Women's Leadership in Creating Change, Synergy, and Empowering Human Resources in Madrasah

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Abstract:

Women's leaders have begun to play an active role in organizational activities in various fields, including education. Therefore, this study aims to analyze women's leadership in creating change, synergy and empowering existing human resources in madrasas using a descriptive and qualitative approach. This study used data collection techniques through interviews, observation, and documentation. Data analysis is divided into three current flows of activity: data reduction, data display, and concluding. According to the findings of this study, women leaders lead in several ways, including creating change by applying several principles of being open, insightful, and skilled; being disciplined, authoritative, and responsible; engaging in routine observation and discussion; and improving quality by participating in training. Furthermore, by creating synergy by applying the principle of cooperation and involving all human resources in decision-making that is consistent with decisions and policies, Then, in empowering human resources, women leaders apply the principles of assigning tasks and responsibilities according to competence, collaborating, granting autonomy, and facilitating human resources so that they are freer to develop themselves, especially those related to improving the quality of their learning activities. Based on these findings, this study is expected to serve as a model for women leaders to follow to become quality leaders.

Keywords: *Women's Leadership, Change, Synergy, Empowerment*

Abstrak:

Penelitian ini bertujuan untuk menganalisis kepemimpinan perempuan dalam menciptakan perubahan, sinergitas, dan memberdayakan sumber daya manusia yang ada di madrasah, dengan menggunakan pendekatan kualitatif deskriptif. Pada penelitian ini menggunakan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Teknik analisis data dibagi menjadi tiga tahap yaitu reduksi data, display data, dan penarikan kesimpulan. Berdasarkan hasil penelitian ini diketahui bahwa para pemimpin perempuan dalam menjalankan kepemimpinannya melakukan beberapa cara yaitu : menciptakan perubahan dengan menerapkan beberapa prinsip terbuka, berwawasan dan terampil, disiplin, berwibawa, bertanggungjawab, observasi rutin, berdiskusi, dan melakukan peningkatan kualitas dengan mengikuti pelatihan. Selanjutnya, menciptakan sinergi dengan menerapkan prinsip kerjasama, melibatkan seluruh sumber daya manusia dalam pengambilan keputusan, konsisten terhadap keputusan dan kebijakan. Kemudian, dalam memberdayakan sumber daya manusia pemimpin perempuan menerapkan prinsip menetapkan tugas dan tanggungjawab sesuai kompetensi, saling berkolaborasi, pemberian otonomi dan memfasilitasi kepada

sumber daya manusia agar lebih bebas mengembangkan diri terutama yang berkaitan dengan peningkatan kualitas kegiatan pembelajarannya. Berdasarkan hasil temuan tersebut, maka penelitian ini diharapkan dapat menjadi model bagi para pemimpin perempuan dalam menjalankan kepemimpinan sehingga dapat menjadi pemimpin yang berkualitas.

Kata Kunci: *Kepemimpinan Perempuan, Perubahan, Sinergitas, Pemberdayaan*

INTRODUCTION

Gender issues are still frequently debated in everyday social issues; it is not uncommon for the identity of these genes to be used as the main difference between men and women, even though men are often symbols of leadership and women are always associated with beauty, tenderness, and even weakness. Along with the times, not only do men have the ability to lead, but the role of women has begun to be discussed (Erviena, 2021). Leaders use a significant influence in every organization's development process, and the role of the leader is not only a milestone in the running of a program in the organization but also a unifier among the people he leads (Latifah, 2021). The increase in the role of women is no longer a trend, let alone a new phenomenon, as some say. Since feminist activists raised the issue of human rights and gender equality, women's leadership has begun. In the twenty-first century, women's work is becoming more visible (Batjo & Nuraeni, 2022). Then there is the assumption that women are considered unfit and incapable of being leaders (Bestari, 2018). Leaders in organizations have a considerable role to play in directing work and creating a work culture. However, there is still discrimination due to gender (Yang et al., 2019).

