



Women and Education: Analysis of RA Kartini's Leadership in Burt Nanus' Theory

Shabrina Salsabila, Muhammad Rizkita

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Abstract

In the current era, leadership is no longer held by men only, but women also have the same rights and ability to lead. This has been proven by one of the nation's idol figures, especially for women in Indonesia itself, namely RA Kartini. RA Kartini as a leader as well as a role model for women at that time proved to the world that women were able to realize the ideals of the nation through education. She really understands the characteristics of women that can support leadership effectiveness. In this article, there are five discussions about the leadership process, leadership type, characteristics, and vision of leadership applied by RA Kartini to fight for the education rights of Indonesian women, especially in Java as seen in the leadership theory put forward by Burt Nanus. This research is a type of library research with a qualitative approach. This research data collection technique uses documentation techniques that have the aim of explaining and providing related information. The results of the study revealed that RA Kartini implemented visionary leadership in achieving her goal of fighting for the right to education for women. It is known through the analysis of Burt Nanus' leadership theory that a leader like RA Kartini is able to motivate and inspire her people to stick to the vision that is applied and has clear communication about how to achieve the desired goals.

Keywords: Leadership, RA Kartini, Education, Women.

Introduction

Leaders and Leadership are two things that cannot be separated. Without a leader, leadership will never be formed (Yudiatmaja, 2013). Gender differences between women and men have always been a topic of discussion in the world of leadership. Men are often considered more capable of leading because they have rational thoughts compared to women. Deux & Lewis (in Baron & Byrne, 1991) states that the role of men makes them to be aggressive, strong, dominant, and competitive, while social conditions reinforce that women are much softer, passive, and obedient.

Corresponding author

Email: shabrinasalsabila44@gmail.com

Over time, this statement was broken by the phenomenon that a woman also has good leadership compared to men. Currently, there are many female figures who become leaders, both in the world of politics, business, and education (Taufiq & Wardani, 2020). For the example, in this era, woman who has a success career in the business world is Martha Tilaar, the owner and leader of a famous cosmetic company in Indonesia. Then in the field of education, Dewi Nur Aisyah, epidemiologist and infectious disease informatics expert and Maudy Ayunda such a good role model for young women in the world.

Men and women adopt different leadership styles according to their respective characteristics. Fitriani in her research entitled “Women’s Leadership Styles” said that male leadership characteristics are dominated by masculinity that upholds the value of justice and women leadership characteristics are dominated by femininity that upholds the value of caring (Fitriani, 2015). Carol Giligan in her book “In A Different Voice: Psychological Theory And Women’s Development” claimed that men place more importance on a “ethics of justice” in which morality is based on generalized guidelines and standards that may be applied to everyone. In other hand, women place a higher value on a “ethics of caring” where morality is based on the context of a problem and interpersonal relationships are at the center of moral judgment (Giligan, 1982).

Regardless of the differences between men and women, a leader should be visionary in leading. This is because a change occurs when the leader is able to have a broad, inspiring foresight and can embrace his members so that they can believe in the vision that was created (Mewengkang et al., 2017). RA Kartini is one of the female figures who leads her people in fighting for the right to education for women in colonial times.

In leadership, RA Kartini prioritizes the future of her people and tries to fight existing traditions in order to realize the hope that women can also get an education (Sudrajat, 2015). Education is the key to the success of a nation. Through her views, RA Kartini believes that the creation of a golden generation begins with the education of women themselves. From her extraordinary leadership, she was able to inspire the next generation to continue to fight for the nation’s ideals of equal access to education. RA Kartini is seen as a strong, accomplished woman with a wide perspective. Many people claim that RA Kartini is a visionary leader who has a strong ability to uplift and comprehend her people. According to Burt Nanus’ theory, a person can be described as a visionary leader if they possess four key competencies, which include the following: (1) effective communication and the capacity to inspire; (2) knowledge of the external environment and the capacity to respond appropriately; (3) playing a significant role in influencing and forming members; and (4) monitoring resources to plan for future changes.

In this research, the author will try to explain the leadership method, leadership style, qualities, and vision of leadership that RA Kartini utilized in fighting for women's education rights through the lens of Burt Nanus' theory. So it has to be seen whether RA Kartini's leadership in equalizing education for women is truly included in the category of visionary leadership introduced by Burt Nanus.

