an egalitarian female leadership system to

improve the quality of cooperation and collaboration. However, the most important goal of all is to improve the performance of higher education institutions in Malaysia and Indonesia at the global level (Abubakar et al., 2018). The characteristic of egalitarian women's leadership based on cultural wisdom is the creation of potential actions that can support collaboration and recognition between lecturers, students and education staff as well as creating significant opportunities for innovation and new knowledge products (Fahim et al., 2022).

6. Conclusion

Women's leadership does not only provide wider space for academic creativity. It also opens up space for social equality that was previously tightly closed. This leadership system requires women to be able to collaborate, through a family approach with various stakeholders. Both at Universiti Kebangsaan Malaysia, UIN Maulana Malik Ibrahim Malang and UIN Raden Fatah Palembang. This approach will result in participatory university management.

There are three important points highlighted from this research. First, women's leadership practices have broad implications for increasing academic access. The aim is to strengthen women's leadership capacity. Apart from that, women's leadership is oriented towards opening a space for equality that supports women working in a symbiotic, mutualistic way with men, in the context of the management performance of Universiti Kebangsaan Malaysia. By using a family approach based on Malaysian cultural values, it allows women to be more active and take the initiative to encourage more contributive cooperation so as to advance Universiti Kebangsaan Malaysia, UIN Maulana Malik Ibrahim Malang, UIN Raden Fatah Palembang to enter the world's 100 class university.

Second, the commitment to equality in the management of higher education is not always fully realized. There are many challenges that women must face, especially those originating from understanding Islamic teachings and Indonesian and Malaysian traditions, knowledge about gender gaps in the public sphere, and education that has not been optimal. Women's leadership practices are often hampered by the collective consciousness of campus administrators, who still find it difficult to accept the fact that women can lead well. If not managed well, this relationship will give rise to conflict between women and men which can threaten the continuity of higher education management. Both at Universiti Kebangsaan Malaysia, UIN Maulana Malik Ibrahim Malang and UIN Raden Fatah Palembang. Therefore, building mutual trust based on family can build agreements and avoid misunderstandings so that transparency and effective communication can be established between women leaders and related parties.

Third, women's leadership practices with characteristics contained in Malay cultural values provide opportunities for women and men to jointly advance Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang, towards the ranks of world-class campuses. Women's leadership does not require a complicated formal organizational structure, but is based on a shared awareness of the parties involved to collaborate with each other and build equality in various parties. Therefore, women's leadership practices must be continued on an ongoing basis because they have a broad impact. This study of women's leadership shows how women's leadership makes a significant contribution in opening wider access for women, to develop into more advanced positions and increasingly trusted in managing higher education. In the future, it is appropriate that women's leadership be given a more proportional portion so that equality can be achieved and the development of Universiti Kebangsaan Malaysia, UIN Maulana Malik Ibrahim Malang and UIN Raden Fatah Palembang will be stronger, more participatory and in line with their vision and mission.

This article has limitations, namely that it only discusses women's leadership practices and their inhibiting factors as an alternative effort to encourage Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang to become world class universities. This research is also limited to women who have structural positions at the three universities. In this case, the practice of women's leadership is only positioned as an academic position based on the bureaucracy created by university administrators at Universiti Kebangsaan Malaysia, UIN Raden Fatah Palembang and UIN Maulana Malik Ibrahim Malang. In the future, the female leadership model can be practiced more widely so that its benefits can be felt by various parties, especially individuals and the academic community at various universities. Thus, women's

leadership can be adopted as a practice that equalizes the position of men and women in access to increasing individual capacity and improving organizational reputation.

Disclosure statement

No potential conflict of interest was reported by the author(s).

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