According to Faizal (2016), patriarchal culture considers a woman to be frail and useless, and this doctrine shackles women to this day. The issue of leadership is critical and strategic because it determines a family, community, and nation, so this is quite an exciting topic to study again. Then, this is the main task of men, no different from women's; it states that everyone is a *mukallaf* (recipient of the mandate) because every human being is a functional and social leader; Islam raises the level of humanity and instils confidence in them. However, some humans can realize their potential, and others cannot realize their potential to become leaders people who appear as leaders equip themselves with all sorts of leadership requirements. This explains the development of human civilization and culture, which places the male as the head of the family, meaning that the man serves as the husband and father, the leader of the whole family. Mother, in the sense of the leader of the household, the leader in this case, tends to connote her mother since she is in charge of educating and so on. So, in this case, we must understand the issue of women's leadership in Islamic teachings, which is supported by the facts of human civilization from ancient times to the present. No book of fiqh says women should not be leaders in the household. All cultures recognize this, some scholars argue that women should not hold important positions such as heads of state, judges, and so on. Then, according to Kusmidi (2020), men and women have equal

opportunities to do good (*amal salih*) because they are both responsible for commanding virtue and preventing depravity. It is just that a woman's involvement in the public sphere (e.g., being a leader) must first pay attention to and carry out the obligations imposed on her, for example, managing domestic affairs, because, after all, women are burdened with the obligation to maintain her husband's property, which also includes domestic affairs and paying attention to the education of children (although this is a husband and wife obligation).

Leadership in Islam is synonymous with *khilafah, imamah,* or *imarah*, which means representative. A person's leadership will affect the welfare and prosperity of a country because a leader has the highest position in the country's hierarchy and has a very strategic role in terms of rules and policies. His ability to lead will lead his people to the goals he wants to achieve, depending on the concept's implementation. Generally, the type of leadership usually used as a leader is from a male group, either as a state leader or even the leader of a group or organization. However, it is also possible for a woman to be appointed as a leader, as there are those whom women lead. Women's leadership is closely related to the democratic system adopted by a country because that system does not distinguish between political rights for men and women to become a leader (Khoer, Gustiawati, & Yono, 2021). Women's leadership has unique advantages, including the ability to play multiple roles, in addition to the nature of pregnant women, the nature of giving birth, breastfeeding, and raising affectionate children, women also have greater resilience and the essential potential to sacrifice and endure pain than men, they are also more tenacious and patient (Hamka, 2013). From this point of view, women's specific experiences that distinguish them from men provide various leadership advantages for women.

The above things need to be considered, so there is no chaos in the household, which is the main foundation for building a civil civilization. It is also necessary to understand that charity does not exist only in the public domain (being a leader). Salih charity should be understood as an appropriate practice to be carried out by the individual by his role and position. If the role has been performed, it is okay for someone to do other work while still paying attention to the Islamic religion's rules and norms. Women should be heads of state, heads of government, or other public leaders. While in a country where the system of government is based on deliberation, a head of state no longer has to work hard alone but is assisted by experts according to their respective fields. There is, therefore, no obstacle for a woman to become head of state, head of government, or a public leader. What matters is that the women appointed to that position can carry out their duties (Kusmidi, 2020). However, currently, women face various challenges in moving freely in public spaces. However, nowadays, more and more women are successfully becoming leaders. Women can show themselves as individuals who are capable, courageous, strong, and equal to men in terms of leadership. Women lead several regional head positions in East Java. Women have the ability and intelligence to lead, and their leadership can benefit society (Utaminingsih, Wike, & Riniwati, 2020). Then, according to Ramdhani (2015) in

general, leadership is a process of using power to influence others, especially those under its leadership, to realize a goal through a mutually agreed-upon way or process.