Research Methods

The research method used is the literature research method. This research discusses the theories that are reviewed again. In addition, this research also uses descriptive qualitative paradigms. Kartini's leadership style is described descriptively, namely by expressing important events that have occurred. The approach used is a historical and biographical approach, which means retelling a history and important event that emphasizes the chronology of the story. This study uses a document review as a method of collecting data, which is to find things about Kartini's leadership, which is then analyzed using the Burt Nanus theory to draw conclusions.

Results and Discussion

Raden Ajeng Kartini is the daughter of the Regent of Jepara who is intelligent, strong, gentle, and cares for the people around her, especially women and children in the Jepara area (Sudrajat, 2015). Since she was a teenager, Raden Ajeng Kartini had high enthusiasm for science. At that time, education was only for men while women only spent time being a wife and doing house chores even though they were still very young.

Her love for science made her want to equalize the right to education for women and stop early marriage. According to Raden Ajeng Kartini, education is a window to see the world while women are the shapers of a superior generation so anyone should be able to obtain it (Ali & Wachidah, 2017). That was the beginning of the leadership of Raden Ajeng Kartini was formed. Starting from her anxiety about Javanese women being only allowed to marry without experiencing any education, she decided to fight the existing tradition by fighting for education for women. In Jepara, RA Kartini and her sister Rukmini established the first women's school in 1903. In their study, "Raden Ayu Kartini's Thoughts on Education and Struggle for Indonesian Women," Hudaidah and Karlina claimed that the school was established not only to offer general education but also character education to the local women (Karlina & Hudaidah, 2020).

The founding of the school undoubtedly sparked discussion among noble men who,

at the time, believed that women were not capable of assuming authority and were therefore unworthy of an education. However, as time went on, people started to support Kartini's plan to educate her people, particularly the women, and other schools were erected in the cities of Rembang, Jakarta, and Semarang. At that time, RA Kartini had a significant impact on women. One of the factors was how women started to open doors for RA Kartini's expansive ideas.

Raden Ajeng Kartini always listens to the voices of her people. With her abilities, she tries to overcome the existing problems. In Burt Nanus' leadership theory (1992), Raden Ajeng Kartini applies a type of visionary leadership where she as a leader is able to motivate and inspire her people to stick to the vision that is applied, namely equalizing the right to education for women. A visionary leader has clear communication about how to achieve the desired goals. So, when in difficult times, leaders are able to encourage and make members believe in the vision to be achieved (Taufiq & Wardani, 2020).

High self-confidence and a willingness to take risks are traits of visionary leaders. For instance, RA Kartini and his sisters persuaded the populace of Jepara to create a contemporary carving that would later be traded to Europeans during a time of economic hardship. However, RA Kartini persisted in persuading those around her that what they were doing was a very good idea to save the people's economy and build the welfare of craftsmen after her proposal to promote Jepara carving furniture was rejected because it violated customs and the community was skeptical of the plan (Reksonegoro, 1978). Today, the city of Jepara is well-known for its exquisite carving art in other nations and has turned into a source of income for the society. Generally, this kind of leader is more concerned with harmony between members, empathizing with others, increasing morale, and helping to resolve existing conflicts.

Gender and Leadership

Leadership applies leadership traits in the form of beliefs, values, ethics, representation, and knowledge (Narsa, 2012). Leaders influence subordinates in the implementation of organizational unity. A good leadership style is intended for the purpose of developing the environment and motivation (Nuqul, 2016). Thus, an effective leader understands his members and how to understand both to balance a shared vision (Hs et al., 2015). Women are part of a larger community unit. When it is compared, the population of women is more than men, reaching 3.90 billion or 49.58% (Risidiana, 2020). Women are identical to nice figures, on the contrary, men are often seen as firm, dominant, strong, active, autonomous, and aggressive figures (Widyanti et al, 2020). The development of the times allows women to participate, especially in terms of fulfilling the needs of a decent life. A reasonable level of a

decent life is defined by (Rao & Min, 2018) irreducible and essential set of material conditions for achieving basic human wellbeing, along with indicators and quantitative thresholds, which can be operationalized for societies based on local customs and preferences. We draw support for this decent living standard (DLS as the ability to live a healthy life, ensure physical and social mobility, communicate, and participate in the life of the society.

The type of leadership style that is often applied by women, in general, is feminist leadership (Fitriani, 2015). Feminist is a style of leadership with characteristics commonly associated with social constructs of femininity as collaborative, relational, consensus-building, open, intuitive, and so on. As Giligan said that women place a higher value on a “ethics of caring” that force women to concentrate on issues and highly regarded interpersonal relationships, where they consider what will happen to women in the future. According to Burt Nanus, visionary leaders need to be able to play four different roles: coach, change agent, spokesperson, and direction setter. Feminists who support numerous changes for women’s welfare and justice fall under these four categories.

The Importance of Vision for Leaders

Apart from gender issues, without a clear vision, a leader will not know what he wants to achieve. Vision according to the Great Indonesian Dictionary (KBBI) (2016) is a view or insight into the future. Vision provides the sense of direction leaders need in dealing with change. Burt Nanus (1992) asserts that a good vision will have an impact on the organization because: (1) The right vision attracts commitment and energizes people ; (2) The right vision creates meaning in worker’s lives; (3) The right vision establishes a standard of excellence; (4) The right vision bridges the present and the future.

Burt Nanus (1992) also has criteria for examples of visions which are summarized in the table below:

Table 1. Vision Criteria According to Burt Nanus

Criteria	Information
Appropriateness	Vision must match if a leader can weigh the past with the present.
Idealistic	Something vision must have side idealist so that reflects personal who have broad and high ideas.
Trusted and full of meaning (purposeful and credible)	The success of the vision depends on the clarity of reasonable goals. Vision is not only a formality; but can be hopeful.
Bring <i>Ilham</i> (inspirational)	Something vision must be capable to inspire those around them so that they can believe and join in one vision.

	the same one.
Understandable	A leader must have a vision that clear and must know every aspect of the vision to be achieved.
Unique	Each leader has a different vision and achievement effort so that it describes the characteristics of each.
Ambitious	To realize the vision, you must be patient, steadfast, and strong of heart as well as physical.

From the table above, it is known that a leader must have a proper vision, idealistic, trustworthy, inspiring, understandable, unique, and ambitious. Good leaders, both men and women, must have a vision to be achieved, it's just that women's leadership is usually based on life experience to realize equality of rights or commonly known as feminism (Yulianti, 2018).

Differences between Feminist and Masculine Leadership

Feminist leadership comes from the word "femina" which means female nature or it can also be interpreted as " *a recognition of an imbalance of power between the sexes, with woman in a subordinate role to men* " (Parashakti, 2015). According to Mary Wollstonecraft (1792) in her book " *A Vindication of The Right of Woman* " states that feminism is a movement to improve the position between men and women carried out by women. This leadership develops based on human experience, especially women as a change movement rooted in awareness (Yulianti, 2018). Feminism first emerged on the basis of inequality between women and men, both in rights and obligations. Characteristically, feminist leadership has several characteristics, including (1) Having an awareness of the injustice of the position between men and women; (2) Demanding of equal rights between men and women; (3) The movement is dominated by women (Harida, 2017).

In contrast to women, men also have a distinctive leadership style, namely masculine leadership inversely proportional to feminist leadership, masculine leadership is much more assertive, logical, and also dominant (Dewi & Rachmawati, 2014) . This leadership is usually quite familiar applied by men. The brief difference between feminist leadership and masculine leadership is based on the table below:

Table 2. Differences between Feminist and Masculine Leadership

Feminist	Masculine
Not aggressive	Aggressive
Very subjective	So objective
It is not competitive	Very competitive
Don't like speculation	I really like speculation
liberate	Limit
Easily influenced	Not easily influenced
Emotionally dependent	Not emotional

The figure of RA Kartini in her movement slowly erased the view that women were always at the bottom and considered weak creatures, but now women have been considered as strong and capable of being on top and have the same rights (Sudrajat, 2015). Women's comprehensive leadership style along with other positive values (care, vision, collaboration, courage, and intuition) make women fit to occupy quality positions.