There are six qualities that a leader must have, namely: a) The leader must formulate a clear vision that will determine his direction and goals and be consistent with that vision. b) Leaders must have good communication skills with their team by appearing optimistic, being the best storyteller, equalizing perceptions, and being good listeners. c) Leaders must have social skills that must constantly be improved by appearing and being ready, making praise into criticism, using authority as necessary, creating a healthy sense of humour, destroying gossip, and fostering a healthy respect for their leadership. d) The leader must have a character that determines who he is. The character that must continue to be built is an attitude of humility, maintaining absolute integrity, a flexible and adaptive attitude, transparency, and self-confidence. e) The leader must have competence so that the team does not hesitate to follow him. This means having a solid track record, the ability to delegate, the desire to be perfect, and a commitment to continue to develop and work hard. f) Leaders must have the courage always to be assertive. To show their decisiveness, leaders must have the courage to take risks, cultivate courage, and learn to face conflicts, differences, and criticism.

Through gender analysis and research on leadership styles, it was concluded that women's leadership styles are more democratic than men's in the same organizational environment where male leadership tends to be masculine and female leadership tends to be feminist (Fitriani, 2015). According to this, women have the essential characteristics to succeed as leaders because they are more patient, understanding, multitasking, and can communicate and negotiate. In effect, women's role and leadership significantly impact a country's growth and prosperity, especially in the education sector. This is because women will serve as the first madrasa for their children, who will become future leaders of a nation. Women may also become leaders in institutions and organizations in sectors where they specialize, just as educational institutions can benefit from women's leadership, which is thought to provide real impacts on improving educational quality.

The explanation above shows that female principals have the same potential and ability as male principals when it comes to improving the quality of education. Therefore, the author wants to focus this research on women's leadership in Madrasahs. According to observations in MIN Bandar Lampung City, under women's leadership, the madrasah environment is cleaner and neatly arranged, and the madrasah administration is neater and more complete. The relationship between teachers and female madrasah heads is also closer and more harmonious. Besides, from the data obtained from the six heads of madrasahs led by women, only one person's education level is still a bachelor's degree.

In contrast, others have reached the level of a master's degree. From the data obtained from the six heads of madrasahs led by women, only one person's education level is still a bachelor's degree, while others have reached the level of a master's degree. The data shows that academically, women leaders in MIN

Bandar Lampung City have academic achievements that they should be proud of with their enthusiasm for improving their education levels, and this is the academic achievement of women leaders in MIN Bandar Lampung City.

Based on the results of an interview with the head of the Bandar Lampung City Ministry of Religion Office, information was obtained that, based on her observations, many achievements were achieved by the head of a women's madrasah. For example, in MIN 3 Bandar Lampung, before Mrs Rahmawati led it, the number of students needed to be increased. After she led it, the number of students at MIN increased significantly. She made many efforts to improve the quality of education at MIN 3 Bandar Lampung by improving the environment and administration. Another example is Mrs Salmah; during several periods, she led MIN 5 Bandar Lampung, which succeeded in making MIN 5 Bandar Lampung excellent and very attractive to the community so that when accepting new students, there were many applicants. This shows that women's leadership can improve the quality of their education. He added that in the madrasah led by women, the madrasah environment is neater, cleaner, and more beautiful compared to the madrasah led by the head of men. Although she also emphasized that not all of them are, her observations show that the average madrasah led by women will be cleaner and neater.

Based on interviews with several teachers in MIN Bandar Lampung City, information was obtained when they were under women's leadership; madrasah activities were more organized and well monitored. This was because the women leaders were more detailed so that even small things were supervised and monitored. In addition, with women's leadership, they are easier to communicate with and are more relaxed, perhaps because of the motherly nature of women, so they are easier to exchange ideas with. Although sometimes it is a hassle because female leaders demand many details, they feel the positive impact, especially regarding neat administration and regular and well-conditioned learning activities. Based on these data, preliminary findings indicate that women's leadership at MIN in Bandar Lampung City has advantages.