RA Kartini's Leadership Model in Burt Nanus' Theory View

In her life, RA Kartini is the daughter of the Regent of Jepara who has persistence in achieving what she wants. As a princess and has a high position, RA Kartini intends to be a different princess than others. With great courage, RA Kartini went against the existing tradition by calling for women to have the right to education.

RA Kartini was able to motivate and inspire women in Java to stick to the vision that was implemented, namely equalizing the right to education for women (Ali & Wachidah, 2017). A visionary leader like RA Kartini has clear communication about how to achieve the desired goals (Rostiawati, 2020). She can give confidence and motivation to those around her. Not only in words, but also in action. For example, when she gave ideas to the public to carve works in a modern form, RA Kartini gave an example of his carving art. Then, when she wanted to uphold women's rights in education, she built a women's school. So, when in difficult times, leaders are able to encourage and make people around them believe in the vision to be achieved (Pmudawardhani & Estiana, 2019).

This is in accordance with the theory of Burt Nanus (1992) which says there are four competencies that must be possessed by a visionary leader, including:

1. Visionary leaders have effective communication skills that give rise to the power of courage, motivation, and guidance.

2. As someone who plays an important role, a visionary leader should understand the external environment and understand the opportunities and threats that will occur in the future
3. A visionary leader can influence practice and guide the course of the vision to be achieved
4. Visionary leaders have the ability to control existing resources and the changes that occur in the future.

The Role of RA Kartini as a Visionary Leader

In her role as a leader, RA Kartini is a figure of the agent of change, coach, motivator, and even a determinant of direction setter for achieving the vision that has been set (Wolly, 2017). No wonder, it was her extraordinary role that made the Dutch people admire her at that time. The role adopted by RA Kartini is in accordance with the role of a visionary leader proposed by Burt Nanus (1992):

1. The direction setter

The leaders present a vision to be achieved in the future and involve the people around them to achieve what has been designed. Leaders should be able to determine the goals to be achieved, motivated, and inspired so that efforts to achieve goals can be achieved.

2. Agent of change

The next important role of a visionary leader is an agent of change. Effective leaders must adapt to change and think ahead about potential and changeable change.

3. Spokesperson

An effective leader is someone who knows and values all forms of communication. Without good communication, the leaders will not be able to have close relationships with their members.

4. Coach

In addition, for being a leader, someone with a visionary outlook is able to become a coach figure who can be relied on by people around him. At that time, RA Kartini became a good teacher for women around her to learn and recognize letters regardless of origin and age.

Conclusion

Women have the same rights as men in terms of leadership. A good leader is a leader with a vision that is inspiring, effective, and full of ambition to make something happen.

Most women lead on the basis of feminism where people struggle to obtain equal rights between men and women. It is likewise to leadership.

At that time, RA Kartini tried to equalize the rights for education between women and men. Judging from her leadership style, RA Kartini is a visionary leader who is able to motivate, inspire, and embrace the people around her to realize the same goals in the future.

This is as explained by Burt Nanus that the characteristics of visionary leadership are having the ability to communicate effectively, understand the surrounding environment, guide the course of the vision, and be able to control existing resources. The role of Kartini as a leader can be described through the theory proposed by Burt Nanus, namely (1) The role of determining direction (the direction setter); (2) Agent of change; (3) Spokesperson; and (4) Coach.