Related to what has been explained, the study of leadership is always interesting to talk about because leadership has a vital role in an organization. Leadership continues to evolve along with various changes and environmental needs. Nowadays, leadership is no longer synonymous with the role of men; women have also become leaders. Male or female leaders have their distinctive peculiarities when leading (Artisa, 2014). Then, leadership behaviour and the existence of a gender perspective for women in leadership positions also significantly affect the legitimacy of their leadership (Mythili, 2019). Women's leaders will be more appreciative of what they have, which will positively affect their leadership (Pillay, 2020). According to research, female leaders contribute to organizational positivity by making better strategic decisions, improving problem-solving skills, increasing innovation, and being adaptable (Madsen, Townsend, & Scribner, 2020). The results of Zakiah's research have proved that women's leadership in Madrasah Aliyah in Bone Regency can improve the quality of madrasahs, increase student achievement, and increase public interest in madrasahs (Zakiah, 2018). Yeni Wulandari's research also found that the

leadership of female principals can improve the quality of education in their schools for the better (Wulandari, 2018). For this reason, this study will be studied further and in-depth to find out about women's leadership, especially in MIN in Bandar Lampung City. Through this research, an important finding that is expected is the concept of women's leadership management to improve the quality of education in Indonesia.

RESEARCH METHODS

Then this research is categorized as descriptive research, and the approach used is qualitative. According to Trianto (2010), "descriptive research" is a type of research that describes the circumstances found in the field, which are then described in words. The definition of a "qualitative approach" is a research approach with researchers as the primary data collection tool to collect data on the actual situation found in a particular population under study. This research question is how women's leadership creates change, creates synergies, and empowers human resources in Madrasah Ibtidaiyah Negeri Bandar Lampung City. So this study aims to analyze women's leadership in creating change, synergy and empowering human resources in MIN Bandar Lampung City. Based on the preliminary data obtained, there are 12 MIN in Bandar Lampung City, as shown in Table 1 below:

Table 1. Head of Madrasah Ibtidaiyah Negeri Bandar Lampung City

No	Name of Madrasah	Head of Madrasah	Gender
1	MIN 1 Bandar Lampung	Desi Deria Herawati,M.Pd.I	Woman
2	MIN 2 Bandar Lampung	Hartawan, S.Pd.I, MM	Man
3	MIN 3 Bandar Lampung	Rahmawati, S.Ag., M.M.Pd.	Woman
4	MIN 4 Bandar Lampung	Imam Asyrofi, M.Pd.I	Man
5	MIN 5 Bandar Lampung	Junaidy, S.Pd., M.Kes.	Man
6	MIN 6 Bandar Lampung	Evi Linawati, S.Ag	Woman
7	MIN 7 Bandar Lampung	Agustami, S,Ag	Man
8	MIN 8 Bandar Lampung	Suntari, S.Ag	Man
9	MIN 9 Bandar Lampung	Fakihah, M.Pd	Woman
10	MIN 10 Bandar Lampung	Salmah, S.Ag, M.Pd	Woman
11	MIN 11 Bandar Lampung	Parzon S, S.Ag	Man
12	MIN 12 Bandar Lampung	Munasiroh, S.Ag,M.Pd	Woman

Based on the table, it can be seen that there is 12 MIN in Bandar Lampung City, then there are 6 MIN led by women, including; 1) MIN 1 Bandar Lampung, 2) MIN 3 Bandar Lampung, 3) MIN 6 Bandar Lampung, 4) MIN 9 Bandar Lampung, 5) MIN 10 Bandar Lampung, and 6) MIN 12 Bandar Lampung. Thus, the six MIN in Bandar Lampung City will become the study locations.

The data is collected through observation of women's leadership in the madrasah in creating change, synergies, and empowering human resources, along with interviews with the school's principal, teachers, and vice principal. The final step in this research's data collection is documentation studies relevant to achievement documents. Triangulation is the basis for the validity of the data in this research. According to Miles and Huberman (1994), triangulation is expected to confirm a finding by proving that independent measures of it accord with it or do not oppose it. Data analysis is divided into three current flows of activity: data reduction, data display, and drawing conclusions or verification. The first is data reduction, the initial stage in analyzing the information collected in this research. The process of choosing, focusing, simplifying, abstracting, and turning data into notes and transcripts is called "data reduction." The second phase is data display, an organized, concentrated information collection that allows for conclusions, drawings, and action. The third step is to conclude after completing data reduction and data display. In this stage, the researcher draws conclusions about the inquiry's results based on the research questions and the deixis theory used (Miles & Huberman, 1994).

RESULTS AND DISCUSSION

The results of data collection through observations and interviews regarding the leadership of the head of the madrasah in creating change include, among others; 1) having an open attitude, 2) being knowledgeable and skilled, 3) being disciplined, 4) being authoritative, 5) being responsible, 6) often holding class visits and observation visits, 7) holding group discussions, and 8) holding training. The following is a chart of data collection results on women's leadership in Bandar Lampung City in creating change.
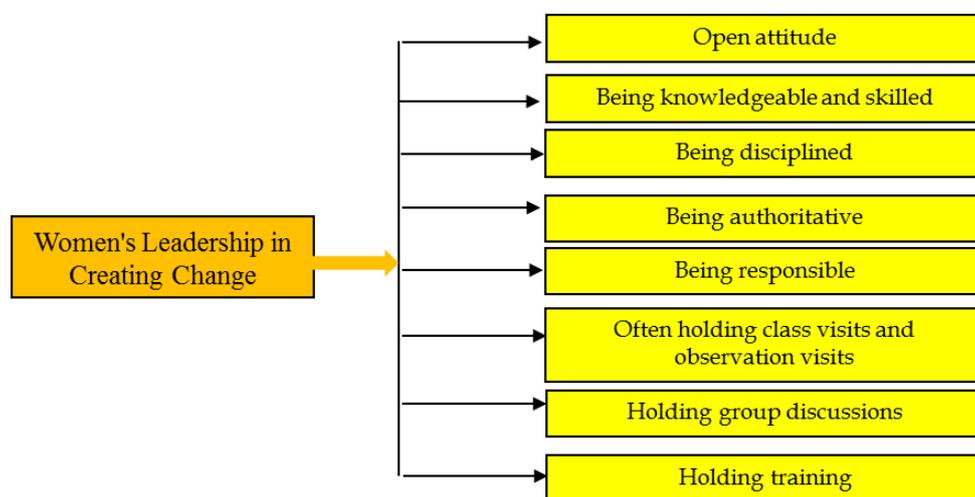

Figure 1. Women's Leadership in MIN Bandar Lampung City in Creating Change

Women's leadership in creating change in Madrasah Ibtidaiyah Negeri Bandar Lampung City is carried out, among other eight things above, then that is relevant to the opinion expressed by Yukl (2017) that leadership that can bring change to his organization has the characteristics of honesty, intelligence,

simplicity, breadth of views, commitment, expertise, openness, breadth of social relations, maturity, and justice. Furthermore, Asghar (2010) also found that the organizational change process demands highly effective and highly competent leadership capable of understanding the most desirable organizational forms and addressing organizational change issues appropriately. The findings are also relevant to the opinion expressed by Kelil (2019) that women's leadership has advantages in creating smooth communication, coordinating change efforts, and coordinating efforts, which are the main factors that cannot prevent women from occupying educational leadership positions. Then Palupi (2019) also found from her research that women's leadership is excellent because it is based on their ability to communicate, build relationships, cooperate, pay more attention, and accompany and encourage or motivate appropriate behaviours. Women's leadership is more caring, visionary, collaborative, courageous, and intuitive.

The results of Kara (2018) also found that leaders who can bring change to their organization must have knowledge and skills about these changes and be able to make change plans to bring the organization into the future in the most appropriate way. Leaders also need to attach importance to participation in every decision-making process, apply a democratic approach, maintain communication, and always support the development of skills and knowledge. Mansaray (2019) also found that transformational leadership styles can create change in their organizations. This is because a transformational leader has the potential to mobilize his group to deliver more than the organization anticipates. In addition, a transformational leader can nurture and inspire workers to work smartly and innovatively. Then because of this quality, transformational leaders are considered role models because they generate a sense of empathy with the same vision.