References

- Ali, M., & Wachidah, N. (2017). *Pemikiran Raden Ajeng Kartini Tentang Pendidikan Perempuan Dan Relevansinya Terhadap Pendidikan*. 18(1), 12.
- Baron, R. A., & Byrne, D. E. (1991) *Social Psychology: Understanding Human Interaction*. (Boston: Allyn and Bacon, 1991).
- Dewi, Y., & Rachmawati, R. (2014). Leadership Development Experiences of Women Leaders in State-Owned Enterprises in Indonesia. *The South East Asian Journal of Management*, 8(2), 167–181. <https://doi.org/10.21002/seam.v8i2.3940>
- Fitriani, A. (2015). *Gaya Kepemimpinan Perempuan*. 24.
- Giligan C. (1982). *In A Different Voice: Psychological Theory And Women's Development*. Cambridge, MA.: Harvard University Press
- Harida, E. S. (2017). The Women As a Leader, Why Not? *Kafa`ah: Journal of Gender Studies*, 7(2), 235. <https://doi.org/10.15548/jk.v7i2.185>
- Hs, L., T. Keban, Y., & Ratminto, R. (2015). Pengaruh Model Kepemimpinan Dan Manajemen Terhadap Kinerja Perpustakaan Perguruan Tinggi Negeri DAERAH ISTIMEWA YOGYAKARTA. *Berkala Ilmu Perpustakaan dan Informasi*, 1(2). <https://doi.org/10.22146/bip.8349>
- Karlina dan Hudaidah.(2020). Pemikiran Pendidikan dan Perjuangan Raden Ajeng Kartini Untuk Perempuan Indonesia: *Jurnal Humanitas*, 7(1), 35-44. <https://doi.org/10.29408/jhm.v7i1.3281>

- KBBI, 2016. *Kamus Besar Bahasa Indonesia (KBBI)*. [Online] Available at: <https://kbbi.web.id/pusat>. [Diakses 30 Maret 2022].
- Wallstonecraft, Marry. (1997). *A Vindication Of The Rights Of Women*. (London, UK: Printed for J. Johnson, 1792).
- Widyanti, R., Basuki., & Susiladewi. (2020). Do Leadership Styles And Organizational Communication Increase to Organizational Commitment? Study Among Hospital Staff. *Holistica: Journal of Business and Public Administration*, 10(2), 7-22.
- Mewengkang, L., Mandey, J., & Ruru, J. M. (2017). *Peranan Kepemimpinan Perempuan Dalam Jabatan Publik (Studi Pada Kantor Sekretariat Daerah Kabupaten Minahasa Selatan)*. 7.
- Nanus, Burt. (1997). *Visionary leadership: creating a compelling sense of Direction for your organization*. (San Fransisco, CA: Jossey-Bass Publishers, 1992).
- Narsa, I. M. (2012). *Karakteristik Kepemimpinan*: 7.
- Nuqul, F. L. (2016). *Hubungan Peran Jenis Dengan Minat Menjadi Pemimpin*. 3(2), 19.
- Parashakti, R. D. (2015). *Perbedaan Gaya Kepemimpinan Dalam Perspektif Maskulin Dan Feminin*. 1, 10.
- Pramudawardhani, I., & Estiana, E. (2019). *Perjuangan dan Pemikiran R.A. Kartini Tentang Pendidikan Perempuan*. 1(1), 15.
- Rao, N. D., & Min, J. (2018). Decent Living Standards: Material Prerequisites for Human Wellbeing. *Social Indicators Research*, 138(1), 225–244. <https://doi.org/10.1007/s11205-017-1650-0>
- Reksonegoro, Kardinah. (1978). *Tiga Saudara (Kartini, Kardinah, Roekmini)*. Pemda Dati II Rembang.
- Risdiana, F. Y. (2020). Analisis Pengaruh Jumlah penduduk Perempuan Terhadap Indeks Pembangunan Manusia. *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial*, 2(2). <https://doi.org/10.19105/ejpis.v2i2.3938>
- Rostiawati, E. (2020). Efektifitas Manajemen Kepemimpinan Dalam Menciptakan Good Governance. *Al-tanzim: Jurnal Manajemen Pendidikan Islam*, 4(1), 59–69. <https://doi.org/10.33650/al-tanzim.v4i1.965>
- Sudrajat, S.-. (2015). Kartini: perjuangan dan pemikirannya. *Mozaik: Jurnal Ilmu-Ilmu Sosial dan Humaniora*, 2(1). <https://doi.org/10.21831/moz.v2i1.4489>
- Taufiq, O. H., & Wardani, A. K. (2020). *Karakter Kepemimpinan Ideal Dalam Organisasi*. 6, 12.
- Wolly, Y. K. (2017). *The Internalization of R.A Kartini's Heroism Values in Social Science Learning to the Students of Junior High School*. 6(2), 5.
- Yudiatmaja, F. (2013). *Kepemimpinan: Konsep, Teori Dan Karakternya*. 12(2), 10.

Yulianti, R. (2018). *Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin*. 10(2), 16.