Relevant Khan's (2016) findings show that 70 per cent of organizational changes fail to achieve their goals simply because of poor leadership styles, even though they play a central role in an organization. The change process requires effective and skilled leadership that can also understand the most desirable things and handle problems in the most appropriate way. A leader with "visionary," "democratic," "transformational," and "innovative" competencies and approaches can ensure the organization runs more effectively. The results of Yasir (2016) also found that for the successful implementation and management of the change process, organizations must develop their capacity for change, which demands active, supportive, responsive, interactive, and trustworthy leadership. Transformational leadership is much more successful in developing organizational change capacity because its leaders are inspirational, active, and supportive.

Based on the findings and results of relevant research, women's leadership in MIN Bandar Lampung City can create organizational change in their madrasah. This can be seen from the attitude of the head of the women's madrasah in MIN Bandar Lampung City, who is open to suggestions and criticism from the residents of the madrasah. In deciding something, she always involves all madrasah residents, especially teachers and parents of students. This means that the head of the women's madrasah in MIN Bandar Lampung City has

an open-minded, unselfish attitude and is not authoritarian in deciding something concerning her madrasah. In addition, to create change, the head of the madrasah has creative and innovative ideas that show that the head of the women's madrasah in MIN Bandar Lampung City has extensive and profound knowledge and skills. In making changes in the madrasah, sometimes the head of a women's madrasah does things that require courage to change something that has been done before, or that has not been dared to be done before, such as changing the layout of the class, changing the colour of the madrasah, or replacing people she considers less competent. The courage of the head of the women's madrasah shows that the women's leadership in MIN Bandar Lampung City can create better and more positive changes in their madrasah.

The next step in women's leadership is the ability to create synergies at MIN in Bandar Lampung City. Based on the results of data collection, it is known that women's leadership has contributed to creating synergies in MIN in Bandar Lampung City by (1) maintaining good cooperative relationships with teacher councils and other employees, (2) discussing all decisions or policies she makes with the teacher councils and asking their opinion, (3) in its implementation, not only the teachers but also the head of the madrasah serve as leaders, and (4) all decisions and policies are implemented consistently and responsibly. Then it can be seen in the following Figure 2:
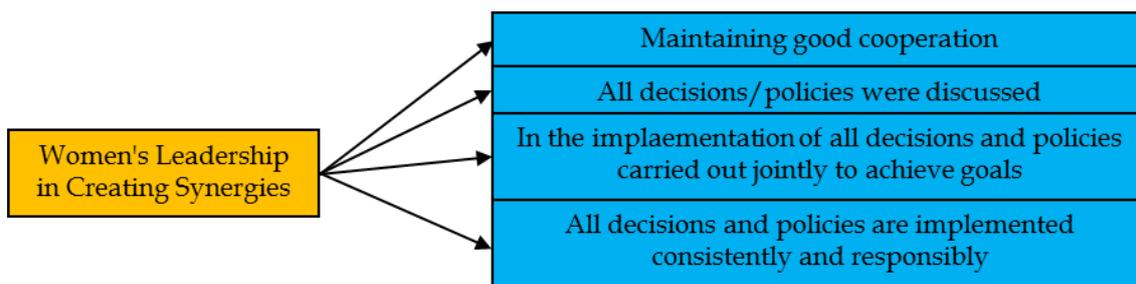

Figure 2. Women's Leadership in MIN Bandar Lampung City in Creating Synergy

The findings of the study above are the opinion expressed by Sulasmi (2009) that the characteristics of effective synergy are: (1) cooperative behaviour by helping each other, encouraging and sharing information; and (2) all group members actively carrying out tasks and responsibilities. Then Rahmawati (2014) explained that synergy could be passed in two ways: communication and coordination. To produce synergy, one must create good communication and coordination. Likewise, Mulyana in Firmansyah (2016) said synergy could be achieved through coordination and communication. The findings of this study are also relevant to the results of Oyeniran (2018), which found that female leaders have specific abilities that distinguish them from male leaders, namely care, attention, and patience. Women's leadership styles tend to be democratic, and they are better able to create harmonious, comfortable, and pleasant cooperative relationships so that teachers can carry out their duties happily and in an orderly manner (Halilah, 2019; Zakiah, 2018). The findings of this study are also relevant to the results of Endarwati's (2017) research, which found that there

are seven aspects of the strength of women leaders, namely; 1) aspects of school leadership qualifications lie in physical maturity, competence, and formal legality, 2) performance aspects are the ability to carry out tasks in supporting school performance, (3) aspects of character that are not ambitious, honest, patient, exemplary, and can have healthy behaviour, 4) leadership styles that tend to be democratic, maternal, and collegial, 5) managerial aspects in achieving the vision and mission of the school, 6) mental aspects of spirituality and devotion, and 7) aspects of family support as an external force in carrying out their activities as leaders. Thus, it can be understood that synergy is a condition that connects human resources in madrasahs, namely madrasah heads, educators, education staff, students, and parents, in achieving common goals. This common goal can be achieved if the synergy includes coordination and communication to achieve these goals. The critical task of a leader is to unite the followers and motivate them to achieve the organisation's goals. Each member of the organization who is in organizational units with different tasks and functions is obliged to contribute toward achieving the organisation's goals. They are recruited to participate in planning, implementing, and evaluating their maximum contribution to the organization's unity of purpose and movement towards its goals.

Based on the findings and results of relevant research, it was concluded that women's leadership in MIN Bandar Lampung City creates synergies in their madrasah and seeks to establish cooperative relations with all madrasah residents. This good relationship is created through active communication and interaction, by paying attention to all activities carried out by teachers and students, and by being caring and appreciating whatever the results of the hard work of teachers and students. Provide support for creative ideas from teachers and students by facilitating and motivating them. The attitude of the head of the madrasa created a good synergy in the MIN environment of Bandar Lampung City. In addition, in creating synergy, the head of a female madrasah in MIN Bandar Lampung City, in making madrasah decisions and policies, always asks for opinions from the teacher council and other staff. In addition to asking for teachers' opinions, madrasah leaders also involve parents of students so that parents feel included in every decision and policy of the madrasah. The attitude of the head of the women's madrasah in MIN Bandar Lampung City can increase synergy in the madrasah environment for the better. Another effort made by the head of a female madrasah in MIN Bandar Lampung City to create synergy in her madrasah is that all decisions and policies set by not only teachers, employees, and students are adhered to, but the head of the madrasah also participates in complying with each of these rules and policies consistently and responsibly. Through these efforts, the women's leadership in MIN Bandar Lampung City can carry out her function as a creator of good synergy in their madrasah environment.

The last step in leadership is the ability to empower human resources; based on the results of observations and interviews, it is understood that the head of MIN in Bandar Lampung City always empowers its education and education personnel by; 1) organizing the duties and responsibilities of teachers by their

competencies, 2) always collaborate with teachers in developing learning, 3) providing direction, guidance, and autonomy to these teachers to develop their learning activities, and 4) facilitating the needs of teachers to realize their ideas and creativity. Then it can be seen in the following Figure 3:
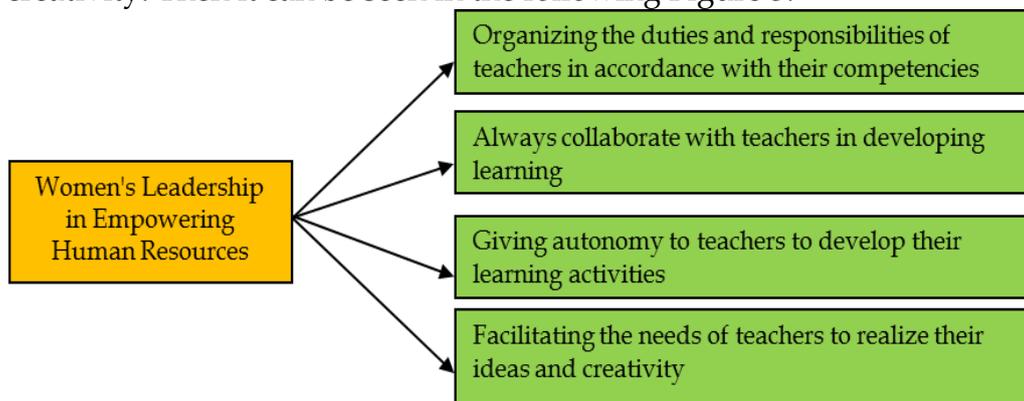

Figure 3. Women's Leadership in MIN Bandar Lampung City in Empowering Human Resources (Educators and Education Staff)

The study's findings above are relevant to the opinion expressed by Wirawan (2017) that leadership that can empower the organization involves its members in making decisions, planning, implementing, and evaluating the results of activities. This will give them confidence so that they can achieve organizational goals well. It is also relevant to the opinion expressed by Madhi (2002) that the empowerment of members of the organization must be carried out by providing freedom in determining the steps of its work. In addition, it arouses the desire to lead in all members, pays attention to the appropriate work facilities, and equips them with means that cause a sense of comfort. Then several efforts can be taken to empower education and personnel, including fostering the discipline of education personnel and providing motivation, rewards, and sanctions. Meanwhile, in the School Management Guide, it is stated that there are three aspects that the principal needs to address to empower education and education personnel: increasing professionalism, career coaching, and welfare (Depdikbud, 1998). The empowerment of educators and education staff carried out through various pieces of training can increase their motivation and competencies.

According to the findings and some relevant opinions, women's leadership in MIN Bandar Lampung City can effectively empower educators and education staff. This can be seen in the organization of the duties and responsibilities of teachers by their competencies. Teachers with competence in mastering technology are given additional tasks to manage the IT (information technology) section; teachers with competence in the arts are given additional tasks to manage extracurricular activities in the art section. The study also found that women's leadership in MIN Bandar Lampung City incredibly provided breadth to teachers in developing their learning activities. The attitude of the head of a women's madrasah shows that it provides opportunities for teachers to develop their competencies to carry out creative and innovative ideas in their learning. The provision of opportunities for teachers to develop their learning is

also demonstrated by the head of a women's madrasah in MIN Bandar Lampung City, who facilitates the needs of teachers to realize their ideas and activities. The efforts of the head of a women's madrasah in MIN Bandar Lampung City demonstrate that they can effectively empower educators and education staff in their madrasah.

CONCLUSION

Based on the research results and discussion, the conclusion can be drawn that women's leadership in the Madrasah Ibtidaiyah Negeri Bandar Lampung City implores the following leadership strategies in their organization: creating change, creating synergy, and empowering human resources. In creating change, they are implementing (1) having an open attitude, (2) being knowledgeable and skilled, (3) having discipline, (4) being authoritative, (5) being responsible, (6) often holding class visits and observation visits, (7) holding group discussions, and (8) holding training. Then, women's leadership in creating synergy in the madrasah includes (1) maintaining a good cooperative relationship with the teacher council and other staff, and (2) all decisions or policies made by her are discussed and asked for their opinions with the teacher councils. (3) In implementing all decisions and policies, teachers and madrasah heads work together to achieve goals. (4) All decisions and policies are implemented consistently and responsibly. The last, women's leadership in empowering educators and education staff in madrasah includes, among other things, (1) organizing teachers' duties and responsibilities according to their competencies, (2) constantly collaborating with teachers in developing learning, (3) giving teachers the autonomy to develop their learning activities, and (4) facilitating teachers' needs to realize their ideas and creativity. Related to this, this research is about the contribution of women's leadership in madrasahs to improving education quality in Indonesia. It could be a model for other women leader to improve their leadership quality by using strategies for creating change, creating synergy, and empowering human resources. Then, for the sake of improving the ability to carry out women's leadership, it is essential always to make efforts personally, such as reading books that can add insight into their knowledge and skills as a leader, attending various leadership training held by the government and other private institutions, and then being active in activities in the madrasah-madrasah environment so that the head of the madrasah always knows the information that is current that will add valuable insights to the progress of the madrasah. Furthermore, the head of the madrasa must always be open and democratic in carrying out his leadership by accepting criticism and suggestions from teachers and staff. Then, always try to reflect on yourself, not thinking of yourself as the most correct and not being selfish.

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